

application. Denunciations of worldliness are taken in good part. It is right that conformity to the world, the lust of the eye and the pride of life should be vigorously condemned in speech, but then actions are different. Are not wealth and worldly success deities that receive constant homage in the homes of many professing Christians? Is not worldly success the one crowning test of life, the supreme virtue that receives constant praise, and for the want of it there is only bare toleration? With this as a prevalent frame of mind, is it to be wondered at that moral distinctions become dim? A man on the Chicago exchange can command capital sufficient to corner the wheat market by which he amasses thousands he never earned, and ruins by the process hundreds of less favoured competitors. For a time at least he receives anything but kindly criticism, but it is remarked he had his opportunity and he availed himself of it. Another man is in a position of trust in a bank. He embezzles largely and has to take his place as a felon in the penitentiary. Well, he, too, had his opportunity, and he availed himself of it. The difference between the two cases was that the one was not legally culpable of crime, while the other was. The moral difference between the gambler on the exchange and the bank embezzler is only one of degree.

What the age needs for its welfare is a higher standard of life, a truer ideal, one that goes beyond mere material success. Shoddy must give place to reality, show to substance. The unseen and eternal must govern life with higher sanctions and purer aims than the seen and temporal. There is truth and force in Dr. Cuyler's concluding sentence, "a revival of something like old-fashioned, honest, sturdy, courageous Puritanism would be a blessing to both pulpit and people."

#### FORGIVENESS.

THE ground on which God forgives the penitent sinner is that Christ has atoned for human guilt. God is infinite in His love and compassion, yet Scripture clearly intimates that it is by the shedding of blood that there is remission of sins. Righteousness is as much a perfection of the divine nature as love, and it lies at the very foundation of the moral government of the universe. The vicarious atonement of Jesus Christ satisfies the requirements of God's righteous law, and He, therefore, in perfect consistency with justice, shews mercy and compassion to the repentant sinner. The duty of man's forgiveness of his offending fellow-man is also clearly laid down in Scripture. It has a distinct place in our Saviour's teaching and is incorporated in the Model Prayer which He taught His disciples. The forgiveness of an offending brother is made a condition of our receiving the divine forgiveness. Without forgiving those indebted to us we cannot expect to receive the remission of the sins we have committed in violation of the divine law. This is still more emphatically brought out in the Revised Version. In the form with which people are still most familiar the petition reads "Forgive us our debts as we forgive our debtors;" the amended rendering is "Forgive us our debts as we have forgiven our debtors." Forgiveness of those who have injured us is here presented as a completed act, because we have forgiven others we hope for God's forgiveness of ourselves.

The full recognition of this condition of forgiveness in no way invalidates the fundamental doctrine of evangelical Christianity, that the remission of sins rests on Christ's atoning sacrifice and His fulfilment of the law for us; nor does it in the slightest degree tend to weaken the conviction that faith is the indispensable condition by which we become partakers of the divine mercy. This being conceded there is no difficulty in understanding that the forgiveness of others is a condition in accordance with which our transgressions are forgiven. Compliance with this condition is one of the most direct evidences that we possess the faith that works by love. The equal truth that the absence of this forgiving spirit is a proof that we are undeserving of God's pardoning mercy. What a complete and searching test this petition of the Lord's prayer, properly understood, affords as to the reality of our faith and the presence or absence of the true spirit of Christian discipleship!

Does the willingness to forgive our fellow men the injuries they have inflicted find a place in our hearts, in a degree proportionate to the place assigned to it

in the teaching of Christ and His apostles? In Christian circles does it receive that practical exemplification that its importance demands? If it were more fully understood and more generally practised, would there be as much unseemly strife and quarrelling as unhappily prevail among those who claim the Christian name? If we go to the throne of grace imploring the forgiveness of our sins, while at the same time cherishing harsh and revengeful feelings against an offending brother, can we in the light of the Lord's prayer expect a gracious answer?

In considering the duty of forgiving our fellow-men there is another condition that is generally overlooked. As Christians, in any case we ought to stand ready to forgive the offender whether he asks for forgiveness or not. In no circumstances are we entitled to avenge ourselves. That is forbidden by law both divine and human. At the same time, if forgiveness is to be free and full, there ought to be acknowledgment of the wrong done. If one has inflicted an injustice on a neighbour, he cannot expect to obtain that neighbour's forgiveness without a full and frank confession of his fault. This duty of Christian forgiveness is often sadly perverted by those who have but dim conceptions of its meaning. An aggressive wrong-doer is surprised when he finds that his encroachments on a neighbour's rights are not received in a spirit of meek acquiescence. In an injured and superior tone he proceeds to lecture him on his want of the submissive and forgiving spirit. Such an one needs to be told in language that cannot be misconstrued that the principles of righteousness are as imperative as the binding duty of Christian forgiveness. Were it otherwise, the unprincipled and the strong would pursue their selfish and grasping course till the rights of the weak were trodden under foot. The Christian who prays for the forgiveness of sin will not cherish resentment. He cannot be a Christian and harbour relentless feelings in his heart toward any human being. The man who values his own rights will be the last to trample on the rights of others, and when the wrong-doer admits his error, the upright man will be the first to extend forgiveness and help. An unforgiving man will always be an unhappy man, because his own unforgiven sins will lie heavy on his conscience.

