

have read it. A Roman Catholic bishop has reviewed it with courtesy. Eminent writers of different philosophical schools have discussed it in magazines and newspapers. Prof. Ménégoz, a colleague of Dean Sabatier, has extolled it as a new Christian Institutes, and greeted its author as a new Calvin.

On the other hand, evangelical theologians, such as Professors Henri Bois and Emile Doumergue, Pastors HOLLARD and Charles Babut, have condemned it, some unmercifully, others more kindly, but without reserve. They are of opinion that it reduces revelation to inspiration, inspiration to a natural phenomenon, God to an impersonal force, Jesus Christ to a mere initiator or originator, and religion to feeling.

They have pointed out numerous contradictions, which render unintelligible the writer's mind on important subjects, although every sentence is clear in itself.

All agree that the style of the book is as beautiful as that of Renan's writings, and more manly and earnest. Of the author's piety, of his deep communion with God and Jesus Christ, no doubt has ever been entertained. Any one reading Prof. Sabatier's "Sketch," or knowing him personally, cannot but admire him as a Nathanael, "in whom is no guile," a man as modest as he is learned.

Prof. Sabatier denies the accusations formulated against his system. He strongly asserts his belief in miracles, revelation, a personal and living God, the efficacy of prayer, the redemption through Christ, complaining that he has been misunderstood, and pledging himself to publish soon a systematic theology which will give a clear view of his creed.

I have read, of course, this important and controverted book. I have read again and again its most characteristic pages. Let me confess that it seems to me open to the above criticism. We find there many truths beautifully expressed, profound disquisitions, admirable passages, the tone of an unmistakable piety, but also some theses that seem to overthrow Christian faith.