

nation depends mainly on the integrity of its people. There is no future for any country in which one party bribes without shame and justifies its corruption by saying the other is just as bad. If that statement is true then so much the worse for the country.

WORK WHILE IT IS DAY.

IN a paper, "Old Memories Interviewed," which appeared recently in an English magazine, a lady gives some recollections of the distinguished people she had met. Here is a paragraph of general interest, and with a characteristic moral:—

Some years later, I must have been in the spring of 1865, I met Dr. Livingstone at one of those brilliant gatherings given by Sir Roderick Murchison in his character of president of the Geographical Society. It was a gay scene—a union of fashionable and diplomatic people, politicians, and other unclassified elements of a society, often boring and bored—with a qualifying admixture of scientific men and women, many of whom were foreigners. Amongst the crowd there was no personality more interesting, I thought, than that of Livingstone. His countenance wore all its old expression of supreme earnestness and of high purpose, but I fancied he looked sad and worn. This emboldened me to say, while regretting that he was again about to leave us for the wilds of Africa, that I thought he should rest now, having done more than his share of work. He replied, in these memorable words, so simply spoken, so characteristic of the man: "While," said he, "I have life and strength, I shall always feel I have a work to do."

The words with which the above paragraph concludes embody the principle on which the great missionary explorer acted throughout his grand self-denying life. It indicates how fully he realized the responsibility resting upon him to serve as best he could Him who had bestowed the gift of life, and the Saviour to whom it was consecrated. His aim from youth on to the end was noble. It involved self-sacrifice, singleness of purpose and love for his fellow men. How the grand unselfishness of devoted service rebukes the theory and practice of living for unworthy ends, and making all life subservient to selfish ambition and personal gratification. The two-fold work accomplished by Dr. Livingstone, direct service as a foreign missionary, and exploration in the interior of the great African continent that it might be opened up to the triumphs of the Gospel and civilizing influences, called into exercise the large capacity for earnest and unremitting toil and patient endurance that enabled him to accomplish so much. His example has stimulated a number of other labourers, animated by a kindred purpose, to enter on the same field, and now the Dark Continent obtains a degree of interested attention it never before received. Why should such devotion to duty be so comparatively rare, that when conspicuous instances occur they should be deemed extraordinary? Is it not the one law for all life on this planet? What simpler or more comprehensive expression of that law, apart from the inspired Word can be found than is to be found in the answer to the first question in the Shorter catechism. Work in some form is the lot of humanity. It should not be drudgery or unwilling service, but whatever its sphere there ought to be a spirit of consecration, and, as enforced in the teaching of the New Testament, all service, high or humble, should be rendered as if to Christ as master. This would bring out more prominently the true nobility of toil. If such, then, ought to be the inspiring spirit of all honest labour, surely it ought to characterize the service of those whose lives are devoted to the spiritual and moral elevation of sinning and suffering humanity. Livingstone felt that this was a life-long obligation to work in the Lord's vineyard. His purpose was carried out to the end, when it came to him in the sublimity and pathos of his death in the interior of the great African continent. One of the Reformation worthies had the true idea of consecrated service when he said he had to toil on while life lasted, for he had eternity to rest in.

SPIRITUAL CULTURE.

RELIGIOUS life is manifold in its expression. One star differs from another in glory; so here on earth the individual believer has his own experience. The principle of religious life is one, but its manifestation is endlessly diversified. Faith and love are its essentials, but these unfold themselves in different ways. There are diversities of gifts, but the one Spirit. This is in accordance with the divine plan, which in a measure we see realized in the field of nature, in human life, and in the operations of grace. There are certain broad tendencies which religious life displays. In some it

