

penny styles of advertising religious services are not confined to any particular denomination. They are common enough among our American neighbours, and the custom seems at present to be spreading among the British Churches, notwithstanding their partiality and attachment to the time-honoured usages of the past. Where justification is attempted it is urged that by such means those who would never of their own motion think of entering a Church door might be drawn by curiosity to listen to a sermon, and reference is made to the phrase in the Epistle to the Corinthians of catching men by guile. If this was intended to mean anything more than that it was the apostle's endeavour to adapt his address and methods of work to individual requirements, there is no example of it at all analogous to some modern instances. It will readily recur to the mind of the reader in any of Paul's spoken addresses or in any of his epistles. The evil is that when grown people find out that attempts have been studiously made to capture them like children, they are disposed to resent it, and instead of their dislike to the Church being removed, there is the possibility of its being intensified, and the well-meant efforts of well-meaning people regarded as cunning and insincere. Of all shams religious shams are the least easily tolerated.

The sooner that religious workers take a higher view of their vocation than that which prompts them to vie with those who cater for public amusement, the better for the cause they seek to promote and for all concerned. Dulness is not the only alternative. Let the preacher put his very best into his work, let him be manly, earnest, direct, and his pulpit ministrations cannot be dull or uninteresting to the people generally. He may at times feel that he is in danger of repeating himself, and that his message is familiar to the many as household words, but so long as the great facts of human existence with its sins, its sorrows and its aspirations remain what they are, so long as he is commissioned to proclaim a divinely wrought-out salvation; so long as he is able to proclaim that God is love, and that beyond this world there is a blissful or a sad eternity, the earnest-loving, studious and direct preacher of the everlasting Gospel has no call to resort to the devices of the showman or the vendor of a particular brand of soap.

#### SOME ASPECTS OF FRENCH RELIGION.

**H**ISTORIANS of the Reformation, in detailing the work and influence of reformers within the Church of Rome, have had no hesitation in concluding that their efforts have been comparatively ineffectual, and that the only true position for earnest and devout souls who are alive to the errors of the system is to renounce their allegiance and cast in their lot with one or other of the Reformed Churches. D'Aubigne looked upon the hope entertained by some of reforming Rome from within as a delusive dream. The efforts in our own time of the Old Catholics, some of whose leaders have been men of splendid endowment and noble character, have by no means been commensurate with their own expectations or the hopes entertained by their well-wishers. Their strong attachment to the Catholic ideal and their wish to see the historic Church shorn of its worldly ambitions and freed from the net-work of error with which it is bound have made it impossible for them to renounce their claim to belong to the Church around which all their sacred associations are entwined. The strength of that attachment is seen when it is remembered that the Church of their ideal devotion has no sympathy with their purpose and longings. She has no words of kindly pity for them, no generous disposition to consider dispassionately their opinions, only the stern monitoring to give up these and accept with unquestioning obedience the dogmas and discipline of the Vatican. If this they are unwilling to do, then the severest censure the Church of Rome can now inflict, that of excommunication, is pronounced upon them. Despite the anathemas hurled against them they decline to renounce the Catholic name, and still consider themselves as members of the true Church. This position Döllinger, Reinkens, and Loyson, better known as Father Hyacinthe, have maintained with unshaken confidence, and seemingly without misgiving that through their and kindred efforts the Church of Rome can yet be purified and restored to something like pristine simplicity and spirituality.

M. Loyson, now in his sixty-fifth year, is still maintaining his position as a reformer within the Church of Rome. She has cast him out of her bosom, but he holds to his claim to be a member

of the Catholic Church. It would be unjust to him to say that he is uninfluential, for he still exercises by his earnestness and oratorical gifts a wonderful power over the vast audiences he addresses. The preacher who thrilled fashionable Parisian congregations in the Madeleine and in Notre Dame is still able to touch the hearts and imaginations of vast multitudes, but unfortunately, so far as practical results are concerned, he is like the voice of one crying in the wilderness. The gift of fervid eloquence and skill in organization are not always conjoined, and in the case of M. Loyson the last named power is obviously not strongly developed. At present and for a number of years he has ministered to a congregation in the Rue d'Arras, Paris. The eloquence of the preacher attracts people in crowds; many of his hearers sympathize with his views, but they do not become members of his church. Dominant as Ultramontanism is in the Roman Catholic Church in France, as represented by the leading ecclesiastics, large numbers of the people have strong sympathies with the comparative freedom and independence of the Gallican Church which at present has been well nigh suppressed, but they do not flock to the Old Catholic standard, on which its distinctive principles are emblazoned. A spirit of timidity and opportunism, the modern and more euphonious synonym for time-serving, seems to have taken possession of those who have a decided preference for the Gallican liberties, as contrasted with the spiritual despotism of Rome whose policy is now directed by the Jesuit order.

