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Poetry.

SUDDEN DEATH, SUDDEN GLORY.

Rev. Mr. Hall, of Arnsby, father of the celebrated Robert Hall, Mr. Evans, of Foxton, and Mr. Christian, of Sheepshead, three eminently pious ministers of the Gospel, attended a ministers' meeting at Mr. Woodman's, Sutton, in the Elms, Leicestershire. The very interesting and appropriate. In the evening these ministers spent their time together in the most agreeable conversation. Among other subjects, one of them proposed for discussion that passage in Job ix. 23: "If the scourge slay suddenly, he will laugh at the trial of the innocent." Deep seriousness pervaded the conversations while each minister gave his thoughts on the text. When it came to Mr. Christian's turn to speak he dwelt on the subject with an unusual degree of feeling. He considered it as referring to a sudden death of the righteous, and was expatiating very largely on the subject, and was much affected, when, amid a flood of rapturous tears, he took a flight from the world while the words were yet uttered, and fell on his face. Edmonstone, the poet, wrote the following beautiful lines on this solemn event:

Which is the happiest death to die?
"Oh!" said one of our bright choir,
Long as the gates of heaven lie,
And fast my spirit, ere it fly,
With bright celestial views,
Mine were a living death, if I should die,
A death which might leave no pain,
And mark how bright and sweet would be
The victory I should gain!

"Fain would I catch a byan of love
From the angels, that ring above,
And sing it as my morning hymn,
Quivered and expired in death,
So that those on earth might hear
The harp-voices of another sphere,
And mark when nature faints and dies,
What springs of heavenly life arise;
And gather, from the death they view,
A ray of hope to light my way,
When they shall be departing too."

"No," said another, "so not I,
Sudden as thought is the death I would die;
I would suddenly fly my shrouds by,
Nor bear a single pang of agony,
Nor see a tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame with many a sweet sighing,
Nor the heart where love's soft hands are breaking."

"So would I die!
All bliss, without a pang to cloud it,
Not slain, but caught up, as it were,
To meet my Saviour in the air."
"So would I die!"
O how bright were the realms of light
Bursting forth from the gates of heaven,
Even so I long to go,
These parting hours, how sad and slow!

His voice grew faint, and fixed was his eye,
As if gazing on visions of ecstasy;
The hue of his cheeks and lips decayed,
Around his mouth a deadly shadow lay,
They looked, he was dead!
His spirit had fled,
Painless he swung his own desire,
His soul undressed,
From her mortal vest,
Had stepped into the car of heavenly bliss,
Were the realms of light
Bursting at once upon his sight.

Editorial.

RECENT THEOLOGICAL REVIEWS.—No. II.

HERBERT SPENCER ON EDUCATION.

We are reminded by the third article in the American Review, "False Education and Radical Defect on Education," by Rev. J. R. Herrick Malone, N. Y., that the erroneous and infidel speculations which have got afloat lately in Great Britain, are taking tangible shape and working themselves out into a system on the most practical of all fields, "Education." The precise form of these speculations is well stated by Mr. Herrick. He says:

The fundamental error is to discard what is supernatural and superhuman as essential for raising and perfecting humanity. It discards itself under the following forms: 1. It is claimed that everything in existence has developed out of an original creation. 2. An attempt is made to give a rational or philosophic development of the race. 3. Their follow the assumption that nature's laws are supreme. 4. Comes an argument against the supernatural. 5. A virtual, but not direct, denial of the validity of Revelation. By these several roads the way is direct to the same general conclusion, viz., that man, as an individual, and of course the race as a whole, or vice versa, the race, and of course the individual, are not products of development and education, but that they only developed, will arrive at perfection—towards which goal, it is assumed, both race, and individual are advancing, spite all the blunders of leaders in reform, and the hindrances interposed by those who preach the necessity of a supernatural interposition.

Herbert Spencer's book, "Education, Intellectual, Moral and Physical," is selected as an illustration of the workings of this tendency to set aside the supernatural in education. Spencer is believed to be exerting in certain directions more influence than any other writer on education, and a forthcoming work of his is endorsed beforehand, by eminent names in literature and science, in this and the mother-country. Hence the propriety of this discussion.

