

privileges of his position, all that he might have and enjoy because of it, is a type of the average Christian with his low, poor, cramped, spiritual life; while his privilege, and all that he might have, that was within his reach to possess and enjoy is represented in the Father's words, "Son, thou art ever with me, and all that I have is thine." A life of full, intimate and abiding fellowship with God, of rest and peace, and the full enjoyment of every blessing which He delights to bestow, is the spiritual life which God's people might always enjoy by abiding in fellowship with Him. This was emphasized in a very striking way by the assurance repeated and re-repeated, "Son, thou art ever with me, and all that I have is thine."

How far the common life of the average Christian is below this high possibility it is unnecessary to point out. That it is a possible life is evident because many do enjoy it, and that God is able and willing, nay desirous that His children should enjoy this fullness of life and blessing belong to His very nature. Self-conviction of spiritual poverty and leanness must have been the feeling of nearly all who listened to this powerful address. Unbelief, the absence of perfect fullness of confidence in God's love and goodness, and willingness to bestow upon His children all that He has promised; a low, inadequate idea of the life of fellowship with and enjoyment of God, and willingness to be satisfied with that low idea are some of the reasons for the languishing state of spiritual life which is so common. To deepen the spiritual life, to enter into the fullness of the life of blessing which God is willing, which it would please Him for His children to possess and enjoy, they must every day and hour live a life of faith, full, unquestioning in the Father's willingness to give freely and to the utmost of His promise every blessing, they must take Him at His word, and draw upon Him when He says, "All that I have is thine."

This address, which, we fancy, many will never forget, was followed by one worthy to follow it by Dr. Pierson from Daniel x. 8, "My comeliness was turned in me into corruption, and I retained no strength." The idea fully and powerfully wrought out and applied being that, the nearer view the Christian gets of God, the deeper becomes his sense of sin and utter unworthiness, and so also the deeper and still deeper his humility and self-abasement before God, indispensable conditions of a deep, true, spiritual life, without which, as an abiding, growing element of it, there can be no such thing as a life of abiding fellowship with and enjoyment of God.

Another feature much and properly insisted upon as a means of deepening the spiritual life was a true view of sin, of what is meant by the carnal life even of Christians, of what holiness means and the duty of constantly striving after its attainment. This was based upon and very convincingly wrought out and brought home in discourses of Dr. Pierson on 2 Cor. vii. 1, and of Mr. Murray on Luke xxii. 62, "Peter went out and wept bitterly." If God's people would have their spiritual life deepened, they must be thorough in their view of sin, must regard and speak of as really sins what the scriptures and the judgment of God regard as such, and not describe or think of them simply as infirmities, short comings, which belong to our natural temperament or disposition, and which therefore we imagine cannot be helped, and may be tolerated, and are apologized for. Some of these are such things as hastiness, unkindness of speech, an irascible temper, unlovingness, envy, jealousy, pride and the whole catalogue of common sins which, because they are so common, Christians yield to and often indulge in with little or no compunction. But they are none the less sins, are so regarded and spoken of in the Word of God, and indulging them mars and weakens the spiritual life. In a striking and clear presentation by Mr. Murray, from the text, of the spirit and character of the apostle Peter before and after Pentecost, the difference was illustrated between the carnal Christian, marked by self pleasing, self-confidence and self-will, and the Christian as he becomes when filled with and walking in the Spirit.

The need of the Holy Spirit and His work were very fully set forth in the convention, illustrated and insisted upon in discourses upon the subject, that of Dr. Pierson being from Romans viii. 9, "But ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you," and that of Rev. Mr. Murray from Eph. v. 18, "Be filled with the spirit." A right idea of the Holy Spirit,

of the teaching of the Scriptures with respect to His work, of this being now the dispensation of the Spirit we are living in, and of the importance of being filled with the Spirit as the very element in which the Christian life is lived, equally with the water being that of the fish, or the air that of the bird, is necessary to living the spiritual life in its power and fullness.

The last prominent feature of the teaching at the convention as a means of deepening the spiritual life may be expressed in the motto, "Abide in Christ." And the discourses which dwelt upon and enforced this were of Mr. Murray, upon Matt. xiv. 27, and of Dr. Pierson from 1 John ii. 28.

