

time to the present he has been zealous in his endeavours to maintain and increase the cause around which so many precious associations cluster. In 1875, when so many institutions were subjected to testing investigations, commissioners recommended the discontinuance of French services in the crypt of Canterbury Cathedral; but through the earnest efforts of Archbishop Tait they remained undisturbed.

Recently, most interesting memorial services were held in connection with this congregation. The pastor conducted the devotional exercises in French; while the Rev. E. White, Chairman of the Congregational Union, preached a sermon in which there were many instructive allusions to the congregation's history. The Nonconformist minister was succeeded in the pulpit at the evening service by the Hon. and Rev. Canon Fremantle, who preached an excellent sermon, in which he vindicated the principles of the Reformation, and protested against the ritualistic tendencies so prevalent in certain sections of his own Church at the present time. It may interest Canadian readers to know that, on the day following these commemoration services, representatives attending the Indian and Colonial Exhibition were invited to pay a visit to this church, which traces its direct descent from the French Reformation.

YOUNG MEN'S GUILDS.

THE Christian life is manifold. Having its seat and centre in the renewed spiritual nature, it of necessity seeks external embodiment. It works from within outward, bringing into harmony the whole conduct of life, and making its influence felt by its possessor in every relation he sustains. All people are not many-sided, neither are all Christians. There are those who have a clear and distinct grasp of truth in some important aspect. That truth is not over-estimated in its importance; but, with the innate tendency to one-sidedness, its due and proper relation to other truths is overlooked, while truths of another class, no less important, are very much under-estimated. Not a few who attach special importance to some particular aspect of truth are very much exercised because their neighbours do not see it from the same standpoint that they do, and occasionally there is an unlovely interchange of mild anathemas that may have their uses, though these are far from apparent.

The same tendency which existed among the disciples while accompanying with the Lord is visible in our own day. These disciples saw others doing good works, and complained that they were not of their company. The Lord laid down the principle that amid diversities of action there was unity of aim: He that is not against Me is with Me. No reader of Church history, no one who has observed the progress of the Churches in our own time, but is aware of the extreme bitterness that has entered into doctrinal discussions and ecclesiastical disputes. Very friends have been separated, and painful misunderstandings have left wounds difficult to heal. There is now a spirit of broader charity, not the mere tolerance that results from indifference to truth, but the recognition that all circumstances have to be taken into account in forming a proper estimate of the doctrinal attitude one may assume. The revealed truth of God has as earnest and resolute defenders in this as in former ages, but the spirit of intolerant exclusiveness is not now so rampant as it once was.

Being a thoroughly practical age, and the Church being more alive to her duty to those within and without her pale, there is great diversity in methods of Christian activity. Certain minds see the great value and importance of particular modes of good doing. Like all who are in earnest in their work, they encounter opposition, and sometimes become impatient. The opposition may be occasioned by ignorance and prejudice; it may, as opposition often is, be very unreasonable and absurd, but its effect too often is to produce a corresponding narrowness and intolerance on the part of the active workers. There is a disposition to exalt their own ideas and their own methods of work as the best possible and the only legitimate means to be employed.

As the Christian life is manifold, touching man in every relation, and affecting human life in all its outgoings, the exclusion of any one form of moral, intellectual or spiritual activity from the range of Christian effort is unjustifiable and much to be regretted. It would be wrong to say that the Church in its practical working has been indifferent, far less

inimical, to the intellectual development of those growing up within her pale. Most congregations, especially in cities and towns, have their young people's associations for mutual improvement with most gratifying results. They may not in all cases be free from the charge of frivolity; but while perfection ought to be aimed at, it is too much to expect that it can be attained all at once. The development of the human intellect is of transcendent importance and to this essential part of man's nature Christianity makes its appeal as well as to the emotions and the will. Many have been gained to the cause and service of Christ on the intellectual side, and they have not been the least devoted to the cause of truth and righteousness. Moved by these considerations several Churches, Presbyterian and others, have of late years inaugurated young men's guilds in connection with individual congregations, but having a common bond of union. The English Presbyterian Church and the Free Church of Scotland have for several years had a comprehensive scheme for the promotion of Scripture knowledge tested by annual examinations, and the result has been a widely-extended interest in the study of the Bible and the Shorter Catechism. The minds of young people have been impressed indelibly with valuable truth which cannot fail to shape their after lives. The Church of Scotland has achieved similar results by the institution of young men's guilds. It is announced that the Edinburgh guild connected with this Church are arranging for a course of lectures during the coming season on Christian Faith and Modern Thought, to be issued in a volume afterwards. Several of the most eminent ministers of the Church, among them Professors Flint and Charteris and Dr. Matheson, are expected to deliver lectures. With commendable breadth of purpose it is also resolved to invite Professor Christlieb, of Bonn University, Dr. Donald Fraser, of London, and the Bishop of Liverpool to take part in the course. At its last Synod the United Presbyterian Church of Scotland took steps for the establishment of a similar guild among its young people. Is it too soon for the Presbyterian Church in Canada to contemplate working on similar lines?

Books and Magazines.

