

and Everlasting God of the universe in comparison to the idols, which are made of wood, stone and mud by the hands of men. Many intelligent persons were quite pleased with what they heard, listening attentively through the whole service, while many would not depart until they obtained some copies of tracts and Christian books. On the second and third days we only preached two hours on each day to a smaller congregation, principally women and children. The women in this part of China nearly all work in the fields as well as men. Only a few holidays are allowed, consequently this being one of the principal ones they endeavoured to make the most of it. I always try to impress upon their minds the loving name of our Saviour Jesus Christ and His free salvation to the world."

The Cross-Bearer's Missionary Reading Circle.—Rev. James S. Dennis, D.D., a missionary to Syria, writing of changed missionary conditions, says that we should note the enormous wealth of the Christian Church, which can guarantee the support of the missionary and his work, and also the rising interest in mission work, which is a sustaining and cheering incitement to those who labour in distant and obscure localities. No religious newspaper of the day could afford, even if it were so inclined, to dispense with its missionary intelligence, and in one of our most prominent religious weeklies, which is conducted with exceptional alertness and discrimination, a special missionary department has been established, with a monthly budget of letters fresh from the prominent centres of foreign missionary service. Does it not seem as if our Master, with the same supreme purpose in view, and the same promises and rewards for faithful service, while making it even more imperative upon the Church of this age to go into all the world with the Gospel for every creature, was at the same time making it a simpler, more inspiring and more attractive thing to do? And thereby while the cross is made easier, the failure to take it up and carry it is made more conspicuous and inexcusable and disloyal.

REVIEWS.

THE PHILOSOPHY OF SCHOPENHAUER. Schopenhauer's System in its Philosophical Significance. By William Caldwell, D.Sc. Blackwood & Sons. 1896.

When we first took this handsome volume in our hands, we were inclined to think that Dr. Caldwell had almost overdone the subject. When we finished its perusal, we were satisfied that he had made a valuable contribution to modern philosophical literature. This is not exactly an exposition of the system of Schopenhauer. That work has already been fairly done. It is rather an examination of his points of contact with the other philosophical systems of this century, together with remarks on the merits and defects of Schopenhauer's work. The whole work deserves careful study. In some sense the second and third chapters are the most important, inasmuch as they set forth the foundations of Schopenhauer's philosophy, and especially its derivation from the semi agnosticism of Kant. Whilst professing a kind of idealism, this philosophy was as far removed as possible from that of the followers of Kant from Fichte to Hegel, both in its methods and in its results. The writer points out more than once that one explanation of Schopenhauer's aberrations is found in his assumption (learnt from Kant) that the phenomenal is not like the real. In the fourth chapter, on the Bondage of Man, the determinism and pessimism of Schopenhauer are pointed out. Chapters five and six are devoted to his Philosophy of Art; chapter seven, to his Moral Philosophy; chapter eight, to his Philosophy of Religion, and chapter nine, to his Metaphysics. On various grounds we give to this volume a hearty welcome, and commend it to the attention of our readers, regretting heartily our inability to accord it a larger space. Like the work of other scholars who have sat at the feet of Professor Campbell Fraser (such as the two Seths and Professor Jones), this volume nobly sustains the reputation of the chair of Stewart, Hamilton and Fraser.

LIFE AFTER DEATH. By Bishop Dahle. Price 10s. 6d. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1896.

We have here another proof of the deep interest now taken in the future life and the condition of men therein. Some time ago we drew attention to the really important work of Dr. Salmond on "Immortality." The foreign theologians are now deeply interested in the same subject; for example, the Swiss Pastor Petavel has published a very important book on "Immortality," and now we have a Norwegian bishop contributing a very learned and important book on the same subject. The work is divided into three parts. The first deals with the future of the individual, and under this head, discusses the intermediate state, and herein purgatory, prayer for the dead and unbaptized children. The second part deals with the future of God's kingdom as the earth, and thereunder the great events preparing for the end, and the great events at the time of the end—anti-Christ, the millennial kingdom, and the last conflict. The third part deals with the end—the Lord's appearing, the resurrection, the judgment, perdition, the transformation of nature and eternal life. We cannot pretend to agree with the learned author on every point here considered, but this at least we can say, that every point considered gives evidence not merely of competent learning, but of real ability and insight into the problems discussed, and that even those who may not agree with the author will find it quite worth their while to consider his conclusions and the arguments by which they are supported.

CHRISTIANITY AND IDEALISM. By Professor J. Watson, LL.D. Price \$1.50. Macmillan & Co. 1897.

Professor Watson has given us here a volume which will be invaluable alike to the thoughtful layman and to the intelligent clergyman. The reader will find here that metaphysics does not mean dealing with unintelligible abstractions, but that it goes to the very centre and roots of man's life. What is the true ideal? Not the mere worship of beauty and thought, as the Greek would have said; nor of power and dominion, as the Jew dreamt; nor the attainment of some kind of happy life in the future, as some Christians have vainly imagined; but the realization of the ideal of man, the conforming of man to his archetype—to God. This is one part of the book. The second deals with the idealist philosophy, and shows that there is no hard and fast line of division between man and the world; that the world is intelligible to man, because it is the manifestation of the Infinite Spirit, as man himself is. There are many persons who despair of getting a firm hold on the philosophy which has been described as neo-this or neo-that (we will not hurt its interests by putting names). We strongly recommend them to get this book, and read it three times. Then they will thank us.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

EPIPHANY APPEAL, 1897.

