

into harmony with any possible form of Christianity. We are, however, glad to see that the author does not ignore or overlook the real existence of natural selection and evolution, and that he is quite willing to recognise their operation within certain definite limits. In fact, he takes up the almost invincible position that evolution, within the aforesaid definite limits, forms part of the scheme of creation. The evolutionists themselves are very fond of asserting that this position is an untenable one, that the two ideas are incompatible, and that he who believes evolution to have taken place at all must believe that nothing else has ever taken place, whilst he who believes in a creative power cannot reasonably believe in any form of creation except the direct and immediate one. Never, however, was there an assertion more baseless. There is plenty of room in the doctrine of creation for a subordinate doctrine of evolution, and there is absolutely no essential antagonism between the two ideas. The antagonism is on the part of the evolutionists, who, recognising nothing but blind forces in nature, shutting out all design and purpose, and leaving no place for mind, are logically driven to exclude from their philosophy the idea of a Creator. On the other hand, the believer in a personal God is left perfectly free to believe, should facts seem to warrant the belief, that a part of the great work of creation has been effected by means of evolution. We will not do Dr. Dawson the injustice of endeavouring to reproduce in abstract the arguments by which he supports his position. For these the reader must refer to the work itself; but we may conclude with a quotation which embodies the author's views as to the general scope and tendency of the doctrine of evolution:—

“ This evolutionist doctrine is itself one of the

strangest phenomena of humanity. It existed, and most naturally, in the oldest philosophy and poetry, in connection with the crudest and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system destitute of any shadow of proof, and supported merely by vague analogies and figures of speech, and by the arbitrary and artificial coherence of its own parts, should be accepted as a philosophy, and should find able adherents to string upon its thread of hypotheses our vast and weighty stores of knowledge, is surpassingly strange. It seems to indicate that the accumulated facts of our age have gone altogether beyond its capacity for generalization; and but for the vigour one sees everywhere, it might be taken as an indication that the human mind has fallen into a state of senility, and in its dotage mistakes for science the imaginations which were the dreams of its youth. In many respects these speculations are important and worthy the attention of thinking men. They seek to revolutionise the religious beliefs of the world, and if accepted would destroy most of the existing theology and philosophy. They indicate tendencies amongst scientific thinkers, which, though probably temporary, must, before they disappear, descend to lower strata, and reproduce themselves in grosser forms, and with most serious effects on the whole structure of society. With one class of minds they constitute a sort of religion, which so far satisfies the cravings for truths higher than those which relate to immediate wants and pleasures. With another, and perhaps larger class, they are accepted as affording a welcome deliverance from all scruples of conscience and fear of a hereafter. In the domain of science evolutionism has like tendencies. It reduces the position of man, who becomes a descendant of inferior animals, and a mere term in a series whose end is unknown. It removes from the study of nature the idea of final cause and purpose; and the evolutionist, instead of regarding the world as a work of consummate plan, skill, and adjustment, approaches nature as he would a chaos of fallen rocks, which may present forms of castles and grotesque profiles of men and animals, but which are all fortuitous and without significance.”

LITERARY NOTES.

Messrs. Adam, Stevenson & Co.'s bulletin for the month embraces their reprint of Prof. Goldwin Smith's thoughtful and scholarly "Lectures on the Study of History," and a new edition of His Excellency, the Earl of Dufferin's "Letters from High Latitudes." The latter is enriched by a preface which His Excellency has been pleased to prepare for this edition. An excellent engraved portrait of the author, the work of the B. A. Bank Note Co., of Montreal, appears as a frontispiece to the book. This firm have also issued, by arrangement with the Palestine Exploration Committee, a Canadian edition of "Our Work in Palestine," a compilation of the results of excavations and explorations in Jerusalem and the Holy Land, undertaken at the expense of the Pales-

tine Exploration Fund. The volume will be found of great value to all interested in sacred antiquities, as well as to the ordinary Bible reader. A number of maps and plans lend increased interest to the book.

The new edition, above noted, of Lord Dufferin's "Letters from High Latitudes," has had a special Canadian preface prepared for it by His Excellency. Like all the utterances of the distinguished gentleman it is most felicitously expressed; and from it the reader will learn, with a feeling of mingled interest and amusement, "what has become of Wilson"—his Lordship's valet, who figures so prominently and dramatically in the pages of the narrative.

His Excellency takes the opportunity in the preface of making a *vaite* reference to the license of