

in the last number of the *British and Foreign Evangelical Review*. The article in the *Presbyterian Quarterly* is an excellent synopsis of Dr. Porter's life of his father-in-law. The second article by the Rev. W. S. Moore of West Chester, Pennsylvania, is one of a pair (the second of which owing to the illness of the writer engaged to furnish it is not yet forthcoming) taking opposite views on the question "Is Election for a limited term of service Presbyterian and Constitutional." Mr. Moore believes that the election of elders for a limited term only is the true and original polity of the church, and establishes his position by many historical references, his stronghold being a passage in Knox's book of Discipline, which treating of Elders and Deacons, says: "Their election shall be yearly when it may be conveniently observed." We wait for the other side of the question. Dr. Backus of Schenectady N. Y. follows up with an article upon "The benevolent work of the Church and the Report of the Committee of twenty-one." This Committee representing all parts of the Church was appointed by the first United Assembly to consider the feasibility of something more effective and satisfactory than the present plans for enlisting the whole Church, and for simplifying and unifying the entire work." The article deals principally with the recommendation that there be a Central Committee of Benevolence and Finance, consisting of fifteen members, who shall superintend the collection of means for all the benevolent work of the Church. Dr. Backus argues in favor of this, and against the conservative yet democratic lovers of innumerable committees and opponents of centralization. Dr. Henry B. Smith of New York vindicates the scholarship of the American Presbyterian Church by a valuable and learned article entitled "Bishop Hefele on the case of Pope Honorius." If it can be proved that any pope has taught heresy *ex cathedra*, the dogma of papal infallibility must go. Now Honorius who was pope from 625 to 638 agreed with the Monothelite party in the Greek Church who held that Jesus Christ, the God-man, had only one will. In the year 680 the sixth oecumenical council met in Constantinople, at which Dyothelitism or the doctrine of the two wills was established and Pope Honorius with other favourers of Monothelitism were anathematized. Hefele, Gratry and Maret, who opposed infallibility upon this ground, by submission to the See have been compelled to retract their decision, accepting the dictum, "Rome has spoken and the cases over." "Dr. Jacob's Ecclesiastical Polity of the New Testament" is the title of the fifth article, written by Dr. Adams of New York. Dr. Jacob was head master of Christ's Hospital, London, better known as the Blue Coat School. His book does away with sacerdotalism, sacramentarianism, apostolical succession, divine sanction of liturgical forms and anti-Christian assumption on the part of exclusive sects. The book is written from an Episcopal standpoint. The sixth article is a translation from the French of M. Leon de Rosny, professor of Japanese in the school of Oriental Languages at Paris, which appeared in the *Annales de Philosophie Chretienne*. It is entitled "The literature, history and civilization of the Japanese." We turn from this interesting paper to one on "The mode of raising funds for church work by Dr. A. H. Hand of Palisades, N. Y. Dr. Hand informs us of the following fact: "Out of 4250 ministers in our body only 2700 at the utmost are in charge of churches, and only 1600 are pastors. About 1,000 are stated supplies. Of this number 676 stated supplies and 343 pastors receive less than 1,000 and down to 500 dollars a year. A part, perhaps a third of the remaining 1,550 are engaged in teaching. Some are presidents and professors in seminaries and colleges, and editors of important religious papers, but the majority even of those who teach are in humble situations as compared with a pastoral charge. The remainder, and it falls but little short of a thousand, is made up of those who live upon their own resources, and of those who are almost wholly occupied with secular pursuits. The great cure