

flight was as lofty and his wing as tireless in the sweep of his sanctified imagination. If he had not so many angles or gnarled spots in his composition as Lorenzo Dow, Peter Cartwright, or Moses Brock, his individuality was not less marked. A personality more ample, benignant and unique has not risen among us than that of Hubbard H. Kavanaugh— orphan boy, type-setter in a printing office, circuit rider, station preacher, presiding elder, editor, superintendent of public instruction, bishop—everybody's friend, and pater-familias of the vast Methodist family from the Big Sandy, in Kentucky, to the Golden Gate, in California."

These lengthy quotations are made for the sake of the great and good men to whom they refer, and the great Church to which they belonged, in which the readers of the CANADIAN METHODIST REVIEW take such a lively interest. Neither the Chancellor nor the Bishop was entirely unknown to the Methodists of this country. The latter was the messenger of his Church who brought its fraternal greetings to the General Conference of the Methodist Church here in 1886, and his memory is still like ointment poured forth.

There are many other things in this number from which it would be a pleasure to quote, did space permit. That exquisite piece of work, "Prince Colaptes and His Biographers," by Maurice Thompson, which bears the *imprimatur* of the poet, the naturalist, and the enthusiastic lover of birds, and, indeed, of every living thing on every page, is well deserving of special notice. "A comparative Study of Methodist Theology," by O. E. Brown, M.A., B.D., in which Watson, Pope and Miley, their "methods," their "sources," and their treatment of the leading doctrines and our faith, are brought together and compared, will amply repay a careful perusal. To the Methodist theological student who has not the time or opportunity to make this comparison for himself, and to such as are doing this, but who feel the need of some skilful guide to direct them in the operation, this article will prove most helpful. The article on "Some Phases of Contemporary Fiction," is scarcely less important. If it be true, as seems to be indicated by the reports of the circulating libraries, that seventy-five per cent. of the matter read by English-speaking people is comprised in works of fiction, surely it is a matter of no small importance that we should know what the general character of these works is, and the prevailing trend of their teaching. The Editor's own article on "The Making of Methodism: Studies in the Genesis of Institutions," deserves to be carefully read by every student of Methodist history.

In the May number of the *Arena* there is an article from the pen of John D. McPherson, on "Renan's Life of Jesus; Its Value as History," which deserved an earlier notice. It is written from the "Liberal," not from the orthodox, stand-point; the orthodox reader will not therefore be able to see eye to eye at all times with the writer; but the conclusion to which he comes on the main point in his discussion of the subject is, on this account, none the less important. The readers of Renan's romance will remember that the argument of the book is—as it is well summarized by the writer of the article in question—"that Jesus at first, and in Galilee, sought only to free the national religion from the incrustations of senseless observances and narrow interpretations with which, in the course of the ages, tradition and principally Pharisaic tradition, had overlaid it; that He was enthusiastically received in Galilee, and there taught successfully; that He then went to Jerusalem, was there looked on coldly, made no disciples, and, indeed, was treated with contempt; that keenly feeling the disdain of the proud Heirosolymites, He returned to Galilee a changed man—changed in His temper and in His purposes. He was no longer a Reformer but a Revolutionist. He determined not to improve the popular religion, but to destroy it. His disciples enthusiastically seconded His