

We often hear of the genealogies of good men ; but to trace the genealogy of good books is not less instructive and affecting. A little book, Sibb's *Bruised Reed*, is brought in the basket of a hawker (or colporteur) to the door of Baxter's father when Richard is a boy. That boy makes it the companion of his thoughtful walks ; for it has warmed his heart with the love of Jesus. Baxter writes his *Saints' Rest*, the perusal of which leads to the conversion of a Philip Doddridge ; Doddridge writes his *Rise and Progress*, which becomes the means of kindling the celestial spark in the heart of William Wilberforce ; Wilberforce writes his *Practical View*, which sends such a tide of blessing into the soul of Thomas Chalmers, and through him to many thousands. That tide is at the same time flowing through another channel, and carrying spiritual life to Leigh Richmond. He writes his *Dairyman's Daughter*, a book that has been graciously made the vehicle of salvation to multitudes in other lands as well as in our own. Through a churchyard in the Isle of Wight a Christian friend was walking, when he observed a lady in the weeds of widowhood sitting on a gravestone, and by her side a girl reading to her. He afterwards learned that the lady was the Duchess of Kent, and the girl the Princess Victoria (now our beloved Queen). They were sitting on the grave of the "Dairyman's daughter," and reading together her touching story. So wonderfully manifold and self-dispersive and accumulative are the connections and influences of "the seed of the kingdom" transmitted from soul to soul. Although no springing blade appear to gladden the sower's eye during his earthly lifetime, may he not, as an unseen spirit, be watching the progress of the precious fruits from age to age ? One soweth and another reapeth ; but the labour of the first is as essential as that of the

last to the garnered harvest. It is all too soon to complain of a failing crop, when the seed has just been cast into the furrow. Never let us disturb the seed in order to see it grow. "It groweth up, man knoweth not how." From some little feeble effort, over which we have wept and prayed—apparently in vain, there may be communicated an impulse that vibrates from zone to zone, and finds its sympathetic and responding chords among all the harps of heaven.—Rev. James Robertson.

THE RESTORATION THEORY.

We are told in Scripture that there is a time coming when all things shall be subdued to Christ. This, the advocates of the doctrine of the final restoration of the wicked, bring forward as an argument in support of their views. The subjection spoken of, they regard as a willing one. But this, by no means, necessarily follows. Often one submits to another, merely because the latter is stronger than the former. In this case, the subjection is wholly of an outward kind. The subdued one bitterly hates him to whom he is subject ; and if at any time he can free himself, gladly does so. We have a striking illustration of this in the Romish Church, when she is kept in check. But further, the word rendered "submit" in certain passages in the Old Testament is *Chabash*, which properly means to *speak lies*. Hence, one of its secondary meanings is, as Gesenius expresses it, "to feign, to flatter, to fawn upon, chiefly of the vanquished who profess devotedness and love towards their victor"—Piel, 4. Of course, it would be utterly ridiculous to say that such submission springs from love. The following are the passages referred to :—"The strangers shall submit themselves unto me—Psalm xviii. 44. Compare with it 2 Samuel xxii. 45. "Through the