

pass, and those who thought to build up the country and their own fortunes by lot-selling will have to betake themselves to honest labour, without which, in the long run, no community can prosper. To think, however, that Ontario will be depopulated, or even that her prosperity will be retarded by the present movement, is a fond and foolish delusion. Her land is too good, and her general surroundings are too inviting for that. When the present counties of Bruce and Huron were put on the market, some who had foolishly taken up mere wastes of rock, or something equally bad, in Glengarry and elsewhere, abandoned the scenes of a twenty years' hopeless struggle, and came on to begin life anew in the west, and in more encouraging circumstances. Did the country suffer from that? Did even Glengarry? We venture to say that there is not a farm in that county unoccupied to-day that is worth taking as a free gift, and that not one repines because some of the former inhabitants have become rich and independent on western lands. So it will be in this case also, but on a far wider scale. Our sons and daughters will carry with them to their new homes the energy and industry of their fathers, and let us hope their religion as well, and will plant not only British institutions but Christian faith and Christian morals, so as to make the wilderness and the solitary place not only vocal with the voice of industry, but glad with the songs of salvation and the joy of the Lord.

The poor, mean, eager gambling *furor* which now bulks most in the eye of many, will in due time disappear, after causing no little suffering and involving not a few in very possibly inextricable ruin. But even with those who may suffer most, there may possibly be something to show for their money in the way of pieces of land on which they may subsequently labour, or from the sight of which, at any rate, they may learn that honest industry answers best, and that the very pressure of necessity may be the severe but wholesome guide to other and better ways. In short, we augur well for the ultimate result of the movement if the Christians of Canada do their duty in the premises, which we hope they may, and think they will.

BOOKS AND MAGAZINES.

EASTER POEMS. (New York: A. D. F. Randolph & Co.)—One of these is "The Voice of St. John, or the First Easter Day," by Wm. Wilberforce Newton; another, "Daybreak: an Easter Poem," by Julia C. Dorr; the title of the third is "The Easter Heritage." They are all very beautiful works of art. The poems are printed on fine stiff paper, with embellished covers, tastefully fastened with ribbon. The last-mentioned one is cut out in the shape of an anchor.

GRMS FROM NORTHFIELD. (Chicago: F. H. Revell.)—The contents of this book have been collated from stenographic reports of addresses given at the Conference of Christian Workers held at Northfield, Mass., last August. The utterances of such men as Dr. Andrew Bonar, Mr. Moody, Major Whittle, Dr. Pentecost, etc., on most important subjects, and fresh from hearts warmed by brotherly communion, cannot but be interesting. The book will probably be in great demand.

PULPIT TALKS ON TOPICS OF THE TIME. By the Rev. J. H. Rylance, D.D., Rector of St. Mark's Church, New York. (New York: I. K. Funk & Co.)—The "topics" are "Religion and Science," "Religion and Social Organization," "Religion and Popular Literature," "Religion and Popular Amusements." The Doctor gets through the three first mentioned pretty safely, with the exception of a rash sentence here and there in praise of fiction, such, for example, as the following: "There is more 'pure Gospel' in the writings of Charles Dickens, than in seven-tenths of our printed sermons." Surely Dr. Rylance is not a good arithmetician. Even on the supposition that he uses the word *our* in its very narrowest sense, he must be somewhat out in his calculation. The "talk" on the fourth topic contains the following:

"I admit men and women to the Lord's Supper, knowing them to be, in all substantial qualities of character, as good Christians as I am. But these people, I know, go sometimes to the theatre, or to concerts, or they sit down to a game of cards, or they join in the social dance occasionally, or otherwise disport themselves. How can I, then, get up in my place and pour out a torrent of abuse of these things, while I have most solemnly confessed, in the way just in-

dicated, that these same people are fit for the fellowship of Christ's religion?"

