

to read it. But these are only examples of many admirable and useful contributions.

The Day's Work. By Rudyard Kipling. Price, \$1.25. Toronto: G. N. Morang. 1898.

It is superfluous to inform our readers that a new volume of stories by Mr. Kipling affords first-rate reading. We are informed that the general public are so deeply impressed with this fact, that more than twenty thousand copies of "The Day's Work," were ordered before it was published. Few will be disappointed in the contents of this volume, even although they may have read some of the stories in magazines before, as we have done. Some readers will like every one of them. Others will like some of them, and some will like and dislike stories which others dislike and like. As for ourselves, we find such stories as "The Tomb of his Ancestors," "William the Conqueror," "The Brushwood Boy," and others first-rate, and "My Sunday at Home," and "An error in the Fourth Dimension," excruciatingly funny. "Bread upon the Waters," is also capital. But the quality of the whole volume is very high indeed, and no one will regret the money or the time expended upon it.

The Gospel of Matthew, in Broad Scotch. By William Wye Smith. Price 25 cents. Toronto: Imrie, Graham & Co. 1898.

We can testify that this is excellently done; and if any enthusiastic Scot wishes to read the first Gospel in his "mither tongue," he will find it here. We are not, ourselves, quite satisfied as to the necessity of such a version, seeing that all Scotch men and women can read the English version. Mr. W. W. Smith is apparently of a different opinion, and if he can find patrons, he proposes to bring out the whole of the New Testament in "Braid Scots."

Christian Rationalism. Essays on Matters in Debate between Faith and Unbelief. By J. H. Rylance, D.D. 12mo., pp. 220. \$1.25. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

In these six essays there is a refreshing tone of freedom and boldness that pleases one, and also a pungency of expression that fixes the attention upon a fault without wounding the feelings of the enemy. The essays are all upon interesting topics, such as Free Thought, Reason and Faith, Inspiration and Infallibility, and so forth. The sixth is of a different character from the rest, but as directly useful, "An Historical Foot-hold for the Faith." The first may be taken as a fair sample of the whole. After considering the question as to what connection there was between Free Thought, so-called, and Infidelity, the essayist dwells upon the essential freedom of all thinking, and the evils that have attended the attempts to restrain this freedom. The fault can never be in that which belongs to all thought, but in the character of the thoughts that usurp the name of being free. Authority has often been used as an instrument of blind oppression, and the human spirit has revolted, and in the first outburst of liberty has spoken and acted unwisely. But the Church is stronger to-day from the encouragement given to enquiry, than it ever could have been when the leading idea was one of obedience. So long as Thought is sober, intelligent, reverent and thorough, working with a vigilant fidelity, its character will give ample guarantee for its sympathizing with the truth and accepting the Gospel as a reasonable service. In the quarrel between Faith and Unbelief the defenders of each have made mistakes, and should draw back from weak positions.

Magazines.—The Homiletic Review continues its useful course. Among the writers are Dr. Cunningham Geikie, Dr. McCurdy, of Toronto; Dr. Joseph Parker, and other well-known names. The subjects seem to be equally well selected, consisting of helps to Bible study and sermon composition, outlines of sermons, helps to exposition, together with pastoral and social suggestions. For young clergymen this is a most useful work.

The November number of "The Century" commences a new year in that magazine's existence. The cover contains a colored picture of Alexander the Great, on his famous war-horse, Bucephalus, which is drawn by the Parisian artist, M. Grasset. In this number is the first of a series of articles dealing with the life of Alexander the Great, written by Mr. B. I. Wheeler, Professor of Greek in Cornell University. Captain Charles Sigbee begins his "Personal Narrative of the 'Maine,'" with a paper entitled "Our Reception at Havana." Mr. James Russell Lowell writes on "His Impressions of Spain," and the third of a series of papers describing "Life and Society in Old Cuba," from the pen of Mr. J. S. Jenkins, also appears. An article written in a humorous vein by Mark Twain dealing with matters happening in the year A.D. 1904 is written more or less in a prophetic spirit. "The Many-sided Franklin," and "Building up a World's Fair in France" are two articles which are sure to attract attention. The first commences a series of papers written by Mr. Paul Ford, which will deal fully with Mr. Franklin's character and life as a whole. A new historical novel, written by F. Marion Crawford, entitled "Via Crucis," is begun, which contains in addition to the above a great deal of most excellent reading matter.

