

simile copy of the "Codex Vaticanus," a valuable ancient MS. which is preserved with zealous care in the Vatican library at Rome. Students are now probably furnished in Montreal with a more complete equipment for pursuing satisfactorily the study of Biblical criticism than is supplied in any other of our Canadian theological colleges.

The addresses delivered by the Principal, Dr. Robertson and Mr. A. S. Grant, B.A., of the graduating class, were timely, forcible and worthy of the occasion. The indications are that the Presbyterian College, Montreal, has a bright and prosperous future before it.

### THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

EARNESTNESS and activity are characteristic of Christianity in every age, but in these days they mark every section of the Christian Church, our own among the rest. The aim is to enlist all without distinction in the ministries of faith and love by which the practical benefits of Christ's teaching may be felt. Missionary work is securing an ever-expanding degree of attention from centre to circumference. In city churches men, women and children organize, and each work in their own sphere for deepening the interest and rousing zeal in obedience to the Saviour's parting command, "Go ye into all the world." The remote country church, and the still more remote mission stations are not satisfied unless in some organized fashion they too have their share in hastening by consecrated effort an answer to the daily prayer of each Christian heart, "Thy kingdom come."

Twelve years have elapsed since the formation of the Woman's Foreign Mission Society in connection with the Presbyterian Church in Canada, and it has not only steadily developed into goodly proportions, but in all respects has been attended with phenomenal success. Many excellent movements, before attaining a position for effective work, have had serious, almost insurmountable obstacles to encounter. They have had to fight their way with faith and patience until hostility was disarmed and their proper sphere reached. The Woman's Missionary Society has been happily exempt from this experience. Instead of encountering opposition their movement has been hailed from the first with hope and encouragement. They have developed the latent energies of the Church and given voice to its aspirations. And the amount of practical and patent benefit they have been the means of conferring both at home and abroad is matter for profound thanksgiving, and a stimulus to greater effort and increased diligence in the cause of Him who came to benefit and bless mankind. The harmonious and smooth working of the society is another reason for unfeigned gratitude. In all human affairs there is inevitably more or less friction incident to imperfect humanity, but there is no trace of partisanship or wide divergence of view in the working of this nineteenth century institution.

As will be seen by a reference to the condensed report of the proceedings of the annual meeting just held at Guelph, which appears on another page, substantial progress has again marked the history of the society during the past year. The membership is now increased to 9,025, with 247 life members; including all affiliations, the total membership reported is 12,854. During the year the increase was 4,291. The Presbyterian societies now number twenty-one, three having been added last year; new auxiliaries, ninety-eight, new mission bands, forty-nine, and new life members, eighty-five. The same gratifying increase is observable in the financial report. The auxiliaries contributed to the funds the sum of \$19,856.19; the mission bands, \$5,273.25, a handsome sum for the young people to raise, and from other sources the treasury was helped to the extent of \$528. The total sum raised by the society for missionary purposes during the year amounts to the respectable figure of \$25,657.54, the highest yet reached in the society's history.

This is an excellent record, and most encouraging to all concerned. The members of this organization do not belong to the rest-and-be-thankful order. Thankful they are, but onward and upward is their motto. The unvarying successes of past years will be only regarded as incentives to renewed energy and devotion, and greater things will yet crown their efforts. The rising tide of the missionary spirit and enthusiasm will bear them on swiftly on their prosperous way. Well may they receive the Church's sympathy and encouragement and support, for the divine benediction rests on their endeavour.

## Books and Magazines.

THE LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—One of the best magazines for little folks published.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—This valuable and varied selection from the best and brightest contributions to the current literature of the day is greatly enlarged and made much more useful thereby.

A BOUQUET OF SONNETS FOR THOUGHTFUL MOMENTS. By John Imrie. (Toronto: Imrie & Graham.)—John Imrie is both a sweet and frequent singer. He presents in this neat and tasteful little gift-book the latest products of his prolific muse. The themes are varied. They are all on subjects of deep and abiding human interest.

THE AMERICAN MAGAZINE. (New York: The American Magazine Co.)—There are a number of interesting and attractive papers in the April issue of this excellent magazine. The subjects are varied, and in addition to their other merits they are discussed with due brevity. The illustrations of the number are both numerous and finely executed.

HINTS TO YOUNG MEN. From the Parable of the Prodigal Son. By the Rev. John Leyburn, D.D., Baltimore. (Philadelphia: Presbyterian Board of Publication.)—This little work dedicated to young men for whose benefit it has been published, is a most valuable and practical exposition of the suggestive truths contained in the parable of the Prodigal Son.

THE TRUE CHURCH. A Sermon for the Times. By the Rev. E. H. Dewart, D.D. (Toronto: William Briggs.)—The accomplished editor of the *Christian Guardian* is a courteous controversialist. With this little publication he has entered the lists to do battle for the common and generally-accepted interpretation of "Thou art Peter, and upon this rock I will build My Church." The leading thoughts of the discourse are, Objections to the Roman Catholic Theory, the New Testament Ideal of the Church, Characteristics of a True Church, and Christ's Promise of Victory.

