

an authority for the customs and thoughts of Jews in the times in which it was written. It says: "As a matter of course, the New Testament has a further and more direct interest as the documentary foundation of the Christian religion, which claims to be a continuation and consummation of our own. From this point of view it is of interest to observe that the chief changes which a necessarily hasty perusal has brought to light tell in favour of Judaism in the long continued struggle between church and synagogue. The evidence for the resurrection of Jesus is considerably weakened by the admission made in the marginal notes of the new version that the concluding verses of the Gospel of Mark are absent in the two oldest Greek manuscripts. The passage in John's Gospel about the three witnesses is wisely omitted, and a strong text for the doctrine of the Trinity thus removed. The Broad Church will be embarrassed to find the doctrine of a personal spirit of evil admitted into the Lord's Prayer. One of the most charming anecdotes about Jesus—His treatment of the woman taken in adultery—is now recognized to be a late interpolation, and this lends some strength to the conviction that many of the New Testament narratives are *ben trovato*. Throughout, the addition of 'Christ' to the name Jesus is said to be absent in the most trustworthy authorities, and the late origin of His claims to divinity is thus shewn. The new version is in many ways an additional confirmation of the position Jews have always taken up in denying the extravagant claims of the followers of Jesus. The care and accuracy with which it has been executed have rendered it both more trustworthy and more readable, and its production whets our appetite for the accomplishment of the still more difficult task entrusted to the Old Testament revisers."

The "Jewish World" says: "Looking at the matter from an unprejudiced point of view, we cannot but regard the revision as a great mistake. It must not be forgotten that the authorized version of the New Testament holds a peculiar position among Anglo-Christians. It is not regarded as the Old Testament is among the Jews. The vast majority of Christians rarely realize that the New Testament is a Greek book, and that the version thereof is but a rendering from another tongue. Textual criticism and differences of interpretation, the relative authenticity of different readings, are matters of which they have heard nothing. The new revision will bring home to them the many imperfections of the book they had almost worshipped. It will place it before them in the same position as any other literary work of former times. It will force upon their convictions the fact that it requires treatment like other ancient documents, criticism and emendation, and omission; that there are contradictory versions and irreconcilable differences; that there are words which, it is admitted, have been left out, yet have a good claim to be kept in. Christians will find that sayings hallowed by the dearest associations of youth and age, joy and suffering; phrases that have imbedded themselves in their literature; supposed utterances of Jesus himself, are not even found in authoritative copies of the Original. The revision will raise vague doubts, distractions, and uncomfortable notions, which can never again be allayed. In brief, the book, hitherto surrounded as by a halo of divinity, is reduced, by the mere fact that it admits of criticism, to the level of an ordinary work compared and revised and amended."

#### THE PRESBYTERIAN CHURCH.

It is one of the honours of the Presbyterian Church that it has not been under the necessity of seceding from the great Apostasy. It stood by a desperate and forlorn struggle, in the valleys of Piedmont and of Scotland, successfully against the usurpation. If there is any Church that can claim a succession through all time, through the chasm of fifteen hundred years from Luther to Paul, and over the other chasm, from John the Baptist, our great sprinkler, to Moses, fifteen hundred years more, it is the Presbyterian Church. It has fought all the great battles of time, and is still holding its way. It has occupied, we may proudly and thankfully say, the forefront of the war of time, for the great fundamental doctrines of the faith. It has held them against statesmen and kings, against philosophers and fanatics, and against the sword that persecuted unto death. Its names are escutcheoned with the many of whom the world was not worthy. Its record, its sublime succession, is on high. And

yet it has never been a Church of dogmatic bigotry. It has never given its sympathy to absolutism. It shakes hands with all Christians, and counts their institutions valid, if not Scriptural. It has always accounted substantive doctrine and principle more valuable than ritual, and has therefore, always been patient of the fanaticism that wastes itself on modes. It has none of the *esprit de corps* of the zealot, because it has an evangelical sympathy too wide to be confined within the limits of a denomination. It is generous to a fault. It gives, without stint, its material to make other communions, but never compasses sea and land to make one proselyte. It blocks out the truth from the quarry, and throws, with generous hand, the pabulum of thought to every people. Popular manipulators appropriate and adapt it to their uses. Still it abides by its quarry work, its grand mission to feed the world with truth, rejoicing and continuing to rejoice that "nevertheless every way Christ is preached."

This is noble. But has not the time come when we must train our children and ourselves to a more cohesive loyalty to the Presbyterian Church? Has not the time come when we should more perfectly popularize the two great fundamentals of Presbyterianism, the elder and the family, and take the field as well as abide by the foundry? Nay, the Presbyterian Church of this country owes it to Christ and to herself more perfectly to unfurl her banners, and instead of a popular literature, to uphold to the world the sturdy religion of Knox and of Murray, of Coligny, of Augustine and Paul. Let us honour the faith which it is our honour to possess. *London Weekly Review.*

