

calm and philosophical judgment with a brilliant and poetical imagination. Instead, therefore, of the mere dry bones of history, he presents the living form and spirit of the times. While characterized by the highest graces of style, he also gives evidence of that profound and accurate scholarship so essential to the investigation of the many difficulties of the subject. Every important statement is fortified by references to the original authorities, or by citations from their text; and we feel that we are walking on the solid ground of historical fact. The entire work sparkles with beautiful and appropriate imagery, like a royal robe with broidery of gems and gold; but the fabric itself is firmly woven, and would still be rich and strong even if stripped of the ornament.

The world will never tire of the story of those heroic days of the Church's trial and triumph. Like a Homeric battle-scene, to use the figure of Baur, the conflict between the noble "wrestlers of God" and the hosts of paganism passes before us. But an incomparably loftier moral principle inspires the Christian champions than that of the Greek athletes. The Church, in an age of luxury and self-indulgence, may well revert to those days of fiery trial, and catch inspiration from the faith and zeal and lofty courage, unflinching even in the agonies of death, of the primitive confessors and witnesses for God. Amid dense moral darkness they held aloft the torch of truth, and handed down from age to age the torn yet triumphant banner of the faith, dyed with their heart's best blood.

Comparatively few, even of those who have the ability, have the time or opportunity to read the Fathers in the original. Yet without some acquaintance with their writings it is impossible to understand the spirit of the age in which they lived, the moral atmosphere of the times, and the social environment of that primitive Christianity to which they so largely gave the impress of their own character. There were, indeed, giants in the earth in those days—giants of evil as well as of good—men of re-

noun in wickedness, prodigies of cruelty and vice, and men of colossal Christian character, who performed undying labours for God and man. The battles for and against the truth were wars of the Titans; and in the massy works they left behind we have evidences of the prowess of the Christian champions. Nowhere can he who is unfamiliar with this noble brotherhood better make their acquaintance than in the vivid portraits and characterizations of this book; and he who is already familiar with them will enjoy with still keener zest the discriminative criticism and analysis of their character given by our author. These portraits are clearly limned, and give the individuality of the person in full relief. They are not blurred and faded copies of each other, nor bloodless spectres of superhuman virtue like the Romish Saints, but men of like passions with ourselves, often with a touch of human error or infirmity, which makes us feel their kinship to our souls. We cordially commend to the study of all our ministers and thoughtful laymen these admirable volumes.

Anglo-Israel; or, the Saxon Race Proved to be the Lost Tribes of Israel. In Nine Lectures. By the REV. W. H. POOLE, LL.D. Introduction by W. H. WITHROW, D.D. 8vo., pp. 686. Price \$3. Toronto: William Briggs.

This is a large, ably-written, handsomely printed, and well-bound volume, with a number of appropriate illustrations; reflecting great credit on both author and publisher. In our necessarily brief notice we can not do better than here reproduce the closing paragraph of our introduction to the volume.

"If profound interest is felt with reference to the Jews, whose history we know, still more absorbing will be to many the identification with the dominant race of Christendom—that English-speaking race that is filling the world with its renown and civilization—of those Lost Tribes of Israel, whose mysterious fate has been the cause of so much speculation