

Old Testament. Resulting from these are important modifications of vital doctrines of Christianity. This is more apparent in the essay on "The Holy Spirit and Inspiration." Among the questions raised in this connection are the existence of the "Elements of Idealism" and the "Presence of Primitive Myths in the Sacred Canon."

The essay, "The Problem of Pain," is one of the most thoughtful and suggestive of the series. It regards pain as under three categories: first, punitive; second, purgatorial, and third, prophylactic, and as contributing to the development of the individual and the race. It views it further as a necessary condition of approach by sinful beings to the Divine, and looks for its fuller explanation in a future existence. It sees in pain and suffering the means of individual and social progress, the source of sympathy with man and of secret union with God.

The essay on "The Incarnation and Development" is an endeavour towards the reconciliation of theology and science. It claims that these move in different but parallel planes, the one giving the meaning, and the other the method of creation. It asserts that the doctrine of the "Eternal Word" is compatible with all the *verified* results of scientific teaching on "Energy," "The Antiquity of Man," "Mental and Moral Evolution," "The Relation of Philosophy to Theology," and "The Comparative Study of Religions," while in the Christian view it both illuminates and is illuminated by these results. To that view, if we lay sufficient emphasis on the word *verify*, even such staunchly orthodox writers as Dr. McCosh and Sir W. J. Dawson would not, we suppose, object. We are inclined to think, however, that the author of this essay hastily assumes as *verified* what these writers would claim to be but ingenious hypotheses, which, indeed, the writer of the essay admits the Darwinian theory of the descent of man to be.

An important essay is that on "Christianity and Politics." It sets forth the problem as (1) to conse-

crate, and (2) to purify society, then to support the weak against the strong, and spread Christian ideas and maintain a Christian type of character.

The essay on "Christian Ethics" postulates as dogmatic certainties the doctrine of God and of Christ as the revelation of the highest good and the source of regeneration of character. The chapter on "The Atonement" is probably the most important in the volume, but it is too comprehensive to be indicated even in outline.

The spirit of the volume is, on the whole, devout and reverent, notwithstanding some of its extreme concessions. Its conclusion is that we may expect the criticism of the Old Testament, like that of the New, to deepen and enlarge, not to impair, the reverence of the Word of God.

Among the subjects treated in the other essays are the following: "Faith," "The Preparation in History for Christ," "The Incarnation as the Basis of Dogma," "The Church," and "Sacraments." The book, of course, is deserving of careful study by all who would comprehend the trend of thought in certain quarters of some of the most profound and august subjects which can engage the human intellect.

A Digest of English and American Literature. By ALFRED H. WELSH, A. M. 8vo. Pp. 378. Chicago: S. C. Griggs & Co., 1890. Toronto: William Briggs. Price \$1.50.

It is much to be regretted by the reading public that the scholarly author of such works as "Essentials of English" and "Development of English Literature and Language" should have been removed by death from the scene of his successful labours. The Professor's last work is now before us, and we certainly feel that it fills a want long felt by the general reading and, more especially, by the writing public. The general idea of the book is founded upon the conception that, in the words of the preface, "it is impossible to appreciate the spirit of an author, unless we transport ourselves