

Exchanges.

THE Presbyterian College Journal comes to us in good form and containing a number of articles of the usual high standard. Prominent among them is a sermon by Rev. D. J. Fraser, of Harvard Trinity School. The passage of scripture upon which this discourse is founded is in II Timothy 3: 16, 17. Mr. Fraser claims that the proper sphere of the Bible is its use as a religious text-book "for practical religious purposes, to teach us how we may be restored to a right relationship to God; to be a lamp to our feet and a light to our path; to point out to us the way to God, to holiness, to Heaven." It is taken out of its proper sphere when it is made an authority in science, philosophy, etc. In particular he notes that this extended and improper use of the Bible, by its being accepted as a text-book on physical science, has led to an unseemly dispute between science and religion. Further, it is a misuse of Scripture to make it responsible for the inferences drawn from its statements by speculative theologians, which has led to ugly quarrels between different denominations.

An article "On the Comparative Study of Religions" makes a strong plea for this line of study in the training of students for the Christian Ministry. In the first place this class of students should be acquainted with other systems of religion, because in the past there has been, and to a certain extent there is yet, a tendency to belittle other religions, to assert in a dogmatic intolerant way that there is no truth in them, that they were invented by man." Thus a resentment is raised against Christianity and an injustice done to God by thus indirectly asserting that he has had no interest in, nor care for the vast numbers having other faiths. The true view of the matter is that every religion has some truth of God in it, otherwise it would never have existed and maintained a hold upon millions of our race for ages. Those who would propagate the Christian religion must recognize the truth in other religions, but show that the Christian religion contains all this truth and much more, that its truth is a later and greater revelation of God and that it alone satisfies the spiritual wants of humanity. Secondly, we should study other faiths, because a reaction has set in on account of this haughty contemptible treatment of other religions, and certain writers are attributing too much light and truth to them. This principle is exemplified in the "Light of Asia," which claims more for Buddha and Buddhism than for Christ and Christianity.

The October number of the Kings College Record is an interesting and instructive one. The sketch of the life of the poet Burns and the analysis of his character found in one of the articles is deserving of the attention of all who take an interest in the life and poetry of this Scottish bard. We are glad to learn from an editorial that our sister institution has begun another year with such favourable prospects.

The November number of The Dalhousie Gazette presents a good appearance and contains much interesting matter. In an editorial on the University of Toronto, sympathy is expressed with the students of that institution in their strained relations with the governing body. An