

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

Now that Dr. Warden has definitely accepted the Toronto Agency of the church and is about to remove from Montreal, it is fitting to express our sense of the very great loss which we have suffered by the change.

It is true he still continues as treasurer of the French Board and of the College for the present year at any rate, but his absence will be none the less keenly felt in many ways. Eminently wise and practical in counsel as well as fertile resource, he took a deep interest in every form of Christian activity, especially to those relating to his own church, and had made himself the centre of many of their efforts, while he was in touch with them all. He will be missed most of all, perhaps, in the Presbytery where he was perfectly familiar with all the business, and took a very active part in its deliberations. He ever took more than his share of the hard and unpleasant work that had to be done, and no one knew as well as he the missionary operations carried on within the bounds, or was quicker to discern the opportunities for extending them. Holding as he did the full confidence of the business laymen of the city, there was seldom difficulty in securing the means needed for carrying out any enterprise which commended itself to him. The healthy condition of the work to-day is largely due to his influence. The future maintenance of it will be all the easier because of the soundness of his financial policy.

Evangelical work among the French Catholics of Quebec has suffered a severe loss by the death of the Rev. Adam Burwash from sunstroke at Rockland on the 22nd of June. For some years back he has been the director of the Baptist French missions, and much of the progress made by them in recent years has been due to his energy and zeal. Educated at Woodstock, Ont., and entering upon his ministerial work at Dominionville, he was called to Sherbrooke. Then he became so much interested in French Missions that he perfected his knowledge of the language and threw himself into the work with all his heart. The French Protestant Baptist churches at Sorel, Maskinonge and Quebec owe existence largely to his efforts. Recently he had transferred his activity to Somerville, Mass., where there is a considerable French Canadian population, and his death occurred while on a visit to his relations. He was still in the prime of life and had he been spared would doubtless have continued to render efficient service in that important field. There never was a time when French work was more interesting or hopeful than just now.

In view of the probable absence of a large number of the teachers in the Chinese Sunday schools during July and August, Dr. Thomson is making arrangements that will enable the work to be continued with as little interruption as possible. The schools in the central district of the city, will be combined and three sessions will be held each Sunday. In the morning they will meet in St. Paul's church, in the afternoon in Stanley St., and in the evening in Knox church. A farewell meeting was given to Miss Thomson at the new mission rooms on Leguachetere St., a few evenings ago. She has had a special class among them for some time past and interrupts her work now only to fit herself more fully for it. The Knox church school has now gone over the hundred mark.

The Sunday schools of Stanley St., Melville and Westminster churches held a united picnic at Hudson, on the Lake of Two Mountains, on Saturday last. A special train was chartered for the occasion and some five hundred of the children and their friends spent a most enjoyable day, thanks to the delightful weather and the admirable arrangements that had been made by the committee.

During a violent thunder storm on Sunday morning last, the Presbyterian College was struck by lightning, and

but for the heavy rain at the time would probably have been set on fire. As it was the flag-staff on the tower, was shattered and a couple of panes of glass broken. But beyond this no further damage was done.

Northwest Notes.

The Rev. J. M. Gray, of Stirling, Ont., has been called by the congregation of Selkirk, Man.

The Rev. I. N. Guthrie has been appointed to the charge of the congregation of Shanks, in the Presbytery of Minnedosa, Man.

A violent thunderstorm on the 15th of June overturned the bell-tower and cracked the bell at the Rolling River Indian Mission, Man., and broke nearly all the glass in the side of the Mission house, exposed to the storm.

Miss M. McIlwaine has entered upon her duties as a member of the staff of the Crowstand, Man. Indian Mission school. Miss McIlwaine was until her departure for the west a valued member of St. Paul's church, Hamilton, Ont.

The recently elected Dominion parliament includes in its Western contingent two Presbyterian ministers—the Rev. James M. Douglas, (Patron), who was a few years ago minister of Brandon, and before that missionary in India; and the Rev. G. R. Maxwell, (Liberal), minister of the First Church, Vancouver.

General.

Rev. M. McKenzie, wife and child, have just returned from Chee-Wang Honan, China. They are going to spend a few months in Scotland and will return to Canada in November.

Rev. James Ballantyne, pastor of Knox Church, Ottawa, will be relieved of his charge on July 15. The matter of his translation from Knox Church to Knox College, Toronto, where he has been appointed by the General Assembly to the chair of apologetics and church history, was discussed at the meeting of Ottawa Presbytery. The commissioners from Knox congregation, Messrs. J. McMillan, Hiram Robinson, C. R. Cunningham and D.L. McLean, appeared before the Presbytery, and while expressing deep regret that Rev. Mr. Ballantyne should be removed from them at a period when the worth of his ministry was so evident in the material and spiritual development and progress of the congregation they desired to offer no objections to his translation in opposition to the expressed desire of the General Assembly.

