

genuine Scotchmen, he is perfectly at home. The rival systems of Materialism, Agnosticism, Pantheism and Deism are dealt with in a thoroughly fresh and vigorous way. But there is far more than metaphysics in the work. The writer's Christianity is a decidedly Biblical one and so far from paring it down to a naked theism in the hope of making it more acceptable, he regards its very strength as lying in the central fact of the incarnation with all that that involves. He has no patience with the depreciation of definite doctrines on religious questions, so widely current in the present day, even among religious teachers. He very pertinently remarks that "if there is a religion in the world which exalts the office of teaching, it is safe to say it is the religion of Jesus Christ." The plea for vagueness is at bottom a device for breaking down the accepted evangelical theology in order to make room for a flabby rationalism which is even more dogmatic in its own way. Both in the Lectures themselves and in the notes appended to them Dr. Orr reveals an unusually wide acquaintance with the literature of his subject and a mastery of its materials such as ought to qualify him for much further useful work in the same department.

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The Canadian Methodist Quarterly is a magazine that worthily represents the best scholarship and thought of its

Church as found in the Theological Unions of the different Conferences, and shows what can be done by co-operation for the encouragement of original work even in Canada. It is perhaps a trifle heavy, but its articles have at least the merit of being thoroughly loyal to the historic teachings of Methodism. In the July number which lies before me, Dr. Jackson gives one of a series of papers on the Nature of the Atonement, "a contribution toward the formulation of a consistent Arminian theory." The most striking feature of the article is perhaps the absence of Scriptural references, unless it be the freedom with which he quotes from standard Arminian authors. I suppose we cannot altogether avoid the deductive method in theology, but it is well to test our results at every step by Scripture. I have great respect for the Methodist Church and believe its members to be very good Christians, but it has always seemed to me easier to build up the Arminian system without Scripture than with it. An article by Dr. Watson Smith on the Witness of the Spirit is an effort to recall his church to Wesley's doctrine on the mode of reaching assurance, which he fears is being allowed to fall into the background by his successors. The truth seems to be that the sober Christian experience of the Church since his day has not borne out the value of Wesley's rather subjective method. Assurance is a good thing