

tion. The revival of learning by which it was preceded stirred the minds of men as they had not roused for centuries. The doctrines of grace, obscured by the impositions and superstitions fostered by the Church of Rome in her spiritual decadence, were brought into special prominence by all the leading reformers. It was the application of these vital truths under the ministration of the Holy Spirit that produced the spiritual awakening. Professor Godet shows that it was precisely by the presentation of these essential verities that the great religious awakening that spread over portions of Europe in the beginning of the present century was brought about.

It was, he says, a living faith in the divine facts revealed in the Gospels; the eternal plan of salvation; the gift of His only begotten Son made by the Father to the world; His death freely undergone for the remission of sins; justification by faith freely granted; sanctification of believers through the Holy Spirit; the coming of Christ, when He will make believers partakers of His glory by a resurrection similar in kind to His own.

It will be remembered that Professor W. G. Blaikie, in his recent address to the Free Church General Assembly, commented on the fact that the religious fervour in which that Church took its rise half a century ago had greatly abated. The Church of to day is more noted for the extent and energy of its outward activity than for the strength and loftiness of its devotion. There need be no relaxation of Christian work, but there is a manifest need of a higher plane of devotional life. Energy will not long continue if there is a lessening of spiritual vitality. Dr. Godet, in estimating the tendencies of the time, sees symptoms of possible trials in store for the Church. He says:—

I will not express the dread of coming persecutions, although there is no lack of forerunning signs that such might occur. If the materialist tendency spreads more and more, if the claims of socialism grow harsher, the Church, which stands in the way of the dangerous exaggerations of this tendency—the Church will have to bear the brunt of its most violent attacks. However, persecution is not the most dangerous enemy of the Church; it may even happen that persecution becomes a quickening agent. Christianity's greatest peril grows out of its own bosom; this danger consists in the slow and gradual neglect of the faith in the facts which have caused its birth and sustained it—that faith which, after periods of depression, produces sudden revivals of religion, such as the Reformation or the revival at the beginning of this century.

A distinguished Swiss professor holds that it is the first duty of the Christian ministry "to make the light, which Christ Himself has lit, to shine." There are three points to which he directs attention and on which he maintains that ministers must give solid teaching and serious warning to their flocks. The first is authority in religious matters—an authority to which the Church of Christ must forever remain submissive. The seat of this authority is not in any human organization, not in a self-styled infallible Pontiff. It is, says Dr. Godet, "the salvation of God, divinely accomplished in the person of Jesus, and revealed divinely by the testimony of the apostles," that is authority in the Church. The second point which an evangelical ministry must insist on is the divinity of Jesus Christ. The humanity of Jesus is not to be overlooked, but its presentation must not obscure the divinity of the God-man. And the last point that must receive prominence in Christian teaching is the expiatory sacrifice of Jesus Christ. Men's minds have sometimes been bewildered by subtle theological speculations on these great truths, but the facts themselves should ever have a prominent place in the ministration of the Gospel. It is shown that these great truths alone have the power to elevate humanity. A Gospel of mere humanitarianism can only in the long run be a beautiful but vanishing vision. The closing words of Professor Godet's paper are these:—

The truth which it is our duty to preach is not our truth, it is God's truth; we owe it to the Church, and we owe it to her unsullied. For neither does the Church belong to us—it is the Church of Him who is not only its Founder, its Model, its Teacher, but who is its Chief—namely, its Head; a glorified Head, who, without ceasing, imparts divine life to the body and to its limbs. Let us therefore remain in Him, let us live in Him, work in Him. Such is our highest duty toward the Church and toward ourselves.

BE COURTEOUS.

A LIVING Christianity influences the entire nature of the individual. Primarily it concerns itself with securing for a man his right relation to God. The soul is brought into harmony with the divine will. The seeds of immortal truth are sown in the heart, and they proceed to grow. They blossom into moral and spiritual beauty, and as time advances the goodly tree of God's own plant-

