

and at literary pursuits, three very good educators when judiciously applied, I am forced to the conclusion, when contrasting the past with the present, that the world to-day is coarser, more irreligious, more usuriously grasping, more disloyal, and more aggressively presumptuous, vulgar, and illiterate than it was twenty-five years ago. It is moreover less reverential and less honest.

Thirty years ago, many were prigs with the excuse of ignorance; to-day many more are prigs *plus* a little *jograpy*, *arithmetic* and *grammar*, both the last spelled with an *e*.

Thirty years ago, many were in humble circumstances and knew their place; to-day, many more are in humble circumstances, *plus* pretentious conceit, disgusting egotism, and aggressive effrontery.

Thirty years ago, many were poor and contented; to-day, thanks to education, many more are poor *plus* wants, aspirations and longings which their fathers never knew, and which their descendants have no means of gratifying, save by illicit channels and dishonest and therefore immoral practices.

Education of itself will make men neither happy nor good; least of all, misdirected education. I use the term education here in its popular sense, and in that alone, the sense in which it is construed by the masses to-day, not with that inner, deeper meaning, which is its true interpretation and soul, but which appears to be understood, or at any rate appreciated, by a few only.

Education engenders wants, desires, aspirations, ambitions. How are they to be satisfied?

How many educators think it worth their while when instilling the elements of Euclid or Latin or French or Anglo-Saxon or drawing or book-keeping or chemistry, to supplement their instructions with the corollary that these things are worthy of themselves, and because worthy, desirable? How many of the educated leave their class-rooms daily, hourly, filled, saturated, with this consciousness? How many suppose these high-sounding themes mean mere money and advancement? How many deem them lovely of themselves, as vestures of a potent yet portionless nobility? How many receive them, with wry faces and distaste at their hearts, as drastic tonics, disagreeable in themselves, but necessary to the advancement of professional health and wealth and strength? How many suffer the dew of instruction to fall gently on their willing spirits, because, being not strained, "it droppeth as the gentle rain from heaven," being twice blessed, blessing him that gives and him that takes? How many at the end are satisfied? How many disappointed?

Would it not indeed be better instead of putting so much faith in books and book-lore, educational expediency, state-aid, *ies, onomics* and *ologies*, which often only confound without enlightening, and multiply the supply without increasing the demand, to devote half the week to the directing of the young intelligences into altogether alien and divergent channels; to convince the neophyte that a man may be a book-man and yet a charlatan, an educated man and yet a cad, a pretentious, over-dressed female and yet a vulgar woman, to teach many lessons and point many morals that might prove of incalculable use in the pupils after life, and among them the following: "that high position, fat salary and fine clothing should not be the *Ultima Thule* of the true spirit of man, the portion that lives not by bread alone, that nature is an abler educator than all the schoolmen *plus* the schoolwomen, put together, and her students, humble, lowly, diligent workers, are happier than kings upon their thrones, more contented than even legal luminaries in mortgaged mansions, or merchant princes behind bankrupt stocks; that books and dogmas and methods are fallible—alas! how fallible!—but that honest labor is always true, strong, self-respecting and respected, that gentleman and gentlewoman are born so by divine right, and may be seen now on the throne and now in the tenement, but they cannot be made from coarser material, any more than a blush-rose can be forced from a potato tuber, or the song of the thrush proceed from the throat of the raven; that 'the sunshine is a glorious birth,' and shines on all alike; that clouds shadow even the portals of the great, indeed, most frequently do so; that contentment is a sovereign balm for every earthly ill; that discontent sits, ghoul-like, a very Caliban of dread and deformity at many a fireside which warms the plashed hands and hearts of the envied of earth, that ranks, classes and conditions of life must be as they have always been; that education, so-called, can never level them, nor manufacture equality in the long run; above all, that labor is the universal lot, and being omnipotent, it should therefore be honest; and final-

ly, that it is no disgrace to be humble and poor, as it is no dishonor to consider another better than one's self."

With not a little that is, as we have said, too pessimistic in Mr. Morrison's article, there is, in addition to what we have quoted at such length, much wholesome truth which all educators, and especially parents, would do well to reflect upon. From present appearances things are likely to grow worse before a serious and general protest will be made against a system producing such evils as are here depicted, without adequate compensating advantages. Enough has been said for the present, but the subject will bear, and it is so important as to deserve returning to, as we hope to do before long.

