

THE Presbyterian Review.

THURSDAY, DECEMBER 5, 1889

PRESBYTERIAN NEWS CO., TORONTO, (Ltd.)

BUSINESS ANNOUNCEMENT.

THE PRESBYTERIAN NEWS COMPANY, Toronto, (Ltd.), which has since its incorporation, nearly five years ago, carried on business as a Printing and Publishing Company, has recently obtained Supplementary Letters Patent, enabling it to carry on also a general Book-selling, Book-binding and Stationery business.

With a view to the extension of the business in the direction indicated, the Directors have obtained additional subscriptions to the capital stock of the Company amounting to over \$20,000.

Arrangements have also been completed for the transfer to the Company of that well-known and highly successful book and stationery business in Toronto heretofore carried on by Mr. D. T. McAlinsh, one of the office-bearers in the Church, under the name of the Presbyterian Book Room, at the corner of Toronto and Adelaide streets.

This extension of the Company's business has necessitated a division of the duties heretofore performed by the Managing Director, Mr. Geo. H. Robinson. Mr. Robinson has therefore been appointed Secretary of the Company and Editor of Publications, and Mr. McAlinsh enters the employment of the Company as Business Manager.

In entering upon this new line of business it will be the aim of the Directors to maintain in thorough efficiency and complete equipment a Book Room where not only the literature peculiar to the Presbyterian Church, but also where the best religious and standard books for congregations, Sabbath schools and Christian families, may be obtained.

The changes effected in the rearrangement and expansion of the business will lead to the still further improvement of THE PRESBYTERIAN REVIEW, thus rendering it more than ever acceptable to the Church and its ever-widening circle of readers.

In thus meeting the wants of the Church the Directors are confident that they will receive the patronage and support of all Presbyterians.

In future all letters relating to business should be addressed to Mr. D. T. McAlinsh, Business Manager, Presbyterian News Co., Toronto; and all communications and letters intended for publication, and everything connected with the Editorial Department PRESBYTERIAN REVIEW, should be addressed as heretofore to Mr. G. H. Robinson, Editor of THE PRESBYTERIAN REVIEW, Box 2567, Toronto.

After this date the offices of the Company and the office of THE REVIEW will be at the Company's new premises, PRESBYTERIAN NEWS CO.'S, BOOK ROOM, corner of Toronto and Adelaide streets, opposite the Post Office, Toronto.

W. MORTIMER CLARK, President. TORONTO, Dec. 4, 1889.

THE MIRACLE OF TO-DAY.

THE feeling of wonder is one of the simplest emotions of which the mind is capable. But simple as it is, even the finest intellects need not and do not disdain to give expression to their wonder and admiration in the presence of great human achievements resulting from skill and industry. The rapidity of modern transit and communication, the marvellous practical applications of electricity and many other scientific discoveries to the uses and enterprises of man, are subjects which cannot but awaken this sentiment in every intelligent mind. It is impossible to withhold our admiration at the triumphs of human skill and invention. Surprising and grand as are these triumphs, they are, after all, but the carrying out of natural laws, and are nothing more than the application of a few simple principles. Hence the senti-

ment of wonder in regard to all human achievements has its limit. The most astonishing discovery, the most cunning and clever invention becomes presently an old story. The electric light dazzled the imagination but for a moment; the phonograph is only a nine days' marvel.

If, however, it should be announced beyond the possibility of doubt that a river had been discovered which, instead of running on in the usual course towards the sea, had suddenly reversed its current and was known to be flowing upwards to its source on the mountain-side, then would there be a subject for wonder indeed. Such a discovery would set the whole world in amazement, or rather in consternation. It would baffle the knowledge of the most learned, and send confusion into the ranks of the masters of science. It would be almost inconceivable that any mind could be so dull as not to feel some surprise at such a marvellous event. And yet the arrest of the course of a human being travelling on the downward path morally and spiritually, is something not less amazing than that the stream should reverse its current.

