

and Mr. White both argue as if it had no other foundation. Therefore, before we enter upon the argument from the Holy Scripture, here will be the proper place to consider this objection.

Mr. White says, p. 208, "The assertion of man's natural immortality is the direct cause of a God-dishonouring theology, carrying with it generally the dogma of eternal misery, which has done more than any other notion to hinder men from coming to the living God for life eternal." They complain that the idea of an immortal nature "exalts men too much."

Mr. Constable says, p. 16, according to it, i. e. (Grecian Philosophy), "The soul was possessed of inherent immortality, it had no beginning and could have no end." But surely he does not intend to say that Orthodox Christian Theology asserts the same? Were it so, we should indeed be open to more than Mr. White's charge of "a God-dishonouring Theology."

They comment on the evil that Philosophy has wrought in the Church, and argue as if the truth, here held, of the soul's natural immortality were absolutely dependent upon Philosophy, and asserted by it alone. Here, however, are two errors, yea, we may say three. First, I will remark that a thing may be true that is not absolutely demonstrable by science, and if the immortality of the soul is not so demonstrable, the same is true of many things relating to God and His ways. In fact it is impossible to eliminate supernatural truth from religious faith; it is that which distinguishes it. Not, indeed, that Religious faith is contrary to reason but is in many things above it. Is it not notably true that even Theism must have Faith for its foundation, and not science pure and simple? "He that cometh to God must believe that He is," (i. e. that He exists.)

It is assuredly true that every argument by which the Divine existence, as a living Personality, is sought to be proved by Philosophy runs into Pantheism. Is it therefore not true that God exists, and that He so exists? The same is true of the doctrine of the Trinity. Who can demonstrate to us the Philosophy of the Incarnation? His sinless conception when He became flesh? Who can demonstrate the fact of the Hypostatic union of the two natures in Him who can only be properly described as to His nature, by His title of Messiah?

Who can sound the depths of that unfathomable mystery, the atonement; the price paid by one Surety to Divine Holiness for our ransom? It would appear that it is the ambition of the advocates of conditional Immortality to do the latter, as they tell us that He died for us as a man, and the God-head suffered! No wonder that Mr. Greg, in the *Contemporary Review*, proposed to dismiss all these sublime mysteries into silence, "as the most respectful, (and, to them, most convenient) course!"

Therefore, all the argument against the soul's immortality from this source is fallacy. But it is not only fallacy to argue against its truth because it cannot be philosophically de-

monstrated, but it is, (2), also a fallacy to assert that we build our argument upon Philosophy in this place, any more than in any other part of our doctrine.

We distinctly repudiate such a premiss; we do indeed consider it necessary to show that we are supported by very good probable reasons, both from natural Theology, from natural Religion, and from God's Holy Word; and from this latter we hope that we are able to bring more than probable reason, yea, as a fact of Divine testimony, even demonstration that it is the Divine will that the souls of men shall continue to live after death without a declared limit, and from the terms employed in such connection, we are left almost without possibility of belief, as based upon any Revelation of the Deity, that the life, or existence of the wicked, will ever come to an end.

But thirdly, the fact as to the use of Philosophy in this controversy is altogether against the advocates of conditional Immortality. They it is who use Philosophy as the basis of their system; they vainly seek to interpret Scripture so as to come within reach of human ken in this matter. Mr. White's book is very clear evidence of this. Although he is reluctantly compelled to admit that Science cannot solve the difficulty which he feels, still he does, nevertheless, build his system of Scripture interpretation upon the inferences which Materialists have drawn from their "Philosophy," falsely so called.

Mr. White, I believe, feels that it is but an hypothesis that he is arguing for, and that it is not demonstrable as true, either by science or by Holy Scripture. This appears to be evident in several places in his book. He has made the subject, as he tells us, a matter of special study, and brings to support his opinion, an amount of erudition and research, that the writer does not at all assume to do, in reviewing his arguments. Nevertheless, I hope to shew grounds in reason and Holy Scripture to justify me in adhering to the doctrine so long held by the universal Church of God in N. T. times.

(To be continued.)

OBITUARY.

