

who are under the care of the missionaries. It would be hard to justify such proceedings where there are so many unoccupied fields open to them.

The whole system of the Salvation Army is open to question. It is not a Christian Church. It is not modelled after any existing Church. It is simply a pseudo-military organization with an irresponsible general at its head. In his hand are the control of all its movements and the absolute management of its financial resources. It lies with him to appoint and remove its officers at will. The general of the Salvation Army controls as effectively the forces at his command as the intricate workings of the Jesuit order are governed by the generalissimo of that powerful organization. That a society so constituted is in harmony with the principles and spirit of the New Testament Church it would be difficult to show. Neither is it to be expected that a system resting on such a foundation can be permanent. It carries within it the elements of disintegration. Already in Canada and in the United States discord is at work. Rival leaders are striving for the mastery and conflicting contingents encounter each other in street parades. Great and rapid has been the growth of the Salvation Army, but it has not solved the problem. How to reach the outlying masses, and bring them permanently under the power of Gospel truth.

Another great Evangelical movement of recent growth affords more valuable lessons and gives rise to better founded hopes. About fourteen years ago, an English Congregational minister went over to Paris to spend his vacation. It was soon after the close of the Franco-German war, and the suppression of the anarchic Commune. Gazing with earnest and sympathetic eyes on the suffering proletariat, for whom no man cared, his heart was stirred within him. Without parade or display of any kind, as a brother man in all simplicity and earnestness, he preached Christ crucified to them. They listened attentively, many of them believing. He at once saw that God in His providence had opened a door for him. He did not hesitate, but at once relinquished his pastorate and all the attractions of ministerial life in England and gave himself to the work in a devout and self-sacrificing spirit. Wherever those who fought with desperation at the barricades had their cheerless lairs, he went without attendant and without fear on his errand of mercy. The work grew steadily, and has now attained to large proportions. Salle after salle has been opened for Gospel meetings, and there are no indications that the interest in the work is abating, on the contrary it is extending throughout France with the most cheering results. The only thing that hinders its rapid advance is the inadequacy of the means at the disposal of the McAll Mission. It has received generous sympathy and aid from the Churches in Britain, Canada and the United States, from the two latter countries about \$40,000 were contributed during last year to further the good work being done by this devoted agency. The management is conducted with rigid economy and prudence. Mr. McAll receives no part of the funds for himself; they are expended for rents, necessary expenses and modest salaries to his assistants. Recently he has tried a new experiment. He began his mission with the extreme poor, and these he has never abandoned. He has opened salles in districts inhabited by the bourgeoisie; but last year he secured a mission hall on one of the fashionable boulevards. Immediate success dispelled the anxieties with which he entered on the new experiment.

Naturally the question arises: What is the secret of his success in this blessed work? Here is the answer:

Every new station opened is welcomed by thoughtful persons who say: "This is what we have been waiting and longing for. These teachings meet our deepest needs." The audiences invariably listen closely to a searching and thorough presentation of the truth; and those speakers who keep most closely to the essential truths and extend the direct and loving appeals of the Gospel are most heartily welcomed, says Mr. McAll, and most eagerly listened to.

The McAll Mission is one more striking illustration of the truth that the Gospel of Christ sincerely believed, lovingly and earnestly proclaimed in its simplicity to rich and poor alike, is still "the wisdom and the power of God to every one that believeth."

Two Moravian missionaries among the aborigines of Australia say the "eventide" of their work is approaching. The blacks will soon be extinct. But, in view of this fact, they increase their efforts that the departing race may know and trust in Christ.

THE BRITISH ELECTION CAMPAIGN.

Those who take an interest in the government of the old land—and what good Canadian citizen does not—find the old country papers very interesting reading at present. The electoral campaign has fairly begun and the first statemen of the world are on the platform. For the most part their speeches are well worth reading, even by those who do not take much interest in politics. What the greatest men of the greatest Empire have to say on social, educational and political questions cannot fail to be of interest to intelligent men all the world over. Perhaps the first thing that strikes a Canadian on reading some of these speeches is the entire absence of bitterness. With one or two exceptions, the great statemen of the Empire speak in friendly and respectful terms of each other. They give hard knocks, but the knocks are clean and unpersonal. Probably the third or fourth-rate men are not any better than some nearer home, but the leading journals do not give their utterances *verbatim*, and we have no opportunity of seeing how any but first class men discuss public questions. The literary style of the great leaders, Mr. Gladstone always excepted, is of the "free and easy" kind. They do not "orate." They talk, but the talking is imitatively good. Humorous allusions and happy hits abound to an extent that shows Englishmen and even Scotchmen are much better natured mortals than they are often described to be. And yet while we see so much to admire about these great statemen we cannot help wondering at the fact that they are trying to settle problems at this very election that we colonists settled many years ago. Free education is one of those problems, and some of the first statemen of the Empire cannot see why a free education should be provided by the State for every child. The backwoodsmen of Ontario saw the reason twenty-five years ago. Even Mr. Gladstone does not see his way clear to sever the union between Church and State. The majority of the people of this country dissolved that union long ago in Canada. These English statemen surpass most of our public men in style, dignity and literary attainments, but when it comes to such practical questions as those named they are a quarter of a century behind us. And after all how could we expect the hard worked public men of a new country, many of whom are poor, to compare with statemen, many of whom are millionaires and take to statesmanship as a profession?

Books and Magazines.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto. S. R. Briggs.)—The issue for October of this decidedly able magazine contains much that will be both interesting and suggestive to the preacher of the Gospel. A Canadian, the Rev. Hugh Pedley, B.A., begins the number with a discourse on "Right Teaching and Living." Several of the other contributors are theologians of world-wide reputation.

