

warning against inadequate, misleading and materialistic illustrations of Christ's Atonement, the lecturer reaches the following conclusions:

1. A sound theory of the nature of the Atonement must be true to all the facts of conscience. 2. It must be true to all the facts of Scripture. 3. It must not be tritheistic. 4. It must be justified by its fruit in universal Christian experience. 5. It must exhibit the Atonement in harmony with other accepted facts of revelation and of science. . . . I profess to be dazzled by Christianity as an ethical system; as the way, the truth, the life in this supreme matter of deliverance from the love of sin and the guilt of it. And I find every system of thought that contains less than Christianity utterly inadequate to meet the cry of man for this double deliverance. It is only full-orbed Christianity with an Atonement in it, such as our Lord Himself taught us has been made, that matches the lock of human need. This key turns in that lock. It appears certain that He who made the lock made the key.

THE AIM OF SOCIALISM.

THOUGHTFUL men in almost every country are turning their attention to the growing import of Socialism, which with greater or less strength is being organized. Practical statesmen are compelled to recognize it, and to apply the rough and ready but temporary expedient of repression. The recent London riots, which in other circumstances would have attracted but comparatively little attention, became significant from the fact that Socialist leaders controlled the movement. In England Socialism has by no means assumed dangerous proportions; but it has its clubs, its orators and its propaganda, and with want of employment and discontent it is sure to grow. Communists in France are persistent and active. Last week, while Louise Michel, recently released from prison, was lecturing at Nantes to an audience of several thousands, the Anarchists disturbed the meeting and denounced the lady lecturer as being only a lukewarm Socialist. French, and particularly Parisian, social order has more to fear from the violence of the Communists than from the intrigues of dynastic princes. The German Government believes it necessary to maintain a minor state of siege in Berlin to prevent the spread of socialism. Only a week ago Austria adopted stringent measures as safeguards against anarchic aggression, while Russia, after years of vigilance and stern repression, has good reason to dread the sleepless activity of Nihilism.

On this continent, with its vast undeveloped resources and great possibilities, it might be thought that Socialistic theories would find uncongenial soil. It is astonishing, however, to find that in most large industrial centres these theories have their adherents, the larger proportion of whom are of foreign birth. The rapid accumulation of wealth by great corporations and the influence they exercise on legislation are rousing the antagonism of the operatives, hence Socialistic tendencies are becoming apparent.

These various forms of social unrest and upheaval reveal an increasing dissatisfaction with the existing order of things. They are premonitory of coming change. It is true they are characterized by extreme violence and unnatural hatred. But there are causes in our social and industrial systems for discontent and desire for amelioration. The wild and fierce ravings and threats of the infuriated beer-garden orators do not cause alarm. Many of this stamp would be found, however favourable human society might be, because they prefer indolence to work, and animal indulgence to virtuous enterprise. A disordered moral nature would under any circumstances be unhappy. The only remedy they offer for the evils resulting from inequality is dynamite. They would overwhelm all in one wide waste of desolation. How out of the ashes a new order of things could be constructed they do not say.

The social revolution, however, has abler and more reasonable exponents than those who shriek out defiance against all existing institutions. It must be conceded that there are disinterested advocates of Socialism who speak from thorough belief in the theories they propound. They are eloquent on the danger of great monopolies, they dread the consequences of an irresponsible plutocracy, and the increasing poverty of the workman's lot. The strife between capital and labour they see growing in bitterness and intensity, and some of them propose nationalization of land, and others go much further and claim that the State should assume control of land, all means of communication and transportation, of all industries—in a word, become literally a paternal government.

The keen discussion of social problems from the

most opposite standpoints is a palpable illustration of the trite saying that it is easier to criticise than to remedy defects, easier to pull down than to build up. Whatever may be the specific changes required for the smooth working of the industrial, economic and social machinery of modern civilization, it is plain that our socialistic philosophers are as yet only groping in the dark. Selfishness and indifference to the well-being of the toiling masses have been rapidly producing their inevitable results; but the cure for the evils against which deep-seated complaints are levelled does not lie in the direction of handing everything over to State control. The very evils against which men struggle would become intensified. The golden age would be no nearer than it is now. All individual enterprise, all that makes enterprise possible, would be removed. Were the baseless vision of a contented equality possible, which it is not, the dreary monotony of a vegetative existence would become intolerable.

Meanwhile, let social philosophers ponder the questions now pressing for solution, let them continue to propound their theories; but, above all, let Christian philanthropists endeavour to bring the benign influence of the Gospel and its blessed truths to bear practically on all classes in the community. There is a Christian Socialism, whose fundamental principle is: Do unto others as ye would that they should do unto you. And there is an atheistic Socialism that seeks to overthrow the family and abolish religion. That the projects of the latter are futile, few can doubt. The hope of humanity rests on the former. The permanency of the family is assured because it is a divine institution and Christ's kingdom of righteousness is an everlasting kingdom.

Books and Magazines.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—This monthly publication contains a well-selected reproduction of some of the most interesting papers by distinguished writers in the principal European magazines and reviews.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Young readers everywhere eagerly look for their favourite magazine, and when it comes they are not disappointed for it continues to instruct, please and amuse them with its varied contents and handsome illustrations.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—There are eight papers, in which subjects of great practical and speculative interest are discussed by able and well-known writers, in the current number of the *Homiletic*. Besides these the usual departments contain most excellent material. As a whole the March number is decidedly good.

