

The Prior of St. Clements, Rome, the very Rev. Dr. O'Callaghan, has been pointed Co-adjutor Bishop of Cork, with right of succession to the see on the death of the present incumbent.

THE United States Congregational Year-Book for 1884 reports the total membership of the denomination at 396,246. The total of additions was 28,378. The losses by death, dismissal, and discipline were 19,362. There were 6,374 adult and 5,366 infant baptisms. There are 4,016 churches, of which 941 are vacant, 936 have pastors, 2,149 acting pastors. The total of benevolent contributions from 3,077 churches is put down at \$2,638,619.

A HANDSOME new church was opened lately at Sarnia by Bishop Baldwin, who preached eloquent and appropriate sermons morning and evening, while Dean Boomer preached an excellent sermon in the afternoon. The church was crowded with attentive listeners. The edifice, cruciform in shape, is a fine specimen of Gothic architecture. Its erection and completion cost \$20,000. Special services were continued the following Sunday, when Canon Innes, London, and Rev. G. C. Mackenzie, rector of Grace Church, Bradford, were the preachers. In connection with these services a reception was given to Bishop and Mrs. Baldwin in the Town Hall.

CARDINAL MANNING has gracefully yielded to the inevitable interviewer. To that ubiquitous individual he is reported among other things to have said, "I long to see America and know the Americans, but alas I am too old. I know but one journey to make now. Forty times I have journeyed to Rome, and I am well weary of that journey. The position of the Church in America is to me of great interest." In reply to a question on the present condition of the Church he said: "The Church has been to an extent driven from the position which she had attained. Whether she will ever be restored to that position no man knoweth, but this we do know. No man who lays hands on the Vicar of Christ, and thus on the Church, has ever prospered." The Cardinal spoke highly of the work of the blue ribbon army, but condemned the operations of General Booth. Of Freemasonry, he said that the Church could not approve a secret system because it was sometimes harmless.

ONE of the most recent noteworthy ecclesiastical assemblies has been the meeting of the Pan-Presbyterian Alliance at Belfast. Representatives from the Presbyterian Churches throughout the world met in the Ulster capital. Principals Caven and MacVicar and other prominent ministers and elders were among the Canadian representatives. Various subjects of practical interest were discussed. There were lively debates on the proposal to formulate a statement of doctrines held by the Presbyterian Churches and on the application for the reception of the Cumberland Presbyterian Church into the Alliance. Three years ago at Philadelphia that application was refused. The consideration of these two questions evoked considerable warmth, but no ill-feeling. The Council declined the task of making a new creed, and the liberal spirit prevailed over the conservative in acceding to the request of the Cumberland Presbyterians, who are now included in the fold of the Alliance. The delegates were hospitably entertained by the citizens of Belfast.

ASTERISK.

A REMARKABLE BOOK—II.*

THE space taken up in a former issue of THE WEEK with a notice of Prof. Drummond's very important contribution to the literature of Apologetics would seem to make any further reference to the book unnecessary, and any extended examination of his argument a work of supererogation. But aside from the fact that we had promised to return to the book, the subject is so important, and its method of treatment so novel and attractive, that we may be pardoned for unduly trespassing upon space in a journal which some may think ought to be reserved for purely literary purposes. Should objection be taken to our occupying this space, we might venture to remark that Religious Philosophy ought not necessarily to be estranged from literary journalism, and that the newspaper, and more particularly the religious press—and shall we say even the pulpit?—too often fail to make the public familiar with the best product of contemporary religious thought, and with fresh views of Christian truth from minds, especially, that have escaped ensnathment in the ceremonies of the past. The mental hunger of the time for "more light" on the deep problems of this world and the next, is a fact which no writer or teacher can wisely ignore; and not only the pulpit but the press incurs a grave responsibility if it fail to bring before its special constituency some inkling, at least, of works that are likely to "broaden and deepen current ideas about the actualities of religion," and, it may be, give to a distraught world that cheer and hope which are its urgent need, and will afford it its brightest illumination. So materialistic, if not infidel, has been the literature of science in recent years, and so attractively has it been presented and hence greedily devoured, that the service which a Christian writer can render, not only in calling the age back to its old faiths, but in elevating that upon which it securely rests, and making its professors re-enamored with its gospel, is one that ought to win for his work hearty commendation and the widest publicity. Hence is it that we have not only called attention to Prof. Drummond's remarkable book, but also sought space in these columns to set forth the views and examine the thought in detail of this new and powerful teacher.

But we would do injustice to our author if we spoke of Science, now-a-days, as in any great degree hostile to religion. A scientist himself, Prof. Drummond is a witness to the contrary; and with hearty cordiality and impressive honesty he repeatedly acknowledges the gift of Science to Theology, and, on fitting occasion, is candid enough even to deride the latter as a science. It is this attitude of fair-play which not only creates confidence in our author's ability and judgment, but gives weight to his argument and convincing power even when he is most dogmatic. With judicial fairness he ascribes praise alike to Scientist and Theologian, and where merited in equal measure awards