THE PRESBYTERIAN REVIEW. (New York: Charles Scribner's Sons.)—The April number of this able quarterly opens with an interesting critique by Principal Grant of Henry George's economic theories. Professor Curtis writes on "Divine Love in the Old Testament," and President Roberts, of Lake Forest, discusses "Higher Education in the West." Then follows Dr. Nicoll's paper, to which reference was made last week, on "Organization in Church Work." Professor Withrow, of Londonderry, contributes an interesting paper on "Presbyterianism in Canada," based upon Professor Gregg's "History of the Presbyterian Church in the Dominion of Canada," of which he speaks very appreciatively. The number contains other able papers by distinguished contributors. The Review of Recent Theological Literature constitutes a most valuable feature of this first-class quarterly.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The number for April closes the fifth year of this Evangelical monthly. Its publisher informs us, has won higher encomiums from its readers, and both for the richness and fullness of its monthly contents it has come to be referred to as "The Treasury." Under this name it will therefore commence its sixth year, and be henceforth known. Its aim has always been to supply pastors and Christian workers with all needful aid in the various departments in which they are engaged, and in this respect its sixth year will be an advance on all preceding ones. The portrait of President Isaac S. Hopkins, D.D., of Emory College, forms the frontispiece of this number, and an excellent sermon by him on "Christian Progress" leads in the sermonic department. There is also a sketch of his life and a brief one of Emory College with views of Seney Hall and of the Laboratory of the college. The other contents of the number are varied, attractive and profitable.

RECEIVED:—CANADA EDUCATIONAL MONTHLY (Toronto: Canada Educational Monthly Publishing Co.), THE SANITARIAN (New York: 113 Fulton Street), BOOK RECORD (New York: Walter Day) THE NOVELIST (New York: John B. Alden).

## THE MISSIONARY WORLD.

THE BABOO CHUNDER SEN.

The following brief but clear account of the founder of the Brama Somaj, is from the *Missionary Review of the World* for April.

India originated the two religions most widely spread of any, Brahmanism and Buddhism. Lately a third religion seemed struggling into life—an *Eclectic Theism*. The *Brama Somaji* of India aims to combine whatever is best in all religions, Christianity rating highest, in one new faith for all mankind. Under the influence of Dr. Duff, the great missionary at the mouth of the Ganges, arose Rommahun Roy, who died in 1833. To him succeeded Tavoal the Bengalee, who carried out the same views, accepting the Vedas, and forming a theistic society, a "Natural Religion." Of these two men Chunder Sen was the lineal descendant and heir. He was a man of magnificent physique, thoroughly honest and sincere, not profound, and scorned all books unless they be the Bibles of the religions. It has been said that there are in India 10,000 Emersons; he was the greatest—ambitious, politic, exceedingly devout and emotional, not at all of an analytic or philosophical mind, not an Occidental but an Oriental in every sense of the word, a mystic, throwing himself wholly upon the intuitional in himself. More than any Quaker he believed in conscience, in an inner voice. No man held more heartily than he to the doctrine of an overruling providence, to prayer, to an inspiration which answers to illumination. He considered himself gifted with an indwelling spirit, and yet that the spirit of the prophet is subject to the prophet. Our Scriptures he accepted as above all other Bibles, the book most from God, and yielded to it avowedly when in conflict with his own "inspiration." He believed that in and by him the Holy Ghost revealed a new dispensation which shall result in the unification of all religions. He detested Unitarianism, and denounced its one representative in India; and he opposed Materialism, Agnosticism, Atheism. He had his own idea of a trinity, regarding Christ as having existed from eternity, but "as an attribute of God." He was impetuous, possessed of the noblest oratory, completely the master of himself in every emergency. His English was simply perfect. Every Sunday he preached in the City Tabernacle, but his chief place of worship was in his own house. Here his disciples came together every day of the week. Seated upon a raised platform, he entered upon the service, after music, in a very long prayer, the most intense petitions of which he and his disciples regarded as inspired. Often his disciples kissed his feet, but that is a not unusual sign in India of reverence only, not of worship. After music another long prayer was offered, sometimes by a disciple. When two or more such prayers were in agreement, that agreement was considered to be by inspiration and recorded as such the truth thus revealed being accepted as infallible. These services often lasted five or six hours. At the close a poet, to the accompaniment of an instrument, indulged in an improvisation which was taken down from his lips by a stenographer. Over 1,000 such Hindu hymns have been preserved, accepted as inspired Scripture. When advised to read this book or that, the suggestion is rejected with scorn. "No, never," they reply; "we prefer to gaze in, and by prayer into the face of God." A vessel of oil is placed during their services upon a central table and set on fire; sticks of fragrant wood are cast into it, with the exclamation over each, "Thus perish our lust, our pride, our self-will!" During prayer a pause of some minutes occurs, in which each supplicant is supposed to be making an absolute surrender of himself to God. At the end of the service is the cry of all present, "Victory to God!" and the benediction follows, "Peace, peace!" The Baboo used dances, theatricals, processions, singing in public, and every other means of disseminating his religion. He abhorred caste, idolatry, child marriages, transmigrations, and all forms of infidelity, while a hearty friend of temperance and every philanthropy. Yet, alas, when challenged to do so, the new religion could not produce a dozen individuals reformed by its agency from drunkenness; in a word, its practical results are very few and faint, and that after thirty years of effort and the organization of 200 societies over India. The whole thing is but a beautiful bubble, knowing nothing of an atoning Saviour or a regenerating Spirit.