

Books and Magazines.

THE SANITARIAN. (New York: The American News Co.)—The July number of this monthly, specially devoted to the advancement of Sanitary knowledge, theoretical and practical, begins with the July number its thirtieth volume. It is the leading authority in the valuable department to which its labours are devoted.

THE NEGATIVE THEOLOGY AND THE LARGER HOPE. By the Rev. William Cochrane, D.D. (Brantford: J. R. Salmond.)—Dr. Cochrane, entering on the thirty-first year of his ministry in Brantford, preached an excellent sermon appropriate to the occasion, now reproduced in pamphlet form. The discourse is based on Isaiah xxx. 10, and 2 Cor. iv. 13, and is a forcible and eloquent presentation of the truth that it is the duty of the Christian minister to proclaim Christ's Gospel with earnestness and conviction in opposition to many of the plausibilities that find favour in the present day.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture, by Jos. Parker, D.D. Jeremiah xx.—Daniel. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—The sixteenth volume of "The People's Bible" contains a number of characteristic discourses by Dr. Parker on themes suggested by the concluding portion of Jeremiah, the Lamentations, Ezekiel, and the Book of Daniel. The preacher of the City Temple does not devote himself so much to exposition as to the elucidation of great principles, and the application to present-day conditions of the permanent truths of Scripture. The discourses are strong, clear and original. Each discourse is prefaced by a prayer, and a carefully compiled index renders the work easy of reference.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—In this number, which begins the thirty-sixth volume of this popular magazine, the series of articles giving valuable information, and finely illustrated, of that great country of India is continued. The editor portrays with pen and pencil the tremendous canyons of the "River of Lost Souls," as the Spaniards called it, and other scenic wonders of Western Colorado. A timely paper on "Co-operative Industry," P. H. Burton, of Toronto, shows the wonderful progress in this direction in Great Britain and France. "The Victorian Age," by Rev. E. D. McLaren, M. A., B. D., will stir the patriot pulses. The touching and graphic story of life "In a London Hospital," by the wife of a minister, will touch a sympathetic chord. Our lady friends will always find something of special interest in this magazine.

KNOX COLLEGE MONTHLY. (Toronto: The J. E. Bryant Co.)—The monthly under its new management shows no signs of decadence. The July number opens with a suggestive and practical paper on "The Importance of a High Spiritual Life on the Part of Christian Workers," by the Rev. John Somerville, of Owen Sound. James S. Gale, who went out to Korea under the auspices of Toronto University Y.M.C.A., gives an interesting account of a journey "Through North Korea and Manchuria." The admirable address "Mission Work among the French Canadians," delivered before the General Assembly by Mr. J. Bourgoin, Principal of the Pointe-aux-Trembles Schools, is reproduced, and will be read with interest. There is a brief paper by J.W.M., on the "American Assembly at Portland," and a valuable but brief communication from Rev. D. J. Macdonnell, on "The Conduct of Public Worship." There are several meritorious poems in this issue, one on "Resurrection," by William P. Mackenzie. The *Monthly* maintains the high place it has made for itself.

THE Halifax Presbyterian Witness says: Rev. Dr. Gregg, Toronto, has in the press, and will soon place before the public, a volume of great and permanent value to the Presbyterian Church in this Dominion. It is in effect a hand book of our history and our work. It begins at the beginning and comes down to the latest dates available. It will be popular, and it ought to be in the hands not only of all our ministers and elders, it ought to be in every family. We have perused the proof sheets of a portion of the book; and we can testify to the terseness, fulness and accuracy of the narrative and the graceful simplicity of the style. It seems to us also to be judiciously fair towards all the branches of the Presbyterian family now embraced in our Church. Dr. Gregg has already placed the Church under obligations by his admirable history, of which a second volume ought to come by and by. But the new book, soon to appear, will be more practically useful than the large volume,—for it will be read by thousands, and will perhaps be a class-book in the "Higher Instruction" in our Sabbath schools. Our children ought to know the history of our own Church; and Dr. Gregg's book will make it easily possible to give them instructions in that line.