to each blame. In one passage in his book Prof. Drummond arraigns Theology for being in many essential respects, "centuries behind every department of science known to him," and even excuses scientists, who have learned to look upon Law as authority, for distrusting Theology and growing cold to it. In another passage, with a nonchalance that raises a smile, he charges Science with being the true defaulter (for, as he says, Theology had to wait patiently for its development), and here, and in a hundred other instances, he adroitly uses its weapons to fight the battles of Christianity. At the same time, he frankly owns, "that had the revelation of Law been given sooner, it had been unintelligible." But Theology, meanwhile, has not been standing still. Of recent years, particularly, it has made enormous strides, and reached a stage of development little less exalted than that of its twin-sister Science. For a time, it is true, Theology was in dread of the revelations of Science, and the heart of faith often sank with fear of impending ruin. But to-day, so far from there being antagonism between the one and the other, they are found to be in startling accord; and the statement can go unchallenged, that "no single fact of Science has discredited a fact in Religion." With this assurance, the hope expressed by our author may be further indulged, that "with the inspiration of Nature to illuminate what the inspiration of Revelation has left obscure, heresy in certain whole departments shall become impossible." How much our author does to convince us of this, and to fill the reader's mind with a realizing sense of the common end which Nature and Revelation have in view, and towards which both are progressively working, even a cursory perusal of his book will abundantly indicate. Speaking of the former, he says: "It is impossible to believe that the amazing successes of Revelation in the domain of Nature during the last few centuries, at which the world has all but grown tired wondering, are to yield nothing for the higher life." What he has made them to yield, in the book before us, may in some feeble measure be gathered from what we have already said, and what we have yet to say, of his rich and suggestive volume.

Resuming our analysis of the book, which must now necessarily be brief, we come to the chapter on "Degeneration," in which Prof. Drummond discusses the scientific law of "Reversion to Type," and shows that a corresponding law is at work in the case of man's spiritual nature. Here, in Mr. Darwin's illustrations from plant and animal life, of the deterioration that sets in when the influences of nurture, domestication, and civilization are removed, he finds this analogy, that where the soul is not cared for, fed, and nurtured, a natural retrograde movement begins, and an inevitable relapse into barrenness and death ensues. This law, of the cultivated reverting to wild and worthless forms when the agencies of cultivation are withdrawn, is affirmed to be a universal principle demonstrated by facts and the analogy of all nature. Little either in nature or in life maintains an equilibrium: the tendency is always either upwards or downwards; the bent, in fact, is to decay: at best, it is but a temporary endowment that keeps anything alive. In the spiritual life the analogical equivalent is death—death from sin; and the active, saving principle is Salvation. As many as received Him, to them gave He power to become the sons of God. The neglect of Salvation is in the present chapter aptly illustrated from Nature, in the consequences that come of misuse of the organs with which animal life is endowed. As Nature visits the neglect or disuse of these organs by reducing them to a rudimentary state, so atrophy overtakes the soul, and withdrawal of the capacity to appreciate salvation is the penalty of spiritual indifference. "It is a distinct fact by itself," says our author, "that on purely natural principles the soul that is left to itself unwatched, uncultivated, unredeemed, must fall away into death by its own nature. The soul that sinneth 'it shall die.' . . . There is an affectation that religious truths lie beyond the sphere of the comprehension which serves men in ordinary things. This truth at least must be an exception. It lies as near the natural as the spiritual."

In the chapter treating of "Growth" Prof. Drummond finds his text in the parable, "Consider the lilies of the field, how they grow," and preaches a charming lay-sermon on living a composed Christian life, "a life which God will unfold for us, without our anxiety, as He unfolds the flower." Sanctification by faith rather than by works is the lesson; and he adjures his readers, if they would learn the botany of the Sermon on the Mount, to note the two characteristics of all growth—spontaneousness and mysteriousness—principles that have their analogy in the regeneration of the soul, and that mysteriously fashion and shape it, without visible effort, until in the perfection of its growth it is fit to enter the Kingdom of Heaven. *The wind bloweth where it listeth: thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit.* Spiritual growth, like that manifested in the world of nature, is "maintained and secured by a spontaneous and mysterious inward principle": *it is God which worketh in us.* Here our author, however, is careful to say, that "we are not lodging a plea for inactivity of the spiritual energies, but for the tranquillity of the spiritual mind." *Be still, and know that I am God.* "If God," he remarks, "is adding to our spiritual stature, unfolding the new nature within us, it is a mistake to keep twitching at the petals with our coarse fingers. We must seek to let the Creative Hand alone." *It is God which giveth the increase.*

In the following section, on "Death," Prof. Drummond finds Biology eloquent in illustration of his subject, and cites it for a scientific definition of Eternal Life in the crisp, compact phraseology of Herbert Spencer. "The essential characteristic of a living organism," says our author, "is that it is in vital connection with its general surroundings." In biological language, a living human being is said to be "in correspondence with his environment;" when death overtakes him, there is a "falling out of correspondence—a failure to adjust internal relations to external relations," so as to enable the life to continue to correspond with its environment. The application of these terms to the spiritual condition of man will instantly strike the reader, and enable him to realize the exceeding aptness and beauty of our author's attempt to illustrate the parallel phenomenon of death in the spiritual world. This spiritual world, according to the writer, is simply "the outermost segment, circle or circles, of the natural world;" and man being the only organism able to correspond entirely with his surroundings, Prof. Drummond puts the momentous question: "Are we compassing the whole environment?" If not, then with regard to that circle or segment with which we do not correspond, we are dead. "Those," he says, "who are in communion with God" (a term by which our author here reverently expresses the personal relation corresponding to man's outermost circle of environment) "live, those who are not, are dead." With increasing interest to the reader, Prof. Drummond

*Natural Law in the Spiritual World, by Henry Drummond, F.R.S.E., F.G.S. New York: James Pott & Co.; Toronto: Williamson & Co. [Second Notice.]