

The Presbyterian Review.

Vol. XII.—No. 22.

TORONTO, DECEMBER 5, 1895

\$1.50 per Annum

OVER LAND AND SEA.

In Norway a law has recently been passed which makes girls ineligible for matrimony until they are proficient in knitting, baking, and spinning. Certificates of proficiency have to be earned, and without these no girl may marry.

There were 3,108 regular students in attendance at the seven Swiss Universities last summer, 247 of them women. Of 348 Russian students, 199 were women, as were 7 of the 32 from the United States. Women form one-fifth of the total number of the two largest universities—Zurich and Geneva.

The dome of St. Peter's, Rome, has been damaged slightly by the earthquake which took place at the beginning of November. The necessary repairs have been ordered and ascents into the cupola and the ball surmounting it are prohibited. A monk of the Convent of St. Francico Ripa, who was thrown down by the shock as he was preparing to celebrate mass, was so badly injured that his life was despaired of.

Up to November 1st the Treasurer of the Anniversary Reunion Fund in the U.S., Presbyterian Church had been able to pay to the Treasurers of the different Boards the following sums; Home Missions, \$63,849; Foreign Missions, \$30,585; Board of Education, 619; Board of Ministerial Relief, \$346; Board of Freedmen, \$3,911; making a total of \$99,310. The officers of the Boards are much encouraged by the fact that the regular contributions have shown a marked increase, in addition to the sums given for this fund.

How about your pastor's salary? Is it all paid? When next you greet him, let it be with the consciousness that you have not withheld from him his due. And do what you can to get delinquents to settle their church accounts. The minister has to lay in his winter supplies as well as other people, and cash goes farther than credit in making good bargains. Be honest with God's servant. Do not pay everybody else before you pay your church stipends. Enter God's house with a clear conscience. Pay sanctuary money promptly and without fail.

A writer in the current issue of *Biblia* shows that the Greek alphabet was in use at the time of the Exodus of Israel, and still further that the Greeks are mentioned twenty-five hundred years before the commencement of the present era. We believe it is now generally admitted that not the distinctively Greek but the Chaldaic alphabet, which supplied both the Greeks and Hebrews with their earliest letters—the square characters of the Hebrew being a later device—was in use at the time of the Exodus, and long before. A contemporary finds in this fact a cutting away of the ground for describing the contents of Genesis as mainly of mythical origin and character, because "Myths are not the growth of an inlightened age." The fact also foreshadows the antiquity of the race beyond the period

described by the Bible record. The discoveries of the monuments and the fact of the antiquity of the alphabet—both go back over 3000 years before Christ—do not leave sufficient time for the formulating of a language its grammar and alphabet, in the few centuries following the creation of man. Max Muller has shown how complex were the conditions requisite to produce an alphabet and grammar: and here Mr. Muller speaks with authority. The facts alluded to in no way conflict with the authority of the Bible, however, if they show the chronological era to be more extended than has been supposed.

The Azhar at Cairo is the great university of the Mohammedan faith. It was founded A.D. 1000, and from 10,000 to 12,000 students are always in attendance, gathered from all parts of Africa. There are 321 sheiks or instructors. The instruction is very superficial, and largely consists of committing to memory and reciting, the subject being the Koran and the traditions founded on it. When their education is finished, some of the students return home, while others, who are to be missionaries, join a caravan, and soon disappear into the heart of Africa.

The pastor who would succeed should make himself solid with his people by entering into all their joys as well as their sorrows. He should be bright, cheerful, sympathetic and responsive. He should make them feel that he is their friend and helper. His presence should carry sunshine wherever he goes. He should magnify the good side more than the bad side of his congregation, and see more to praise than to blame. He should treat rich and poor, old and young, in such a way that they shall confide in him and co-operate with him. A minister thus in touch with all classes in his charge will not only win favor, but find increasing opportunities for usefulness both in and out of the pulpit.

A mental prodigy is now astonishing France. Her attainments are certainly extraordinary. Her name is Mlle. Jeanne Benaben. Two years ago, at the early age of sixteen, she received the college degree of Bachelor of Arts. Though so young, she became Professor of Philosophy in the Woman's College at Lyons. Here she made still greater Philosophical reseaches, and this year applied at the Torbonne for the high degree of Licentiate in Philosophy. This was something unheard of in a girl of eighteen, but when she appeared before the Board of Examiners she astounded the learned men with the extent of erudition and with the readiness and fulness with which she handled the vexed problems of Descartes, Kant and Comte. Some idea of her proficiency and learning may be had when it is known that she stood "third on the list of two hundred candidates, all of them older than herself." The College of Rouen recognized her remarkable gifts by appointing her a lecturer on the science of the mind. Philosophical genius can no longer be claimed as the sole gifts of man.