

were holy men ; they became either God's witnesses of deed, as *Elijah*, or of words, as *Isaiah*. Such inspiration has never ceased in the church, and were it to cease we should have to cease to believe in the Holy Spirit, who spake for the prophets."

As to questions of canon and authorship he holds that Christ cannot be appealed to, and quotes with approval the statement of *Bishop Moorehouse*, to the effect that Christ did not come to resolve difficulties in historical criticism.

Although there is a sense in which there may be in this a partial truth, can it, as intended and as developed in other directions by those who think as does this lecturer, be held by any Christian ? If we say Christ did not settle many of the questions which have been time and again reopened for discussion, then He has most certainly by many unambiguous statements misled His followers, and produced wrong impressions ; for that He did on many of these points speak, that He has given what, to the unprejudiced mind, must be regarded as His deliverance on these matters, cannot for one moment be called into question. This a certain school would not hesitate to say ; as they do say when, speaking of the Bible, they represent God teaching as a father teaches, suiting the instruction to the tender years and feeble, undeveloped minds of His children. No one would find fault if they were to rest satisfied with saying that the truth communicated was partial and far from being complete ; that it was milk, and not meat. But when they say it was at times not the truth at all, then we call a halt, and say that both statement and illustration are not according to facts. No truth-loving parent would consider himself either justified or wise in adopting falsehood in order to convey truth. And to say so of our heavenly Father lays at the door of heaven a charge which, if established, would demand that we change our opinion of His character.

His views on probation, which comes up very frequently throughout the book for discussion, are clearly expressed in this phrase : "The peremptory conclusions of Augustinian theology, shutting up the whole of man's destiny to the few short years of his spiritual infancy on earth."

Speaking of the "fall," he says : "The crude theory of a fall out of harmony with all science, and quite as unreconcilable with sound conceptions of an unchangeable God."

These will be sufficient to show the views of the author. All the errors against which he cries out, and which he claims are afterthoughts, he charges against *Augustine* and his system. Towards *Augustine* he cherishes an inveterate hatred ; against his very name he fulminates and storms, retiring for a moment only to renew the attack in some new form. He seeks to account for the system by the character of its founder, of whom he says : "*Augustine* was a champion for the church only when