

trouble. The best of men cannot keep down a selfish strain in his nature, and when James Smith begins to ask for such anthems as he likes, or to suggest that some themes are distasteful to him, or to suggest that if the managers will introduce electric light he will pay for it, some one is going to feel aggrieved. There are sure to be some in a congregation in which there is an important family who mentally square every statement or act of the minister and office-bearer by that person's supposed opinion of that statement or act. The congregation is not run for the glory of God or the good of men, but for the pleasure of that person. That soon puts any congregation out of gear, and trouble arises.

Really, if all of us, minister and people, but especially people, were more completely permeated with the anxiety to carry out the will of God, and less concerned about the outward success of our schemes, not only would these latter be more prosperous, but life would run with less friction and more permanent results would be assured.

We do not know the motive that prompts either the kindly or the unkindly act. Some accompany an act of real kindness with gruff words, as if ashamed of the weakness that it seems to imply.

#### THE PASSING OF THE OLD ORDER.\*

There is a certain pathos about the disappearance of an honoured and useful organization, even if it is merged in a higher and richer life. The United Presbyterian Church has had a useful career, and as such it now disappears. The union with the Free Church is a desirable thing which has been prayed for and worked for during many years. Still many good people will look back with fond regret to the old institution and the old life. To these, and there are some such no doubt in Canada, this little volume will appeal with special force. The writer in his preface remarks: "Principal Rainy in his speech in the Free Assembly deprecated speaking of the last Assembly of the Free Church and the last Synod of the United Presbyterian Church, as they would both be continued in the United Assembly. He is correct in so far as the substance is concerned, but not in so far as the form is concerned. Forms change, while the substance remains, and the forms come to be dear to those accustomed to them, and their passing cannot be witnessed without longing regret. But behind the regret there is a permanent joy in the conviction that the abiding substance is clothing itself in new forms which will give it freer scope for the great work it has to do."

This booklet contains three discourses; the opening sermon at the Synod of 1900, the Moderator's retiring address at the same Synod, and the closing address at the Theological Hall. The title of the address in the Theological Hall is "Magic and Spirituality in Religion," and is a vigorous exposure of the absurdity, as well as unspirituality, of the sacramental view, as to the "validity of orders." In the sermon there is interesting reference to war:

"And the land had rest for forty years." Such is the record we meet once and again in the history of Israel, after the record of some sore oppression and war by which deliverance was wrought. Forty years—the time that could be allowed to pass till evils became so great that the stern purgation of war was needed to root them out, and this has been the experience of our land during the past century. From the close of the great Napoleonic struggle at the beginning of the century to the outbreak of the Crimean war, followed by the Indian mutiny, the land had rest for forty years. Again, from the close of the Indian mutiny to the outbreak of the war in South Africa, the land had rest for forty years, and evils were beginning to pervade society and corrupt the nations. Arrogant self-sufficiency, reckless forgetfulness of God, contempt for the rights and opinions of others, were aggravating evils at which I have already glanced. As a Church we had conference after conference on the state of religion and morals in the country, that made us feel our own impotence and cry to God to arise and plead His cause, and by terrible things in righteousness didst Thou answer us, O God of our salvation. By the slaughter of the flower of our youth in battle, by reverses of our armies before their toes, by the bitterness of national humiliation in the eye of the world, the nation was brought to its knees and was shaken out of its overweening confidence. Then in a truer spirit of loyal devotion to duty, of self-sacrifice for their country, of readiness to venture their lives for a cause that they believed to be just, our young men have gone forth to war; and the nation, chastened by the discipline through which God has brought it, is watching how they bear themselves. There have indeed been scenes of violence since success began to crown our arms, rudely attempts to suppress freedom of speech, and still more humiliating, a condoning of these in quarters in which better things might have been expected. But let us trust that these are passing insanities which will be reprobated by the sense of the nation."

