

warped the judgment and narrowed the outlook of an otherwise laborious student and distinguished Hebrew scholar.

In January's *Expositor*, edited by Dr. Robertson Nicoll, Professor J. Agar Beet, on the Doctrine of the Atonement in the Synoptist Gospels, sets forth the importance of the death of Christ as a ransom, not as a martyrdom ; but he fails to indicate the nature of that from which it redeemed man, whether the righteous wrath and curse of God, or the power of the devil. To my mind the last is by far most prominent in the Gospels. The wrath and curse of God is a peculiarly Westminster theology expression. Professor Sanday of Oxford, vindicates John's Gospel as essentially one with those of the Synoptists. Professor Cheyne eulogizes Dr. Kuenen, the corypheus of higher criticism ; and Dean Chadwick of Armagh asserts the reality of the miracles of Christ. The other articles are of less moment. February's *Magazine of Christian Literature* has an interesting paper on The Moravian Mission in Alaska, by Professor Taylor Hamilton, two articles from January's *Expositor*, and these not the best, and a symposium on the Christian Minister in Politics. I observe that, in properly conducted symposia, the various writers do not see it their duty to review the sayings of those who have preceded them. The opposite course reminds me of the old fashioned country tea meetings, at which every speaker begged to be put last on the list that he might have an opportunity of castigating those who had gone before, or of holding their sayings up to vulgar ridicule. Happily, this barbarism is a thing of the past, and gentlemanly bearing on the part of clergymen keeps pace with progress in general refinement. Dr. Schodde, on Palestine about the year 1400 B.C., somewhat justifies his name, for his materials are taken from Winckler and Sayce. Principal Chapman, on Mrs. Besant's doubts and her interview with Dr. Pusey, is a curious little piece of personal religious history, in which the tractarian divine does not appear with honor. President Northrup writes The Sovereignty of God in Predestination, in which he simply shews that ultra Calvinistic is an unwarranted logical intrusion of the human intellect into a reign of knowledge which God has not been pleased to reveal. The man is not yet born who can reconcile absolute predestination with the phenomena of common grace, human freedom, and the universal gospel offer, without utterly destroying the moral character of God, for which some theologians have no regard at all. To give back to the Church, and to the loving hearts of His children, the Father whom Jesus came to reveal, I would