

most conspicuous features of the present age. There is among certain classes more of a tendency to worship humanity than to worship Deity. In this age of marvellous and manifold invention, when material advancement has been unprecedented it is in a sense far from strange that human power should be exalted in the thoughts of men. Not only among those called free-thinkers is the inclination found to regard man himself as the highest being in the universe. Professing Christians who acknowledge God and admit His providential government are nevertheless accustomed to think of the laws of nature as the supreme power that guides the destinies of men, that control matter and mind. If a large measure of success attends the efforts of an individual, is it not usual for him to claim the credit as a testimony to his personal superiority over his neighbours? His foresight, the adaptation of plans, the moral qualities that enabled him to direct industry so that his ventures were successful, all these and much else, he imagines, constitute indubitable evidences that he deserves praise for what he has achieved. The right use of opportunities, the exercise of talent and industrious application in daily pursuits are in themselves praiseworthy, and in comparison with the fitful and spasmodic efforts of those who believe in chance, in good and bad luck, their possessors are entitled to the respect that well-doing ought ever to command.

Opportunities, tal., mental endowment, what a man is, notwithstanding the law of heredity, are God's bestowment. It is as true to-day as it was centuries ago, and will continue to be true to the end of time, that it is God's blessing that maketh rich. Of course it is plain that this means much more than the bestowment of what is in general estimation considered riches. The greatest as well as the least of men are alike dependent on Him who created and who governs the world. All human plans, all endeavour are dependent on His will by whom all things consist, and it is right to cherish a heartfelt constant gratitude to Him, all of whose works praise Him. Instead of the predominance of material progress affording a reason for neglecting a grateful recognition of God's providential goodness, it makes that obligation still more imperative. The wondrous fertility of the soil, rich harvests, the revealed and the latent resources of nature, the unimagined possibilities of the future and all pertaining to human life and happiness are subjects for ceaseless thanksgiving to Him in whom we live, move and have our being. The reflective mind that has noted with intelligence nineteenth century developments can join in the hymn of praise which the great Puritan poet puts into the mouth of the primeval man:—

These are thy glorious works, Parent of good,  
Almighty! Thine this universal frame,  
Thus wondrous fair; Thyself how wondrous then!  
Unspeakable who sit'st above these heavens  
To us invisible or dimly seen  
In these Thy lowest works; yet these declare  
Thy goodness beyond thought, and power divine.

Have not Canadians abundant reason for observing Thanksgiving Day with glad sincerity? Their lines have fallen to them in pleasant places, yea they have a goodly heritage in a land that makes a lavish response to industrious effort. Its vast resources have not yet been estimated nor its capabilities measured. The conditions of life are exceedingly favourable. Nowhere under the sun need a man desire conditions more advantageous for effecting the best work it is possible for him to do. In sparsely-settled districts, the school-house and the church are within reach. Civil and religious liberty are guaranteed. Not in the spirit of the Pharisee who thanked God that he was not as other men, let us gratefully and humbly acknowledge the goodness of God to this goodly land. For the mercies temporal and spiritual within our reach, let us join heartily in the services on Thanksgiving Day, and let us not forget what is implied in the saying of good Matthew Henry, that the best thanksgiving is thanksgiving.

#### THE GERMAN EMPEROR'S PROTESTANTISM.

THE famous Church, at Wittenberg, the Schlosskirche, to which Martin Luther affixed his strong theses against indulgences on the 31st October, 1517, was recently the scene of a significant event. The building has undergone many vicissitudes since its completion in 1499. It has in fact been rebuilt several times since then. Its restoration

was undertaken by the father and grandfather of the reigning emperor of Germany and is now completed. The Church at Wittenberg is closely identified with the history of the Reformation. Bronze gates replaced in 1858 the massive oaken doors that preceded them. In these bronze gates are cast the text of the famous theses that aroused the thoughts of men in the sixteenth century. Within this Church were interred the remains of the great Electors who sympathized so deeply with the views of Luther and who befriended him through life. Friedrich the Wise and John the Constant were buried in the Schlosskirche. Here also the bones of Luther and his beloved friend, Philip Melancthon, found their resting place. The church also contains portraits of these twin hero brothers by their famous artist fellow citizen, Louis Cranach.

