

you are truly the clergy of our people; and lead it in that road and always keep the fear of the Lord before its eyes, so that the people may walk in the right paths, both socially and religiously, and if your work is earnest and true and sincere, then will you really be a support to the state. Then there will be a general harmony. "Fear God and honor the King." We shall respect you in your divine profession, in your precious labors, in your heavenly work, for how beautiful are the feet of them that publish peace. We cannot, however, protect you further than our power allows. We shall respect you and protect you, yes, even help and assist you to help to build up the church but also not further than God's Word commands; and know that, when the earthly judge goes so far that he begins to meddle with the internal government of the church he is inspired with the spirit of Anti-Christ, for then he usurps the place of Christ, who is the Head of the church. If the worldly power does this, it adopts the Devil's right of criticism to get that into its claws and destroy religion. God has erected this Christian state and a Christian government, which will protect the church outside us, and you too, reverend sirs; "Feed my lambs, feed my sheep." You meddle with the body politic and are possessed of the spirit of the Pope, and your preaching is no longer a beautiful preaching of the Gospel. So long as each remains within his own sphere of activity, there will be a healthy co-operation, and God's spirit will rest upon us and the Lord will bless us.

Prophetic Ideas and Ideals by Prof. W. G. Jordan D. D.
An Appreciation.

This a thoroughly good book, fresh and suggestive; a competent authority has justly described it as striking "a new vein" in giving men of to-day a taste for the study of the prophets.

The book may be called a portrait-gallery; as we look at the different portraits we are struck by the family likeness that marks them; this is especially true of the four great prophets, Amos, Hosea, Isaiah, Micah, and more or less of the other prophets. For to quote the author's own words: "The prophets of all ages are linked into one family; separated by large tracts of time they form one company, because they hold fast to the essential things in God's kingdom, in the spirit of faith in God and hope for the future of the church."

While this is true it would be a serious mistake to suppose that any of them were mere copyists or lavish imitators of their fellows, each retains a marked individuality, each speaks from his own standpoint, in his own voice and in his own words. Accordingly we have a large diversity and yet a real unity.

In this portrait gallery there comes over us a strong feeling that we are not in the presence of dead but of intensely living men who have a message for us and are delivering it with fire and force. Marvellously living is the portraiture which the gifted author has given us. Indeed he seems to have entered into the inmost soul of the great men of whom he writes. No thoughtful reader can fail to notice his firm, broad grasp, his deep spiritual insight.

While no attempt is made to discuss some of the knotty points of what is

known as the school of Higher Criticism, we have here in a concise and clear form, the best results of that school. The treatment throughout is discriminating, reverent and scholarly, the style is charmingly luminous, again and again we come upon sentences of rare beauty and power, embodying great truths. All the chapters are on a high level notably so chapters v. viii, xviii, xix, xxii, xxiv.

The author is to be congratulated on the felicitous titles which he has given to the various chapters, the only exception if any, is that of chapter xxvi. Would now "narrowness" or "exclusiveness" be better than "smallness?" The great lesson or message of the book of Jonah is that.

"There's a wideness in God's mercy
Like the wideness of the sea."
That, "the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Admirable, however, is the treatment of that subject in the xxvi chapter. This book ought to be in the hands of ministers and Bible class teachers. They will find it of great advantage to read mark and inwardly digest its contents. It is a rich storehouse whence they may draw treasures, which if rightly used, will help in no small measure to enrich their ministrations and make them truly inspiring.

It is not the purpose of the writer of this brief article to attempt to review the book—that must be left to other and abler hands—all that is here intended is to express heartiest appreciation.

B. B. W.

Literary Notes

"Arley Lane" is the name or *nom de plume* of a writer in the Sunday Chronicle: a Journal published in Manchester, England; he is evidently a shrewd man of the world, a keen critic of men and yet, as his descriptive articles show, he can appreciate powerful preaching. The account of a service, by Dr. MacLaren, which we reproduced two weeks ago, was very fine and we feel sure that our readers will appreciate the article on Parker, which will be given in our next issue.

D. Appleton & Co's Holiday Bulletin is a handsome catalogue of recent books, neatly got up, printed on fine paper and handsomely illustrated. Here the reader meets some familiar faces, and is introduced to a number of new authors whose work gives promise of new and successful careers. Of making books there is no end, and never did publishers display more energy and enterprise. Though novels bulk largely here, there are also many important works of history, science and general literature. (436 Fifth Avenue, New York.)

"Daniel in the Critic's Den," is the title of a volume by S. R. B. Anderson, K. C. B., L. L. D.; published by the firm of Fleming H. Revell, Toronto. \$1.25; it is well printed and neatly bound. The critical view on this important subject has recently been presented by Dean Farrar in the Expositor's Bible, and by Dr. Diver in the Cambridge Bible for Schools. These scholars maintain that Daniel is a late book, belonging not to the time of the Babylonian Exile, but to the Maccabean period, that is to the second, rather than the sixth century before Christ. Dr. Anderson's book is an earnest attempt

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to vindicate the conservative position and offers a vigorous attack on the views of the advanced critics. It is important that both sides should be presented, and those who wish to form an independent opinion would do well to compare Dr. Anderson's treatment of the problems with Professor Driver's exposition. That the style is not lacking in vigour, may be seen from the following statement of the author: "As regards my attitude towards criticism, I deprecate being misunderstood. Every book I have written gives proof of fearlessness in applying critical methods to the study of the Bible. But the Higher Criticism is a mere travesty of true criticism. Secular writers are presumed to be trustworthy unless reason is found to discredit their testimony. But the Higher Criticism starts with the assumption that everything in Scripture needs to be confirmed by external evidence. It reeks of its evil origin in German infidelity. My indictment of it, therefore, is not that it is criticism but that it is criticism of a low and spurious type, akin to that for which the baser sort of "O. J. Bailey" practitioner is famed. True criticism seeks to elucidate the truth; the Higher Criticism aims at establishing pre-judged results and in exposing such a system. The present volume has an importance far beyond the special subjects of which it treats."

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