

chapters in the book. We think most men will admit the justice of the verdict that though high moral and intellectual qualities can be found in those who have no religious beliefs or principles, yet "we may safely assert that such are to be found chiefly among those who have indirectly come under religious and especially Christian influences; further, that such cases are exceptional; and finally, that even the best of such examples are found defective when compared with the noblest examples of Christian culture."

Lecture iv. sets forth the unity of Christian doctrine. While not denying that Christian truth has presented itself under many *forms*, it shows that beneath this disparity a fundamental unity prevails. Thus proving that Christian truth is a thing so universal as to have won the allegiance of men of every cast of mind, in all ages. The different schools of Christian thought, but serving to illustrate, the truth contained in Westcott's splendid sentence, "unreconciled antitheses are the promises of a larger future." We quote the following passage especially interesting because it expresses the author's own view on the vexed question of *eternal punishment*: "In the first place there can be no doubt that the general teaching of the Church has been in favour of the everlasting duration of the punishment of the finally impenitent, but then the nature of the punishment has never been closely defined. It might be either of the nature of actual suffering (the *poena sensus*), or it might be mere privation or loss (the *poena damni*), without denying that actual suffering might endure for a season. If this last theory be received, as it is now by many thoughtful Christians, we have a doctrine which in a great measure reconciles the various theories. We have a species of Universalism, for actual suffering will in time come to an end; we have a kind of annihilation, for those capacities will be destroyed, by which men might rise to the highest privileges of the Heavenly life; and there is also a very real kind of everlasting punishment in being deprived of the best blessings of eternity." In conclusion, Christian doctrine is shown to have been subject to the law of evolution, and the analogy of the book of Nature and Science, with the book of Grace and Theology is pointed out.

The insufficiency of Materialism is next treated of, numerous quotations from the writings of the greatest Philosophers and Scientists of the day being given in support of this. Pessimism, the child of Materialism, is also called upon to witness that Materialism, not only fails to account for the wonders of creation, but to satisfy the intellect and heart of man. The last two lectures are devoted to an examination of the evidence for the Resurrection, and of the theories invented to set this evidence aside. Which here requires the greatest credulity of its followers, the theories of Rationalism or the Christian account, we leave to the judgment of the reader.

We cannot conclude without emphasizing the obstinate actuality of this book. Christianity is set down before the eye of the reader like a city on a plain. It is a great crea-

tion. The attempts to show that it is founded on imposture, or can be accounted for by a theory of dreams, crumble away, when brought face so face with its frowning battlements. There it stands, in glorious beauty, in invincible strength, the Immortal City of God.

We take great pleasure in recommending this work to our readers, and prophesy for it a wide sphere of usefulness. Though popular rather than scientific in plan, and intended for the masses rather than for the leaders of thought, the author's knowledge of Philosophy, wide acquaintance with the literature of his subject, and power as a mover of men, is a guarantee that his work is sound, thorough, and practical. Prof. Clark seems to possess just that combination of gifts which is essential to the Christian Apologist, sound reasoning, wide knowledge, and a lucid style which readily conveys to the average mind, thoughts which many writers seems to find too deep for words.

E. C. C.

PATAGONIA.

An Address which was (not) delivered before the Institute.

How delightful a thing, gentlemen, is the knowledge of peoples and lands that lie far distant from our own country, whose institutions or customs are to us exceedingly strange, and whose people have ideas altogether different from ours. I think such knowledge tends to broaden one's mind, and fill one with a great deal of charity toward one's fellow creatures. One of the greatest lessons we have to learn is that there are many, very many, people in the world who do not think as we think, who do not believe as we believe, who do not do as we do, and who, nevertheless, are often very respectable people indeed, and perhaps we might add, who are sometimes almost as good as ourselves.

We, perhaps, have now reached what we think the greatest perfection to be attained by humanity, still we are inclined to look with a great deal of kindly indulgence upon the custom of our own forefathers, nay, we take a pardonable pride in what we consider their very great and commendable degree of advancement. And may we not place those other nations and peoples, or those somewhat backward members of our own nationality in the same position that our ancestors held, and argue our own superiority from our greater advantage, granting to them a moderate degree of cleverness, and expecting, in the course of time, to find them arrived at our own present degree of perfection?

Lecturers and writers have a particular fondness for dwelling upon the peculiarities of mankind in general upon those idiosyncrasies which are numerous enough indeed, but which do not always do their owners justice, or show the great natural goodness of their hearts. Mr. Charles Dudley Warner once delivered through the country a famous lecture on 'Fools.' At a certain town a man came up to the ticket office a little late, and obtained a ticket. He looked at it, and paused. The ticket seller