

object of such discipline or punishment having been the restoration, not the ruin, of the offender.

Mr. Caine appears to know something about Christianity, but he does not present it either as proclaimed by Christ or as published by the apostles; and, whatever he may know about the Christian religion, he seems to know nothing of the Christian doctrine of the renewal of man's nature by the operation of God's Spirit. At all events, he depicts no character that exhibits any knowledge of that holiness of heart which constitutes the essence of the Christian life. He represents John Storm as trying to reclaim men and women who have gone astray, but the Gospel which he makes Storm preach was one of relief and reform, not of transformation or regeneration.

Mr. Caine also exposes many of the evils of modern society, but presents no adequate remedy for any of them; he emphasizes, too, the importance of presenting Christ in practical life, but makes none of his numerous characters present him, worthily or consistently; he even claims that God is calling on us all in this age to seek a new social application of the Gospel, but does not give a single example of a truly successful application of it. On the contrary, though he represents Storm as doing some good during his life, and as leaving a noble work to be continued by Glory after his death, yet his repeated failures, together with his untimely taking-off, are calculated to leave the impression on the mind of the reader that the Gospel cannot be successfully applied to the life of our time.

The inappropriateness of the title, though a cause of disappointment, is a comparatively unimportant thing; but the unspiritual character of the hero and the unchristian teaching of the book are fundamental defects, which render the work not simply disappointing, but unsatisfactory. Readers of "The Christian" were justified in looking for a sober representation of the religion which has done so much for the moral and social elevation of mankind, but Mr. Caine has given them a satirical representation of it. The subject deserves, as well as suggests, a very different treatment.

There are, however, two important lessons which this novel seems to teach. In the first place, it teaches that a man like Storm, who is actuated by sentimental rather than religious motives, can neither lead the life nor do the work of Christ. Christianity is a rational religion, which recognizes and sanctifies every lawful human relation; and, had John Storm married Glory Quayle at the beginning instead of the end of his career, he might have lived a natural life and done a glorious work. In the second place, it shows that the transformation