

the patron of letters, the nurse of erudition, the mother of popular education—the very manhood and perfection of our humanity.

We regret that we cannot follow the author in a careful analysis of his succeeding seven lectures, which treat, in order, of Reason and Revelation, Modern Non-Biblical conceptions of God, the Theology of Scripture and of the Church, the Modern Negation of Miracles, Modern Anti-Miraculous Accounts of the Life of Christ, Modern Denials of the Resurrection, and the Modern Critical Theory of Primitive Christianity. Perhaps it is sufficient to remark that in every part of his work he exhibits the same penetration into the essential, as distinguished from the accidental in Christianity; the same minuteness and extent of learning; the same admirable and exhaustive arrangement; the same Germanic patience of investigation, catholicity of spirit, and tender regard for the prejudices and ignorance of the enemies of Christianity. He remembers what theologians usually forget—that they themselves, by their bigotry, their intolerance, their divisions, their persecutions even unto blood, have been greatly responsible for those horrible distortions of the religion of the Bible, which arouse hostility, and cause truth itself to be assaulted as imagined error. Voltaire was not wholly to blame in seeking the overthrow of that spectral monster he mistook for Christianity. Byron and Shelley, had they been followed by the compassion due to the follies of erring youth, might not have been driven to fury and despair, nor have infused into their own times and future generations the poison of perverted genius. Prof. Christlieb is a model for all coming religious controversialists. His book will be an enduring contribution to the apologetic literature of Christianity, and take rank with the very best productions, ancient or modern.

In one single, but important point, we are compelled to differ with him. He most clearly and beautifully sets forth the Consonance between Revealed Religion and Natural Theology. He truly says that faith in our own existence, and that of the external world, lies at the basis as well of science as of religion—that to it is opposed unbelief, not knowledge—that faith is the masculine and productive power, while reason is feminine, and receptive—that the two are one eternal harmony—that Christianity is the manhood of our race, and that any step in supposed advance is toward senility. He remarks that submission brings light and assurance. If Christianity be truth, of course any path leading to it, if pursued, will terminate our struggles. But can the sceptic be convinced of this by a demand upon him to believe before he can proceed to reason? Can you require him to yield his intellect to the mysteries of revelation before you furnish him arguments sufficient to support his trust? By such an approach to him, do you not excite his prejudice, and even his contempt? Here, by some unguarded statements, the author has greatly weakened the force of his admirable book.