Of course not. That is just where the trouble is. It seems to be a matter of Church architecture. The width of the doors has a wonderful effect on the sound emanating from the pulpit. A little further on the Doctor begins to wonder if the Bible does not condemn the practices referred to, and tells us almost in so many words that he hopes not, otherwise it will be all the worse for the Bible. Then he finds that the Bible does not condemn them at all, but rather justifies them. There is the marriage at Cana, "you know," and the festivities on the return of the prodigal son. Yes, but our pulpit talker is well acquainted with the New Testament, and he remembers that there is a passage somewhere in it against "the lusts of the flesh, and the lusts of the eye, and the pride of life." Oh, well, the way to get over that is to say that "the world was then very dissolute in its manners and amusements." On the whole it is pretty plain that with the aid of a little wholesome "asceticism" Dr. Rylance could have given us a much more scriptural talk on popular amusements than that which he has given.

GOSPEL WORK.

DR. SOMERVILLE IN GERMANY.

The following is translated from the Stuttgart *Neues Tagblatt* of Feb. 28:—

Dr. A. N. Somerville is at present staying in Stuttgart, where, with the help of an interpreter, he is delivering most interesting and richly blessed religious addresses. Various opinions have been given concerning Dr. Somerville, and we see no reason why our opinion should be concealed. We gladly take the part of truth. When in olden days Germany was evangelized, this was done chiefly by Christian men who came across the British Channel to our forefathers. As in course of time the Church relapsed into darkness and godlessness, God raised up a German, who, filled with holy faith, and impelled by the love of Christ, roused the half-dead Church from its sleep with a truly heroic courage. Luther and his fellow-workers—Zwingle, Calvin, etc.—shook the whole continent. The new life which thrilled through the German hearts was soon transplanted across the Channel to England and Scotland, so that Englishmen and Scots (Cranmer, Knox, etc.) entered into a hearty union with the newly-raised-up apostles of Christianity in Germany, and helped the Reformation to gain the victory in Great Britain also.

Now, when later, rigid orthodoxy had almost crushed true faith among the Protestants on both sides of the Channel, it was again a company of German men (Spener-Franke, Zinzendorf) who held aloft the Gospel of salvation. Again a new gust of spiritual wind proceeded from the Continent across the Channel to England. Under the influence of the Moravian Brethren, the founders of the Methodist Church were converted. This fact the Methodist Churches of England and America can never forget.

In Germany, nearly all the springs of salvation have been dried up by Rationalism. To-day the rivulets of fresh evangelical life are few, and are flowing feebly; while the mass of the people are becoming more and more estranged from true Christianity, and to a certain extent hostile to it. This may not—nay, cannot—continue. Germany is called to be a Christian country, and the German a herald of the truth, no less than a pioneer of science. In order that this may be accomplished, we stand in need of a revival of religion. This revival seems to be dawning on us. We feel at present, it is true, only very slight gusts of wind, which come from across the Channel, bringing spiritual life to us. Among these we place Dr. Somerville's intellectual and deeply Christian addresses.

Who can fail to see the ruling hand of Divine Providence in this historically established change and exchange of spiritual life between Germany and England? Providence evidently wishes that English and German Christians should give one another the hand of brotherhood, and that thus they should, strengthening each other, unitedly attempt the Christianizing of the world. "The wind bloweth where it listeth, and thou hearest the sound thereof." If only the wind comes, what matters it whether it comes from England or from America? "Come from the four winds, O breath, and breathe upon these slain, that they may live." That the present breath of spiritual wind (like the former one) comes from God, he only can deny

who has no mind to acknowledge the rule of Providence in history; to whom, in his narrow-mindedness, any single Church is of greater importance than the universal Church of Christ, and who is accustomed to prefer the supposed interests of his own Church to those of the kingdom of God.

MOODY AND SANKEY.

