

testifier is God, and His knowledge and goodness are perfect. His knowledge is perfect, therefore he cannot be deceived; His goodness is perfect, therefore he cannot deceive us. Now how is this testimony from God conveyed to us? By revelation from God. How is this revelation to us? Either immediately, *i. e.* directly, or mediately, *i. e.* indirectly. God revealed Himself or made revelation directly to Adam, to Noah, to Abraham, to Moses, to Samuel, but indirectly to the Israelites. He revealed Himself directly to the Apostles, but the believers to whom the apostles preached had His truths revealed to them indirectly, *i. e.* through the apostles as God's instruments.

What was the faith of the Israelites? Each one said, "I believe" in the truths of the Levitical code, as redible upon the testimony of God delivered in the writings of Moses and the prophets. What is the Faith of Christians? Each one may say, 'I believe' in the truths of the gospel as credible upon the testimony of God delivered in the writings of the Apostles.

Now, Faith is invisible—it is in the heart. It therefore needs some outward and visible expression. Why? The answer is plain. Christ established a visible body, the Church, (*kuriou oikos*) the House of God. An outward expression of Faith was required from all heathen converts before they were baptised into the membership of the visible Church, and this outward profession naturally took the form of a creed, 'I believe.' It is very important thus to make profession of Faith for the reasons of which I will give four—1. *Truth loves the light.*—"Be ready," says St. Peter, always to give an answer to every man that asketh you a reason of the hope that is in you. (1st. Peter iii. 15). 2. *God has commanded and promised to reward it.*—"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." (St. Matt. x. 32). 3. *It adds mutual strength to Christians as a body.* 4. *The matters [of Faith] herein expressed contain so much purity of doctrine, persuade such holiness of life, describe God so infinitely glorious, so transcendently gracious, so loving in Himself, so merciful in His Son, so wonderful in all His works, that the confession of it glorifieth God.* For how can we expect to enter into that glory which is none of ours; if we deny God that glory which is His? Great, then, is the need for a profession of our Faith—in respect of God who commanded it and is pleased to be glorified in it, in respect of ourselves who shall be rewarded for it, and, in respect to our brethren who are edified and confirmed by it.

The creed is expressed in the singular, I believe, so to bring home to each individual, the necessity of a personal practical faith. This, then, is what I confess when I say "I believe." As the articles are not such as are apparent to my senses, not such as I can prove like a problem in mathematics by science, but that they are certainly contained in the Scriptures, the writings of the blessed

apostles and prophets—that those apostles and prophets were endowed with miraculous power from on high, and immediately inspired with the Holy Ghost, and consequently what they delivered was not the word of man but of God Himself. Being that God is of universal knowledge and infinite wisdom, that it is impossible he should be deceived, of that perfect holiness and transcendent rectitude, that it is not imaginable that He should intend to deceive man, and, consequently, that whatsoever He hath delivered for a truth must be necessarily and infallibly true. Therefore I readily and steadfastly assent unto them as most certain truths, and I am as fully and absolutely and more concernedly persuaded of them, than of anything else I know; and because that God who hath revealed them hath done it, not for my benefit alone, but for the advantage of others; nor for that alone, but also for the manifestation of his own glory; and, because, for those ends, God hath commanded me to profess them and hath promised an eternal reward, and because every particular person is to expect the justification of himself and the salvation of his soul upon the condition of his own faith.

Therefore, as with a certain and full persuasion I assent unto them, so with a fixed and undaunted resolution I will profess them, and with this faith in my heart and confession in my mouth, in respect of the whole body of the creed, and every article and particle in it, I sincerely, readily, resolvedly say—I BELIEVE.

(To be continued.)

BOOK REVIEWS.

THE CALENDAR OF TRINITY COLLEGE SCHOOL, PORT HOPE, for the year of our Lord, 1876-77. Toronto: Printed for the School. Sold by Rowsell & Hutchinson.

We are glad to find the valuable and exceedingly important Institution, the calendar of which for the present year is now published, winning its way in public favor as it abundantly deserves. During the year 1875, about ten acres of land adjoining the original school property on the west side were added, making the whole premises include over twenty acres. The range of buildings has now become extensive, and an outline is given in the Calendar. They contain a large and handsome Chapel, capable of holding more than two hundred worshippers, a large dining hall, spacious class rooms, school hall, dormitories, besides apartments for a large staff of masters, with rooms for servants. There is abundant room and every appliance for a school of near 200 boys. We are satisfied that a more valuable Institution does not exist in the Dominion. As we understand it, its object is to train up the youth of the country in the principles of our scriptural Church, according to her authorized standards, neither less nor more, as well as to provide a thorough classical and mathematical education;

and we hope soon to learn that still greater additions to the present beautiful range of buildings will be required.

THE CANADIAN MONTHLY AND NATIONAL REVIEW, July 1876. Toronto: Adam Stevenson & Company.

The present number of this periodical, which has secured for itself a position in the Dominion, begins with seventeen pages of "As long as she lived:" a novel by F. W. Robinson. It is of an unusually interesting character, as well as very peculiar. *Force and Energy*, by W. Grant Allen, B.A., gives the conclusion to which some of the latest speculations of a certain class of philosophers seem to point. This is, that there are two powers in the universe of opposite nature to one another—force and energy: force being attractive or aggregative; and energy, repulsive or disjunctive. The paper is valuable as furnishing a condensed statement of one of the most favored systems of the day, which endows material substances with powers which have usually been supposed to belong to higher substances, and which extends the range of a speculative philosophy so as to swallow up and ultimately to ignore all history. *Ballads of the Scaffold*, by George Stewart, jr., St. John, N.B., has some curious specimens of this kind of literature. *Some Jottings on free thought*, and kindred topics, from a practical point of view, by George Hague, Toronto, contains some exceedingly useful observations which we would commend to those who talk about free thought without knowing what it means, and without considering that it necessarily becomes more limited by every advance of knowledge. *Around Lake Ontario: Notes of a Holiday cruise*, by F. F. Manley, M.A., Toronto, gives a graphic account of a voyage round the lake in the "Nancy Bell." The cruise occupied six weeks, "during which time about 700 miles had been traversed, and grand old Ontario girdled in a manner as interesting as it undoubtedly was novel." *Spiritualism*: By Mr. R. Corson, succeeds. *The Life and Lessons of a Spider*: By T. T. J., Queensville, Ont., is an amusing plea for sparing the spiders. Poetry, Notes on Current Literature, with Book Reviews, and a critique on the Exhibition of the Ontario Society of Artists, complete the number. The estimate of the Artists' Exhibition differs somewhat from our own; and we believe, as a matter of fact, that a very small proportion of the pictures were simply sketches or mere transcripts from nature.

STEP BY STEP: or, the Shadow on a Canadian Home. By M. E. Muchall. A story in two parts. Toronto: Rowsell & Hutchison, 1876.

A very touching poetic rendering of a life wasted by indulgence in the intoxicating cup, marking the insidious progress of the poison as it produces its sad effects, step by step, till ruin and death are the results.