

## NEW BOOKS.

The Master Is So Fair, by B. M.; Thou and I; The Secret of Content, by Paul Gerhardt; Tired Mothers: His Name: He Leads Us On: Your Birthday, by May Riley Smith; God Knoweth, by Mary G. Brainerd; All's Well, by Harriet McE. Kimball; Sometime, by May Riley Smith; Beyond the Shadows: How, When, Where: Why I Gave My Heart to Christ, by F. G. Brown;

These are the titles of a dozen beautifully executed booklets, in colors and gilt, ribbon tied, each containing a poem or song for the troubled or weary. They are published by Messrs. A. D. F. RANDOLPH & Co., New York, and for sale by booksellers at 25 cts. each, and will be found admirable as gift-book.

T. WHITTAKER, 2 & 3 Bible House, N. Y., send us three beautifully illuminated Booklets viz.: *Golden Showers*, by A. Hanslip with poem selected by Christine Forrest, large size, 50 cts. *The Better Land*, by Mrs. Hemans, 40 cts. and *Angel voices on Life's Pathway*, illustrated by J. P. Weldon with texts of counsel and guidance for a month, 25 cts. The first named contains selections from Longfellow, Herbert, Wordsworth, Moore, Shakespeare, Milton, Keats, Burns, and others; and each possesses peculiar attractions.

## NOVEMBER MAGAZINES.

*Littell's Living Age* for November 17, contains amongst other selections, The Apocrypha from *London Quarterly Review*; The Horvey Isles and The British Protectorate, from the *Standard*; Recent Discoveries in Egypt, from *Chamber's Journal*; and My Predecessors, from *Contemporary Review*. Littell & Co., Boston: 52 numbers a year, \$8.

*The Century* opens with a most interesting sketch of The Guilds of London illustrated by Joseph Pennell, and from the pen of Norman Moore. Its also contains some unpublished letters of Lord Nelson, with a portrait of the Hero; George Kenman's articles on Political Exiles and Common Convicts at Tomsk, will be found of equal interest with his preceding letters. The number is one of unusual interest.

*Chiswick House* is described in the Glimpses of Old English Homes (illuminated) in the *English Illustrated Magazine* for November. This the second number of the new volume which commenced in October well maintains the attractive character of this favorite monthly. McMillan & Co., N. Y., \$1.75 per an.

*The Church Eclectic* gives a translation of Dr. Johannes Recks (Berlin), article on The Catholic Reform Movement, which it says is to form an additional Chapter in The History of the Christian Church and the Papacy, from the pen of the same writer. There is also a long review (by the Editor) of that much talked of, and consequently much advertised, though injurious novel, Robert Ellsmere. We question whether the book would have attained one quarter of its popularity had it not been for the continuous references to it. James Pott & Co., N. Y., \$3 per an.

*The Homiletic Review* in its Review department is rich, containing the following: (1) Criticisms of some of the ablest Preachers of the Day (Dr. Maclaren, of Manchester, receiving attention in this number) (2) John Chrysostom, the greatest Preacher of the Greek Church, by Dr. Schaaf; (3) Christian Evidences, how affected by recent Criticisms, Miracles, by Dr. Behrend; (4) The Christian Church and our Workingmen, by Dr. Lyman Abbott, &c. Funk & Wagnalls, N. Y., \$3 per an.

### RECEIVED:

*The Treasury for Pastor and People*. E. B. Treat, N. Y.

*The American Church S.S. Magazine*, Philadelphia.

*Spirit of Missions* issued by the Board of the P. E. Church of the U.S.

*The Sideral Messenger*. W. W. Payne, Northfield, Min.

*The Atlantic Monthly*. Houghton, Mifflin & Co., Boston.

*Treasure Trove*. Treasure Trove Co., Clinton Place, N. Y.

*Our Little Men and Women*. D. Lothrop Co., Boston.

*Our Little Ones and The Nursery*. The Russell Publishing Co., 36 Bromfield St., Boston.

## CORRESPONDENCE.

To the Editor of the Church Guardian:

SIR,—It seems to be thought of value that we Parsons should now and then say what we think of the CHURCH GUARDIAN.

"I have taken every Church paper published in Nova Scotia—or acknowledged as the organ of that Diocese for over a quarter of a century;—some may have had more original matter—others being printed in Halifax have given us better chance of rapid intercommunication; but none have been more useful as a Parish help. I wish I could afford to distribute 100 a week to outsiders, as it is, I can only afford 3; but as you know I help you somewhat with items. I should be glad to do more, for you deserve the aid of every Churchman."

Z.

