

even mentioned. There were so many others even more urgent. What can a committee do?

We do not look to the committee. We look to the Christian Church. What is it going to do? Will no one come to the help of the Lord against the mighty? For mighty, indeed, is this power of darkness. "Yes, a great challenge lies unmet by the Church at large. Satan throws down the gauntlet and says: 'I am master here, at least; here, at least, I have never had an overthrow.' And he is still uncontradicted." So, most solemnly, writes Miss Lilia Trotter, of the Mohammedan field as a whole; so, most truly, may we of the reaches of Southern India.

But we turn from the Church, the strange, slow, sleepy Church, which can spend a century in thinking about waking up—the blind and foolish Church to which "minute points of ecclesiastical frivolity are of more account than men's souls"; the cruel Church, which can play while the heathen die—we turn from it to the Lord it calls its Lord. We ask Him to stir His redeemed to pray as they are not praying now, to give as they do not give. We ask Him to thrust out the men of His choice—men who shall come for no lower cause than this, "The hand of the Lord was strong upon me." We ask Him for one such for Bangalore with its 40,000 Mohammedans. (One to forty thousand—is it much to ask?) A man full of the Holy Ghost and wisdom. A man to whom Pentecost is a reality. There is more to meet out here than the darkness of the people. That one is in a measure prepared for. There are other things. Only the fire of the Holy Ghost will keep on burning.

Yesterday Saral brought me a text—she read it slowly over. It was about the great harvest field with its few laborers. "How is it that there are so few?" she asked. "To me it seems there are still very few." It sounded emphatic in Tamil. May He make it emphatic in English to someone whom He would have come.

Dear friends, who do love His lost ones, it is not to you we write. God knows we would not talk of the field as if it were only here. Nor would we dare to judge where another's work should lie. But we leave His words with you all: "Lift up your eyes and look!" Africa, China, India, the dark places of all lands, the islands of the sea. When He saw the multitudes He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then said He unto His disciples, "The harvest truly is plenteous, but the laborers are few." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—*Life of Faith*.

Passive emotions weaken by repetition; active habits strengthen.—*Bishop Butler*.

## Books and Periodicals Department.

*The Church for the Americans.* By William Montgomery Brown, Archdeacon of Ohio. New York: Thomas Whittaker.

The United States has done more, perhaps, in the way of setting forth the peculiar claims of the Anglican, or "Protestant Episcopal Church," than any other branch of the Church on earth. The reason for this is manifest. It had to make its way against an opposition which at first seemed well nigh overwhelming. It had not the strong arm of the State to hold it up and help it, but, on the contrary, nearly every feeling of a nation struggling into a new life was turned against it. It had to fight its way on the ground of its own merit. Hence the production of many books which have been found unanswerable, such as "Why Am I a Churchman?" "The Double Witness of the Church," "Episcopacy Tested by Scripture," and the like. Archdeacon Brown's book, before us, is an able and unanswerable contribution to this same kind of literature. In a country overrun with sects "too numerous to mention," there is one (so regarded in the eyes of the general public) which claims to be a branch of the true historic Church of Christ. And this claim is set forth not in a boastful way, but with a desire simply to lead men to see the truth, to give them something substantial and definite amidst much that is unreal and perplexing. Dr. Brown's book should be read by all Churchmen, and be made known to others. It sets forth the true position of what is destined in America to be a great and powerful body, and even, it would seem, a national Church. It has within itself every element to produce such a result, and Dr. Brown has done much by his admirable book, now putting forth its fifth edition, to bring about a result so devoutly to be wished.

*The New Century Review.* Ludgate Circus, London, E.C., or 26 Paternoster Square, E.C.

This new *Review* has made an excellent start. Ten authors contribute as many articles. The authors are Dr. Moncure D. Conway, J. H. Voxall, W. Blake Odgers, Justin McCarthy, Maltman Barry, Rev. S. Baring-Gould, Geoffrey Drage, John M. Robertson, Rev. H. R. Haweis, and John C. Kenworthy. Mr. Baring-Gould's article on "Professor in Silo" is most amusing, and gives at the same time an unmistakable lesson that ensilage is more scientific than useful. "Is Parliamentary Eloquence Decaying at Westminster?" furnishes Mr. Justin McCarthy a good opportunity for descanting upon speakers in the House of Commons and the House of Lords, past and present, and comparing them, somewhat to the disadvantage of the latter. Where is the eloquence that once used to entrance to come from now? We might almost ask the same with regard to the poets, novelists, and preachers. The places of the once great names have not yet been taken. We wish the *New Century* magazine every success.

*The Homiletic Review.* New York and Toronto: Funk & Wagnalls Co.

*The Homiletic Review* for January, 1897, is before us. It would be difficult to name a more notable corps of contributors than the one that appeals to the reader of this opening number of Volume xxxiii. The following are some of the names represented in sermons and articles: Dean Farrar, of Canterbury, opens the Review Section with a luminous article on "The Importance of Presenting the Bible in Complete Books from the Pulpit," in which he gives wise instruction on this subject drawn from his own most successful experience. Sir J. William Dawson writes on "The Historical Relation of the Book of Genesis to the Exodus from Egypt." It is an able presentation of the subject from an original point of view—Genesis being regarded, in fact, as the text-book for the training of Israel for the exodus