The critic generously acknowledges the merits of the work, which advocates some very just and important though neglected views in its department. He also points out half truths, as where Spencer teaches that education is designed to fit men for the duties of parents and citizens, and stops there; or where he advises the abandonment of the study of languages; the substitution of that physical law, or where he proposes to make very prominent in the moral discipline of the young the fixed laws of nature, with the penalties for their violation.

The grand objection made against the book is that Spencer's ideal of education does not properly include a religious element. He confines his "curriculum" to a round of sciences, essentially to natural science. There is no allusion to the development of religious ideas. It is intimated that children only need the true system of education; that they naturally grow better as they grow older. His classification of what he calls "the leading kinds of activity which constitute human life," has no place for religious activities except, by remote and uncertain influence. The moral education of children is to be accomplished through the "normal questions" or penalties of nature's violated laws, which parents must see that their children experience. Science is declared by Mr. Spencer to be religious "inasmuch as it creates an im-

plait faith," not in a personal God, as a Christian reader might anticipate, but, "in those uniform laws which underlie all things." "The rewards and punishments of traditional belief" are unnecessary to the man of science, who sees that "in virtue of these laws, the process of things is ever towards a greater and a higher happiness." Here, says the critic, is Mr. Spencer's remedial system, not the religion of the Bible and the grace of God, but "the process of things" working out "a higher happiness."

Such a system is radically erroneous; it leaves no room for man's free relation to a personal God, and no room for revelation and the grace of God as a remedial system. It is a mere system of naturalism and must fail in fitting manner for usefulness even here. We quote some of Mr. Herrick's concluding sentences as containing weighty truths on the subject of education:

We repeat, if there is a supernatural world, and man is related to it; if there is a personal God, and man as a free being is accountable to him; if the Bible is true, and we have need of that Christ who is revealed in it; then any system that sees no need of the God of the Bible, is fundamentally erroneous, whether it be one for the individual or the race.

We do not say that the objects and laws of nature are not to be studied. But if there are also laws of freedom, spiritual laws, these are not to be discarded. If man has a conscience, and will, the centre of moral action, and a God, the centre of religious action, why should he not know moral science and theological science, as well as the science of nature? If, then, are the former ought to be known as thoroughly as the latter. If there is a God, there is a theology, and this heaven-descended science is as worthy our attention to say the least, and may be justly claim to be, as any that is earth-born. And, in education, instead of shutting up the mind to the uniformity of nature and her necessary laws, which is well adapted to quiet the sense of responsibility—it should have given it a system that will teach to the full compass and supply its real wants. And why do we discard, under the term "education," the idea of the supernatural, which, though it cannot be educed from the human, is yet to be developed in the human?

Furthermore, that moral discipline is best for the young which is secured by, and in accordance with, God's truth, however some pagan theologians may be opposed to it. It is best for the moral and for the religious discipline of the young; for their present life, as well as for the future one for which they are to prepare, that they should, from the first, feel the restraints and force of positive authority, not only that of earthly parents, but that also of their Father in heaven; and that they learn to submit to this authority, as that of a being wise and better than they. This is needed not merely as a supplement to the discipline of natural consequences. It is needed primarily. We should begin with it.

Finally, then, let us demand for the young, a system of education—as we need a system of government—based on the truth of God, and conformed to the religion of Jesus Christ. Let us not be content with a system of education, which will, and adopt a Christian system that shall make our children more truly religious, and not tend to raise up a generation of pantheists and infidels.

God has made the human mind for himself, and immortality, and we must treat it as such. He declares to be in need of a divine remedy. We must accept the fact: He has provided the means by which we can be reformed in the divine image; and we must accept of it, as the sole effectual remedy for our sin, and not of trust in that which we may draw out of or develop in ourselves.

Dr. DRAPER ON DEVELOPMENT IN EUROPE.

