

of God, and unto nature, to whom I brought no boon, did me rightful homage. To man I came, and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon your earthly lot I poured the full horn of divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival: ye sequestered me from happiness and heroism, closeting me with sickness and infirmity; ye make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your list of duties, and withdraw me to a mere corner of your time; and most of you set me at nought and utterly disregard me. I came, the fullness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came, not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, "when I was with him and was daily his delight, rejoicing always before him. Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry upon me, but I will not answer, they shall seek me early, but they shall not find me."

CRITICAL NOTICES OF NEW PUBLICATIONS.

THEISM. By the Rev. JOHN TULLOCH, D.D., Principal and Primarius Professor of Theology, St. Mary's College, St. Andrews. William Blackwood and Sons, Edinburgh and London.

It is very gratifying that a young and rapidly-rising divine of our own church should have gained one of the Burnett prizes. May the early laurels he has gathered be only the presage of still nobler achievements, in an age when "the truth as it is in Jesus" at once calls on the wise and good to rally round it, and shines forth in greater splendour, after all the efforts of a superficial cleverness to mutilate or explain it away. While minds well-balanced and strong can see cobwebs, and see past them, ill-balanced and weak minds make theories and religions out of their very doubts, are caught in their own net, and then "burn incense to their own drag." As it has been the privilege of Dr. Tulloch to be so honourably appointed, publicly

to defend the truths of natural theology, may he be spared to lift his testimony, in years to come, in behalf of the uncorrupted doctrines of Christianity, and against those men who, morbidly desirous of novelty, endeavour to change almost every holy truth, to suit any transient and absurd notion that may pass through their minds; the Divinity of our Saviour; the nature and reality of His atonement; the efficacy of prayer; the inspiration of the Scriptures; the highest, the holiest, the most consolatory truths declared in the sacred Volume; have been made the subject of criticism, as unscholarly as it is mean-spirited and weak. Against such critics it is natural that the Church should look to men like Principal Tulloch—who have received the highest honours, and have not had to wait for such encouragement till old age and grey hairs became their warrant, in seeking silence and repose—for those enlightened arguments and indignant remonstrances that may from time to time be required. Though there may be few Powells and still fewer Jowetts among us in Scotland, yet do we need antidotes to the effects, that may be produced on weak minds by that euphonious pair and others like them.

Among the peculiar merits of Dr. Tulloch's Essay we consider the great elegance with which he condenses and enforces many portions of what he calls "the Illustrative (Inductive) Evidence;" the arrangement, also, which he has given to the whole subject carrying his line of argument gradually up through the fields of physical, mental, moral, and spiritual order; and last, but not least, of these and other merits, we could mention his good sense and ability displayed in beginning at the very beginning of the subject, and treating, first of all, of causation itself, and then of teleology. For it is very clear that if no power is needed to originate anything in the universe, or to sustain any thing, and if varied beauty, endless ingenuity, wondrous harmony of arrangement, do not demand to be traced back to any cause whatever, then there is no use of saying one word on the subject of natural theology. In that event there cannot be any science of the kind.

The Positive Philosophy—falsely so called, for it is a system of negation where it is not a mere classifying process—puts its hand on the mouth of every disciple, who would venture to ask the meaning of "all this frame of things" called Nature, or whether there must not be a greater and more powerful being than man as the source of all. The Frenchman, Comte, is the acknowledged head of this school. And Dr. Tulloch regards Mr. John Stuart Mill, author of the "System of Logic," as its principal representative in this country.

Properly speaking, however, Comte's only genuine follower is—himself! So many are the vagaries—and some of them so excessively absurd—of the conceited and easy-chagrined, but highly scientific French philosopher, that those even who admire his ability shrink from being called his disciples, lest they should be reckoned the slaves of his absurdity.

In one respect Comte displays more consistency than Mr. Mill. For he discards the word and the idea of cause, as what he has nothing to do with. Mr. Mill keeps the word, conjures with it, plays with it, brings any meaning or no meaning out of it, and, in short, uses it—as he does the words "unconditionalness," "necessity," "universal causation," "will"—in the most uncertain, contradictory, and provoking manner. We are glad that Principal Tulloch has sought to break a lance with him, on the subject at least of causation. We

cannot help thinking that the veteran philosopher comes off second best.

But we must enliven our notice of the Essay by some "elegant extracts" from it. On the structure of the earth, we read

"Apart from the disruptive movements of which our earth has been the cause, it would not have presented any of its characteristic and beautiful variety of hill and valley, of green and stream. Its surface would have been a mere uniform level without life or picturesque beauty. Its rivers mere sluggish canals; its whole aspect destitute of that interchangeable sweetness and grandeur, softer loveliness and rugged magnificence, which now makes it so glorious a mirror of power and wisdom and goodness. To the same causes obviously does it also owe its peculiar fitness as the abode of human life. For, otherwise, the metals, without even knowledge of which man has never been able to rise above barbarism, would have been forever concealed in their native crypts. Coal would have been sunk at an impenetrable depth which no eye could have seen, no skill could have reached. And where, again, would have been our oceans with no vast hollows in repose in? But it is needless, and even absurd, to make such suppositions. We have only come so far for a moment, in order to make it clear how the mighty agencies which have been concerned in the present structure of the globe, and convulsive as they may have been, have been directed by the most far-reaching foresight to purposes of human improvement and happiness." (p. 110.)

At page 159 occurs the following remark on the muscular system

"It were difficult to conceive a more impressive display of design, than is represented by all the varied and intricate action of the muscular system in any of the higher animals, and in the human frame especially. All is hidden from our view beneath the covering of the skin, which incases and protects delicate machinery. But, could we see within, and trace the ceaseless play of muscular adjustment underlying our most common movements, nothing could be more wonderful than the spectacle exhibited. The movement of the eye in vision, of the ear in hearing, of the tongue and larynx in speaking, all depend upon relations of the most most complicated description, whose operation unceasing as it is, is at the same time unceasing."

On the "Emotive Structure in Man," Dr. Tulloch writes:

"The large and diversified group of emotions, of which tenderness is the most distinctive element, and love the most expressive type, may next engage attention. They open over human life with a vast influence, and invest it with its most solemn and beautiful beauty. They are all of a social character, binding the race into families, and pervading it from rank to rank with reciprocal relations of the most happy and beneficent kind.

"There is no range of emotion more enlarged or more minutely subdivided than that of tenderness, not to speak of the antagonistic range of emotions, which here also lies alongside. All the affections are based on it, from the mere fondness of infancy to the exquisite passionateness of sexual and parental regard. It embraces equally the tranquil interest of friendship, and the lofty zeal of patriotism. It is the cord which vibrates in the warm-heartedness of the host, the geniality of the old school-fellow, and the kindness of neighbourly compassion and sympathy are among its most influential manifestations, springing from the fountain of good in the social bosom,