

tion of the New Testament as containing our only certain information regarding a future state. The remarks of this writer on the embodied condition of the spirit in a future state are worthy of note. He shows the distinction between the aspirations of the Christian and the ancient philosophers. The latter were unanimous in viewing the embodied state of existence as an encumbrance, while the former look confidently for an embodied spirit as their necessary complement. The modern scientist is particularly urgent in enforcing the doctrine of correlation of brain and mind, but, as this writer says, this is a very different thing from proving them to be identical. It is quite conceivable, and highly probable, that, in a state of things differing from the present, thought may be exercised under other conditions. All that can be affirmed is, that so far as present experience has extended, the mind invariably uses the brain as its instrument. It is interesting to notice how the New Testament meets this difficulty by representing the disembodied spirit as incomplete until clothed with its resurrection body.

In the fourth paper Rabbi Hermann Adler grapples at once with the allegation of Prebendary Row, that the Old Testament contains no direct affirmation of the existence of a future state, and his aim is to show that this position is untenable. He argues from the words used in the history of man's creation: "God created man in his own image," i.e., that man was endowed with a *qualitas* resembling the Divine Spirit, in being invisible and undying. He also refers to the death of Abel, asking, if the sacred historian knew only of earthly reward, what possible influence could his writings have on his readers if one on whom God looked with favour was forever cut off for acting in conformity to the Divine will? Again, referring to the taking of Enoch, he pertinently asks, could his destiny have been annihilation, as a reward for an upright life? and insists that men must have known he was taken to a happier existence. The Rabbi refers also to the prayer of Balaam, "Let me die the death of the righteous, and let my last end be like his," as affording a very clear expression of belief in something reaching into another world. A common question in relation to this subject is frequently asked: If it be true that this belief in a life hereafter did prevail in these early ages of the Hebrew Commonwealth, how comes it that only temporal blessings are held out in the Pentateuch as the rewards of righteousness, whilst earthly calamities only are denounced upon those who have set at naught the divine behest?

The Rabbi's reply to such questionings is:— "That the promises and threatenings of the Pentateuch are not all addressed to the individual. In every instance they appeal to the nation at large. And for a nation it is obvious that there can be no immortality in Heaven, inasmuch as there is no nationality in Heaven. The destinies of each people must be fulfilled on earth. The great truth was to be impressed upon the Israelites again and again, that their national prosperity depended absolutely upon their national obedience to the Divine law—the great verity which every people should take to heart, that 'Righteousness exalteth a nation, and that wickedness leads to its ruin.'"

He also refers to the answer suggested by Maimonides, "that the Hebrews just manumitted from the slavery of Egypt, after having after its flesh pangs, looking back upon the bondage to the time when they did eat bread and were not as yet able to appreciate the sweetness and blessedness of happiness in the life to come. They were, therefore, in the first instance, promised length of days and multitudinous offspring. But as we advance in the Bible we find the spiritual in contradistinction to the material reward dwelt upon with greater and greater insistence."

Dr. Adler refers to many other passages of Scripture in support of his position and against that of Prebendary Row, notably to Dan. xii. 2 and 3:

"And the multitude of them that sleep in the dust of the earth shall awake, some to everlasting life and some to enduring shame and contempt."

He quotes also from the Books of the Maccabees and Josephus, to show that Jewish belief in immortality was at all times a powerful moral force, prompting them to evince their faith in their religion by a willing sacrifice of life in its defence. The writer seeks carefully to guard himself against the assumption that the revelation of Scripture was the sole foundation in the Hebrew mind of a firm belief in immortality. He refers to the opinion of some Jewish philosophers regarding this subject, and particularly to the Phikdon of Moses Mendelssohn, in which the distinguished writer argues that the soul is immortal because a transition from existence to non-existence, and indeed the annihilation of any being, does not come within the range of possibility, and that it would be contrary to all the attributes of God, His wisdom, goodness and justice, if He had created rational beings that strive for perfection for a merely temporary and evanescent existence.