The question may occur: how was it shown, or was it shown at all, that men in the rush of business, and women burdened with the care of families and domestic duties could live this life, and live it more and more as life went on? The answer must be, yes; and no one attending the convention could fail to feel that in this respect it was thoroughly practical, and not at all calculated to promote, or for people living a life of dreamy, unpractical, unworld-like enthusiasm or mysticism. That was one of the excellences of the convention, that although its aim and teachings were high, the attainment set forth and enforced if not easy, not to be gained without effort, persistent, life-long, was yet shown to be possible for all who earnestly desire it, and will in a right spirit faithfully use the means. And more, this life was worth all that. The means, in a word, to this end, may be said to be, to cast aside all unbelief, to have that faith which takes God at His word, and emptied completely of self, in humility and confidence to open our hearts and our souls to be filled with His fullness through the teaching and indwelling of the Spirit, having a holy discontent with Christian life on the common level, and cherishing a high idea of its possibilities, continually through the use of the Word, of meditation and prayer, strive after that deeper life which will quicken every power into a state of holy activity and abounding and acceptable service. There cannot be a doubt, we should imagine, but that the spiritual life of a large number in this city and of many beyond it who were present, received during these three days a great uplift, and one which with many we believe will also be abiding. From the number of clergymen present of all denominations, and of well-known, leading, active Christians in all the churches, and of many filling and adorning humble walks of usefulness, we may hope that an influence will be exerted on all the churches, whose good effects will be felt and seen in an increase of spiritual power, consecration and activity.

PROVINCIAL CHRISTIAN ENDEAVOR CONVENTION.

THE Seventh Annual Christian Endeavor Convention of the Province of Ontario which will be held (D.V.) in the city of Brantford on Tuesday, Wednesday and Thursday (the 24th, 25th and 26th of September) promises to be in every respect interesting and helpful. The programme contains the names of men prominent in Christian work and the subjects are of a practical nature. The chief speaker of the Convention will be Rev. Francis E. Clark, D.D., the founder of the movement. The committee think themselves much privileged in securing the presence of Dr. Clark. He will deliver an address on Thursday afternoon on the subject "The World for Christ," and on Thursday evening will speak on "The Roots of the Christian Endeavor Tree." Mrs. Coleman, of Boston, a well known junior worker, will also be in attendance, and more than usual prominence will be given to junior work. Wednesday afternoon will be devoted to the juniors. Instead of regular meetings of the Convention being held on Wednesday evening, the delegates will attend the various church prayer meetings in which prominent Endeavorers from various parts of the Province will take part. The Rally of Presbyterian Societies will take place on Thursday morning. Dr. Wm. Nichol, of Brantford, will occupy the chair, and Rev. R. Douglas Fraser, M.A., of Bowmanville and others will introduce subjects which will be of the greatest interest to the young Presbyterians present. The local Committee are leaving no stone unturned to make the meeting of the Convention a success. The railways will issue reduced rates under the usual "Standard Certificate" plan, which applies to all such gatherings.

Books and Magazines.

THE SALOON-KEEPERS LEDGER. A series of Temperance Revival Discourses by Rev. Louis A. Banks, D.D., with Introduction by Theodore L. Cuyler, D.D. [Funk & Wagnalls, New York and Toronto.]

This book is the outgrowth of an educational crusade, carried on in the interests of Temperance, for a week, in the Hanson Place M. E. Church, Brooklyn. Prominent speakers addressed the meetings. Here the addresses of the eloquent pastor of the church are presented with an interesting introduction by Dr. Cuyler. Dr. Banks opens a "ledger-account" with the saloon, and shows that it is debtor to the growth of disease, private and social immorality, ruined homes, pauperized labor, lawlessness and crime, and to political corruption. This is the only return that the liquor traffic can show for the \$500,000,000 in good money it takes from its creditors, the people of the United States. The indictment is pressed with a masterly marshalling of facts, a power of argument, wealth of illustration and vigor of statement rarely equalled on this question. It is a trenchant arraignment of the traffic showing the shallowness of the sophisms behind which its advocates take shelter, and exposing the dangers with which it threatens the national life. The right of the nation to protect itself from such a public enemy, and the economic advantage of doing so are finely stated. The address on the employment of labor is remarkably good. A calm, well-reasoned, powerful plea for prohibition such as this is a most valuable contribution to the educational process so necessary to bring public opinion up to the enactment and enforcement of prohibitory laws.

