

sideration of those of other communions. A fraternal hand is extended to the Scandinavian Churches, the Old Catholics and the Eastern Churches. Of its Nonconformist neighbours the Encyclical says:

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy division would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that, not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The conference has shown in its discussions, as well as its resolutions, that it is deeply penetrated with this feeling. May the spirit of love move on the troubled waters of religious differences.

### PIETY AT HOME.

PUBLIC religious services are essential to the maintenance not only of religious profession, but of religious life. Where public worship is neglected, religion will not long survive. As an abstract proposition it may be conceded that true piety is strong enough to subsist alone, that it is independent of adventitious aid. It is perfectly true that in the worst of times God has had His hidden ones. In an idolatrous age and in degenerate days there have been numbers who would not bow the knee to Baal. When the upholders of Scriptural truth were driven into dens and caves of the earth, they clung not only to their faith, they embraced every opportunity that presented for the observance of public worship. The Waldensians, the Huguenots and the Covenanters found temples which they dedicated to God in Alpine fastnesses, in recesses of the Cevennes and in the glens and morasses of stern Caledonia. Piety has proved itself a plant of vigorous growth, but it must have the appropriate means for its sustenance. If it is neglected at home it can only maintain a stunted and sickly existence.

This is the age of machinery. Its presence is felt in the Church as well as everywhere else. What are all our ecclesiastical organizations but an intricate system of religious machinery? It cannot be charged as being ineffective. It is productive of great and important results, yet there may be evils incident to its existence that have to be guarded against. The Sabbath school is one of the most important of religious agencies, and anyone speaking against it would not be listened to with patience. It is doing a great work in moulding the religious life and thought of the young. It is not, however, an imaginary danger that prompts the question, Is there not a strong tendency on the part of parents to relegate their responsibility for the religious training of their children to the Sabbath school teacher? There is a strong temptation to neglect this, one of the most sacred of duties, with a light heart. In the family as God has constituted it, religion must have the first place, otherwise one of the elements of its stability and blessedness is gone. Parents possess a power and an influence that cannot be delegated to others. On them rests primarily the duty of training their children in the nurture and admonition of the Lord.

It may be argued that through lack of fitness and aptitude to teach, the work of training the young may be better done by others. In certain cases this may be so, but that, it is hoped, is exceptional, at all events, it should be exceptional. A proper realization of the sense of responsibility would bring with it the needed aptitude to teach, with a tenderness and an interest that could not fail to be impressive.

People advanced in years, and even people not past middle life, can recall numerous instances of domestic methods of religious instruction but ill-calculated to create in the minds of the young impressions favourable to religion. But these stern, severe and ill-adapted methods did not produce so

many disastrous effects as is sometimes attributed to them. Many whose religion is of a stalwart and enduring kind, smile not unkindly as they recall the patriarchal discipline of their early days, yet bless God for having given them fathers and mothers who taught them, by precept and example, that the fear of God was the beginning of wisdom. The number of those going astray who attributed their downfall to undue severity in the home circle, and to the distaste for religion caused by unlovely exhibitions of it at home, are not so numerous as those who, not untruthfully, acknowledge that their shipwreck is due in the first instance to neglect of parental precepts and disobedience of parental commands. In these days of greater leniency are the numbers of those lessened who stamp their lives with failure and bring grief and shame to parents' hearts?

Present conditions of domestic and social life may be far from favourable to the cultivation of home piety. Existence is becoming dreadfully artificial. Claims of business and society leave little time and less inclination for domestic leisure and repose. Absence of healthful but kindly restraint on the comings and goings of the young members of the family is observable. The parent of the present day is certainly an indulgent parent. What is over-indulgence and neglect of the first duties of a religious life to end in?

Religious training at home need not be, must not be, irksome and repulsive. Appliances of all kinds are abundant and accessible, but if a strong, healthy and well-grounded religious education is to form a part of home life, then the Bible must have the first place. Is not much of the shallow sentimentalism that at present passes for piety, owing mainly to the neglect of Bible reading and Bible study in the home circle. Godly homes will make a godly nation, as no other agency can.

### Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This admirably conducted weekly magazine affords excellent and varied reading which cannot fail to have an improving effect of the many thousands of young people into whose hands it regularly comes.

IN GLENORAN. By M. B. Fife. (Edinburgh: Oliphant, Anderson & Ferrier.)—This handsome little volume, with illustrations, is, for the most part, a graceful and natural delineation of Scottish village life at the present time. Its tone is of the best, and a perusal of the story will interest and benefit the reader.

JOHN B. FINCH. His Life and Work. By Frances E. Finch and Frank J. Sibley. (New York: Funk and Wagnalls; Toronto: William Briggs.)—This might properly be called a memorial volume. The life story of the singularly amiable and accomplished leader of the Temperance movement in the United States, is clearly, lovingly and succinctly told. The volume also contains many tributes to his memory and there are copious extracts from his speeches and writings. A number of well-executed engravings adorn the book.