To the Reverend the Clergy and the Laity of the Church of England in Canada.

BELOVED BRETHREN,—The late most reverend father in God, Archbishop Benson, shortly before his death, said: "No Church is a living Church which is not fulfilling the command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a Church is to make other Christian churches, until the whole world is covered with them." Thus he whose recent loss the Church so deeply deplores, "being dead, yet speaketh." He has entered upon the unseen realities of eternity, and, if the words just quoted were the expression of his deepest convictions here below, how unspeakably intensified would be the urgency with which he would now press upon the Church the duty, responsibility and privilege of sending the Gospel of our Lord Jesus Christ, the message of everlasting salvation, to those who are living in ignorance of it! We know, brethren, that the congregations in the several dioceses in Canada have many demands made upon their liberality. We know, too, that local requirements are often heavy, and excuse is made that these have the first claim

upon our consideration and effort. But are we at liberty for these reasons to treat with indifference the last command of our risen and ascended Lord? Surely what He uttered, and the instructions He gave at such a supreme moment, must be of paramount importance, and hence we desire to say a few words in this our Epiphany Appeal, urging you to greater earnestness, increased zeal and devotedness to that cause which was and is so near the heart of our blessed Redeemer and Lord. We would set before you a truth that is beyond all dispute, that in proportion to the liberality with which missions are supported in a parish has that parish prospered in the highest sense. It is in accordance with the gracious promises of our God that they who conduct the living stream to others shall themselves be partakers of its life giving influence. In many parts of this Dominion we can point to congregations once dead to missionary responsibility, when awakened by the Spirit of God to effort on behalf of the heathen, experiencing the blessed power of that effort in their own spiritual awakening and growth. Dear brethren, we plead with you that you would cast yourself upon God's faithful word: "He that watereth others shall be watered also himself." Is not this the truth expressed by our greatest national poet, when he said:

"The quality of mercy is not strained;
It droppeth like the gentle dew from heaven
Upon the place beneath: It is twice blessed—
It blesses him that gives, and him that takes"—

the truth embodied in the language of a greater poet, when he said: "My prayer returned into mine own bosom"—the truth embodied in the language of a yet greater than David: "Unto him that hath shall be given, and he shall have yet more abundantly." Indeed an appeal to history will prove that since the Motherland began to reach out the cup of life and salvation to the spiritually starving of heathen lands, the drops of that cup have returned a thousandfold into her own bosom in blessing and prosperity? Look at the sixty years of the reign of our beloved sovereign, Queen Victoria. How few were the societies actively engaged in mission work in 1837; how wonderfully have they increased since! The Church was almost dead then; it is alive now, alive in all spiritual activity and zeal; the trumpet voice of her Lord has been heard throughout the land: "Go ye into all the world, and preach the Gospel to every creature"; and the Church, like a mighty army, has responded to the command of "the Captain of her salvation," and not only has rich and abounding blessing been given in renewed Church life, but prosperity in temporal things has been largely vouchsafed. Consider the growth of England's power during this period. Who could have dreamed in 1837 that the colonies of France, Spain and Portugal would become in comparison as nothing, and that the island of the northern seas, which the Romans regarded as the extreme limit of civilization, would become the mother of colonies greater than were ever known by Rome itself? When our gracious Queen came to the throne she ruled over one hundred and thirty millions of the human race. To-day she is the Queen and Empress of three hundred and twenty millions. Then the extent of the British Empire was two millions of square miles; it is now six millions. Queen Victoria now reigns over one-sixth of the whole land surface of the globe. Such, then, have been the immense changes and mighty advances of the English people since the Church awoke to a sense of responsibility in regard to foreign missions. The prosperity that has accompanied and gone hand in hand with missionary effort upon this large scale, as illustrated in the progress of the nation, will in like manner, though in less degree, go hand in hand in every congregation where missionary interest increases. "The mouth of the Lord hath spoken it." It is not so much the large isolated gifts of the rich to which missionary effort owes its past success, or to which it looks for future advances, but to the responsible offerings of each individual, whether great or small, gifts bestowed for the love of Christ and accompanied with earnest prayer for His coming—these are the offerings the Lord loveth, and which He will water with His blessing. A very large proportion of the funds of the great missionary societies in England are raised by penny offerings, and by penny-a-week subscriptions. The Earl of Cairns, at a missionary meeting, used the following words when pressing upon his hearers the duty of systematic giving for missions: "In this work we enter into partnership with God. Every dollar given to missions, and every effort or prayer put forth in their behalf, are expressions of fellowship with God's eternal purpose and work. He who in any way hearing the call responds to it with prayers, with service and sacrifice, with the gifts of wealth or the mites of poverty, with labour or with life, is a partner with God in the celestial business of bringing salvation to a lost world; and no man, woman or child can give prayerfully, however small the sum, without a growing intensity of