

table, and his apologies for the Revolutionists were marked by the same impolitic and alarming vehemence as his diatribes in favour of "General Warrants." He aggravated the reactionary passion which it should have been his object to soothe and allay. The result of this, combined with other untoward circumstances was the greatest train of disasters in history. Nothing can be more certain than that the French Revolution, had it been let alone, would have burned down in its socket: it would probably never have become terrorist, certainly it never would have become military and conquering. Kaunitz, the Austrian statesman, saw this: he said, draw a cordon round it, and let it expend its force. But the monarchies, England among them, insisted on tapping the crater and drawing the lava flood over Europe.

—"Liberal Methodism" is the title of a farewell sermon preached by Dr. Thomas, of Chicago, to the Methodists whose communion he is leaving, they pronouncing him heterodox, while he is resolved "to be free—free to live and think and grow with the life of his age, and this at any cost." The questions on which he secedes are the Atonement, the Inspiration of Scripture, and Eternal Punishment. On all, the Church may rest assured, it will have to grant more liberty or die. The moral sense of the enlightened part of mankind has rejected a theory of vicarious punishment, which, by contradicting morality, cuts away the ground for believing in the existence of a God, while, in truth, it rests on nothing but a literal interpretation of figurative passages of St. Paul. We commend the rulers of the Church to Dr. Campbell's work on the Atonement, from which they will learn that it is possible for them to hold all that they really value apart from a form of statement which no moral being can accept. The inspiration of the Scriptures is a subject on which, we need hardly say, we are not disposed to embark. We do not here inquire whether two historical books, at variance with each other as to facts, can both be, in