

Rev. D. Styles Fraser, who is a devoted, consistent and enthusiastic advocate of the Temperance cause. It did not this year elicit much warmth of debate, as the Committee had evidently been careful to avoid the introduction of material provocative of discussion. Mr. Walter Paul, an elder from Montreal, who takes an active and intelligent part in the work of the Assembly, made an excellent speech in support of the report, which gave indications that the Temperance cause was steadily gaining ground in the Church and in the country. A deputation from the Dominion Alliance had a cordial reception, and made brief but effective addresses, which were well received.

The report on the State of Religion was presented by the Rev. John Pringle, of Port Arthur. It contained much that was cheering and something also that is calculated to awaken reflection. It is manifest that there is greater activity in seeking to promote vital religion throughout the Church. For the most part there is a diligent use of the ordinary means of grace, but it is evident that the prayer-meeting as an institution is languishing. There are reasons for this, but is this fact an indication that there is decay of spiritual life and interest, or is the prayer-meeting being supplanted by other agencies. The discussion elicited by this report was one of the breeziest during the meeting of the Assembly. Dr. Mackay, of Montreal, delivered a speech of great power and raciness. He touched on some of the peculiarities of modern Church life with a vigour that evoked considerable feeling. Young People's Societies, like other agencies, have their weak points, and these came in for a little caricature. This moved the upholders of the Christian Endeavour Movement to make vigorous replies.

Another debate of great interest was whether in order to secure a steady supply for the mission fields, especially in the North-West, there ought not to be a summer session established in some one of the colleges. As to the desirableness of this proposed new departure, there were marked differences of opinion. The line of cleavage, however, was not clearly defined. Several of the men prominently identified with Home Mission work favoured the proposal, while those at the head of the college work seemed strongly opposed to so radical a change in existing arrangements, yet all those deeply interested in Home Missions were not ranged on one side, nor were all the professors on the other. The disposition of the question, the sending it down for consideration of Presbyteries, is generally regarded as judicious. It will give time for calm and careful attention and elicit the matured opinion of the Church on a subject of vital importance to its usefulness and welfare. The debate was able and well sustained.

A subject of no little importance was touched upon in the last hours of the Assembly. Several of the economic societies approached it in reference to the attitude of the Church to the social movements of the time. The motion proposed by Mr. John Cameron, of London, and seconded by Principal Grant will no doubt commend itself to all who give thoughtful attention to present day problems in the light of Christianity.

As to the kindness and hospitality extended by the good people of Kingston, and the enjoyable time spent by the delegates in that historic city, behold is it not all well told in Knoxonian's chronicle in another column.

The meeting and intercourse of the brethren from all over the Dominion are a healthful and stimulating influence. Not a man of them but feels the better for the meeting. They return, many of them, to remote fields of labour with reinvigorated zeal to work more earnestly than ever for the advancement of the Divine glory and the good of their fellow-men.

HEART RELIGION.

PRESBYTERIANS are not prone to emotional religious displays. An impression is entertained by some that theirs is more a religion of the head than of the heart. This, however, is but a superficial estimate. Wherever there is profound conviction of the truth, there is also deep religious feeling. Many are disposed to keep its manifestations under restraint. To some it seems perilous to give way to emotional displays. Whatever is good in the religious life is liable to simulation, and nothing is more repulsive to a well-regulated mind than exaggerated exhibitions of spurious religious fervour. The tendency in this direction, more noticeable formerly than now, has no doubt led to an extreme in the other direction. It is far from conducive to spiritual health and vitality to be con-

stantly or even periodically indulging in a morbid self-inspection. Yet regular self-examination is very helpful to religious progress and is perhaps less insisted on in these days than it deserves to be. It is not, however, a question of manifestation, but one of reality. Is there that degree of attention to the inner life of the soul that there ought to be? Are we in these days of intense activity not a little prone to overlook the proverbial exhortation: "Keep thy heart with all diligence, for out of it are the issues of life?"