The question often asked—"Why are pupils of the New England Conservatory so uniformly successful as teachers or performers?"—is readily answered by those who have been fortunate enough to become acquainted with the institution. With an equipment superior to that of any other school, with both American and foreign teachers of the highest rank, with Boston, the art centre of America, to furnish the best operas and concerts, it is easy to see why one year of study there is better than two elsewhere. Its prospectus is sent free.

Manitoba College.

Dr. George Adam Smith, of the Free Church college, Glasgow, author of the volumes on Isaiah in the Expositor's Bible is delivering a course of lectures in Manitoba college on "Hebrew Poetry." The following is a list of the subjects. I. The Semitic Race; II. The Language and Rhythm; III. The Poetry of Nature; the Mythology; IV. The Early National Poetry; the making of Israel; V. David; Fact and Question; VI. Our Mother of Sorrows; The Poetry of Confession and Despair; Complaint and Vengeance; of Suffering, Exile and Death; VII. The Poetry of Wisdom; the book of Proverbs. On beginning his first lecture on the "Semitic Race," Dr. Smith spoke on the difficulties that confront one in the very commencement of a study of Hebrew poetry, especially one who has only been accustomed to Aryan rhythms, expressions and modes of thought. Not merely are there differences in letters and verbal forms, but differences in invention and construction. We have, indeed, to leave behind the word "poet," (maker) altogether and substitute "prophet," (seer) a man capable of re-

ceiving intense impressions. The Semitic races are found geographically within well defined bounds; they are distinct in the features of language and customs. This, perhaps marked the Hebrew nation out and made them fit for the religious sphere they were to occupy, as well as giving shape and color to their poetry. The question is often asked, Is Arabia the cradle of the Semites? Whatever the answer may be, here at least we have the characteristics of the race best shown in their genius, polity and language. Arabia, remarkable for its growth in population, has time and again sent out streams on every side, until to-day we see the Arabic type from Malay to Morocco. A summary of the characteristics of the Semitic nature can be well given in our paradoxes. 1. Great sensual grossness, combined with great reverence. 2. Subtlety, without originality or sustained speculation. 3. Distinct subjectiveness of thought, combined with realism in style. 4. Endurance and patience, yet broken by fits of irritability and passion. Perhaps these can be accounted for by the life of the desert. The Arabs lived a pastoral, nomadic life. Desert life was a life of vigilance. True, the Semite had great leisure, but it was the leisure of a sentinel. Semitic interest in things is never speculative but practical. What does this mean to me or to my tribe? His poetry, as a consequence is subjective, in the meaning of self-regarding, and shows great concreteness and perspicuity. He never resorts to the obscure, nor troubles with stylistic effect. If he has anything to say, he is out with it, the quicker and straighter the better. There is a danger in this style. It is apt to become a mere enumeration of things interesting enough to the actor, but very prosaic to one out of touch with them. When we combine with this the fact that there is a great lack of inventiveness in the Semitic races, it follows in easy sequence that the actor is the poet. We see this, time and again in the songs of the Old Testament. The hero is the singer. There is no art aside from experience. Passing from the genius of the people to the fruits of their genius, as shown in history, we select these fruits which have a bearing equally on religion and poetry: 1. Conception of God. 2. Mythology. 3. Hope of future life.

1. The conception of God. That all monotheism has sprung from the Semitic race has suggested that something peculiar to this race must have given rise to it. Renan would account for it by the great one desert which was about them. This, however, has been contradicted by Robertson Smith and other equally good authority. There is nothing in Semitic life to account for it. Moreover, Syria is not a desert. The monotheistic belief is due more to their political tendencies. True, they lived in detached tribes—not nations—but each tribe had a certain unity. So each tribe had its god, and each god had his tribe. All the gods were recognized, though worship was paid by each tribe only to its own. By training, men came to think of one god (their own) before all others and so stepped towards monotheism. The Hebrew belief can only be fully accounted for by the influence upon their minds of their own God in revelation, who appealed to them equally on grounds of reason and righteousness.

2. Mythology. This with them was connected with the stones below and the stars above. The desert life was not conducive to myth. There was no building up, no wasting away, so there was nothing to suggest a cosmogony, and cosmogony was there none until their wanderings took them to where the rushing torrent tore the earth away and the sluggish delta built up anew. Then, and only then, the idea awoke.

3. Future life. No tribe of all this race has developed an idea of future life except as having emigrated and found some fixed abode. The reason may have been partly the want of speculative thought. But the Semitic conception of the individual was the main cause of this, which seems so strange to us and so irreconcilable with our idea of these peoples. God, with them, deals with the tribe, not with the individual. The tribe lasted, the man passed away. The folding tent, the nomadic life, the fading memories, and the easily forgotten past