

spirit world ; while the beef-eating, jolly fellow is dreadfully at home in this world.

"The ghost exclaims—

Jerusalem, my happy home,
Oh ! how I long for thee,
When will my sorrow have an end ?
Thy joys when shall I see ?

"The other, *like Mr. Beecher*, enjoys a good dinner, a nimble-footed horse, a big play with the children and the dogs, seems joyous in the sunshine, and, wretched sinner, does not sigh to depart."

And here is an account of one of Mr. Ward Beecher's sermons :—

"Henry Ward Beecher last Sunday evening, in discoursing on death, said that it was no evidence of special Christian grace to be willing to die. It was far better to be willing to live and do the duties of life. In the course of his address he mentioned that his brother Charles, who was always in a dying mood, once congratulated their father, old Dr. Lyman Beecher, on the fact that he couldn't live much longer. "Umph," said the old man, "I don't thank any of my boys to talk to me in that way. I don't want to die. If I had my choice, and, it was right to choose, I would fight the battle all over again." Old Dr. Beecher, as his son adds, 'was a war horse, and after he was turned out to pasture, whenever he heard the sound of the trumpet he wanted the saddle and bridle.'

Mr. Ward Beecher, in fact, like his rival, in ability and popularity, Mr. Collyer, of Chicago, is a preacher of "The Life that now is." His sermons are not so much religious discourses as lectures on the formation of character and the rule of conduct in the present world, with as little as possible of the "ghost" in them, delivered in a good platform style, enlivened with plenty of references to mundane interests, and not unfrequently seasoned with a humour broad enough to make the congregation laugh.

We were very curious to see what sort of a Life of Christ would be produced by the projection of this shadow across the Gospels. What would Mr. Ward Beecher make of that part of Christ's history and teaching, not the smallest part in bulk or importance, which belongs so emphatically, not to the life that now is, but to that which is to come? What would he make of the closing discourses, the agony, the passion, the resurrection? How would all these and the character revealed through them be made to harmonize with the robust philosophy of the Plymouth Church and the hygienics of Dr. Dio Lewis? We confess that we opened the book more with the hope of finding an answer to these questions than in the expectation that the great popular orator would be able to throw much light on the deep problems of theology, which, in connection with the Life of Christ, are pressing on all minds and hearts.

Our curiosity, however, as yet remains, to a great extent, unsatisfied. The present volume does not present the problem in its full force, since it embraces only the early part of Christ's Life and Ministry, concluding with a discourse delivered on the shore of the sea of Galilee. Over this period of the Life Mr. Beecher is able to throw a congenial hue of cheerfulness and even of joyousness. "It was the most joyful period of his life. It was a full year of beneficence unobstructed. It is true that he was jealously watched, but he was not forcibly resisted. He was maliciously defamed by the emissaries of the temple, but he irresistibly charmed the hearts of the common people. Can we doubt but his life was full of exquisite enjoyment? He had not within him those conflicts which common men have. There was entire harmony of faculties within and a perfect agreement between his inward and his external life. He bore other's burdens but had none of his own. His body was in full health; his soul was clear and tranquil; his heart overflowed with an unending sympathy. He was pursuing the loftiest errand which benevolence can contemplate. No joy known to the human soul compares with that of successful beneficent labour. We cannot doubt that the earlier portion of this year, though full of intense excitement, was full of deep happiness to him." "Besides the wonder and admiration which he excited on every hand, he received from not a few the most cordial affection and returned a richer love." "It is impossible not to see from the simple language of the Evangelists that his first circuits in Galilee were triumphal processions. The sentences which generalize the history are few, but they are such as could have sprung only out of joyous memories and indicate a new and great development of power on his side and an ebullition of joyful excitement through the whole community. 'And Jesus returned in the power of the Spirit into Galilee; and there went out a fame through all the region round about. And he taught in their synagogues, being glorified of all.' (Luke iv. 14—15)." We are not so sure that the simple language of the Evangelists will bear the sense which Mr. Beecher has put on it, and which he tries to fix and intensify by his italics, as we are that Mr. Beecher's own words express the joyous excitement of a successful popular preacher with a body in full health.

A slight turn is given throughout to the Gospel teaching in favour of muscular, or at least, of robust Christianity. Thus the comment on "Blessed are the poor in spirit" is "Not poverty of thought, nor of courage nor of emotion,—not empty-mindedness, nor any idea implying a real lack of strength, variety and richness of nature,—was here intended. It was to be a consciousness of moral incompleteness. As the sense of poverty in this world's goods inspires men to enterprise, so the consciousness of poverty of