

President Scovel discusses "Individuality," as the foundation of character, which he defines as "the sum of our moral habits," and "can be constructed only by the repetitions of the individual's will." In the struggle of life "we cannot help but hew and carve ourselves out." Each individual makes a self in his inmost soul, hence character "comes not from without, but from within." It is incarnated in the individual. Individuality of character not only marks but makes, not a man, but the man. The Editor closes the discussion with a paper on "Christianity and Character." He defines "religion to be the highest spiritual and strongest natural force operative in the human realm." "Religion is the expression of the might of God." He admits the power of heredity, but says, "there is in religion the power that makes for righteousness, and is able to counteract the hereditary bias to sin." "The same line of reasoning applies to environment," which will subdue the man if the man does not subdue it. Religion gives man the dominancy, not by a change or extinction of the environment, but by "regenerating man," thus making him master of it and of himself. It is not a change by natural forces, but by grace, a force from without. "A force not inherited, nor the result of attrition, nor the product of a self-produced mental illumination; but a force introduced into human life by God Himself." It is that "except" which Christ required of Nicodemus, "Ye must be born from above," that all men need as the potent factor in character building.

*The New Englander for December.*—"The Validity of Non-Episcopal Ordination," by Prof. GEORGE P. FISHER, being the Dudleian Lecture for 1888, is a defence of the Congregational polity. He claims that the literature of the New Testament, and of the period immediately following, shows that Church organization was a gradual development. The association was at first one of mere fraternities, among which certain offices were established as necessity seemed to demand. At first bishops and elders were terms applied to the same persons, until, by force of character or circumstance, or for convenience sake, one became the *primus inter pares*. Thus the primitive