

A CRITICISM.

MR. EDITOR,—I was interested in the propositions in the last copy of the Journal which were quoted as being the substance of the course in Divinity by Mr. Martineau to his students.

1st. "That the universe, which includes us and folds us round, is the life-dwelling of an eternal mind." There is something striking and taking about the proposition when one reads it for the first time ; but on closer scrutiny it appeared to me but a grand caricature of the true God, an insidious idolatry as well as a piece of supreme nonsense. How paltry and limited is the idea when compared with Ps. 113 : "who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth." Or compare with it the wonderful idea of Ps. 8 : "who hast set thy glory above the heavens." What an immeasurable grandeur there is in the Russian poet's idea of God as compared with Mr. Martineau's gaudy platitude ! There is no room in the proposition for the Uncreated Spirit who is before and above all material things. One feels as though Mr. Martineau in his pride was grasping the God who was housed up in the universe, in his own greater and wider ranging thought. I fancy a Christian child asking Mr. Martineau such questions as these—"Who put the eternal mind in there?" "Who built the house for him?" "How long is he going to stay in that house?"

2nd. "That the world of our abode is the scene of a moral government incipient but not complete." There is just about truth enough here to throw a pious glamour over the whole. The fact is that this present life is the scene of a moral government which is *perfect* for the purposes intended, but that it includes all our education or growth no one asks to affirm—This incipency would rob God's works in the present of their perfection, it would rob life of its dignity and greatness, and the Christian especially of all his sublime aspirations and expectations. The Christian life is of such importance that when we shall see Christ "we shall be like Him;" and its enduring blessedness is such that "neither things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

3rd. "That the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a Divine Communion. Into this over-arching scene it is that growing thought and enthusiasm have expanded to catch their light and fire." What does Mr. Martineau mean by all this? He seems to be trying to create a great mist with imaginary objects looming up around us. Is there a Divine Being in the upper zones, or is the Communion one of human affection with itself—a sort of Goddess of Reason?