

great heart, charged with the conviction that this thing of which he speaks is true, and men and women whose literary taste is offended by the language he uses, go back to listen again. He believes what he says. We do not disparage well-chosen speech. No man has a right to use any but the best language he can command when delivering the Master's message, but that which tells is the deep-seated conviction of the speaker. And if a man believe his people will know it, if he believe not, or even if he hesitate, his people will also know it.

### The Roman Church and Liberty of Thought.

Dr. St. George Mivart has been much in evidence lately, in the magazine world at least. He is a Roman Catholic layman who claims to be a scientist and a philosopher. Without being in the front rank in either line he is no doubt a little of both. If he had kept quiet and gone to his church he might have thought what he liked about the various questions involved, but he set about expressing his ideas and he thought that he could teach the church some important truths. He has been told, in a manner not to be mistaken, that unless he is prepared to submit to authority, he may take himself and his important truths somewhere else. With his many articles this learned and busy gentleman has only succeeded in convincing himself that the spirit and method of the Roman priesthood is the same. The congregation of the inquisition has had its teeth pulled, but it adopts the same arbitrary procedure as of old, and as Mr. St. George Mivart has found to his cost, it still has some power.

After reading several of his articles we are compelled to say we cannot regard his contributions to theology or Biblical criticism as of any importance, and indeed the details of the controversy are of little interest to those outside the Roman communion. But the general lesson is of interest to all. Here we have a prominent layman in the Roman Catholic Church who begins writing as an apologist for that church, he attempts to show that this church is the only one that has historical "continuity," and then he goes on to show that it can gradually and silently change its views on many points so as to come into harmony with modern discoveries without breaking this continuity. Immediately he rushes into heresies and he is treated as a "heretic." It is vain for him to denounce "curialism," and appeal from the power behind the chair to the chair itself. It is not likely that the Pope, who is altogether mediæval in his ideas, will come to the rescue of this champion of modern thought. He is set down as a troublesome meddler whose dabblings in theology do more harm than good, and he must sign his recantation or depart. Men much greater than Dr. St. George Mivart have tried to liberalize the ruling powers of the Roman church, and it is not likely that he will succeed where they have failed.

### Literary Notes.

The Bibelot (T. B. Mosher, Portland, Maine, 5 cents) for April contains a reprint of a short story by William Morris entitled "Golden Wings". It was contributed by the author to the Oxford and Cambridge Magazine for 1856, and those who are interest in the early efforts of a great writer will be glad to have it in this neat form. As the preface says "To such of us Golden Wings will come—a little dimmed by the years, for so all precious things are dimmed but still of very lasting loveliness; still resonant with echoes from

"Forgotten fields of fight and fairy  
Of loves and hates deceased long ago."

Queen's Quarterly (the Kingston News, \$1.00 per annum) for April, 1900, contains an able essay on "Gnostic Theology," by Dr. J. Watson, a lecture on "The Creative Narratives in the Light of Modern Criticism" by W. G. Jordan, D.D., an article on the Relations of Legislation and Morality by G. M. Macdonnell, Q.C.; under the title, "A New Poet and a New Play," Mr. E. R. Peacock deals with the dramatic work of Mr. Stephen Phillips. Some critics have dared to rank this new writer with Shakespeare, but the reviewer thinks that this is "adulation run wild" and seeks to give a fair appreciation of the poet's productions. "Some of the early Records of Ontario" is edited by Prof. Shortt, while "G" discusses "Currents Events" in his usual vigorous style.

The International Journal of Ethics for April is a strong number, and this quarterly may be safely commended to those who take an interest in the application of ethical principles to social life. In these days when so many ministers feel called upon to make deliverances on important questions of politics and social economy, it would be well if more of them considered carefully the principles which lie behind these subjects. The issue of the Journal now before us has articles on monopolies and Trusts, the present expansion movement in the policy of the United States, James Martin as an Ethical Teacher, "Ladies and Gentlemen" by Bernard Bosanquet etc., etc. There are also careful reviews of a number of important books; altogether the intelligent reader will find a rich variety of stimulating discussion (1305 Arch St. Phila., 65c).

The Nineteenth Century (Leonard Scott Publishing Co., New York, 40c) for March shows how much the attention of Britain has of late been turned to military matters as there are four articles on such subjects: "The Breakdown of Voluntary Enlistment," "The Actual Strength of our Forces at Home," etc., and another in the Relief Funds. While we feel that there is nothing for it but to push this war vigorously to a successful termination, we cannot help regretting that so much of the energy of a peaceably disposed nation has by the recent turn of affairs been directed towards the art of war. This influential journal, however, contains other important contributions historical and social. "Dr. St. George Mivart on Scripture and Roman Catholicism," occupies a prominent place. This gentleman may be a doctor of science but he has been rudely reminded that the church is not prepared to accept him as doctor of theology or a judge in casuistry.

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The Bible Student for April is an excellent number. Glancing through the articles one notes with pleasure that none are long, and that the subjects are tersely and suggestively chosen. The place of honor is given to J. Ritchie Smith's article on—"The influence of the sermon on the Mount upon the Epistle of James," but many will turn at once to the sixth paper—"Jesus as a student of Scripture" and to the eighth paper—"Christ as an interpreter of Scripture." These deal in a most interesting manner with a most fruitful line of study. The editorial notes are excellent, crisp, well-written, and suggestive.

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### The Dearth of Conversions—The Cause and the Cure.

part of God. And therefore, though we may not question the salvation of the child of heathen parents or of ungodly professing Christian parents, that dies in infancy, there is a divinely fixed landmark between the child of ungodly parents and the child of the believing father and mother, which we must be careful not to remove, even from inadvertence. It is in virtue of this clearly marked Scripture distinction that, while we have no direct warrant to expect that the children of the ungodly shall, as they become intelligent and personally responsible, give indications of their being affected towards God and His Christ, otherwise than their parents are, we are warranted to expect in the children of the Godly parents, whether father or mother, indications of a gracious disposition of mind, beginning with the earliest dawn of intelligence and increasing in distinctness with their advance towards maturity; their spiritual experience being thus of an entirely different type from that of those who, after the years of childhood and youth have been passed in indifference and sinful indulgence, undergo a change of a very marked and memorable kind.

Though we can hardly but think that what, as we have said, ought to be the normal experience, is not, at the present time, the ordinary experience in the families of the visible church; yet we believe it is not so unfrequent as some may be apt to think. Referring only to the experience of our ministers, there are probably not a few of them—the sons of godly fathers or mothers—who, after they had, for a time, thought of their first conversion as having occurred at a time and in circumstances which they cannot forget, have on reflection come to the conclusion that the spirit of God had been working graciously in them at a period long anterior, awakening salutary fears and a more or less frequently recurring interest in divine things, issuing at length in a definite and memorable experience which has also been permanent beyond any previous experience.

To be continued