

erned by
: Roman
ons; Pro-
e in 1883,
t in 1891.
were 242
ons; and
According
an Catho-
r in popu-
Protestant

at is done
is out the
—that of
e century.
ne Church
increase,
p Sunday
increase of
ated; and,
t is shown
cies is ac-
ime. On
lume will

Price \$2 50.
Edinburgh:
Co., 1897.

ry volume
this most
cessary for
ndation so
w volume
ld make a
subscribers
ard to the
al parts of
e appeared.
a kind of
which will
be ons. The
ig "caviare
lly a paper
interesting

On the
being com-
work that
ng. With
we find its
date. An
e debate at
s on differ-
gland. Dr.
al interest-
of Gold;"
Historical
the Church
great deal
The article
study, but,
ring of the
t. This is
importance.
ans. Among
Sayce on
on Biblical
stitutions,"
series—the
hn xiv. 12);
etc.

iew for Oc-
vel, which is
say that the
terest. The
he Apostolic
teply of the
riggs, who
rom a point
od notice of
ncient Chris-
rofessor Sal-
History, Pro-
vourably no-
ry competent
on. Somer-
f Christ, and

McGiffert's History of Christianity in the Apostolic Age, are two important works, to which we shall hope to give early attention, and are here mentioned favourably. Besides a vast number of brief "Notices," there are also reviews of Seth's book on Man's Place in the Cosmos, of Hommel on Ancient Israelitic Inscriptions, of Douglass' Ethics of J. S. Mill, of Gifford on the Incarnation, and many other works of interest and value.

The leading article of Harper's Magazine for November is "With the Greek Soldiers," by Richard Harding Davis. It also includes "A Pair of Patient Lovers," by Wm. Dean Howells. "The New Japan," by Toru Hoshi. "The Pardon of Saint Anne D'Auray in Brittany," by Geo. Warton Edwards. "The Century's Progress on Biology," by Dr. Henry Smith Williams. "Daniel Webster," by Carl Schurz. In addition, are stories by F. de Myrbach, Frederick Remington, Ruth Underhill, and Willis Boyd Allen.

There is unusual variety of exceptionally interesting material in the November Scribner's. An illustrated article, sure to prove interesting to our readers, is that of Wm. B. Bigelow, the well-known architect, on "The Country Church in America." He describes a number of the earliest edifices, and traces the development of this kind of architecture down to the present time. The illustrations from drawings of a number of famous churches give the paper an added interest.

The Arena for November has for its opening article, "Freedom and its Opportunities," by Gov. John R. Rogers, of Washington, accompanied by a full-page photograph of the writer. Judge Geo. H. Smith, Prof. Frank Parsons, B. O. Flower, and many other well-known writers contribute to this number.

McClure's for November contains as leaders "C. A. Dana's Reminiscences," Mark Twain's "Diary," and a description of Edison's latest invention, the magnetic ore extractor.

THE CHRISTIAN YEAR.

One of the great advantages of the ever-varying seasons of the Church Year is that it prevents an undesirable sameness. Aside from the ever-changing seasons of our ritual year, our public worship is indeed the same thing over and over again. But so is any regularly recurring public service. The services of the ordinary Protestant denominations are really the same services over and over again. And their sameness is no objection to them. The real question is, whether it be a desirable or an undesirable sameness. It is we think, an undesirable sameness. If a service be in itself an undesirable one, then it is indeed an objection that it should be repeated over and over again, or be used at all, for that matter. But the objection to it, in that case, is not to its repetition, but to the very thing itself. Our services in the public worship of the Lord's house, are, we claim, in themselves good and desirable. Therefore, we claim that their regular recurrence is also good and desirable. The objection so often urged against them is therefore not only no valid objection, but their highest commendation. The ordinary conventionalities of life we repeat constantly. But it is no objection to them. Because they are fit and seemly, it is eminently desirable that they should be thus in constant use. We say, "Good morning," "Good evening," "How do you do," "I hope you are well," and many like expressions. These we repeat perpetually, and there is sense in it, reason for it. No man dreams of objecting to any such repetitions simply because they are repetitions. So of our religious services. If they are what they ought to be, not only is their repetition permissible, but eminently desirable. And this is in accordance with the law of successful attainment in any other matter. The great pianist becomes such by persevering effort, by doing the same thing over and over again. "Skilled labor" means the labour of those who have done the same thing over and over again, until they can do it

better than other men. It is the royal road to eminence, and not less so in the realm of the moral and spiritual. The one great difference between the faithful and the unfaithful Christian is that one does, and the other refuses to do the same thing over and over again. Our duty towards God and our duty towards our neighbour are the same, one day after another. To live faithfully is, by God's help to address ourselves to the performance of those duties, day after day, week in and week out; in other words, to do the same thing over and over again. And the Christian who keeps on doing it is the one who learns to live soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearance of the great God and our Saviour Jesus Christ. Of such it is said, "Blessed are those servants whom the Lord when He cometh shall find watching."

THE PURPOSE OF ADVENT.