The current number of McClure's Magazine contains, amongst other interesting reading matter, a sketch of Colonel Theodore Roosevelt, the well-known commanding officer of the Rough Riders in the late campaign, who is now also the Governor-Elect of the neighbouring great empire state of New York. "The Inner History of Admiral Sampson's Campaign," gives to the public for the first time the full and true story of the hunt for and final destruction of Admiral Cervera's fleet." Mr. H. J. W. Dann's picturesque account of "The Mystery of Vesuvius," and Mr. Fitzgerald's story of his ascent of the two highest mountain peaks in the Western Hemisphere, are of thrilling interest. This number also contains the concluding portion of the late Mr. Frederick Ramsden's diary of the doings in Santiago during the siege and bombardment of that city. There are, in addition to the above, several well-told short stories, and the illustrations and letter-press of the magazine, as a whole, leave nothing to be desired. From start to finish it is a very good number.

ANNUAL MEETING OF THE ARCHDEACONRY OF PETERBOROUGH.

(Continued).

The interest of this year's Archidiaconal Conference was greatly augmented by the presence of the Rev. Rowland Bateman, for many years a missionary of the C.M.S. in the Punjab, and his friend, already so well and favourably known, Mr. R. Maconachi, of Burnt River. Both these gentlemen spoke on the subject of "India as a Missionary Field." Mr. Maconachie commenced by pointing out the vast disproportion between the men labouring and the money spent in the Home field and the Mission field. He showed the fallacy of the contention that so long as there are any unconverted people amongst ourselves we need not devote our-

selves to Foreign missions, and pleaded for a greater interest in Foreign missions. The population of India is immense. One in every six of the world's inhabitants is born in India. The number of Protestant missionaries is about 1,000 or 1 to every 250,000 of the people. With many difficulties India presents some advantages as a Mission field. The door is open and the religion taught is the religion of the dominant class. Mr. Maconachie concluded by referring to the solidarity of the British Empire, the power and wealth of which is to be used for the welfare of the people entrusted to her rule. The Rev. Rowland Bateman referred to the very great difficulties against which the missionary had to contend in the Punjab. He has to deal with the subtlest forms of human thought amongst minds thoroughly conservative and thoroughly active. There are three great systems to be dealt with. There is the citadel of Hindooism, a great self-contained system from which no one intends to detach himself. It cannot be met with argument. It neither wishes to be converted nor cares to convert others. The next great system is the Mahomedan, which is the opposite of the Hindu. The Mahomedans are aggressive, and meet the missionaries' claims by presenting their own. Mr. Bateman gave amusing instances of the kind of questioning to which the missionary must submit at the hands of both the Hindu and the Mahomedan. Then there were the aboriginal inhabitants who were sunk in a degradation from which they had no desire to be raised. In spite of all this multitudes are being brought into a state of salvation year by year. In 1868 there were only 6 native Christians in the part of India in which he worked. Now there are over 6,000, with 80 or 90 congregations, 8 or 9 of which were looked after by natives formerly opposed to Christianity. The meeting then adjourned for luncheon, at which a very hearty vote of thanks to the ladies for their warm hospitality was passed. After luncheon the Rev. E. Daniel moved and Mr. Knight seconded the adoption of the report on Lay Readers in the Archdeaconry, which was unanimously carried. The next subject on the paper was "Preaching," considered under the three heads of (a) Expository Preaching, (b) Preaching to Instruct, and (c) Mission Preaching. The Ven. Archdeacon Allen was the first speaker. He pointed out how great a force in affairs public speaking had always been. What the orator has been to the State the preacher has been to the Church. The Canons of the early Church revealed its sense of the importance of preaching. Written sermons were usual in the Early Church. Origen began to preach extempore only at the age of 60. The question was sometimes asked, "Does preaching do any good?" His reply was "that depends upon the preacher." Upon the whole he thought the average of preaching was equal to that of most previous ages. Expository sermons consist mainly of the systematic interpretation of sections of Holy Scripture. It was much used in the Early Church, as for example, by Chrysostom and Augustine. The Puritans, too, were fond of it. Dean Alford lamented its scarcity in the Church of England. He thought there was never a time when so many helps were to be had in the study of Scripture. He commended to the serious consideration of the clergy expository preaching and reminded them that it was one excellent way in which they could fulfil their ordination vow to instruct the people out of God's Word. The Rev. J. H. Talbot, of Oshawa, said that he supposed that by preaching to instruct, doctrinal sermons were intended. The preacher should avoid "views," and deal with the things certainly set forth in the Prayer Book. We should present clear teaching upon the Incarnation, the Atonement, the Holy Spirit and similar fundamental subjects. He recommended short courses of sermons on Doctrine delivered in simple language and in a positive and not controversial style. The Rev. W. H. French spoke of some of the objections urged against "mission preaching." But there is need of the periodical arousing of the impenitent and careless, of whom there were some in all parishes. The