The conversion of a soul from sin is an ever new miracle. The thought has been suggested that the early Christian Church, though not possessing the assured recognition and standing of the Church of to-day, had an undue advantage in the miraculous powers conferred upon the Apostles. Be this as it may, the one miracle best worth preserving has been retained, and will continue to last through all ages while the world lasts—the miracle of the repenting and returning soul. Not surer is the current of the river set towards the sea than is the downward tendency of man in a state of nature to sin. His progress may be swift and headlong, or it may be sluggish and calm. The evil life may be passed in quiet decency, or it may be a career of violence and crime. The tendency is still the same, and the destination is sure. The checking of a career of open and flagrant wrongdoing presents a more striking spectacle of power than the case of conversion which to outward appearance seems but a higher development of goodness, so exemplary has been the previous life, just as it would be more startling to behold a foaming torrent turn back upon itself and struggle on its upward way. The reversal of the natural law would be no less sure were the stream gentle and peaceful. So great is the wonder of conversion, that even the repentance of one sinner arrests the attention of angels, and causes joy among the heavenly hosts.

If this be true, why is it that no general feeling of wonder or of pleasure is aroused amongst men when such an event occurs? The minister who admits such an one to his first communion probably thanks God for another soul redeemed from death. The attention of the congregation which receives him is for a moment engaged, possibly for longer time than it takes to read the name of the new member. Those in charge of the finances may experience a certain pleasure that one more is added to the number who share the burden of support. How many take cognizance of the fact that the miracle of grace has been wrought once more? We fear even Christian people apprehend but feebly how tremendous is the change, how wonderful, passing knowledge, is the event which transforms the child of earth into an heir of heaven. Much less is the great world of unconcerned and careless souls able to see that anything out of the ordinary course has taken place. The great miracle can only be discerned by those whose spiritual understanding has been enlightened to perceive the supernatural and the divine. Only those who have learned to know God can know the marvel of a change of heart. To all others it is as an idle tale. The results may, it is true, produce an impression in exceptional cases, but the angels rejoice over the sinner that repents, not waiting in doubt and anxiety until the fruits of repentance are manifest. The great change, the turning from sin to God, this is the theme of their joyful thanksgiving and praise. Should it not be so on earth?

THE present is an excellent time for the friends of THE REVIEW to assist the publishers in introducing it into families as yet without a Presbyterian journal. A perusal of the Premium List given elsewhere will show our readers that we are willing to pay liberally those who may devote their time and energies to building up our circulation. Read the whole column carefully and then send for sample copies of THE REVIEW for distribution.

ANOTHER STEP FORWARD.

THE announcement in another column as to the extension of the Presbyterian News Company's business, it may fairly be assumed will be read with general interest and will be a source of pleasure to our many friends in all parts of the Dominion, and indeed to Presbyterians everywhere. By the extension just effected, the Company, which was organized mainly for the advancement of the Presbyterian Church in Canada and which has steadily kept that object in view, will now be in a better position to serve her interests. The Church has now a well-equipped denominational Book Room—Presbyterian not only in name but in the purpose and aim of its founders. From the start it will be recognized as the headquarters of Presbyterian literature in the Dominion.

It must occur to our readers that this extension of the Company's business could not have been effected without the hearty financial support of our Presbyterian laity and the cordial sympathy of the ministry. We are in a position to state that the project of a Book Room in connection with the Company has been largely commended by our leading clergy, and supported by the solid business men of the Church in a manner that is at once significant of its desirability and prophetic of its success.

The changes effected, it will also be noticed, contemplate the further improvement of this journal. We need scarcely assure our readers, whom we are proud now to reckon by the thousands, many of whose names we recognize as those of the most active and devoted members of the Church, that no effort will be spared to make THE REVIEW more worthy of their confidence and support, and more helpful to all in the Church engaged in extending the kingdom of her Great Head. The past will be the best guarantee for future improvements.

In the meantime will our readers note carefully the intimations to correspondents, and also the fact that we are on our new premises "at home and receiving?"

EDITORIAL NOTES.

