

peating the devil's pleasant lie, "thou shalt not surely die," they are not only bearing false witness against their brethren, but are giving currency to the erroneous impression that many learned and thoughtful Christian men disbelieve the doctrine of retribution, and are therefore themselves doing what they can to encourage a hope for impunity in sin? M.

SIR,—The accident to the Steamer Sardinian is another addition to the casualties caused by the explosion of gases, the accumulation of which must be consequent upon the want of proper ventilation. Such an accident as that which occurred on the Sardinian, it seems to me, could have been obviated by sinking ventilating shafts of cast iron or other metal from the decks to the hold of the ship, throughout its various compartments. This is done with leaders to the smoke stack, by which the atmosphere of the column could be rarified when the fires are on, which is always the case except when in port, when other means such as would be most convenient, could be put in use. My experiences have shewn me that it is perfectly practicable to relieve buildings, shops, or mines from vitiated atmosphere, and the place supplied with pure air. There is no want more felt by the public, in churches, public buildings, music halls, hotels, steamships, railroad cars, and especially Pulman cars, hospitals, &c., &c., than the want of proper ventilation. I have often, when in conversation with ocean steamship passengers, been told they felt no want so great as that of pure air on board, and that the stench from the steerage and bilge water was most offensive. There is not the slightest necessity for such unpleasantness and danger to the passengers, if shipowners would go to the expense, and be willing to accept a true system of ventilation. I have often noticed in hospitals the physician arrive and go through the wards, where perhaps there may be twenty or thirty beds, some occupied by the poor consumptive, others by patients raging with typhoid fever, and the remainder with those of various diseases; the first orders will be, throw the windows open. I have seen this done with the thermometer at zero; while the fever patients would feel the benefit, the others would be greatly distressed.

It is notorious where the general public only are concerned, individual wants and comforts are too often ignored. It is to be truly hoped that the accident in question will call for investigation into such systems as are being offered and have tests fairly given, by which the public interests may be most benefitted. So far as my system is concerned, I am satisfied it is correct, and would much rather give the public the benefit of it for nothing than that one human being should suffer or any quantity of property should be destroyed. I have given you my pamphlet, which treats more directly upon my system, and if you think this, and with such comments as you may deem necessary, worthy a place in your columns, you will perhaps do a public benefit, and confer a favor upon

Yours obediently,

JOHNSON BRIGGS.

[We are glad to call attention to the important matter broached in Mr. Brigg's letter. We have had experience of the horrors of no air on ship-board, in the train, in the sick-room, in churches, and have longed with strong feeling that the Lord would raise up a man who shall convince the people that fresh air is not a curse but a blessing. Air and light, good friends; give us more of them and we will bless you.—EDITOR.]

"THE FUTURE LIFE."

"If the line of thought suggested by my former article has enabled 'Quartus' and your other readers to perceive that a man's *will* is really his life principle,—that principle which both produces and dominates his celestial, spiritual, rational, and physical being,—they will hardly feel any need of an answer to the query. Whence does man derive this will or life? There can be but one source of all life,—the One self-existent being, God, the sole creator of all animate and inanimate things. Are we then but disintegral portions of His Divine Life, broken off and separated from Him,—small parts of self-existence, independent in every sense in our lesser degree as He is in His Infinite degree? Facts would seem to be against this. We can neither create nor continue life. We cannot, by imposing into it our own life, re-create even a faded flower, nor re-vivify a dead insect, though by attention to laws which we ever feel to be beyond our control, we can rear new flowers from the seeds of the dead ones, and develop the germ of life in the insect's egg by artificial means. True, we live again in our children, yet we know we are not the *authors* of their being. We are only the channel through which their life has come to them. These facts are at once perceptible to the rational part of us if we think from the inner cause to the outward effect,—not from the outward effect to the inner cause. Are we not then driven by facts to the inevitable conclusion that we too are not life in ourselves, but merely recipients of life from the One Divine Source of all Life?

If we are right then as regards the Divine Source from which all life comes, that life cannot be otherwise than good, for it flows in from Him who is Goodness,—manifest in the form of Truth personified. "In Him was Life, and the Life was the Light of men." This Divine Life, therefore, which is ours as recipients, is God. It is written in every fibre of our being, inscribed as with a pen of iron in our physical constitution that only by the full development of that Life in every faculty can we grow to the full stature of a man. Thus only can we fulfil our true use in the universe. Everything less than this—everything else than this—cometh of evil, and is the cause of disorder, grief and pain. God causes life to flow into us,—free will, free life,—that that life may form an image of Himself, and is no wise responsible if that greatest of all blessings—life in plenitude and freedom—is perverted to the service of self by a will (that is, a life) which constantly disregards the happiness, well-being and comfort of others, in the vain hope of benefitting self thereby. Such a use of the life bestowed on us brings in its train the attendant miseries of disorder which we call sin. It is directly contrary to the will of God, for "God is Love." That is His very being. It is His Life to bless and to benefit by and

through that Divine Wisdom in which His Love has manifested itself and become visible to our eyes in the Divine Humanity of our Lord God and Saviour.

