

periodically heard. Instead we may look for announcements that from a well-filled treasury the urgent wants of new fields can be immediately met. It is no disparagement to the proposed movement that it was anticipated so long ago by the organization of the Woman's Foreign Missionary Society. Rather is it one more admirable result of the institution of that society whose example has been so influential and whose success has been phenomenal. Like many other great movements the ladies' society had its day of small things, but that has passed away, and its vigour is still expanding. The young men do not expect that all at once their organization will reach the dimensions of the earlier formed institution, but they will have faith, patience and perseverance, and there need be no fear of the result. The formation of such a society will at once commend itself to all who are interested in the welfare of the Church. It cannot be begun too soon. If the reluctance of the Woman's Foreign Missionary Society to engage in Home Mission work lead to the establishment of one on similar lines for the promotion of that work their sagacity and foresight will be abundantly justified. The word should be passed along the whole line for the young men to advance.

THE POPE INTERVIEWED.

A FEW weeks ago attention was called to a scenic display in Rome in which the Pope took part. It was unlike what is customary in ordinary papal functions. The monotonous character of the pilgrimages that visit the Holy See to obtain a sight of the successor of St. Peter and receive his benediction was varied by the appearance in the throng of Buffalo Bill and his dusky troupe from the western prairies. The incidents connected with this reception were dilated upon and made the subject of ornate and magniloquent description by a special representative of the *New York Herald*, who claimed to be in the confidence of the papal authorities. The same graphic journalist has been pursuing his avocation with unwearied zeal and with undiminished brilliancy of descriptive effect. The presence of a representative of modern journalism at the Vatican is in itself a new thing, but that gentleman seems to let slip no opportunity of exercising the spirit of enterprise which characterizes the newspaper of to-day, especially the American newspaper. The latest achievement of the industrious scribe has been the application of the interview to the venerable pontiff, a feat of journalistic daring hitherto unapproached. In the record of this unique event the story loses nothing in the telling.

The fact of a new departure in the mode of papal communication with the outside world is in itself significant. If we have been hitherto accustomed to the stately, though by no means awful, grandeur of bull, allocution, syllabus and other official expositions of the infallible wisdom of the papacy, it is refreshing to get a peep into the sacred recesses of the Vatican, and listen to the unofficial, but not unstudied, conversation of the Pope, for it cannot be doubted that there is just as much purpose and design in the publication of this interview as there are in the most elaborate of Leo's *ex cathedra* utterances. The spirit and policy of the Papacy know no change. Its drift under the last and present Pope, owing to pressure from the Jesuits, has been marked by a determination to resist all progress by clinging to a hopeless and impossible past. Nevertheless the Roman Catholic powers that be feel the necessity of being to some extent in touch with the people. This cannot be secured by resistance at every point to the spirit of the age. In dogma it cannot change or modify a single expression, for that would throw suspicion on what was solemnly resolved upon in 1870, that the Pope is infallible. Neither is it possible to change a system, encrusted as it is with abuses and absurdities. Were the celibacy of the clergy, auricular confession and the spiritual terrors with which a too credulous people are imposed upon departed from, the fabric of Romanism as now constituted would fall into ruin, which no amount of Jesuitic cunning or political intrigue could avert. If, then, it must be as it is, or cease to be, rehabilitation in popular favour must be attempted on other lines. The interview offers a new opportunity for the Pope to secure a place in popular esteem.

The correspondent who managed the interview is much impressed by two things; the first is a deep and realizing sense of his own importance, and the other, being a man of fine esthetic perceptions, the awful splendour of the Vatican surroundings awakens his dormant descriptive powers to a pitch of eloquence that is overpowering. The importance of his reception is simply unspeakable. The papal

condescension in according it for a time almost be-reeves him of utterance. All he is able to articulate is that "this is an unparalleled event in the history of the Vatican, and indicates the pontiff's faith in the fairness and dignity of modern journalism." Now in illustration of the correspondent's susceptibility to the influence of barbaric splendour, so very different from the conditions of the Apostolic Church, take the following:

Early in the morning I received from one of the papal chamberlains a document informing me that my special audience would be at eleven o'clock. The vice-rector of the American College was named as interpreter, for his Holiness does not speak English. Long before that hour we were driven to the Vatican. No man can make the journey from the ponderous bronze door of the Vatican into the presence of the sovereign whom two hundred and fifty millions of people hail as the vice-gerent of heaven on earth without being thrilled from head to foot. I care not whether he be Protestant or Catholic or pagan; whether he adores the Pope as the infallible vicar of Christ or regards him simply as the head of a universal school, he is bound to be moved by the solemnity and suggestiveness of his surroundings. To get to this sovereign of a shadowy empire, whose predecessors have turned sceptres to dust and blotted out kingdoms, I passed the historic portal that looks out upon the wide square of St. Peter's. Here were grouped a squad of the Swiss Guard, in their brilliant red, yellow and black costumes, designed by Michael Angelo over three hundred years ago.

