

He spoke of a judgment that was taking place among them—of a fire that was already kindled and was trying every man's work. He spoke of the good in spirit as being in heaven—and of the bad in spirit as being in hell. The Jews were anxious about the resurrection of the body—but Christ told them that the resurrection of the spirit now, the new birth, was far more important. He called them away from the contemplation of remote rewards and punishments, to the great and tremendous realities of this life. Of the future life He spoke but little, and then, instead of the voluptuous paradise of the Jew, and the majority of Christians, He gave a simple, moral conception.

That is a truth that we Christians have yet to learn, for the most part. We have taken the Jewish notion of heaven and hell—put them in the future, and interpreted the teachings of Christ as referring to the future. It has been taught by us that Christ first revealed a future heaven, and then established a community or a church, that should prepare men for it and lead them into it. "But the fact is that the foundation of the 'kingdom of heaven' upon earth for its own sake, and for the present good of man independently of his future destiny, was the one great object of all His teaching." His purpose was to create new life in men: to make them holy in thought, and word, and deed: to inspire them with love to God and love to each other—to give them that meekness which is true power, and that purity of heart, without which no man shall see the Lord. Instead of pointing to some remote future, and telling them that beyond the grave they would find the rest, and the blessedness, and the reward they craved, He said, "the kingdom of Heaven is among you." He told the poor in spirit, and the persecuted for righteousness' sake, that they were blessed—for the kingdom was their's. They had it in actual possession. He speaks of Capernaum as being exalted to Heaven by opportunities; but because they were rejected, Capernaum would speedily be cast down to hell again. In the series of parables, this teaching is most definite. Read those parables in the light of modern theology, that is, read them as having reference to the last day and a future life, and they are difficult if not impossible of explanation. But read them as bearing directly upon the present life, and the judgment that is going on in the earth, and they are plain and practical teachings which the unlearned can understand. They bear, of course, indirectly upon the future—for all teachings and deeds that concern this life must have some reference to the future life. Life is not made up of a series of transformations or transmigrations, but is a continuous development. But when Christ called men away from over anxiety about to-morrow's meat and clothes, bidding them "seek first the Kingdom of God, and its righteousness," He did not refer to a future life, but to the present life on earth—He called them from the pursuit of material good, to the culture of things spiritual and eternal. His whole Gospel bore most of all, and first of all, upon the present life; for He came not simply to make men happy, but to make them good: not to give them great joys, but to give them great and perfect character. The teachings of the Apostles are in the same line. They did not, as many have done since, and as too many do now, preach faith in Jesus Christ, and the doing of good works, as a way of shunning a future hell and gaining a future heaven; but they called men to faith because it was the inspiration to holiness, because it brought them into union with God and gave them power to conquer the world. The writer of the Epistle to the Hebrews puts this most clearly. He treats heaven and hell as present states. He refers to Israel's sin of unbelief, and the penalty of that was forty years' dreary wandering in the desert. He goes no further than the graves. Esau lost his birthright, and for the rest of his life suffered for his folly. But he does not follow Esau further. The Kingdom of Heaven in all its glory is in their possession. "Ye are come unto Mount Zion, to the city of the living God and the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and Church of the firstborn which is written in heaven, and to Jesus the Mediator of the new covenant."

I am not saying that in the future there can be no heaven and no hell. There must be both. But I mean to say that the doctrine which says heaven and hell are places only to be got at by going through the grave, has wrought most mighty mischief among men. I can easily believe that the fear of hell has restrained many men from deeds of violence, and kept rough spirits in something like conformity to good behaviour. But it has been the parent of an unreal and superficial religion. It has taught men to trust in creeds rather than in character. It has taught men to rely on faith when they come to die rather than on a life of faith and holiness. The result of this teaching has been, and is now, to make this the only practical question with multitudes, "How long can conversion be postponed?" They have the notion that to get converted is to escape hell and all the consequences of their sins. It is not so. The flames may be, and often are, kindled in us here, which rivers of tears shall not quench. And there is torment after death: punishment for all and every sin that men may do, here or there. But not eternal. Oh, not that—it cannot be. God the Father has not said so, and Christ the Son has not said so.

Do men know what dishonour they have done God by having and trying to account for the doctrine of eternal punishment? When I call them to mind, I know not whether to weep or to speak out fiery words of indignation. They have read the gracious, tender invitations of God to men. They have heard the constant, patient pleading, "Turn ye, turn ye, for why will ye die?" They heard it declared that he will "have all men to be saved and come to a knowledge of the truth." But they cared more for their hideous dogma, their pagan belief, than for the character of God; and Luther dared to say that God was not sincere in calling upon sinners to forsake their evil ways and live: and that, as addressed to the finally impenitent, His language is that of mockery and scorn. Calvin declared that such exhortations, as well as the other means of grace offered to all, were designed, not for the real conversion of those who shall finally perish, but to increase their guilt and overwhelm them in the more fearful condemnation. So that God actually deceives men, and invents methods by which their sin and punishment may be increased. Is that God-like—is it Father-like—is what any parent on earth would do toward his children? No!

