

with the unseen and eternal. The true worshipper must worship the Father in spirit and in truth, for such the Father seeketh to worship Him. Outward conditions may help or hinder true devotion, but they can never constitute real worship. Nevertheless the conditions ought to be such that they are in harmony with the purpose for which Christians assemble on the first day of the week. The sermon is an important part of the service. People need instruction in the doctrines of Christianity, they need the appeals of the Gospel, they require its warnings, its comforts, its consolations and its inspiring hopes, but the sermon is not everything. Worship is an essential and most important part of Christian service.

Why is it that in our Churches the flame of a vital piety does not burn brighter, and why do our public devotions lack the warmth that ought to be diffused in every worshipping assemblage? It is not that its importance is denied, it is too generally overlooked. The stiffness and rigid decorum of other days is not now apparent, but in its place we have a listless impatience, wishing that the service may soon be over, and in no case exceed by a few moments its prescribed limits. We need to cultivate the habit of reverence more, and to realize that the object for which we visit the house of God is that we may praise Him and hold communion with Him and with our fellow worshippers through our Lord Jesus Christ. Whatever tends to chill the atmosphere of devotion ought to be carefully avoided, and whatever helps it should be as carefully cultivated. The conscientious pastor is careful in his preparation and conduct of this part of the service. The songs of Zion are selected that they may be in harmony with the theme to which he desires to turn the thoughts of his hearers. Where extemporary prayer is the method adopted, he does not leave that most important part of public worship to the moment but reflects on the petitions most fitting for his congregation to be presented at the throne of grace. The reading of the Scriptures as a part of public worship is not overlooked. Here, too, it is desired that the portions selected should have a direct bearing on the subject of discourse, and for reproof, correction and instruction in righteousness.

However devout and adaptive the worship may be as conducted by the minister, that will not make a devout congregation if the spirit of devotion is not developed among the people. The good old plan of family worship at which on the Sabbath morning special petitions for blessing on the minister and on the services of the day were offered up is found to be eminently helpful to a devout and worshipful frame of mind. Nor should a silent invocation be omitted. Might not devotional fervour in public worship be advanced by the people joining more heartily in the service of song? Fine instrumentalization and choral singing may be very artistic, and not without their refining and elevating effect, but there is great devotional power and possibilities in Christ's song. Let us not lose the spiritual benefit of worship by indifference and unconcern, "Let more of reverence in us dwell."

### A PROBLEM OF THE TIME.

THE magnitude of Foreign Mission work, and the imperative duty of undertaking it, are more clearly discerned as this century is in its last decade than since the first age of Christianity. There is a growing enthusiasm, a steadier purpose, and more systematic effort in its prosecution than the Church of Christ has experienced for centuries. As yet we are, comparatively speaking, but at the beginning of this recognition of one of the essential functions of Christianity. It claims to be the religion of humanity, and the Christian Church is under the most solemn obligation to make these claims good by untiring and self-denying activity. Past and present experiences make it no less evident that unceasing effort has to be maintained to keep the conquests that the Gospel has achieved. In the older civilizations there is an element of deterioration that makes itself felt in the sum of misery and wretchedness that is painfully observable in the most advanced Christian countries. In the leading capitals of the Christian world there is an amount of heathenism nearly as degraded as can be found in lands where the light of divine truth has not yet penetrated. There is a virtual paganism in London and New York that in its essential features differs but little from that existing in Calcutta or Peking.

The claims of the far-off heathen world have not diverted attention from the clamant needs of the dense populations of city slums. There are mission-