IN Halifax, N. S., April 5th, died the Rev. Charles Jessen Shreve, B. A. (King's College, Vind.), Rector of St. Stephen's, Chester; aged 70 years.

The Shreves are intimately connected with the Church in Nova Scotia. Mr. Shreve's father having been Rector of Lunenburg and Parsboro', and his brother James (D. D.) having been Rector of Chester and of Dartmouth, while his son, Richmond, is now Rector of Cornwallis. It may be mentioned, also, that Dr. Jarvis, Rector of Shediac, N. B., is his brother-in-law; and his nephew, Rev. M. Jarvis, is Rector of Guysboro', of which he himself was once in charge.

By marriage he is also brother-in-law to Rev. A. Jordan of New Dublin, and the late Mr. Morris, Rector of Antigonish. Mr. Shreve's second Christian name is derived from the third proprietor named in the Lunenburg Grant, D. C. Jessen, who lived from 1780 to 1814, and was a liberal parish-

ioner of St. John's Lunenburg. Mr. Shreve was 46 years in Holy Orders; his first charge was in Newfoundland, at Harbour Grace, where he wrote an able essay on the "Divine Origin of the Episcopacy." He is also the author of a work on "Infant Baptism."

Diocesan Intelligence.

NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN'S.—A graveyard at the west end of the city was wantonly desecrated lately by a party of drunken young men, supposed to belong to respectable families. They broke gravestones, and were otherwise destructive.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—At the Bishop's Chapel, on March 31st, Rev. G. W. Hill, D.D., preached at the 4 o'clock choral service.

PUGWASH.—There will shortly be a vacancy in this parish—and also in Wallace, by the resignation of Rev. D. C. Moore.

AMHERST.—The Bishop arrived here on Wednesday evening from Parsboro, where he confirmed 20, prepared by the Rev. R. F. Brine. On Thursday at eleven o'clock, his Lordship confirmed 20 more in Christ Church, Amherst. Morning Prayer was said by Rev. D. C. Moore (Pugwash), who also bore the Pastoral Staff. The Lessons and Prefaces to the Confirmation Service were read by the Rector, Rev. Canon Townshend, M. A., Rural Dean. In his address, the Bishop spoke in high commendation of the outlay of the parishioners upon the new chancel and organ (by Warren, of Montreal), but cautioned them not to neglect their duty to the outlying parts of the parish, under the care of Rev. E. Ball, for which their Rector would have to provide services, and their own opportunities of worship would therefore be less were it not for the work of the missionary to Cumberland Mines. The organ, which is admirably played by Miss Townshend, the Rector's niece, cost \$1,600, and is really a beautiful instrument—and with the reredos, worked by Mrs. C. Stewart, renders the chancel complete. The Bishop left at 3 p.m. for Londonderry Mines (Rev. F. J. H. Axford), to hold confirmation at 7 p.m. Whether he would reach his destination in time is doubtful, as a freight train was off the line at Maccan.

SPRING HILL.—The Rev. E. H. Ball, through inadvertence, has omitted in his communication some facts in connection with his mission which no doubt he will be glad to have supplied by one who knows. Spring Hill, as well as Cumberland Mines, Minndie and Maccan, still form a portion of the Rev. Canon Townshend's extensive parish, and Mr. Ball is his curate in charge. In this mission field, amid the greatest discouragements and difficulties, the Canon has faithfully and assiduously labored for the past thirty years. His success is best shown in the fruits of his work. During that time he built the church at Maccan—the principal church under Mr. Ball's charge. He opened up the Cumberland Mines Mission, Minndie, and Spring Hill. In the latter place, he obtained from Mr. Millar a gift of the land on which Mr. Ball is now endeavoring to build the church, and Mr. Ball is the third curate the Canon has obtained to take charge of this portion of the parish. In connection with his labors, I might add that over the field where Canon Townshend years ago worked single-handed, there are now four clergymen. That he built the church at Bay Verte, as well as that at Pugwash, and also the church in his own parish, which he has twice enlarged and improved since its erection. Recently, the parish of Amherst has expended nearly \$4,000 in adding to and beautifying their church, including the purchase of a new organ; and it is now admitted to be one of the finest and most interesting churches in the