

thing in common, in the idea of God which prevails among all nations. And when the Greeks raised to Olympus, heroes whom we would consign to the Provincial Penitentiary, it is no better evidence that the idea of God is uncertain and indefinite, than that the idea of morality is variable.

It is not necessary for us to pursue our examination of this volume farther. The entire argument by which the writer designs to overthrow Dogma, and annihilate Theology, is based on three assumptions which we have seen are groundless. These assumptions pervade and vitiate all his reasonings. And, when the baseless character of these assumptions is made apparent, the superstructure erected upon them is necessarily destroyed.

When a man enters on a work requiring delicate powers of discrimination, under the control of an overmastering *bias*, we need scarcely be surprised at any opinion he may form, or at any conclusion he may reach. The only thing which can be predicated of him with moral certainty is, that his judgments will not be warranted by the grounds on which they profess to rest.

Such appears to us the unfortunate position of Matthew Arnold. He sees everything through his false assumptions, and each object must needs take the hue of the medium through which it is viewed.

This all-controlling bias seems to account for almost everything which is distinctive of the book. The only element whose presence it does not explain, is the small *modicum of truth* which it contains.

It certainly supplies the only intelligible explanation of the manner in which he deals with the Old Testament.

It may be questioned whether a book was ever written in any language which, in such varied and unmistakable forms, proclaims the *personality* of God. From the first verse in Genesis, which declares God the Creator of all things, to the last verse of Malachi, which closes the Ancient Canon with the words of warning,—“lest I come and smite the earth with a curse,” the divine personality shines through, in every chapter. It is not in poetry alone, but it is seen in plain history, and in unimpassioned legal codes. The Decalogue, in terms cool and clear as the lines with which