This volume contains eleven papers by men of mark and prominence, among others Prof. Stokes, Canon Knox Little, Rev. E. White, Bishop Weathers, and Principal Cairns, and it would be impossible to give even an outline of their various lines of thought. The paper of Dr. Cairns is a criticism on the scheme of Conditional Immortality, which, as set forth by Mr. White, falls into three propositions: first, that there is no Bible evidence of native immortality in man; secondly, that one main design, if not the chief design, of Christ's incarnation and redemption work was to confer physical immortality upon those only who should believe; and thirdly, that all others who reject the offer of immortality, with the rest of Christ's redemption, are condemned to suffer beyond death and then to be physically destroyed. It would far exceed our limits to follow Dr. Cairns in his elaborate reply to these positions, but to anyone whose mind is oppressed with the awful view of the penalty without end, we would cordially recommend a perusal of this paper.

The volume contains much interesting matter, and to every thoughtful mind a careful reading will afford much instruction and pleasure.

W. M. C.

On New Year's morning, at the close of the service in Central church, Toronto, friends of the Sabbath School, especially of the infant class, were invited into the lecture hall where the members of the infant class assembled to present to Mrs. H. Meldrum, its efficient teacher, a token of the high esteem with which she is justly regarded. The ceremony of presentation was engaged in by Master Patrick McLeod, reading an address to Mrs. Meldrum, when Miss Edith Mitchell and Dessie Thomson, and Master Zeb. Lash removed the covers which hid from view a beautiful Davenport and chair, the New Year's gift of the class to Mrs. Meldrum. Mr. Meldrum replied for Mrs. Meldrum, who was very much surprised and gratified by the gift.

MISSION WORK IN THE NORTH-WEST.

It was feared that the rebellion of last spring would seriously interfere with our work, and, hence, it seems well to inform the Church of what has been done during the past summer.

STATIONS SUPPLIED.

Growing augmented congregations and mission fields, services were held at about 350 points. These are grouped into 81 charges; of these 10 were occupied for the first time. Valuable service was also rendered by Mr. Angus Robertson in the Rocky Mountains, and exploration was carried on by Mr. S. J. Taylor and others. The work of the military chaplains, Gordon, Pibladon, Ball, Rowand, McKenry, need only be referred to. Not a settlement was left this summer without ordinances, and never was the work more satisfactory.

There were engaged in the work 6 catechists, 31 students, 38 ordained missionaries, and 14 pastors of augmented congregations, or a staff of 89 in all. In these figures are not included pastors of self-sustaining congregations, professors in Manitoba College, or missionaries to the Indians. Including the number in the service of the Church would be 105.

CHURCH AND MANSE BUILDING.

Churches begun in 1884 at Alameda and two settlements in the Moose Mountain were completed. Log churches were built at Cut-Arm Creek and Kelson, and a brick veneered church at Regina. Frame churches were erected at Fort Frances, Oak Lake, Kindred's, Fort McLeod, Lethbridge, Cathart, Benbecula, Carman, Morden, Beaconsfield and Glendale. The church at Headingley was renovated and re-seated (it was originally built by the Rev. James Nesbitt), and that at Qu'Appelle plastered and seated. At Whitewood a church-mansie was built, and a manse at Fort Qu'Appelle. A comfortable house, originally built at a cost of \$1,700, was purchased for a manse at Medicine Hat for \$600. The injury done to crops put a stop to building operations at Gritwold, Chatter, Elkhorn and other centres, but work will be resumed again in the spring.

SABBATH SCHOOLS.

Every effort was put forth to organize Sabbath Schools wherever practicable, and about 200 were in operation during the summer, with a very encouraging attendance. The lack of churches, or other suitable places in which to conduct schools, has hindered work in this direction.

RESULTS.

Of results it is premature to write. By appointment of presbyteries the Lord's Supper was dispensed in the different mission fields, and the additions to the communion rolls were encouraging. One new congregation organized began with a membership of 50, of whom 17 were received on profession of faith. Forty-five were enrolled in another congregation, 13 of whom sat at the Lord's Table for the first time, while a third began with 41 communicants.

DIFFICULTIES.

In prosecuting the work, difficulties of no ordinary character have to be overcome. The country suffered severely from several causes, during the last three years. Financial management has hence been trying. Promises made by congregations in good faith could not be implemented owing to failure of crops. Some congregations have notified us that they could not promise anything for the second half year, and others requested us to withdraw the missionaries, for, much as they loved them, they were unable to contribute towards their support. The country is yet new, there is no accumulated capital, agriculture is almost the sole industry, and, hence, any check in grain-growing proves disastrous. No country has been settled where obstacles to Christian work did not present themselves, and this is one phase of the question in the North-West. Many of our missionaries must this year be content to receive much less than was promised. They deserve the sympathy of the Church.

