

BOOKS AND MAGAZINES.

History of the City of New York.

By Mrs. Martha J. Lamb. New York: A. S. Barnes & Co.

We have received parts 5 and 6 of this interesting work, bringing the history down to the founding of Pennsylvania by Royal charter to William Penn in 1681. At that time the English colony of New York was in the hands of the Duke of York, afterwards James II. The arbitrary rule of the Duke, together with the disputes and jealousies between the Governors of New York and New Jersey, brought about a state of affairs which threatened to forestall the Revolution by a century, but the trouble passed away for the time without leading to any serious consequences. Mrs. Lamb's sketches of these times are animated; and at the same time it is evident that they are the result of considerable research.

The Bible Doctrine of the Soul; or Man's Nature and Destiny Revealed.

By Charles L. Ives, M.D., late Professor of Theology and Practice of Medicine in Yale College. Philadelphia: Claxton, Remsen, & Haffelfinger, 1878.

Thus the controversy moves on towards its unavoidable issue. First, when men begin seriously to study God's truth, they are staggered at the thought of future punishment, still more at statements which teach that it is endless. It is an awful doctrine, from which the feeling mind instinctively shrinks back. Next, the doctrine appears so unlike what a human Father would do, and so inconsistent with man's idea of what justice, wisdom, holiness, and power should do, that the objector says, "I cannot believe it, and if the Bible teaches that doctrine, I cannot receive the Bible as a revelation of the God whom I adore." Then with great ingenuity are efforts made to show that the texts which seem to teach the obnoxious doctrine may be so interpreted as not to mean endless. But some texts are bound to be too stubborn, and the other alternative is suggested, that the punishment of the wicked is extinction—that death means "ceasing to be"—or the doctrine of annihilation. To assert this is to deny that the soul of man is essentially immortal, and this denial is alleged to harmonise with the bestowal of immortality on those who fulfil the conditions on which eternal life depends, viz.: obedience to the Gospel. Thus we get rid of the endless punishment of the wicked by asserting that the wicked are punished in the future state by extinction of being, as they *i.e.*, their souls, are not immortal. This book of 334 pages is an attempt to prove from Holy Scripture that the wicked shall, after judgment, cease to exist. It is designed to show that the soul, or the individual man, is mortal, *i.e.*, at death ceases to exist for a time, and that when raised again it either receives eternal life or is put out of being for ever. The doctrine of the author, which he claims to be Biblical, is that the soul is "the living organism, the individual itself." That the term is applied to all living creatures, and that the soul is not peculiar to man; that it is "wholly material," and that "its existence is terminated by death." The destiny of the soul is determined by each individual for himself according as he obeys or disobeys the will of the Creator. Every one who disobeys, *i.e.*, sins, dies or ceases to exist. But God's Son gave his life for the guilty, hence the believer, "who is joined to his Lord—accepted in the Beloved—regains his forfeited right to the tree of life." So that, though at death he loses his life, and ceases to exist, it is not for eternity. Christ raises him to life again, at His second coming, and then bestows eternal life. Between death and resurrection the individual soul has ceased to exist—is lost to all but God. But "the believer lives again as a soul—an organism—at the resurrection. But his body is not the self-same body in which he fell asleep"—it is a *spirit-body*!! This is the *perfection* of the believer. He becomes the Son of God by the resurrection. As to the disobedient or wicked, at death they cease to exist, and at the second coming are also raised again "with their present mortal organization," and after judgment "he who created, destroys the entire being, soul and body, in the Gehenna fire." Some become extinct with less and others with more suffering, according to the degree of guilt. The doctrine thus enunciated and very fully expounded by our author is a strange mixture. Professing to receive the Scripture as the word of God, and authoritative, our author at the same time teaches that the soul is material, and may exist, without life—a dead organ-

