



SUNDAY READING

WHAT THE MAORI BELIEVE.

Their Story of the Creation and Its Parallel in Scripture.

The Maori story of creation is impressively told by Judge Maning, and every reader will be at once struck with its many points of resemblance to the inspired record in the Scriptures. The heavens (Rangi) which are above us, and the earth (Papa) which lies beneath us, say the Maoris, are the progenitors of men, and the origin of all things. Formerly the heavens lay upon the earth and all was darkness. They had never been separated. "And the children of heaven and earth sought to discover the difference between light and darkness, between day and night, for men had become numerous; but still the darkness continued." So runs the Maori legend. Judge Maning explains that "men" is not to be understood literally as human beings, but as conscious intelligences—entities having knowledge of their own existence. The children of heaven and earth agreed to render their parents asunder. Only one, Tawhiri-Matea, the wind, or the god of the winds, had pity on them. Five agreed to separate them, only one had pity. The legend becomes very mystical, as it goes on to describe the struggles of nature to escape from chaos and darkness, and the unsuccessful attempts of the various gods to separate heaven and earth. Rongo-Matane, the god of the cultivated fruits of the earth, symbolised by a kumara; Haumia-Tikitiki, god of the spontaneous fruits of the earth, represented by a fern-root; Tangaroa, the Maori Neptune; and Tu-Matuaenga (of whom more anon), each tried to separate them, and failed. Finally, Tane-Mahuta, the forest-god, arose to battle against heaven and earth, and bending down his head, and pushing upwards with his feet, he tore them asunder. Then he waited the heavens and exclaimed the earth, "Wherefore this murder? Why this great sin? Why destroy us? Why separate us?" But what cared Tane? Upwards he sent the one, and downwards the other; and thence comes the saying—"Tane pushed, and heaven and earth were divided. He it is who separated night from day." So runs the Maori story, which then goes on to give a vivid account of how the storm-god Tawhiri-Matea made war against his brethren, because they had separated their parents. The forest-god is soon prostrate on the ground, with all his branches food for moth and worm. Tangaroa deserts the wave-worn cliff, and flies to the depth of the ocean. Next the storm turned against Rongo-Matane (god of the cultivated fruits) and Haumia (god of spontaneous productions of the earth), but Earth snatched them away and hid them in her bosom, and the storm sought them in vain. Finally he turned against Tu-Matuaenga, the Maori war-god—the man-god—but here his rage and wrestling are of no avail. Tu-Matuaenga stands upright on the open plains. There are several quaint and poetical ideas connected with the Maori legends of creation. For instance, they say that though Rangi and Papa (heaven and earth) had been separated, they still love each other. The mist and dew are the tears of Papa for Rangi; and are the messengers in the form of clouds to carry the damp air and steam up to Rangi; and when the west wind blows, it is Rangi tickling the ears of Papa. Further, they tell us that Tane, seeing how bare Papa was after being separated from Rangi, felled herbage and trees where-where to clothe her. When he planted trees, he set the feet and legs in the earth—trees, at first, were like men—and retired a little distance to survey them, but they did not please him. He then planted the head downwards and the legs upwards, which he pronounced good. Thus the hair of the head became the roots. It is worthy of notice, as Judge Maning points out, that according to the Maori legend, the separation of heaven from earth caused light to appear before the existence of the sun. The first animals actually described by the Maori priests are fish and reptiles, "children of Tangaroa," the ocean-god, and of water generally.—The Quiver.

A Valuable Translation.

