

entire and perfect man ; on the contrary there is a direct and positive proof that he had every essential property of humanity. Perfect human nature consists of a body and soul united in one person. Christ took to himself a real body and a real soul, retained them through his whole earthly career, retained them after his resurrection, retains them still at the right hand of God, and will do so for ever.

This question ramifies out in various directions, and a full discussion of it would trespass on the second topic proposed to be taken up in this address. Let me bridge over the passage between the one and the other by an apposite quotation from Pye Smith's "First Lines of Christian Theology," in which the reasoning of one of the greatest and best of the early fathers of the Church on this subject is well epitomized:—"The great and good Anselm, in his dialogue treatise, *Cur Deus Homo*, (cap. ix.,) has argued this great point in a manner of which the essential principles appear to me to be eternal truths. It may be thus summarily represented:—Universal and perfect obedience is absolutely and unalterably due from a creature to God on the ground of the right of *property*. He who violates this right, commits an infinite wrong. Better were it that all sinning creatures should perish, than that such wrong should be perpetrated without due animadversion, and adequate penal retribution. To repair this infinite wrong, to maintain the inviolable honours of the holy law, to preserve the purity of the Divine attributes from being obscured or insulted, a security of infinite strength, a compensation of infinite value, was necessary. This, no man, no angel could ever provide. It requires that superiority, independence, and infinite worthiness, which can be found only in the Divine Nature. But it requires also, that community of interests and rights which can take place only in a community of race and species; therefore the Saviour must be a real man. In fine, he and he only who is God and man can be an efficient Redeemer and Saviour for the guilty race of man."*

PROFESSOR TYNDALL'S CHALLENGE TO PRAYER.

BY REV. JOHN WOOD, OF BRANTFORD.

A PROPOSAL of rather a novel character has recently been put forth by Dr. Tyndall, the celebrated English *savant*, ostensibly to test the value and efficacy of prayer. We have not the exact terms of the proposal before us, but the suggestion is substantially as follows:—Two separate wards of a given hospital are to be designated as the arena of the experiment. For the patients in the one of these wards Christians are to be invited to "pray their best;" while those of the other are to be left unprayed for, and committed to the uncovenanted mercies of Providence and the doctors. Then, if the inmates in the former, which we shall call Ward No. 1, all recover, and those of the latter, or No. 2, all die, the world is to believe in the value and efficacy of prayer!

Now, Professor Tyndall is a very eminent man in his own line of research and labour, and has made some valuable contributions to our knowledge of the physical sciences. But, like too many such men, he appears, unfortunately, to be tinctured with sceptical opinions, and to have fallen into the error of supposing that nothing can be true in the realm of Theology, any more than of Physics, that cannot be demonstrated by the test of actual "experiment."

* First Lines of Christian Theology, p. 499.