M. Loyson continues to advocate the restoration in the Roman Catholic Church of the Word of God to its rightful place. He holds that the people should have free access to it in their own language. He demands freedom from ecclesiastical despotism, the abrogation of the law that enforces the celibacy of the clergy, and desires that priestly sanction should not be given to superstitious impostures, such as apparitions of the Virgin and the so-called miraculous cures at Lourdes. He claims that the individual conscience, the family and society, should be freed from the unwarranted interference of priestly authority.

Professor Allier, of the University of Paris, is of opinion that the time is not far distant when in France the leaders of Ultramontanism will lose their power. He who is on the ground and acquainted with the trend of the various currents of the political and religious influences now in motion does not look so favourably on the disposition now manifested on the part of French bishops to give their adhesion to the Republic. In his view he is most probably right. It is not attachment to free institutions that has led to the change. The apparent impossibility of a restoration of monarchy or imperialism has shown them that power was not to be obtained by an ostentatious fidelity to the lost cause of the House of Orleans or a leaning to the shadowy Bonaparte claimants. They recognize the Republic as an accomplished fact, and now it is thought the clerical element will be able to rule in the commonwealth. The Bishop of Grenoble is quoted as saying: "We want a Government which in its laws and action gains its inspiration from Catholic people." Of this declaration Professor Allier says:—

This phrase is clear. If the thought of Monsignor Fava is followed, the clergy of every diocese in France will form a political and electoral committee. The Department Committee will be presided over by the bishop; the Committee of Arrondissement by the superior clergy, and the Committee of the Canton by the senior cure. In a word, it forms the clergy into brigades, but brigades consisting of electors. These, however, will not allow themselves to be so easily led. If the bishops carry out their project we shall have a general revolt against Ultramontanism.

In this contest which he foresees Professor Allier thinks that the French people will demand the separation of Church and State, and in that event it is probable that M. Loyson will have an important part assigned him, and that it is possible the Gallican liberties will be restored. Meanwhile indifference and infidelity prevail, and it is to be feared that in the political conflicts likely to ensue these influences so injurious to a people's best interests will extend. The hope is that evangelical Christianity may prove true to its trust and be able to improve the opportunities as they occur.

OUR publishers expect an addition of TWO THOUSAND new names to THE CANADA PRESBYTERIAN list for the coming year. Old subscribers, who help to bring about this desirable result can get their own renewal for ONE DOLLAR. The way to do it: Secure two new names at \$2 each; forward \$5; and have your own subscription credited for another year.

## Books and Magazines.

**THE SHADY SIDE: Or, Life in a Country Parsonage.** By a Pastor's Wife. New Edition. (New York: Anson D. F. Randolph & Co.)—This volume, on its first publication, two score of years ago, at once found a wide circulation, when fifty thousand copies were sold to the multitudes, who read with unflagging interest the touching and only too truthful story of life in a New England parsonage. It is a picture, drawn with a graphic pen, of a rural society and parsonage life, such as is now seldom found. The sombre title of the book must not repel the reader. It has its lights as well as shades, and will provoke smiles as well as tears.

**STUMBLING STONES REMOVED FROM THE WORD OF GOD.** By Arthur T. Pierson. (New York: The Baker & Taylor Co.)—In this handy little volume Dr. Pierson does not write for the critics or other learned authorities, but for the ordinary readers of the English Bible. His object as stated in his preface is to help "by removing unnecessary stumbling stones out of the way; by enabling disciples to understand what may have been obscure; by exposing devices of Satan and other adversaries of the truth; and by showing the entire symmetry and self-consistency of the truth itself. The little work is arranged in three parts; the first is entitled "The Difficulties Stated—The Causes of Discrepancies;" the second, "General Suggestions—The Laws of Interpretation, etc.," and the third, "The Use of Discrepancies—Conclusion." Whoever uses this valuable little treatise will find it very helpful.

