

custom if it is not suffered to sink into mere compliment and ceremony. We do not see why there should not be some freedom of speech to and of each other.

If such appointments are made at all, they should be fulfilled. If personal attendance is impossible, a written address may convey the same sentiments. Neglect of this is uncourteous to the parties sending, and to those expecting to receive delegates. In this respect, however, the Union has been at least as much "sinned against" as "sinning."

COLLEGE PRIZES.

We would call special attention to the remarks quoted in our last issue as made at the closing of the College Session, in relation to prizes to be offered to students for special proficiency in subjects which may be named by the donor. The stimulus of such rewards, and their attendant distinction, would be felt by the whole class as well as by the successful competitor. The amount could be given in money or books. It would add to their interest and value if they bore a distinguished name, such as "The Lillie Prize for Church History," "The Roaf Prize for Ecclesiastical Polity," "The Wardlaw Prize for Systematic Theology," "The Binney Prize for Elocution," and so on. While many individuals could give a prize, this would be a most appropriate object for the donations of a Young Men's Association, Bible Class, or any similar body. From \$25 to \$50 would be sufficient to provide a gift worth contending for.

GENESIS—No. III.

DIVINE INTERPOSITIONS.

The Book of Genesis records some remarkable instances of the interposition of God in human affairs. The difficulties felt by some persons with reference to these touch more upon the form than upon the reality of the act. Only the most abandoned unbeliever will deny that, in those hoary times, God did, in some way appreciable by the human spirit, manifest Himself to His creatures. The question at issue among believers in a divine revelation is whether the representations of His interposition or self-manifestation given us in the Mosaic narrative are to be taken as *bona fide* statements of what actually occurred, or, only as coloured anthropomorphic records of certain spiritual experiences through which man passed in his relation to God. In the one case we have an account of things as they were; in the other, we have an outward form, created by a rich imagination, of an invisible experience. There is, unquestionably, a strong tendency now-a-days to think of the accounts given us of God's intercourse with Adam and the Patriarchs, as Oriental exaggerations of some communings of the human spirit with the divine. I am far from saying that those who thus think are necessarily alien in mind to the essential doctrine of a special revelation; or, that there is no apparent reason for such a conclusion. We ought not to condemn honest men for not seeing as we do; and