

people had heard God's voice and had also seen some wonderfully mysterious shape assumed by Him (cf. Ex. xx. & xxiv). Prof. Macgregor says that: "The suggestion that the Divine Being assumed some aspect of corporeal visibility is crass confusion," and he refers in proof of this to John iv. 24. But all we are told there is that "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." It is puzzling to know what this passage has to do with Ex. xxiv. 9 to 12. One might just as well say that the patriarchs had not seen a corporeal presence of God as to try and reason on such grounds as Dr. Macgregor does that in this incident Moses and the Elders saw no bodily form of God. It may have been a bodily form that the Elders saw, while it may not, for we have no means of knowing one way or the other. The probability, however, is that of a corporeal visibility that was manifested, since such a presence was of customary occurrence, and the description in this incident is not such as would lead us to look for any other sort of manifestation.

That the belief in God's corporeal image was deeply engraven on the minds of the Israelites even till quite late in their history, is seen in the frequent admonitions of the prophets that God was not a being of whom representations could be made.

When once we recognize that Gen. i. 26 refers more especially to man's physical than to his spiritual image, we are enabled to comprehend much that would otherwise be unintelligible.

The Mormons believe that God possesses a bodily form. This they assert Scripture teaches, and they wage bitter war against our 1st Art. of religion, which declares God to be a being without "body, parts, or passions." Now the Mormons are undoubtedly correct when they say Scripture represents God as appearing in a bodily form. To obviate a supposed difficulty theologians have ascribed all these appearances to the pre incarnation of Christ. This answer does not, however, satisfy all the instances where God is said to have appeared in the Old Testament, and it will, therefore, be seen that we must admit that many of these appearances suppose the first person in the Trinity to have appeared in a bodily shape.

Suppose, however, that Jehovah Himself had not appeared to the patriarchs and to Moses, and others, my interpretation of Gen. i. 26 would, even in spite of that, remain correct. Granted that all the theophanies recorded refer to Christ, the Israelites knew nothing of the distinct doctrine of the Trinity that would have been sufficient for them to recognize the second person as distinct from the first. Thus the appearance of Christ would have been looked upon in all cases as the appearance of God the Father, and consequently, the form assumed by Christ would have been taken for that of Jehovah Himself.

It seems, therefore, whether it be the first or second person which these theophanies represent, the people to whom these appearances were vouchsafed would undoubtedly have imagined that they had seen Jehovah personally, and not in any representative capacity. This may be fully seen by a careful study of the following passages: Gen. xvi. 7, 18; xviii. 1; xix. 1; 18-28; xxxii. 24; Ex. xxiv. 11; Judges, vi. 22; Isa. vi. 5. It is beyond question that Moses himself believed that he had seen Jehovah personally and not in any representative capacity when the angel appeared to him on Mt. Horeb. (Ex. iii. and iv.).

Whether, therefore, it was the first or second person in the Trinity that these theophanies actually represented, inasmuch as the Israelites knew nothing about the Trinitarian doctrine of the three persons in one God, my contention as to their belief that God possessed a corporeal form applies equally to either, and the description of man's form, shape, or image in Gen. i. 26 applies equally to the form taken by Jehovah whether the Deity was represented by the first or second person in the Trinity.

One more word before closing this paper. The mistake of the old and the present Anthropomorphites was and is the neglect to distinguish between what actually constitutes God's person and the mode He condescended to adopt to make that personality intelligible to the early finite mind. Our first article of religion is true in its description of the absolute spirituality of God's personality, but it undoubtedly errs in remaining silent touching the manner in which that Divine personality was made to appear to the patriarchs of old as a humanly tender and lovingly sympathising centre of affection. This was accomplished in the bodily appearances of Jehovah intermingled with that of the angel of His "Presence," the pre-incarnated Christ. There is a vast difference between God possessing a material form and God having occasionally adopted a material form. The former idea has occasioned a heresy; the neglecting to allude to the latter fact has unfortunately only added to the heresy, while it has caused considerable perplexity to students of the Old Testament when reading of "The Appearance of God the Father in Bodily Form."

ARTHUR E. WHATHAM.

The Rectory, Caro, Mich., 21st March, 1894.

BRIEF MENTION.

A nightingale's song can be heard at the distance of one mile.

A French chemist has manufactured black diamonds.

The membership of the Primrose League in England has reached 1,160,561.

Over 2,000 magazines are published in the United Kingdom.

The pear is mentioned by Homer in the Iliad, B. C. 962.

It is claimed that ants rank next to man in intelligence.

Snails have been known to live without food and water for six years.

Bishop Kingdon, of Nova Scotia, will shortly go to England for his health.

A thermometer to measure the temperature of soils has been devised.

Rev. F. C. Powell, curate of St. Thomas' Church, Belleville, has resigned to labour in the foreign mission field.

The London hospitals last year saved the lives of 10,772 consumptive persons, of whom 3,966 were men and 6,806 women.

The smallest horse in existence belongs to the Shah of Persia. It is twelve and one-half inches high and wears gold shoes worth \$20 each.

Over the River Kishtuah, in India, is a single span of telegraph wire 6,000 feet long, stretched from the top of one mountain to another.

