

even on the words of the Bible itself, quotations from the works of recognized unbelievers, given with the language of approbation; and all of these under the mask of a Christian profession on the part of the writer. Take the incentive to the discharge of duty, as taught in this book. The young lady of the story is told by her aunt that she ought to call upon a friend whose kindness she had treated with something akin to indifference.

"Mary, I wonder if Roy (her dead brother) would not a little rather that you would go down?"

"It might have been Roy himself who spoke.

"I went down."

The dead brother is near at hand; the risen and living Saviour is far away. The idol is taken from its earthly shrine, and set up in the holiest of all. Can teaching such as this give truer views of Heaven than those which have come down to the people of God, old and young, from very ancient days? Yet this is the character of the whole book. A little child is spoken of approvingly as guilty of the most extreme irreverence in prayer, not an uncommon thing in the case of children who repeat words without meaning to them, yet something that the reverently sensitive Christian shrinks from and desires to dismiss from the mind. Not so the Christian that stood for his portrait to the author of "The Gates Ajar." The widowed mother of the child narrating these irreverences, is represented as saying, "I was just thinking how amused her father must be."

These wise people who know so much concerning Heaven beyond and in opposition to what is revealed, do not stand in need of the ordinary ministrations of the Word at all. They can teach the minister, who can neither "tell them anything new," nor "edify, refresh, strengthen, or instruct" them. "From the worst of the prayers and the singing they can wring a little devotion," they "feel better to go half a day always" to Church, and especially as there are ignorant people whom the minister may be able to help on the way to Heaven, to whom the example of these self-sufficient worshippers, whom that same minister "cannot help one step," may be useful. There is hardly a page of the whole two hundred and forty-eight, from which some condemning quotation might not be given. The book as a whole is characterized by the absence of all spirituality; the exalting of the creature to a place in the heart, nominally alongside of, but really higher than, the Creator; the setting forth of a Heaven of sensuous enjoyment, for the purpose of attracting people towards a moral life, and the nominal profession of Christianity; the doing away with the office of the Holy Spirit as the Comforter, and the substituting in His place a belief in a vague, indefinite spiritualism; a shutting of the eyes against Him who is the only source of true happiness and sphere of the Christian's present and eternal bliss; and a wanton display of irreverence towards God and things divine. It would be sad indeed if the improvement in the knowledge of the world concerning Heaven were to make that world advance in the direction indicated by Miss Phelps. Far better that it should take a leaf from one of whom it could be said—

"I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but, by year and hour,
In reverence and in charity."

There is no danger of the earnest Christian receiving more than a momentary shock from the reading of the book under consideration. There could be no communion between the author and such a reader. The former has been brought up in a religious atmosphere, and possesses religious