

transcendent to hold out as the capital prize to be won by the mightiest efforts of labor and self-denial than what we are so often told is the terrible idea of annihilation. Surely this is a proof that the idea is not really or naturally terrible; that not philosophers only, but the common order of mankind, can easily reconcile themselves to it, and even consider it as a good; and that it is no unnatural part of the idea of a happy life, that life itself be laid down, after the best that it can give has been fully enjoyed through a long lapse of time, when all its pleasures, even those of benevolence, are familiar, and nothing untasted and unknown is left to stimulate curiosity and keep up the desire of prolonged existence. It seems to me not only possible but probable, that in a higher, and, above all, a happier condition of human life, not annihilation but immortality may be the burdensome idea; and that human nature, though pleased with the present, and by no means impatient to quit it, would find comfort, and not sadness, in the thought that it is not chained through eternity to a conscious existence which it cannot be assured that it will always wish to preserve." But it is clear from the *resumé* of Buddhism given by this writer that Mill knew very little about it. He sums up thus: "We have thus gone over the entire field of Buddhism, and so far from finding among its votaries proof that annihilation may be agreeable to the common order of mankind, we have the most complete and satisfactory evidence of its rejection by them. Multitudes who accept the words of Gautama upon other subjects as the highest wisdom, have been and are unwilling to accept the idea of annihilation, or even to forego all knowledge of the future, and have persistently projected their hopes beyond the limits of the present life. From the millions of Ceylon, Burmah, and Siam in the South; from the many more millions of Thibet, China, Japan and other countries in the North, the voice of humanity, speaking in many languages, declares Mr. Mill's argument to be utterly without foundation, and that 'this pleasing hope, this longing after immortality,' is one of the ineradicable instincts of the human soul."

Methodist Review (Sept.) "The Danger of Apostasy," by the Editor, Dr. Curry; "Christ's Education of His Body," by Dr. Lapscomb; and "Southwestern China and Prospective Trade Routes," by Rev. E. B. Otheman, are all very readable papers. The "Editorial Miscellany" of this magazine is always full and informing, and often furnishes the best reading in it. "The Revised Old Testament" is discussed in this issue by the editor with discrimination and judicial candor, quite in contrast with the hasty, crude and sweeping way in which many have treated the grave subject.

Christian Thought (Sept.-Oct.) contains, as usual, several timely and able papers, and among the number, Dr. Deems' "Anniversary Address," as President of the Institute of Chris-

tian Philosophy, in July last; "Primeval Man," by Dr. George D. Armstrong, of Virginia; and "Ethics and Religion," by Prest. Hyde, of Bowdoin College. And in this connection we would add, that this "Institute," which has done noble service already in the cause of Christian Truth, and bids fair to make its influence widely felt, has issued the "Second Series" of its annual contributions, making a stately and beautiful volume of nearly 500 pp., and is sold for \$2. We know not how \$2 could be better invested by any clergyman or intelligent layman, than in the purchase of it. Not only will he get the full worth of his money, but at the same time he will aid a worthy society in the prosecution of its Christian endeavor.

GREAT BRITAIN.

Nineteenth Century (Oct.) "The Uniformity of Nature," by the Bishop of Carlisle, and "Parliament and the Church," possess the most interest to American readers. The first combats the postulate of the absolute uniformity of Nature on which Hume predicated his argument against the possibility of miracles. The paper admits not of a synopsis; we indicate its drift by a passage or two: "The uniformity of Nature instead of being capable of being defended as a postulate, is, so far as it is true, the result of very hard scientific fighting. In the region of celestial mechanics it may be said to have gained absolute sway, because the motions of the heavens resolve themselves into the ordinary laws of mechanics, supplemented by the law of universal gravitation; and from this region there is a very intelligible tendency to extend the assertion of the principle to other departments of scientific investigation. Such extension, however, must be made with caution; even in the solar system itself, the moment we go beyond mechanics, all uniformity appears to vanish. With regard to size, arrangement, density—in fact, every element of planetary existence—variety, which defies all kind of classification, not uniformity, is the undoubted order of Nature. "In truth, a widespread rebellion amongst some of the most thoughtful of mankind must be the result of any attempt to press the supposed principle of uniformity to the extent of denying all facts and phenomena which do not submit themselves. Religious faith is necessarily conversant with such facts and phenomena; and though even here a familiarity with the conclusions of science may be useful in steadying the mind and fortifying it against superstition, still there are supernatural truths bound up with the Christian creed, towards which it behoves all to bow with respect, and which cannot be refuted by any appeal to the uniformity of Nature. . . . To sum up the views which I have endeavored to express in this paper: I trace the belief in the principle, described by the phrase 'the uniformity of Nature,' to the direct and indirect influences of the successful application of mathematics to the physical theory of the solar system. The principle