

former may contain that is incongruous therewith, whatever in the Old Testament revelation, or in any professed revelation be the explanation of the incongruity, is not to be held as authoritative for us, but is virtually superseded as an imperfect and provisional inspiration." His last word is: "Whatsoever in the Old Testament revelation, or in any professed revelation from God, is not in accord with the righteousness, or love; or purity, or truth, in the words and the life of Christ, has been annulled and superseded and is practically no revelation for us." I have no hesitation in cordially recommending Dr. DeWitt's devout and thoughtful treatise to all earnest Christians and enquirers who seek further light on the important question of Inspiration. By independent studies I reached pretty much the same conclusions many years ago; and see no reason to depart from them as eternity comes naturally nearer, and opinions modify themselves accordingly.

It is a long journey from Dr. DeWitt's Inspiration to Dr. Goldwin Smith's Guesses at the Riddle of Existence, yet there are theological idiots who would place them both in the same boat, and warrant it to founder as the craft was going to do that carried Jonah. This book of 244 pages is published by Macmillans of New York and the Copp Clark Company of Toronto, and reaches the Journal through Messrs. Drysdale. It consists of five essays, the second of which, called The Toronto, and reaches the Journal through Messrs. Drysdale's. It consists of five essays, the second of which is called The Church and the Old Testament, is that Christianity's Millstone to which the Journal paid special attention in January of last year. The first gives title to the volume, and the titles of the others are, Is there another Life?, The Miraculous Element in Christianity, and Morality and Theism. Dr. Goldwin Smith is a theist, who does not believe in the manifestation of the supernatural. He cannot solve all the problems of existence by belief in divinity, but he denies the power of evolution to evolve of itself, and he requires a personal sanction for morality, hence there is a God. When he so encompasses this God