THE good name of this city has been dishonoured by the stone-throwing indulged in by some unknown roughs on the occasion of Archbishop Walsh's official entry last week. This most regrettable outrage has, however, been greatly magnified. It is very probable that but very few—and those entirely of the baser sort—were concerned in it, and that even they would not have had an opportunity to display their hoodlum propensities if those in charge of the procession had observed the line of march which the authorities had been given to understand they had marked out for themselves. Nevertheless, whether few or many were engaged in the stone-throwing, the authorities of the city owe it to themselves, no less than to the citizens—Catholic and Protestant alike—that the offenders should be brought to speedy punishment. Unless such demonstrations of religious or national rancour be checked at the start there is no saying into what dimensions they may soon grow. In the meantime our daily press has by its glorification of the Archbishop's advent, almost atoned for the insult put upon him by the stone slingers. These journals could scarcely have given more space in the minute chronicling of events to a visit from royalty itself. They have fairly vied with one another in recording from hour to hour the Archbishop's doings, his smiles, his blessings and protestations of a vehement desire to be as good a Catholic as his predecessor. But amid all the processions and junketing and adulation from the secular press, it is a great comfort to plain Presbyterians who believe that the kingdom of Christ is not of this world, that the Moderator of our General Assembly can enter the city in his official capacity without the aid of a long procession at his heels to show his place among men, and that the secular press shows so much discrimination in singling out the pomps and vanities of the world for its special eulogies and favours. Notwithstanding the few pebbles, which we are glad to know did him no great harm, the Archbishop on his part is doubtless well satisfied with his reception from the first Protestant city of the Dominion.

As a general thing the reporters on the daily press, in dealing with religious matters, make reports that are highly creditable to their intelligence and en-

terprise. But sometimes they make a sad mess of a sermon or a speech, and the minister who sees himself in print on such occasions has almost reason to wish that Gutenberg had never been born. Such surely must be the feeling of the Moderator of the General Assembly when he read in a Kingston paper a report of a speech on "Church Union" he had made in a Methodist church in that city. This is what the reporter makes our Moderator to say:

The times of divisions were past, were gone, the time for re-organization had come. This could not be done by violence; fear drove men further apart. This could not be done by proselytism. If we tried to proselytize, and some other organizations, we might attack a few, but we drove the organizations further apart. Even to the Churches that were farthest apart from us we should supply this principle. Dr. Grant here told of having read in a paper a short time before an article condemning the action of some Catholic priests who were trying to proselytize Protestants. "And quite right that they should be condemned," said the Rev. Principal, "but in the same paper in another column I read an article praising Protestant clergymen for their endeavours to convert Catholics in Quebec."

It is perfectly obvious to Presbyterians that there must be some mistake here. Rev. Principal Grant is known to be strong for union, but he would never, it may be taken for granted, even by implication, condemn our French Evangelization Scheme as a hindrance to real and vital union among the Evangelical Churches. That reporter should be looked after for making the Moderator of the General Assembly talk disloyalty to the Church.

OCCASIONALLY the great preachers of the world give us a peep into their workshops and let us see how they are in the habit of preparing and proclaiming their messages to men. Following the example of Spurgeon and Parker and other popular preachers, the Rev. John McNeill, of Regent Square, London, has lately been revealing his professional secrets. According to a London paper he does not believe in choosing his text too early—like those who select their text on Monday morning and allow it to stew and simmer all the week. He thinks that, when this is done, there is a danger that by the time Sunday comes the pot shall have gone off the boil. He reads what stimulates his mind. Ponderous tomes of dry-as-dust theology have no charm for him. He has tried writing out the whole or part of his sermons, but has been driven to extempore preaching, and believes that for nearly every minister extempore preaching is the best. It, however, has its perils. Memory occasionally plays scurvy tricks with him. He says stupid things sometimes for which he could bite his tongue in the pulpit. But, notwithstanding this, he considers that his present method is the best. This may do very well for a genius like Mr. McNeill, but for those that are not geniuses—and most preachers, like most other professional men, are not geniuses—the best way would seem to be the plan followed by Dr. Deems, of New York, as given in our columns a week or two ago—get the sermons finished in time to allow a period of rest to intervene before delivering them. The pot need not be kept on the boil all the time. It is sufficient that it boil when needed.

THE annual meeting of the Ontario Branch of the Dominion Alliance for the Total Suppression of the Liquor Traffic, will be held in Toronto beginning on Wednesday, 18th inst. Among the important questions to be discussed there are two which will attract special attention: (1) The securing of immediate prohibitory legislation, as far as the same is within the competence of the local legislature; (2) electoral action for the securing of legislators in favour of Prohibition. Arrangements have been completed for making the visit of friends of the cause as pleasant as possible during their stay in the city. It is confidently expected that this will be one of the largest and most influential gatherings of the kind yet held, and those in charge make an earnest appeal for the attendance and co-operation of all in sympathy with the movement and its objects. Mr. F. S. Spence, 86 King street east, Toronto, is the Secretary.