Their visit to Edinburgh is to be commemorated by the erection of an evangelistic hall for the city. A suitable site, within a little distance of the house of John Knox, has been secured. The evangelists are continuing their labours in Glasgow with increasing success. The meetings were again held in the southern districts of the city. Mr. Moody addressed two immense audiences nightly, the churches being crowded. Mr. Sankey, who had been compelled to keep the house through a severe cold, was able to return to his work on February 21st, and his re-appearance was hailed with gratification and gratitude. A large circus has been taken for the purpose of a series of revival services, which commence in the beginning of March. Already the Rev. James Scott expresses his confident belief that the movement is in advance of the work done in the city at the close of the lengthened visit of Messrs. Moody and Sankey eight years ago.

AN INVITATION TO LONDON.

A paper signed by three hundred persons, including Earls Shaftesbury, Cairns, and Aberdeen, Canons Farrar and Fleming, Mr. Spurgeon, and 273 clergymen, has been forwarded to Messrs. Moody and Sankey, asking them to spend a year in London in evangelical work.

HOME MISSION COMMITTEE.

SUMMER APPOINTMENTS, 1882.—BEGINNING SABBATH, 9TH APRIL.

Quebec.—Messrs. John McLeod, J. G. Pritchard, J. Ferguson, A. W. McConechy, and N. McLeod.

Montreal.—Messrs. J. P. Grant, J. Morin, W. A. McKenzie, D. L. Dewar, and W. D. Roberts.

Glengarry.—Messrs. D. Forrest, J. Bennett, and D. McLean.

Ottawa.—Mr. R. McNabb.

Lanark and Renfrew.—Messrs. Jas. Somerville, A. McAuley, Jas. Robertson, J. B. Stewart, G. Whillans, J. C. Campbell, Rev. M. Turnbull, J. E. Duclos and P. Langill.

Brockville.—Mr. Jas. Sutherland.

Kingston.—Messrs. W. S. Smith, W. Hay, John Young, S. W. Dyde, Johnston Henderson, Louis Perrin, D. J. Hyland, G. W. H. Milne, M. McKinnon, J. McNeil, J. Steel, D. Monroe, A. K. McLeod, and James Rattray.

Peterborough.—Mr. Thos. Davidson.

Lindsay.—Messrs. John Currie, D. Bickell, J. B. McLaren, J. L. Hargrave and Jas. Ballantyne.

Whitby.—Mr. J. Mutch.

Toronto.—Messrs. D. B. McDonald, D. McLaren, W. G. Wallace, A. Urquhart, W. S. McTavish, John Campbell, John L. Campbell, Robt. McIntyre, C. Cameron, and T. E. Inglis.

Barrie.—Messrs. John Jamieson, R. B. Smith, Arch. Blair, Duncan McColl, A. K. Campbell, Stephen Craig, P. Pollock, Jas. Dow, D. K. Johnson, S. Childerose, J. F. Smith, R. Stewart, Alex. McTavish, H. Knox, and W. M. Robertson.

Owen Sound.—Messrs. S. Carruthers, R. Haddow, John M. Gardiner, D. A. McLean, and N. Campbell.

Saugeen.—Messrs. W. J. Hall, John Moore, and A. Gardiner.

Guelph.—Messrs. J. C. Willert and Jas. Grant (Kingston).

Hamilton.—Messrs. D. M. Ramsay, H. C. Howard, Dugald Currie, and J. H. Simpson.

Paris.—Messrs. W. McKinley and Adam Linton.

London.—Messrs. H. Norris and J. E. Freeman.

Sarnia.—Rev. J. R. Keen.

Chatham.—Mr. W. R. Miller.

Stratford.—Mr. J. S. Henderson.

Huron.—None.

Maitland.—None.

Bruce.—Mr. J. M. McArthur.

Manitoba.—Messrs. R. G. Sinclair, J. S. Hardie, Jas. Malcolm, W. Patterson, L. W. Thom, Arch. McLaren, and Alex. Scrimger.

Sault Ste. Marie.—Mr. J. G. Henderson.

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