

Ghost." *Inter alia*, he gives some singular illustrations of the unaccountable extent to which this Divine theme has been neglected, both by the Christian pulpit and the Christian press. He quotes the Rev. G. D. Watson, D.D., an eminent American Methodist minister, who says: "I preached a sermon on Acts xi. 4, in Philadelphia a few days ago, and one of the leading members of the Church said to me that he had heard but one sermon on the work of the Holy Ghost in his life." Mr. Sherlock says that, though he has attended twenty-six Methodist Conferences in Canada, he has heard but one sermon on this subject on all those occasions. And during ten years that he was a deeply interested hearer of sermons, previous to entering the ministry, he can remember having heard but two. And, until within a few years, he acknowledges his own ministry was characterized by similar neglect. Rev. Daniel Steele, D.D., says: "Six years ago I announced to the public that the Holy Ghost was not receiving His due honour in the preaching and theological thinking of New England scholars. As a proof I cited the *Bibliotheca Sacra and Theological Review*, published at Andover, thirty-six volumes, 1844-1879, containing 1,250 articles by 300 contributors, as not containing one article on the personality and offices of the Holy Spirit in the salvation of man." And in the Methodist Episcopal *Quarterly* during the last forty years, according to the same testimony, but one article on this subject had appeared, and that was on the sin against the Holy Ghost.

The Rev. W. Harrison, Charlotte-town, Prince Edward Island, contributes an able and well-written article, which deserves a fuller notice than our space will permit, on "The Mechanical Conception of the World." The purpose of the article is to point out the fallacy and utter inadequacy of the materialistic philosophy as an explanation of the system of things with which we are connected and of which we form a part. This philosophy "has ever regarded the raw eternal matter—

the elemental stuff of creation—as the only substance, and the all-sufficient cause of every variety and species of life. It maintains that these various forms of life, and the wonderful manifestations of mind in all the departments of human thought, are the outcome of forces which exist in unintelligible matter, and that evolution explains and accounts for the whole array of these wonderful facts. Man himself, with all his organs of body and faculties of mind, has been evolved from matter by physical laws, or atomic forces, working without guiding thought or intelligence." Of course, the adequate refutation of this theory would require a volume, rather than a brief review article, but Mr. Harrison has made the best of his opportunity in pointing out some of the points at which this philosophy most signally and ignominiously fails to afford the needed explanation. He at the same time shows by remarkable facts and quotations that the ablest advocates and exponents of this theory have not full confidence in it themselves, and that they have to help out their explanations by reference to a Power which they hold to be unknown and unknowable, but the presence of which is demanded in order to account for the facts of the world, both within and without the *mixt.* If they will not have the God of the Bible, they must either create a feeble imitation of Him, or invest matter with His perfections.

"Romanism in Quebec" is treated in an interesting article by our friend, Edward Barrass, D.D., which will doubtless be read with avidity at this particular juncture. Dr. Barrass's character for indefatigable industry and conscientious care in the accumulation of facts is well known. The statistics of the great Church of which he writes in the Province of Quebec, may, doubtless, in the main be relied on, and will be found to be very interesting; but we cannot help thinking that on one point he has been misled. He says of the big cathedral in Montreal, which has been so long in course of erection, "It is intended to outrival St. Peter's in Rome, from which it takes its name." It is understood,