## EDITORIAL NOTES.

THE EVANGELICAL ALLIANCE AGAIN.—One of the speakers at the Conference so called, to which we have already referred at some length in a previous issue, was the Rev. Dr. Strong—formerly a Congregationalist pastor—now engaged as a special agent or organizer of Branches, of the Evangelical Alliance in the United States. One would hardly have expected to procure from such a source the strongest possible testimony as to the evils of *Sectarianism*; yet so it has happened—much we fancy to the astonishment of the "brethren" of the many denominations present. Some years ago quite a stir was made in the Ecclesiastical world by a book written if we mistake not by the late Rev. Dr. Ewer, of New York, entitled "The Failure of Protestantism," and in which he pointed out the evils consequent upon a divided Christendom. But Dr. Strong is equally, perhaps more forcibly outspoken in condemnation of these unnecessary divisions; only he aims at remedying them through *co-operation*, ignoring the divinely ordered plan of organic unity. However, we think, that remembering the source from which they come, the arguments of Dr. Strong make so strongly for *re-union* and not mere *co-operation* that we quote his remarks at length from a report thereof given by a contemporary: (the italics are ours):

The great Protestant Reformation was a *Reaction toward Individualism*. From this principle there sprang *logically* the right of private interpretation of God's Word. Then followed naturally—through sadly mistaken ideas of belief as to Christian fellowship—the *multiplication of sects* and the *competition of one denomination with another*, and its attendant evils. Thus while individualism gave Protestantism her birth and crowned her with glory and honor, its development at the expense of the co-ordinate principle of combination and organization, divided her forces and limited her power. Co-operation, combination and organization—these are the presiding

geniuses of nineteenth century civilization. This was the big modern tide in the affairs of men, and this tide *Protestantism had resisted*. Where the great controlling forces of the century are strongest, Protestantism is weakest. Is it strange that our churches are losing their hold on the masses? Is it not evident that Protestantism, if it hope to remain a force in modern life, must seize upon the power of co-operation. Co-operation was necessary to put an end to the evils of competition. *The multiplication of denominations leads naturally to rivalry*. If there are in a community. THREE Churches where ONE is needed, one church, if it becomes strong, does so at the expense of the other two. Human nature being still human, this struggle to live leads to competition, jealousy and strife. *Thus Christ and his religion are dishonored before the world* and the piety and influence of the Church are marred. This competitive struggle to live sometimes seriously modified the tone of the preaching, rendering it less bold, less loyal to the conscience. As a result of this competitive struggle is there not often a tendency to hold the faith of our Lord Jesus Christ with "respect of persons." When there comes into our assemblies a man with a gold ring and in goodly apparel, and also a poor man in vile raiment, doesn't the usher often say to him that weareth the gay clothing,—*"Sit thou here in a good place,"* and to the poor man,—*"Stand out there, or sit here under my footstool?"* and isn't the family of the man in gay clothing likely to receive much more social recognition than that of the man in vile raiment? and isn't there a tendency to adapt the sermon, the music, the architecture and all the appointments of the church worship to the tastes of the rich man rather than to those of the poor? Is it strange that the workingmen have got the idea that the church is for the rich, and that they are not wanted there? THE UNWISE MULTIPLICATION OF CHURCHES, and there consequent competition has made their support a great burden, so that the financial question occupies a very large share of the attention of most churches. This gives a wrong impression to the world. A friend of mine, a clergyman, was making an effort, which had already been several times repeated, to induce a working man to attend church. "Why should you," said the man, "be troubling yourself about me and my family, anyway? I couldn't give you more than \$1 or \$3 a year, and that isn't worth your while." When looking up non-church-goers, as a pastor, I have had the door, which had been opened just far enough to show that I was a minister, slammed in my face with the remark, "We haven't any money for you today." The impression that the church is after money is one of the greatest obstacles in the way of reaching the masses. The congestion of churches in particular districts, through religious rivalry, was *scathingly* dwelt upon. Another church is built on the opposite corner, not because there isn't any church in that vicinity, *but because there is*. The churches are planted, not where they will best serve the interests of the city, but where the city will best serve the interests of the churches. Having quoted from the statistics of a clergyman, respecting the multiplication of churches in excess of population in some districts, he said that on the frontier there were communities as destitute of churches and as godless as any heathen village in the heart of the dark continent, "and we have large city populations where there is only one church to ten, twenty, and even forty thousand souls. . . . The impress which is to abide for centuries is to be given during the next dozen years or so. Are the churches of the East able to place a Christian stamp on that civilization? Surely not,

SO LONG AS MEN AND MONEY ARE WASTED;

surely not, without that economy of existing forces which can come only from co-operation