

LAWS OF REPULSION AND ATTRACTION

It is the divine intention that the earth shall be inhabited. And it is instructive to know how this intention is being fulfilled by the laws of repulsion and attraction. Thousands of emigrants are weekly driven to these shores by repulsive influences at home. Congested population; bad trade; scarcity of land; a sense of unused energy and talent; these are the repulsive forces that drives myriads of people from their old-world homes. Then, co-operating with such forces we have here in this country the law of attraction. We have land in plenty; increasing trade; opportunities for development and progress. And, lest these eastern shores of the American continent should in their turn become over-populated, God has placed the gold and the fertile lands mainly in the West to draw the tide of population thither. Thus these two laws are fulfilling the designs of the infinite Father, who wishes to scatter His children where not one of them shall be hungry.

And the same laws operate in the spiritual realm. As the earth has been formed for habitation, so has heaven as well. God would bring all His children to that goodly land. For that purpose he sends losses and crosses to keep us from settling down here in dull content. Disappointments come and dash into pieces our dearest hopes; friends whom we loved are taken away; wealth that we leaned upon proved a broken reed. But then God shows us the attractions that lie beyond. We think of the riches that do not fly away, of the joys that never grow stale, of the robes that never fade, of the crowns that never grow dim. These are the attractions that draw us heavenward. Here we have no continuing city, and no satisfactory position. In our best estate there is a degree of unrest by which we are urged to seek a better country.

Nothing is more remarkable in the news from China than the universal testimony to the marvelous efficiency of the Japanese troops. In every respect the nation, which, only thirty years ago was impotent and, from the military point of view, purely barbarous, has shown that it possesses fighting qualities equal to those of first class European powers, and no one can fail to see the tremendous possibilities which this fact reveals. For once the Yellow man has shown himself the absolute equal of the White, and it is difficult to over-estimate the moral effect of such a startling change.

We take pleasure in acknowledging receipt of wedding cards from Rev Donald McGillivray, B. D., who, on the 3rd ult., was married in Holy Trinity Cathedral, Shanghai, China, to Lizzie Augusta Bovey. Many friends in Canada will hear with great pleasure of this interesting event, and with them we join in hearty congratulations, wishing Mr. and Mrs. McGillivray the largest possible measure of happiness as well as much usefulness in their wedded life.

BIBLE STUDENT MAGAZINE.

In a singularly rich number of the Bible Student the reader of the September number will turn first to the fourth article, a summary, by Professor James A. Quarles of "The Teaching of Christ as to Wealth." So much is now being said about the use and abuse of wealth, so many theories are being advanced dealing with its more equitable distribution, that one grows weary of the strife, and turns with eagerness to the writer who professes to tell us just what the Great Teacher said about it. Here, at any rate, we shall find something not wholly visionary. Dr Quarles paper is sketchy, and in this sense is disappointing, but within a comparatively small compass he has contrived to set forth an array of doctrine that will well repay careful study. Starting from the point that Christ always spoke of wealth as personal property, he leads to the much higher ground that He also spoke of it as property held in trust, and for use in God's service. "Peter, the Rock," is a suggestive treatment, by Professor Salmond of the development of stability in the life of one in whom it was only germinal when he received the name by which he afterwards came to be so well known, and which he so well deserved. Jesus saw in him the Peter that should be, and the name giver was prophetic of what a now weak man should yet become. Professor Zenos continues his descriptive sketches of the family of the Herods, dealing in this third article with Archelaus, Antipas, Philip, Agrippa I and Agrippa II. Other articles invite mention, and the editorial and critical notes are up to the usual high standard.

THE CENTURY FUND.

Dr. Campbell has arranged to attend the following Presbytery meetings in the interest of this fund.

