

It is needless to say that their thoughtful and generous entertainment called forth unstinted commendation and found graceful allusion in some of the speeches delivered later on.

When the sun was declining in the west the guests of the University assembled in Convocation Hall, where Chancellor Sandford Fleming presided with dignity and grace. In a neat and appropriate address, he welcomed the members of Assembly and their friends, and made some happy allusions to events in the history of the institution. To this, Dr. Wardrope, the Moderator, made a fitting response, incidentally remarking that he had been a student of Queen's. Dr. Reid, the venerable Clerk of Assembly, was first called upon for a brief address. In it there was a pleasant blending of mirthful and pathetic touches which were much appreciated. He referred to the fact that his first appearance on a public platform was with, among others, the late Premier of the Dominion, in the then St. Andrew's Church, over fifty years ago. Both took part in the inception of Queen's University. Both, together with the late Mr. Rose, were the only three survivors who took part in the jubilee celebration a few years ago, and now of the three Dr. Reid alone is left. Principal Caven, Mr. Chrysler, Q.C., Ottawa, Principal MacVicar, Dr. Macdonald, of Hamilton, Principal McKnight, Mr. McQueen, Principal King, Mr. J. A. Patterson, of the Toronto bar, Mr. John Cameron, of the *London Advertiser*, President Forrest, of Dalhousie College, and Narayan Sheshadri, of Bombay, were the speakers. As might readily be inferred, the speaking was of a high order and well-sustained throughout. There was no vain repetition and each speaker was himself, so that there was a pleasing variety, and a commendable absence of monotony and common-place. If all the well-wishes for the prosperity of Queen's are fulfilled, that institution for the promotion of higher education will not only keep abreast of the culture and intelligence of the age, but will accomplish a work that will tell powerfully for good on the spiritual, moral, and intellectual life of Canada, and have an influence in shaping her promising future.

THE FOREIGN MISSION NIGHT

THAT the sentiment throughout the Church in favour of extending a knowledge of the Gospel in all lands is neither idle nor inoperative is made evident by the steadily increasing tide of liberality that is flowing into the mission treasury of the Church. Year by year people are contributing more largely in support of missions. Unreal and evanescent sentiment has but an empty pocket. It may shout loudly but it is a poor contributor. The fact that such large sums are annually raised in all the Churches and consecrated to the cause of Christ shows that the power of Christian belief and feeling is not so feeble as some pretend to imagine. Men do not cheerfully advance money for objects they neither approve nor care for. The total sum placed at the disposal of the Foreign Mission Committee last year as reported to the Assembly amounts to \$87,185.80. Of that amount the women of the Church raised the handsome sum of \$40,000, and the children in the Sabbath schools and in the societies to which a number of them belong made highly creditable contributions. For such substantial evidence there is reason for profound gratitude, and an incentive to renewed energy and zeal in the prosecution of the great work for which the Church was instituted by her divine Head.

The reports presented to the Assembly were very encouraging. They contain a fulness of interesting detail regarding every field under the immediate care of the Church, and no doubt the Assembly will decide that arrangements be made for its wide circulation in every congregation of the Church. It is deserving of careful perusal. It is presented in readable form and contains an amount of interesting information specially fitted to enlist the sympathy and co-operation of everyone who gives it attention. The report of the Eastern section was presented by the Rev. Ephraim Scott, in an unassuming but impressive manner; that of the Western section was submitted by Principal Grant, a member of the Committee. Dr. Wardrope, chairman of the Committee, being Moderator, left the chair for a few minutes to make an explanation or two and requested Dr. Grant to present the report which he did with his accustomed power.

The addresses of the evening were very interesting, brief and pointed. Not a single speaker trans-

