

that we find the root of religion? The study of Christianity in particular—recognized by Hegel as the absolute form of religion—forces us to this conclusion. Its fundamental idea is that of the divine redemption of man from evil to goodness and to God. Its process is not one which can be delineated by any logic, or scheme of categories, even the Hegelian. Accordingly we find that Hegel's account of Christianity, empties it of its real content, ignores or at least fails fully to appreciate its fundamental idea, and sublimates its historical element. It is in short on a *a priori* construction of Christianity on the lines of the Hegelian philosophy, rather than a faithful and candid interpretation of Christianity itself. Perhaps what is needed at present, far more than such general "philosophies of religion," is a sympathetic and comprehensive, or in a word philosophical, study of the leading ideas of Christianity, in their relation to one another and to the needs of the religious man.

J SETH.

ACKNOWLEDGMENTS.

Rev. Dr. Burns, W. W. Rainnie, Rev. T. C. Jack, Rev. Neil McKay, Leyden & McIntosh, \$1.00 each; Rev. D. Fisk, Rev. Thomas Stewart, Rev. L. G. MacNeill, Rev. T. F. Fotheringham, Rev. P. M. Morrison, Rev. M. A. McKenzie, Rev. A. W. McLeod, Rev. Andrew Boyd, Rev. J. H. Cameron, H. G. Gratz, F. W. Murray, A. C. Miller, George Miller, W. J. McKenzie, A. W. McLeod, Duncan Henderson, Malcolm McLeod, Frank Coffin, J. D. McFarlane, Rev. S. C. Gunn, A. D. Gunn, H. Primrose, Rev. A. Rogers, C. Munro, Rev. L. R. Gloag, Rev. A. Simpson, Rev. D. Sutherland, A. E. Chapman; 50 cents each.

Business communications should be addressed to
McL. Harvey,
Pine Hill College, Halifax.