aries as devoted, as self-sacrificing as any in the foreign field labouring with success among the destitute and degraded in our over-crowded cities. Not a few whose social condition removes them from the class that inhabits the worst parts of great cities are devoting time and means to the amelioration of the sad lot of thousands who, but for the sympathetic influences of Christian philanthropy, would have parted with hope for ever. One of such labourers in this field has been visiting in Canada. Lady Somerset came to this continent to be present at the meeting of the Woman's Christian Temperance Union in Boston. With experienced and benevolent eye she has been looking on the misery and degradation that make their presence felt in this new world. She is able to institute comparisons between the wretchedness that exists in London and its counterpart in New York. Though the extent is greater in the English capital, yet the growth of poverty, destitution and vice is more rapid in the leading commercial city of this continent. She discerns a more healthful symptom in New York than in London: the degradation of woman is not at least outwardly so apparent in the former. The abandonment of self-respect is not so great. In this therefore there is more hope of being able to help those whose better feelings have not been deadened than is usually the case with such as have bidden good-bye to outward respectability. Lingering regard for public opinion also helps as a deterrent to sinking lower. Lady Somerset, however, finds that in some respects the difficulties to be overcome are greater in the new world than in the old. Rents are higher for even the worst places into which human beings can be crowded, and she concludes that as a means of civilization the tenement house system is a failure. The housing of the toiling masses, however, in a city situated as is New York is a difficult problem. Property values are necessarily high, and it would be extremely difficult to provide accommodation for the working population within easy reach of the working centres. Nevertheless a home for each family lies essentially at the foundation of a true Christian civilization. All classes of the community send their quota to swell the numbers of the unfortunate, the poor, the miserable and the criminal population, but from the nature of the case many are drawn from the artisan class. It is of importance, therefore, that a decent home from which all comfort is not excluded should not be beyond the reach of the toiling masses. Nor is it outside the range of possibility that new social and economic conditions may be evolved, when it will not be next to impossible for the toiler to have such home accommodation for his family that they will at least be shielded from the incentives to evil that overcrowded dwellings inevitably entail.

It is said, and reasonably, that not a little of the misery and wretchedness existing in the larger cities on this continent is due to the quality of the emigration that is landed on its shores. It is also true that much of it is directly traceable to shiftlessness, vice and crime, and that, therefore, it is self-inflicted. Very true, but does not the human brotherhood in its ample sweep comprehend such as these? Christianity recognizes no pariahs. Christ came to seek and to save that which is lost. Modern civilization, by the law of self-preservation, cannot be indifferent to the abnormal growth of a proletariat. It is a question of practical Christian philanthropy how to raise the submerged tenth. It is clear that larger and more systematized effort must be directed to the solution of this present-day question than has yet been attempted. General Booth's plan has demonstrated that the case is not hopeless. Lady Somerset, like every candid thinker, recognizes that the only power adequate for the work is a vital practical Christianity. In a recent communication, in which she brings this practical problem to the notice of readers, she incidentally remarks that "Christianity to-day has ceased to be a religion of creeds." To one animated by so pure a Christian spirit and so thoroughly in earnest in her good work, much might be forgiven were it necessary. In making this remark, however, she is only repeating a thoughtless common-place. She immediately proceeds to speak of the ethics of the Sermon on the Mount. What is a creed? It is what one believes. Without belief in the divine verities, philanthropy will only be fitful and evanescent. Great fault need not be found with the creeds. What is required is the carrying out of them in the ordinary affairs of every-day life.

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## Books and Magazines.

It is said that Mr. E. W. Kemble has for years wished to illustrate "Uncle Tom's Cabin." He has now done it, and with what success is shown in the two beautiful volumes of the Holiday Edition of this world-famous story.

In the *Atlantic Monthly* for January will be printed a collection of letters written by John Stuart Mill while conducting the *Westminster Review*. This periodical, under his editorship, was one of the most important reviews of England, and these letters throw a pleasant light on a famous man.

FOOTHOLDS FOR FAITH'S FRET is the title of a small book which will appear about the end of this week, from the pen of Rev. W. H. W. Boyle, B.A., late of Knox Church, St. Thomas. Mr. Boyle was forced to abandon his work in the fall of 1890 because of serious bronchial trouble, and is now in Colorado. Since residing there he has lost the use of his voice for public service, and, seeking to carry on his work of ministry, resorts now to the use of his pen. The book will contain six illustrative lectures from a popular course, and is published by Wm. Briggs, Methodist Bookroom, Toronto.

THE sixth and final volume of "The Century Dictionary" is just ready. Attention is called to the impressive fact that while the preface issued with the first part is dated May 1, 1889, and the supplementary note to the preface issued with the last part is dated October 1, 1891, between these dates has been published, in twenty-four parts, a dictionary of 7,046 large quarto pages, containing, from the printer's point of view, two thirds as much matter as the *Encyclopædia Britannica*, and including about 500,000 definitions of over 215,000 words, 50,000 defined phrases, 300,000 illustrative quotations and 8,000 cuts.