And much more to the same effect. After the dazzling bewilderment of the grandeur with which the Pope is surrounded, the newspaper man is ushered "into the presence of the august head of the Christian world." This statement, though not in strict accordance with fact, may have been constructed simply to gratify the Pope, or merely to round off an otherwise tame sentence in the gorgeous description. For a moment he lapses into a statement that is very human, and therefore interesting, when he says "behind all the pomp and ceremony sat a gentle old man with a sweet face and the saddest eyes that ever looked out of a human head." Alas! in these modern days the papal throne is no sinecure, and never will be again. No wonder that a man like Leo XIII., its present occupant, is sad-eyed.

No less interesting were the subjects touched upon in the interview. The condition of affairs in Europe is far from encouraging. The Pope looks wistfully to the American continent. There, possibly, he thinks events may be shaped in a way more conducive to papal interests. He is anxious to stand well with the people of this continent. His sentiments of esteem for Protestants are creditable to him, but they do not harmonize with the repeated declarations of his Church as to its relation to heretics. It is lamentably true that in party political conflicts the power of the priesthood has been invoked by both parties, and the results have been gratifying to priestly ambitions to meddle in the conduct of secular affairs, and thereby carry out the uniform policy of gaining all the power they can. To this pandering to ecclesiastical authorities, however, there is a limit. The moment the people of a free country understand that any church, as such, seeks the advancement of its interests by endeavouring to control secular government, then all such attempts will be summarily resented. Absorbed as they are in efforts to secure material prosperity, the people of this country will be roused from their apathy and give expression to their resentment in a manner that cannot be misunderstood. The Pope bewails the treatment he is receiving at the hands of Catholic populations in Europe. It is not likely that those on this continent will voluntarily submit to a rule that Italians and Spaniards and Belgians have found to be intolerable. The history of the Old World cannot be reproduced in the New. As the Pope himself in this interview well says, "an enlightened man cannot be enslaved."

On the moral and social questions of the time the Pope says many excellent things. He bewails the anarchic tendencies now prevalent, and urges that religious and moral principles supply the only stable foundations for a healthy social life. He is anxious for the suppression of slavery, and he condemns the maintenance of the vast armies of Europe. In all these things he voices the sentiments of all philanthropic and peace-loving men, but there is no concealment of the fact that in all the movements directed to the securing of desirable ends he must be supreme, his assumed authority must be recognized. That is the price to be paid for his sanction. Though the Church he represents claims to be unchangeable, he is willing to put himself at the head of the progressive movements of the age if that Church is acknowledged as the chief power in bringing about their accomplishment. It is, however, more than likely that the spirit of modern advancement will employ Carlyle's phrase to the Church of Rome, "Adieu, O Church; your road lies that way, mine this. In God's name, adieu."

Books and Magazines.

MR. N. T. WILSON, the Ontario representative of the Presbyterian Board of Publication, Philadelphia, sends an Alphabetical Catalogue of the publications of the Board; a Numerical Ordering Catalogue, and a Catalogue of the Sabbath school publications.

WHY AM I A PRESBYTERIAN? By the Rev. Herrick Johnson, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—A little tract, by Dr. Herrick Johnson, giving in clear language, and admirably put, seven good reasons in favour of the Presbyterian Church, because of its doctrine and polity. It is an excellent presentation of the claims of Presbyterianism.