ing bears its proper fruit. The tree has many branches, and each in due season has its own clusters. The believer is said to be rooted and grounded in love. The expansion of this love is twofold. It grows in depth and fervour, it becomes more complete as it expands. The affections of the soul go out more and more steadily toward God the eternal Father, whose infinite love has manifested itself in the gift of eternal life, toward the Elder Brother, the God-man who died for our offence, and was raised again for our justification. Then the affection of the regenerated nature simultaneously goes out to our fellow-men. Thus it is that there is a disposition to be considerate of the feelings of others. As the love of God deepens in the heart, human affections become purer and more exalted. The love of those nearest and dearest is raised from a passion to a principle, and it is the aim of the Christian heart to rise to the lofty ideal the great Teacher has set before us, to love our neighbours as ourselves, and to make our affections world-wide, for Christ's sake. We may come very far short of this exalted ideal, but there is a manifest progress toward it. What is the true impulse helping in the expansion of the missionary zeal and activity of the Church at the present time? Is it not that we are beginning to realize more fully than ever the brotherhood of man, irrespective of geographical or racial limitations? Is not the love of God filling the hearts of His people, so that not only in a spirit of obedience to His command, but moved by the spirit of love, it is their desire to extend the blessings of salvation because they love their fellow-men?

When this primary affection of the regenerated nature exerts its force, the minor virtues that flow from it cannot be altogether wanting.

The Apostle Peter urges on Christians the duty of being courteous. A selfish nature is not considerate of the claims and feelings of others. A selfish man seems under the impression that he is the centre around which all others should revolve. His own interests and wishes are paramount. Whatever conflicts with these has to be over-ridden and put aside. No one needs to be told how much misery and unhappiness result from the sway of selfishness in the home, in the Church and in society. The finest feelings of the heart are trampled beneath the tread of the selfish. They may be so constituted that they are unconscious of the suffering they needlessly inflict on natures whose sensitiveness is much keener than their own. An individual may experience the power of God's grace in his heart, and for a time he may remain a stranger to those feelings that prompt to gentleness of disposition. He cannot, however, remain hard and unsympathetic. To do so would be an evidence that his character had not been fully influenced by the power of Christianity. Every one can see within the circle of his own acquaintance persons of strong individuality of character who have overcome the selfish and inconsiderate spirit they formerly took no pains to restrain. Gentleness of spirit, courteous treatment of all with whom we come into contact, is not a weakness, as some are too ready to suppose. It is pre-eminently one of the graces of a truly Christian character. In reality the weakness is the other way.

A man strong in principle and conscious of upright motives can afford to be generous and forbearing with the forward, as well as considerate of the sensibilities of the weak, the timid and the erring. Christian men of strong personality have been met with who carried their peculiarities to the verge of rudeness, and everybody considered their behaviour as a weakness they would have been much better without. They themselves might have had misgivings and have felt the need of amendment in this particular. Gruff Christians have been common in the past, and the race is not yet wholly extinct. Charitably-inclined persons are prone to apologize for them by describing them as rough diamonds, but, valuable as the diamond is, it is only when it is polished that its lustre is seen and its value appreciated.

True courtesy is not an external veneer that can be disfigured when it rubs against the world's rudeness. It cannot be imparted by the teacher of deportment. Its real source is the heart in which the love and grace of God dwells. The man whose manners are the result of artificial polish may in reality be an accomplished villain. The delicate refinement of a nature touched to true nobility by the indwelling of the Divine Spirit is based on the principles of vital Godliness. It is for this reason, and appealing to the highest motives, that the apostle exhorts Christians to be courteous.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Fine in appearance, carefully conducted, and of great ability this weekly illustrated magazine for young people is worthy of the fullest confidence and support.

ST. NICHOLAS. (New York: The Century Co.)—The July number of *St. Nicholas* is one of great and sustained excellence. The contents are varied, entertaining and instructive. Stories, poems and papers from the pens of the best American writers of the period are to be found in its pages.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Historical events form the subjects of treatment in the frontispiece and the opening paper in July *Harper's*. The initial picture is "Reading the Declaration before Washington's Army. New York, July 9, 1776," and the paper by Charles D. Dashler is "How the Declaration was received in the Old Thirten." "Marlowe," is the subject of a paper in the series on the Early English Dramatists by the late James Russell Lowell. Andrew Lang is the Shakespearean commentator on "All's Well that Ends Well," and the illustrations are very fine. "The Growth of the Federal Power" is sketched by Henry Loomis Nelson. Poultny Bigelow, who was expelled from Russia, writes on "The Czar's Western Frontier." The interesting series "From the Black Forest to the Black Sea," is continued. Brander Matthews replies to English criticisms in a paper titled "As to 'American Spelling.'" "Ancient Gold-Work," "The Capture of Wild Elephants in Mysore" and other papers will interest numerous readers. "Jane Field" and "The World of Chance" are advanced in the present number, while several excellent short stories and good poems complete its contents.