The thirty-first day of October this year was appropriately chosen as the dedication day of the restored edifice. Kaiser William was the person most conspicuous in the ceremony. He had invited a large number of the Protestant Princes of Europe to witness an event which is of considerable interest. Many of them accepted the invitation. The young Duke of York was the representative of the British reigning house. The ceremonies were of a picturesque order. There were great processions. The Emperor, duly accompanied, went to the church, received the keys from the architect and in turn handed them to the president of the church council, who presented them to the pastor of the church. There was a scenic representation of the principal events in the life of the German Reformer, and a banquet at which the Emperor is reported to have said:—

The thought of restoring the Schlosskirche, the scene of the first act of the Reformation, struck a chord in the hearts of my forefathers. After my grandfather had prepared the means my lamented father took up the scheme with all the warmth of his deep feeling. It was not God's will that my father should behold the finished work, but a grateful posterity will never forget that his name is inseparably connected with this memorial of the Reformation. To us, to the Church, it is not only a memorial, but a serious admonition and an expression of divine blessing through the Protestant Church. The confession of our faith that we made to-day in the presence of God binds us and the whole of Christendom there in ties, the bond of peace reaching beyond all lines of division. In the matter of faith there is no compulsion. Free conviction of the heart and the decisive acknowledgment thereof is a blessed fruit of the Reformation. We Protestants make feud with nobody on account of belief, but we hold fast our faith in the Gospel to death.

At the conclusion of the banquet the Emperor drank a toast from the cup presented to Luther by the town of Wittenberg on the occasion of his marriage with Katherine von Bora.

Great change have taken place in the time intervening between the heroic act of the solitary monk and the regal festivities at the dedication of the historic church. The imperial participation in the dedicatory ceremonies was but a holiday recreation in comparison with the daring deed of Luther. Then the Papal power was supreme. Sovereigns could hardly venture to follow a course of action at variance with the wishes of the supreme Pontiff. His word was law in Church and State. He claimed then as he does now to exercise control in temporal and spiritual concerns. This claim was not in those days a comparatively empty and politic boast as it is to a large extent now. Then kings trembled at the frown of the Pope, and his displeasure could entail serious consequences. Social life was under the control of the Church, and whoever dared to resist would easily be crushed. It may be doubted whether the grand defiance of the Pope's lordship of the human conscience in the diet of Worms or the bold act of nailing his ninety-five propositions to the door of the Schlosskirche was the more heroic moment in the life of him whose words were half battles. In that act he literally took his life in his hand. A man of less determination and courage would have been sacrificed for his temerity. Emperor William is not lacking in courage. He has opinions of his own, some of them not quite in harmony with the progressive ideas of the age, but it is refreshing nevertheless to find an occupant of so important a throne so outspoken in his views. He is a Protestant who does not hesitate to speak out freely and frankly his convictions. While all this is taking place it is asserted that in order to carry the Army Bill in the Reichstag, there is an understanding with the clerical party in the House that if they yield assent to the passage of the Bible, the last of the Falk laws, expelling the Jesuits from Germany, is to be repealed, and the members of the Black Militia will be permitted to return from their exile. If such should be the case it is a matter for regret that the ruler of the German nation should do with the one hand what he undoes with the other.

## Books and Magazines.

OUR old friend the Canadian Almanac, now in its forty-sixth year, increases in vigour each year of its life. The issue for 1893 will be published earlier than usual and has been enlarged by the addition of an Ontario Law List, a more complete Clergy List and a variety of other valuable information. An interesting article on Wills and Executors has been prepared for it, also one on Life Insurance. The city taken up is Montreal, of which a readable sketch is given together with a map of the central portion.

THE METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The editor gives a few more pages from his extensive notes of travel. This month he describes in an interesting manner "The City of the Sultan," with fine illustrations. Another admirable descriptive paper, by Dr. Sternberg, is "Through Roumania." Whittier's life and poetry come in for treatment by the editor, and the late Dr. Nelles. Other papers that will be read with interest are "Thomas Cook; the Prince of Guides;" "The First Hundred Years of Missions," and "Recreations in Astronomy." The editor has a genial and kindly article on "The Pan-Presbyterian Assembly," which might have been penned by a true-blue Presbyterian.

