

signs of decay. And the radical error to which he traces this unhappy condition of things among the followers of the Reformation, is their foolish adherence to *dogma*, in questions upon which we can know nothing. And among the questions of which we can know nothing, it is not obscurely hinted, will be found the Articles of the Athanasian Creed, the decrees of God, justification by faith alone, and the eternity of future punishments. He tells us that "religion may be separated from opinion, and brought back to life." "For fixed opinions on matters beyond our reach, we may exchange the certainties of human duty." (Page 147.) In other words, the only way things can be mended is by abandoning doctrine and pursuing morality. More than one hundred years ago, Moderatism made known and employed this wonderful panacea; but we have yet to learn that religion was by it "brought back to life." Froude is by no means sanguine that this happy revival of practical religion is likely soon to occur. His only hope for the future—and it is faint—is that the laity will take the matter into their own hands, as he says they did at the Reformation. With delightful frankness he tells us: "I have no hope from theologians, to whatever school they belong. They, and all belonging to them, are given over to their own dreams, and they cling to them with a passion proportionate to the weakness of their arguments." (P. 147.)

Now, although this learned historian might ascribe our views to theological passion, or the weakness of our arguments, we will venture to affirm that Luther, Melancthon, Zwingli, Calvin, Cranmer, Latimer and Knox, the men who gave impulse, direction and success to the Reformation, were not *laymen*, and that those who in England well-nigh strangled the Reformation at its birth, and gave to the Anglican Church the composite character, in part iron and in part miry clay, which it retains to the present hour, were not *theologians*. Yet we doubt not, there are those who will be carried away with the foolish prejudice to which this brilliant writer has lent the sanction of his name.

Another author has recently devoted himself more formally to the demolition of all doctrinal systems. He has given to the world, under the title of "Literature and Dogma," a volume which