

be tempted to travel by them without sufficient cause. All work that is carried on so openly and noisily as to disturb and annoy others in their worship, or prevent them from enjoying the proper rest and quiet of the day, such as street vending, noisy street parades, cartage of material, erection of buildings, the din of machinery, or the blowing of steam whistles, should be prevented as an undue interference with their just rights and an injury to society.

The lecturer then discusses the differences of opinion as to the sacredness of the entire day entertained by the Evangelical and the Greek and Latin Churches, and the sad results that have everywhere followed the introduction of what is termed the Continental Sabbath. There is no disposition to make the Sabbath a day of gloom and weariness either to young or old. The following are the concluding words of this admirable lecture on the Law of the Sabbath:

The institution itself we have received from Judaism, but the mode of its observance is Christian; and just because it is Christian we expect the standard to be higher than before. We are not surprised therefore to find that in the New Testament, whenever the first day is referred to, it is not with a view of insisting upon the duty of rest. That is only incidental. It is rather as indicating the blessedness of worship. It is observed by the early Church, not that they may obtain relaxation, but that they may commemorate the resurrection of the Lord and hold holy communion with one another. But for this it would never have been established, and for this it should be preserved. We prove our liberty not by planning how little of it we may give to the services of religion, but by studying how we can turn it to the best account in furthering our own spiritual interests and those of the community. We conclude therefore that the purely religious conception of the day is the only one that is consistent with the purpose of the institution, and with the true spirit of the Gospel. Only when it is religiously employed is the ideal of it realized. Only when it is so used, can it be long maintained in its integrity. Only when it is so used will it yield to its full measure of blessing.

MAINTAIN THE SCOTT ACT.

It is a mistake into which good people occasionally fall when discussing practical measures for the suppression of intemperance that they denounce those who do not agree with them as enemies to the cause of temperance. In their own minds they are convinced that a particular measure is the only one admissible, and all who may have doubts as to its correctness or expediency are scorned as upholders of the liquor traffic. In Canada there is a large number of persons thoroughly agreed that prohibition is the only effective remedy for the removal of the drink curse. But here differences of opinion come in. Because that proposition receives a very general assent, it is concluded that it must be put in force at once, simply because in the abstract it is right. Whether the people at large are convinced or not, such a law ought forthwith to be placed on the statute book. There is no account taken of the fact that a legislative enactment of the character indicated would have to encounter bitter opposition and evasion unless popular sympathy was in harmony with the law. There are many fully convinced that no effective remedy for the evil of drunkenness, short of entire prohibition, can be found, who are of opinion that popular sympathy is not yet sufficiently strong to secure the strict enforcement of prohibitive legislation. They believe that such measures as we now have, imperfect as they are, should have fuller scope than unfortunately has yet been accorded them before more sweeping experiments are made. They insist on the maintenance and impartial enforcement of the Canada Temperance Act, which in the face of great obstacles and bitter opposition, has in every place where it has had fair play, been productive of excellent results. In this, as in other things, the disposition to grasp too much at once encounters the risk of losing not a little of what has been already gained. In localities where the Scott Act has been systematically violated with impunity persons who voted for its adoption have become timid and reached the conclusion that it is a failure, and because of the demoralisation occasioned, express their preference for a license act that will be respected, rather than one that ostensibly prohibits, while it is evaded by the opening up of vile dens for the dispensing of liquor. It is not, however, in isolated cases that the merits of the Scott Act are to be judged. What has been its effect as a whole?

In ten counties where the Scott Act has been in force for two years, according to the Report of the Prison Inspectors for Ontario, the commitments during the last year the license law existed were 211; for 1886, they had diminished to eight one. In fourteen other counties where the Scott Act has been one year in operation, the number of commitments was, under

license, 501; under prohibition, 200. At present there are fourteen counties in Ontario under license, where the commitments show an upward tendency. In 1884, the number was 2,248; the returns for 1886 2,314, an increase of sixty-six. These figures relate only to those who were apprehended for being drunk and disorderly. In twenty-four counties and two cities, the commitments before the adoption of the Scott Act were 2,806, while the returns for 1886, after its adoption, stand at 1,940, a reduction of 866. These and other facts that might be cited show, what scarcely any one doubts, that between drunkenness and crime there is a close relation, and that the diminution of intemperance necessarily lessens crime. They are related as cause and effect.

Whatever speculative opinions may be entertained as to the merits of competing measures for the suppression of intemperance, it seems perfectly plain that the Scott Act has only been productive of good wherever it has had anything like a fair chance, and of late it has, owing to the efforts of wide awake and fearless officials, spread consternation among its opponents. Its maintenance and extension is therefore the manifest duty of the friends of temperance. This, for some time to come, will be no child's play. Determined efforts are being made in a number of counties to secure its repeal. Constant watchfulness and energetic action are imperatively required if the temperance cause is to hold the ground it has conquered. To legislate in advance of public sentiment would be questionable wisdom; to permit retrogression would be unmitigated folly.

Books and Magazines.

A NEAT little pamphlet bearing the *imprimatur* of the *Scottish American Journal* contains a report of the Proceedings of the Eighteenth Annual Meeting of the North American United Caledonian Association, and an eloquent essay on "The Progress of Popular Liberty in Scotland," by Peter Ross.