THE DUTY OF THE CHURCH.

The Church has a duty in connection with the evangelization of this country. Nearly forty per cent of the immigrants are her children. The country has, in God's providence, an important future. The trials of the last three years have not by any means shaken the confidence of those best competent to judge. Its extensive plains shall yet support a large population. Now is the time to lay foundations. I would like to see some measure devised by which at least \$750 could be guaranteed to every minister in the field. All they are absolutely sure of now is the amount received from the H. M. Fund. This is often not forty per cent of the salary promised. It is true that many of them are paid in full, but the same is not true of all, and this not because the people are unwilling to implement engagements, but because they are not able. It must be confessed, too, that the number of men qualified for this work are not offering. The calls to comfortable charges in the East are evidently louder than to the more difficult fields of the West. The young men of the Church owe it to themselves, their Church and country, that they make this work their special care. This winter fully 1,200 families of the Church are without gospel ordinances, and many others have only occasional services. Could not some men be spared from the over-pastored districts of the East? We have noble men manning outposts; men like McWilliam, Rowand, Baird, Herdman, McKenry and the rest, but they are too few. It is to be hoped that the Home Mission and Augmentation Funds are liberally aided, for they are the mainstay in the Church extension in the North-West.

Winnipeg, Dec. 29th, 1885. JAMES ROBERTSON.

Literary Notices.

Zechariah—His Visions and Warnings, by the late Rev. W. Lindsay Alexander, D.D., Edinburgh. Toronto: S. R. Briggs, Willard Tract Depository.

Our readers who have any acquaintance with the works of Dr. Lindsay Alexander will require no inducement to purchase any book which bears his name upon its title page. This work before us fully bears out his reputation as an exegete and expositor. The visions of Zechariah are perhaps the most obscure in Old Testament prophecy, and on that account have generally been passed by somewhat superficially by the commentators. Dr. Alexander has poured in this book a flood of light on these visions and rendered most valuable service to all Bible students. We are glad to note from the preface that we are likely soon to have a full biography of Dr. Alexander, which will be doubtless a volume full of interest to all who had the privilege of coming in some degree under the influence of that truly great man.

The Pastor's Diary and Clerical Record, by Rev. L. H. Jordan, B.D., Erskine Church, Montreal. New York: Funk & Wagnalls; Montreal: W. Drysdale & Co.

The first edition of this—the best Pastor's Diary we have seen—was prepared by the Rev. R. Laing, M.A., and the present editor. Mr. Laing having withdrawn his interest in the book, the present edition is edited, with sundry improvements, entirely by his former colleague. The fact that such well-known publishers as Funk & Wagnalls are now issuing it, is a sufficient indication that it is likely to secure the immense circulation to which it is entitled by its completeness. Of course some kind of pastor's diary is indispensable to every pastor who would do his duty without numberless sins of omission and commission; and one more compact, accurate and suggestive than Mr. Jordan's it would be impossible to desire. It contains all the information, tables and lists that a minister requires to have constantly at hand; and if any one can suggest an improvement, the editor promises to give it full consideration, and utilize it in the preparation of succeeding editions. We believe that many of his brethren, as they use this diary, will give hearty thanks to Mr. Jordan for the conscientious thoroughness with which he has executed a task which tends to make the discharge of pastoral work more easy and more faithful.

Communications.

WHY?

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir.—Will some of your numerous readers tell me the reason why the Presbyterian Church does not hold a religious service on Christmas day, along with all the other Protestant churches, instead of on New Year's day, when few of the churches have any service? Surely the event commemorated as Christmas day is infinitely more important than the advent of an ordinary New Year's day, and it appears to me that it would be seemly for the Presbyterian Church to fall into line with the other churches in their observance of Christmas day. If a pastor wishes to say anything special to his people in the beginning of a New Year (as is quite natural) he can do so on the first Sunday of the year, and have a much larger audience than on a New Year's day.

While I am asking for information, I should also like to know why, in the nature of things, a member of the Presbyterian Church in full communion, is incompetent to be a member of the General Assembly.

Toronto, Jan. 2, 1886.

Yours, etc.,

Quo.

THE SCOTT ACT.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir.—Referring to your correspondent, "Amicus," in his communication of yesterday, he appears to think that "Scott Actism" is not doing much. I am sorry to elevate the moral sentiment of the community. Again he says, "Looking at the subject in the light of the practical working of that (the Scott) Act, I am decidedly of opinion that it is not an Act that is calculated (1) to bring about prohibition."