AFTER a very brief illness, at the early age of forty-one, William Gray Elmlic, M.A., D.D., the eminent Professor of Hebrew and Old Testament Exegesis in Presbyterian College, London, died at his residence on Nov. 16. The immediate cause of his death was a diphtheritic affection of the throat, followed by typhoid fever. His death is a great loss to Presbyterianism in England, and is sincerely lamented by people of all denominations. A tender tribute to his memory from the pen of

a former student will be found in another column.

THE Protestant Board of School Commissioners, Montreal, of which Dr. MacVicar is chairman, some time ago sent a unanimous and vigorous protest to the Protestant Committee of the Council of Public Instruction against receiving the \$60,000 hush money of the Jesuit Estates' Act. Other Boards express themselves in a similar manner.

REV. PRINCIPAL MACVICAR'S letter in another column will be found deeply interesting and encouraging as to the work of our Mission Schools in Quebec. This testimony, which his long and intimate acquaintance with the work enables him to give, should go far to secure for it hearty support.

SOME references to the Prison Reform Conference held in this city last week, are unavoidably held over.

Literary Notices.

ISRAEL MY GLORY; or Mission of Israel and Missions to Israel. By Rev. John Wilkinson. Mildmay Printing House, London. Willard Tract Depository, Toronto.

THIS is the title of a most interesting work. The author has given his life to the subject and the cause. He is the founder and director of the Mildmay Mission to the Jews. For thirty-eight years past, we are told in the preface, Mr. Wilkinson "has studied the Word of God, with a special desire to understand His purpose concerning Israel; to get a clear and consistent view of the truth concerning the first and second Advents of the Lord Jesus Christ; and to ascertain the duty of the Christian Church in relation to the spiritual interests of the Jews." With marked success during this period, he has been engaged, much of the time, "in preaching the Gospel to the Jews, showing from the Hebrew Scriptures that Jesus is the Christ"; and at the same time expounding to Christians "God's truth about the Jews, with a view to awaken scriptural interest in the conversion of our Jewish brethren." Having such extended knowledge of the whole question, from faithful searching of the Scriptures, from contact with the Exile Nation, and from the manifest harmony of their providential history with the inspired prophecies, Mr. Wilkinson is certainly well qualified to fulfil the task which, at the urgent entreaty of many brethren, he has undertaken. The result is a most readable book. It stimulates the attention and interest of the reader from the beginning to the end. I shall name a few points that impress even a cursory reader.

1. Its Scripturalness. The author believes in the verbal inspiration of the Scriptures, and illustrates it from the Prophecies and their fulfilment so convincingly that the "doubt-provoking" character of this doctrine, so harassing to some nascent as well as eminent theologians, is most happily turned into "doubt-removing," so far as concerns the Ancient People. The cumulative testimony of Scripture concerning the future of the nation when the two branches are re-united, is admirably summed up in the closing chapter, after a masterly analysis of Romans, 11th chapter.

2. The place of the Jew in the present age is made clear. No one can find a better defence of the Bible as divine, than in comparing the predictions concerning the curses for disobedience as a nation and their fulfilment. At the same time the position of the individual Jew under the Gospel is shown to be the same as that of the Gentile. Hence the Gospel order is to the Jew first, then to the Gentile.

3. The position and mission of Israel in the Millennium is fully established from the Prophets. Many errors have arisen from spiritualizing for the Church many passages which are spoken only to the Jews as a literal people, chosen of God for a distinct purpose, not yet fulfilled. The author in his preface refers to his emancipation from the bondage of this false method of interpretation. It is, indeed, a bondage in which many can sympathize, and will confess that they have been led out to some degree only by a faithful and persistent study of the Word itself, under the guidance of the Holy Spirit, as against traditionalism.

4. The future occupancy of David's Throne is another truth most clearly and convincingly taught from Holy Scripture. While the book is not written to unfold the second pre-millennial and personal advent of our Lord, this blessed truth is so interwoven in all the prophecies and history of the Everlasting Nation, that it comes to view as soon as one learns to read aright the Record of God. Like the rediscovery of the name of Jehovah in the Book of Esther, written in acrostic with initial and final letters, four times, twice in crises, when God's ruling initiative is seen, and twice when He effectually counters the evil, so is this advent truth vitally connected with the downfall and the uprising of Israel.