THE DORCAS MAGAZINE. (New York: Dorcas Publishing Co.) For all kinds of what is generally termed ladies' work, this convenient and cheap magazine, neatly got up, is one of the best published.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. Edited by Rev. H. Sinclair Paterson, M.D. (Toronto: James Bain & Son.) The latest edition of this old established quarterly enables those who remember it in its earlier days to see how much it has improved. It is solid, substantial and thorough in its discussion, from a decidedly evangelical standpoint, of all the vital theological, philosophical and ethical questions of the day. The opening paper, by Dr. Watts, is an exhaustive critique of "The Huxleyan Kosmogony." There are besides a number of able papers on interesting themes, rendering this number of *The British and Foreign* a very attractive one.

IN AID OF FAITH. By Lyman Abbott. (New York: E. P. Dutton & Co.)—Whoever can speak a wise, encouraging and hopeful word to the doubting and undecided in the matters of highest importance, is under obligation to do so. It is a blessed work to remove doubts, and afford safe guidance to inquiring minds. In these days all such work well done is valuable, and it is needless to say that what Dr. Lyman Abbott has to offer deserves careful perusal. The work before us contains much that will be helpful to all sincere and earnest truth-seekers. He is a sincere, but not an infallible guide. He says: "If I were a John Calvin Calvinist, I should be a Universalist." The fact is, John Calvin was, to say the least, as clear-sighted a logician as Dr. Lyman Abbott, but he was not a Universalist, neither does Calvinistic doctrine tend in that direction, nor provoke recoil when fairly and honestly presented.

RECEIVED:—MIND IN NATURE, a popular journal of physical, medical and scientific information (Chicago: The Cosmic Publishing Co.), DOMINION CHURCH OF ENGLAND TEMPERANCE JOURNAL (Toronto: A. C. Winton & Co.).

THE MISSIONARY WORLD.

CONCLUSION OF REV J. F. CAMPBELL'S REPORT.

Joined by the two native brethren whom I had sent by a more southern route, round by Ali Rajpore, we then came on to Rutlam.

When we first visited Rutlam seven years ago we were courteously and hospitably entertained, received the Durbar's permission to preach, from Meer Shahamat Ali, C.S.I. (who was then in charge of the State, the young Rajah having not yet been installed), and so strongly felt its importance as a centre of operations that in my report for that year I urged its immediate adoption as a station, and the sending out of a medical missionary as being most fitted to gain a good footing. As this has not been done I have continued to give it flying visits from time to time. Circumstances regarding which it is needless now to speak, have rendered it more difficult to get settled than it otherwise might have been, and we have had to live in tent till April 3rd, and to be content for the present with a native house in the city, at a rent of Rs. 5 a month; but we hope that ere long these difficulties will cease. The reception we have met with from the people generally has been decidedly encouraging.

The importance of the city as a mission station is even more apparent now than it was seven years ago. By last census the population is over 31,000; it is the terminus of the projected railway to Gujerat; and besides smaller places, on and off the line of railway, Jaora, twenty miles north, and Burnuggur, twenty-nine miles south, by rail, can be easily superintended from it, till missionaries can be planted in those centres.

There is a state high school or "college," with an English gentleman at its head, and there are inferior schools, and girls' schools supported by the State, but there is need for more, and especially girls' schools, for which we have begun to arrange.

It is probably better to say nothing more at present about our position than that it is yet neither as settled nor as pleasant as we could wish, but believing ourselves to be here in obedience to Him to whom belongs all authority in heaven and on earth, and who has promised to be with us, we purpose patiently and joyously continuing our effort to obey His commission here as wisely and well as we can, cheered most by His promises, but also by the indications of at least interest on the part of some. I will mention only the Jain Sewak, of whom I wrote seven years ago, and who still remains our warmest friend, declaring his faith, but shrinking from baptism and consequent loss of caste and position.

As helpers, Raghu and Bapu are with us, the wife of the latter and the eldest daughter of the former being able to teach in girls' schools; Jairam and his wife we hope to settle in schools in Jaora.

INTEREST IN MISSION WORK.

There are two means we would have employed by those who are doing foreign mission work at home, the Christian members and families of our Churches. We would have them understand and take an interest in the human side of the work by reading about definite lands, peoples, missions and missionaries, so as to appreciate the conditions of progress and become personally interested in this or that part of the field of labour. We would have them love personally the All-conqueror, and be led about in their own circles as the personal captives of Him who is to make all peoples His slaves, and would have them read up and their hearts and imaginations with all in the New Testament that will kindle a personal zeal for the spread of His Kingdom. These methods are old, of course, and both carry high Apostolic authority with them, otherwise we could not be sure that they are real and reliable. The secret lies in this, that they be pursued systematically and determinedly, with this assurance in our minds—that only thus can that zeal which alone is potent, and which always is the forerunner of Christian conquests, be gained by the mass of Christians as well as by the select few; that zeal which is not vague, and, therefore, dependent for its strength on the sympathy of others, but which is definite and personal, and, therefore, unquenchable. —Rev. W. Douglas Mackenzie.

MR. JOSEPH AGNEW has accepted the call to Dunbar, and on the Sabbath morning, after the intimation was received, the leading dissentient, Mr. John Stein, Broomhouse, removed the books from his pew while the congregation were assembling.