External conditions of present-day Christianity are not peculiarly favourable to a deep spirituality. Yet a well-rounded completeness of Christian character is impossible without it. The claims of active duty are numerous and distracting, leaving but little time and possibly but little inclination for the exercise of personal religion which is essential to soul health and prosperity. There is all the more need for this when so many are immersed in the sordid cares of daily pursuit. A brief season on the mount of holy contemplation is a necessary counteractive to the Mammon spirit of the age which makes its presence everywhere felt. Diligence in business is not incompatible with serving the Lord. It is told of Frederick Perthes, the eminent German publisher, that he regularly set apart a portion of every day to meditation and prayer, much to the enrichment of his spiritual nature, and the excellent practice in no wise impaired his business capacity. Sir Robert Peel was in the habit of going into his study after returning from the House of Commons, no matter how late the sitting or exciting the debate, and reading works of a devotional cast for his spiritual benefit. What these eminently active men did in their day we surely can do in ours.

Were there a fuller cultivation of the devotional spirit individually, it would make itself extensively felt, not obtrusively, and by self-proclamation. It would animate every part of religious duty, in the Church, in the home, and in all the relations of life. The service of praise in the House of God might be no less artistic than it is now, but it would be much more hearty and expressive of deep feeling. Prayer would be more fervent and spiritual in tone, and the languor and formality of the prayer meeting would be replaced by a living and diffusive energy. All life would be on a higher plane. We do not need less of the Martha spirit, but we need more of the Mary spirit in the religious life of to-day.

THE NEW HEBRIDES MISSION.

WHEN the Foreign Mission report was submitted to the General Assembly the Convener of the Eastern Section, Rev. E. Scott, intimated that the Australian Church had undertaken the care of Rev. Joseph Annand's mission on Santo. Some time ago a deputation from the Federal Assembly of the Presbyterian Churches of Australia and Tasmania visited the New Hebrides Missions. The members of the deputation were Rev. James Lyall, of Adelaide, Moderator of the Assembly, Rev. Andrew Hardie, Melbourne, Convener of the Foreign Mission Committee and Mr. McGillivray an elder. They were also accompanied by Professor Drummond of Glasgow. These deputies visited the islands and addressed the Presbyterian Synod at Aneityum. That Synod is progressive and is anxious to take its part in the work of extending a knowledge of the Gospel. It resolved to take up mission work on the island of Espiritu Santo, the most northerly of the group and which Mr. Annand has told us is inhabited by people who still practise cannibalism. Three missionaries have been appointed to labour on that island, the Rev. D. Macdonald, who has laboured for eighteen years at Havannah Harbour, Efate. He is married to a daughter of the late Dr. Geddie, the pioneer New Hebrides missionary. Mr. Annand, who has for some time been labouring in Santo will continue his work under the supervision of the Australian Church, and a third missionary will be appointed. The Rev. H. A. Robertson, who has been for some time in Sydney superintending the issue of a new edition of the Gospels and the Acts of the Apostles, in the Eromangan tongue, has returned to his field of labour, taking with him a thousand bound copies of this portion of the New Testament which has been printed at the expense of the British and Foreign Bible Society. The report from the New Hebrides submitted to the Assembly gives cheering proofs of progress of the work in these islands. The success of the Gospel there, as in numerous other mission fields, is a striking evidence to-day that it is still the power and the wisdom of God to every one that believeth.

Books and Magazines.

"A REMARKABLE biography of a remarkable man" is what is said of Mrs. M. O. W. Oliphant's *Memoir of the Life of Laurence Oliphant*, published by Harper & Brothers. The work is embraced in two volumes, and includes, besides an interesting narrative of the life of Mr. Oliphant, and that of Alice Oliphant, his wife—with portraits of each—numerous extracts from his letters and from some of his other writings.

THE SIDERAL MESSENGER. (Northfield, Minn.: Carleton College Observatory.)—For all interested in the sublime science of Astronomy this monthly, ably edited by Mr. William W. Payne, director of Carleton College Observatory, will prove very valuable. It contains every month much and varied information respecting celestial phenomena, and many able papers both speculative and practical make their appearance in its pages from time to time.

