

Kentucky, and Coe College, Iowa, Presbyterian, and Drake University of Des Moines, hitherto under the control of the Disciples of Christ, have all joined the steadily increasing crowd. The arguments when analyzed reduce themselves into few. One that there are as good people outside of the denomination as in it. That even when thrown open by careful management the religious body can still practically control and that economically the institution will gain. Fifty years ago the question was fought out in this province upon the creation of Toronto University. The result has been the practical obliteration of distinctive denominational colleges with university powers, with the exception of the creation of McMaster, which antedated the opening of Carnegie's purse.

Increase in Perjury

It is deplorable that a conscientious judge should be able to say, "There is not a sitting of Court, at which I preside, held, without some instance of what seems to me to be deliberate perjury." For how much of this criminal conduct, the lack of religious education in public schools is responsible, it is of course impossible to say. It undoubtedly is chargeable with much of it. Materialism leads a man to regard his own rights, irrespective of the rights of others. The neglect of religious training in the home; neglect of Church and Sunday School; looking on the Bible as a work of human literature; regarding our Lord as a good man; and Sunday as a day for rest and pleasure, after a worldly fashion, are all contributory sources to this awful crime. Christianity is the one effective safeguard against perjury, and the less its doctrines are truly taught, and practiced, the more lightly will men disregard the solemn obligation of an oath, and stain their souls with this deadly sin.

The Will of the People

Under this general heading the Nineteenth Century for March contains two brilliant papers, one by W. S. Lilly, and the other by the Right Rev. C. F. D'Arcy, Bishop of Ossory, in which the present political crisis in Great Britain and the outcome of Democratic principles are thoughtfully considered. The curious coalition which alone can give the present Government a working majority signifies to Mr. Lilly "the dissolution of the old party system of Government, and the downfall predicted by the Duke of Wellington of the Constitution under which that system came into being with the accession of the House of Hanover." This is the view of an astute and scholarly Parliamentarian. Equally alarming is the conviction of the thoughtful and philosophic Prelate: "There is a growing distrust of all our political institutions. There is a widespread sense of insecurity. The grand old British self-confidence which was indeed a firm conviction as to the stability of the State and the strength of its constitution, is fading away. We are becoming nervous and distrustful of ourselves, fearing that our race is run and that we shall be beaten in the great competition of the nations." Surely we have fallen on days which will test whether a man's loyalty is mere lip service, or whether it be rooted and grounded in his heart.

The Prayer Book Psalms

It is not our intention to try to influence the committee on the revision of the Prayer Book. We fear that the influences are all one way, too much in favour of change. We have the Irish and the United States revisions in use and the Scottish proposals are issued in a tentative form, and we have all sorts of parochial excisions in use. We desire to lift up our voice in favour of the Prayer Book version of the Psalms, which may be retained. As to the Psalms themselves, ours is the body to recite them in full. Even the reformed Jewish Synagogues omit some and in their Bible for Home Readers, by M. Montefiore, thirty are omitted entirely, and others are curtailed. The Psalms that the Levites used to

recite in the Temple were selected ones. Psalm XCII. was said on the Sabbath. It is called the psalm and song also for the hereafter, for the day which will be wholly a Sabbath and will bring rest in life everlasting.

Anniversary Sunday

The Churchmen of New South Wales take a hearty interest in commemorating the founding of their colony. The last number of the Australian Churchman has a long and interesting editorial on the subject. By resolution of Synod special sermons are preached on Anniversary Sunday throughout the diocese. The Churchmen thus refers to the first service held after the landing and to the clergyman who so faithfully served his Church and country in that distant and onerous field of duty. "The first fleet with its melancholy companies of 1030 prisoners in all arrived by Saturday evening, January 26th, in Sydney Cove, and next day great numbers of them landed and as is generally believed under a great tree—evidently a giant eucalyptus—the first religious service was held, being conducted by the Rev. Richard Johnson, the Chaplain of the fleet. . . . The Rev. Richard Johnson, who was born in 1760, and graduated B.A. as senior optime from St. Mary Magdalene College, Cambridge, was appointed, on the recommendation of Wilberforce, to William Pitt, as chaplain to the first fleet, which arrived in Port Jackson on Saturday, January 26th, 1788. No more suitable appointment could have been made. . . . Johnson was a man in every way qualified to discharge his arduous and often painful duties in ministering to the spiritual needs of such a mixed community as that entrusted to his charge.