THE THRONE OF ELOQUENCE. Great Preachers Ancient and Modern. By E. Paxton Hood. (New York: Funk & Wagnalls, Toronto: William Briggs.)—The Rev. E. Paxton Hood was one of London's best known preachers, and one of the most prolific and racy writers on Homiletics that used the English tongue. He never wrote a line that was dull or dry; his fund of anecdote was inexhaustible, he had remarkable power of illustration. Clergymen who desire to possess the standard works relating to their vocation will purchase this authorized edition of an English classic, and its companion, *The Vocation of the Preacher*, by the same author, also just issued. *The Throne of Eloquence* contains chapters on such general themes as: The Pulpit the Throne of Eloquence; The False Finery of the Pulpit; But what is Eloquence? Wit, Humour and Drollery in the Pulpit; Live Coals, Texts and Topics of discourse; Live Coals and Dry Sticks; The Use and Abuse of the Imagination; and analyses of the characters of great preachers, such as St. Bernard, Jeremy Taylor, Chrysostom, Father Taylor, Alexander Waugh, James Stratten, and Henry Melville.

### THE MISSIONARY WORLD.

MISS DE BROEN'S BELLEVILLE MISSION, PARIS.

Miss de Broen's home is 3, Rue Clavel, the centre from which radiates hourly such widespread influence for good. Out of an apparently chance and unintentional visit to a district associated with so much which for many minds would be repulsive rather than alluring, there has resulted a work which pre-eminently shows what may, under God, be accomplished, with apparently everything against it, but which, when made the subject of earnest prayer, waited for until the harvest is ripe, entered on in a faith which makes all things possible, is crowned with success. The list of "mission operations" is full and varied. There are evangelistic meetings on Sundays and during the week. The Mission embraces a training home for girls, day, Sunday and night schools, sewing classes, mothers' meetings, Bible classes, and even a lending library.

Not content with getting the poor together in the iron room, she has established a system of visiting them in their own homes, and instances are rare on which a friendly visit is otherwise than welcome and gratefully accepted. It is by this house-to-house visitation that an intimate knowledge is acquired of the temporal condition and spiritual wants of the poor of Belleville. This visiting brings to light startling and painful, almost incredible facts. It discovers not only the widespread sore of Infidelity amongst the working classes, but also the profound ignorance of the simplest truths amongst the lower orders of the French. To give one instance out of many, the question was put to a group of market people, "What think ye of Christ?" The answer to which all agreed was, "Oh! He was a Jew, and turned Roman Catholic." Testimony as undubitable as it is striking is abundant as to the unspeakable value of this house-to-house visitation, and Miss de Broen pleads for another missionary for this special and very arduous work.

But perhaps the work with which Miss de Broen is more especially identified, peculiarly her own, which is being signally blessed, and which cannot but awaken the deepest interest, is that branch of her many mission operations known as the Medical Mission.

There was a great increase of illness consequent on the siege, and the Medical Mission was originally set on foot to meet an urgent need, but it has passed far beyond the immediate limits of Belleville and Communism. The tidings of this phase of practical Christianity have spread far and wide and the poor flock to Belleville from all parts of Paris. It was my great privilege as well as an occasion to me of peculiar interest to be present on Monday morning at ten o'clock, and to see the relief administered. The patients assemble in the mission room, and the proceedings open with the singing of a hymn, prayer, and a short, plain, persuasive Gospel address. I can bear the testimony of an eyewitness to the intense interest with which the address was received. Besides by the evangelists and others Miss de Broen is aided in her good work by a medical man, an earnest Christian, who spares no pains in doing his Master's work.

Not unfrequently as many as 180 patients are seen daily, and some idea of the extent of this special work may be formed when we are told that more than 20,000 have been brought under its influence in one year. At the conclusion of a stirring and loving address on truths so new to many, so comforting where received, opportunity is given for the purchase, at a very moderate cost, of a copy of the New Testament—a pocket and portable edition can be bought for four sous. I shall never forget the eagerness with which many pressed forward to buy out of their scanty earnings a copy of the Testament. It reminded me of what I had read in Blunt's History of the Reformation, how, when the Bible was first printed in the vulgar tongue, persons would give a load of hay for a chapter or even a few verses. How prized God's Word is by those who have never before possessed it—how neglected by many who have long been familiar with it! The service ended, the patients are separately seen and ministered to, and surely this is the Master's spirit who "took our infirmities and bare our sicknesses." The golden opportunity is not lost. Many who came to be healed of some bodily disease have been led to see the soul's sickness, and brought to Him who taketh away the sin of the world. The command, "Heal the sick," is one which in that mission room is almost daily obeyed; the message which was so significantly to accompany it, "and say unto them, the kingdom of God is come nigh unto you," has been blessed to many souls.