ism—that spirit is life, and that a *living* soul is such by reason of the spirit of God being imparted; that though emotion, etc., are material phenomena of the soul-body, the results of the organism, which cannot exist where the spirit is withdrawn from the soul-body. He also holds to the existence of a spirit-body, which is not the soul-body, but is the form of existence of perfected soul-bodies, and still material,—angels and demons are such spirit-bodies, some of which being wicked cease finally to exist. God is spirit or life, but apparently is the subject of thought, emotion, and action. Our author stops here, for on his principles God must have a body and that body be material. This book is then a bold attempt to harmonize the materialism of modern physical science with the spirituality of the Bible; to deny all immaterial being, and yet to maintain the doctrines of Scripture. We need hardly say that the author has not succeeded in his attempt to serve two masters. In making the soul of man and the soul of Christ identical with the soul of the beast, he has robbed man of the image of God and has given us a Saviour who, although he claimed to have life in Himself—to be the Life—to be God, (we write it with fear) ceased to exist for part of three days, and returned again into existence. Surely this cannot be Immanuel, God-man. We have no intention in this short notice of answering the argument. We merely observe that the adoption of this doctrine of the soul would on the one hand, overthrow the all but universal conviction of mankind that I and my material organism are not identical, and that the rational, sentient, responsible person I continues to exist when the organism *it* has disappeared, through chemical decomposition; and on the other hand if adopted it would necessitate such a change in other doctrines of Revelation, that Christianity, as now accepted, would cease to be. Of this the author seems quite aware. The disrespectful way in which he speaks of Theologians and the translators of the English Bible, charging them with prejudice, wilful blindness, and an intention to hide the true meaning of Scripture, shows that he at least is not possessed of the calmness or the learning which are necessary for dealing with such themes. But he is bold and thorough-going; he never hesitates to accept the conclusions which legitimately follow from his principles. Let him pursue them still further and he will have no personal, immaterial God who made all things—no *He*, only an *It*; and no hereafter for good or bad. But it may be asked, why should such a doctrine be proclaimed? *qui bono?* The author answers this. Apart from the great gain of understanding God's word aright, he says: (1.) It glorified God, by exalting his power, wisdom and love. (2.) It honors the Bible, by giving it an intelligible and consistent meaning. (3.) It helps us to understand other Bible doctrines. (4.) It makes the preaching of the word more effective. (5.) It subverts the growing tendency to Universalism. (6.) It removes a great cause of Infidelity. (7.) It utterly subverts the errors of Romanism. (8.) It helps the work of missions. (9.) It would bring to us the long-sought Christian unity. (10.) It arouses a truer interest in our physical well-being. (11.) It tends to develop personal holiness. These are general benefits claimed as the results to flow from adopting the doctrine that the soul is the organism, material and mortal, and in nothing differing from the soul of the brute. But we may be pardoned when we differ as to these results and point to history as proving that the prevalence of such low views of human nature, and the denial of any existence which is not material, has had results very different from the above. This, as our author says, is no new doctrine, yet it has not taken root among men as the ground of a religion. Nor can it. It may satisfy some men, by leading them to think that all is within their comprehension, that they understand God's ways fully, and that the mystery of evil can be explained; but others more humble who have a deeper insight, and take a wider range of view, will feel that instead of solving the insoluble mystery, this doctrine leaves every difficulty untouched, while it degrades man from the high position of a Son of God, bearing God's image, to the level of the brute—mere organized matter with passing manifestations of life, in thought and action, but without morality or responsibility. For such an organism must think, feel, and act necessarily in accordance with material laws and without power of choice. We presume the controversy must go on.—So let it. "*Magna est veritas et prevalebit*"—Truth cannot suffer by discussion—that which is best fitted for the salvation of lost men will survive, and that is the Gospel of Jesus Christ the Son of God.

J. L.

SCIENTIFIC AND USEFUL.

WATER-PROOF OIL-PASTE BLACKING.—Take Camphene, one pint, and put into it all the India-rubber it will dissolve; when dissolved, add currier's oil, one pint; tallow, six pounds; lamp-black, two ounces; mix thoroughly by heat.

HOW TO KEEP WARM.—Persons who ride any great distance in winter, particularly in the country, are apt to feel the cold pretty severely. Ample protection against the severity of the weather is afforded by folding a newspaper under the coat as a protection to the chest. I have tried it and know.

CURE FOR COUGHS.—Cough can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater, and shave off in particles about a teaspoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will be sure to follow.