gressed on the patience and forbearance of the audience. There was no disposition to talk vague generalities, but each speaker had much more directly bearing on his field of labour to say than space to say it in. The speakers were Rev. J. A. Macdonald, who goes out as a pioneer missionary to the Indians in British Columbia. He was followed by Rev. A. B. Baird, the newly appointed professor in Manitoba College—an appointment by the way that gives entire satisfaction to the whole Assembly—who gave a vivid idea of Christian work among the Indians of the North West. He stated cogent reasons why industrial training should be vigorously prosecuted. Rev. Hugh Mackay of Broadview, an earnest and devoted man, spoke with fiery zeal and earnestness of the need of giving the Indians the Gospel. Rev. Mr. McCrea described the progress of the Trinidad Mission. The Rev. W. Barclay, who has been for seventeen years a missionary of the English Presbyterian Church in Formosa, gave interesting details of successes and discouragements in the work among the Chinese, in a compact speech of great interest, conveying a luminous idea of what real missionary work is like. The last speaker of the evening was regarded with peculiar interest. He was the learned and widely known Narayan Sheshadri, D.D., who, clad in the picturesque costume of the Orient, spoke of his work among his native fellow-countrymen in the East Indies. He is full of hope for the progress of the Gospel among the millions of India. Like others of the educated men of his nation, he possesses mental powers of great grasp and clearness and is an earnest and devoted Christian man. The missionary meeting this year was pronounced one of the best ever held in connection with the Assembly.

NEGLECT.

If we want to see what neglect will do, we need only try it in our gardens. We need not kill the plants nor cut nor blight them, it is only necessary to simply neglect them. If we let the garden alone for years, what is the result? The highly cultivated roses have become the wild rose of the hedge, and the strawberries the small wild berries of the wood. If we neglect our birds, or our animals, they degenerate into common, worthless forms, even man himself, if neglected, becoming the savage. There is no standstill anywhere in nature, nor is there in grace. Two forces are always striving for the mastery, one pulling downward, the other upward, and it is to be observed as a point of vital importance that the downward force is within, the upward force from without. All the tendencies of our life drag us downward. If we simply let our lives run we sink into deeper and deeper sin, without the least effort and without intending it. We know that unless arrested and faced directly about, we should go on sinning to the end. It is exactly the case of a man who falls from a high place. We know that he is lost before he has fallen a foot, because the same force which made him fall a foot will make him fall a hundred feet; there is nothing to prevent it.

In our natural descent into evil there is something to prevent it, there is salvation offered to the sinner. It is like a strong hand offered to the man falling over the precipice; if he grasps it, he is saved, but if he neglects it, he is lost. He need not dash himself down nor plunge into the depths; he needs but to neglect the offered hand to accomplish his death. Just so it is with the sinner. The power of sin is dragging him down, and salvation is the strong hand held out to save him. To be saved, the sinner needs but take hold of that and hold on till stopped in his downward course. He needs but neglect it to be lost, for that amounts to cutting himself off from the only possible means of escape.

There must be action, the waking up of his whole nature to lay hold on the hope set before him. Salvation depends upon ourselves, for God has done His part in providing a way of escape. We need only neglect it to find that nothing can save us, and that neglect has as effectually shut the gate of heaven upon us as if we had closed it with our own hand. "How shall we escape if we neglect so great salvation?"—*Christian at Work.*

THE CHURCH-GOING HABIT.

Habits, good or bad, cling to us. It was a blustering, rainy morning when Allen resolutely buttoned his coat up to his chin and drew on his gloves.

"You are not going to Church such a morning as this, Allen?" said a brother student.

"To be sure I am," said the other decidedly. "I was brought up to attend Church, and I should as soon think of going without my breakfast as staying at home."

It is one of the best habits a youth can form, and a great safeguard amid the temptations of a city, to attend the House of God.

Books and Magazines.

A FLYING TRIP AROUND THE WORLD, by Elizabeth Island, has been published by Harper & Brothers. Miss Island's journey, it will be remembered, was one of the quickest on record, outdoing, by some four days, the famous performance of Jules Verne's hero. Her story of the experiences which were crowded within that brief period, no less than the marvellous feat itself, is but another illustration of the familiar saying that truth is more wonderful than fiction.

THE CHURCH AT HOME AND ABROAD. (Philadelphia.)—Its June number opens with a portrait of Dr. Van Dyck, of Beirut, and a graphic description of the scene at his home when the Syrians of all sects united in celebrating the semi-centennial of his work in their land as physician, preacher, author, and translator of the Holy Scriptures. This number is also well filled with a variety of interesting intelligence concerning the work of the Church in all lands, mostly from the pens of men and women actively engaged in that work.

CANADIAN COMMUNION TOKENS. A Catalogue of Metal Sacramental Tokens Used in the Different Presbyterian Churches in Canada. By Robert Wallace McLachlan. (Montreal: William Drysdale & Co.)—Mr. McLachlan is a learned and painstaking numismatist, a member of English, American and European societies. In this pamphlet he gives a full account of the origin and use of sacramental tokens, and then concise descriptions of no fewer than 241 specimens of tokens now in his possession used in Canadian Churches. The pamphlet is peculiarly interesting to all who are curious concerning the history of Presbyterianism in Canada.