### Books and Magazines.

QUEEN'S COLLEGE JOURNAL. (Kingston).—The first number for the Session of this sprightly and attractive academic monthly has made its appearance, and presents its readers, in addition to various good things, with the excellent addresses delivered by Professors Watson and Williamson on University Day.

ST. NICHOLAS. (New York: The Century Co.)—This charming monthly for young folks begins a new volume with the November number. It abounds in what is instructive and entertaining. There is variety sufficient to meet varying tastes and moods. The illustrations in design and execution are masterpieces of art.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs).—The "Eminent Professor of Homiletics," who has been critically dissecting some of the ablest representative preachers of the day, has selected the Rev. Alexander MacLaren, of Manchester, for treatment in the November issue of this able magazine. Philip Schaff, D.D., writes on "Chrysostom," and Dr. Behrends deals with "Christian Evidences." Dr. Lyman Abbott discusses "The Christian Church and our Workingmen," and Dr. Arthur T. Pierson gives another of his "Clusters of Gems." The Sermonic Section is specially rich and suggestive, and the other contents of the number are of the usual excellence.

THE TREASURY FOR PASTOR AND PEOPLE (NEW YORK: E. B. Treat).—The November number of this evangelical monthly has, as a frontispiece, vignette portraits of the five bishops of the Episcopal Methodist Church in the United States, and a sermon on "Scriptural Holiness" by one of them, Rev. John P. Newman, D.D., LL.D.; another sermon given in full is by Dr. Charles L. Thompson. Dr. S. H. Kellogg, of this city, under the head of Exegetical Comments, has a paper on "Conviction in Respect of Righteousness." There are biographical sketches of the five Methodist bishops. There are other special attractions which make the number as a whole one of great value and interest.

### THE MISSIONARY WORLD.

#### HONAN AS A FIELD OF LABOUR.

Mr. Paton writes: Your selection of North Honan has been a most happy one. . . . The province is very healthy, being dry and bracing; so there is every reason to expect that your missionaries will have good health in the prosecution of their labours. . . . In all probability a firm footing may be gained through the influence of your medical men, as the Chinese are now quite aware of the benefits of a free dispensary. If you can include a female M.D., the door may open the more widely. I would suggest that the points, Hwai-Kui, Chaute and Hweite, be selected, and, if possible, occupied by a medical ministerial gentleman in each, also one or more single women for work among the women. A lady doctor would get an easy entrance into the homes of rich and poor. . . . The points in triangle would be about five days' travel apart, so that frequent intercourses can be had with each station. The circle, with a radius of about one hundred miles, does not include the station of any other mission. . . . It reaches down to the Inland Mission Stations in south and west, and eastward to the American Board stations. So you fill up a territory which seems as if specially reserved for the Canadian Church. There are over ninety cities, and hundreds of market towns and villages. There is no limit to your field, and it rests entirely with the Church at home to say how far you may go. . . . Send out your men and your women; and in three years' time you may have such a working mission as will stimulate your hearts, and draw down the richest blessing on the Church. . . . I have had the great pleasure of meeting Mr. and Mrs. Goforth. . . . Honan has been my field of labour as a colporteur for two years; and I shall gladly give all the information I can. Hold up the hands of Mr. and Mrs. Goforth and of Dr. and Mrs. Smith by special prayer on their behalf."

BEFORE leaving Vancouver, Rev. Donald McGillivray, B.D., sent a brief letter in which occurs the following passage in reference to the above extract from Mr. Paton's letter: Subjoin our request that the Church in Canada join us in the daily prayer that the Lord of the harvest would thrust forth two more labourers to man the third strategic point mentioned by Mr. Paton. We can man two only now. Surely six men for ninety cities is a small force to begin foundation work. We want these men soon. Matt. xviii. 19, 20 encourages us to expect them in answer to agreed prayer.

#### PALESTINE AND SYRIA.

The population of Palestine and Syria is about 2,000,000, and the people are divided religiously into several sects. The largest portion of the people are Mohammedans. The next largest are the Maronites—a sect acknowledging the Roman pontiff as their head, but having all their services in Syriac. There are nearly a hundred Maronite convents in the Lebanon, inhabited by about 2,000 monks and nuns, and enjoying large revenues.

The Druses come next. They believe in the unity of God; in the manifestation of God in the persons of several individuals, one of whom was Christ; and in the transmigration of souls.

The Greeks are those connected with the Orthodox Greek or Oriental Church. They own allegiance to a patriarch residing at Jerusalem and one at Antioch.

The Jews number probably 25,000, and are scattered throughout the country. There are also Arminians, Jacobites and some Protestants.

The climate is varied and uncertain. The land was once very fruitful, but now many portions are sterile. The taxes are very heavy.

There is not much country life, the population being largely gathered into towns and villages for mutual protection, and the manners, customs, daily life, and costumes of the people are to-day very similar to what they were in olden time.

A NEW station in connection with the M'All Mission has been opened in Paris. It is named the Salle Rivoli. It is situated in a densely-populated quarter, at the confluence of the Rue St. Antoine and the Rue de Rivoli, about half way between the Bastille and the Hotel de Ville. It was formerly used as a ball-room; then a fashionable billiard room; later it was most notorious for the low dances which were held in it; and since the days of the Republic it has been the meeting-place of the Anarchists.