

tion that personal squabbles about tariff reform. Is it impossible for English statesmen to think imperially?

Smuggling.

It is many years since stories of illicit distilling used to be told of the Highlands in Scotland. Practically the practice was eradicated, it was dangerous, and besides it was too expensive. But it has revived again, the reason being that the materials can be easily, quickly and inexpensively obtained. Just as the old smugglers were almost extinct and the preventive revenue staff was at its lowest, came the abolition of the Malt Tax in 1880. This is really the chief cause of this revival. Prior to that time it took the smugglers from two to three weeks to manufacture their malt, during which time they were liable to detection by the excise officers. Since then they are able to buy or make their malt without any fear, and the risk of detection is now limited to the five or six days during which they are brewing or distilling, and that by a staff by no means numerous.

Corea

It is now practically in the hands of the Japanese, and is being noticed in the English papers through the resignation of Bishop Corfe, and the appointment of the Rev. A. B. Turner as his successor. The latter has been interviewed in England as to the country and its probable future. He stated that the Coreans were very peace-loving. You can, he said, travel anywhere in the land without molestation. They are generally considered lazy, but their laziness is due to the fact that in consequence of the corruption of the officials there is no security of tenure, and also to the lack of incentive which was inevitable while they were shut up in their own kingdom. When they cease to be hermits, they show themselves to be fairly wide awake. The engineers in the English and American gold mines, in the north of Corea, give the native miners a very good character, and some thousands of Coreans, who have emigrated to the Hawaii sugar plantations, have earned for themselves an excellent character. They are fair linguists, and have capital memories, but they are not in the habit of thinking out matters for themselves. I can cite an instance of their capacity. A young man of no special promise, who was sent to England, and trained in South Kensington School of Mines, is now working in the English gold mines, and has proved himself quite equal to the European engineers there. If the Corean men are properly trained, they show that they are not lacking in power. The women being shut in, the natural result is great ignorance and superstition; but in this, as in other ways, the probably coming Japanese influence may tend, in a very considerable degree, to set them free from their old bonds. There seems to be an underlying belief in a Supreme Being among them, but it has little practical effect upon their lives. Their moral conduct is governed by the teaching of Confucius, and their chief idea of the after-life is a remnant of the otherwise discarded teaching of Buddhism. The main religion, if you can call it so, of the common people is their belief in the existence and power of spirits, whose influence is nearly always for evil. For example, most diseases are supposed to be originated by evil spirits. Droughts are also ascribed to the same cause.

A Curious Pavement.

An American journal shows a photograph of a pavement made of the vertebrae and other bones of whales. It leads from the street to the door of San Carlos Mission Church, at Monterey, dating from the days when the capital of the Spanish Province of Alta, California, was also an important whaling station, and whales disported themselves in Monterey Bay. In 1770, Father Juniper Serra landed at Monterey,

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preached to the Indians and founded the Mission Church of San Carlos, still in good preservation—one of the many interesting relics of Spanish rule. Picturesque and of historic interest, and with some special restful charm in its atmosphere, wanderers of our own day are apt to speak lovingly of the days spent at Monterey.

The Class Meeting.

Mr. S. R. Edge, M.P., who seems to be one of the old school Methodists, has written a very long letter to the Methodist Recorder upon the degeneracy of the members of the body. "A very large part," he writes, "of our congregations today is made up of hereditary Methodists—men and women of the 3rd and 4th generation who still maintain their connection with our church. Vast numbers of them have never professed conversion, and make no profession of religion." To Mr. Edge the Welsh revival and the Torrey-Alexander Mission must be a pouring out of power. His letter was the result of a proposal to do away with the class meeting. He says: "The class meeting is the very centre, and is the chief reason for our existence as a separate communion. In my opinion the men who would displace it incur a most terrible responsibility. The 'Wesleyan Society' was formerly a society of those who were earnestly desirous of being saved from their sins, and the members of the class were those who were already in possession of full salvation, or were seeking with all the powers of their soul and mind the blessing of a clean heart. The weekly meeting was for mutual encouragement, counsel, and help in the pursuit of a holy life, and was truly a 'fellowship of saints.' This was the standard of spirituality in our church, of which the openly professed purpose in the world was the spread of 'Scriptural holiness.' It is now proposed to remove this standard; to bring our test of membership down to the level of the other denominations by which we are surrounded, and to allow outward conformity with the services of the Church to be sufficient without any inquiry into the personal faith, and experience of the member. By so doing we shall enormously increase our membership; we shall be reckoned among the great Churches of the land. Yes; but the question is, Shall we, by so doing, strengthen our Church in the great work of saving souls? If Church membership is to be the purpose and end of our efforts, all well and good, but if we still seek that men should be saved from their sin, and 'made meet for the inheritance of the saints in light,' then it behooves us to be extremely careful what we are doing."

The Indians in the United States.