Space, please, for a brief analysis. At present we cannot afford to lose the support of a single friend of the temperance cause, whether he throws his influence imperatively on the moral or religious, or more pronouncedly on the legal or legislative side of the question. Hence it is unwise to make cause for dispute, where, as a matter of fact there cannot, and certainly ought not to be any. About half a century ago the Church and the temperance society joined effort. Their plan then was to remove or withdraw man from whiskey and its influences. Now the plan is reversed, and the effort is, by legislative means, to remove the bottle from the man. Then the effort was individual, now it is national. Then the Church and the temperance association proceeded, as they do still, subjectively; legislation then, as now, objectively. Each factor has its respective jurisdiction, positive and unconditional. Objectively there can be no clash or neutralization, because the moral is the basis of legislation; the one is necessary, the other conditional.

Hence temperance people have never sought the Dunkin Act, or any other temperance legislation, nor worked the same, with the intent to make men moral thereby, nor in any way to interfere with the free exercise of the Christian duties of the individual or the Church, any more than the Ontario Board of Health assume, by their laudable efforts, to cure disease, or in any other way to interfere with the free exercise of the ordinary duties of the ordinary medical practitioner. Their sole business is to indicate and remove the causes of disease; here their business begins, and here it ends. Precisely so with the temperance effort. The sole business of the temperance man is, as need requires, to use, in addition to the moral and religious, all legitimate, protective and coercive means at his command, to remove the cause of drunkenness; in this and this only lies the correct jurisdiction of the temperance effort. Hence, and wisely, we have solicited temperance legislation, chiefly because it possesses sanction to accomplish what precept and example cannot—first the Dunkin Act, now the Scott Act, and finally and not far hence, an act for unqualified prohibition. I take it as certain then, that the battle to establish and maintain prohibition must be fought out mainly on civil and certainly not exclusively on moral and religious ground—hence it is unwise to obstruct the Scott Act effort, as your correspondent does, on the assumed ground that it forestalls moral and religious jurisdiction, especially as the Act in question is the only statutory means at our disposal to prepare the public mind, so far as statutory law can prepare, for national prohibition.

In the second quotation, your correspondent falls in with the popular mistake, that the Scott Act is *active*, having a static force, which asserts, or should assert itself permanently, resulting in the entire suppression of the liquor traffic, where the Act has been adopted—or in form thus, the Scott Act should be *active*; it is not, therefore it is a failure—bad logic of course.

The Scott Act, meaning law, was more than one significant. It may mean a permanent state force concomitant with law, which is manifested when occasion requires, asserting itself definitely according to a verbal formula. Or it may mean the verbal formula of what that action or force will be in given circumstances. In the former sense, the law is *active*, and is identical with the rank and file of the entire British army. In the latter sense, it is only a system of rules, or an official formula, for the guidance of the operation of state force, that is, the officers of the law, and all else concerned, and on the page of the statute book of no more force than the multiplication table. Hence if the Scott Act come short of what is written, it is not and cannot be the fault of the law, but because the officers of the law, and especially the Dominion Government, at least up to the present, have failed to enforce its commands.

Politics aside, all true friends of the temperance cause must rejoice at the cheering news that the Privy Council has relieved the Dominion Government of all further legislative interference for the regulation of liquor license. Equally refreshing is the fact that through the commendable exertions of Mr. Mowat, and the acts of the Privy Council, the law is now fairly defined, and responsibility correctly and finally placed. During the last forty years the liquor ques ion, in one form or another, has been tossed backward and forward from law court to law court, with the resultant of difficulties becoming more difficult, so, judging from the past, the haze would proceed for the next forty years, had it not been for the act of the Privy Council; hence duty is clear as it is urgent, and the law is clear as it is potent. If your correspondent has conscientious scruples against identifying himself with legislative effort, he has plenty of sea room on the moral and religious side. Certainly our object is one and the same; it is unwise to slaughter a common cause for the sake of hair-splitting. It is somewhat to the point to say that our effort so far to have the Scott Act submitted to the vote of the ratepayers of our county (Grey) has failed; still we, I mean the temperance people, have so much confidence in the Act, that on Monday, 4th of January, 1886, very many temperance friends will vote temperance ticket for municipal purposes, and perhaps this plan may bring officials to their senses and strengthen that respect for the Scott Act which its importance demands.

