

Pastor and People.

REDEMPTION—PROVIDENCE.

The mother bends beside her child,
With smiling lip and joyous eye,
Yet, from her heart there comes a sigh,
For in the life new born and mild

The woman sees her ebbing strength,
This tiny form, this filial band,
Has been to her, her God's own hand
To shape a life of wondrous length.

For when her days on earth are done,
And weary, lone, she seeks her rest,
This child of hers, the child she blest,
Shall carry on what she begun.

Great God! what mystery is this,
That one should die—and one should live?
Some answer to us, Father, give;
"Redemption—Providence, is this."

Could we but read between the lines,
Infinite knowledge bring to hand,
Explore the depths of sea and land,
Of star and clouds make clear the signs,

Then would we see with vision clear,
That day and night, and night and day,
Bring from our Father's house a ray
Of hope most pure and love most dear.

Ay! and our hearts would sweetly rest,
For life and light with joy so free
Would come to us from shrub and tree,
And we should know ourselves, the blest.

The insect to the bird gives life,
Flower and plant sustain the beast,
While man from all provides his feast,
Redemption—Providence, is life.

C. C. WYLIE.

Brampton, Oct. 6th, 1896.

THE BODY: ITS WONDERFUL CONSTRUCTION AND RIGHT USE.

BY REV. JAMES HASTIE

It startled many people when Hugh Price Hughes, of England, exclaimed in the pulpit, "I have no disembodied souls in my congregation," and then went on to say that many preachers addressed all their sermons to men's *souls* and none to their bodies, forgetting that the body has needs as well as the soul, is sin laden, and sin cursed, is assaulted by Satan and beset with temptations, as well as the soul; is destined to share the same fate precisely as the soul hereafter, whether that be an eternity in heaven, or an eternity in hell. Therefore, we should preach earnestly and often to the body as well as to the soul, as Paul does in his first epistle to the Corinthians and elsewhere. We should preach the body up, we should preach the body down—up from its swinish tendencies and indulgences; down from its peacock pride and vanity. We should preach purity of body, cleanliness, moderation in all things—work, recreation; muscular Christianity, simplicity of living, conservation of vital energy for the great purposes of one's being, Bible hygiene as taught by Moses in the old ceremonial law of the Jews—all these subjects should be preached to the body. We should do this:

I. Because of the wonderful formation and functions of the body. A splendid fair was held in Toronto a few weeks ago, a still grander one was held in London, England, in Paris, in Chicago a few years ago, where marvellous inventions of men were exhibited which showed great skill and power. But, there was not a clock nor machine, nor anything else which was so mysterious, so useful, so skillfully made as is the human body. Look at a few points. In the human body there are about two hundred and sixty-three bones, five hundred muscles, and one hundred and eighty joints holding these bones together. That little organ the heart, some six inches long by four broad, beats seventy times a minute on an average, or four thousand two hundred times per hour, over one hundred thousand beats per day, or thirty-seven million times per year; in seventy years the enormous number of two billion five hundred and sixty-six million times. At each beat the heart throws out two and a half ounces of blood, which make one hundred and seventy-

five ounces per minute, or equal to seven and three-quarter tons per day, which would be equal to lifting one ton weight, one hundred and twenty-two feet high. All the blood in the body weighing some thirty pounds in an adult passes through the heart every three minutes, or twenty times every hour, or one hundred and seventy-five thousand two hundred times every year, or in seventy years equal to five hundred thousand tons of blood, which is sent to the utmost extremity of toe and finger, while each beat of the heart is equal to a force of thirteen pounds per stroke.

Take now our two lungs. The surface of the air-cells of the lungs exceed twenty thousand square inches, or nearly equal to the floor of a room twelve feet square. We breathe on an average twelve hundred times per hour, inhale six hundred gallons of air every hour, or twenty-four thousand gallons per day, or eight million seven hundred and sixty thousand gallons per year.

Next the nerves—how wonderful! These, together with their branches and ramifications, exceed ten millions, forming a "body-guard" outnumbering by far the greatest army ever marshalled! And these are all connected with the brain, the seat of the mind, and capable of giving the most terrible pain, or the most exquisite pleasure.

