

earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" It is not meant that the human reason is to be silenced by authority, but all who receive the Scriptures as the truth of God will reverently accept the utterances of the Great Teacher, as indicating the true path in which enlightened reason is to advance. Many have found by actual experience that the essential truths of the Gospel are accordant with, though they transcend the limited grasp of human reason.

Evangelical doctrines are opposed by a tendency in the Church moving in another direction. It is nothing new to say that in human nature there are strongly contradictory impulses. While there is a desire to explode all mystery, the mysterious nevertheless has a great fascination. The mysteries of divinely-revealed truth are sublime, the mysteries of human contrivance are clumsy and cumbersome, and such are usually found to be these so-called mysteries with which human priesthoods seek to complicate the simplicity that is in Christ. The Church of Rome accepts the truth of the Atonement, but adds to it the efficacy of human merit, sacrifices and penances, and rejects the doctrine of justification by faith. It elevates the Virgin Mother to a place in the plan of salvation for which the Scripture affords not the slightest foundation. It inculcates the invocation of saints, encourages masses for the dead, making salvation contingent on money payment. Everywhere it invests a human priesthood with a power and authority unwarranted in Scripture, and as a system it makes the truth of God of none effect by its vain traditions. All this is antagonistic to evangelical truth, because it seeks to supersede it by putting the human instrumentality in place of the divine.

In the Anglican Church the same tendency is at work, and has been instrumental in swelling the ranks of the Papacy with a large class designated as converts. There are two distinct sections within the bosom of the Anglican Church itself whose antagonism is as pronounced and as bitter against each other as that of any opposing sects can possibly be. The Low Church claims to be distinctively evangelical, and to this claim they are justly entitled, for, hampered though they are by the traditional trammels incident to State Churchism, they are earnest in the proclamation of the saving truths of the Gospel, and are zealous in every good word and work. The High Church party are not without zeal and earnestness. They have done much to bring the lapsed masses within the reach of Christian truth, but they have sought the adventitious aid of a gorgeous ritual, imposing ceremonial and mediævalism generally. There has been a marked movement in the direction of assimilating much that characteristically pertains to Romanism, especially in sacramental theories and practice, auricular confession and such like. Within the Church of England the antagonism of the two parties is kept alive and fostered. High Church dignitaries and denominational papers often speak derisively of their evangelical brethren, and habitually refer to evangelicalism in most contemptuous terms. They also indulge in the prophecy that it is doomed to early extinction. What may the outcome of division in the English Church it would be difficult to say, but one thing is certain, that attachment to evangelical doctrine will not be weakened by the scornful abuse of the sacerdotal party. Just as the doctrines of grace are proclaimed in their fulness with all the strength of sincere conviction, will they be found to be the wisdom of God and the power of God unto salvation.

When man's need is most powerfully felt, the doctrines of the cross in all their scriptural simplicity come home most effectively. Then is their reality most apparent. Theological speculation may be interesting, the discussion of the passing popular questions of the day may be exciting, and ornate ecclesiastical decorations and superfine artistic music may be soothing and attractive, but all of these together are not soul-saving powers. The one source of the Church's permanent strength is the faithful and earnest preaching of Christ and Him crucified.

"BEAUTIFUL things are somehow difficult to learn," according to an old Greek proverb quoted by Plato. The soul best learns its like, and we come to the knowledge of beautiful things slowly, in proportion to the lack of beauty in the soul itself.

## Books and Magazines.

**SOUL GUIDANCE.** A Packet of Twelve Beautifully Illuminated Scripture Texts in Oval Designs. (Toronto: S. R. Briggs.)—In design and execution these illuminated texts are models of beauty and neatness.

**THE KINDERGARTEN DRAWING COURSE.** (Toronto: Selby & Co.)—The drawing lessons in this course are characterized by accuracy and simplicity. They are admirably adapted to fulfil their design, and are authorized by the Minister of Education.

**TWOK.** A Novel. By Watson Griffin. (Hamilton: Griffin & Kinder.)—This little work is interestingly written, and its delineation of character shows careful observation and insight. The heroine makes her appearance in rather unpromising circumstances, but the story gradually develops into healthier and happy surroundings. It is a creditable contribution to Canadian literature.

**EIGHTY-SEVEN.** By Pansy. (Toronto: William Briggs.)—The writings of this famous author are widely known and highly appreciated. In these days there are many acceptable writers for young people, but none have surpassed "Pansy" in the production of stories that combine interest with instruction, in a spirit so excellent. The present volume contains twenty-nine delightful stories.

**A DAY IN CAPERNAUM.** By Franz Delitzsch, D.D., Professor in the University of Leipzig. Translated from the third German edition, by Rev. George H. Schodde, Ph.D., Professor in Capital University, Ohio. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Professor Franz Delitzsch is generally recognized as the leading Old Testament scholar of our time. This excellent little work of his has run through several editions in Germany. If its merits were known here, it would become immensely popular. It is an effort to give, within the space of a day, a vivid picture of the Galilean activity of Jesus. The historical data are taken from the Gospels, and consist not only of what is there narrated, but embrace also many features that have hitherto been but little noticed. It breathes a poetic fervour that holds the attention to the end, and it is written with a glowing love for the Saviour and faith in His salvation that is inspiring.