THE McALL MISSION.

The eighth annual meeting of the Toronto McAll Auxiliary held in the Y. M. C. A. library last Thursday afternoon, though comparatively small, was of much interest. The Rev. L. H. Jordan, B.D., presided, and gave the meeting a good tone at the outset which was well sustained by the various speakers. All of them had visited France and Paris and were able to speak of the work done with more or less of personal knowledge, and all spoke of it in the most appreciative and hopeful terms. Reference was made to the great necessity for evangelical Christian work in France, the readiness of the people indeed their longing for it, the progress already made, making it, it was affirmed the most hopeful and successful of any work being done among Roman Catholics in any part of the world. The simplicity and scripturalness of its methods were also dwelt upon, the possibilities of good for France which are in this work and through France for the whole of R. C. Europe. Contributions both in Canada and England have, on account of temporary causes, rather fallen off and in order to meet temporary reverses the parent society proposes to raise a sum of \$25,000, of which about one-half has already been subscribed, the poor people who have been benefitted by the mission themselves contributing most liberally.

We can now add only a few words about the work in Canada in connection with this mission and we quote from the report of the secretary of the Toronto Auxiliary, Miss Martha Carty. There are in all seven auxiliaries, Toronto, Hamilton, London, St. Catharines, Parkdale, Winnipeg, Woodstock. These auxiliaries have been able to send to France annually for some time for the work of the mission \$1,500. This year contributions have somewhat fallen off, but upwards of \$1,380 have been raised and it is hoped that they may yet be able to send their usual amount. "The reports of the seven auxiliaries," says the secretary, "are encouraging, though some of them, we are sorry to be obliged to state, have not contributed their usual sum which is no doubt due to the seeming great need in their own communities. Six new life-members have been added during the year, making twenty three in all. We were greatly cheered a few weeks ago by the visit of the Rev. C. G. Greig, managing director of the mission, who addressed meetings in Hamilton and Toronto, and, had his time permitted, would have visited the other auxiliaries. In closing this report, we feel there is much we might have done, and trust that in the year we are just entering on we may be permitted to do something to hold up the hands of those on whose shoulders the burden of the responsibility of carrying on the McAll Mission now rests."

DR. REID has pleasure in acknowledging the receipt of the following bequests, made by the late Mrs. John McBean, of Jarvis St., Toronto.

For the Aged and Infirm Ministers' Fund.....	\$500.00
" the training of native teachers in Formosa....	500.00
" Home Missions.....	200.00

WE would ask the attention of the whole church to the notice which appears in this issue of the meeting of the Home Mission Committee on the 27th inst. The 20th is the latest date at which claims to come before the committee should be in the hands of Revs. Dr. Warden or Cochrane. Let it be especially noted that the committee can only apportion moneys in their hands at the time of meeting, so that all who propose to aid the church and the committee in order that obligations may be met, and our work vigorously carried forward without retrenchment or any retrograde movement, should send forward their contributions at once.

Books and Magazines.

"The Truth of the Christian Religion by Kaftan," is a valuable work by Julius Kaftan, D.D., Professor of Theology in the University of Berlin, in two volumes. It has been translated by George Ferris, B.A., under the author's supervision. It is accompanied by a prefatory note by Dr. Flint, of Edinburgh, and we can hardly do more, or better, by way of commending the work to all interested in the subject of it, and who are ready for some good, solid, profitable reading, than to quote from Dr. Flint: "The author of the work now submitted to the British public, enjoys a very high reputation in Germany, alike as a theological writer and a theological teacher. His works on the 'Nature of the Christian Religion' and 'Truth of the Christian Religion' are extremely great and ingenious in thought, while remarkably free from those literary peculiarities which so often make German theological treatises difficult and unpleasant reading." It may be added that Dr. Flint himself suggested the translation and publication of this work. The book is arranged under two divisions, one volume being devoted to each. The first treats under five chapters of Ecclesiastical Dogma, and the second under four chapters of The Proof of Christianity. The work is rendered more useful and serviceable by being well indexed. T & T. Clark, Edinburgh; Fleming H. Revell Company, Toronto.

