

nificant and instructive, and it is worth while to pause a moment to consider its bearing on our theme.

In his "Forms of Water," Professor Tyndall gives an interesting account of certain experiments made with ice. In 1850 Faraday discovered that when two pieces of ice are placed together they freeze together at the point of contact. Two plates of ice laid one upon the other over night are sometimes so firmly united that they will break anywhere else than along the junction. Two pieces of ice will freeze under water, and even in warm water, touching, freezing, melting, and coming together to repeat the process. To this phenomenon Professor Tyndall gives the name of "regelation," and it appears to be an almost perfect analogue to a phenomenon in the religious development of man. There are two different facts to be connoted. The first is the tendency of the mind to escape from a state of oscillation to a state of equilibrium. Heathenism is equilibrium. The introduction of Christianity, with its numerous and imperative demands, brings about a painful and inconvenient oscillation. When this becomes insupportable, there ensues a voluntary return to equilibrium, not improbably with the co-operation of "seven other spirits, worse than the first."

The other fact of which careful note must be taken is the tendency to degeneration. It is exhibited in those seeds which, taken from a land in which they have developed and planted in another soil, either fail to germinate at all, or else produce plants which run to stalks and therefore cannot propagate after their kind.

On the other hand, there are many plants which within a certain climate are not only useful, but highly ornamental, but which, when transferred to other zones or climate, develop in such a way as to become a serious and sometimes an insurmountable nuisance. It is not enough to have introduced Christianity into a new place, since, under certain conditions, regelation is certain to ensue. It is not enough merely to plant seeds, as many of them will make a fair show outwardly, but will yield no others to continue the stock, and sometimes there will be such a degeneration as to destroy every appearance of identity with the original. This latter case was amply illustrated by the T'ai-p'ing rebels in China, whose blasphemous adaptations of Scripture phrases shocked all Christendom, and probably did not a little to prejudice the introduction of a pure faith into that empire.

In a recent paper by Admiral Seymour upon the present condition of the Panama Canal, it appears that the work already done (about a fifth of the whole) is rapidly falling to pieces. An inch of rain sometimes falls in an hour, and the average rainfall is five times as great as that of London. Vegetation springs up so quickly that the whole of the works will soon be buried out of sight. Which is easier, to evangelize a race or to dig a ditch? Which would be the harder task, to alter the "religious bias" of the most numerous race upon the earth, or to introduce European roads