THE PHILANTHROPIST OF GOD. Described and illustrated in a Series of Sermons. By the Rev. Hugh Price Hughes, M.A. (London: H. Bolder and Stoughton; Toronto: A. G. Watson, Willard Tract Depository.)—Modern conditions appear to require in the ministry of the Gospel an adaptation that has become a necessity in other spheres. In industrial life we have the division of labour, in professional life there is a promising field for the expert and the specialist. So in the Christian ministry there is abundant room for the exercise of the diversified gifts that have been so abundantly bestowed by the King and Head of the Church. The particular kind of work that each can best accomplish may not in every case be readily determined, neither does it always happen that one who has special adaptations for a distinctive sphere succeeds in obtaining the field best suited to his efforts. The author of this very valuable work has, along with his co-labourer, Mark Guy Pearse, found a field in which he has already been enabled to render valuable service to the cause of evangelical religion. In the best sense of the word he is a meditating theologian; not one who seeks to minimize the radical distinctions between faith and unbelief but in bringing the truth of God to bear on the complex requirements of modern social and individual life. It is his mission to apply Christianity. He is in no sense of the term a demagogue, neither is he a sensationalist, his principles are too well founded and he is too much in earnest for pursuing the temporary and transitory work of the time server. In reading his book one is impressed by the fine spirit and the lofty tone of Christian hopefulness that pervades it. Mr. Hughes is keenly alive to the prevailing currents of philosophic, literary and scientific thought. It is his aim that all intellectual, moral and social life should be animated and directed by sound religious principle. He holds firmly to the conviction that Christianity is the one enduring hope of the world. The author's purpose in this most excellent work is expressed in the following sentences taken from his preface: This volume is an attempt to define and partially to illustrate and enforce what St. John and St. Paul mean by "Love." In the vocabulary of Christianity that word has a distinctive and unique significance. Neither the word nor the sentiment it expresses is found outside the Bible. This highest moral quality exhibits itself especially in relation to our fellow-men. I have, therefore, ventured to use as the title of this book a striking phrase of St. Paul's which even the authors of the Revised Version have apparently shrunk from rendering in its literal forcefulness. The phrase occurs in Titus iii. 4. Again he says: The main object of this book is to describe and illustrate in various ways that Fraternal Love which Mr. Spencer calls sympathy, which is the reflection of the philanthropy of "as moonlight is the reflection of sunlight; and which is destined to fill this earth with a gentle and peaceful radiance until the morning breaks and the shadows flee for ever.

IF THOU CHRIST: The Example of Jesus Christ. By the Rev. James Stalker. Fourth Thousand. (Toronto: A. G. Watson, Willard Tract Society.)—Amid the intense eagerness with which men pursue material good and the manifestation of Christian activity in the region of practical endeavour, there is this hopeful sign still visible that many are longing for fuller attainment in the higher Christian life. Many devout souls long though quietly for fuller assimilation to the life of Christ. This is evidenced by the large measure of favour with which this work has been received. To many in these busy bustling days such a book is valuable as well as welcome. It is not the reproduction of old world modes of religious phraseology and feeling. It is not an echo of the "Imitatio Christi," or the "Pilgrim's Progress," but the adaptation of the spirit and purpose that filled the souls of Thomas à Kempis and John Bunyan and though it may not look forward to an influence so prolonged as theirs, since conditions of modern life are different from the times in which they respectively lived, yet it will render essential and valuable service to the people of this generation at least. This is what Mr. Stalker says of his purpose in writing this work: I am persuaded that there are many at present in all the churches who are turning earnest eyes to the example of Christ, and who desire an account derived directly from the records of how He lived this earthly life which we are living now. For such I have written this guide to the imitation of Christ, and I send it forth with the earnest hope that they may be able to find in it, in some degree, the authentic features of the image of the Son of man. In a note to a subsequent edition he adds: I have not conceived the imitation of Christ to consist in the mere literal repetition of His acts, but rather in the application of the spirit and principles of His life to the duties and problems of our own day. At the same time, the way in which I have attempted to arrive at his spirit and principles has not been by a priori reasoning from the general conception of His character, but by the close study of His actions in detail. The work consists of seventeen chapters, the introductory one being devoted to a fine and discriminating estimate of Thomas à Kempis' "Imitatio Christi." In the body of the work Christ is considered in the home, in the State, in the Church, as a friend, in society, as a man of prayer, as a student of Scripture, as a worker, as a sufferer, as a philanthropist, as a winner of souls, as a preacher, as a teacher, as a controversialist, as a man of feeling, and as an influence. The reader who has in advance formed an exalted idea of the work will not on its perusal experience disappointment. The quiet study of such a book as this is fitted to inspire a purer and more exalted idea of Christian life than many good people in these days seem to entertain. Mr. Stalker has no special theory to build up and fortify with ingenious argument; his purpose seems to be to set forth the results of his long and earnest study of the greatest of all facts in human history and to enable others to share in its benefits.