The pretentious work of Dr. Draper, in which he attempts the preposterous task of bringing the whole intellectual development of Europe, which is nearly that of the race itself, within the range and measurement of a purely material principle, is ably handled and effectually demolished by Prof. Smith, in the 5th article. As a proof of this progress, he hands you his book, in which for the first time all part progress is contemplated under physiological principles, all history is thrown through the medium of physiology. Physiology is the science of sciences; all development is to be explained by it. In other words, the race is a huge animal. Its movements, its history, its thinking, its discoveries, are but motions of its animal life. Its development is a grand physiological fact. "The equilibrium and movement of humanity are altogether physiological phenomena."

With searching and scathing criticism, Prof. Smith shows that the principles of Dr. Draper's inquiry are totally insufficient and fallacious. Dr. D. himself, by admitting man's accountability and immortality, overthrows the fundamental position of his theory, that the life of the individual is completely under the control of natural laws. The position that society made up of individuals, is under the same laws is neither novel nor true. The fine sentiment of Schelling is quoted: "There can only be a history of such beings as have before them an ideal which can never be realized by the individual alone, but only by the race as a whole." Besides, the comparison between individuals and nations is incomplete. There are races also which do not disappear, though nations and individuals do, and the entire race has had, and must have, a continuous being until the great end of its creation and historic growth is reached. Whatever place the physiological law may have in the life of the individual or the nation, it does not cover the facts in the case." Dr. Draper's third position, that individual and social life is under the control of physiological laws, is finally declared to be meaningless. Strange as it may appear, no formal attempt by Dr. D. is made to prove his position.

An analogy indeed is claimed and admitted between infancy, childhood, youth, manhood, old age and death, and the life of nations, but when it is attempted to make it strict and scientific, it evaporates into a fancy. How can progress in religion or in government be controlled by physiological laws, unless animal life, and God and justice are viewed as identical? Do we pass from the premises to the inference in a

logical argument in the same way in which food passes through the digestive process into the blood? Is physiology to be enthroned as the queen of the sciences and all art, ethics, science and religion, to be viewed but as branches of the science of animal life? Surely this is natural science run mad. Chemistry, astronomy, mathematics might just as well set up their claims to universality.

All this falls in with the inflated style which natural science of late has been assuming; only it so grossly overdoes the matter, that doubt not it will give the alarm to some who are toying with its specious claims, unaware to what lengths they will lead. It is assumed that intellectual progress is the supreme end of the race, that physical discovery is the supreme end of intellectual activity, that progress is proved by advances in natural science, that moral progress marks an inferior grade of existence; that induction is the only road to truth; that all history and progress are conditioned by physical laws; that these laws, such as are the views which Dr. Draper's work contains, against which not only the religious convictions and belief of the race rise up; but the instinctive belief in the reality of spiritual truth, which has found expression in metaphysical system elaborated by the greatest thinkers of every age.

Whatever Dr. Draper may be in the strict limits of his own profession, he has got beyond his depth in the effort to judge the intellectual development of Europe!

ROBERT BACON.

The seventh article is translated from the French, by Prof. Emil Gaisset, and gives us a brief, vigorous and animated portrait of "the most extraordinary of the great minds of the middle ages." It seems that Cousin and other French scholars have paid more attention than his own countrymen to the memory of this philosopher. He was born in Hchester, Somersetshire, Eng., about 1214. He was therefore a contemporary of Albertus Magnus, Alexander of Oxford and Thomas Aquinas. He studied at Oxford and Paris, and afterwards joined the monks of St. Francis, from whom he suffered two distinct persecutions, having been a qualified a century of his life. His ideas were caused by the novelty of his ideas in philosophy, which like those of Galileo, afterwards could not be tolerated by his contemporaries.

