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So should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future meed.

OVER LAND AND SEA.

It is better to go at once to Jesus with our difficulties. We are worried and perplexed. Why not tell Jesus first instead of running with our griefs to our friends? However willing they may be, they are often unable to help us. The Christian who has learned to lean on Jesus for counsel and comfort has learned the secret of the Lord—"the peace that passeth understanding."

The income of the 15,000,000 church-members in the United States and Canada is estimated to be \$2,250,000,000 per year. They give one dollar out of every \$409 to missions.

It is said that, owing to the persistent work done in Italy during the last four decades by English and Scotch Bible Societies, there is no book so widely possessed and read in that country as the Bible. About 3,000,000 copies of the book, entire or in portions, have been distributed altogether.

Professor Orr, of Edinburgh, is to deliver a course of lectures to Glasgow ministers in the Christian Institute on Mondays, from 2nd November to 14th December, 1896. This is the third course of the kind that has been delivered, and the movement has proved successful. The subject of the course is "The Greater Movements in German Theology in the Nineteenth Century."

It has been decided to give the name "Westminster" to the Theological College of the English Presbyterian Church on its removal from London to Cambridge. This selection is no doubt made out of regard to the Association of the name with the recognized standards of the church, and shows that the prevailing sentiment in that progressive body is still one of thorough loyalty to these standards. The name is one fitted to evoke enthusiasm, and it is to be hoped that the teaching given from the chairs of the institution will always be worthy of it. Whatever may be their faults and imperfections in the eyes of some the Westminster Confession and Catechism are still the best formularies of Christian doctrine which the church has yet produced, and there is no present promise of anything superior to them.

The old country papers just to hand announce the death of the Rev. D. K. Guthrie of Liberton Free Church, eldest son of the famous Dr. Guthrie of Edinburgh. Like his father he was an enthusiastic adherent of the Free Church. He spent all his ministerial life in Liberton, and being an excellent preacher and faithful pastor, as well as a man of most sympathetic address and genial manners, the congregation flourished greatly under his care, and he had the

satisfaction of seeing it remove from the old barnlike structure, which reminded one of Disruption necessities, to the handsome Gothic structure whose erection was mainly owing to his strenuous efforts. Dr. Guthrie enjoyed in a large measure the confidence of his ministerial brethren, and was entrusted by the Free Church General Assembly with the convenership of its Continental Committee. In conjunction with his brother, Mr. C. J. Guthrie, the eminent Edinburgh advocate and law adviser to the Free Church Assembly, he edited the fragment of autobiography left by his father, and continued his father's memoir down to his death. This work was exceedingly well done, and Dr. Guthrie's biography takes rank with the best class of biographical literature.

Speaking at the ordination of the Rev. R. G. Philip to Glencairn Free Church, Dr. Stalker said he would mention to the minister a little bit of advice he got on the night he was ordained from his old father, an ordinary provincial elder, not learned, but one of the best types of Scottish elders. He said, "James, I have been looking round things here in this congregation (there were about seven hundred members). I see in this ground a great many things to do, and there will be a thousand things to attend to, but you must see and get your sermon thoroughly ready for Sunday." He had never forgotten that advice, and if he had had any success in his preaching he thought it was because he remembered that advice.

In 1582, Grindal, Archbishop of Canterbury, issued a license as a preacher to Rev. John Morrison. The latter had been ordained, the license said, "by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland." This was approved and ratified without any re-ordination or imposition of hands by a diocesan bishop and Morrison was permitted to "administer the sacraments" also. If the Archbishop of Canterbury would do the same thing to-day, Episcopalians would show that they were willing to permit some liberty in church unity.

Professor Sayce, in referring to the recently-discovered column of Menepthah, on which the word "Israel" is found, concludes an interesting article as follows:—"At any rate, the theory which saw in Menepthah the Pharaoh of the Exodus has received a confirmation. The theory was supported by the witness of Manetho, the Egyptian historian, who has left us the Egyptian legend of the expulsion of the Israelites out of Egypt. The Egyptian legend ascribed the event to Menepthah's reign, though the story is largely mixed with fable. Moreover, the rash dogmatizing of 'criticism,' so-called, has received another check. It has been said that the name of 'Israelite' was unknown in the age to which the Exodus is assigned, and that the Israelites themselves were never in Egypt. But once more the monuments have risen up to confute the scepticism of the nineteenth century."