**THE ARENA.** (Boston: The Arena Publishing Co.)—The February number of the *Arena* presents a variety of papers on live subjects agitating public thought at the present moment. Herbert Spencer forms the topic of a laudatory sketch by William H. Hudson, once his private secretary. An excellent portrait of the philosopher is given as the frontispiece to this number of the magazine. Social-political problems are dealt with by Robert S. Taylor in "Danger Ahead;" Ex-Gov. Sheldon in "The Railroad Problem;" and C. C. Post in "The Sub-Treasury Plan," treats of finance from the Farmers' Alliance point of view. Papers on "Inspiration and Heresy," by P. Cameron, D.C.L., and on "The Atonement," by Rev. B. E. Howard, of the First Presbyterian Church of Cleveland, Ohio, deal with subjects of vital importance in a suggestive but by no means convincing way. The article on "Hypnotism and its Relation to Physical Research," by B. O. Flower, the editor, and on "The Last American Monarch," a personal sketch of the late Emperor of Brazil, by James Realph, Jr., will also be found interesting.

**THE PRESBYTERIAN QUARTERLY.** (Richmond, Virginia: White & Shepperson.)—The scholarly divines of the Southern Church maintain with great ability their excellent theological quarterly. The opening paper in the latest issue is by Professor Girardeau on "The Christo Centric Principle of Theology" which is a masterly critique founded on Dr. G. Hart's "Institutes of the Christian Religion." It is marked by the vigorous thought, clear insight, and logical sequence characteristic of the writer. Dr. Watts, of Belfast, contributes his paper on "Dr. Briggs' Biblical Theology traced to its Organic Principle." "The Scriptural Limits of Denominationalism" is the topic on which Dr. Wardell writes. James MacGregor contributes a paper on the "Bearings of Socialism on Morality and Religion." "The Four Gospels: their Distinctive Characteristics," by E. C. Murray, and a thoughtful and discriminating paper on "Robert Browning: the Man," by W. S. Currell, Ph.D., completes the series of papers in the number. Then come the Notes and Criticisms and Reviews, a department of great interest and value to which writers of marked ability regularly contribute. Professor F. R. Beattie, D.D., is one of the regular contributors to this ably conducted quarterly.

**OUT OF DARKNESS INTO LIGHT: Or, the Story of My Life.** By Joseph F. Hess, the Converted Prize-Fighter and Saloon-Keeper. Introduction by P. A. Bordich, Evangelist. Illustrated. (Toronto: William Briggs.)—The narrative of Mr. Hess' life is certainly a thrilling one, and he records it in simple, direct and unpretentious language. The book shows how powerful the grace of God is to lift those who have sunk into great depths of degradation and depravity. He avows that his purpose in writing the book is to do good to others and to warn the tempted by the terrible experiences through which he passed. In his preface he says that in this task he was not "prompted by feelings of egotism, but by a prayerful and earnest belief that some who are now in sin and darkness, who are slaves to appetite and passion, may profit by my sad and bitter experience, and thereby be led to acknowledge Christ, and ever look to Him as the one who is abundantly able and who is ever willing to save for time and eternity. . . . My feelings are those of remorse, as I refer to my past life. I feel that God has forgiven my sins, but I know I have much to do by way of reparation, and now that I am clothed in my right mind, my daily prayer is that the remainder of my life may be entirely consecrated to God's service, and that my evil deeds may be blotted out by good works."

**THE HISTORY OF DAVID GRIEVE.** By Mrs. Humphry Ward. (Toronto: The Copp, Clark Co.)—The publication of "Robert Elsmere" demonstrated that the great writers of fiction had not passed away without leaving successors behind them. Mrs. Humphry Ward, despite her pessimistic leanings and her evident antagonism to evangelical Christianity, is a writer of great power. It is doubtful whether this, her latest, work will awaken the interest and secure the attention that fell to the lot of "Robert Elsmere." There are strong descriptive passages in it, but it is not equally sustained. The sad story of David Grieve's and his sister's lives has no doubt a great fascination. It is intensely realistic, as that term is at present understood; it is very sad and depressing nevertheless. The bright and joyous side of human life, its lofty ambitions and striving for the realization of a grand ideal find no place in the "History of David Grieve." The author is deeply interested in the great problem of life. She feels the force of its anomalies and miseries, but what real and effective help does she bring to give cheer and hope to the pilgrims as they march along? The answer is vague and uninspiring. The literary and imaginative power displayed in the book is of a high order. Were this strong and accomplished writer to realize the genial and inspiring warmth of the Gospel, what an influence for good she would be able to wield.