

each passed in review with care and discrimination, aided by extensive research and a knowledge of the whole field of English, French, and German Biblical criticism. This, together with an impartial and sound judgment, a genial manner and a cultivated taste. The author considers Colenso's investigation into the Pentateuch marvelously painstaking and conscientious, and so complete a refutation of the common belief, that any one who has followed the Bishop through these researches, it is next to impossible to retain the belief that the first five books of the Bible are either accurate, strictly historic, or Mosiac.

M. Renan's work, he thinks, possesses an unique value, as the French biographer has attempted to produce an actual life out of such historical or half historical materials as have reached us; and to enable him to do the subject justice he visits the Holy Land, examines the scenes on the spot, and places himself in imagination amid the surroundings of Jesus eighteen centuries ago. He studies the habits of life of the descendants of the primitive people, the climate, scenery, natural objects, &c., thus imbibing as far as might be the influences which operated to mould the character of the founder of Christianity. Renan's mind, he says, "was saturated by force of sympathy with the coloring and temperament of the country and the age," and by this means he is enabled to lay before us a picture astonishingly life-like and attractive. "It is perhaps the most essential contribution to a faithful, rational and adequate conception of what Christ was and did which the nineteenth century has given us." The double character of Jesus, the earlier and later are vividly brought out. "The gradual alteration which came over the language and conceptions of Jesus as he exchanged the sanguine and buoyant enthusiasm of the earlier months of his career for the gravity and discouragement of its later period; when the sympathetic affections and cheerful scenery of Galilee had been left behind for the arid and sombre landscape of Judea, and the obstinate and incredulous hostility he there encountered; and when the full difficulty of his mission and its inevitable ending had grown clear to his conception—changes which convey a painful sense of inconsistency and inharmoniousness in those who regard his ministry as a single transaction, arranged and thought out from the beginning." Renan also gives a masterly description of the manner in which miracles grow up, as it were, around the steps of every great prophet and reformer in the East, apart from his initiation or convivance.

"*Ecce Homo*," he considers, is an attempt to create out of the moral consciousness of the author, and the sum total of the traditional materials before him, a complete and consistent picture of the ideal Christ "whom history has left so dim, and whom theology has so distorted." He attributes to Christ a deliberate scheme, plan, purpose, and organization for the conquest and conversion of the world, which is clear, was only the conception of a late date near the end of his labors; and then to have flitted only fitfully, if at all, through the mind of Jesus himself. The last portion of the last chapter of Mark is considered by competent judges to be an interpolation, and is expunged by the committee on revision sitting in Jerusalem Chamber.

Matthew Arnold (*Literature and Dogma*) attempts to conceive and explain the precise purpose and mission of Christ as well as the essentials of his character. According to him Christ was to restore that reign of righteousness (!) which the Hebrew race was the chosen instrument for establishing on earth. While the author of "*Ecce Homo*" finds the clearest and most predominant characteristic of Jesus to consist of a fervent zeal, an undying enthusiasm, which was quite a passion and almost a fanaticism, Mr. Arnold, on the contrary, sees a "sweet reasonable ness," a mild "winning gentleness." Such are the opposite results which men arrive at from the same materials when their morality is not a science but a taste. Mr. Arnold admits that those who reverence the Bible must set to work to build it upon some fresh foundation in the minds of men, as the cherished notion of inspiration is inadequate to save it from the merciless criticism it has undergone, which, as he puts it, has "grubbed at the foundation" so seriously that the edifice is endangered. He treats

all the creeds of the orthodox and the established notions of Christendom with a curiously calm indifference which is almost contempt; prophecies, miracles, transcendental dogmas, metaphysical propositions, schemes of salvation, creeds, apostolic, athenasian, and nicene, with a strong dash of violent and vindictive temper; the difficulties of the gospel narratives concerning the resurrection, the appearances after death cannot be reconciled with reason and experience; those who had lived with Jesus for years, and who parted with him on the Friday did not know him again on the Sunday. If he was seen so changed, so entirely not his former self that his immediate acquaintances did not recognize him, how could they know, or how can we know, that the person assumed to be Jesus was actually their risen Lord. Matthew xxviii., 17, Luke xxiv., 34, 37, John xx., 1, xxi., 4, 6, Mark xvi., 11, 12, 13, presents great difficulties of explanation.

On the five distinctive moral precepts of Jesus Mr. Greg makes the following enquiry: "Can we, or ought we, to regulate our personal and social life according to the precepts which Christ propounded in the sermon on the Mount? No question can be more vital—none is more sedulously and scandalously shirked." On this matter he says: "We half say one thing and half believe another; we preach and profess, but we don't think of practicing; we should be scouted and probably punished if we did practice the precepts which are clearly and unequivocally laid down as guides of conduct. Wherein lies the explanation of this demoralizing and disreputable untruthfulness of spirit? Are the principles we profess mistaken? Is the rule of life we hold up as good erroneous, impracticable or inapplicable to the altered conditions of the age? or is it our conduct that is feeble, cowardly, self-indulgent, and disloyal? Is it our standard that is wrong, or merely our actions that are culpable and rebellious? Is Christianity a code to be lived up to, or is it a delusion, a mockery, and a snare?" The specialties of Christ's precepts presented by the gospels are the five following: 1, Non-resistance to violence; 2, The duty of alms giving; 3, The impropriety of human providence and forethought; 4, The condemnation of riches; and, 5, the communism which was inculcated by Jesus and practiced by the early Christians.

In all lands and all ages the first has been set aside as unfit for use; the precepts commanding submission to violence go beyond a prohibition of mere retaliation: they distinctly command unresisting endurance of violence and wrong, whether directed against person or property. "I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also." "Put up thy sword, for all they that take the sword shall perish by the sword." Instead of obedience to these precepts, Christians have habitually fought from the earliest times as savagely as Pagans. They seldom dreamed of confining themselves to self-defence. "They have fought in the name and cause of Christ, and have died with priestly blessing and absolution amid the rage of conflict, confident that their reward was sure, and that angels would bear them straightway to the bosom of the beloved master whose orders they had so strangely set at naught." The daily routine of civilized life is one of self-defence and resistance to evil; our police force is an organized resistance for self-defence. We habitually hand over the criminal to the nearest constable; this is resisting by deputy. Neither as individuals nor between nations is the precept practicable. Any country which submitted to violence unresistingly would simply be overrun, enslaved or trampled out. International law, criminal law, and civil law are based on a systematic repudiation of the precept of non-resistance. On alms giving Mr. Greg has the following strictures. "Scarcely any precept in the Gospel is more distinct or more reiterated than this. 'Give to him that asketh of thee, and from him that would borrow turn thou not away. Sell that thou hast and give alms. Give alms of such things as ye have, and behold all things are clean unto you,' &c." It is a duty that has been insisted on by the church in all times and in all countries. From Catholic and Protestant pulpits it is enforced on the faithful; a pious man or tender-hearted woman does not feel good unless they habitually give to beggars, or spend a por-