Prof. Paul Haupt of the Oriental Department of the Johns Hopkins University, has returned from Germany, where he has been in conference with the scholars making translations of the Bible under his direction. The "American" says that the first part of the Bible to be printed will be a critical edition of the Hebrew text of the Book of Job, edited by Prof. C. Siegfried of the University of Jena. The book has been reconstructed in order to enable the reader to better understand it by putting verses in their proper position and sequence. Twenty-one pages of critical notes gives the reasons for the various changes of the preceding twenty-seven pages of the Hebrew text. Another thing explained by the notes is the reason for the use of the blue, green, and red grounds, upon which certain portions of the Hebrew text is printed in clear, black type. The blue ground indicates parallel compositions; the green ground, that certain polemical interpolations directed against the tendency of the poem were here made, and the red, certain correcting interpolations conforming the speeches of Job to the spirit of the orthodox system of retribution.

How Stonewall Jackson Died.

About 1.30 on the day of his death, Stonewall Jackson was told he had two hours to live, and he answered feebly, but firmly: "Very good; it is all right." A few moments before he died, he cried out in his delirium: "Order P. A. Hill to prepare for action. Pass the infantry to the

NEWS AND NOTABILLIA.

Nineveh was fifteen miles by nine, the walls 100 feet high and thick enough for three chariots to drive abreast.

A preacher in D-nton county, Tex., who is 95 years old has twenty-nine grandchildren and twenty-eight great grandchildren.

Prayer is more than an asking; it is a receiving, a waiting, a learning of God, a converse and communion, in which He has much to say, and we have much to learn.

Human Province, south of the Yangtze, contains probably 16,000,000 of people. It is the largest solid mass of heathenism in the world, without one resident protestant missionary.

The presbyterian church of Mount Vernon, N. Y., recently contributed \$500 toward paying the debt of the baptist church. This inspired the baptists and \$18,000 was raised that day.

Watari Kitashima, a Japanese Harvard student, said the other day in an address in Boston that "the Japanese of today are suffering from religious dyspepsia—they have had so many kinds stuffed into them."

The fear of God turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do, yea, it brings as great quiet as they brought trouble.—Leighton.

Instead of using a new Bible, according to the general custom, Mr. Cleveland was sworn in at his inauguration in 1885 with his mother's Bible, a small morocco-bound copy, and it is understood he will use the same one in the approaching ceremony.

When the Bible Society was founded in 1804 there were about fifty translations of the Holy Scriptures in existence. Today the number of versions in which the Scriptures are printed is 304. The latest contribution to the list is a translation into the language of Uganda.

The plan for the erection of a Sunday school building at the world's fair are being perfected. During the fair this building will be the religious headquarters, where Sunday school and other christian workers may meet during the Fair. Evangelist Moody will conduct Sunday meeting there during the season.

The Rt. Rev. John J. Keane, rector of the Roman catholic University of America at Washington, has been appointed to arrange with the general committee in charge of religions, to be held in Chicago, for the proper and adequate presentation of the Roman catholic doctrine on the questions coming before that parliament.

No clergyman of the church of England, or minister of the church of Scotland, nor a Roman catholic clergyman is capable of being elected a member of the British House of Commons. But clergymen can, by relinquishing their office, discharge themselves from all disabilities, and there now are members who have availed themselves of this privilege.

Why does a person unable to write use "X" to denote his signature? asks somebody, and the reply is that signing with the cross was first practised by christians to distinguish themselves from the pagans. In ancient times kings and nobles used the sign of the cross, whether they could write or not, as a symbol that the person making it pledged himself, by his christian faith, to the truth of the matter to which he affixed it.

The chief men in the Anglican Church who have passed away during the past year have been: Bishop Charles Wordsworth, Bishop Claughton, Bishop Henry Philpott, Bishop Crowther, Bishop Medley, Bishop Williams, Bishop Austin, Bishop Oxenden, Bishop Thomas, Dean Bickersteth, Dean Arches, Archdeacon Blakelock, Archdeacon Hessey, Canon Burrows, Dr. Fenton Hort, Rev. Thomas Chamberlain, of Christ Church, Oxford; Rev. T. Pelham Dale, and Rev. James G. Lonsdale.

