

books of sermons. It speaks well for the taste for religious reading that publishers find it to their interest to bring out successive editions of sermon literature. We have on our desk five volumes of this sort, besides three volumes previously examined and noticed within a week. Some of them are addressed to audiences of the highest culture—English and Scottish Universities—and are devoted with great eloquence and learning to the defence of the cardinal doctrines of Christianity and refutation of the errors and sophistries of skepticism. I though current unbelief makes large use of the press to disseminate its fallacies, there is no lack of able apologists and defenders of the truth; and when the smoke of the conflict shall have cleared away, it shall be seen that the cause of evangelical Christianity is still the omnipotent energy that shall conquer the world. That its teachings are still the spiritual power that shall

"leaven with its fury, leaven
All the hearts of men forever."

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The principal line of attack on supernatural religion by the materialistic philosopher of the day is the assertion of the uniformity of nature and the rigid reign of law as incompatible with the occurrence of a miracle or other supernatural con-

firmation of a revealed religion. This has been accompanied by physical explanations of the Gospel miracles, or a reference of them to unknown laws of nature. It is to combat and confute those teachings that these lectures were delivered. But the permanent value of those lectures is seen in their having reached a fourth edition. The subject is treated under the following heads: Miracles Necessary for a Revelation, Order of Nature, Influence of the Imagination on Belief, Belief in a God, Testimony, Unknown Law, Miracles Regarded in their Practical Result, and False Miracles. The volume is not one to be discussed in a mere book notice.

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