

A parent's habitual conduct has more influence upon his children than his most positive precepts. If parents neglect to govern their own tongues, children will neglect to govern theirs. If parents neglect to govern their own tempers, children will neglect to govern theirs. If parents neglect to treat their superiors, inferiors and equals with proper respect, children will follow their ill example. If parents disregard and violate the Sabbath, children will do the same. If parents are prayerless, so will the children be. If parents are worldly-minded, children will imbibe the same spirit. If parents are given to vanity, children will become still more vain in their feelings and appearance. In short, children will be more influenced by the example of their parents than by all their instructions and restraints. It is the want of good example more than anything else which so often defeats parental instructions.

### Looks into Books.

**PRACTICAL CHRISTIAN SOCIOLOGY.**—A Special Series of Lectures delivered before Princetown Theological Seminary, and Marietta College, by Rev. Wilbur F. Crafts, Ph.D. Cloth. 12mo, 524 pp. Illustrated with 22 portraits. \$1.50. New York, London, and Toronto: Funk & Wagnalls Company.

This book discusses present problems on the basis of the latest facts and figures, some of them as late as October 4th; many of them for the year ending June 30th 1895. The first part of the book is mostly occupied with the lectures which the author delivered in February of this year before Princeton Theological Seminary on invitation of the Faculty, whose unqualified indorsement of the fairness, thoroughness, and ability shown in the lectures is given in the form of introductory letters. These lectures discuss temperance, Sabbath reform, gambling, purity, civil service, ballot reform, municipal reform, education, immigration, divorce, woman suffrage, and all the other social problems, not separately but in their relations to each other as parts of one great problem, which is presented from the standpoints, first, of the church; second, of the family and education; third, of capital and labor; and fourth, of citizenship. These lectures are illustrated with speaking portraits of the author and of Dr. Josiah Strong, Dr. Joseph Cook, Lady Somerset, Mary Dowe Dickenson, Bishop Vincent, Anthony Comstock, Miss Mary H. Hunt, Hon. Carroll D. Wright, Prof. P. T. Ely, Mrs. Helen Campbell, Miss Jane Adams, Gen. William Booth, Dr. Washington Gladden, Lady Aberdeen, Dr. Chas. H. Parkhurst, Dr. F. E. Clark, Miss Willard, Mrs. H. B. Stowe, Theodore Roosevelt. The appendixes necessarily occupy a goodly portion of the book and include Chronological Data of Progress from the beginning of the second century closing with a most valuable record of reform progress in 1895.

One of the valuable features of the book is the abundant indexes, including a Bible Index, an Index of Modern Authors Quoted, an Index of Places Sociologically considered, and a very full Topical Index which is both alphabetical and analytical.

The book is dedicated "to those who follow Christ whether in teaching or in toil," and is equally adapted for the study of men and women, for a college text-book, or for private reading.

**THE PROPHECYING OF WOMEN.**—By Rev. G. F. Wilkin. \$1.50. Fleming H. Revell, Toronto, New York and Chicago.

The special intention of this work is to explain the scope and limit of woman's immunity to prophesy or speak in public, a duty to which the writer has felt himself called from a jealous regard for the honor of God and a deep concern for the more abundant prosperity of the Church. The right of women to speak, teach or preach in all public assemblies outside those of the church is cordially conceded. Silence in the social meetings of the church is as strictly enjoined as in any other, according to the apostolic ruling. This it is argued is because of the nature and purpose of the social church meeting, the proper conception of which, it is thought, can be given by not one layman in an average hundred, nor by one preacher in ten. The nature of the church social meeting is masculine, its purpose edification. In modern times it has become feminine in character and devotional in purpose. This deplorable change has been caused by allowing and encouraging women in active participation. Women in so doing, on account of her divinely established subordinate relation to the other sex, degrades man and thus dishonors her greater, her supreme Lord. God forbids this humiliation of manhood. The practical effect of female speaking has been to repel men from the church. The custom is obstructive in its tendencies upon unregenerate men as well as in the building up of those already within the pale of the church. To it is attributable the decline of moral earnestness and the decay of spiritual power in Zion. The practice, furthermore, tends toward political equality and all that

is comprehended in the "woman's rights heresy." Churches are affectionately exhorted to reform in this particular. The daughters of Eve are warned to beware of tasting the forbidden fruit which though fair as the fruit of Eden will surely prove in the end shame and disaster. These are some of the convictions of Author Wilkin as expressed in his intensely earnest book, a perusal of which we recommend to all who desire to know the utmost that can be urged against a doctrine in respect to which the best and wisest of both men and women have never been nor ever will be able to think in harmony.

