

been no legitimate ground for complaint. But he was a Government official, taking public pay, and at the same time behaving offensively. Hence the scandal. But does this not follow from the very nature of an Established Church?

THE notorious Mr. Mackonochie of St. Alban's fights his battle with the greatest energy and with a large measure of success. He defies his superiors both in the Church and State, and apparently with impunity. Exercising what Pope Urban II. called "the undying authority of the Holy See," or what Mr. Mackonochie himself calls "a Divine power and authority given him by God, through a successor of the Apostles," the law of the land, the law of the Church of England—nay, "the full authority of the Bishop of London" (since, in Mr. Mackonochie's opinion, he, too, is altogether in error)—all are to give place in humble submission to the supreme dominion of the priest of St. Alban's. Mr. Mackonochie tells us, "till God takes his power from him" no Court, "unless it has like authority from God, shall take it from him." "Therefore," he concludes, "I hereby declare that no priest has or can have any right or power to minister in this church save myself and any other whom I may authorize to officiate in my stead." And to all appearances he can't be turned out. He is as Popish as many a Roman Catholic priest, yet he holds on to his cure in the Church of England and dares both Bishop and Judge to do their worst. Of course there is a great outcry over the scandal, but if the law of the land and the law of the Church cannot legally and effectively turn him out, can we wonder that he should hold on to his church and congregation, the more especially when he pleads that he teaches and holds nothing which the "English Prayer Book" does not justify him in holding and teaching! One paper puts the matter very distinctly in the following terms: "After all, the real controversy with Mr. Mackonochie turns upon a point compared with which the conscientious difficulties which led to the secession from the Church of Scotland are as dust in the balance. The Scotch seceders held and taught the great common verities of the one Christian faith. Their difficulties were only ecclesiastical. But Mr. Mackonochie really holds the Church of England to be 'the body of Christ,' or, at least, that only 'branch' of 'the body of Christ' in England, in which salvation is to be had. He is thus a genuine Romanist, as every man must be who holds this most perilous delusion—the one corner stone upon which rests the superstructure of the Church of Anti-Christ. The whole question of our national Protestantism is thus at stake. Mr. Mackonochie's Romish principles absolutely necessitate his continuance in the Church of England—if that Church be what he holds it to be—and therefore his resistance of the law, however it may be declared; and the only effectual remedy is to be found in the clear, open, and decisive maintenance of our position as a Protestant Church. That position overthrown, the uncontrolled sacerdos, the anti-Christian priest—subject neither to the laity nor to the law—must assuredly become the sovereign and the oppressor of them both. Such is the real issue of Mr. Mackonochie's defiance of the law. The whole battle of the Reformation is revived by the 'priest of St. Alban's.'"

MANITOBA COLLEGE.

A goodly company assembled in Knox Church, Winnipeg, on the 10th inst., on the occasion of the annual distribution of prizes to the successful students of Manitoba College. The front pews were occupied by the students, a number of whom were garbed in gowns—a new feature, indicative, we presume, of the rising importance and prosperity of the College. On the platform were seated Rev. Prof. Bryce, Prof. Hart, Rev. James Robertson, Rev. E. Morrow, Rev. D. McRae, Rev. W. Ewing, Consul Taylor, S. C. Biggs, A. M. Sutherland, and W. R. Black.

After the preliminary services, Rev. Prof. Bryce expressed his pleasure at seeing so many friends of education present, and regretted the absence of Rev. Dr. Black who was to have read an interesting paper during the evening. Professor Hart read the Report of the Senate, which shewed that the College was in a very prosperous condition. Brief addresses were delivered by the Professors and others, and altogether the meeting was a very pleasant and successful one.

BOOKS AND MAGAZINES.

Hindrances and Helps to the Spread of Presbyterianism.

By Rev. Principal Macvicar, LL.D. Toronto: C. Blackett Robinson.

The excellent lecture delivered by Principal Macvicar at the opening of the present session of the Presbyterian College, Montreal, and published in our columns some time ago, is now ready in the form of a neat pamphlet, taking its place as No. 2 of our "Tracts on Presbyterian Topics." Those who have read the lecture will probably wish to have it in a more convenient shape, and we are sure they will agree with us in saying that its contents have a direct bearing on the vital interests of the denomination, and that it ought to find its way into every Presbyterian family in the Dominion. The price of the pamphlet is 10 cents.

Publications of the Philadelphia Board.

Toronto: James Bain & Son.

In order to place themselves in a position to take a prospective view of the International Lesson course, those engaged in Sabbath school work ought to supply themselves with helps published monthly, quarterly, and annually, in addition to such expositions of single lessons as we give weekly in THE PRESBYTERIAN. For this purpose the Sabbath school periodicals of the Presbyterian Board of Publication, Philadelphia, which can be procured from Messrs. James Bain & Son, of this city, are admirably adapted, especially in the case of Sabbath schools in connection with the Presbyterian Church. "The Westminster Question Book" for 1880, "The Westminster Quarterly" for the first three months of the year, and "The Westminster Teacher" for the month of January, are now ready.

Advice to a Wife. Advice to a Mother.

By Dr. P. H. Chavasse. Willing & Williamson, Toronto, 1880.

