

critics have written concerning the Bible may be found in this book, and the weight of several of their objections the author cheerfully admits, yet in his closing words he says, "In those pages so divine and beautiful, so full of all the best and holiest power, there is profoundly and pre-eminently the Breath of God." This honest work is an infinitely safer guide than Gaussen's dogmatic *Theopneustia*, and in some respects is more worthy of study than even Dr. De Witt's "What is Inspiration?" itself a valuable treatise. Critical studies such as these are the work of the truest friends of God and His revelation, and their effect is not to destroy but to confirm, taking out of the hands of the enemies of divine truth the weapons with which the verbal theorists plentifully furnish them.

Among the books sent by our old friend Mr. Drysdale, the first place belongs to another old friend of the College, the Rev. J. S. Black, of Halifax. It is entitled "The Christian Consciousness in relation to Evolution in Morals and in Doctrine." It is a small octavo of 244 pages, is published by Messrs. Lee and Shepard, of Boston, and its price is a dollar and a quarter. Mr. Black's book has been very highly spoken of by many reviewers, and deservedly so. The Talker is aware that he has had its subject matter before his mind for many years, so that the book is no spasmodic utterance, but the ripe product of extensive reading and long and earnest thinking. After a definition of Christian consciousness, which Schleiermacher was the first to bring into prominence, and a discussion of its authority, Mr. Black proceeds to show how gradually it has arrived at a sense of man's dignity and destiny, and to deal with the large subject of evolution in morals as illustrated in modern views of slavery, intemperance, and war. There are opponents in the way, and Mr. Black has to fight a path for himself through them, but his tactics are not those of the untutored dogmatist who throws himself upon his antagonist with the yell of a savage to his annihilation. A gentleman as well as a scholar, he is calm, reasonable, cautious, ready to weigh every objection and give to it its full value, even when evolution in theology is under discussion. The book is too full, its living practical issues too numerous, its up-to-date authorities too many, to permit of particularization here. Enough to say that it is weighty in thought, yet clear in style, fresh and entertaining, that it believes in Christ's realization of Himself in our humanity, and is full of hope that this realization will soon come about.

Another book from the same source that has personal claims on the JOURNAL is "The Harp of the Scottish Covenant," the compiler of which is Mr. John Macfarlane, and its publishers Mr. Alex. Gardner, of Paisley and London, and Mr. Drysdale, of Montreal. It is a well printed octavo of 340 pages. The personal claim lies in the fact that the appropriate preface of