Then the skin, composed of three layers, each square inch containing three thousand five hundred sweating tubes or pores, each of which may be likened to a little drain pipe one quarter of an inch long, making an aggregate length of the entire surface of the body of over two hundred thousand feet, or a tile ditch for draining the body of nearly forty miles long!

The sixty-two primary elements known in nature, all have their essential bases in the four substances called oxygen, hydrogen, nitrogen, and carbon; or better known by the names fire, water, saltpetre, and charcoal. So that man, the lord of the earth, is made up as regards his body of a spark of fire, a drop of water, a grain of gunpowder, and an atom of charcoal.

Now, when you recall how small many of these veins are through which the blood passes, say in the brain, and that if one should get clogged for a few minutes the person would fall down as if shot, of apoplexy or paralysis; when you think that if the elements of the blood become changed in some directions, it becomes a poison; when you further remember that the heart beats automatically, and the lungs play automatically, i.e., of themselves, without your making them, as well when you are asleep as when awake; and when you pass over the whole body and examine the outer organs, no less wonderful, how true the words of the Psalmist, "I am fearfully and wonderfully made."

Galen, a Greek physician of the second century and a heathen, was converted from Atheism by examining a human skeleton, for he felt that He who fashioned such a marvellous work must be very God. So when you examine your marvellous body, surely the study will result in making you devote its vast powers to Him from whom you have received it.

II. Because of this mutual interdependence, body and soul are so knit together as to be practically one in this life. The body is to the soul what a glove is to the hand. There is a likeness between them, a conformity which this illustration exactly expresses. This intimate connection of body and soul Christ emphasized in all His teaching, and Paul does in 1 Cor., first chapter, in Rom. i. and many places besides.

In the present life, they are constantly acting and reacting on each other. Left to itself, the body by its carnal appetites, passions, tendencies, is forever dragging the soul down, like a leaden weight about the neck of the swimmer. The soul aspires oftentimes upward, as Paul tells in Romans seventh chapter, but cannot raise an unwilling body, and the Christian cries out, "Oh wretched man that I am, who shall deliver me from the body of this death;"

while, on the other hand, the soul, unregenerate, leads the body as its servant to do many base and hurtful deeds. Of the two, the body is the bigger sinner, taking all things into account.

The first sin ever committed by man, the mother-sin of all sin, was it not a sin committed by the body—eating the forbidden fruit? And the destruction of the old world by the flood, why this? Was it not because of abounding sins against the body, especially transgressions of the seventh commandment, and the destruction of Sodom and Gomorrah with fire, why this? was it not for the same reason? And what bought disgrace upon Noah and his daughters, so soon after they had left the ark and begun to make a new home, but sin against the body, drunkenness on his part, followed by gross immorality on their part with their father? What was the cause of David's great fall, years after he had professed faith in God? And why was it his son Solomon went so far astray albeit his peerless wisdom and splendor? Was it not in both cases because of sins against the body—particularly against the seventh command. Read the first chapter of Rom., where Paul gives a bird's-eye view of the licentiousness of the whole heathen world of that time, and compare that picture with the whole heathen world to-day, as returned missionaries from China, India and Africa depict it, and what do you find? You find that the tap-root of all this horrid wickedness and cruelty lies in sins against the body, especially against the seventh commandment.

Investigate human life even in Christian lands, so called, in our great cities, London, Paris, New York, Chicago, Montreal, Toronto; or even in a quiet country town, or out in small villages or secluded concessions and sideroads, and what do you find? You find just what obtained among the antediluvians, what obtained in Sodom and Gomorrah, what obtained in ancient Greece and Rome, what obtains to-day in heathendom and in Christendom, that man's body, under Satan's manipulation, is the chief instrument of filling the world with devilry, and sending men in countless millions down to hell. Do men and women commit fornication, and adultery? Do they get drunk? Do they steal, and burglarize, and blow up palaces and banks with dynamite? Do they pummel each other in brutal prize-fights as Sullivan, and Heenan and Corbett do? Do they break the Sabbath by pleasure excursions, and by Sunday bicycle trips? In all these cases the body is the great sinner. What then? The very first requirement of the Christian life is the regeneration of the body. Unless that be born anew by the Holy Spirit, no man can be saved.

