

this claim in passages like these: "How then doth David in spirit call him Lord?" "Who by the mouth of thy servant David hast said, Why did the heathen rage?"

As models of diction the study of the psalms will repay our best effort. Here is a storehouse from which we can always draw divinely sanctioned language with which to express our praises and our prayers to God. Christ himself sang one on the night he was betrayed, took from one the words in which he uttered the dreadful sorrows of his soul, and died with the words of another on his lips.

We have the great privilege of studying the psalms in three standard translations. We have that made by Coverdale and published in the "Great Bible," 1540, and now embodied in the Prayer Book of the Protestant Episcopal Church; The Authorized Version made in 1611; and the Revised, and in many respects best of all, made in 1884. By comparing these, and with the aid of the many helps accessible to-day, we may in time attain to the mastery of this one book, which is a Bible in miniature, and contains the flower of all the good things embodied in the other books of Holy Scripture.

More Microbes.

MICROBES! Microbes! Millions of microbes, swarming everywhere on earth, in air, in the food you eat, the water you drink, the clothes you wear, on the lips you love. Horrible microbes that are gnashing their teeth and sharpening their claws, and are getting ready to devour you before the grave has received you. The worms that used to make us shiver with apprehension were bad enough, but the microbes are infinitely worse, as being everywhere abroad and eager to burrow into our very vitals while we are yet alive. The world has been filled with new terrors since these modern bacteriologists have begun to uncover its true inwardness, and the only safe place in which to seek refuge would seem to be a glass case, hermetically sealed, and only containing sterilized air.

Never did we understand so clearly before the meaning of the poet when he sang:

"We should suspect some dangers nigh,
Where we possess delight."

One bacteriologist, among the foremost in the chase, shouts back to his enthusiastic followers that he has discovered the microbe of age, the microscopic villain that more and more infests the body as the years wear on, that dims the eye and dulls the ear and unstrings the nerves and chills the blood and eats away the sensibilities and lands us in senility;

and he does not despair of exterminating the microbe, and then we shall rejoice in immortal youth. He thinks that the reason the antediluvians lived for so many years was that the microbe of age, in that early time, had not gotten much abroad. And another advanced scientist shouts back that he has discovered the microbe of death and hopes to find something that will despatch the microbe if the microbe doesn't get ahead, as is likely, and first despatch the scientist. We smile at all this, as well we may, and there is splendid opportunity here for another Cervantes to bring out another Don Quixote, only let him be mounted on a scientific hobby instead of Rosinante.

But after all, what comfort it is to fall back upon the "more sure word of prophecy," and to repose beneath the shadow of the wings of the Almighty, so that we "shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday."

Sin is the most dreadful of all microbes, for this brings on senility and issues in eternal death. And the blood of Christ is the only infallible microbe killer, and he to whom it has been applied shall have his youth renewed like the eagles, and shall, without fear, look death in the face and be able triumphantly to cry, "O grave, where is thy victory? O death, where is thy sting? The sting of death is sin, the strength of sin is the law, but thanks be to God that giveth us the victory through our Lord Jesus Christ."—*Baptist Teacher.*

No intelligent Christian can have any experience in Chinese Sunday-schools without believing heartily in the work, the workers, and the results. No charge can be made against labour among the Chinese, which cannot be made with equal propriety against all Sunday-school work. On the other hand, the pupils of any Chinese school cannot be matched by people of any other nation for politeness, regard for the officers and teachers of the school, gentleness of manner, and respect for all the proprieties of conduct which should be observed in such association. Tenacious of their own customs, they are the most tolerant of peoples in their attitude toward the customs of others. Of substantial character, those who labour among them learn to love and respect them. It is unfortunate that any anti-Chinese sentiment should emanate from Methodist sources. Such antagonism is opposed to every impulse of Methodism, and is based wholly on ignorance of the real facts in the case. It is contrary to the teachings of Paul, who declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth." It is contrary to the "spirit of the times." Science has narrowed the world to a span, until the various tribes of men may clasp hands and say, "All we are brethren."