

and Mrs. Charles, authoress of the 'Schouberg-Cotta Family.'

"They had been addressed in former years," began Dr. Tulloch, "on that day, by some who had personal knowledge of missions. Without thinking that he could say anything such as had been said by them, he would ask, Why the Church prayed for the triumph of her missions? Was it not because she believed Christ to be the only source of spiritual life, the saving health of all nations? Other religions had been animated by a missionary spirit not less than Christianity, and had gathered strength from believing that they had the power of regenerating mankind. But in the religion of Christ alone could the world be truly blessed, and in it alone was the power of that might, consolation, and devotion which sustained Xavier and Heber, Livingston and Selwyn. It was the conviction that from Christianity alone could proceed the righteousness that exalteth a nation, which formed the only foundation for the hope that the kingdoms of this world would become the kingdom of Christ. Many were turning away in the present day from the religious faith of their childhood, knowing not whither they were going. The religion of intellectual manhood had to be fought for now in the depths of the spirit. Men were obliged to go down to the foundations of religious life, and ask what they needed as religious beings. His concern was not with those who denied all religious life, but with those who vindicated religion at the expense of Christianity, and it was his to show that the life of religion was to be found in Christ and nowhere else.

"All living religion," the preacher pointed out, "consists in conscious relation to a Divine Person, and in the revelation of eternal life. Christ said to His disciples, 'Will ye also go away?' The personal claim of Christ is always first. Believe me. Choose Me or choose the world. Come unto Me. It is His person always, and not His doctrine. The assertion of personal authority is the most marked characteristic of Christ as a teacher. All religious life and strength, He virtually says, have their root in Me. I am the bread of life. Opinion has their weight, and every sensible man would try to have sound opinions. But, alas! truth of opinion in religion is hard to find. It is the possible quest of only a few. Christianity is always more than any set of doctrines. It moves us by its own power, and transforms us into its own likeness. Neither the gospel of science nor the gospel of culture moves man in the depths of his spirit. Men and women are not made good by the study of nature or the love of art. Let the personal life in us be brought into contact with a higher personal life, and the springs of our own higher life will be touched. Such an influence is felt, understood. It quickens the sympathies and stirs the conscience. It was not the case of a pattern life set before us for imitation. The Divine life in Christ creates ours. He is the light above us, and the strength within us, transforming us into His own lustre and might. It is the living power of Christ that makes Christianity a conquering power over heathenism. Eternal life comes to men in His words. You may find an ideal of righteousness in a general law, a dual generalisation of our own thought; but men will never be moved by anything not real—that does not touch their inmost life. Take away the idea of reality, and we may admire a beautiful ideal; but the lifting power of a devout enthusiasm is gone.

"The life of religion rests not only," continued Dr. Tulloch, "in a living power of righteousness, but in communication with it. If there is a living power of righteousness, and not a blind force, it must make itself known to men. If there is an eternal life upholding all spiritual consciousness in men, it must reach us in Him, who is the reve-

lation of that life to us. After that life every religious soul yearns. It is to be found only in the region of Christ's wonderful words. It is not merely that Christ brought life and immortality to light, but all that Christ said, and was, was the revelation of eternal life; and all who enter into the spiritual charm of His speech feel themselves in converse with the Eternal. In and through Him we touch a divine order, and feel the outflow of a divine life. As it has been well said, the Church has not yet exhausted all the meaning of His words. It is in the living Christ, rather than in any doctrine about him,—in His own words, rather than any paraphrase of them,—that the missionary will find the truest weapons for the destruction of heathenism."

Another hymn, and the benediction by the Dean, brought this deeply interesting and suggestive service to a close; and then we went out into the cloisters, fretted with the hoar-frost of time, where ancient monk and modern presbyter seemed to pace them with us, clasping hands across the centuries in a common enterprise and a common hope.—*The Christian World.*

THE DECLARATORY STATEMENT, in interpretation of the Confession of Faith, proposed at last meeting of the Synod of the United Presbyterian Church of Scotland, has given rise to a good deal of discussion in the Presbyteries. There seems to be a very general disposition to make a number of important modifications in those articles which relate to the At-onement, the decrees, to total depravity of man, the eternal loss of the heathen, and the Mosiac account of Creation. This however, will not satisfy Rev. David Macrae and his followers, who demand the abolition of the Confession altogether of the symbol that might be expressed in a few sentences.

The last Census of Palestine shows a total Jewish population of only 25,293 souls. Of these 8,000 live in Jerusalem, about 4,600 in Safet, 2,000 in Tiberias, and 8,000 in Hebron. The remainder, about 400, are divided between Acco, Jaffa, Haifa, Sichem, and Shefa-Amar. In Jerusalem are fourteen congregations; the largest is the Saporitic, consisting of 3,600 from Spain, the congregation of the Mogrebim (Morocco and Tunis) has 1,000 members. The Russian Jews have nine separate congregations, of which the largest has 492 members. Austria, Hungary, Holland, and Germany have three congregations.