APPLETON'S CANADIAN GUIDE-BOOK. Part I., Eastern Canada. By C. G. D. Roberts. (New edition.) **APPLETON'S CANADIAN GUIDE-BOOK.** Part II., Western Canada. By Ernest Ingersoll. In view of the remarkably favourable reception given to Appleton's "Canadian Guide-Book, Part I., Eastern Canada," now revised for 1892, the publishers feel that tourists and readers will be interested in the announcement of a companion volume which will describe Western Canada in the same style. The author is Mr. Ernest Ingersoll, the well-known naturalist, traveller and author, who has already published some popular volumes upon the western part of the United States and Canada. Mr. Ingersoll takes the traveller from Montreal into the regions north of Toronto, through the peninsular region of Canada, along the Great Lakes, up the Nepigon River, then, emerging into the North-West, he describes Manitoba, the valley of the Saskatchewan and the Red River; and, finally, after the journey across the plains, he reaches the Canadian Rocky Mountains. The wonderful scenery of this district, perhaps the finest on the continent, is fully described. Under Mr. Ingersoll's guidance the tourist visits Banff, the Canadian National Park, and the wonderful glaciers and canyons of that region. After a series of vivid pictures of the mountain scenery, Mr. Ingersoll continues on into British Columbia, and closes his volume with descriptions of Westminster, Vancouver's Island, and a sketch of the routes to Alaska. There will be a large number of illustrations, together with three large and several small maps. Messrs. D. Appleton & Co. will publish this interesting book this month.

a solitary one. Too many of our brightest men in their search for the light turn their backs on the Sun of Righteousness and soon find themselves entangled in the mazes of uncertainty. This lovable Swiss when a young man was ardently attached to the evangelical leaders in Geneva, and entered on the Christian ministry with high hopes and with earnest devotion. The rationalistic reaction began and young Sherer was gradually drawn into its current, going farther and farther away from the centre of Christian truth, till finally he drifted into the cheerless gloom of blank negation. It was fondly hoped by those who knew and loved the man that he might retrace his steps and seek restful shelter beneath the shadow of the cross. These hopes were unfulfilled. The accomplished scholar who had denied all authority in religion wrote his last published article with the design of proving that there was likewise no authority in morality.

The tendency of drift is always attended with danger. It does not follow in all cases that religious doubt and speculation lead to shipwreck of faith. Many whose belief is most profound have reached firm standing ground after being tossed about by every wind of doctrine. Doubt is not a thing to be gloried in, far less cultivated, because in some quarters it is the fashion. The doubter soon reaches the parting of the ways. The earnest truth-seeker will approach the light, "If any man will do His will he shall know of the doctrine whether it be of God." The frivolous and the egotistic run great risks. Christian scholars and religious teachers who parade their doubts and obtrude their speculative theories may imagine they do so in the interests of truth, but they incur grave responsibility. The Bible has not yet lost its authority, though it has been subjected to the keenest scrutiny. The modern questioners of the authority of Scripture in the all-important matter of religion have not yet been able to refute the statement of the apostle, "we have a more sure Word of Prophecy to which we do well to take heed as to a light shining in a dark place, until the day dawn and the day-star arise in our hearts."

THE CHRISTIAN ENDEAVOUR CONVENTION.

IN an address at the Christian Endeavour Convention in New York, the founder of the movement, Francis F. Clark, D.D., stated it was providential, meaning that this great organization had its origin in the will of God. He saw in it something deeper and more lasting than a passing wave of youthful enthusiasm. If that were all, after an almost phenomenal development, it would gradually decline and cease to be either influential or permanent. The stability of the Christian Endeavour Society he bases on the fundamental principles ever kept steadily in view. These are pledged individual loyalty, consecrated devotion, energetic service, and interdenominational fellowship. It has been the earnest endeavour of the leaders and the membership to inculcate loyalty to the respective Churches with which they are connected. The past history of the movement has demonstrated that, while undenominational, it is in no sense antagonistic to the various evangelical Churches. At first there were apprehensions that, like some other institutions, it might lessen the attachment of its members to the Churches to which they belonged, and instead of proving a strength it would become a source of weakness. This impression is now well-nigh effaced. Those acquainted with its principles and its action are convinced that the principle of pledged individual loyalty to the Head of the Church and the respective branches with which they are identified has been faithfully carried out. Better acquaintance with the working of the Society is all that is needed to remove whatever prejudice may yet linger.

