

and perplexing doubts that we almost wish she would slumber again, as she did during the greater part of the last century. The non-conformists appear to be exasperated, and threaten to upset, from the village school to the cabinet, unless they are to have their own way." The Duke accordingly proposes to administer a sedative to the Protestants at all events, and it is impossible, notwithstanding the gravity of the subject, to abstain from smiling at his business-like and almost grim fulfilment of his intention. Within the compass of 182 pages he has condensed, besides a preface, index and introduction, no less than thirty-nine chapters, each treating of a distinct branch of the inquiry, the whole being written in the terse, incisive style of an official *précis*. The bulk of the work is on the sceptical and destructive side, presenting against the existing forms of historical and dogmatic Christianity critical arguments mainly derived from writers of the Tubingen school, to which the Duke's intensely practical mind naturally inclines rather than to the more speculative and imaginative theories of Strauss and Renan. The constructive part of the work is comparatively limited and weak. The Duke, however, believes that he has preserved to Faith one unapproachable sanctuary—faith in God. "Here at last the natural and supernatural will be merged in one harmonious universe under one Supreme intelligence. In affliction and in sickness the thoughtful man will find here his safest support. Even in that dread hour when the shadows of death are gathering around him, when the visible world fades from his sight and the human faculties fail, when the reason is enfeebled and the memory relaxes its grasp, Faith, the consoler, still remains soothing the last moments and pointing to a ray of light beyond the mystery of the grave." The Duke also looks forward to "better days," when irrational dogma and sectarian distinctions having been eliminated, there will emerge a purely rational Christianity common to all Protestants, when the clergy will again become the teachers of the people, when the open Bible will irresistibly lead to the open Church, and the Church will without any violent commotion become the Church of the whole Protestant people. From the ascendancy of such a Christianity he expects inestimable benefits, moral, social and intellectual, as well as religious. It would be idle to attempt to discuss within the compass of a review the multitudinous questions raised by the critical portion of the work, which states, with apothegmatic brevity, almost every objection made by a certain school of sceptics. The Duke is well read for a layman, and a man of business, but he is not profoundly learned, or qualified to appear as an original and independent inquirer. He is hard-headed, but he is wanting in intellectual compre-

hensiveness, in largeness of sympathy, and generally in those qualities which are most essential to an appreciation of what are commonly called the moral evidences of Christianity. On the other hand, he is transparently honest, and his rank, though it can lend no weight to his arguments, is a sufficient guarantee that his aims are not those of a mere religious agitator or a political demagogue. The doubts to which he gives expression are, it would be idle to deny, widely prevalent among the most intellectual classes, and disturb brains far different from those of the sensual or scoffing sceptics of former generations. It is too true, as the Duke says, that "while our clergy are insisting on dogmatic theology, scepticism pervades the whole atmosphere of thought, leads the most learned societies, colours the religious literature of the day, and even mounts the pulpits of the Church." There is but one rational, but one effective, but one Christian way of dealing with such doubts. It is the way indicated by Bishop Watson in his reply to Gibbon: "I look upon the right of private judgment in every concern respecting God and ourselves as superior to the control of human authority. * * * Never can it become a Christian to be afraid of being asked a reason for the hope that is in him, nor a Protestant to be studious of enveloping his religion in mystery or ignorance, or to abandon that moderation by which she permits every individual *et sentire quae velit et quae sentiat dicere*—to think what he will, and to speak what he thinks." A higher than Bishop Watson had taught the same lesson before. The apostle who doubted the Resurrection was answered not with unreasoning anathema, but with convincing proof. "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing."

THE LIFE OF JESUS, THE CHRIST. By Henry Ward Beecher. Toronto: James Campbell & Son.

The world is now full of Lives of Christ, each of which is, in fact, the shadow of the writer projected across the Gospel. M. Renan's Life of Christ is the shadow of a French philosopher, not without a touch of the Parisian *coiffeur*. *Ecce Homo* is the shadow of an English Broad Churchman; and so with the rest.

Dr. Dio Lewis, in "Our Girls," says:—

"A great many people rather fancy a dyspeptic, ghostly clergyman, and can hardly bring themselves to listen to a prayer from a preacher with square shoulders, a big chest, a ruddy face and a moustache. The ghost, they think, belongs in some way to the