**JEREMIAH, PRIEST AND PROPHET,** by Rev. F.B. Moyer M.A. Fleming H. Revell Co. Toronto, Willard Tract, 90 cents.

Charming, as all Moyer's books are, its modest title scarcely prepares you for the history of the prophet whose personal experiences, were so much like those of the "Great Prophet," that many of the modern sons of Israel imagine that Jeremiah filled up the prophecies regarding the Man of Sorrows.

Set, as each chapter of the history is, in a back ground of exposition, the prophecies are read with new interest, and become very much more personally applicable and comforting to those whose life has been in the waters of trial.

The volume may well be commended to any young preacher who desires a graphic outline of the Book of Jeremiah for expository purposes and for illustration of companionship with Jesus we know no better or more forceful book,

**THE MISTAKEN FOUNDATIONS OF THE OLD TESTAMENT:** Inaugural Address of the Rev. William Deas Kerawill, M.A., B.D., as Professor of Hebrew and Church History, Lincoln University, Philadelphia, 1895.

This is a brief discussion of advanced views as to the character of the Old Testament grouped under three headings: the supernatural element contained in it, its historical value and its Messianic predictions. The subject is far too large a one to be discussed within the limits of one lecture and the treatment of it is necessarily sketchy. It is chiefly interesting as a sort of manifesto of the writers own position on these points. He stands well within the old lines and is not disposed to make any considerable concessions to modern criticism, though he is constrained to admit that some of it has the sympathy of the ripest scholarship of the day. He rather damages his cause than otherwise, however, by his sweeping generalization as to the motives that have led critics to occupy certain positions. It does not seem to occur to him that some who differ from his views may be moved simply by a supreme regard for what they believe to be facts, satisfied that the consequences will in the end be found not really dangerous but helpful to the cause of true religion. There are such critics and it is worth while to draw a broad line between such and those who may be swayed by a purely naturalistic or anti-Christian philosophy. Even when they concede in their conclusions. The fact-loving investigator is the man to watch. He may be mistaken, but when he happens to be right all theories must bend before him.

"If there is one plain duty for the average citizen, it is to obey the law; and if there is one paramount duty for public officials, it is to enforce the law." Thus writes the Hon. Theodore Roosevelt in *The Sunday School Times* of November 9. Mr. Roosevelt, in an article on "Observance of the Law," states in clear, vigorous language his ideas as to the duty of public officials, and of citizens in relation to public officials. He tells how the present Board of Police Commissioners have enforced certain laws in New York City, and how much of both sympathy and opposition they have met with in their work. Mr. Roosevelt wisely avoids passing upon the wisdom or unwisdom of these laws but lays special emphasis on the point that "more important than even the question of what a law is, is the question of the honest enforcement of the law."

That the Editor of *The Sunday School Times* chose wisely when he secured Dr. Cunningham Geikie, of England, to furnish a weekly commentary on the Sunday school lesson, has been shown by the exceptional honor conferred by the Russian Government upon the English writer. Dr. Geikie's "Life of Christ" was not long ago translated into Russian at Moscow,—of course, with official sanction. And now M. Pobiedonostzeff, the Supreme Censor of Russia, has ordered that the book be adopted in all ecclesiastical middle schools of Russia. M. Pobiedonostzeff does this as the official of the Holy Synod. The Council of the Ministry of Popular Instruction and the Committee of the Education of the Holy Synod have further ordered the first part of Dr. Geikie's book to be used in all middle-class schools in Russia. The book has been, indeed, formally named as "far above any other Life of Christ."