Now this truth is strangely overlooked by a great many preachers, by revivalists, and at revival meetings, and by pastors, and by Sunday school teachers when talking to their classes, and by parents. They try to get the soul converted, which is right. They have a great deal to say about the value of the soul, the preciousness of the soul, the awful consequences of a soul lost, all of which is right; but overlook the fact that the body is the chief instrument of sin in this life, and therefore needs to be regenerated too; that the body is immortal as well as the soul; that it shall rise from the grave one day, and will be judged, and dealt with according to its deserts, whether its deeds here were good or bad.

I believe that no greater service could be done to religion than a course of lectures, say, for a week or two every year by a Christian doctor, to men and lads alone, on the human body, its mechanism and purpose as designed of God, and how its sacred laws are being broken. And lectures of a similar kind to ladies and girls alone, by some of those lady doctors who happily are becoming more and more numerous, would be equally useful. Were this done in humble dependence on the Divine Spirit, as an auxiliary to the ordinary preaching to men's souls which is being done so faithfully and earnestly, I

believe we would see a revival of pure religion throughout the Church and a higher, and holier, and more Christ-like life among God's people such as the world has never known.

Meantime, let every one of us study our God-given bodies, our God-redeemed bodies, more than we have hitherto done and use them as God designed them to be used.

III. Because of the honor which Christ has put upon the human body.

This is the form which the Son of God assumed at His incarnation, and still wears in His mediatorial glory, even a body prepared for Him by the Holy Ghost. "A body hast Thou prepared Me," said Christ of the Father, when He came into the world, and consonant to this was the announcement of the angel to the Virgin: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God."

As Christ's body here was the model after which every man's body should be governed on earth, so Christ's body now in glory is the model after which every man's body shall be fashioned at the resurrection. In 1st Cor., sixth chapter, the apostle makes four statements of momentous import which we are bound to consider:

- (a) "The body is for the Lord." v. 13.
- (b) "Your bodies are the members of Christ." v. 15.
- (c) "Your bodies are the temples of the Holy Ghost who is in you." v. 19.
- (d) He who is joined to the Lord is one spirit." v. 17.

A Divine relationship, it is seen, exists between Christ's body and ours, and covenant obligations obtain on both sides. Our purity and God's providence are counterparts. Nor does this union end at death, but rather becomes still more intimate and sacred. The body, as well as the soul, is to be preserved blameless until Christ's coming.

"For this I do find,
We two are so joined,
He'll not live in glory,
And leave me behind."

If we would know how to use our bodies here, study Christ's life as recorded in the gospels and see how He kept and used His body. See how careful He was to keep it pure, clean, and in good working order—clean physically, ceremonially, morally.

How ready His hands ever were to every lowly service and useful labor. His tongue how absolutely free from every unkind or improper word. His feet how far removed from every forbidden or questionable path.

His whole demeanour, look, tone of voice, action, how humble yet majestic, how patient, and condescending, and charitable, and loving. Copying His example, how careful we should be against pampering and gorging the flesh with luxurious fare; against decking it out with extravagant dress to be seen and admired of others; and against defiling it with forbidden pleasures, thus rolling God's purchased property in the mire.

And yet, still following out Christ's example, we should be ready as He was to give up our body to any duty, painful or pleasant, which God may require, be it hunger, or thirst, or weariness, or even martyrdom, as did Daniel in Babylon, who gave his body to the lions rather than deny his Lord; as the three Hebrew children gave their bodies to the furnace for a like reason; as Stephen did, and Paul, and Peter and most of the apostles; as many a missionary is called to do in our own time among the heathen; as many a mother does watching over a sick husband or child; as many a pastor and many a physician does during a deadly epidemic—actually die to save from death others, or at least alleviate their sufferings. Finally, we should present our bodies a living sacrifice holy, acceptable unto God, which is our reasonable service. Every part of the human trinity; body, soul, spirit, employ to glorify the Divine Trinity, Father, Son and Holy Ghost, seeing your body is for the Lord.

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