

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE SUPREME BOOK. I.

By Rev. R. G. Macbeth, M.A.

The famous story of Sir Walter Scott's death-bed tribute to the Bible has become so familiar that there is danger of it being regarded as a common-place. But the fact that the great master of books, the very wizard of historical fiction, should have almost impatiently said to his son-in-law, Lockhart: "There is but one Book," imperiously demands our trust attention and our deepest study. Every writer of real books since that saying was uttered registers agreement with the splendid assertion of Scott. Every successful author has enriched his pages by quotations from "the well of English undefiled," and every orator of note has gilded his meager language with the vivid gleams of some Scriptural statement. Such masters of assemblies as Lincoln and Bright and Gladstone spoke a language that was shot through and through with the shining threads of Biblical diction, and a recent aspirant for presidential honors electrified the country by a luminous and daring allusion to the crown of thorns and the cross of gold. The public platform would lose its most splendid source of power if it dispensed with the accent caught from Holy Writ, and when the orator will have forgotten to learn its thunder-music or its wooing note he will be shorn of the locks of his power and be weak as other men. The most successful literary effort of our day is surcharged with the force of Bible scene and Bible language. Writers have discovered that the outstanding fact of history is the persistence of the religious instinct and that the people read with greatest avidity the work that deals with deep and eternal verities. Great painters dip their brushes into Biblical coloring and hold their highest place in the world's galleries when they depict scenes that are of perennial interest to the human family. Composers, remembering that religion is the mother of music, catch the divine afflatus and fill the world with the grandeur of oratorio and the simple sweetness of the Gospel hymn. And thus one might go on to show how the Bible is the supreme and pre-eminent Book, the Book in the field of time to which all other books do profound obeisance.

Nor is it in any sense a strange thing that we should have this Book. To our minds there is antecedent probability for its existence. If men think it well to place upon record the transactions in history which they deem important, it is but reasonable to think that God would do the same thing. Once this antecedent probability is allowed we take up the Book and it becomes its own best witness.

There may be those who would consider this statement a begging of the question because they say they do not admit the idea of God. It is not our purpose in these articles to enter into an argument to prove by mathematical demonstration the existence of God. The Bible assumes God—it does not try to demonstrate Him. And the Bible takes this course because it seems as unnecessary to demonstrate God to human beings as to prove the existence of air to the flying bird. We live, move and have our being in God. No people of any tribe or color or race have been found without the idea of God. It is an absolutely universal instinct and intuition. Human philosophy in its infinite conceit has denied this but has been compelled to invent and deify impersonal force in order to get a working hypothesis. Atheistic philosophy has failed to convince the human heart. A noted writer has well expressed this when he said: "It is easy for the fool, especially the learned and scientific fool, to prove

that there is no God, but, like the murmuring sea which heeds not the scream of wandering birds, the soul of humanity murmurs for God and confutes the evidence folly of the fool by disregarding it." It was fashionable for a school of infidelity in America to deny the existence of God and spell God with a small g. But a man does not blot out the sun by closing his eyes and saying there is no sun, neither can a school annihilate God by a trick in orthography. There is such colossal vanity and assurance implied in a man who denies God and who thus sets himself up against a universal instinct: that the Bible itself loses patience with him and calls him a fool. Even the sceptical Renan said: "It is in the moments when we are best that we believe in God." Despite temporary eclipses of faith the fact of God is supreme in the human heart and hence the Book He has given us is the final court of appeal in deciding the rightness or the wrongness of life and action.

Paris, Ont.

THE GROWING GIRL AS A  
PROBLEM.

By Mary Wood-Allen, M.D.

The adolescent girl is a big problem to her mother, who although she herself passed through the period of adolescence, seems to have forgotten all that that experience might have taught her. She is apt to judge the girl from her own adult standpoint, and to censure her for conduct that to the girl seems perfectly reasonable. The mother has forgotten how, in those growing years, she was tossed about and bewildered between the emotions of the woman and the unformed judgment of the child.

The girl is a problem to herself with this disadvantage, that she has no precedent in her own life by which to guide herself. She never walked this path before and is therefore not to be expected to know whether the by-paths lead, or what dangers may lurk around that turn in the road.