The education question will not down. Many degrees of partnership between the Government and the churches have been tried and have failed. The majority of the religious bodies concerned asked that it should be discontinued, to which the Government agreed, and in 1900 Congress made what it declared to be the final appropriation for sectarian schools. Still this year in the estimates sent in from the Indian Office, Congress is asked to appropriate \$68,460 for eight Roman Catholic schools, and \$4,320 for a Lutheran one. The Indian Rights Association apparently voicing the wishes of the individual Indians, protests against this expenditure.

THE HOLY SCRIPTURES.

(Extract from an Ordination Address, by the late Wm. Stubbs, D.D., Bishop of Oxford).

"I desire to use the few moments devoted to the address this morning for an attempt to put before you my idea of the frame and attitude in which we all ought to approach the study of

the Word of God, and in which it is especially needful for us to train ourselves, who are by our office bound to the constant practice of that study, and have to answer the questions and to some extent direct the work of those who give themselves to the same. I will begin by laying it down as a fact that the Bible cannot be treated as any other book. First, it is not like any other book; no other book comes to us with a claim authorized by the Church of our Baptism as containing the Word of God, or containing so constant an assertion of its claim to be heard as the Word of God; or as cited—one part or another of it by another part, by a sort of mutual testimony, as of divine authority; or as consistently upheld by the long consent of the Christian ages as the law and the testimony. So it comes to us, and is not reduced to the level of other books, even by the complete repudiation of every other point of this claim at the hands of those who would treat it otherwise. This means that to us it is a paramount witness of truth; and if it fail, if the Lord Jesus Christ is not in it and through it all, the key and binding strength, and central truth that holds it all together, then the result of its promulgation is the most ghastly of all delusions and disappointments, by which all the best instincts of human nature are repelled and belied, a phantasm by which he who would deceive us would be no fit object of worship, even if he should exist at all. A book which comes down to us like this cannot be like any other. Secondly, our own relation to it is such that we could not treat it so. We have been brought up in profound respect and love of it; we have been taught to base all our faith in the unseen world upon it; our convictions or anticipations of eternity; our belief in immortality; our ideas of the government of the world; . . . of the work of the Atonement, of the Incarnation and the sacrifice, of the resurrection of the dead and eternal judgment; . . . in a word our knowledge . . . of all that is desirable, hopeful, and other than miserable in this life and that which is to follow. . . . All has come to us through the teaching of this book, or through the teaching of those who based their teaching upon it, through the Church which carries it open in her hand as her witness. . . . We cannot treat it as any other book; if we try, we find that we are treating it as no other book as far as the other way as we started on the other; and indeed it is the fact that it is like no other that has led the critics to apply to it methods of arbitrary and conjectural criticism which, applied to Greek or Roman, or even Anglo-Saxon literature, would have been laughed out of court. Now of the mental or intellectual feature, or side or aspect of study: Given a book which, as I have said, on its own claims, and on the ground of our personal relation to it, is unlike any other book. How can we criticise it? Does criticism require a position of such indifference as by itself amounts to unfriendliness? Must all criticism begin from the angle of negation? Or how about the parallels and analogies on which the laws of true criticism are based? Or how about the nature of the proof which is to be demanded, and with or without which the mind of the student, studying trustfully and lovingly, is or is not to be contended? How, too, about the theories of inspiration and the questions of scientific, literary, and historic criticism? And what of the relation between spiritual and devotional study and the results of those sorts of questionings? Far be it from any of us to say that these questions are simple, or that it is easy to formulate an answer that will satisfy all. There is a criticism which analyses and distinguishes in the hope of making that which is obscure in belief clear and coherent. There is a criticism which, starting from an untrusting standing-point, calls everything into question and assumes the truth of every negative argument, the equal cogency of every new conjecture. Need I caution you against the latter? Whether or no the Mosaic account of creation

can or ever will coveries of physics that no system of vided or can be ex causation or motiv telligible or reason chapter of Genesis evolution can offer the links of a chain ance of which depo beyond it as they other effort of hum of modern philo hypothetical or in the solution of the schoolmen of the leave; a conjecture therefore proved, proved is not the historic and litera can you apply the subject which is v will you find a p sacred books of there? Nothing parallel to it exce books, which, if t Bible, simply pro impossible one if prove that they which we recogni that the true resu to the history of proof that, so far cerned, there is t the claim to whic call it, makes or on which its auth the literatures of than the Pentateu was no impossib Moses; if the Sa older or younger, that was in the p and there there n but there is notl of sin and right does literature p we recognize th telligible transmi the intelligence o as distinct from is not to speak y Historical critic a very cautious clusions. Histor expecting and re so by the very in the region of conversant, the differing with t and capacity of the Bible from historic analogie very tempting y is sure that his guess, or by the philosophical, if is unphilosophic guess involves a as it stands. with abstract criticism; such limits; wherever Scriptures it ha constructive cr area is lawful t Scripture, and l regarded as im constructive by co jecture, intend which is destr and conclusion the confirmatio selves or other