THE PULPIT TREASURY. (New York. E. B. Treat.)—The issue for October is full of excellent matter for pastors and all readers of good things. The portrait of Dr. P. S. Henson, of Chicago, forms its frontispiece. His sermon, on "The Religion of Nature and of Culture," will attract attention. The sketch of his life by the editor is a well-deserved tribute to one of the foremost preachers. A view of his church is also given. President W. M. Blackburn furnishes a capital sermon and also Rev. L. Sears. There is a Missionary Service by Rev. J. Brand, a Thanksgiving Service by Rev. C. H. Nason; and "Leading Thoughts of Sermons," by Drs. Storrs, Warren, Collins, Meyer, McCall, Thomas and Canon Liddon. "The Necessity of the Spirit's Presence," by Professor T. W. Hunt, "Key to Bible Unity," by President D. S. Gregory, "Personal Reasons for Believing Christianity to be a Revelation," by Professor A. A. Hodge, "An Appeal for the Sabbath," by W. W. Everts, D.D., "Question Asking," by Dr. J. Parker, "The Sabbath and Liquor Selling," by Dr. T. DeWitt Talmage, "The Secret of Joy and Power," by Dr. T. L. Cuyler, "Ministerial Joy," by Dr. W. Magill, "How to Preach," by Rev. L. H. Wiseman, "Christian Apathy in Mission Work," by Dr. A. T. Pierson, "Protestant Missions in France," by Rev. M. L. Berger, "Light on the International Lessons," by Dr. J. Sanderson, with other articles on timely and important topics, complete a number of unusual excellence.

PRESBYTERIAN COLLEGE, MONTREAL.

The David Morrice Hall was crowded last week, the occasion being the formal opening of the Presbyterian College session, and also to hear an address on "Culture and Christianity," by the Rev. W. T. Herridge, of St. Andrew's Church, Ottawa. The chair was occupied by the Rev. Principal MacVicar, besides whom and the lecturer the following gentlemen were on the platform: Sir William Dawson, the Rev. Dean Dey, the Revs. A. B. Cruchet, R. Campbell, Archibald Lee, A. B. Mackay, the Rev. Professors Scrimger, Campbell, Coussirat, the Rev. Messrs. Jordan, Cormack and Dr. Kelly.

After a short opening service the chairman introduced the lecturer who was received with applause. The Rev. Mr. Herridge opened by stating that he would endeavour to show the relationship between culture and Christianity. The great variety of definitions applied to the word culture were referred to as showing the mystic veil which enshrouded it, for all manner of attainments from social breeding to deep erudition in science were called by its name. The lecturer then likened the various kinds and degrees of culture to the remnants of a broken statue, the beautiful symmetry and formation of the parts and limbs of which point to the exquisite grandeur of the whole. The tenor of the discourse after this, which was full of brilliant comparisons and quotations, as well as most comprehensive with regard to those details of the subject which were treated, endeavoured to show that the combination of the parts and fragments into the beautiful ideal of perfect culture was utterly impossible without the assistance and blending of true Christianity. In fact, the one was embodied in the other, and in that condition alone was it to be seen in its complete entirety and full perfection. The yawning chasm which appeared so impassably to separate the two was traced directly to the advent of sin into the world, which manifested its continued prevalence by the sceptical ideas which pervaded the minds of the nation. It was through this that men refused to see a beneficent Divinity as the source of all that was good and beautiful; but must vainly waste their energies and happiness in the vain endeavour to seek the pure and the good in the beauties of nature and artistic conceptions and, by assimilating the two, endeavour to attain that perfect culture and true happiness for which all mankind has a natural craving. As an instance of the worthlessness and fallibility of this false endeavour, the lecturer eloquently referred to the magnificence of the Greek Empire, which—when in the height of its power and in the depth of its torpor of æsthetic idolatry bred corruption in her midst, became to the world an example of debauchery and then faded from the list of nations. It was against this perversion of true culture or perfection by seeking for the same in the symmetrical forms of beauty that so many earnest men and deep thinkers had written. There were, it was true, a few happy beings who seemed from the beginning to the end of their lives to steer clear of all these doubts and misconceptions, and to accept the Supreme Being as their example, to strive and attain that perfection which only one man who ever trod this earth attained, to be as like unto Him as possible, and to see in the beauties of nature but a striving after Him, an impress of His own beauty and perfection who alone is worthy to be worshipped. The education of man in his endeavour to attain the acme of his intense longing after this pure culture or absolute perfection will tend towards consummation, and then the bright millennial day will dawn upon its complete realization. The lecturer concluded by saying that pure culture and Christianity were not separated, but were blended, bound up one within the other, and he who would attain one must, perforce, attain the other. On resuming his seat he was greeted with loud applause.

The chairman now announced that a collection would be taken up on behalf of the library fund, and after announcing a few committee meetings invited those present to visit the College library.

At the close of the lecture Principal MacVicar said: I am glad to be able to state that the attendance of students at the opening of this session is larger than we anticipated under existing circumstances. Fifteen new students have already arrived, and several others are expected. The College buildings are fully occupied, and, no doubt, the addition to our roll would have been much larger but for the uneasiness created throughout the country by reports of the unsatisfactory sanitary condition of certain parts of the city. We trust, however, that, by the energetic use of proper means and the diligent application upon them, the reason for such apprehensions may speedily disappear. It is well known that this institution is situated in a thoroughly healthy part of the city, and I may add that every precaution which medical science can suggest is being used to guard against the approach of disease. We are all, professors and students, heartily agreed in carrying out the best sanitary regulations, and we pray that Almighty God may vouchsafe His care and protection, and crown this session with abundant success. The Rev. Mr. Mackay closed with the benediction.