These are Canadian copyright reprints of two well known and exceedingly useful books, which in a plain, intelligible, untechnical manner give very much needed advice to young wives and young mothers. The introductory chapter of the "Advice to a Wife," has a very large number of exceedingly shrewd, common sense suggestions, which all women, whether young or old, whether married or single, would do well to study and carry into practice. Such points as idleness, fashion, exercise, ventilation, etc., are all touched on in a very pointed, practical way. For instance, all are assured that "idleness is certainly the hardest work in the world," and the cause of more misery and more disease than anything else which could be mentioned. In denunciation of fashionable mothers (or stupidly benevolent ones) who spend their time in a round of fashionable amusement or other occupations which oblige them to leave their little children to the "tender mercies of servants who 'gang their ain gait,' and leave their little charge to do the same," the Dr. says: "Such a mother is more unnatural than a wild beast; for a wild beast, as a rule, is gentle, tender and attentive to its offspring, scarcely, even for a moment, allowing its young to be out of its sight." And so he goes on, giving most excellent advice and calling a spade a spade, with a great deal of frank directness which cannot be misunderstood. We hope this Canadian edition will command, as it deserves, an extensive circulation. The advice to mothers is equally useful. It tells all about the management of children, and is in fact just such a guide as many a young mother would be greatly the better of having at her elbow.

The Limitations of Life, and other Sermons.

By W. M. Taylor, D.D. New York: A. C. Armstrong & Co. Toronto: Hart & Rawlinson. 1879.

Dr. Taylor is tolerably well known in Canada, but not nearly so much so as he deserves to be. Perhaps this has been unavoidable. He has but seldom visited the Dominion, and his public appearances before a Canadian audience, whether as a preacher or a lecturer, have been but few. It is generally known that some years ago he came from Liverpool to occupy the pulpit of the Broadway Tabernacle as occasional supply for a few weeks; that his preaching was of such a character that he was eagerly solicited to become pastor; that he consented to do so, and that ever since he has far more than realized the highest expectations of those who were chiefly instrumental in bringing him to New York. This is about all that the most of Canadians know of one who is among the most prominent and influential preachers and writers on

this continent. Those of us who visit New York make it a point to hear the famous preacher of the Tabernacle, and then spread his reputation as best we may among our "kinsmen and acquaintance." But generally it is a matter of faith rather than experience. It is concluded that there must be something uncommonly attractive about both the man and his message, but wherein that attractiveness consists could not very generally or very clearly be stated or defined. We are accordingly glad that this volume of sermons has appeared, to make us all better acquainted with "the man and his conversation," for though there is only a portrait of the preacher given, and the commanding presence, the deep-toned voice, and the kindling kindly eye of the living man are necessarily absent, yet in every one of these sermons the marked individuality of Dr. Taylor comes out in striking relief, and if he "hold" not his readers "with his eye," he holds them at any rate with his masculine vigour of thought, his tender and all but womanly sympathy, his affluence of illustration, his cogency of argument, his directness of appeal, his clearness of statement, his fervid earnestness, and his unostentatious piety. To make our readers acquainted with the aim and object of this publication, and in doing so to occupy as little as possible of our space, we cannot do better than place before them the author's preface in full:

"It would neither be just to myself, nor complimentary to those who may become my readers, to say that these sermons have been chosen at random out of that pile of manuscripts which is constantly accumulating in every minister's study, and whose final destination is the fire. On the contrary, they have been deliberately selected, not only because of the present and permanent importance of their subjects, but also, and especially, because, in the experience of many who heard them, they were felt to be helpful to them in their prosecution of the Christian life. There is not a discourse here reproduced which has not already been useful to some souls, and if, when preached thus through the press, that usefulness shall be widened, the great end of their publication will be secured."

The volume contains twenty-five sermons, on subjects which are certainly, as the author says, of "present and permanent importance." While they state clearly and effectively defend some of the great doctrines of the Christian faith, they are at the same time eminently practical, and when we say "practical," we do not mean that they are mere secular essays, "of the earth, earthy," but such discourses as teach practical religion, and bring Gospel principles to bear upon every-day life. The first sermon—that which supplies a title for the book—has for its text Paul's "autographic endorsement" to the Epistle to the Colossians, "Remember my bonds," and the following are its opening words:

"What an exquisite pathos there is in these words of Paul! He is now 'such an one as Paul the aged,' and the tremour of years is in his hand. He is, besides, 'the prisoner of the Lord Jesus Christ,' and the chain by which his right arm is bound to the left arm of the 'soldier that kept him,' impedes the free motion of his wrist, so that he cannot write with his usual ease. Hence, as he takes the pen from his amanuensis and appends the salutation whereby this letter was to be authorized, he delicately apologizes for the uncouth irregularity of the characters which he has traced by adding this clause, 'Remember my bonds.'"

From the apostle's condition and conduct under his "bonds," the preacher draws practical lessons for the Christian under all the "limitations of life." From the numerous cases in point which are adduced, the following may be taken as a sample:

"I am sorry that there should be need for such a style or remark. But the tendency of much that is said nowadays is to make one dissatisfied with himself if he be not engaged, in some way, in one or other of the common departments of ecclesiastical work. Now, it is good to have a church which will realize John Wesley's idea, 'at work, all at work, and always at work.' But it is not good to advocate this in such a way as shall wound those who, because of the limiting conditions of their lives, cannot respond to the call as, in other circumstances, they would. I have known a gentle heart well nigh broken because a minister, more remarkable for zeal than wisdom, almost as good as declared that those who were connected with the church, and who did not engage in a certain kind of work were unworthy to be called Christians. But if he had only known it, the truth was that the quiet one whom he had almost crushed was every day doing a kind of service for Christ which required far more self-denial than that to which the preacher would have summoned her, and one, too, which she could not have neglected without sin."

But our space is more than exhausted; only we are sure that our readers will thank us, should they be induced by what we have said to purchase the volume and thus be able to judge for themselves. If things were as they ought to be with the reading Christian people of the Dominion, the demand for such a work ought to be such as to justify the issue of a Canadian edition, and not a pirated one either.