

such considerations as these which Professor Clark dealt with:

"First, was Bishop Mathew Parker consecrated? If so, our orders are right, if not they are wrong; second, was Bishop Barlow consecrated? Third, was the form used by Barlow valid? Fourth, were the intentions of the consecrator valid in consecrating Bishop Parker? Fifth, was Parker a priest when consecrated?"

It is a merciful deliverance not to have to worry ourselves as to the standing or intentions of any of the above-named bishops, excellent men as they were, in order to believe in the validity of the Presbyterian ministry, and the ordinances dispensed by it.

"WE MUST NOT GO BACK."

THESE were the earnest and inspiring words of a lady deeply interested in the work of our Woman's Foreign Missionary Society, at the annual thank-offering meeting of a city congregation held lately at which the givings were below her expectations. "Ladies, we must not go back; the Society has assumed large responsibilities, the need is pressing and we *must not go back*." We feel like sending these words along the whole line of the Church's ranks of workers on behalf of all her schemes, "We must not go back." Going back in any good and holy cause is a sad and serious thing; the first indications should be watched, guarded against and means taken to arrest the process.

Going back may in many cases be more apparent than real, and in these times we fancy that this is in many instances the explanation of what appears like going back, so far as giving is concerned. The ability of many to give has been materially lessened, so that while the amount given is actually less than formerly, it is in reality greater, proportionately to means. The going back in such a case is only apparent. But to guard against the insidious claims of self-indulgence which are so apt to steal our givings for religious or benevolent purposes, we know of no law or rule of Christian living so effectual as that of systematic proportionate giving to the Lord. If this principle were generally adopted not only would our contributions for Christian objects be sustained, but we believe that in a vast number of instances they would at once be greatly increased. Christian people ought not to go back but advance in this wise, safe, and we believe scriptural, principle in the service of God.

Ignorance of the continually enlarging fields of Christian work at home and abroad, of the ever-increasing need of the blessing poured out upon work, and of its great success will cause and may explain many cases of going back. "Give the people information," say some, and there will be no going back. While information alone will not arrest its decline, it is at least one important means to arrest it. There can hardly be any excuse in these days for ignorance as to the need and progress of Christian work. The living voice in the pulpit, and the cheap and easily accessible publications of the press everywhere, make going back because of ignorance all but inexcusable.

A general going back is an indication of, and may also be caused by a waning interest in the work and cause of God. If there is a neglect of the abundant means of information within the easy reach of all, there must necessarily be a falling off of interest, and so a going back in responding by giving to the calls of the Church and of God. The conflict between the powers of evil and darkness and those of God, and truth, and light, and goodness is long and fierce; the numbers to be reached, the land to be conquered are all yet very great, and flesh and blood are apt to grow weary. Unless there is constant and living contact and communion of the soul with the Divine source of life and strength, the heavenly flame of zeal and love will burn low, and interest decline if even it does not die. To abide in Christ is the only way whereby the individual Christian and the Church at large can continue to bring forth fruit, and bring it forth abundantly.

The things just referred to, except the first, are sure to be attended by what will certainly lead to going back in all that Christian work depends upon for continual advance, namely, a decline of entire consecration of ourselves and all that we have to Christ. If we are not kept spiritually alive and active through constant contact and communion with God in Christ by the indwelling of the Holy Spirit, our sense of what we owe to Christ as Saviour and Redeemer will grow faint and inoperative, and so will our consecration to God and His

service. When this takes place there will certainly follow a going back. This lack of consecration of all that we are and have to God, arising from the want of a full and abiding sense of His supreme claims upon us, will be found, if self-examination is honestly and faithfully made, to be the real cause of going back. Is there any part of a Christian's life which we need to guard more carefully, of which it needs more emphatically to be said than this, which is the root and source of it all, the constant indwelling and power in and over us of the Holy Spirit, "we must not go back." If there be a general going back, here will be found to be the real cause of it; for nothing can be more true than that, if Christians do not respond to the working within them of God by His Spirit, there will follow a going back in all Christian life and work.

THE LONGEST REIGN.