CANADIAN METHODIST MAGAZINE. (Toronto: Wm. Briggs.)—Several well-written descriptive articles, finely illustrated, appear in the March number of this magazine. "Norway and its People," "The Great North-West," and "A Holiday Excursion to the Rocky Mountains" may be specified. Dr. Laing, of Dundas, discusses "The Premillennial Theory; or Chiliasm," with his accustomed force and clearness.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Co.)—The number for March, the second issue of the new series of the *Princeton*, presents great attractions for intelligent readers. The opening paper on Gray, the poet, by James Russell Lowell, is genial, racy and pleasing. One of the strongest papers in the number is by Francis L. Patton, on "Contemporary English Ethics," which he subjects to a keen, subtle, lucid and satisfactory analysis. An extract from this paper appears on another page. Other excellent articles, editorials and criticisms comprise the contents of this issue of a review obviously destined to take a high place, and to exercise a healthful influence on contemporary thought and literature.

RECEIVED: THE ENGLISH PULPIT OF TO-DAY, a monthly magazine of sermons (Westfield, N. Y.: Alfred E. Rose), WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. George F. Pentecost, D.D. (New York: Joseph H. Richards), TREASURE-TROVE AND PUPILS' COMPANION (Chicago: E. L. Kellogg & Co.), ELECTRA (Louisville, Kentucky: The Electra Publishing Co.), THE NEW MOON (Lowell, Mass.: The New Moon Publishing Co.), MIND IN NATURE (Chicago: Cosmic Publishing Co.).

THE MISSIONARY WORLD.

THE WEEK OF PRAYER IN AMOY, CHINA.—BY A LADY MISSIONARY.

At the close of the year, when arrangements were being made for the services to be held during the week of prayer, it was unanimously decided that there should be services in Chinese every day during the week. The first meeting of the series that was held was a splendid gathering. The church, that would hold several hundreds of people, was well filled; every seat seemed to be occupied. The heathen stood in a dense mass round the door, and overmowed up the two aisles, so that I had, on entering, to push my way slowly and strugglingly some distance before I got into clear space.

It was an impressive sight to see that large building filled with men and women who had left their occupations and engagements at this busy time of the Chinese year, specially to pray for the outpouring of the Spirit of God on His Church and on the world. There was nothing very striking about the attitude of the meeting, and nothing to indicate that before the week was over the Churches would be moved as they never had been in all the experience of the past.

There was one new feature in the conduct of the meetings which, I believe, had largely to do with the very active share that the Christians ere long took in them. The chairs were thrown open, and invited all present to take a part in the service in any way that each individual thought proper. This, I rather fancy, startled the audience somewhat. They had been accustomed to be led, and to have this duty thrown upon them all at once took them by surprise. There was a little awkward pause at first. The fact was every one felt a little nervous at taking the initiative. Each one was waiting for some one else to begin. There was breathless silence in the meeting for a time. By and by one of the native pastors rose and engaged in prayer. The ice was now broken, and speaker after speaker followed each other in quick succession, till the meeting was dismissed. Looking back upon that first meeting now, there were symptoms that the latent spiritual power and enthusiasm that I had hardly ever deemed possible in the Chinese were about to manifest themselves.

The next day a very large assembly met to continue in prayer. The Holy Spirit was manifestly moving His people. As I entered the church I found the room where the women sat quite full; there were no seats vacant but one on a narrow bench near the door. There I took my seat, and as I looked round on all that sea of faces, my heart was full of joy and gratitude to God for all these Chinese Christian women. What a change, I said to myself. What intelligent, bright, clean faces, all now eagerly waiting to hear the words of the preacher! The meeting was soon thrown open, brief prayers for the descent of the Holy Spirit, two verses of a familiar hymn were sung with intense earnestness, and then a member rose and led in prayer. Such a prayer from a Chinaman I never heard before, every heart seemed bowed and melted under it: it was so earnest, so full of importunate pleading, imploring the Holy Spirit to enter every heart present. It did seem as if his prayer was answered even whilst he was speaking. Many were in tears, and when the pastor said the time was up the women seemed loath to go. As the days went on the enthusiasm and earnestness of the Christians began to be more manifest. It seemed as though every man amongst them had come for the express purpose of taking an active part in the services. To me the chief interest and power of our service was in connection, not with the leading Christians of the Church, but with men who, up to this time, had never shown themselves to be possessed of power, such as would qualify them to come forth from the silent position they had always been content to occupy.

One entirely new feature was the large number of written requests for prayer. The presence of the Divine Spirit was manifest by the life and fervour that pervaded them. Toward the close of the week a meeting was held to consider how this remarkable religious movement could be so guided that it would result in some practical outcome. It was resolved to hold a meeting every Tuesday afternoon, and after prayer those present should break up into parties of twos and threes and go to the streets and preach the Gospel to the heathen. Between fifty and sixty were present at our first meeting.

I shall long remember this delightful week of prayer. It has been a revelation to me in many respects; but chiefly in showing me how transformed these usually staid and unemotional Chinese can become when touched and quickened by the Holy Spirit.