

arity of and specially belongs only to Episcopal churches. "For nearly a hundred years after the Reformation, the Church of Scotland possessed and used fixed forms of service, in its public 'Book of Common Order,' similar to those employed by Calvin at Geneva, or by the Huguenot Churches of France and the other Reformed Churches on the Continent." This, then, must be accepted as a fact abundantly established by history that a regular form and order of service and liturgy belonged to Presbyterianism in the days of Knox and Calvin. The Geneva "Book of Order" of the latter, this article says, "was published six years earlier than the first edition of the English Prayer-Book of Edward VI. Knox's Book dates from Feb. 1556; it came into use in Scotland in 1559, was formally adopted by the Scottish Church in 1562 and again in 1564." These, and numberless other facts of a like nature which might easily be cited, show that a regular, prescribed order of service and liturgical forms of prayer were known to Presbyterianism in the times of the Reformation, and that they do not necessarily belong or lead to Episcopacy. This is exactly the contrary to what the great body of our people think, and it is the fear of any seeming approach even to Episcopacy, or compromise with it, that at once arouses fears in many minds in attempting to interfere with our present freedom or suggest the regulation of it by any prescribed forms. It is considered to be anti-Presbyterian, pro-Episcopal and therefore to be condemned and opposed. So did not our fathers think. Whether they were not so wise as we are, whether they did not know so well as we do, the genius of Presbyterianism, whether they were less aware than we are of the danger of compromise with Prelacy and Romanism, it is not for us to say, but these are the facts as stated in the article referred to.

This, then, is the direction in which improvement is sought; by a return so far to the "use and wont," the historic position of the Presbyterian Church in this respect. But then, as now, liberty was insisted upon as to the use of prescribed forms, and liberty was granted and was the law of the Church. It never was, and the Presbyterian Church will do well never to allow any such directions to crystallize into a hard-and-fast body of forms. So we read: "This ordour may be enlarged or contracted as the wisdom of the discreet minister may think expedient. It shall not be necessarie for the minister dayly to repete all these things before mentioned; but beginning with some manner of confession to procede to the sermon, which ended, he either useih the prayers before mentioned, or else prayeth as the Spirite of God shell move his harte?"

The form and order of Presbyterian worship which prevailed in the sixteenth century, appear to us to be exceedingly beautiful, appropriate and helpful when entered into in the spirit of reverence and devotion, but this and some further remarks upon this important subject will bear to be kept to some future time.

#### MORE MISSIONARIES FOR HONAN.

A MOST interesting, and for the season of the year, a large meeting was held in Knox Church, of this city, on the evening of Sabbath last to bid farewell to Mrs. Goforth, who is about to rejoin her husband in Honan, to Miss Mackenzie and the Rev. A. Mitchell, two additions to the staff now on the field. Dr. Parsons, pastor of the church, presided. Most appropriately to the circumstances in China at present, and the case of the leaving missionaries in view of them, the opening hymn was "Thy way, not mine, O Lord." On the platform along with Rev. Dr. Parsons were the missionaries, Rev. R. P. MacKay, Foreign Mission Secretary; Mr. Hamilton Cassels, chairman of the F. M. committee; R. Gourlay, a member of the Committee; Rev. Dr. McLaren, Rev. Mr. Schofield from the United States, and Mr. Wilkie, an elder in the church and father of our missionary in India. The service was unique, in that the first part of it consisted in the observance of the Lord's Supper, in which many joined, as an act of communion and fellowship with the outgoing missionaries. It is needless to say that a peculiar solemnity pervaded the congregation during this service, and that it was marked by reverence and devoutness. In connection with this was sung "Rock of Ages," etc., and Rev. Prof. McLaren offered prayer in consecration of the elements.