ALREADY for some time past proposals and plans of many kinds have been made, and are constantly being made, for worthily celebrating the reign of Victoria, the longest in the annals of English history, and not only the longest, but which is of more consequence, in many respects, that most vitally affect the well-being and well-doing of the whole nation, by far the most memorable since the landing of Cæsar upon the shores of Britain. There will certainly be fêtes, and feasts, and pomps in abundance, and we have no fault to find with these, but it would surely be a pity, and altogether most unworthy, should it be marked only by rejoicings of that kind. There surely ought to be some act of thanksgiving over the whole empire in recognition of the goodness of Almighty God in granting to it so long and beneficent a reign as has been enjoyed under one of the wisest and gentlest of sovereigns. Steps are being taken, we see, in some cities of Britain to celebrate the event by the founding of benevolent, philanthropic, and humane institutions for the relief of the destitute and afflicted. This is becoming and most beautiful.

It would be also a most fitting culmination of so long and auspicious a reign if some steps could be taken, the object and effect of which would markedly be to cement in closer bonds of unity the whole of what is now one vast empire. A measure of the kind indicated, and which it is hoped will be crowned with complete success, is the Pacific cable scheme, connecting by a direct line and branch lines every one of the great dependencies of the empire; and, so far as Canada is concerned, a fast Atlantic steamship service to the Mother Country from Canadian ports all the year round. Sir James Grant's report is that in Britain "this is considered absolutely necessary to centralize the commercial future of the empire, and unify the feeling which is growing up and uniting more closely the colonies to the empire." Such a memorial of Victoria's reign would have this advantage, that it would be lasting, and also it would naturally branch out in ever-widening ramifications, and tend to spread and consolidate the blessings of union among increasing millions of English-speaking people, who, in whatever part of the globe their home might be, would pride themselves in being British subjects as much as ever the proudest, most patriotic Roman did in being a citizen of Rome. It would be something worthy of so great a reign as that of Queen Victoria has been, that it should be the one from which should be dated the beginning, at least, of definite proceedings with a distinct view to the unifying for the good of the empire, and for the world's good, these great, free, enlightened, and professedly Christian states which are to be found in every part of the globe, the offspring of the British parent state.

The question of how this happy event should be celebrated by Canada, as we think there surely ought to be some national celebration, most properly falls to be considered in the Dominion Parliament. This would be an occasion on which all parties could unite with equal loyalty and pride to do honour to one whom all respect, honour, or even revere. Doubtless, also, the chief cities of the Dominion will desire in some way peculiar to each to commemorate so unusual an event, either by some passing celebration, or in some more enduring way, which shall hand down to children's children for generations yet to come the memory of one in her place as Queen so wise, and good, and of a reign so fruitful of blessing while it lasted, and down through long ages of the future.

Books and Magazines.

The November *Homiletic Review* contains as leading articles in its first section. "The Apostle Paul as a Preacher," "Homiletics Viewed as Rhetoric," and "Present Day Apologetics," by Dr. F. F. Ellingwood. Professor McCurdy continues his valuable notes. The preachers represented in the Sermonic Section are: Rev. John Watson, D.D. (Ian MacLaren), Rev. F. B. Meyer and Rev. Thomas Parry, D.D. (Texts and themes are suggested for the thanksgiving season. Other parts are varied and useful and the Social Section treats of important present day issues. [Funk & Wagnalls Company, 30 Lafayette Place, New York, N.Y., U.S.]

The November number of the *Westminster* is, by way of anticipation, to some extent a Thanksgiving one. Among its principle articles which are appropriately illustrated we note "A Missionary Visit Among the Indians," by Rev. Prof. Baird, of Winnipeg; "The Princeton Sesquicentennial;" "Student Life in Montreal;" Rev. Dr. Barclay's lecture at the opening of our college there, "History of the English Jews," and a chapter from "Kate Carnegie and those Ministers," Ian MacLaren's last work. In the way of stories, we may mention "How Kirsty came to her Crown," "Saved by a Nest of Hornets," "Miss Sallie's Thanksgiving," and "Short Stories about Mackay of Formosa." In "Sunday Afternoon," "The Tenderness of God" is the theme. The rest of the magazine is filled up with short and varied pieces of interest. The Westminster Co., Toronto.