The Parisian considered superior to the Lord Chancellor in fertility of genius, in invention. In the thirteenth century he had attained as clear and positive a conception of the value of the prevailing magnificent systems of speculation as any modern critic. He utterly denials the scholastic philosophy of his age. He reproaches it vehemently for its blind credulity towards the authority of Aristotle, for its gross ignorance of antique antiquity, and of himself, so that the Aristotle it worships is a mere counterfeit, and finally, for moving in a circle of abstractions, artificial, subtle, disputations; pedantic, far removed in advance. He pleads for the same experimental science, commended so successfully to the world by Lord Bacon. He brought to light the facts and carried through the agitation which led to the reformation of the calendar; he attacked the false and idiotic astronomical system of Ptolemy at all points. He described the delicate and complicated mechanism of the eye, with rare precision. It is said that he invented spectacle glasses, the microscope, and the telescope. He studied the phenomena of refraction, and entertained very sensible views of the shooting stars, besides being an alchemist. He seems to have quite anticipated the modern teachers of animal magnetism. We close with a summary of his remarkable and in many instances singularly sagacious predictions of the triumphs which he expected to be won by man in physical science applied to practical life.

Machines will be made for sailing over the water without rowers and for navigating the greater ships, with only a single man to manage them, faster than though they were filled with sailors; carries which will rush along without any horses; machines for flying, in which a man may take his seat, and spring and rise in motion; artificial wings, beating the air like those of birds; a little instrument three inches wide and as many high, capable of raising or lowering incredible weights. By the aid of this last machine one could raise himself and his friends from the bottom of a dungeon far up into the air and then come down to earth when he pleased. Another instrument will possess the power of dragging any resisting object over level ground, enabling one man to drag a thousand persons against his will. There will be an apparatus for walking at the bottom of the sea and of rivers without the least danger; there will also be machines for swimming and for enabling people to stay under water, bridges over rivers without pillars, and a great many other sorts of marvellous machines and apparatuses.

THE DARKNESS HATES THE LIGHT.

"Teacher, white man," said a Caffre to the missionary, "we black people love not the news you bring us. We are black and we prefer to live in darkness and sin; you disturb us in this; you set yourself against our practices; you persuade our children to forsake our customs; you destroy our kraals and devour our cattle; you are the ruin of our tribe and we tell you to day, if you do not stop, if you will forsake you and this whole region, and go where the Gospel cannot reach you!" "But how do you make that out?" said the missionary. "I indeed oppose your practices because they are contrary to the word of God and utterly evil; so that they will certainly bring you to ruin if you do not forsake them. I teach your children as yourselves to be wise, good and happy. But how do I devour your cattle, destroy your kraals and your tribe? Do I not pay you for every thing I get of you, and am I not a benefit to you in other respects?" "Yes, but you preach repentance and faith; and a penitent, believing man is as good as dead to us. He takes no more pleasure in what we do; he does not build his kraal, but forsakes it and goes to church and settles others also to the station. As to our herds, our wives are our herds; and you teach them that they ought not to be sold like cattle, but instead of slaves of man. In this way you devour our cattle. Many have left us and gone to the station, and many more are going. Therefore if you continue acting and teaching in this way, we will leave you and go to another region."

Do all the good you can.

Correspondence.

ON HEARING THE WORD.

BY W. M. CORNELL, LL. D.

The word should be heard with prayer. No prayerless person has any reason to expect to be profited by the preached gospel. As no minister expects a blessing upon his preaching, so no hearer can expect to be fed and nourished by the gospel who does not pray for the Divine blessing.

If the Apostle Paul, with all his learning, varied talents, and experience; with the privilege of having been "caught up to the third heaven," could still say, "Brethren, pray for us," and again, "pray, that utterance may be given unto me," how much more do ordinary ministers need the prayers of Christians!

But, while the hearer expects a preacher to do them good, while they do not pray for him; they are neglecting their duty both to him and to God. Such, then, are doubly criminal, and still, it is to be feared, there are many of this class. The Sabbath morning comes, and no prayer goes up to God, for a blessing upon the word that day. The hearer goes to the church at the appointed hour, of worship, but never thinks of praying that God would prepare his heart, by the Holy Spirit, to receive, drink in, and inwardly digest, the truth. The farmer might as well expect a crop by casting his seed upon ground unbroken, as such a "stony-ground hearer" to be nourished by the gospel. The seed may be never so good; "the sincere milk of the word" may be dispensed, "the faith once delivered to the saints" may be promulgated, "the will of his excellency, power, beauty and integrity," and yet, to such a hearer it proves but a hemlock and laurel; to him it is as poison, instead of nutritive element. It is "a savor of death unto death."