After the communion, Rev. Mr. Schofield, who is to supply Dr. Parsons' pulpit for a short time, addressed the congregation briefly and most suitably to the occasion. After him Dr. Parsons called in succession upon Mr. Cassels and Mr. Gourlay for short addresses. It was to some extent a new departure, substituting on such an occasion laymen for ministers. It is not too much to say that the addresses could hardly have been more appropriate, impressive, timely and earnest than were given by these two members of the Foreign Mission Committee. It could not but be gratifying to every Christian, and especially to all Presbyterians present, to hear two laymen, actively engaged in their daily, secular work, so filled with the Master's spirit, addressing such an audience on such an occasion in the manner they did. We have many such men in our Church, and no opportunity should be lost of utilizing in every way such gifts as God has bestowed in them upon our Church. The key-note given by Rev. Mr. Schofield was admirably sustained throughout in the addresses, of the connection between the death of Christ, the commemoration made of it in the Lord's Supper, and the confession and profession therein also made by those who observe it, of readiness to do their part in obedience to the Saviour's last command in carrying the gospel to every creature. In necessary connection with this the fact was emphasized of the perfect unity of the whole body of Christians, and the close and abiding relation and interest of Christians at home with those at work in the field abroad. The addresses of Messrs. Cassels and Gourlay in this respect were most helpful and inspiring.

The missionaries so soon to leave, on Monday, were then each called upon for a few parting words. Mrs. Goforth, as having already been in the field, and whose voice and face are now familiar to so many, first spoke briefly. She referred to the first farewell meeting upwards of seven years ago, to difficulties and dangers encountered in China, and how in the midst of them they had felt supported, upheld and strengthened by knowing that prayer was being made to God for them, continually at home. This was the burden of the few words spoken, evidently under deep feeling by Miss Mackenzie. She is not in appearance so young as the most of the ladies who have been sent to the foreign field before her; she has, however, had the benefit of considerable experience in woman's work among women, and earnestness and consecration are written on her face.

The Rev. Mr. Mitchell, who has already endured hardness in the Home Mission field, briefly stated the steps by which he had been led and enabled to offer himself for foreign mission work. Like the others, he said they went forth bearing the word, in faith upon the declaration of Christ that He was invested with "power and authority," and in His promise to be with His servants to the end of the world. Prayer, and more prayer at home, was their hope and help in going forth to China. The Rev. R. P. MacKay appropriately closed these addresses by pointing to the consummation and crowning of the toil and suffering, and praying and service of the church on earth, in the joy and service of the church of the redeemed in heaven. It formed a happy climax to the thoughts which had been the burden of the previous addresses. Rev. Dr. Parsons referred in closing to the connection which the friends about to leave had had with his congregation, to previous similar services and to their going forth followed on their divine mission with the prayers of Christian brethren and committing themselves to the protection and care of God. "Till He Come," was sung, Rev. Prof. McLaren pronounced the benediction, and after a brief pause spent in silent prayer the audience dispersed, except friends who remained to say good-bye to those who on the morrow were to depart for their distant scene of labour.

On Monday afternoon, a large company of friends together with several members of the Foreign Mission Board, gathered at the Union Station to bid their final farewells to the outgoing party of missionaries, who, although sent forth with anxiety at present specially felt, yet go voluntarily on their mission of love in obedience to the Saviour's command, committing themselves to Him who careth for them, and should suffering come, as come it may, will rejoice to be counted worthy to suffer shame for His name.

## Books and Magazines.

MOTLEY: VERSES GRAVE AND GAY. By J. W. Bengough. Illustrated. [William Briggs, Wesley Buildings, Toronto.]

There are few places, in Ontario at least, where Mr. Bengough is not personally known, and the Cartoonist of *Grip* is known over the Dominion and far beyond. The verses in this collection appeared for the most part first in *Grip* and other papers without any view to collecting them into a book. No one will regret that Mr. Bengough has taken the advice of friends and done so. They are arranged under the heads of "Humorous," "Serious," and "Pathetic," and "Elegiac." They are replete with illustrations of his piquant but always pure and healthy humor; of grave, serious, manly Christian thought and tender pathos, and honest testimony to departed worth wherever found. The illustrations are such as for fun and truth and quaintness *Grip's* pencil has made familiar to us all. We welcome this volume because whether grave or gay it is sure to be always on the side of whatever is good and right.