Scribner's Magazine for November is one of much beauty and interest. It opens with a realistic account and illustrations of "Panther Shooting in Central India," by Captain C. T. Melliss. Other interesting and well illustrated articles are, "The Renaissance of Lithography," with numerous illustrations; "Over the Chilkoot Pass to the Yukon," treats of a country attracting every year a greater number of tourists; "Women Bachelors in New York," and "My Indian Plunder," are among the more solid articles. Besides "Sentimental Tommy," concluded, are lighter papers, "What America has Done for Whist," "Specs," "An American Mother," "The Camera and the Company," "The Point of View, The Field of Art, and About the World take up and discuss in an interesting way the usual variety of topics. [Charles Scribner's Sons, New York, N.Y., U.S.]

In the *Arena* for November, as its readers would expect, there are to be found several articles bearing more or less closely upon the present crises in public affairs in the United States. We mention these: "Four Epochs in the History of Our Republic," "The Issue of 1896," "The Simplicity of a Single Tax," "Free Coinage Indispensable," "The Impending Crisis," "A Likeness of Kate Field" forms a striking frontispiece and is followed by an appreciative sketch by Lillian Whitney. Other interesting articles are: "Jesus and the Apostles," "The Medical Crisis of the Eighteenth Century," "The North American Indian," and "Can We Have an Infallible Revelation." Two good poems are, "Night and Day," and "The Days to Come." "Between Two Worlds" is concluded in this number, and after the usual Reviews of Books and Notes by the Editor, there is an index and table of contents of this volume, the sixteenth. [The Arena Publishing Company, Boston, Mass. U.S.]

"One of the strongest articles in the current *Methodist Magazine* is that by S. H. Blake, on "Needed Prison Reforms." Rev. Professor Antiff has an illustrated article on "The Story of the English Bible," and the Editor two beautifully illustrated ones on "The Wonders of the Yellowstone," and the other, on those strange people, "The Mound-Builders and Cliff-Dwellers." "Among the Maories" is a graphic account of the aborigines of New Zealand, and the success of missions in Christianizing them. The Rev. W. L. Warkinson's admirable sermon on "The Life Indeed," is given. A generous "Appreciation" of John Wesley, by President Rogers; a lucid article on "The Stundists," the Methodists of Russia; a sketch of Bishop Taylor, and up-to-date notes of the World's Progress, Recent Science, Current Thought, Book Reviews, Religious and Missionary Intelligence, and three strongly written stories, make up a number of special interest. [Methodist Magazine and Review for November, 1896. Toronto: William Briggs. Price, \$2.00 a year.]

"Break o' Day" is the interesting title of a new book by George Wharton Edwards, whose "Thumb-Nail Sketches" and "The Rivalries of Long and Short Codiac" were also published by The Century Company in the same charming little brown-leather edition, which would make a most dainty Christmas gift. The book contains seven short sketches—most delightful because they are merely sketches which we are allowed to fill in from our own experience and imagination. Of the seven, "A Watch and a Chain" is the best, while the sketch that gives to the volume its pretty name is the least to our taste. The former tells of a fisherman's desire to get for his sharp-tongued, though dearly-loved wife a coveted watch and chain; of his childlike joy when, at last, he holds the precious package in his hand, and then of his disappointment when "Sara Liz" reproaches him violently for spending money on a luxury of that kind when the mortgage upon their home is about to be foreclosed. Pathos is perhaps the dominant feature of the whole book, although humor, and very bright humor, is present also, but nowhere is pathos so keen, so deep as when we read that "Davy, with all the light gone from his face, stood looking at his enraged wife. He dropped the precious watch and chain in a rattling heap on the table among the soiled dishes. His face became pale, and he looked old. Then he went out of the house, his wife's voice ringing in his ears, down the path to his fish-house. There he stumbled about in the dark for a moment; then he sat down on a pile of nets and put his face in his hands." [The Century Company, New York.]