All was done by the chaplain which could be effected under circumstances of great discouragement. He visited the sick and the convicts in their own houses for the purpose of giving them consolation, advice, and instruction. He went from settlement to settlement and from hut to hut; he visited the distant stations as far as he could reach, and used to assemble as many of them as he could, reading part of the church services, and exhorting them to good. For six years the clergyman had to celebrate divine worship in the open air, subject to all the disadvantages and interruptions consequent upon such an arrangement in a changeable climate. . . . On the first Sunday after Governor Hunter's arrival (September 7, 1795), says Mr. Palmer, "the Rev. Mr. Johnson, in his sermon, exposed the last Government, their extortion, their despotism, their debauchery and ruin of the colony, driving it almost to famine by the sale of goods at 1,200 per cent. profit. He congratulated the colony at the abolition of the military government and the restoration of a civil one, and orders are this day given out that no officer shall sell any more liquor. The promulgation of such an address at such a time is a proof of his faithfulness and courage."

Christian Warfare

Some time ago a writer pointed out that one effect of the change of status of Christianity in this generation was to render it more and more like the Church of the first age of the Christian faith. As time goes on it is apparent that instead of Christianity and a Christian life being taken for granted as the normal habit of the nations it is becoming the exception. Christian communities are less and less recruited by pressure from without, and made more and more dependent on the power of the gospel which they offer and the life they lead. This is true in every country of the world, and is one of the marked signs of the time in which we work. Paul and his companions went through the Roman world with nothing but a message and a life to offer. The old external compulsion, of authority or fashion, is failing everywhere, and again we have nothing but a message and a life to offer those whom we would win to our fellowship. Unless we can make that message real to the souls of men, unless the lives

of those who have accepted and are obeying it become attractive, we shall fail to be good instruments of the divine Spirit in his work of building up the kingdom of God.

Christian Armour

Apart altogether from the unfashionable character of our religion it is more and more necessary that every Christian believer should be an apologist and defender of the faith. Some indeed have special aptitude for controversy and others have only life and example. But all may familiarise themselves with a few solid arguments to prove the truth of the Good News just as the earliest missionaries used to do. It may be assumed at the outset that only life can be the explanation of life—that only intelligence will explain the world. That personality must be predicated of this divine life, and that all materialistic schemes by whatsoever name called break down as philosophical explanations of phenomena. If we have no personal God we really have no philosophy. Some psychologists are to-day trying to make out that man has no soul—that he is but a "stream of consciousness." Consciousness is a fact that must be reckoned with. The Old Book is right when it says "There is a spirit in man." Whatever may be our precise definition of the terms of the Old or of the New Testament, the fact remains that there is a soul in every human being which gives that being an identity—a permanent stay, so to speak, in purpose and aim. No amount of evolution can do away with the fact that there arrived a juncture when God breathed into man the breath of life, and man became "a living soul."

The Face of China

Miss E. G. Kemp has published a book of travels in East, North, Central and Western China, with some account of the new schools, universities, missions and the old religious places of Confucianism, Buddhism and Taoism. Miss Kemp was not a mere globe trotter, she had spent a year at a medical mission in the interior and her journeys ranged from the Province of Shansi, in 1893, to one from Peking to Burmah in 1908. At first she was conscious of hostility, but this was completely changed at the last. The great awakening is universal and in over two thousand miles she found no village untouched by it. The desire for education, especially among the girls, was extreme and thus in a generation a complete change of national character is taking place. In Chengtu, the capital of the extreme western province of Szechwan, the girls were dressed as boys, so as not to attract notice, when going to school. This place stands in the front rank of Chinese cities educationally, for it has a university in which English, French, German, and Japanese are taught, a large military medical college with three French doctors, and among the schools a large one for the children of beggars who are taught trades at the expense of the municipality. Anti-foot-binding has been making good progress there, for "at the recent athletic sports, the students put up a notice that no lady with bound feet would be admitted to the ground, and this notice is now being put up everywhere throughout the empire on such occasions." Writing of Tsinan, an eastern city, in which there are fifteen schools for boys and girls, and colleges with about 2,500 students, she says "the most popular book both here and elsewhere is 'Little Lord Fauntleroy.'" To us one of Miss Kemp's statements of the beauty and variety of the flowers on the banks of the Yangtze appealed: the hill slopes being covered with camellias. She thinks that this is the part of the world from which the majority of our flowering shrubs originally come.

"THAT BODY THAT SHALL BE"

As science becomes more and more emancipated from the bondage of its own terminology, there is a growing realization on the part of

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