

individuals, *e.g.*, Bernard of Clairvaux. All his examples are drawn from Christianity. Would these men exchange the God of the Bible for the god of this volume? Was not their devotion inspired by love to a living God? Take from them the Word made Flesh, Christ and Him crucified, Christ the Atonement for sin, and the flames of their devotion would quickly expire. The testimony of the first preachers of the Gospel has been upheld consistently by all who attained to height of holiness and self-sacrifice:—"The love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and ROSE AGAIN."

It is not easy to ascribe too great weight to the patent facts that the religious progress of the world has been due mainly to that Christianity which we are urged to leave behind as an illusion and a relic of a past which we have outgrown, and that the God who has called forth the highest love and lowliest adoration of the noblest and most fervent human spirits is not the cold deity who will not break the eternal silence with a word, but the God who was in Christ reconciling the world unto Himself; who, having of old time, spoken unto the fathers in the prophets, by divers portions and in divers manners, hath in the end of these days spoken unto us in His SON. The devotion upon which Dr. Martineau expatiates so eloquently and feelingly has ever been kindled at and sustained by the fire he bids us put out.

From another point of view these chapters are almost equally saddening. At the close of a lengthy and elaborate investigation into the seat of authority in religion, we find two chapters, headed "The Veil Uplifted," "The Religion Personally Realized." Hence we expected to hear of man in actual contact with God, of the power and comfort derived from religion, of answered prayer, of an assurance based on personal experience. We hoped to reach the fundamental certainty which the Christian carries in his own secret soul. Surely the titles justify such an expectation. If the forecasts had proved correct, the volume would have conducted us to conclusions not readily distinguishable from the doctrine that traces assured conviction respecting the things unseen and eternal to individual experience of God. The real result, however, is blankness and gloom.

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