HOW TO TAKE CASTOR OIL.—A modification of the old and favorite mode of administering castor oil in orange juice is offered by Potain. Let the juice of half an orange be squeezed into a glass; after carefully pouring the oil upon this, add the juice of the other half of the orange, so as to enclose the oil. If pains be taken to avoid mixing the layers, the combination can be swallowed, it is said, without the least perception of the flavor of the oil.

A FACT IN VENTILATION.—If we remove air from an ordinary room, other air will flow in from some source to supply its place. If it finds no proper entrance it will come in from or through drains or sewers and soil pipes, or down dirty flues of chimneys, or from the cellar up through floors and carpets, bringing the dust with it. If the cellar floor is not made impervious, or nearly so, by coatings of concrete or asphalt, air may be drawn directly from the ground under the house; and it is easy to see that this source of supply, contaminated in various ways, may furnish a very unhealthy atmosphere. From one place to another the new air "has got to come," and it behoves us to regulate its source and quality. —*Journal of Chemistry.*

DON'T TURN DOWN THE LAMP.—An exchange says the following incident occurred in the west end of the city the other night. In regard to the management of coal oil lamps it is worthy of notice. A merchant returned home about two o'clock at night, and found his wife lying on the bed groaning heavily, and unconscious. She was waiting his return, and at last, tired out, laid herself on the bed, after turning down the wick of a lighted lamp as low as possible without extinguishing it. In this position of the wick, if the oil is bad, a vapour mixed with innumerable quantities of specks of soot diffuses itself through the apartment, and so covers the eyes, nose and respiratory organs that, on falling asleep, one is in danger of suffocation. It is always advisable, therefore, in the use of coal oil lamps, to allow the wick to burn brightly, or to extinguish it altogether.

CARE OF TEETH.—Desirable as sound teeth are, there is no part of the bodies of young children that is so neglected by parents. Scarcely one child in a hundred has regular, sound teeth, and the proportion of those that are covered to a greater or less extent with an unpleasant-looking coating is equally great. A very little care on the part of parents would largely obviate this difficulty, but the misfortune is that so few parents are willing to exercise such care. And this is especially the case in America where dentistry thrives more vigorously, perhaps, than in any other country, and all because parents are neglectful of their children's teeth. The daily use of the brush, without any other denticifrice than pure white castile soap, and the removal of a misplaced tooth or two, would, in most instances, not only give pearly whiteness, but regularity, both combining to greatly enhance beauty.

A SIMPLE CURE FOR DRUNKENNESS.—A Brooklyn man writes to the New York "Sun":—"I drank more intoxicating liquor from the year 1857 to the first day of 1873 than any other person I ever knew or heard of; and in the meantime knowing this sure cure, did not practice it on myself, but for fun did practice it on many others, and effected permanent cures. The remedy for the cure is this: When a person finds he must have a drink, let him take a drink of water, say two or three swallows, as often as the thirst or craving may desire. Let him continue this practice. His old chums will laugh but let him persevere, and it will not be a week before the appetite for any kind of stimulant will disappear altogether, and water be taken to quench the natural thirst. If any time the victim should feel a craving, let him take the first opportunity and obtain a swallow of water, and he can pass and repass all saloons. Whenever he goes home at night he will feel satisfied and be sober and have money in his pocket. I commenced this practice the first day of 1874, and never think of taking a drink of stimulant.

REMEDY FOR INGROWING TOE NAILS.—In reply to the enquiry of a sufferer, we have already published three communications, and now give you a few more, with a list of names of others who have kindly responded to the inquiry. We would gladly publish all we have received, but they are about the same. The majority recommend pressing a bit of cotton batting, or lint beneath the corner of the nail. That is well, but it is better, instead of cotton or lint to use scraped horn. There is very likely to be "proud flesh" in the toe (we are all more or less troubled with "proud flesh" from top to toe); for this we know scraped horn to be a sure cure. You need not get it from the "live" horn, but scrape it off an old powder horn, or any article made of horn. We once had a felon in which, after it was lanced, appeared proud flesh; and not having any powder horn, and the old cow being in the "back lot," we bethought us of the horn comb, and used some scrapings from that, with the happiest result. Burnt alum will have the same effect, but it hurts, while the scraped horn is perfectly painless, and one application is quite sufficient. —*Exchange.*