appears to be closely interwoven with the intellectual life; in others it is more distinctly practical and emotional. In accordance with these individual tendencies, sympathy with different forms of outward religious life leads to alliance with such forms as appear best to meet the needs of the individual soul. In these affinities may be found a reason for the widely differing religious tendencies of this or any age. High Churchism apparently meets the wants of many in the present day. To those contemplating this special form of Christianity, which received such an impetus from the Tractarian movement, and which so extensively prevails in the Anglican Communion, it appears to magnify externals to an extent which not only seems dangerous, but ridiculous. And yet, behind it there is a degree of strong religious life. Several of the men identified with the origin of the ritualistic movement were men of eminent piety and deep religious fervour. Amid all its present exclusiveness and deficient charity, there are many in its ranks who are zealous and devoted in their cultivation of spiritual life. Those who hold closely by the doctrines of grace those attached to Evangelical Christianity place a high value on experimental religion, and the Churches known as Evangelical afford a congenial home for the nurture and expansion of the Christian life and its attendant graces. The Broad Church gives shelter to those who apprehend religion chiefly on the intellectual side, and many who are unidentified formally with this section of the modern church, have greater or less sympathy with the position assumed by its more distinctive leaders. In all of these differing forms of religious expression Christian life is finding development.

Nor can it be forgotten that there are spiritual dangers peculiar to each. Devout souls, fascinated by the symbolic splendours of ritualism, may be easily, yet insensibly, led to place an undue value on externals, a superstitious regard for non-essentials, which in turn conduces to the growth of that unlovely spirit of ecclesiastical arrogance, which unchurches those who cannot pronounce High Church shibboleths. The cleavage is widest between the High Church party and the evangelical denominations, and the line separating ritualistic Anglicans from the Church of Rome is steadily becoming less distinctly marked. The fact that so many have gone from this section of the Anglican Church to that of Rome at once suggests the special danger to which its adherents are exposed. There may be various causes why ritualism with its ornate services forms an attraction to so many in our day, but there would seem to be a degree of mental indolence, and a desire to lessen individual responsibility by depending on the Church and its priesthood—that is the designation modern Anglicans prefer—for securing the higher blessings of religious life. The journey from this stage of experience to acceptance of the dogmas of Rome and its authority over conscience is but short, and a great many traverse this short and easy route.

Broad Churchism is not so intolerant as High Churchmen are disposed to be. It is not much more friendly to Evangelical religion, but its disdain and exclusiveness are not so pronounced. The spiritual vitality it is supposed to nourish is not of a very robust character. It lives in an atmosphere of speculative doubt, which is never conducive to fervency of spirit. In the effort to reconcile religion with certain tendencies of modern thought, much that is essential to a vital Christianity is viewed with indifference, and rationalism with its chilling air stunts the growth of a healthy spiritual life.

But has evangelical Christianity, which rightly gives special prominence to the doctrines of grace, no dangers against which those who desire to live a life in conformity with the teaching and spirit of Christ have to guard? That section of Christianity has not yet attained; neither is it already perfect. It, too, has its narrowness, and is too much lacking in the spirit of true charity. It has not yet realized its own ideal. Much has to be achieved before it becomes a perfect embodiment of the great truths it has been its mission to teach. The Church of Christ in all its different sections is awakening to a higher sense of its great responsibilities. It is becoming earnest in its efforts for the diffusion of the Gospel both at home and abroad. What is it doing for the advancement of spiritual life among those within its fold? There are abundant activities in every department, but there is a question that deserves earnest consideration: Are the average professors of the Christian faith more reverent and devout in spirit, and becoming more Christ-like in their lives?

Books and Magazines.

THE Willard tract depository have on sale a beautiful photograph portrait of Rev. J. Paton, D.D., of the New Hebrides Mission. The likeness is strikingly accurate.

THE EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.) The November number opens with Professor Clark's paper on Tennyson. Then there are papers on "Teaching Elementary Physics," "Personality in Teaching," "Mathematics as a part of a course of Liberal Culture," "The Bread-and-Butter Education," "Literature in America," and a many other good things. There is besides much else of great value to those engaged in the practical work of Education.

KNOX COLLEGE MONTHLY. (Toronto: The I. E. Bryant Co.) The opening paper is the reproduction of Professor Gregg's admirable lecture delivered at the opening of Knox College Session. Mr. J. G. McKechnie, B.A., writes on "The Knox College Museum," as it is and as it ought to be. There is an interesting letter from Rev. J. Goforth, China, and an excellent paper on "Victoria Industrial School," by E. A. Harrison, B.A. The Rev. A. Brocher, who was present at the Pan Presbyterian Council, contributes a short paper giving an account of "The Missionary Church of Belgium." The doings of the Alumni Association come in for extended treatment in the present number, which is one of great excellence.