CHRISTIAN.

The aim of education should be to teach us rather how to think than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of others.—*Beattie.*

INVENTIONS.

AGRICULTURAL IMPLEMENTS.

To a young country like Canada, in which the extent of land to be tilled is out of all proportion to the labour that can be employed, it soon became a necessity to find some mechanical appliance which would take the place of the scythe and the sickle, and, fortunately for us, when the requirement arose the attention of inventors on both sides of the Atlantic had been for some time directed to this subject, and the result of their labours, although falling far short of the almost perfection which has been since attained, answered the purpose at the time.

Our Canadian mechanics were however not content simply to profit by other men's labours, but entered themselves into so congenial a field of industry, and it may be safely said that the combined efforts of Canadian manufacturers and inventors have resulted in the production of reaping and harvesting machines which may vie with the best productions of British and American firms.

Such being the case, it may be of interest to the readers of the SPECTATOR to trace briefly the gradual progress made by human ingenuity in this direction.

It is somewhat curious to remark that, up to the end of the last century, the methods of gathering in grain and the implements employed for that purpose were nearly identical with those shown in the paintings executed perhaps 3,000 years before on the walls of tombs in Egypt, the one exception chronicled being the machine which, according to Pliny, was in use in what is still a great wheat growing country, the plains of Central France.

This was a kind of box on wheels, propelled from the rear by oxen, carrying on its front edge small teeth, which, as the machine was pushed forward, tore the ears from the straw which was left standing in the field. It would also seem from the description that it was necessary for the attendant to sweep the ears into the body of the cart. (A tribute to the wisdom of our ancestors is given by the fact of a modification of this machine being the most approved means of gathering clover seed.)

The first machines which, as far as can be seen, were put into practical operation since the days of the Gallic reaper, were those of Plucknett, Smith and others, and which the work was done by a horizontal cutting circular blade, but already (in 1786) a modification of the primitive idea, in which a cylinder, armed with rows of combs tore off the ears, throwing them into the box of the machine, had been devised by Pitt, other inventors subsequently trying to accomplish their purpose by shears and rotary scythes. The celebrated machine of the Rev. Mr. Bell followed the original model, in placing the draft behind, but a reaper, invented by Ogle, in 1822, actually shows all the features of a successful machine, the horses being placed in advance, a cutter bar projecting at the side and a reel gathering the grain to the cutter.

This machine was also provided with a grain platform tilted to drop the gavel, but was unfortunately so badly constructed as never to be capable of working.

All these machines were of British origin, but from this time (1828) numberless experiments were tried by American inventors, the one who achieved most being Hussey, who patented as a mower the first really valuable harvester, the slotted finger bar, invented by him being a great step in advance in the construction of the machine.

McCormick, however, may really be considered as being the first to bring the reaping machine to any practical value, but further allusion to his invention and what has been since done must be given in a succeeding article.

FRAS. HY. REYNOLDS.

NINO BIXIO.

BY EVELYN CARRINGTON.

(Continued.)

How the untimely peace placed Custozza and Lissa beyond retrieval, when, under Cialdini, the main army was preparing to renew the conflict with far more promising conditions—when Medici had all but reached Trento, and the volunteers were making a goodly stand in the passes of the Alps—is a matter of history. Bixio's letters of this period are melancholy reading; he was bitterly disheartened, even more as a seaman than as a soldier. The disaster at Lissa cut him to the quick, so much the more because, with grave forebodings in his mind, he had implored the government to give the naval command to Garibaldi instead of to Persano, and he was convinced that had he been listened to, the chronicler of that event would have had a different tale to tell.

In 1870 Bixio was once again under fire, beneath the gates of Rome. He had hastened up to the Eternal City from Civita Vecchia, where the Papal commandant had capitulated to him, happily without a shot being fired. With the entry of the Italian troops into Rome, the career of Bixio, the soldier of Italian independence, closed: the career of Bixio, the politician, may equally be said to have closed on the day he witnessed, with eyes moist with tears, an Italian parliament, opened by an Italian King, in Rome. That hour he felt—not, indeed, that there was nothing more to do, but that his own work, the work of the revolution and the sword, was complete. It behoved him now, he thought, to devote what years remained to him to the interests of his family, and he believed that in pursuing this object he could at the same time render one last service to his countrymen in the shape of a needful and salutary example. His mind was still full of the ideas that had been present with him when he sailed in the "Goffredo Mameli": he had never tired of bringing them before the notice of the distinguished persons with whom he was brought in contact, and of the Chamber of Deputies. It was his constant conviction that Italy ought to have such a mercantile marine as would raise her to the position of a first-class commercial power. That in most respects she was essentially fitted to assume this position was not to be disputed; all that was required, in Bixio's opinion, was the liberal encouragement of government and the growth of private enterprise. Among the innumerable benefits accruing from commercial greatness, Bixio well pointed out that not the least would be