Neely's History of the Parliament of Religions and Religious Congresses at the Columbian Exposition, is both a weighty and bulky volume of nearly one thousand closely printed pages, containing many interesting illustrations. It has been compiled from original manuscripts and stenographic reports, under the editorship of Prof. Walter R. Houston, assisted by a corps of able writers. It is arranged in four parts the first consisting of two chapters under the general heading of "Mission of the World's Congress Auxiliary of the World's Columbian Exposition." Part second gives in detail the proceedings of the Parliament of Religions in eighteen chapters, one being devoted to each day. Part third is devoted to Denominational and other congresses, and part fourth to biographies, articles and opinions. It is unnecessary to say that such a book contains a vast amount of authentic information and suggestions on all subjects coming within its scope, such as the opportunity to collect never before existed, and may not again for a very long time to come. The value of the work is greatly enhanced by what in such a work is indispensable, a copious index. Cooper & Co., 11 Front St. West, Toronto.

The "Boy Jesus," and other sermons is a new volume of sermons by the Rev. W. M. Taylor, D.D., LL.D., now laid aside from preaching and active pastoral work, but still Pastor Emeritus of the Broadway Tabernacle, New York. To commend any volume of sermons by Dr. Taylor, is a work of supererogation, so well known and so much admired is he. This volume receives its name from the title of the first sermon, and one only needs to dip into the book here and there, to find all the well-known characteristics of Dr. Taylor. The sermons are fresh, instructive, suggestive, written in a style marked by directness, thought, vigor and clearness. The volume consists of twenty-three sermons, and the titles of a few of them will awaken interest: "The Gospel According to John the Baptist"; "Early Piety"; "The Silence of Jesus"; "Satan's Estimate of Human Nature"; "The Province of Feeling in Religious Experience"; "The Interpreting Influence of Time"; "Characteristics and Trials of Revival." The work is published in the excellent style of A. C. Armstrong & Son, N. Y., and may be obtained of Fleming H. Revell Company, Toronto.

"Principles of Economics, the Satisfaction of Human Wants," by Grover Pease Osborne. This is a book on Economic Science, striking both in style of writing and in its treatment of the subject, and how he states the questions he discusses. The basis on which the writer proceeds, is the "Satisfaction of Human Wants, so far as this depends on material resources, or the labor of human beings." We cannot do better than quote the opinion respecting it of the *Herald and Presbyter*, in which we entirely agree: "This volume is the work, not of a doctrinaire, but of a practical busy, thinking man. It deals with an abstruse science in an everyday, common-sense way. We really know no book on political economy which is so easy to read. The method is original. This appears even on the title page. A careful reader may find some things from which he may dissent. We certainly have done so, but, taken as a whole, the work will prove remarkably practical and useful." Robert Clark & Co., Cincinnati, Ohio, U.S.

"What and How to Preach," consists of a series of lectures delivered by the writer, Rev. Alex. R. Oliver, B.A., D.D., Edinburgh, to the students of the United Presbyterian College, in 1891. Such subjects are discussed, as "The Christian Ministry, its Duties and Difficulties"; "The Matter and Form of Preaching; the Manner of Preaching"; "Variety in the Pulpit"; "Speculative Difficulties in the Pulpit." The book is written in a clear and vigorous style, convenient in size, and in paper and type pleasing to the eye. There may be applied to this work what the author himself says, but in another connection. "I am sure that if I had begun my ministry with such knowledge as I have gained from my own experience, and from what others have written, I would have been saved from many blunders, and been a better preacher, and a more efficient pastor." Oliphant, Anderson & Ferrier, 30 St. Mary St., Edinburgh.

"The Revival Helper," is a collection of songs for Christian work and worship, by Chas. Walker Ray. It has an index of subjects, of titles and first lines which will prove a help to those who may adopt it for use. The S. Brainard's Sons Co., Chicago, Ill.

CORRECTION—In the report of the Toronto Presbyterial W. F. M. S. there appeared more than once the name of Mrs. Serago; it should be Mrs. Sorabje, and the scene of her labours and those of her husband and daughters which was given as Porea, should be Poona.