

The Rev. W. D. Ballantyne, B.A., editor of the "Canada Presbyterian," sends the Presbyterian Year Book for the Dominion of Canada and Newfoundland, 1895. To those who have not the minutes of last Assembly this book of 135 neatly printed pages will be exceedingly handy, and even those who have the minutes, will find in it much that is new and of permanent interest. It contains the Rev. John Murray's sketch of Dr. Mackay of Formosa, the Moderator, with a good portrait; Dr. George Patterson's "Rise and Early Progress of the Foreign Missionary Movement in the Presbyterian Church of Canada;" Mr. Fraser's "Presbyterianism in Newfoundland;" our Mr. W. L. Clay's Church in British Columbia. Mr. George Simpson, of Chicago, formerly editor of the "Canada Presbyterian," on "The Presbyterian Church in the United States;" "Summary of the Home Mission Report," by the Editor; and "Sketches, with Illustrations, of St. Gabriel's, Montreal, the Paris Presbyterian Church, and St. Andrew's Church, Niagara," by Dr. R. Campbell, a nameless writer, and Miss Jean Carnochan. The minutes of last Assembly are responsible for the few mistakes in the statistics of the Year Book, which I proposed the publication of twenty years ago to the late Mr. Cameron of Chatsworth. Long may it continue to appear under as able an editor as Mr. Ballantyne.

"McClure's Magazine," for March, has an article by the versatile and veteran Mr. Gladstone on "The Lord's Day," accompanied with portraits of the statesman from his sixth to his eighty-third year. His plea for the Lord's Day is a very strong one, as he sets it first in opposition to the Jewish Sabbath, secondly utilitarian theory of a day of rest, and thirdly to the concessions of the relaxationists. Mr. Gladstone's idea is that the day should be wholly given to the elevation of man's spiritual nature, and that not by constraint, but spontaneous-

ly, so that the Christian's spirit of devotion, impeded or dammed back by the secularities of the week, may flow freely through its entire channel, to the well-being of the soul and the glory of God. He makes less allowance than his Divine Master did for the weakness of the flesh, and regards the old Scottish Sabbath as an ideal. If the old man eloquent errs at all with his model, St. Augustine, his failings are to virtue's side.

Julian Hawthorne has written for February's number of the "Cosmopolitan," a gruesome article, entitled "Salvation *via* the Rack." It is an amply illustrated sketch of instruments of torture employed by the inquisition and other institutions of persecution for forcing confessions and abjurations. Public opinion has put an end to the outward and visible use of such instruments, but the spirit that prompted the hellish invention and employment of them is very far from dead. We little know in what secret chambers cruelty is being wrought in the holy name of religion, not necessarily among Roman Catholics. Many a narrow soul, lay and clerical, mourns that it has not the power to gag, incarcerate, punish, put out of the way, all who will not do homage to his lack of thought, and dare to exercise the right of private judgment. In spirit, and therefore in God's sight, there is little to choose between the old persecutor and the new. Even that liberal class of beings called students, when they are cock-sure that they are quite right, regard coercion as a perfectly legitimate method for the good of their fellows and the world at large. Blessed is the man who will not be coerced, for his shall be in time true manhood.

In the English "Review of Reviews" for February, Mr. Stead reviews what he calls the book of the month. It is Grant Allen's "The Woman Who Did." The effect of this book, especially of its preface, will be to excite wide distrust of Grant Allen as a moral teacher. "The Woman Who Did," is one that ran