The editorial notes of the September *Biblical World* deal with the subject of Summer Schools for Bible study, now yearly growing in number and importance. A valuable feature of this number is an address delivered at the University of Chicago last month by the Rev. Principal Fairbairn, D.D., on the "The Natural and Supernatural in Christ." "Both the subject and the writer entitle this lecture to a careful reading. In the Comparative Religion Notes there is also an article on Principal Fairbairn on the Philosophy of Religion. Prof. Zenos, D.D., of McCormick Theological Seminary, Chicago, contributes, "What the Higher Criticism is Not." The consideration of "The Use of the Mythic Elements in the Old Testament" is continued by C. M. Cody, A.M. In "Aids to Bible Readers" is a valuable article by Prof. Earnest D. Burton on the earliest letters of the Apostle Paul, those dealt with being 1st and 2nd Thessalonians and the epistle to the Galatians. Other departments of this magazine are well filled with interesting matter to the minister and theological student. [The University of Chicago Press.]

The bare mention of the titles in the Review Section of the *Homiletic Review* for September, and to say that they are all by able and well-known men should commend it to our readers. "The Preacher and His Furnishings" is No. IV. of a series by Rev. D. S. Gregory, D.D., LL.D., on "The Preacher and the Preaching for the Present Crises." Then follow in order "What a Preacher May Learn From the Writings of Oliver Wendell Holmes"; the "Natural History of the Conflict of Religion and Science"; "Weish Preaching," by Rev. Dr. Thomas, of Toronto; "Church Methods and Church Work" being criticisms and suggestions by laymen; last "Light on Scriptural Texts From Recent Discoveries." In the Sermonic Section more or less fully reported sermons are given from Rev. Wayland Hoyt, D.D., Rev. W. J. Knight, D.D., and Rev. Joseph Parker, D.D., of London, England. The many other sections of this well-known preacher's magazines are fresh in matter and treatment. [Funk & Wagnalls Company, 30 Lafayette Place, New York.]

The September *Arena* continues its valuable series of articles in defence of sound morality by the protection of womanhood in an article by Helen H. Gardener, which deals with Colorado, Nebraska and Missouri. "Marvels of Electricity in Light, Power," etc., is a most interesting article on that subject by Professor Joseph Kodes Buchanan, M.D. Another article, dealing with the same subject, but from an entirely different point of view, is "The People's Lamps," a first article dealing exhaustively with the subject of electric lighting. The work and poems of James G. Clark are appreciatively reviewed by the editor in "After Sixty Years." Interesting articles are also "How Evolution Evolves," and "Omnipresent Divinity." Prof. George D. Heron and his work in California is the subject of a symposium in which many well-known Californians take part. "Napoleon Bonaparte," and "Chau, & in Universalist Thought," with reviews of books complete this number. [The Arena Publishing Company, Boston, Mass.]

The *Educational Monthly* for August and September contains a number of interesting articles. In the first article the use and place of the Bible as an educational instrument is dealt with giving it a decided and honored place. A cognate subject is discussed by Levi Seeley in "Religion in the Common Schools." The late principal of Upper Canada College and his treatment by the Board of Trustees are discussed in a short paper, and "A Liberal Education," is by Rev. Mr. Elliot, of Ottawa. The London *Standard* is quoted on "The International Geographical Congress." Other interesting and suggestive paragraphs on various subjects fill up the journal. [The Educational Monthly Publishing Co., Ltd., Toronto.]

The September *Book News* has a portrait of Christian Reid and many interesting chatty notes of new book makers which help busy men to get at least a glance as in a panorama of what is going on in this busy department of life and work. [John Wannamaker, Philadelphia, Penn.]