THE Grant Lithographing Company of Toronto have published, in chart form, a very comprehensive "Chronological and Geographical Family Guide to the Holy Bible." In addition to three well-executed maps, there is a marvellous amount of information specially designed to aid the student clearly to understand the sacred Scriptures. It only needs to be seen to be appreciated.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The October number of this admirable educational monthly is one of unusual excellence. It contains Rev. Dr. Sutherland's address on "The Religious Element in Education," which he delivered at the meeting of the Provincial Teachers' Association. A. H. Morrison, of Brantford, writes in a fine spirit on "Reverence for Old Institutions," and T. Arnold Haultain has a paper which merits attention on "The Recent University and Departmental Examinations." An excellent feature of the magazine is its Scriptural Lessons for School and Home.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.—The first issue for the season of this, the first of the Presbyterian College magazines, is an immense improvement on its predecessors. The prospectus presents a bewildering array of attractions. The special contributions promised and the special contributors announced are unmistakable indications of great excellence. The number for October is a pledge that the promise of the prospectus will be redeemed. There is to be a symposium on "Christian Unity" by representative men. Principal MacVicar writes with his accustomed force and clearness on "Neglected Forces," Professor Campbell, "Talks about Books." Rev. Gustavus Munro has a paper on "Duration of the Pastorate," and others write worthily and well on various topics. Professor Scrimger's able exposition of the "Law of the Sabbath," delivered as a lecture at the opening of Montreal College, appears as supplement.

RECEIVED:—THE EARNEST WORKER in the School and Family, and THE CHILDREN'S FRIEND, both monthly (Richmond, Va.: Whittet & Shepperson); WORDS AND WEAPONS, edited by George F. Pentecost, D.D. (New York: Jos. H. Richards); THE AMERICAN ANTIQUARIAN and Oriental Journal, edited by Rev. Stephen D. Peet (Chicago: F. H. Revell).

THE MISSIONARY WORLD

A YOUNG BUDDHIST'S IDEAS OF CHRISTIANITY.

A young Japanese Buddhist was sent to England ten years ago to study English literature, philosophy and religion. After some time thus occupied he set out to return to Japan by way of India, where he died. His English tutor was deeply interested in him, and has published some of the young man's thoughts concerning Christianity. The following extracts will give some idea of the conclusions he reached from his study of the Greek Testament:

"What," I once asked him, "should you consider the most essential and salient thought about Jesus the Christ, as you understand from study of the four Gospels, and how would you describe Christianity as a religion to your friends of the Buddhist monastery?" "I should say," he replied, "that the most essential and salient thought about Christ is that He is the manifold Life of mankind, and I should describe Christianity as the religion of the revealed fatherhood of God and the ideal sonship of humanity. I regard the Christ, and therefore Christianity, as a higher natural means for the moral and spiritual education of the world."

"You say, 'higher natural,'" I observed. "Will you explain what you mean by the expression?" "I mean," he answered, "that Christ and Christianity are not a human intuition, nor a development on the lower plan of ordinary nature, but a revelation made by the divine wisdom and power. The ideal life cannot be the conception of humanity in any stage of its progressive advancement, but must descend from the higher world. And this, I observe, is what the Christ said of Himself. 'I am from above,' 'I came down from heaven,' and He speaks of 'the glory which He had with the Father before the world was.' The ideal life of all intelligent and moral creatures must have existed in the divine mind from all eternity, and their normal life must have been conceived with divine complacency, and glorified with the Father in His divine contemplation and creative purpose. My Buddhist education and sympathies, and possibly my Oriental tinge of thought, quicken my perception of these utterances of the Christ, and excite my admiration of and confidence in them as the words of wisdom and truth."

"I have often wondered," he said one day, "when I used to be told in my country of the splendour of western civilization. A people with such a divine religion as Christianity must be a great people and as good as they are great. Buddhist as I am, I cannot but hope that Christianity will come into Japan, and that it will be diffused through our whole empire. Our people ought to know the Christ of Christianity; and if it were preached everywhere that the Christ is the manifested and normal life of humanity, the people would be lifted up by the power of this beautiful and beneficent personality into a nobler and happier human life. When my brothers of the monastery know more about the Christ and Christianity, they will not be jealous of the diffusion and influence of your great western religion in their native land."

Reading on one occasion the chapter in John, recording the raising of Lazarus from the dead, and Jesus' affirmation that He is the Resurrection and the Life, he remarked that Christianity had an immense advantage over Buddhism in its emphasis of every human individuality. "Our aspirations of the future are not so distinctively a faith as Christianity affords. To the Buddhist the future is a painfully vague hope. Buddhism seems to promise a future life; but when we think about it the future life seems to be such an absorption of our individuality that, to pure thought, it is one and the same as personal annihilation. The Christ's promise of the resurrection of the dead personality in a higher organization of the human being speaks to the natural hopes of the whole human race. The Christian teaching on the resurrection would give a great advantage to Christianity over Buddhism among my countrymen."

Of St. Paul's argument in 1 Corinthians xv, he said, "That is enough and, having as yet no experience of this transformation, we can know no more. The animal body of this life, and the higher-natural [spiritual] body of the life to come is very satisfactory teaching. This doctrine of resurrection has a great advantage over our idea of Nirvana."