**THE GUIDING HAND.** Or Some 'Phases of the Religious Life of the Day. By Rev. E. A. Stafford, A.B., pastor of the Metropolitan Church, Toronto. (Toronto: William Briggs.) This little volume contains a series of nine sermons. They are fresh, interesting and instructive. The author succeeds admirably in giving clear and forcible utterance to the thoughts he wishes to impress on his readers. The following sentences from the preface, which is more direct than prefaces usually are, are reproduced: The contents of this book are sermons because they grew so. The writer does not think that they are very wonderful sermons. They are not presented here under any such impression. Possibly even he could have found something more astonishing in his own barrel. But these are given to the public because the subject is important and interesting. It belongs to the higher Christian life. The book is an effort to find an atmosphere both of common sense and of perfect purity.

**THIRTY THOUSAND THOUGHTS.** Edited by Rev. Canon Spence, M.A., Rev. Joseph S. Exell, M.A., and Rev. Charles Neil, M.A. With introduction by Very Rev. Dean Howson, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This magnificent work contains carefully-classified quotations from all sources, patristic, mediæval, puritan, modern, foreign, scientific, classical, Welsh, bearing on subjects theological, philosophical, biographical, practical, ethical, biblical and ecclesiastical. The publishers state that in order to place the entire range of literature under contribution, scores of workers have searched thousands of volumes, especially of the Fathers and the Puritans; books of biography, books scientific, classical, philosophical, foreign; University lectures and all the great reviews of the age. The volumes contain illustrative extracts and quotations, choice and carefully-selected literary gleanings of the highest order, anecdotes aiding to define moral and religious truths, historical parallels, similitudes—in brief, useful and suggestive thoughts gathered from the best available sources on all subjects. The present volume (the fifth) of this grand work is devoted mainly to Christian Dogmatics, and hence is specially rich and valuable in homiletic material.

## THE MISSIONARY WORLD.

### THE INFLUENCE OF A MISSIONARY SPIRIT ON CHURCH LIFE.

In reading the life of the celebrated Andrew Fuller, a distinguished minister of the Baptist denomination, I was struck with the following incident connected with the history of the Church under his charge. His Church it seemed to him, had been for some time in a dull, lifeless spiritual state. This conviction, as may be imagined, was to him a cause and source of pain and alarm. He was led to consider what might be the best plan to remedy existing evils, and to bring about a change for the better. He adopted various expedients. As there were many unconverted persons in his congregations, he resolved to preach a series of sermons, especially adapted to convince of sin, and to awaken in the minds of the unsaved a lively sense of their danger, and the extreme and pressing necessity for an immediate change of heart. And though it would not be strictly correct to say that no good resulted from this effort, yet we have his distinct assurance that no marked effect followed. To his great disappointment and grief things remained in very much the same condition.

He was just nearly at his wits' end in view of the low state of religion in his Church. He was deeply depressed in spirit, in consequence of his want of success in removing this spiritual apathy. Just at this critical juncture it so happened (or as I prefer to express it, it was so ordered) that the subject of a mission to India was mooted at a ministers' meeting at which he was present. Indeed, he was the prime mover in that undertaking, and did more than any man or minister in the denomination to provide means for its support. The proposed mission was brought under the notice of his people who, at once, as if waiting for some such outlet for their sympathies, manifested an interest in its success. That interest was not transitory; did not sensibly abate, but on the contrary, continued to grow and gather strength and intensity to the very last. As the result, life, love, zeal and, in proportion to their numbers and resources, liberality abounded. Something to do kindled a zeal that had before languished and been ready to die, and called forth energies that had long lain dormant!

At this point I must guard against leaving a false impression, and laying myself open to misrepresentation. I do not mean to say—it is not my intention to show—that preaching to the unconverted, or to the people of God is, as a general rule, ineffectual and unprofitable. If it were necessary to do so, the very opposite could be shown to be the actual state of the case. All that would be required would be a simple reference to Scripture teachings and Scripture facts. In the face of such a record as that of the conversion of the 3,000 under the preaching of Christ by the apostle Peter on the day of Pentecost—in the face of such vast and valuable results as are known to have followed the public proclamation and enforcement of Gospel truth in every age and land—few would desire or venture, if they did desire, to utter a single word in disparagement of the Christian ministry. Neither doing, nor giving, nor suffering, nor all of them put together must be placed on a footing of equality therewith as the divinely appointed agency for the salvation of men. "Through the foolishness of preaching are saved those who believe." "Faith cometh by hearing, and hearing by the Word of God." "And how shall they hear without a preacher?" "And how shall they preach except they be sent?"

It is true notwithstanding—and the case of Andrew Fuller illustrates and confirms its truth—that when a Church is not doing its duty to the cause of Christ at home and abroad, preaching will prove largely and lamentably unfruitful, whether it be specially addressed to saint or to sinner. And the converse holds good. No sooner does a Church set about its proper work in an earnest spirit, and begin to do and give in proportion to its ability than apathy gives place to activity; languor to life, and dreams to deeds. "Give and it shall be given you; good measure, pressed down, shaken together and running over, shall men give into your bosom." J. B. D.

It is not sixty years since an order was issued by the Indian Government that "missionaries must not preach to natives."