Religious Thought and Scottish Church Life, in the Nineteenth Century, by Walter Ross Taylor, from the same publishers, is a similar volume from the Free Church side. It contains three addresses to the Free Church Assembly at the recent meeting, two from the chair by Dr. Taylor in his capacity as Moderator, and one as Convener of the Sustentation Fund Committee, entitled "Learning Liberty." They are all worthy of a careful perusal by those who take an interest in church life and work. A variety of subjects are dealt with in suggestive fashion.

#### Literary Notes.

Carnill's Prophets of Israel. This is a neat, strongly-bound copy of Prof. Carnill's popular sketch. The same can be had in cheaper form, namely, 25c. in paper covers; but for permanent use and reference, the volume now before us is to be preferred. These chapters were originally given as popular lectures to intelligent laymen in Germany; and it was only under pressure that the author consented to their publication. We are glad, however, that he did so. They have secured a wide circle of readers, and have proved that a broad, critical handling of the Old Testament documents can be united with a true, Christian faith and a reverent, devout spirit. By this time most Biblical students are well acquainted with the method in which modern scholars deal with the story of Israel's religious life, and we cannot in this brief notice, examine either the general principles or the minute details. Sufficient to say that while on many of the points raised by Prof. Carnill there is room for difference of opinion, his sketches of the prophets are stimulating and suggestive. The Open Court Publishing Company, Chicago.

The Modern Priscilla, a monthly journal devoted to ladies' work, contains much that will be helpful and suggestive to women who are interested in fancy work of all kinds. One page is devoted to the subject of china painting. \$1.00 per annum. The Priscilla Publishing Company, Boston.

Both the army and the navy are treated in the October number of The Cosmopolitan in the articles, "The Organization of the Russian Army" and "Our Navy Fifty Years from now," and Olive Schreiner concludes her "The African Boer." An illustrated article on "The American colony in Paris" gives an idea of the way Americans have taken up their life abroad. Three excellent short stories bear an important place in the number. Irvington, N.Y.

The last number for 1900 of The Hesperian which is a western quarterly magazine, contains a most interesting article entitled "Reminiscences of Paulina Lucca," being a translation from the German. The writer is a musician himself, and he tells of his friendship with the great singer. "The Fat, Easy Man" is an amusing little description of "fat, sleek headed men, and such as sleep o' nights." The department of Contemporary Science has something on the North Pole, Eviless Creatures, Was Adam an American? and The Garden of Eden. St. Louis, Mo.

Wm. A. Pond & Co., of New York, the well known music publishers, have favored us with the following late selections from their publications: Sacred song, "My Faith Looks Up to Thee," for contralto, simple and very sweet; "Speak to Me, Carmene," a love song; "Why Dost Thou Not Love Me," a waltz song, with English and French words also Charles de Janon's compositions and arrangements for the guitar, including "Adelaide," Beethoven; "Forest Wanderings," Giese; "Only For Thee," Fliege; "Rondo Mignon," de Janon; "Parting," Lichner. All are well and clearly printed in the best style of the art, and the Messrs. Pond are to be congratulated upon the variety and popularity of their publications.

The Bibelot for October contains a brief biographical sketch, "Ernest Dowson," by Arthur Symonds. It is a sad story of brief painful life, but at the same time a graceful tribute from a friend. Though it appears to Mr. Symonds worthy of being thus commemorated, it was according to the same testimony a very limited life. The author says of Dowson: "Had he lived, had he gone on writing, he could only have echoed himself; and probably it would have been the less essential part of himself; his obligation to Swinburne, always evident, increasing as his own inspiration failed him. He was always without ambition, writing to please his own fastidious taste, with a kind of proud humility in his attitude towards the public, not expecting or requiring recognition. He died obscure, having ceased to care even for the delightful labor of writing. He died young, worn out by what was never really life to him, leaving a little verse which has the pathos of things too young and frail ever to grow old." The story of such a life has a sad interest, but is in no sense inspiring. T. B. Mosher, Portland, Maine.

\*Our Last Synod and the Last of our Theological Hall, by the Rev. John Robson, D.D. Oliphant, Anderson & Ferrier, Edinburgh.