BOOK NEWS. (Philadelphia: J. Wanamaker.) The November number is brimming over with good things for readers for holidays and for all days. The news of the new books just ready and to come, is nowhere else so fully chronicled. The plate portrait is of Tennyson, accompanied by a critical biographical sketch from the New York Sun. Portraits of Jean Ingelow, Earnest Renan and Herman Melville, are also presented with brief sketches of the authors' lives, and lists of their works. The issue contains besides these, upwards of thirty illustrations from new books, which have reviews, or else have received due mention in an all comprehensive price list of over sixteen pages. Mr. Dole contributes the Boston letter, and Mr. Williams the article on "New Books," both newsy and bright as ever.

THE CANADIAN ALMANAC. (Toronto: The Copp, Clark Co.) This valuable and serviceable publication has made its appearance regularly for the last forty-six years, and it is better than ever. The new issue for 1893 has some new features to still further commend it to general acceptance; such as a list of barristers and solicitors in Ontario prepared for and incorporated with the Almanac. In connection with this is a list of practising notaries in the Province of Quebec, by special permission of the Law Society. The clergy list has been enlarged, and now includes all denominations in the Dominion. The astronomical information has been extended to Quebec and Winnipeg, and a tide table giving the times of high water at Quebec for 1893 has been prepared. The regular departments have been carefully revised and corrected to the latest possible date, and a list of the changes occurring since going to press is given on the last page of the book.

THE PRESBYTERIAN QUARTERLY. (Richmond, Va.: Whittet & Shepperson.)—The scholarship and literary talent in the Southern Church find scope for their exercise in this admirable quarterly. The subject that forms the opening paper is not a new one. It is old as humanity, and therefore of perennial interest, "The Immortality of the Soul." The subject receives able and scholarly treatment by Professor Dabney. Next comes "A Religious Estimate of Carlyle," by Francis L. Ferguson, St. Louis. Dr. Sample discusses "Romanism and the Public Schools." "A Modern Jehu" is the title of a paper that deals with Dr. Driver's critical methods. Dr. Primrose writes on "Pentecostal Baptism." "Some Literary Aspects of the Book of Judges" and "Beneficiary Education—its Present Unsatisfactory Status" come up for consideration. The department of Criticisms and Reviews is interesting and valuable. Among the regular contributors to this section we find the names of Dr. Watts, Belfast, and Dr. F. R. Beattie, of Columbia.

THE PRESBYTERIAN AND REFORMED REVIEW. (Philadelphia: MacCalla & Co.)—The current number of this very ably conducted quarterly is freighted with good things. The opening paper is by Professor Morris on "The Eschatology of our Symbols." Dr. Merrill contributes a paper of much interest on "Discoveries in Jerusalem." Principal Waller comments on "Some Recent Theological Movements in the Church of England." "The Present Aspect of our Religious Life" is considered by Rev. Dr. Gosman. There is a paper which, from the subject itself and because it is from the pen of the late Professor Aiken, of Princeton, will be read with peculiar interest. The Rev. Sylvester W. Beach discusses the question of "The Church and Popular Amusements." There is a learned contribution on "Urim and Thummim" by Rev. Henry E. Dosker. In the editorial department Principal Caven gives a resume of the General Assembly of the Presbyterian Church in Canada. There is the usual comprehensive and ably written review of recent theological, philosophical and general literature—a feature by no means the least important and valuable in this standard publication.

AN ISLAND PARADISE and Reminiscences of Travel. By H. Spencer Howell. (Toronto: Hart & Riddell.)—The charming scenery of the Islands of the Pacific make a favourable impression on every beholder. No wonder that Mr. Howell dwells lovingly on the memories of the time spent on these lovely islands. His descriptions of what he saw in his journey round the world are most satisfactory. He does not weary the reader with prolix historical disquisitions, but tells his story straightforwardly in clear and graceful English. He observes keenly and with accuracy and is possessed of the art of clearly reproducing what he has observed. The entire book is pleasant reading. It awakens in the most inveterate stay-at-home, the desire to go forth and gaze on the scenes the author has been privileged to see. In most cases, however, that cannot be. The next best thing in the circumstances is to take up this book, and, with Mr. Howell for a cheerful and competent cicerone, anyone can have a pleasant journey round the world, and the comforts of home life at the same time. The book is handsomely printed and finely illustrated.