

is himself of divine race, a son of God made in his image. He is never more truly man than when he perfectly reproduces that image; the divine is the most human." Jesus is the firstborn among many brethren, but he was the *only* begotten and we are begotten again in order to be adopted out of the family of the first Adam, and into the family of which he is the firstborn.

Whatever the immaculate conception of Jesus is worth in God's programme it is certain that the thought of the writers of the Bible accords with it. The record of the converse of God with Adam, Eve and the serpent of Eden represents God as saying to the serpent, "I will put enmity between thee and the woman, and between thy seed and *her* seed, *it* (her seed) shall bruise thy head, and thou shalt bruise his heel." The words of Isaiah, seventh chapter and fourteenth verse, words which are generally believed to be prophetic of Jesus, are, "Behold a *virgin* shall conceive and bear a son, and shall call his name Immanuel." Matthew translates Immanuel as "God with us." So Paul, to the Galatians, says, iv. 4, "When the fullness of the time came, God sent forth his son, born of a *woman* that we might receive the adoption of sons." And the author of the Epistle to the Hebrews, when speaking of the great superiority of Jesus to Mosaic priest and sacrifice, says, "Wherefore when he cometh unto the world, he saith: sacrifice and offering thou wouldst not, but a body didst thou prepare for me." God prepared a body for the Christ not as he creates human bodies by the hundred million continually but as he took counsel and "formed" the first Adam, so he definitely and specially "prepared" a body for Jesus.

"And without controversy great is the mystery of godliness: he who was manifest in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory. 1 Timothy, iii. 16.

B. SHERLOCK.

WHY NOT EXPLAIN ?

We should be ready to receive light and truth from every quarter on every subject. Even theories that may seem doubtful should receive fair consideration before they are rejected. We believe in free inquiry, though not in the hasty acceptance of every new notion that claims to be scientific. But whatever may be true of theology and philosophy, it is unreasonable to suppose that any new discoveries are likely to be made about the way of salvation and the nature of Christian experience. All along the ages penitent sinners sought and found pardon and peace by believing. They received the Holy Spirit as a quickening and sanctifying spirit. They consecrated themselves to God's service, and in communion with him received strength to resist temptation, and to witness and work for Christ. Their spirit and life testified to others in behalf of the grace that saved them. This is scriptural, historic Christianity. There is no new way. When anyone assumes that he has discovered something new in regard to practical religion that the whole Christian Church has overlooked in the past, there is a strong presumption that he is mistaken. Let us hold fast the old doctrines and experiences of justification by faith. Sanctification through the Spirit, and full consecration to the service of Christ.—*Christian Guardian*.

THIS is a string of truisms, when generally considered, truisms which would become the organ of any branch of Christendom not excepting our Association.

And yet there is in these generalized truths a definite fling at a definite teaching.

To say that the above is ingenious and sophistic is to characterize it truly, moreover, to realize that it will be accepted as profound and unanswerable reasoning by nine out of every ten church members of all the denominations, is but to understand the hopelessness of our teaching ever reaching the eyes and ears of a large percentage of denominational life. Hence it is that this or any other writer may go on and spin out his platitudes whilst shirking the real question at issue, amidst the plaudits of the vast majority of his readers.

All this is so well known to us that we would be silly to waste our time in striving to gain a hearing where a hearing is so easily denied, and where the determination to deny that hearing is tenfold greater than that which is needed to bolt and bar every