THE WRITINGS OF ST. JOHN. By P. J. Gloag, D.D., Galashiels. (London: James Nisbet & Co.) A new work has appeared from the pen of the Rev. Dr. Gloag, Galashiels, a recent Moderator of the General Assembly of the Church of Scotland, entitled, "Introduction to the Johannine Writings." This work, like that of a previous treatise by the same author, which we reviewed in these columns ("Introduction to the Catholic Epistles") is marked by great learning, fairness, and clearness of style. It reveals, besides, perhaps more fully than any other of the author's works, the individuality of the writer. To our mind, Dr. Gloag, like Meyer before him, is at his best when treating of the writings of the apostle of love. After dealing with the life and character of John, Dr. Gloag enters minutely into the critical questions in connection with the writings of the apostle; and he treats, in succession, of the authenticity, the design, and the place of writing, the style and character of these writings respectively. The book is also enriched by various dissertations on such subjects as "The Logos of John," "The Theology of John," "The Literary Affinities of the Apocalypse," and "The Millennium." Thus the whole range of the apostle's thought is presented to us, and strong side lights are brought to bear upon it, so that its more prominent features are emphasized.

Dr. Gloag, as we would expect, enters fully into the subject of the authenticity of St. John's Gospel, and he expresses his decided opinion that it is the genuine work of the disciple whom Jesus loved. The argument under his head is thus summed up in the words of Olshausen and Ehrhard: "The Gospel of John possesses stronger testimony with respect to its genuineness than perhaps any other writing of the New Testament, or, we may say, of the whole of antiquity," Olshausen. "We may boldly declare," says Ehrhard, "that, excepting a few of Paul's epistles, no book of all antiquity, either in Christian or heathen literature, can show such numerous and sure proofs of its authenticity as the Gospel of John."

The chapter on the Apocalypse is one of the most interesting in the book. The writer treats exhaustively of the various systems which have been adopted for interpreting this, the most mysterious book of Scripture, though he himself expresses the conviction that the key to its interpretation has not yet been found. In the Millenarian controversy Dr. Gloag follows the line of thought adopted by Bleek and Brown, and believes that the millennial peace will arise from the greater outpouring of the Spirit in the latter days, and that it will precede the Second Coming of Christ.

The writer treats, in a very suggestive way, of the influence of John on theology, and traces that influence in the writings of Schleiermacher and his school in Germany, and of Frederick Denison Maurice and his school in England. We part with special reluctance from this portion of the treatise. We regret that Dr. Gloag does not enter into this subject more fully; and we may, perhaps, be allowed to express the wish that Dr. Gloag may yet deal with the subject in a separate treatise, and show the influence of John on theology with the same fulness with which Pfeiderer has treated the theology of Paul.

We quote the concluding paragraph of the book, as that will give a good idea of the caste of the author's mind and the trend of his thought on the most important truths of our religion:—

"There are many speculations regarding the Church of the future, the ultimate realization of Christianity. Whether all denominations will be swallowed up in a common Christianity, we know not; but one thing of which we may be perfectly sure is that the love inculcated by John will be the spirit that shall prevail. This will form the basis of Christian union, and however men may differ in their opinions, they will be perfectly joined together in love, and every vestige of theological bitterness will disappear. . . . We may be fast approaching the age of the Spirit, when religion will be not only understood but felt, when men will be rescued from infidelity, agnosticism, and materialism by a living faith—a faith which says, 'I believe because I see and know.' We greatly need this spiritual influence in a world of doubt, scepticism, and materialism, on the one hand, and of luxury, mammon worship, and indifference on the other, when a new Pentecostal age will dawn upon the world, and when Christianity will prove its divine origin by its supernatural effects on the human race."

This book is tastefully got up. The printing is exceptionally good, so that it is quite a pleasure to take the book into our hands, a contrast in this respect to many another work of theology from which, however able it may be, we are repelled by the small type and the close lines of printing.

We cordially recommend this book to all students of theology as one of the most interesting and learned introductions to the writings of John to be found in the English language.

CHARLES B. ROSS, B.D.

The *Manse, Lachine, April 18, 1891.*