Now these facts form the reality of Physical Life in this world, and are the only true basis of Political Economy, though to carry them out in practice is as yet an untried experiment. To prove their absolute truth it is only needed that each man bend his life solely to the good of his neighbour. When that is done in truth and sincerity, his whole nature will rapidly expand into complete devotion to God's will, and from loving his neighbour he will rise to love God. Some of your readers may stand aghast at the mere idea of working out practically in the world such Political Economy as this. "Take away selfishness," say they, "love of approbation, love of power for the sake of self, and you lose at once the motive power which keeps the whole machinery of society in motion. The highest form we can attain, or which is even desirable, is that each should do good to his neighbour, hoping to receive good in return, and that said neighbour should honestly acknowledge and repay the obligation." That would certainly be an upward step. But precisely of that theory God says, "What thank have ye? do not even the publicans so?" and proceeds to lay down the higher law of utter unselfishness and heavenly love,—"Do good and lend, hoping to receive nothing again." This is the true path to happiness and heaven, for it is the Divine order of being. Would it not create happiness and the strongest motive power for progress and invention if each—not one or two in ten thousand—but every individual man and woman sought to benefit his or her neighbour? Love would then beget love, kindness beget kindness, thought draw forth intellectual effort, and invention meet its reward and encouragement in the blessings it brought to others, and the gratitude which the inventor would find himself to have called forth towards Him who gave him the power to bless an ideal state of society truly, but one of which the unspeakable blessedness cannot be doubted.

If we can imagine such results from such life in the natural world, is it possible to doubt still more immediate and tangible results from a similar state of life in the spiritual world where matter does not intervene, but life acts directly on life? Causes there must be at once perceptible in results; results more rapidly and effectively taking form and shape from causes.

"It is not death but life for which we pant,—
More life and fuller that we want."

And shall not such life go on to perfection and completion when "mortality is swallowed up of life?"

But God permits evil in this world, permits the life He bestows in freedom of will, to be used as that will shall choose; guarding only by His divine providence those who *will* to conjoin their life with His in aim and purpose from having that life crushed and extinguished in them by the wickedness of evildoers. To that extent His laws are devised so that none are tempted above that which they are able to sustain without losing their *real* life. Evil can only hurt and destroy them in this world through their physical nature, their mortal body. It cannot destroy the soul, that breath of life which is the image of the Almighty. "Fear not them who kill the body, but after that have no more that they can do." It is only the physical external nature that need suffer. When mortality drops from us, therefore, and the true life within us leaps into fuller being, the power of evil is broken, death is swallowed up in victory, and association with the spirits of just men made perfect is, by a spiritual law, the immediate consequence to those who are fit for it.

What of the evil?—those who have confirmed their life in selfish uses, and whose intellects therefore have become falsified. They too find their associates by the same inevitable and beneficent law which guides the other to their chosen companionship. A law alike beneficent to both, for "what communion is there of Light and darkness?" In evil society they find their home, their happiness, as they would have done fully here but for the trammels of their physical nature and what are called the restraints of society. But that they lose *for ever* the opportunity to "cease to do evil and learn to do well" is not consistent with the infinite loving kindness of the one God, who is Love itself and Wisdom itself. The *opportunity* is never gone. The *wish* may be. A man's will may gain control of the whole world of his own being till that will or life is merged and lost within its own narrow boundaries. Is not the very thought dire and dreadful enough?

Is such doctrine dangerous? Is it calculated to make men harden themselves and go on perverting their life because they will be permitted forever to do so, and reap the fruits? Is it encouragement to evil to add that there is no time or state in which God will not listen to the voice of true penitence in its prayer for power to reform? Nay, verily! when alongside of that doctrine we place the other, that regeneration is salvation. There is no other. "Ye *must* be born again." From whatever depths to which the man has sunk he must rise by a gradual process similar to the process of growth from childhood to manhood. This new formed life or will towards Goodness and God (if these can be said to be two and not one) must conjoin itself to the Divine, and by drawing on that Divine Life to aid him in every step drive out the evils which he has permitted to infest his being from every stronghold they have conquered. It can be done,—it will be done, here or hereafter,—if, with all the heart we have left in ourselves, we truly seek Him, "we who seek shall find." If we have made our bed in hell even, God is there. "Even there can He find us, His divine hand can uphold us." He who assumed humanity, experienced our state and condition, met and conquered evil in humanity in its every form, driving it out by His divine life till that filled and animated its every part, can aid and sustain us to follow in His footsteps, to appropriate His love and imbibe His wisdom in reality and truth,—as we do in symbol when we partake of the holy sacrament,—and make us pure in heart and life till we perceive God in Him and His image in ourselves,—an image imperfect as yet, but still the true germ of a new and progressive life. Such Faith leads to Hope, and manifests itself in word and deed in a boundless

"CHARITY."

Ignorance is the curse of God; knowledge the wing wherewith we fly to heaven.—
M. Macleod.

Without books God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness.