

to these philosophical divines, these "great thinkers," when Jesus said, "All power is given to me in heaven and in earth," he must have meant, "To me is committed the right of inculcating doctrines on Jews and heathens." When he says of himself, "Before Abraham was, I am," it was as much as to say, "Already long before Abraham, God determined on the plan to send me as a teacher of virtue into the world." And when Jesus said, "Let the dead bury the dead," the meaning is, "Let the grave-digger bury the dead." This system of interpretation commenced with Dr. Paulus of Heidelberg about the year 1770; and with him it ended. His disciple, Christopher Frederick Ammon, boldly endeavored to reduce all the miracles of scripture to the level of natural events, and to deny that they contained a single supernatural element. The statement of such absurdities is a sufficient refutation; and hence Dr. Wardlaw puts the case with his usual point and precision in the following language:—

"Are men really worthy to be reasoned with, who can satisfy themselves with alleging that the vision of Zecharias was effected by the smoke of the chandeliers of the temple; that the magician kings (so called) with the offerings of myrrh and gold and incense, were three wandering merchants, who brought home glittering tinsel to the child at Bethlehem; that the star which went before them was a servant bearing a flambeau; that the angels in the scene of the temptation was a caravan traversing the desert laden with provisions, of which they ministered to him; * * * that he did not walk *on* the sea, but only *by* it on the shore; that he did not tell Peter to find a piece of money in the fish's mouth, but to catch as many fish as would sell for that money; that he did not raise Lazarus from the dead, but guessed, from the nature of his disease, that he was only in a swoon, and happily found it so; that the two angels in the tomb, clothed in white linen, were an illusion, caused by a white garment; and that the transfiguration was a storm—a storm! that scene of heavenly grandeur whose very stillness we conceive to have been one of the elements of its sublimity—a breathless stillness, unbroken save by the whisperings of the celestial visitants, and the divine voice from the excellent glory."—Pp. 237, 238.

But it is manifest that such a system could only be upheld by doing the grossest injustice to the very letter of scripture. Hence Strauss, another "great thinker" arose, and resolved all revelation into a series of myths. What is a myth? Strauss, in his life of Jesus, affirms that when the most honest witness gives evidence in a court of law, he unconsciously mingles his own feelings, imaginings, and reasonings, with what he really sees, and that this compound of truth and error, of imagination and observation, is properly called a myth. In like manner, when the evangelists saw one of Christ's wonderful works, they describe the event from their old Jewish stand-point; they attribute a supernatural character to events for which they could not otherwise account, and they uniformly confound their own reasonings with what came under their own immediate observation. This explanation, it has been asserted, will account for the discrepancies in the various gospels; and it has been said, that it is the province of this destructive criticism to destroy this mythical shell, and to exhibit the kernel of truth. Most certainly the authors of this foolish system destroy both kernel and shell together.

It is obvious from this imperfect sketch, that the progress of error is ever variable and downward. Ammon ridicules the system of Paulus, while Strauss pours contempt on both. Dr. Tholuck is now writing a history of German rationalism, in which its connections and tendencies will be fully developed, and in which it will be doubtless rendered apparent that "the world by wisdom knew not God." Dr. Wardlaw does not indeed enter into all the minutiae of this system of German rationalism; but he gives a sufficiently full account of it to satisfy the curiosity of most readers. We commend his work on miracles to our readers, as one of no common ability, and which every man, in this age of controversy, ought not only to read, but also to study, who wishes to give a reason for the hope that is in him.

DISCOURSES PREACHED ON VARIOUS OCCASIONS. By the Rev. Robert McGill, St. Paul's Church, Montreal. Montreal: How Ramsay, John Armour & Co. Toronto: A. H. Armour.

The Rev. Mr. McGill has been long and favorably known in Canada, as one of the superior class of Presbyterian ministers—a class, by the way, not too numerous—and consequently, a volume of sermons from

him might be expected to command attention, and no doubt it will, though perhaps not to the extent it would have done, had the discourses been of a more purely doctrinal or expository character, and not, as several of them are of a mere local bearing, and peculiar in their reference, to events on the cause and consequences of which there is a difference of opinion. The author has eleven sermons on "Love of Country; The Authority of Law; God's Chastisement of Cities; Respect for the Burying-places of the Dead; On Graves; The Cemetery; Death—how came it? Death—what is it? The Dead—where are they? Is the Child dead? Death—the fear of it a bondage; Peace in Christ? The Precedent Claims of the Spiritual in Religion over the External; The Religion of Feeling; Christ—in Him was life; The Soul—a Hook.

As a Canadian work we hope it will have a wide sale, and take the lead in opening the way for the introduction of a higher and better kind of literature than has hitherto, except to a very insignificant extent, come from our press. We would recommend it for congregational libraries, as well as for private purchase. It is highly evangelical in its matter, and elegant in its diction.

FEMALE PIETY; OR THE YOUNG WOMAN'S FRIEND AND GUIDE THROUGH LIFE TO IMMORTALITY. By the Rev. John Angell James. New York: Robert Carter & Brothers. Toronto: A. H. Armour & Co.

This is an excellent book, and should be read and studied at every fireside, by matron and maid. It is designated the "Young Woman's Friend," but there is much in it for the "old woman;" and even the old man, and the young man, too, may read it with pleasure and profit. It should be in every family and church library.

THE MESSIAH IN MOSES AND THE PROPHETS. By Eleazer Lored. New York: Charles Scribner. Toronto: A. H. Armour & Co.

This is a well written volume, on an important subject, and indicating considerable research. The object is to prove Jesus Christ in the Pentateuch, and that the Ancient Church had its faith resting, as well as the Christian Church, on the Cross. Indirectly, it argues against Unitarianism, by maintaining that the Christ, the Jesus, the Immanuel of the New Testament, is the same with the Messiah, Messenger, Adoni and Elohe of Abraham, and that, by various designations, he appeared in a form like that of man to the Patriarchs and Prophets. One chief bearing of the whole is in regard to Jewish unbelief, and a valuable gift it would be to a Jew, if he would read it, to show him that his Messiah has come already. It is delightful to find one of the retired "merchant princes" of New York employing his leisure and his talents in such a cause. The work has obtained already a deservedly large sale.

Miscellaneous.

MY FATHER—A HYMN FOR CHILDREN.

Father, thou mad'st this little frame,
Fashioned with wondrous skill;
To thee I dedicate its powers,
Teach me thy holy will.

These eyes shall read thy blessed word,
And learn my duty there,
And gaze with gratitude and love
Upon thy works so fair.

These ears shall hear the gospel sound,
And holy hymns of praise;
This voice shall tell a Saviour's love,
To him glad anthems raise.

These hands shall bind the bleeding wounds
Of sorrowing children here;
These feet shall run on errands swift,
The sad in heart to cheer.

This beating heart shall love and bless
All thou didst die to save,
O Lamb of God, who bore for us
The thorns, the cross, the grave.

My Father, help a little child;
Grant me thy grace, I pray,
To live thus wholly unto thee,
Throughout life's little day.