5. The pretensions of the Anglo-Israel theory are effectually met and settled in the chapter relating to the

Ten Tribes. The discussion is so tersely summed that we will quote it. After adducing the scriptural view of the condition of the Jews, and showing its exact harmony with their present state, our author shows how it differs from the circumstances and conditions of Anglo-Saxons in five points:—1st. "The people shall dwell alone and not be reckoned among the nations. This is true of the Jews, but not true of Anglo-Saxons. 2nd. Israel is to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons are not in these circumstances. 3rd. The twelve tribes out of Palestine, are to be few in number under national curse, and multiplied and no longer few when restored. But the Anglo-Saxons, though out of Palestine, are enjoying national blessing and are not few in number. 4th. The penalty of uncircumcision is excision. The Anglo-Saxons are uncircumcised. 5th. Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation and incorporated with the Church, if sinners, then under the curse of the Law. So that it will not do to urge the plea that because the Anglo-Saxons are nominally Christian, therefore they have escaped the curse of the Law; for they can only escape that curse by true conversion, which detaches them from the nation, and secures to them a heavenly calling and a heavenly inheritance."

There is, following this unanswerable argument that the Anglo-Saxons are not Israelites, a rapid glance at the history of the Ten Tribes, as connected with their disappearance, and pointing to the place and time, where and when, they may be expected to re-appear in the future. There are chapters of great instruction from facts and experience as to our mistakes in Missions, and the methods of dealing with the Jews, together with many authentic accounts of the awakening now taking place in every place where the Jews are found.

The surprising rapidity with which the fortunes of this ancient people are being connected with all the modern advancement in commerce, arts, science and religion, adds increasing value to this last contribution to the literature of the age on this subject. And the fact that there is strict allegiance to the letter of God's Word, will give to all who bow to its absolute and final authority a still greater delight and eagerness in carefully reading and searching the most instructive pages of this book.

TORONTO. H. M. PARSONS.

THE following from the St. James Gazette will not be very cheerful reading to those who have subscribed for the "Mahabharata," noticed in these columns recently. But notwithstanding its ex cathedra dictum it will occur to most scholars that Prof. Max Müller is probably as safe a guide as the Editor of the Gazette: "Professor Max Müller is asking for subscriptions on behalf of a rather dubious enterprise. Some little time ago an astute Hindoo bookseller conceived the bold idea of translating the great Sanskrit epic first into his own language and then into English. The Bengalee version is already in print, and the English 'Mahabharata' will soon be half finished. Pratap Chandra Roy has been enabled to carry out the scheme by subscriptions from every part of the world. He spends most of his time and energy in getting testimonials from eminent men like Professor Max Müller, and in advertising the progress of his work, which is really done by a few hired pundits of no great ability. He himself knows neither Sanskrit nor English. The result is a bald, miserably inadequate travesty of the 'Mahabharata,' which, for any critical purpose, is worthless, and as a popular version is unreadable. However, Professor Max Müller is not the only eminent man whose sympathies have been enlisted in the enterprise. Pratap Chandra Roy holds certificates of approval from viceroys and lieutenant-governors who know as much Sanskrit as he does himself, and has been made a C. S. I."

NOVEMBER began the twentieth year of the Century Magazine. The opening pages are devoted to a generous instalment of the long-expected autobiography of Joseph Jefferson. The same number begins several other serials; notably, Mrs. Barr's "Friend Olivia," in which it is evident that the selfish and fascinating Anastasia is to divide with the saintly Olivia the interest of the story. The scene is laid in Cromwell's time, and Cromwell and Fox figure in the plot. Another serial begun in this number is Stockton's "The Merry Chanter," illustrated by C. D. Gibson. The first of the "Present-day Papers" is entitled "The Problems of Modern Society," and it has a preface signed by the group who are putting forth these timely essays. Dr. Langdon writes this paper. The other members of this group are Professor Shields, Bishop Potter, Drs. Munger and Dike, Seth Low, and Professor Ely.—[Century Co., New York.

In the Old and New Testament Student for November, the editorial matter opens with an announcement of a new organization for advancing the study of the Bible. It directs attention to a full "Prospectus" of this organization, "The American Institute of Sacred Literature," which is bound in with the advertising pages. The scope and plan of this "Institute" are very broad and