THE CRITICAL REVIEW. Edited by Professor S. D. F. Salmond, D.D., (Edinburgh: T. & T. Clark; Toronto: D. T. McAtosh.)—There is clearly a special field for this magazine to occupy. It is not a ponderous production, but one of modest dimensions, being neither a tax on the time nor purse of its readers. It is published quarterly and contains brief, but comprehensive and able critical papers on the chief works that discuss the leading theological and philosophical questions of the time. Among the contributors are some of the distinguished and scholarly men of the day. These contributors do not belong to one Church or one school of theology; it may be said that the best theological and philosophical thought of the period is well represented in its pages. A valuable feature of this magazine is the record of select literature published during the quarter.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—For frontispiece to the June number there is a fine engraving from a picture by Alma-Tadema, "Galeswinthe." Frederick Gale gives "Recollections of Cricket," a paper illustrated by portraits of famous English players of the national game. "The Fate of Nana Sahib's Englishman," by Archibald Forbes, has the graphic power which characterizes the war correspondent's writings. Another paper of quaint interest is "The Mariners of England before the Armada," with reproductions of the costumes of the sailors of that period. Other contributions to the number are "The Life and poetry of Francois Coppée," "A Chateau in France" and "Life in an Australian Bush Town," "A Protracted Wedding" and the "Witch of Prague" are the contributions to the fiction of the number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—Dr. Gordon of Boston begins the June number of this periodical with a good paper on "Missionary Money—Quality and Quantity." Delavan L. Pierson gives another of his letters from abroad, this time taking for his subject "Herrnhut—the Home of Moravian Missions." Dr. Clark discusses "The Relation of the Young People's Society of Christian Endeavour to the Church." Other subjects receiving treatment are "The Epoch of Organizations," "The Opium Curse," "The Miracles of Missions, No. xix., the Hawaiian Islands," and "The Political Check in Japan." The customary departments are as usual filled with much recent and interesting information gleaned from world wide sources. To all who desire to be kept fully informed as to the progress of missions, this monthly magazine is indispensable.

THE appearance of *Appleton's Canadian Guide Book* will commend itself to tourists and sportsmen, and even to general readers, since the work has a literary interest throughout. This book, written by the Canadian author and sportsman, Charles G. D. Roberts, covers Eastern Canada from Niagara Falls to Cape Breton, including the Lake St. John country, and also including a thorough account of the little known Island of Newfoundland. The book has been elaborately illustrated throughout. In addition to information regarding points of interest for the tourist, routes, hotel fares, etc., it presents a continuous story of travel, with entertaining historical notes, graphic descriptions of scenery and people, sketches of canoeing trips and accounts of the opportunities for fishing; and the appendix, which gives special, practical information for the sportsman, includes the fish and game laws of the different provinces, and lists of trout and salmon rivers and their lessees.

JESUS THE MESSIAH IN PROPHECY AND FULFILMENT. A Review and Refutation of the Negative Theory of Messianic Prophecy. By Edward Hartley Dewart. (Toronto: William Briggs.)—The restless and radical character of German theological speculation has sometimes been accounted for on the ground that freedom of speech in matters political is so limited that certain theologians make up for the deprivation by exercising the utmost latitude in their own peculiar sphere. Be this as it may rationalistic opinion seems indigenous to Germany, and the efforts to transplant it to Great Britain and America have been frequent of late years. It is not denied that theological learning is greatly indebted to the vast and varied scholarship of Germany, but neither can it be denied that some of the speculation finding favour in certain quarters is of too flimsy a description to satisfy earnest and thoughtful minds. A theological professor in Victoria University some time ago gave in a lecture, which attracted considerable attention at the time, the results of recent speculative views on Messianic prophecy. Dr. Dewart, the able editor of the *Christian Guardian*, has come to the defence of what is the plain teaching of Scripture on this really vital subject. The work is avowedly controversial, and, as a skilled and many controversialist, Dr. Dewart has long since won his spurs. This admirable work fully sustains his reputation not merely as a defender but as an able exponent of the truth. As a reply to Professor Workman, which it avowedly is, it is able, complete and conclusive, but it has more enduring merits. It is a clear and concise exposition of the truth that the testimony of Jesus is the spirit of prophecy, and that the Messianic prophecies of the Old Testament are fulfilled in Jesus Christ, as presented by the evangelists in the New. There are no less clear and convincing criticisms of the methods and tendencies of the higher criticism which will be read with interest. The book is timely and is calculated to have a good effect. It is a good evidence that the great truths most surely believed among us admit of impregnable defence.