The boldness of Peter, the zeal of Paul, and the eloquence of Basil, would be inadequate to edify and build up a congregation of prayerless families. Hence, it is to be feared, often originates complaint against many ministers. You will hear it couched in language like the following, "our minister is not so much enquired as he once was; his preaching is dull. He is not as powerful as he was," &c.

Now, far be it from me to say that the preacher is never in fault. I already said, "as Elias was a poor, frail, straggling man, as Elias was, 'to like passions' with other men. Still, I do say that, probably, in nine cases out of ten, where this fault-finding spirit shows itself, it is to be ascribed to prayerless hearers. This, it is admitted, is a heavy charge.

Let me relate an anecdote. In a church where there was a truly goodly minister, and where his labors in the early part of his ministry had been greatly blessed, things began to go badly. There were no revivals, no accessions to the church, no inquiries after the road to life; the prayer-meetings were but thinly attended, and the Sabbath-School began to dwindle down. At length, as usually follows in such cases, two prominent members of the church waited upon the pastor, and inquired why things went so ill among them? You used to preach with great power. We used to have full meetings; but now all seems dead, and we have been thinking about a change. One people feel that you are not the man to build us up. Can you tell us why there has of late been such a sad change for the worse?

The minister, who I have said, was a good man, and who had long been so; now, sadly sadder, and length, in a most solemn manner said, I think I can account for this change for the worse. "I have lost my prayer-book."

Prayer-book! Why, we are surprised! We never knew that you had any. Why, when did you have a prayer-book? We never saw you use it; and if this has caused such a sad change, can you not get another?"

I do not know," said the minister, I fear not. For several years after I came here, this prayer-book was my greatest comfort; but since I have lost it, I have been very, very sad. My prayer-book was my church. If I could only get it back again, it seems to me, all would go well. The former times would return, and we should be in "six months past," when the candle of the Lord shone around us."

These brethren took the hint? They went to the church. They stated what the pastor had told them. They told how anxious he was. How sincere he appeared. They gathered together for the church. They had a day of fasting and prayer. They became like Aaron and Har, to hold up the feeble hands of Moses. The Holy Spirit was again poured out, and many souls were gathered into the fold of Christ.

The celebrated, but somewhat eccentric Dr. Nettleton, when the minister was a young man, came to a town in New England where he resided. He had been invited to preach there. He found the church almost prayerless, and was on the point of leaving, when one of the members said to him, my wife has been praying almost constantly "since you came here for a blessing upon your labors." Then, said Dr. N., I'll stay. He did stay, and a blessed revival was the result. Let prayerless hearers take heed how they hear. The more prayer there is, the less fault-finding there will be.

There is no time when Christians are in so much danger of becoming prayerless, as when they are hearing candidates. A man must be very pious to be a candidate a year and not lose all spiritual vitality. A church that hears fifty candidates is greatly to be pitied; and the prospect generally is, that like the man who went through the whole world looking for a case, they will get a crooked stick at last. No better advice can be given to candidates, hearers, than to inculcate, upon them the duty of being praying hearers, and to take heed how they hear.

The marriage ring of Martin Luther has come into the possession of a Berlin artisan. The Royal Museum will buy it. There appears to be no doubt of the relic being genuine.

Selections.

THE NAME, WONDERFUL.

The Saviour's inspired names have all a meaning. Each one of them designates some peculiar characteristic or office, or work of the Messiah. Since this is the case, we may expect, that some great truth underlies the names which the evangelical prophet gives to the Redeemer. His name shall be called Wonderful!

There are many obvious reasons for this name. Passing by all others, there is one which seems to have especial weight. Jesus is called Wonderful; on account of the strange contrasts and wide extremes seen in himself and in his history—contrasts and extremes which appear to be direct contradictions.