THE CENTURY. (New York: The Century Co.)—Art receives special prominence in the *Century*. The July number gives as frontispiece "Daubigny in His Study" and an appreciative paper on the great French artist by Robert. Wickenden. Emilio Castelar continues his papers on Columbus; this month the chapter is on "Winning the Favour of Ferdinand and Isabella." The fine series of papers on the Nature and Elements of Poetry, by Edmund Clarence Stedman, is continued, the subject this month being "Beauty." "The Great American Safety Valve" is clearly and forcibly written and there is an editorial of great strength on a vital question in politics, though not written from a party standpoint, "Responsibility for Political Corruption." Other attractive papers are to be found such as "Architecture at the World's Columbian Exposition," "The Finding of the Tomb of Aristotle," by Charles Waldstein, "Negus Negusti, and the Abyssinians," by Frederic Villiers, "Thumb Nail Sketches," and "What the Government is doing for the farmer." In fiction we have the conclusion of Dr. S. Weir Mitchell's admirably written "Characteristics," and the powerful Kipling-Baltesier story "The Naulahka" and the second part of "The Chaletaine of La Trinité." Poetry is plentiful and good, the Canadian representative this month being Charles G. D. Roberts.

THE TREASURY OF RELIGIOUS THOUGHT FOR PASTOR AND PEOPLE. (New York: E. B. Treat) is on our table for July. Among the more directly homiletical magazines this is unsurpassed; and every number is of unusual excellence. The present is a unique number, having as its frontispiece Rev. C. S. Walker, Ph.D., the chaplain of the Massachusetts Agricultural College, a view of which is given. His sermon is on "The Duty of the Hour," and is devoted principally to demonstrating the importance of young men giving more attention to farming. An important statistical table is furnished by Col. J. B. Finlay on "The Three Leading Products of the United States," with views of the agricultural and horticultural buildings in the Columbian Exposition. There are excellent full sermons by Dr. Bolton on "The Luminaries of Heaven," and by Rev. A. J. Douglas on "God-Appointed Pastors." The Leading Thoughts of several excellent sermons are given. A paper of great moment, by Professor R. Watts, on "The International Theological Library," should be carefully read; also a critical comment, by Dr. D. J. Steele, on "The Writer of the 110th Psalm." Dr. Cuyler's pen picture of Dr. W. M. Punshon is worthy of special notice; so, also, is Principal Brown's article on "The Sceptical Restlessness of Modern Criticism," and the "Church's Fatal Blunder," by Professor L. A. Gotwald. There are also exceedingly excellent articles helpful for The Hour of Prayer, or Pastoral Work, for Family Life and for Christian Edification. There is a capital letter from Tarsus, by Rev. H. S. Jenanyan, and "Light from the Orient on Phylacteries" and a "Syrian Marriage," with many gems in other departments. The editorials are short, pointed and timely.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"In a Japanese Garden" is the title of a really delightful paper by Lafcadio Hearn, which appears in the *Atlantic Monthly* for July. The first paper in the magazine, by Eben Greenough Scott, is devoted to General McClellan, and is an impartial account of the part which he played during the war, and a summing up of his personal characteristics, and the reasons for his successes and his failures. Mr. Edward G. Mason contributes a very interesting paper on Chicago, in which he gives the reason for the push and energy which we associate with that city. Mr. Crawford's "Don Orsino" is continued, and Mr. Merwin, whose horse papers have been for some time past an occasional feature of *The Atlantic*, has an article on "Arabian Horses." Mr. Gamaliel Bradford, Jr., has a bright essay on "The American Idealist," and two papers of marked literary weight are "Looking toward Salamis," by William Cranston Lawton, and Miss Vida D. Scudder's "The Prometheus Unbound of Shelley." "A Florentine Episode," an amusing story of an unconventional young woman, who devoted her small patrimony to the study of an art in Florence, is written by Ellen Olney Kirk. A paper which is of particular value on account of the writer's intimate knowledge of his subject is Theodore Roosevelt's "Political Assessments in the Coming Campaign." The usual reviews of new books follow. We reserve for particular mention what will probably be found the most striking thing in the number, and one which will be very widely spoken of, namely, Mr. Thomas Bailey Aldrich's poem "Unguarded Gates," an eloquent warning against the opening of the land to the "wild motley throng" of men alien to the spirit of American institutions.