

said to have been an afterthought, but there can be no doubt that it had its place in procuring the kind of converts that crowded into Utah. There is no evidence that Mormonism had its rise in a strong but misguided spiritual impulse. It is essentially of the earth, earthy. Its converts have been mainly obtained in lands where the people were crowded closely together, whose worldly prospects were by no means brilliant. It is not difficult to understand that a new experiment in civilization in the free and untrammelled West, with its substantial material advantages, and its glittering promises, would offer sufficient inducements to large numbers. That the degree of material prosperity enjoyed by the settlers by the Great Salt Lake was sufficient to encourage former friends and neighbours to follow them is equally plain. Then the organized missionary efforts of the Mormon imposture were instrumental in securing annual contingents of recruits for the Utah theocracy. From various accounts it appears that the people there are animated by no spiritual enthusiasm. They seem to accept the situation, and seek to make the best of it, without concerning themselves about spiritual affairs, leaving these, for the most part, to their leaders, who exercise an authority nearly akin to despotism.

Mormonism has reached a crisis in its affairs. For years it has been in conflict with the Government of the United States. A nation that at an enormous cost of blood and treasure has swept away slavery cannot complacently tolerate the existence of organized polygamy. Laws of increasing stringency for the suppression of the peculiar institution have been passed, and are being enforced with commendable determination. The result is that the leaders have felt it prudent to go into concealment. John Taylor, the President of the Mormon Church, a man far advanced in years, had to take this precaution, and his death has been announced. Where he ended his somewhat remarkable career has not yet been made public, but imposing funeral services were held in the Salt Lake City Temple. His death has been a matter of much interest to his followers, but from all accounts there was an absence of anything like a profound feeling of sorrow at his departure. His loss was not mourned as the removal of a great spiritual leader is usually mourned.

John Taylor, it turns out, was at one time a resident of Toronto. He was a native of Westmoreland, England, and came to this city when a young man. While here he was an ardent Methodist. He was ambitious to become a leader, and was not over scrupulous as to the means he employed to secure his end. When Perley Platt, the first Mormon emissary that visited Toronto, met with young Taylor he found an apt disciple. He soon afterward joined the Mormons at their headquarters, then in Ohio. He saw and took part in the stirring scenes incident to the early struggles of Mormonism in Ohio and Illinois. Taylor soon ingratiated himself into the favour of the leaders, and in due time became one of them. He was afterward employed as one of their principal missionaries in Europe. Possessed of great energy and activity, he did much to gain converts to the new superstition. He translated the Book of Mormon into French and German, and was also employed in editing several Mormon publications. Shortly after the death of Brigham Young, he was appointed to the highest position in the Mormon Church, that of President, having associated with him, as counsellors, George Q. Cannon, a relative of his own, and Joseph P. Smith, a nephew of the founder.

It is sought to represent the departed President as another of the Mormon martyrs, but it is difficult to discover in the death of a fugitive from justice where the martyrdom comes in. The husband of eight wives can hardly be venerated for his saintliness, and when his own religious followers were conspicuous in their lack of emotion during the funeral services, it is difficult for outsiders to discern distinguishing merit in one who has been moderately successful in maintaining what is perhaps the most palpable religious imposture of the nineteenth century. Its palmy days are over, and it will not take long to fall into the sere and yellow leaf.

PROF. DRUMMOND dropped a little sentence at Northfield the other day, which ought to set a good many of us thinking. "Christ's time was largely taken up in making people happy."

Books and Magazines.

THE HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.) In the Symposium on the Desirability and Practicability of the Reunion of Christendom, Thomas Child, a Swedenborgian, is the contributor this month. The general contents of the number are varied, timely and practical.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—"Sweet Records" form a beautiful frontispiece to the August number of the *English Illustrated*. The literary and artistic merits of the number are as a whole well sustained. "Walks in the Wheat Fields," "A Visit to a Dutch Country House," "Captain Sir Dilberry Diddle," "Marzio's Crucifix," and "A Secret Inheritance," are among the chief attractions.

THE CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The opening paper of the August number of this magazine is on "David Livingstone," by Albert R. Carman, B.A. There is also a good paper on "Two Composers—Mozart and Beethoven," by Arnold Doane, and another on "Side Lights Upon Johnson," by R. W. Boodle. "Bob," by Mark Guy Pearse, is a capital short story, and the editor has a thoughtful and mellifluous poem entitled "Cloud Castles."

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review Section contains a number of papers on vitally important subjects. Dr. S. J. McPherson writes on "The Best Methods of Getting Church Members to Work." Dr. Stuckenborg contrasts the German and American Pulpits. Dr. Edward Everett Hale discusses "Story Telling in the Pulpit," Dr. Howard Crosby casts "Light on Important Texts," and Dr. A. T. Pierson continues his "Gems and Curiosities from a Literary Cabinet." Dr. Blackstock, of Toronto, has a contribution in the Sermonic Section. The varied contents of the number are fresh, interesting and suggestive.