I. SYNOD OF MONTREAL AND OTTAWA.

Quebec at Quebec Sept. 24th 4 p.m.
Montreal..... at Montreal..... Sept. 18th, 10 a.m.
Glengarry... at Lancaster..... Sept. 17th, 10 a.m.
Ottawa at Ottawa..... Sept. 18th 10 a.m.
Brockville... at Kemptville

likely Sept. 19th, 9.30 "

II. SYNOD OF HAMILTON AND LONDON.

Kingston... at Kingston,
probably..... Sept. 19th, 2 p.m.
Peterboro... at Port Hope... Sept. 20th, 2 p.m.
Whitby..... at Whitby..... Sept. 21st 10 a.m.
Toronto... at Toronto..... Sept. 4th, 10 a.m.
Orangeville... at Orangeville, Sept. 3rd 10 a.m.
Owen Sound... at Owen Sound, Sept. 5th, 10 a.m.
Saugeen... at Harriston... Sept. 7th, 10 a.m.
III. SYNOD OF HAMILTON AND LONDON.
Paris..... at Paris..... Sept. 10th, 10 a.m.
Stratford... at Stratford... Sept. 11th, 10 a.m.
Maitland... at Teeswater... Sept. 6th, 10 a.m.
Huron..... at Clinton..... Sept. 12th, 10 a.m.
Chatham... at Chatham..... Sept. 13th, 10 a.m.
Sarnia..... at Sarnia..... Sept. 14th, 10 a.m.

Presbyteries not included in this list may be arranged for later.

The London Advertiser makes a wise suggestion in the following: We hope the Ministers at Ottawa, when they come to fix the date of the Dominion general elections, will resolve to make the campaign as short as possible. The legal formalities incident to nomination and polling require some four or five weeks to elapse between the issue of the writs and polling day. That is a long period. Let there be as little disturbance to business as possible.

Dean Farrar.

"Educatus" in the September Irish Presbyterian, writes:

Why Right Reverend Nobodies have been elevated to the Anglican Bench and Dear Farrar passed by continually, has been often asked but never satisfactorily answered. As a scholar, an orator, a writer, and a temperance reformer, "from the shoulders upwards," he is higher than the residue of the Church of England. Nor are these his only shining qualities. He has rendered many a service to Protestantism, and his public utterances and acts prove to a demonstration the catholicity of his sympathies.

Dean Farrar was born in 1831. India is said to be the land of his nativity. He received his education at King William's College, (Isle of Man), King's College (London), and Trinity College (Cambridge).

His first public appointment was an Assistant Mastership at Marlboro' College, to the Headmastership of which he was appointed, after sixteen years' service as a Master at Harrow. In his "General Aims" he has given evidence of his ability as an educationalist, and he is still a member of the Teachers' Guild.

In due time Dr. Farrar received the following preferments:—Canon and Archdeacon of Westminster, Chaplain-in-ordinary, and Chaplain to the House of Commons. It devolved on the Presbyterian Premier, Lord Rosebery, to confer on this Episcopal divine his highest dignity, the Deanery of Canterbury.

Time and space would fail me to even enumerate the many products of Farrar's facile pen. He deals with a great variety of subjects. Historic and descriptive novels, classical text-books, and Biblical history have all been written by him.

I do not accept all his positions. I deny his theory of inspiration, and refuse to believe the dogma of possible historic error in the sacred originals; and I think that the Romish system is foreshadowed in Paul's Epistles and John's Apocalypse. Moreover I still hold to the doctrine of eternal punishment, and cannot find in the old Book any "Larger Hope" than the Gospel invitation to come to Christ Now.

Three of Dean Farrar's books will probably find a place in our permanent religious literature—the Life of Christ, the Life of Paul, and the "Early Days of Christianity." No devoted teacher of the New Testament can afford to be without these volumes. The rich and picturesque language, the spirit of devotion breathing in every sentence, the evidence of a noble manhood behind every word, their suggestive, uplifting, and instructive style endear them to tens of thousands of believers in every branch of the Protestant fold.

The Dean's services to total abstinence can never be forgotten. His manly outspoken addresses on this great question have done much to further the temperance reformation. His withering denunciation of shibboleths and ritual narrowness, and his unreserved recognition of all "saintly souls," have made him beloved by every evangelical Christian.

The greatest danger to which the student of the Bible is exposed is the temptation to demand results prematurely. In spiritual life, as well as in agriculture, the choicest fruits require time and care for their ripening.—Hints on Bible Study.