

stration. This method is not without its disadvantages, and there are numerous readers for whom so close and precise writing is not well adapted. At the same time, it has its countervailing recommendations. If one be capable of fixing his attention, if time be precious (as indeed it always is), and if one be anxious to make sure work as he goes along, no mode of procedure can be more suitable than that of this author.

Mr. Leitch states his objections to a number of works on vital Christianity. Some of the best are antiquated. Many modern ones are short, and consequently meagre and superficial. Many others are overlaid with illustrations and literary gew-gaws, and remind one of the saccharine contrivances of the nursery. "He desires to write for those who feel that religion has high, and holy, inherent interest all her own." His plan is considerably extensive. It includes three parts. The first is preliminary, and embraces four chapters; 1. Self Knowledge Possible; 2. Practice and Speculation; 3. The Nature of Guilt; 4. Religious Neutrality Impossible. Part second is Man Seeking God, and has three chapters: 1. Man's Dependence on God; 2. Man's Distance from God; 3. Man's Duty to God. Part third is Man Finding God, and contains three chapters: 1. The Divine Message; 2. Man's Reception of the Message; 3. The Results of this Reception. There is also a conclusion on the Presence and Power of the Promised Paraclete. On several points, opinions are advanced which may require further consideration. But the book is written with great ability, and obvious earnestness, and we commend it to the study of those who, like the authors, are of a philosophical turn of mind, and can estimate wisely what is submitted to them.

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* * Parties sending money are requested to look at the acknowledgments, and communicate with Mr. Reid if there is any error or omission. Written receipts will be sent when asked.

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