THE COMMERCIAL CRISIS IN NEWFOUNDLAND: CAUSE, CONSEQUENCES AND CURE. [By James Murray, E.N.H.M.A.]

We are all familiar with the fact of the complete commercial collapse which recently took place in this island. This pamphlet is an answer to a request made to the writer to set forth his views of its causes. Mr. Murray writes with vigor and clearness, and all concerned to find information in the matter he handles will read this short account with interest.

Some of the principal features of the August *Century* are a description by Commander McGiffin of the battle between the Japanese and Chinese fleets at the Yalu River, and a comment on it by Captain A. T. Mahan, entitled, "Lessons from the Yalu Fight"; a biographical sketch in "The Notable Woman Series," of Sonya Kovalevsky; "The Russian Mathematician"; "Sloane's Life of Napoleon"; "The Princess Sonia," by Julia Magruder; four very short stories by George Wharton Edwards, entitled "The Rivalries of Long and Short Codiac." There are also several articles relating more or less intimately to the holiday season and a delightful article by Henry Dwight Sedgwick, entitled "Reminiscences of Literary Berkshire," containing beautiful portraits of Catherine Sedgwick and Fanny Kemble and many other drawings and portraits of men identified with that region. The departments, "Topics of the Time," "Open Letters," and "In Lighter Vein," deal in an interesting way with the usual variety of topics. [The Century Company, New York.]

The August number of the *Biblical World* begins with editorial notes on "The Higher Criticism," based upon the recent address of President Paton on "The Doctrine of Scripture," and that of President Hovey on "The Higher Criticism." Bearing upon this may be mentioned a short article on the "Questions of the Higher Criticism and the Sources whence the Answers may be Sought." Other articles are "The Use of Hebrew in New Testament Study"; "The Jewish Apocalypses"; an "Introduction to the Koran," continued; and "The Use of the Mythic Elements in the Old Testament." The other departments of this magazine help the theological student to keep abreast of the thought and publications of the day in that department. [The University of Chicago Press, Chicago.]

The Review Section of the *Homiletic Review*, for August, contains for its main subjects "The Preacher and the Preaching for the Present Crisis"; "The Old Syriac Gospels Recently Discovered at Mount Sinai"; "Sensational Preaching," the latter by Dr. Witherspoon, of Louisville, Kentucky, Theological Seminary. In "Church Life and Church Work," some very excellent suggestions are made by a Layman. In the "Sermonic Section" is found, among other sermons, one by Archdeacon Farrar, entitled, "A Study of Temptation." In the "Social Problem," many interesting and timely subjects are discussed, and upon the whole this is a useful number of a useful magazine. [Funk & Wagnalls Company, 30 Lafayette Place, New York.]

"Supplemental Lessons for Primary and Intermediate Departments," by Mrs. W. B. Porter, is a little catechism for children calculated to be very helpful to parents and infant class teachers, as a help and guide in making children acquainted with the elements of religious truth, interesting facts about Scripture, and memorizing portions of it. It is arranged into first, second, third, and intermediate grades. [Mrs. W. B. Porter, 330 Kennard St. Cleveland, Ohio.]

Received with the author's compliments the address of Lady Somerset at the opening of the National British Women's Temperance Association, of which she is President. This association is interested more or less directly in a great variety of objects, and anyone who wishes to obtain a complete, and at the same time succinct view of them all, could not do better than procure and read this address. [No 25, 26 Farringdon Hall, Memorial Street, London, E.C., England.]

*Woman's Work for Woman*, for August, is largely taken up with missionary work in Korea of which it gives interesting accounts with appropriate illustrations. Japan and China are also briefly noticed. Letters are given besides, from Syria, Siam and Guatemala City. Its Home Department is taken up with letters from different states giving accounts of Home Work. [Woman's Work for Woman, 53 5th Avenue, New York.]