BIBLE CLASS ADDRESSES. Being Seven Addresses to the Young People of Chalmers Church, Woodstock, Ont. It is evident that special pains have been taken to interest and instruct the young people of Mr. McKay's congregation. Their wants and aspirations have been carefully considered. The subjects brought under the notice of the young people, and now printed in collected form, are: "How to study the Bible," by Rev. W. A. McKay, B.A.; "Good Measure," by Principal Huston; "Man the Architect of his own Fortune," by A. S. Shuric; "Our Influence," by Mrs. John Weir; "Duty," by M. Brownlee, M.D.; "What is Man?" by Principal Garvin, and "The Bible and Amusements," by Rev. W. S. McTavish, B.D. The addresses are short, pithy and practical.

THE BOOKMAN. (London: Hodder and Stoughton.)—This new literary venture has bounded to the front with one leap. So great has the demand for it been that the first number issued, in October, has reached a fourth edition. It contains a great abundance of general literary news and criticism, and gives a full list of works in all departments issued during the month. Judging from the numbers that have already appeared, it fully deserves the wide and cordial welcome it has received. It is understood to be under the management of Rev. W. Robertson Nicol, D.D., who has achieved not a little well-deserved renown from his successful editorial superintendence of the "Expositor's Bible," and the marked ability with which he has edited the *British Weekly*.

SELECT NOTES. A Commentary on the International Lessons for 1892. By the Rev. F. N. Peloubet, D.D., and M. A. Peloubet. (Boston: W. A. Wilde & Co.; Toronto: John Young, Upper Canada Tract Depository.)—A high practical value attaches to the series of "Select Notes." They have stood the test of experience and have been found most helpful to the Sabbath school teacher. The series for the coming year is equal to any that has preceded it. The subjects of study are selected from Isaiah, Jeremiah, Ezekiel, Daniel, Psalms and Acts of the Apostles. As formerly, the Notes are arranged as explanatory, illustrative, doctrinal and practical, with illustrations, maps, pictures, chronology of the Old Testament, Chronology of the Acts, suggestions to teachers and library references. The intelligent Sabbath school teacher who desires a compact and condensed presentation of all that pertains to the weekly lessons cannot well be without the work.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.; The Student Publishing Company.)—This scholarly monthly has much that is valuable to the students of the Sacred Scriptures. It is to be noted that it has not a little sympathy for the methods in vogue among the higher critics. The December number has a new feature. It gives as a frontispiece an excellent portrait of Professor Llewellyn Joan Evans, D.D., LL.D., in Lane Theological Seminary, Cincinnati, and a finely appreciative sketch of his life and work by Professor McGiffert. Other papers of interest are: "A Stage in Paul's Spiritual Development: An Inquiry," by Professor Small; "A Question of Space," by Rev. Wm. H. Cobb; "The Proverbs of the Bible and Other Proverbs," by George S. Goodspeed, Ph.D.; "The Bible in English Life and Letters—III.," by J. G. K. McClure, D.D., and "Inductive Study of the Founding of the Christian Church," by Mr. C. W. Votaw. There is, in addition to these, much information that is both interesting and useful.

SONGS OF THE HUMAN. By William P. McKenzie. (Toronto: Hart & Co.)—Possibly an over-fastidious taste might object to the title of this exquisite little work. It no doubt expresses the author's intent, but it seems slightly indefinite and unenphonic. This, however, is probably the severest thing that can possibly be said of a book that deserves a high and permanent place in Canadian poetic literature. Mr. McKenzie is gifted with the vision and the faculty divine. He has the clear insight of the genuine poet, and sings of pure and lofty themes. The delicacy and subtlety of his thought is apparent, and the cultured beauty of expression will be appreciated by all who delight in the union of the true and the beautiful. The subjects on which this true Canadian poet has written are varied, but all of them of deep human interest. He has in this volume assayed the dramatic. The theme selected is a striking one, and in its treatment there are evocative touches of power. The subject is the "Yielding of Pilate." The book as a whole is one that can be cordially commended. Mechanically, also, it makes a fine appearance. The binding, paper and typography are excellent and tasteful.