Yours, etc.,

Sullivan P. O., Dec. 24, 1885.

JAMES KENNEDY.

The attention of Ministers, Sabbath School Superintendents, Teachers, and all engaged in S. S. Work, is directed to the announcement in another column of the General Assembly's S. S. Committee respecting Registers and Records.

—What do you think would be the result if every member of the Church increased his subscription to the Mission Scheme by ten cents?

CIRCULAR TO

Sabbath School Superintendents and Teachers.

REGISTERS and RECORDS!

NEW AND VALUABLE PUBLICATIONS.

THE following circular has been issued to

S.S. Superintendents:—

The Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada have recently given much attention to the important matter of recording and reporting the work done in our Sabbath Schools. The importance of this may be seen from the facts that, while there are about 1,905 places at which the gospel is regularly preached by our ministers, we had, last year, reports from only 977 Sabbath Schools, and of that number only 428 are reported as having contributed anything to the Missionary schemes of the Church. The average contribution from all the children of the Church during last year was only 16 cents. These facts show that a great deal has yet to be done to bring our Sabbath School system into a thorough condition of efficiency. There are about 100,000 children who ought to be in regular attendance in our Sabbath Schools, undergoing a training for taking their position as mature members and workers in the Church; and the whole Church has a natural desire to know how efficiently and successfully this work of training is being conducted. To attain this end, the Assembly's Committee has prepared a series of Records and Reports which are recommended for use by Sabbath Schools and Presbyteries, the adoption of which, it is hoped, will be productive of good results. These Records and Reports are published by the PRESBYTERIAN NEWS CO., Toronto (P.O. Box 2567), to whom all orders should be addressed. The following is a description of them, with the prices for which they may be obtained:—

1. "The Sabbath School Class Register," for use by the Teacher. This is issued in two forms, either as a small book or a pad, with covers in both cases, and containing recording columns for a whole year. The names and addresses of the children require to be written only once during the year. Price, 15 cents.

2. "The Sabbath School Record," for use by the Superintendent or Secretary. This Record, to be filled up each Sabbath from the Teachers' "Class Register," has columns to correspond with those of the "Class Register," which a permanent record is kept of the attendance, recitation, church attendance, contributions of all classes. And from this "Record" the Quarterly and Annual Reports are to be filled up. Price for a book to last one year, in paper covers, 35 cents; quarter bound, 50 cents.

3. "The Quarterly and Annual S. School Summary and Report," to be filled up from the preceding at the end of the quarter and the year. This will show, at a glance, the statistics and results of each quarter and the whole year. It consists of two parts: a Summary to be retained in the School, and a Report to be torn off at the end of each quarter and of the year, and sent to the Convener of the S. S. Committee of the Presbytery in which the School is situated. The work of reporting, by the adoption of this system, will go on during the whole year, and the Presbytery's Convener thus be in constant communication with all the Schools. Price of this Summary and Report in a book to last four years, in paper covers, 25 cents; quarter bound, 40 cents.

4. "The Sabbath School Register and Quarterly Record," to be used by the Convener of the Presbytery's S. S. Committee. This contains columns in which the names of all the Schools of the Presbytery, with the names and addresses of the superintendents, and the Quarterly and Annual Reports may be registered; and it will afford the materials from which the Presbytery's Annual Report to the Synod and Assembly may be prepared. The price of this, in a book to last for nine years (i.e. in those Presbyteries where one page will contain all the Schools), will be, quarter bound, \$1.25; half bound, \$1.75.

It is intended, of course, that Sabbath Schools and Presbyteries should purchase these Registers and Reports—an expense which need not be regretted, as the adoption of the system will relieve the Assembly Fund of the annual charge for printing blank forms of reporting S. S. statistics. To Schools ordering a set a discount of 10% will be allowed. This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the Assembly's Committee. It is issued now in the hope that it may be widely adopted from the beginning of 1886, and may result both in more systematic S. S. work and more general reporting of that work.

Signed in name of the Assembly's S.S. Committee,

ROBERT JARDINE, Convener.

In reference to the above, the Presbyterian News Company, Toronto, is now prepared to receive orders for supplying these Registers and Records. Specimen forms have been forwarded to Presbytery S. S. Conveners.

GEO. H. ROBINSON,

Manager P. N. Co.

(P. O. Box 2567.)

TORONTO.