On one page of inspiration he is called, the "son of David"; on the next, he is called "our Lord and Saviour Jesus Christ." On another page he is called "the Son of Man"; at another time, "the Son of God"; and yet, "the child born, the Son given," and yet, with the same breath, we are told that he is "the Mighty God, the everlasting Father, the Prince of Peace." He is Jehovah, God over all and blessed for ever, and yet he is a servant; he is truly called God and man, but he really is God and Man. He embraces his own person the human and the divine natures. God could satisfy, but could not suffer; man could suffer, but could not satisfy. Hence, for the accomplishment of his mission, there must be a union of the human and the divine; that satisfaction and suffering might meet in the same person. Is not this necessary union an object of wonder?—Where can such extremes be found as in the natures of the Mediator? On the one hand, he is God, exalted above all our comprehension; and on the other, with this divine nature, he took upon himself the nature of angels, but the nature of men—the lowest and weakest of all the members of the rational family of God. This union of the highest and the lowest, the strongest and the weakest, of the divine and the human, is a wonder passing wonders.

There are extremes in the Saviour's life. These extremes are not few in number. They extend from the day of his birth to the day of his death. He was born as the newborn babe, a multitude of the heavenly host sang audible praises to the God of Israel, until the shepherds heard and worshipped. He was wrapped in swaddling clothes; but before him, the great Magi of the East bent the knee and offered gifts. He was born in a manger, and out of the open heaven, the Spirit descended, and a voice was heard, saying, "This is my beloved Son." He hungered; but yet he supplied thousands with food; he suffered in the hills of Gethsemane; but he healed the leper; he was changed into the gladdening wine. He was without a place where to lay his head; but yet he supplied thousands with food; he suffered in the hills of Gethsemane; but he healed the leper; he was changed into the gladdening wine. He was without a place where to lay his head; but yet he supplied thousands with food; he suffered in the hills of Gethsemane; but he healed the leper; he was changed into the gladdening wine.

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There are extremes in the Saviour's ascension. These extremes are not few in number. They extend from the day of his birth to the day of his death. He was born as the newborn babe, a multitude of the heavenly host sang audible praises to the God of Israel, until the shepherds heard and worshipped. He was wrapped in swaddling clothes; but before him, the great Magi of the East bent the knee and offered gifts. He was born in a manger, and out of the open heaven, the Spirit descended, and a voice was heard, saying, "This is my beloved Son." He hungered; but yet he supplied thousands with food; he suffered in the hills of Gethsemane; but he healed the leper; he was changed into the gladdening wine. He was without a place where to lay his head; but yet he supplied thousands with food; he suffered in the hills of Gethsemane; but he healed the leper; he was changed into the gladdening wine.

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tion or perfection compatible with their nature. This is a noble character in the abstract, but becomes ignominious when it causes us to forget the relative dignities of that nature itself, and to prefer the perfection of the lower nature to the imperfection of the higher; not considering that as judged by such a rule all the brute animals would be preferable to man, because more perfect in their functions and kind, and yet are always held inferior to him, so also in the works of man, which are more perfect in their kind are always inferior to those which are in their nature ways to more morals and shortcomings. For it is a law of this universe, that the best things shall be seldomest seen in their best form. The wild grass grows well and strongly one year as another; but the wheat is, according to the greater nobleness of its nature, liable to the blight of the scythe, while in all things that we see or do we are to desire perfection, and to be content with the best we can get. It is called Wonderful; for it is never less than to set the measure of things in its own accomplishment, above the nobler thing, in its mighty progress; not to estimate its own greatness above that of the majesty; not to lower the level of our aim, that we may be more surely enjoy the complacency of success. But, above all, in our dealings with the souls of other men, we are to take care how we check, or set a snare to their noblest faculties, or how we lower the level of our aim, that we may be more surely enjoy the complacency of success. But, above all, in our dealings with the souls of other men, we are to take care how we check, or set a snare to their noblest faculties, or how we