Two plays have recently been completed in England, the scenes of both being set in Elizabethan times.

Rev. Mr. Burns, of Hampton, N. B., has been appointed rector of St. George's Church, New Glasgow, N. S.

Recent statistics show that about half the population of France live by agriculture, a tenth by trade, a twenty-fifth by liberal professions, and three-fiftieths on private incomes.

The Rev. F. E. Roy, of St. Matthew's Church, London, exchanged with the Rev. A. Corbett, of St. George's, Thorndale, Sunday, April 8th.

The roller cotton gin was used in Asia and Africa before the dawn of authentic history. Three-quarters of a pound of cotton, cleaned by means of this gin, constitutes a day's work.

The bell is believed to be a development of the nut or rattle, in several savage nations the bell retaining the form of the acorn, the cocoon or the gourd even, when made of metal.

Homer mentions iron and ironworkers. He speaks of or describes axes, shipwrights' tools, ploughshares and chariot axles, as made of iron.

The potter's wheel was known to the Greeks of the fourth century before Christ. The vases were first turned, then glazed and burned, then painted and burned again to fix the colours.

Next to money, Rembrandt loved nothing as well as his monkey. He shed tears when the ape died, and painted a portrait of his pet from memory.

There are in England and Wales 787,545 public paupers—that is, persons who are either inmates of the alms houses or who receive outdoor assistance.

Of the 68 true specimens of the great auk's eggs known to exist, Great Britain claims 48, France 10, Germany 3, Holland 2, Denmark, Portugal, and Switzerland 1 each, and the United States 2.

A portion of the Church of England parsonage at the Carrying Place is over eighty years of age, and was formerly the court house of the district.

During the Middle Ages every monastery was practically an alms house and soup kitchen combined, and great numbers of poor persons found their principal support in the gifts of the monks.

During the absence of Rev. Canon Curran in England, Rev. Principal Miller, of Huron College, will occupy the pulpit of St. Thomas' Church, Hamilton.

At the vestry meeting of St. John's Church, Portmouth, Allan Maclean and J. W. Henstridge were elected delegates to the synod and George Sexton was appointed sexton.

The King of Portugal has the most costly crown in the world. The gold and jewels of which it is composed are valued at \$6,500,000.

The South Sea islands is the home of a worm which emerges from its hiding place only one day of a certain change of the moon in October.

St. Paul's Cathedral, London, Ont., which has been greatly enlarged and improved, was formally reopened recently, the preachers being the Bishop of Huron and Toronto and Principal Miller. The congregations were very large.

It is not, perhaps, generally known that the first Latin Bible in Europe was written under the guidance of an abbot of Jarrow, on the Tyneside.

K. D. C., the quick reliver of Indigestion.

The Rev. C. Sydney Goodman, of Antigonish, N. S., has accepted the charge of the parish of St. Eleanor's and Summerside, P. E. I.

The ladybird is a most valuable insect destroyer. It is the special enemy of the little green aphid that destroys tender plants, and is always seen upon rose bushes in summer time, because the aphid especially attacks the rose.

The male wasps and hornets are the scavengers of the community, being required to keep the nest clean. They remove the bodies of the dead, and when these are too heavy they bite off the head and divide the body again at the waist.

Whatever may be the faults of London cabmen, they are, as a rule, honest men. The property that has been left in cabs and restored to the owners during the past five years is shown by police statistics to represent a value of no less than \$500,000.

The Jewish law ordered that the grain fields should not be gleaned, and that the wheat in the corners of the fences or walls should not be gathered, in order that something might be left for the poor. No farmer might forbid poor persons from entering his fields and gleaning after the reapers.

Perfect health is seldom found, for impure blood is so general. Hood's Sarsaparilla really does purify the blood and restore health.

Family Reading.

Love's Mastery: Or the Gower Family.

Stella quite counted upon an hour or two with her friend in the afternoon; but, just as she was preparing herself, Somerset called her to the billiard-room, where he and Captain Symonds, who, true to his engagement, had come to spend the Christmas-week at Croombe, were having a trial of skill. Somerset liked to have Stella to mark or him when Lora was not at hand. She did it quickly and correctly; and saved him trouble. One game led to another, and hour after hour passed on, while Stella's hopes of her walk waxed very feeble, and, finally, vanished altogether. Her brother asked her once if she was tired; but she said "No," very cheerfully, for was it not part of her new resolve to deny herself willingly for the sake of those about her, of those especially whose love she longed to gain?

"I am afraid we have tried your patience fearfully," Captain Symonds said, when at length the dressing-bell rang, very unexpectedly to the gentlemen, and the play was brought to a summary termination. "You are the very perfection of a marker; and it is not often two fellows are so honoured."

Mr. Gower laughed, but gave no thanks; yet the little sister went to her room content. The afternoon's work had been very uncongenial, yet left a little fruit of peace and satisfaction behind it, which perhaps the carrying out of her own plans and pleasures might not have yielded.

The following day all was bustle and preparation in the great mansion. Workmen and workwomen busy with draperies and decorations, in every variety, were to be met with in all directions, while the conservatories sent forth their gayest winter-treasures to ornament the hall and ball-room.

Stella stopped five minutes at the rectory as she returned from her morning ride; for Lora was

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