

The

# Presbyterian Record.

VOL. XVII.

FEBRUARY, 1892.

No. 2.

We wish to return sincere thanks for the many kind words and good wishes that have been sent regarding the RECORD. It would like to find a resting place in every home. Sample parcels will be sent free on application to places where it may not now be going. Will those who have been taking it and who do not want to continue it, kindly give notice at once.

\* \* \*

We print in this issue, three letters from Honan, all describing the same event, and we do so for two reasons:

1. The event is an important one in the history of the mission, one concerning which our readers will wish the fullest information; and each writer adds something that enables us more clearly to understand the situation.
2. For another reason we give all three of the letters, viz.: for the unique illustration they afford of the discrepancies of the three evangelists. Matthew, Mark, and Luke, tell the same story, but not in the same way, nor giving prominence to the same things. And these so-called discrepancies have been a favorite point of attack for shallow thinkers. But such variety is the inevitable result of three men, each by himself and in his own way telling the story. Each one is impressed by something which the others do not notice, and he writes about it while others make no mention of it. The three Honan letters are an interesting study along this line. Might we not carry the illustration a little farther, and say that the second resembles Mark in its brevity, while the third in its touches of detail, is not unlike Luke.

\* \* \*

When the death angel was abroad in Egypt, prince and pauper fared alike. To-day, our empire's throne in black, reminds us that rank no barrier to our common destiny, that sorrow, suffering and death, come alike to all. In olden times, when kings ruled, the death of a prince led to strife: Now the people rule, and, while individuals pass away, the people live, and a

royal death instead of placing the family in peril, and filling a nation with uneasy dread, surrounds the former with sympathy and pity, while the latter continues its quiet, majestic, ongoing. This is one of the fruits of Christianity, and should call forth to-day our most devout thanksgiving. Yet greater cause for gratitude have we in the blessed assurance that, although earth's kings are laid low, and its kingdoms, even the mightiest, decay, the Christian's kingdom knows no change but progress, and his King, Saviour, helper, friend, abideth ever.

\* \* \*

The "Revision" movement in the Presbyterian Church in the United States, has been to some extent, taking on a new aspect. So long as the work was untried, it seemed an easy thing to amend the much maligned old confession of faith, and put a better in its place. Now that a committee of their ablest men, has, after long and careful work, prepared a revision of some of the chapters, and sent it down to Presbyteries for consideration and suggestions, before finally submitting it to the General Assembly, the multitude of changes and amendments that has been showered in upon them from the various presbyteries, the general unsatisfactoriness of any of them, and the weariness of the wordy war, to which no end seems near, has led an increasing number to the opinion that it is better to give up the attempt at revising the confession and to prepare a statement of belief in a briefer and simpler form, which shall guard more especially those points in which the confession is sometimes misrepresented by its enemies and, through want of knowledge, sometimes misunderstood, even by its friends.

\* \* \*

Poor Russia! What a history behind her; and darker, if possible, the history she is making now. What a track of sin and sorrow she is making as she trails her huge breadth across the centuries. A few months since, the world