The remains of the Rev. John Newton, co-author with the poet Cowper of the Olney Hymns, and his wife have been re-interred in Olney churchyard, England. The coffins were recently brought to light from beneath St. Mary Woolnoth church in Lombard street, London, and would have been reburied at the city cemetery at Ilford at the parish expense, there being no living representative of the family to claim them. A small committee, however, not only arranged for the re-interment of the remains, but if possible the erection of a monument of suitable simplicity over the grave at Olney.

It is better to read of Buddhism in the glowing pages of "The Light of Asia," than to contemplate it from too near, says Mr. E. F. Knight, describing a visit to Tibet. As it exists in Tibet it is a most degraded system of idolatry. The priests themselves have long since forgotten the meaning of the many complicated ceremonies and symbols of their religion, and have corrupted the beautiful teachings of Prince Siddhartha into an unmeaning superstition. Piety here appears to have to do with morals; it is merely a question of the multitudinous turning of wheels, waving of flags, and mumbling of syllables that have no sense.

The different religious bodies in Australia are on a footing of complete equality. The clergy are poorly paid, and, as might be expected in a new country, occasionally not well fitted to adorn the pulpit. Roman catholics are very numerous, and generous not only to their own churches but to others. The methodists are powerful in numbers, and have handsome chapels. The presbyterians, too, are well organised. As regards the observance of Sunday, the degree of strictness is similar to that which obtains in England. The churches are well attended, and outdoor games not indulged in, while the public houses are closed throughout the day.

The three men most talked about in Boston just now as the successor of Bishop Brooks are Rev. David H. Greer, of St. Bartholomew's Church, New York; Rev. Dr. Huntington, of Grace Church, New York, and Rev. Thomas F. Gaylor, vice-chancellor of the University of the South Sewanee, Tenn. But the list of possibilities under informal discussion includes Dr. W. N. McVickar and S. D. McConnell, of Philadelphia; Dr. W. S. Rainford, of St. George's, New York; Bishop Talbot, of the missionary diocese of Idaho and Wyoming; Rev. J. W. John Chamber, of St. Anne's Lowell; Bishop Courtney, of Nova Scotia; Rev. Chauncey Brewster of Grace Church, Brooklyn, and Rev. Edward Abbot, of Cambridge.

Messages of Help For the Week.

SUNDAY—Psalm 27. 4. "One thing have I desired of the Lord, that I may dwell in the house of the Lord all the days of my life, and to enquire in his temple."

MONDAY—Matthew 10. 32. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. Verse 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

TUESDAY—Acts 2. 21. "Whosoever shall call upon the name of the Lord shall be saved."

WEDNESDAY—Romans 10. 9. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved. For with the heart man believeth unto righteousness; but with the mouth confession is made unto salvation."

THURSDAY—Romans 14. 11. "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So every one of us shall give an account of himself to God."

FRIDAY—Rev. 22. 10. "And he saith unto me, seal not the sayings of the prophesy of this book; for the time is at hand."

SATURDAY—11th verse. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Verse 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The Marks are There.

I remember reading of a boy who committed a fault so often that his father at last said he would knock a nail in the door each time he was guilty of it. He did so, and by-and-by the door was so covered with nails that it could scarcely be seen. The boy then began to be ashamed of himself, and one day his father found him weeping. Upon inquiring what was the matter, the boy said: "I am thinking of those nails."

"Yes," said the father, "but I will tell you what we can do with God's help. If you will give up this fault, we can pick out a nail every day you abstain from it." They began, and at last every nail had been drawn. But again the father found his boy in tears. "Why, John," he asked, "are you crying? The nails are all gone." "Yes, father," he replied, "but the marks are there."—Ex.

Students of natural history have pointed out numerous instances of animals and birds adapting themselves to changed conditions of life. A somewhat interesting example of this is asserted to be taking place at the present time in Australia. The fleeces of the strains of English sheep imported into that continent are said to be growing decidedly lighter, owing to the fact that the heavy fleece needed for protection in the English climate is not necessary under a warmer sky.

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