Every right method of cultivating consecrated devotion must commend itself to all who recognize the urgent need of this in connection with the Christian life and work of the time. The present age is not conspicuous for the fervency of its devotion. Its need is felt in the persecution of the individual Christian life in the family, the prayer meeting and in the services of the sanctuary. If the young people of the present are engaged in the systematic and regular cultivation of the spirit of devotion, under a sense of personal obligation to Christ, it may reasonably be expected that by and by a richer and warmer devotional life will pervade the entire Christian community a few years hence.

Combined with the cultivation of a devout and reverent spirit an energetic service is maintained.

This too is not only a means of present blessing to others, and to the members themselves, but it affords a most valuable training for fuller and larger service in the future. For years it has been the complaint that a large proportion of congregational membership has been passive instead of active. They have maintained their Christian profession by a more or less regular Church attendance, and living lives of outward respectability, contributing with varying degrees of liberality for the support of ordinances and for missionary and benevolent purposes, but comparatively few have engaged in active effort to advance the kingdom of Jesus Christ. It is one of the chief aims of the Christian Endeavour Society to train its members to be active in their service of the Master. The ordinary meetings are designed to draw out the capabilities of the members for various kinds of service, and opportunities are afforded for the exercise of individual gifts. There can be no doubt that such methods of activity and the training afforded are of a very valuable character.

The fourth distinctive principle of the Society is interdenominational fellowship. Sectarian prejudices and denominational bigotry are not now so rampant as they once were. In this respect the Churches have made great advances. When this result has been brought about through the growth of enlightened Christian charity it is healthful and promising, yet it is possible that some are disposed to obliterate denominational distinctions from a spirit of indifference and a degree of ignorance. The young people identified with the Endeavour movement are not likely to weaken in their attachment to their respective Churches, yet meeting together on common ground and labouring for objects common to all the branches of the evangelical Churches, they come to know, understand and appreciate their common kindred in the fellowship of Christ. There can be no doubt that if the spirit of Christian fellowship now pervading the ranks of the Christian Endeavour Society is maintained, it will in time prove a powerful factor in the unification of the Evangelical Christian Church.

The growth of this, one of the recent of our new organizations, and the unity prevailing have been phenomenal. A year ago it was reported at the Minneapolis Convention that there were then 16,274 societies; now they number 21,080. There are thirty evangelical denominations represented in its ranks. In this movement the Presbyterian Church takes the lead with 4,806 societies; the Congregationalists have 4,495; the Baptists, 2,736; the Methodists, 2,755, while other bodies have a proportional representation. The institution is steadily extending on this continent, in Great Britain and in other lands. From the ranks of the Christian Endeavour Society 120,000 have been added to the membership of the Churches. The total membership of the Society is now reported as 1,370,200.

During the year great progress has been made in Canada. At the Convention three banners were presented to the Societies that had made the greatest proportionate increase. Of the three, Canada captured two, Ontario and Manitoba getting one each.

Reports have been received from 1,377 Societies—quite an increase over the 829 Societies reported at Minneapolis from within her borders. The five Provinces have the greatest number of Societies, as follows: Ontario, 830; Nova Scotia, 268; Quebec, ninety-seven; New Brunswick, fifty-seven, and Manitoba, forty-two.

In Australia the growth has been remarkable, rivalling the great strides made in this land. Last year we had eighty-two Societies reported from Australia; to-day we have enrolled 232 Societies, and more are forming each week. England now has 300 Societies. There are thirty-two Societies enrolled from India; from Turkey, twenty; Mexico, nineteen; the West Indies, twelve; Samoa, nine; Africa, nine; China, nine; Japan, six, and so on, from Bermuda, Brazil, Chili, Norway, Spain, Persia, the Hawaiian Islands and from almost every land. The total from foreign and missionary lands is now 648.

The constitution has been translated, and it is printed in the following languages: German, Swedish, Norwegian, French, Danish, Dutch, Spanish, Tamil, Chinese, Japanese. The Convention just held has shown in some degree the vast proportions to which this movement has attained in a comparatively few years. Many men prominent in their respective spheres took part in the proceedings, and a profound impression as to the importance of the Society has been produced. It evidently has a great work and a great future before it.