#### HORN BLOWING.

Now, the more people blow, the more they may, but he is a fool who believes all they say. As a rule, the smallest boy carries the biggest fiddle, and he who makes most boast has least roast. He who has least wisdom has most vanity. John Lackland is wonderfully fond of being called Esquire, and there's none so pleased at being dubbed a doctor as the man who least deserves it. Many a D.D. is a fiddle-dee-dee. I have heard say, "Always talk big and somebody will think you great," but my old friend Will Shepherd says, "Save your wind for running up a hill, and don't give us big words off a weak stomach." A long tongue generally goes with a short hand. We are most of us better at saying than doing. We can all tattle away from the battle, but many fly when the fight is nigh. Some are all sound and fury, and when they have bragged their brag, all is over, and *amen*. The fat Dutchman was the wisest pilot in Flushing, only he never went to sea; and the Irishman was the finest rider in Connaught, only he would never trust himself on a horse, because, as he said, he generally fell off before he got on. A bachelor's wife is always well managed, and old maids always bring up their children in prime style. We think we can do what we are not called to, and if by chance the thing falls to our lot we do worse than those we blamed. Hence it is wise to be slow in foretelling what we will do, for

"Thus saith the proverb of the wise,  
Who boasteth least tells fewest lies."

—John Ploughman's Pictures.

#### THE ENORMOUS GOOSEBERRY.

Now is the season for paragraphs in the newspapers concerning gooseberry: which are twice as large as possible. The wonderful information fills up a corner, and gratifies the lovers of the marvellous, besides illustrating a style of writing which is by no means rare even among religious people.

We have been surprised to hear of "a great work" in a place where many intelligent residents never heard of any "work" whatever. Accompanied by a plea for funds we have seen narratives which have been written by excellent persons in which the descriptive adjectives may have been accurate if judged by the standard of their writers, but were certainly inapplicable to the matter in hand from any ordinary person's standpoint. We thought when we read the article that a whole neighbourhood had been convulsed if not converted; but on inquiry of city missionaries and Bible women we found that nothing particular had happened—at least, nothing so special as to cause excessive transports to the most hopeful.

We wish certain brethren could be taught to speak within bounds. The common slang of the day talks of things as "awful," "magnificent," "splendid," and so forth, and this seems to have been im-

ported into religious reporting. It is mischievous, however, and tends to damage the best of causes. When Christian people find things overstated they lose confidence, and in the case of men of the world it is worse, for they use the exaggeration as material for jests. It is always better to be under the mark than over it when we are describing good works in which we have had a hand. We must not put into print those sanguine ideas of things which our hopeful minds create in our excited brains. The cause of truth can never be aided by a deviation from truth. We may win applause at a public meeting or excite admiration in individuals, by highly coloured descriptions, but the time comes for investigation, and when the colouring vanishes we are sure to be held in disrepute by those whom we deceived. The whole business of exaggeration is wrong and must never be tolerated in ourselves or encouraged in others; even the suppression of discouraging facts is a doubtful piece of policy, and policy is always impolitic in Christian work.

Brethren who are rather apt to puff, let us whisper in your ears leave the monstrous gooseberries to the newspapers, and speak every man truth with his neighbour. —*Sword and Trowel.*

#### WOMAN'S MISSION.

Dr. Herrick Johnson says in his recently published work, "Christianity's Challenge."

"I stand amazed before the revelations of the last decade, as to how a woman may help Christ's kingdom come. What unused and unguessed resources have been lying hid, which this 'woman's work for woman' has called out of their secret places and sent on missionary errands around the world! It is the dawn of a new day, and there scarcely has been a brighter since the angels made the Judean air thick with melody when Jesus was born. *If looks, after all as if the strategic point in the warfare for this world's supremacy were the heart of woman.* That won, and the family is won. And when 'up goes the family down goes heathenism.'"

#### THE END OF STOCK GAMBLING.

"I think I may be excused for a little show of pride in saying that I knew when to quit Wall street," he observed as an elevated train carried them over that great thoroughfare.

"So you used to speculate?"

"Yes; I was on the street for seven years."

"Made your pile, I suppose?"

"Yes; I made and lost money the same as the rest. At one time, I could draw my cheque for \$83,000; that isn't so bad for a man who went into Wall street with only \$40 in his pocket."

"And you knew when to quit?"

"Yes, sir."

"That was when—when?"

"That was when I had enough left to pay my fare to Elmira and hire a boy to carry my satchel up to my father-in-law's hotel," was the reply.

THE Moravian Missionary report for 1880 shews that they have 99 stations, 324 missionaries, 1,485 native assistants, 24,439 communicants, 17,000 children in day schools, 12,335 in Sabbath schools.

THE fruits of having medical missionaries sent to mission stations is illustrated by the fact that the Viceroy of Tientsin, China, within sixteen months, has given to the missionaries of the London Missionary Society \$6,000 for medical services.

THE body of Pope Pius IX. was removed, July 12th, from St. Peter's to the Church of San Lorenzo, in accordance with the provisions of his will. No secrecy was observed. The removal took place at midnight. The procession traversed the city to the Basilica. An immense number of members of Catholic associations followed the procession with torches. Some young men disturbed the procession with cries of "Long live Italy;" but the military dispersed all who did not belong to the cortège. Next day the diplomatic corps accredited to the Vatican visited the Pope at his invitation. He addressed an oral protest to them in regard to the disturbance, and a protest was sent to the papal nuncios abroad. It is also stated that the Pope wrote privately to the King, complaining bitterly of the conduct of the Government in not preventing the disturbance, and declaring that he will protest in the face of Europe in regard to the position occupied by the Pontiff in Rome.