What is the special purpose for which the Church has appointed the Sundays in Advent? It is set forth in the words of the Gospel for the first Sunday: "Tell ye the daughter of Zion, behold thy King cometh to thee." The daughter of Zion was Jerusalem, which was built on Mount Zion, and the prophet whose words are here referred to was speaking in the first instance of Jerusalem. But these words are also spoken to the Church of Christ to-day. For she is the spiritual Jerusalem, she is now the true daughter of Zion; and in all quarters of the earth, wherever her children are spread, these words are at this time sounding in their ears, "Behold, thy King cometh to thee." We are to look forward to the coming of our Blessed Saviour in the flesh. We are to prepare our hearts and minds during Advent, and to bring them into tune, that they may be ready strung for keeping the great and joyful festival of Christmas. How are we to prepare ourselves? By waiting, as holy Simeon waited, for the consolation of Israel; striving at the same time to purify our hearts and lives, that like him, we may be just and devout. For to such it is ever granted that they shall not see death before they see the Lord Jesus Christ. We are to fix our hearts and souls, with all their longings and yearnings, on the coming of Christ, making this the one great object of our wishes, that He will vouchsafe to come to us also. The hearts which are filled with the world, with its traffic and its business, with its cares and its pleasures, have no room in them for Christ. His birthplace is in the naked heart, in the heart stripped of all the world's engrossing interests, oftentimes in the heart when it is lying in ruins. It was when Zion's youth, and strength, and beauty, and glory had past away that her King came to her. The mark of death was already upon her. The foot of the conqueror was already on her neck. Nor does the Christian year begin when the natural year is in its glory; it begins when the natural year is drooping under the weight of its days, and fast waning to its close. Often, too, does it happen that the spring, and the summer, and the autumn of life pass away altogether without Christ, and among those who have lived thus Christless and Godless, one is now and then found in whose heart Christ is born just as winter is closing around him. Beware lest you be deluded into fancying that so it will happen in your case. Tarry not in your darkness when God summons you to come forth from it. Bend not your heads to the ground when He calls on you to lift them up. Wait not till the hinges of your heart become so rusty that you cannot open the gates to receive the King of Glory. We may learn from the fact that the Christian year does not begin till near the close of the natural year, that Christ is not wont to come to those who are in the summer of prosperity. He is not wont to come to those who are laden with the leaves, and blossoms, and fruits of this earth. It is in the winter, in the winter of heaviness and affliction, when all around is bare and dreary, that He vouchsafes to be born. It is when the leaves of earthly happiness are falling from us that we are readiest to welcome and rejoice in His Advent.

Therefore, when an affliction strikes you, believe that God is only drawing you forth from among the leaves, behind which you have been hiding yourselves from Him. Believe that it is so, and it will be so. For this is one of the miracles which faith, if it be but strong, never fails to work.

ADVENT THOUGHTS.

Christ bids us come to Him for peace and rest. The Church seeks to remind us at Advent of the coming of Christ to us men; His first coming in lowliness, His coming to us now if we will open our hearts to Him, His second coming in judgment. In the light of His threefold Advent she pleads with us, commands and entreats us to truly turn to Him, that He may abide with us now, and through all eternity; that the Judge may follow us and number us among the saints in light, even the light of heaven.

Why do we not—why do not all men listen to the message of holy Church? Why do not you, oh! careless one? You who are living away from good influences—that care not for and neglect the services and sacraments which He has provided, why do you not turn and accept Him and His Church? Be honest in your answer. Be sure that the excuse will be sufficient in the day of judgment.

You do not really believe, no matter how much you want to or try to, the sophistry of the blatant infidel romancer. Oh! brother, it will cost you effort, the giving up of many idols, but it is worth it all. Your selfishness, your sinfulness, your conceits will not satisfy you. God your Maker, alone can give you true life and heavenly joy. He will give you power to conquer sin and Satan. He will fill your longing soul with that love of Him and of all men that brings peace in its train—such peace as the world cannot give, and, thank God, can never take away.

And why do not you "Come, truly Come," ye heartless ones, who profess to be Christ's disciples. Ye, who have had moments of good resolves, and holy purposes—who still keep up Christian observances, but in a heartless way. You are not really devout, you know it. You want to be seen to do religious things, rather than to live them in the heart. You excuse yourselves from honestly giving of your means for the support of the Church and the propagation of the Gospel. You lose opportunities to do good, and excuse yourself from doing many a duty—somebody's going to make something out of it, you say, or let some one else do it, or it will involve us in trouble, or it will not succeed. How many good efforts fail because you and other Christians thus fail to do that which might reasonably be expected of you—efforts that you would support if you really were sincere, if you were living a Christlike life.

"As it was in the days of Noah and Lot (Luke xvii. 26, etc.), they ate, they drank, they married and were given in marriage." Thus Jesus does not once upbraid them with the scandalous crimes which they committed, but with that very thing in their way of life which was commendable, but which becomes hideous when nothing higher can be told of an age; when its whole life is a worldly life, in which God is no longer taken into account. A great increase of outward power and culture, reliance on science, industry, the conquest of the external world, lead to an arrogance that no longer admits its dependence on God.

Come! Come! Come! COME! Oh! ye indifferent and careless ones, hear His voice ere it is too late. This Advent the message comes to you. It may never come to you again. Seek ye the Lord, while and where He may be found.

Give yourself to prayer and watching—live nothing short of the real cross-bearing, honest and patient life of which He has set the example.

O! watch and pray ere Advent dawn,
For thinner than the subtlest lawn
'Twixt thee and death the veil is drawn.

—The best way for a man to get out of a lowly position is to be conspicuously effective in it.