

ment of the race. There is no devil, he says, no prince of this world; "evil cannot be a kingdom." He is angry with Milton and the theologians. Now, the *Memoriabilia* set forth Satan as entering into Judas Iscariot (xiii, 27), and as the prince of this world xiv, 30, xii, 31 xvi, 11), and Paul tells the Ephesians that we wrestle against, not flesh and blood, but against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places. To disregard these passages, and merge the devil in God, as the Jews so often did, is blasphemy. God has suffered temporary defeat in this world, in spite of all that Mr. Peyton may say, a defeat that comes not through any power or merit of the Satanic kingdom, but through the free choice of apostate man, and through God's love for his free creatures of humanity. Anti-diabolism, in the sense of explaining away the existence of man's great enemy, is the most untruthful feature in the book. Here is a representation of the woman of Samaria. "This woman is not a dissolute character. Her capacity for loving five husbands shows that the marriageable side of her is in excess." Now, we understand Mr. Peyton; he is not a teacher of false doctrine, but the evolutionary side of his character is in excess. There is a great deal more than this in the *Memorabilia*, on Christ as the life, the light, the food, the drink, the cleanser of

man, into which Platonic philosophy and modern physics of all kinds enter, with occasional anecdotes and interesting extracts, and a great wealth of poetical thought and illustration. The theology is generally sound, but evolution vitiates the anthropology. Yet thoughtful readers, who read slowly, will find much of an interesting and suggestive character in this remarkable book of a genuine, though erratic, genius. To minds that have no sympathy with dogmatic theology, but are approachable on the side of science and sentiment, the *Memorabilia* may prove a useful apologetic.

The Talker is indebted to the Rev. Dr. Malcolm MacVicar for his *Principles of Education*, a neatly printed and bound volume of 178 pages, published by Ginn and Company of Boston and London. Dr. MacVicar, formerly Principal of the State Normal and Training School at Potsdam, N. Y., and First Chancellor of MacMaster University, is well known in Canada and in the adjoining Republic, as an authority of no mean order on all matters pertaining to education. Under twenty-seven headings, the author groups a series of 91 propositions, philosophical in statement, but the practical outcome of experience, dealing with education in all its various stages, aims, and operations. Comments of varying length are made upon these propositions, which contain much valuable matter. Much stress is laid upon the acquisition of