

doubt about the general reading of our authoress. We respect most heartily her evident sincerity; her wish to keep the noblest and the truest in man; and yet we are sorry for her decision, believing her not the most fitted for the task she has undertaken.

If, however, she does proceed to fresh discussions, may we ask for a little clearer thought, better definitions, a more adequate notion of the nature of Christianity, and a little freshness in her disputants? A. and C. are all very well, but when they come again as D. and E. we have had enough of them, and must hope there will not be a continuation of the alphabet. Above all things, if there is to be another fight, we trust it will be between equals, and not between an unbelieving giant and a Christian dwarf. Fair play is a jewel.

PROFESSOR HUXLEY ON THE BIBLE.

Professor Huxley's position in relation to Scripture is very peculiar. Read some of his opinions regarding it, and he might be mistaken for a most devout believer; read others, and they present him as a most determined opponent. So long ago as 1870 he asked, after glowing eulogies on the Bible, "By the study of what other book could children be so much humanised, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities?" and more in the same strain. That he has not changed in this respect is shown in his reply to Dr. Wace in the *Nineteenth Century* for April. He there states, "I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books amongst the people." "It is so clear that the only immediate and ready antidote to the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring." Had he stopped here, all would have been well; but will it be believed that in this very same article he calls St. John's