

to do such a work here, as he has been honoured of God to do in his Province." We, therefore, expect as the issue of the correspondence that misunderstandings will be removed, and a new impetus given to our work in the great North-West.

AN additional word regarding our brothers the Browns. The impression left on many minds that no encouragement had been given to mission work at Pilot Mound by our Society is certainly not well founded. As Mr. Hall says, the general impression was that our friends went to Manitoba to farm, having given up the regular ministry entirely; when they did minister to the friends there and desired help, we are given to understand that all the help asked for was sent, viz., \$100. And as far as we know, they never asked, or intimated any readiness, to be recognized as ministers or missionaries of the Society.

As an instance of the kind of learned pabulum our general press supplies to the people, we notice an article in the *Globe* of March 21st, with this pretentious heading, "Famously Herat. Traditions from the Creation of the World, etc." A paragraph on "Zoroastrian Annals, Gebir faith contemporaneous with Abraham, and traditions about the lost Ten Tribes" makes one hold breath at the immense erudition expended *pro bono publico*, and we in our ignorance accept it all, till we notice that "there seems no reason to doubt that Alexander the Great encamped in Herat in the famous campaign which Xenophon describes in his *Anabasis*." We get considerably mixed, seeing that the Xenophon of our school days died some years before Alexander was born, and the *Anabasis* of Xenophon records the march of ten thousand Greeks whom the younger Cyrus hired in a foolish conspiracy against his brother. This is of a kind with another astounding piece of information in the report of a lecture given on Britain's future in another column, where we are coolly told that Britain is named in Isaiah by the word we (in our ignorance) allow to stand translated Covenant. The attempt to get B-r-i-t-a i-n out of b-e-r-y-e-t-h is equal to the philological feat which derives Alexander the Great from the invented fact of the Great Conqueror having a relish for hot roasted eggs; his cry that dinner was ready being "all-eggs-under-the-grate."

IN Biblical criticism we frequently meet with the opinion of experts, who, by an intuition gained largely by experience, parcel out the books of Scripture as coming from this pen, or belonging to that age. We are not disposed to ridicule this species of criticism, for certainly, individuals and periods have their idiosyncrasies. A bank clerk does, with an approach to infallibility, detect a forged signature, and a discriminating reader may recognize in a fugitive piece one of his familiar authors. Yet the claim put forth by this critical faculty to over-rule even tradition is far from being established, and its precariousness is singularly illustrated by a present problem in the critical world. A social satire has been written anonymously by one of the best known living writers. A cash reward of one thousand dollars has been offered by the publishers to whoever names correctly the author. Two hundred and thirty-two guesses have been divided among thirty-six authors, and forty-eight other authors have received one vote each. Where is the literary instinct?

THERE is a significance in the boycotting business mentioned in our last week's issue that must not be overlooked. The members of this brewing firm refused to help the charitable institutions of Toronto on the ground that the promoters of these were favourable to the Scott Act. If this be true, as it doubtless is, then the brewers say in effect: "you who have the best means of knowing the cause of so much want and misery among the poor find that the greatest of all causes is *drink*. And so you are in favour of stopping its sale and thus reducing the amount of suffering." This testimony was not intended, but that it so speaks cannot be gainsaid.

*The Christian World* of the 12th February contains a very full outline of the introductory sermon of a series on the above subject by the Rev. John Hunter, of Hull. We may not be able to go the length of this Christian teacher in all that his positions seem to imply, but every Christian ought to sympathize with every honest endeavour to present "*Christianity as Christ taught it*." We have only space for a brief outline:—

John vi. 58—"Lord to whom shall we go. Thou hast the words of eternal life." The upheaval of religious belief, everywhere going