

lands, and also to come in contact with those strong lives that have impressed themselves upon their chosen peoples, the present book has been prepared." The records of the brave men and women are admirably designed to carry out the above work. The story of the trials of Hans Egede among the stolid Greenlanders, serves to impress the thought that early efforts on that dreary island were almost as unavailing as would have been an attempt to melt its icebergs. But like the iceberg, the human heart cannot long withstand influences of a warmer character, and we find at last the Eskimo yielding to God. More easily seen, however, are the results of the efforts of Titus Coan, the St. Peter of the Hawaiians. This story reads like pages from some fascinating romance, as it shows how the natives who lived in subjection to their chiefs, and horded together almost like cattle, became eager for salvation. The crowds who came to listen remind us of scenes in the lives of Wesley and Whitfield and even carry us further back to "One whom the common people heard gladly." The sick and diseased were brought to the

meetings, and altogether a more marvelous work has seldom been seen. The work of James Gilmour among the Mongolians is of a wholly different character. The Mongolian mind was strongly religious and already engaged in religious problems. In a country where Buddhism has a strong hold upon the people, to remove it, means a precarious existence. Gilmour sought by the practice of medicine and a holy life to inculcate some of the cardinal principles of Christianity.

We have only space to notice one other -- Miss Eliza Agnew. In very early life she felt a desire for missionary life, which was intensified at conversion. Her works consisted mainly in the opening of schools for girls in Ceylon. In this she was eminently successful, and for forty years labored unceasingly, without a return home. To quote again, we find it asked, "Wherein lay her powers? In the sterling integrity of character, her sense of justice, and her whole-souled straightforward devotion to her work."

If "faith comes by hearing," our faith in that "strong Son of God" should be greatly strengthened by a perusal of this little book.

THE PHILOSOPHICAL SOCIETY.

The Philosophical Society held its first meeting of the term in Wesley College on Jan. 26th. Dr. Manahan gave an address on "The Analysis of Wit," which has been summarized as follows:--

Life, for us, has two spheres, fundamentally different, one, that of work; the other of play. In the sphere of play are the sublime, and its reaction, the comic. The sublime is that feeling of our own insignificance which we have when contemplating the vastness of an object. The comic arises in its simplest form from a sense of defect in the object, or of superiority of the self.

The lowest form of the comic is the ridiculous; for example, making fun of

another's deformity. Next we have caricature, a representation which, while preserving a general resemblance to a person, so exaggerates his peculiarities as to make him appear ridiculous. Higher than this is humor, based on sympathy, and fellow feeling for another, who is in a ludicrous position.

In the realm of the purely mental we have wit: a judgment which produces a comic contrast, or sets forth an unexpected relation between ideas. Wit is distinguished from humor in being artificial, while humor is natural; wit is expressed in language, humor in situation; wit requires a good head, humor a good heart. --(Com.)