

time, and one or two more part of the time. In New Brunswick they have only had two at work, and yet I believe they are as yet ahead in point of additions. We sometimes hear it said, "You cannot measure the amount of good done by the number of additions." This is true only to a certain extent. To save men and women by the power of the gospel is the primary work of the church; and the church and preacher that will go on year after year with no additions will soon go out of sight, and the preacher will have to resign for want of support. Let us preach the gospel earnestly and look for additions, and see what church can make the best, truthful report at our annual. I believe we should try to excel. I want to be the best preacher, add the most people to the church of Christ, have the churches with which I am associated in the best working order; and this should be the ambition of all.

I am living in hope of seeing our work in these provinces take on new life and our plea and position become more widely known.

W. H. HARDING.

NOTES FROM KENTUCKY UNIVERSITY.

On Tuesday morning, June 11th, the senior class of the Bible College, Lexington, Kentucky, was greeted by an overflowing audience of enthusiastic friends, from this and other states, to witness their closing exercises.

The graduates numbered twenty-one, four of whom had completed the classical course.

Of the one hundred forty-one matriculates in the College of the Bible this year, seven were Canadians, two of whom carried off the highest honors.

The salutatory was delivered by Hugh McLellan, of Australia, Bro. O'Malley, of Ontario, who had earned second honors, being excused from speaking on account of other numerous duties.

Next on the programme was the "class address," by H. H. Halley, of Ky.

President Robert Graham then presented the diplomas to the graduating class for the last time, following this with his farewell address, in which he surrendered the presidency of the Bible College to Prof. McGarvey. His retiring speech was very touching. In it he reviewed briefly the history of the college during the twenty years he had presided over it.

The separation appeared almost like a parent giving up an only child.

President McGarvey made his inaugural address short and to the point as he always does.

Following this came the valedictory by Bro. F. T. O. Norton, of P. E. I. President McGarvey, in introducing him, said it seemed that the Queen of England had taken possession of the class, since both the salutatory and valedictory were delivered by her subjects.

Of his address one of our dailies says, "In elegant language, rarely used by college boys, he delivered the farewell for his class. His delivery was excellent and in that masterly manner touched the golden chord of sympathy which always tunes the human soul."

Bro. Norton's address was undoubtedly the finest of commencement week and his grade of scholarship is remarkably high having been graded a fraction above ninety-nine per cent of a possible one hundred for the year. Immediately after graduation Bro. Norton was offered the presidency of a college in Missouri with a good, liberal salary.

The outlook for the College of the Bible is now bright; another chair is to be added to the faculty. A very handsome college building is being erected on the university grounds, built of brick with stone trimmings, ninety-two feet long, by sixty-six in width, three stories high, and is to be devoted exclusively to the use of the Bible college. The three dormitories in connection with the college are to be thoroughly renovated and put in good shape for the beginning of next session, and with these increased facilities for work I see no reason why our Bible College shall not increase her usefulness and become a greater blessing to the world than she has been in the past. R. E. STEVENS.

RESURRECTION OF CHRIST.

I have read of late quite a display of mental vigor and philosophical tact on the question of the Resurrection of Christ. The Rev. R. Heber Newton, D. D., of New York city, touched the button and seemed to electrify a number of other minds. Dr. B. B. Tyler, of New York city, has also written skilfully on the subject. Rev. Geo. H. Hepworth, also New York city, has to my mind, talked us into the pith of the idea. What I mean is this: that he has dressed it in a garb not of exotic pattern, but homelike, and introduced it to the mind. He has not attempted to introduce the mind to the subject, but the subject to the mind. Just here lies the difficulty of comprehension, in relation to many questions treated in an explanatory manner; examine them critically and you find them simply introduced to the mind of the writer, rather than to the mind of the reader. Dr. Tyler handles the matter in a practical way, but he gives us the ear rather than the eye of the question. God has given us ears, eyes and hearts, that we might hear, see and believe to the salvation of the soul. It was as essential that Christ be seen after the resurrection, as before. Even so the sinner should see Christ before his death a Saviour by permission, and after his resurrection a Saviour by commission. Christ was not a Saviour until he came from among the dead. In his resurrected glory he was a display of truth to the eye. It was a resurrection of truth, and truth must not and cannot be changed. So Jesus must needs wear the old clothing, or remain in the old home-stead for forty days to fully demonstrate his identity with the same Jesus that died upon the cross, and the truth he taught before. It was, in fact, a resurrection of truth when Christ was born. In other words, it was the Spirit of God taking the Word, (truth) or oath of the covenant, passing it through natural operations brought it before the human eye clothed in a human form. Man now saw, what he only previously heard. The

whole matter of Divine Revelation is received first by hearing. Second, by seeing. Third, by believing. Christ, at his birth, was heard to be the promised Messiah. In his ministry he was seen to be the Son of God. In his resurrection he was believed to be the Saviour of the world. Mercy and truth met at his birth. Righteousness and peace embraced at his death. Truth sprang out of the earth, while righteousness looked down from heaven at his resurrection. Psalm, 85: 10-11. Dr. Hepworth says that the Master nowhere declares that we shall carry these fleshly tabernacles into the spirit world (heaven). I agree with the Doctor that we shall not carry these fleshly wrappers into the immortal world. These fleshly bodies were made to live in here—in this natural world. God designed that man's eternity and immortality should have begun in Eden. Without sin man was a natural immortal being.

(NATURAL IMMORTALITY.) So these bodies of flesh are simply natural houses for spiritual occupants.

The natural body is but the hem on the spiritual garment. But sin has entered into the timbers of the earthly house; decay became apparent upon every feature. To redeem the occupant from the falling structure Christ came. Truth was born, a living body, Christ lived in the body long enough to prove its master over the ravages of sin.

After sufficiently proving a life of purity in the flesh carried it to the cross, offered it a living sacrifice to God. Hence, from the cross to the grave he passed it beneath all human suffering, and when the appointed time came, the angels from the celestial world came to witness the consummating and crowning feat in redemption's mighty scheme—the resurrection. The Spirit of God woke up the sleeping body, reanimated it, and Christ as a Saviour is alive for ever more. It was as essential for Jesus to wear the same body after he rose as it was before he died, for the purpose of demonstrating the fact that he was the same Jesus who died upon the cross. Jesus had before his death told his disciples that he was to die and rise again from the dead. "I will see you again and your sorrow shall be changed for joy." He told them also, that he would see them at Galilee after the resurrection. Jesus had an important work for those men to carry out, and to impress their minds deeply he put on the old garments and went among them. He showed them his hands, his feet, his side, his head, a spiritual body would not contain those evidences. They could not fail to recognize the man. If these things are not so, the entire Christian system falls, for the resurrection is the key to the whole structure. Dr. Newton says the resurrection was altogether spiritual. It would not be a resurrection without the body. There cannot be a resurrection of a spiritual being. A resurrection implies reanimation, new life. A spiritual body never dies. Christ, as the Word of God, in a spiritual sense took on a fleshly body at birth. Christ at the resurrection became the Word again. In the resurrection he brought up the old body, had it on exhibition for forty days, left it on the way home from Olivet, and reigns free from the confines of the flesh. H. E. COOKE.

Westport, N. S.