THE TREASURY OF RELIGIOUS THOUGHT. (New York: E. B. Treat.)—The place of honour in the new number of this excellent monthly is given to the Rev. A. S. Gumbart, pastor of Dudley Street Baptist Church, Boston. His portrait appears as frontispiece, and a good sermon on "The Gospel's Earnest Call" opens the number. The other sermons given are "The Three Leavens: Formalism, Rationalism, Secularism," by Dr. A. T. Pierson; "The Authority of the Word," by Dr. Alger; and "The Faith Measure," by Rev. Gerrard B. F. Hallock. "The Unity of Scripture" is the Living Issue discussed this month by Professor Schodde. Professor Terry comments on the Song of Songs. George Macdonald is briefly sketched, and there is a life-like portrait of the literary genius. Other interesting and useful things in abundance fill the pages of the *Treasury*.

BIBLICAL SCHOLARSHIP AND INSPIRATION. Two papers by Professors H. J. Evans and Henry Preserved Smith. Third edition, with new preface and two articles on Ordination Vows by Professor Smith. Also the Charges and Specifications presented to the Presbytery of Cincinnati by the Committee of Prosecution. (Cincinnati: Robert Clark & Co.)—These papers have commanded wide-spread attention, and charges of heresy having been presented in the Presbytery against one of the authors, the publishers have brought out a new edition, the third. The charges before the Presbytery are based, not only on the paper of Professor Smith, but also on articles contributed by him to the *New York Evangelist*, which articles are reprinted in this edition. In this form the pamphlet contains all that bears upon the trial up to the date of publication. The character of the issues raised (on doctrinal subscription and the infallibility of Scripture) is such as to interest all denominations of Christians; and the result of the trial will bear directly on the future both of Biblical Scholarship and of Evangelical Religion in this country.

THE ARENA. (Boston: The Arena Publishing Company.)—The *Arena* for November closes its sixth volume with a table of contents at once strong, varied and of general interest. This review continues to grow in favour without lessening in a jot its bold assault on conventional shams and wrongs of the age. It may be termed the Free Lance among the world's great reviews. In the November issue Rev. Thomas P. Hughes, D.D., discusses "Lord Salisbury's Afghan Policy." Professor J. R. Buchanan writes ably on "The Practical Application of the New Education." Hamlin Garland contributes a paper of marked interest and value on "The West in Literature." Rev. M. J. Savage discusses in a critical manner "Psychical Research; Its Present Status and Theories." The famous Shakespearean controversy is continued by Edwin Reed opening the brief for Shakespeare. "Asiatic Cholera, with Practical Suggestions" is an admirable and timely paper by Dr. Henry Sheffield. Dr. Henry A. Hartt writes at length to prove that Bible wine was alcoholic. The poetry of this number is by Joaquin Miller, the poet of the Sierras, and Gerald Massey. England's popular poet of the people, while the fiction is by Will N. Harben and Will Allen Dromgoole.

MARJORIE'S CANADIAN WINTER. A story of the Northern Lights. By Agnes Maule Machar. (Boston: D. Lothrop & Co.; Toronto: Williamson & Co.)—Some people object to a story written for didactic uses, yet there are many such productions that have achieved the purpose for which they were written and take a permanent place in literature. It all depends on the manner in which a story is told. Some novels have been written with best of motives and intentions, and have at the same time been irredeemably stupid. If a story is gracefully told and if the characters that figure in it are real and life-like, average readers will be captivated by it, and it will achieve a deserved success. Miss Machar's new story, "Marjorie's Canadian Winter," is charmingly told. One needs only to read the first few pages to become deeply interested in the smoothly flowing narrative, in which the careful literary finish of an expert is apparent. The author brings out in delicate touches the characteristics of the chief personages in the story. She interprets clearly the needs and aspirations of spiritual life. Breadth and tolerance of view are discernible throughout the volume, and over all there shines the pure soft white light of Christian love and gentleness. No one can rise from the perusal of this genuine Canadian story without being the better for it, and without feeling grateful to the author for the tender and true human portraiture it contains. The book presents an appearance truly artistic. In this respect it is in keeping with the story it tells.

GIRLS, TELL YOUR BROTHERS of the great profits made without expense or trouble and the hundreds of useful things that can be procured free. Tell the boys to send for a free copy of "Good things," and how to get them, a superb mammoth catalogue of taking things at bargain prices, address W. H. Johnson, post-office Box 919, Montreal.