If now the experience of the mother could be utilized in the guidance of the inexperienced girl, many dangers might be averted. We must not expect, however, that the girl will spontaneously accept the lessons to be learned from the mother's girlhood; it is the mother who must find a way to make those lessons appeal to the girl. This is not to be accomplished by moralizing, by scolding, by tearful appeals or by reproaches. The mother's knowledge cannot be transferred to the girl by any arbitrary method of compulsion or even by direct inoculation. It can only be communicated by absorption, and for that there must be skilful preparation of both participants.

The wisely guided mother will wait until the storm of adolescence has begun to be felt in the young nature, but foreknowing the stress and strain that will then come, she begins long in advance to fit both herself and her daughter to meet it. Knowing that in the coming days the girl's individuality will begin to assert itself, and she rebel at the dictation to which she has heretofore willingly yielded, and knowing, too, that more than ever will the wise counsel be needed, the mother begins gradually to let go as dictator, in order that she may more firmly take hold as sympathetic, confidential friend, sure that she can influence where she would fail to command.

With wise foresight, she begins years in advance to teach the little girl to govern her conduct by reasons rather than impulses, leading her to discuss the pros and cons of causes of conduct before coming to a decision; so that a habit of reasoning will be formed before the day of strong emotional impulses arises.

## WHITE SLAVE TRAFFIC.

The Dominion Presbyterian has been asked to publish the following appeal. It speaks for itself:

"Readers know something of the heartless traffic in young girls for immoral purposes, carried on by abandoned wretches of both sexes, who do not scruple to traffic in guileless and weak humanity. Hon. E. W. Sims, of Chicago, believes that there are not less than 15,000 foreign girls imported and sold into this traffic annually in the United States and Canada, and probably three or four times as many native born girls find their way into the same hopeless life of vice. And all to line the pockets of wealthy traffickers in women.

"Two comparatively poor women have recently sent in a petition to Rev. Dr. Carman, the other to Rev. Dr. Shearer, president and secretary respectively, of the Moral and Social Reform Council of Canada, which has undertaken the laudible and difficult task of fighting this horrible traffic.

"This council is interdenominational, and represents the Church of England in Canada, the Methodist church in Canada, the Presbyterian church in Canada, the Baptist church in Canada, the Congregational church in Canada, the Trades and Labor Congress of Canada, the Dominion Grange and Farmers' Association, and the Salvation Army.

"Are there not countless other women, as well as men, throughout Canada, who would esteem it a privilege to have a similar share in this humane and much-needed work? If so, money may be sent to, and will be duly acknowledged by, the treasurer, Mr. Henry Moyle, or the secretary, Rev. Dr. Shearer, either of whom may be addressed at 435 Confederation Life Building, Toronto. These gentlemen, and those associated with them, are doing this work entirely without remuneration."

## ARRESTED FOR SELLING BIBLES.

The Presbyterian Record for August contains a startling revelation of the condition of affairs in Elizavale, Nipissing, Ont. A few days ago Mr. Hubert Fresque and his companion went to the village to sell Bibles and other books for the Presbyterian Mission Society. The first morning they sold a Bible to the hotelkeeper and then proceeded to call at the houses in the village. After they had called at three or four houses they were accosted by the police magistrate who warned them to leave the municipality at once, stating that it was a shame and a pretty bold act to dare sell Bibles, falsified, in a Catholic community, and also said that it was in his power to have them fined fifty dollars each for having broken the municipality's by-law.

The magistrate is also reported to have said: "I will not do so if you and your companion leave the place at once, and also not try any other communities along the line, for I will have men placed all along the line to watch you both. Knowing that a license is not necessary for selling Bibles in British territory, Mr. Fresque and his companion both advised the magistrate to do his duty, and at 11 o'clock they were arrested and told to appear before the police magistrate that evening at 7 o'clock. The court was held in his private house. They were fined \$1 each with costs, but both refused to pay. They were then sentenced to ten days' imprisonment. The case is now before the Toronto court, and the outcome is being looked for with interest by all Protestant denominations.