THE AMERICAN MAGAZINE. (New York: E. A. Bush.)—A portrait of General Guzman Blanco, president of Venezuela, forms an excellent frontispiece to the August number of the *American Magazine*. There is a good descriptive paper on English Birds, one on the Justices of the United States Supreme Court, with finely-engraved portraits, and one on Educational Matters, by Colonel Clarke, of the Bureau of Education. Julian Hawthorne gives a number of interesting sketches of Village Characters. Mr. Fawcett's story advances, and there are good short stories and poems. "The American Pulpit" in the supplement affords excellent reading. The *American Magazine* is making a sphere for itself.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. (Toronto: James Bain & Son.)—If this staid and solid quarterly can claim the honours that pertain to a good old age, it can with equal justice claim the freshness and vigour characteristic of youth. Its contributors are men of eminence in their respective Churches, and they write on themes of interest to the general reader. B. C. Caffin, M.A., has a paper on "The First Christian Mission to the Heathen." Archdeacon Farrar writes on "St. Augustine and His Pupils." There are papers by able writers on scientific, philosophical, critical and historical subjects. Various phases of the Labour Problem are also discussed. This issue of the *British and Foreign* is one of decided excellence.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The massive, thoughtful and kindly countenance of Timothy Dwight, President of Yale University, appears as the frontispiece of the *Treasury* for August. The Baccalaureate Sermon—a good one—which he recently delivered, is published in the same number. Dr. Burdette Harte has a sermon on "Preaching to the Spirits in Prison," and Rev. Daniel Pelt one on "The Law of the Lord." There are Sketches of Sermons by such prominent divines as President McCosh, C. H. Spurgeon and the late President Hitchcock. Among other excellent contributions there is one by Professor Duff, of the United Presbyterian College, Edinburgh, on "The Training and Preaching of Augustine." As a whole the number is one of decided excellence.

RECEIVED.—KNOX COLLEGE MONTHLY for August (Toronto: J. A. Macdonald), THE SANITARIAN (New York: 113 Fulton St.), THE AMERICAN ANTIQUARIAN (Chicago: F. H. Revell), WORDS AND WEAPONS (New York: Jos. H. Richards).

THE MISSIONARY WORLD.

ENTHUSIASM FOR FOREIGN MISSIONS.

Missionary zeal is on the increase. A great force of enthusiasm is accumulating. The main reason is that the deep joy and peace of believing are more realized than ever before; religion means, more than it did, the inward life of reconciliation and communion with God. For a moment there was a check, when all the good features of the other religions were first laid bare to our eyes, but now a reaction has come, therefore their inferiority, their imperfection, is manifest, and the "Desire of all Nations," is the more obviously Jesus Christ. Inspired now by Paul's large belief that the Gentiles were never left by God, awake to Peter's grand discovery that "in every nation he that feareth Him and worketh righteousness is acceptable to Him" (Acts x. 35), we find that this fuller understanding of God is a spur to carry the knowledge of Christ to those who, like Simeon, are waiting, all unknowing, for the hope of Israel. Our realization of the world's size and limits, our sense of its interrelations, its essential unity, all our wider knowledge and larger thought, have come to the service of the great missionary impulse. Let me give two or three practical hints.

1. *Study more closely what you have in Christ*, by the aid of the Holy Scriptures and the illuminating Spirit of God, until your Christian life becomes an actual consecration of "body, soul and spirit" to Him; until you begin to "apprehend with all the saints what is the width and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God" (Eph. iii. 19). "Grow in the grace and knowledge of our Lord Jesus Christ."

2. *Let the missionary impulse of your faith have more play in you.* In your Bible-reading dwell more upon that feature, which is so often slurred over. Read the records of modern missionary effort, especially the lives of Carey, Henry Martyn, Coleridge Pattison, Robert Moffat, and the present-day accounts of the Congo Mission and the China Island Mission. More especially study the report and magazine of our own society, so that all our missionaries and their work may live before you.

3. *Hold yourself always ready to go yourself if He wishes it.* You may not be wanted. McCheyne always desired it, but never went, and what a noble ministry at home his was? The result will be wonderful in your lives. Some of the warmest supporters of the missionary movement abroad are those who wished to go to the front themselves, but were ordered by the captain to "abide by the stuff" at home.

Be, if not missionaries abroad, missionaries of the mission cause at home.

It is by the stream of earnest entreaty constantly ascending to God, by the hearts kept sensitive to His will and overflowed with His love, no less than by the actual preaching, teaching and translating of the missionaries in the several fields, that the Lord is hastening His kingdom from above.

Fling out the banner. Let it float
Skyward and seaward, high and wide,
Upon its gleaming folds inwrought
The cross on which the Saviour died.

Fling out the banner. Angels bend
In wondering silence o'er the sign,
And vainly seek to comprehend
The mystery of the love divine.

Fling out the banner. Lands forlorn
Shall see from far the saving sight,
And nations crowding to be born
Baptize their spirits in its light.

Fling out the banner. High it towers!
Seaward and skyward let it shine,
Nor skill nor might nor merit ours—
We conquer only in that sign.

—Rev. R. F. Horton, M.A.

THE employment of medical missionaries is rapidly on the increase. Within little more than three months the Church of Scotland has sent out two additional medical missionaries—Dr. Macdonald to China, and Dr. Bowie to Blantyre. Now we learn that the London Missionary Society needs five for China, Mongolia and Central Africa. The Church Missionary Society has several openings in Africa and elsewhere. Other fields are waiting for workers in this department of service. Meanwhile it is interesting to know from its *Quarterly Paper* that the Edinburgh Medical Missionary Society has twenty-six medical missionary students in training; though, in view of the widespread demand, it may still be said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into His harvest."—*Church of Scotland Home and Foreign Record*.