

bestow to nerve a young man to effort and self sacrifice in order to obtain the necessary education. After a very lengthened experience, the directors of the London Missionary Society have, it seems, come to this conclusion, and have therefore begun the work of curtailment in a direction which, from the experience of its reasonable and wholesome character, may be carried by-and-by a great way further, and with the best results. Any man who has to be coaxed into the ministry, either for home or foreign fields, by free education and other bribes, will, in ordinary cases, not amount to much. And the Society or Church which sets itself to the work of paying for the education of its future agents, and of giving not only free instruction but temporal support as well, will find a large amount of cash practically thrown away, and the net results anything but satisfactory. It has been well said that every Church in a healthy spiritual condition will always find the ranks of its ministry fully recruited from "a young men within its borders whose hearts the Lord has touched, and that these will some way or other find their way made plain, and will secure the necessary training without subjecting the Church of their choice to the expense and trouble of supporting and educating, say twenty, in order, if possible, to secure ten efficient labourers, or perhaps a great deal less, out of the lot.

Besides, taking in this way the money of the Church puts an unnecessary hindrance in the way of full and free enquiry, and tempts the neophyte to be untrue to his convictions, should these ever become such that he could not with any measure of enthusiasm, or any great promise of spiritual success, engage in the work for which he has been trained at the expense of Christian people.

STATEMENT OF DOCTRINE.

THE United Presbyterian Synod, Scotland, at its late meeting, sanctioned the following statement of doctrine to be used by the Mission Churches of that body, in place of the subordinate Standards accepted by the home Church. It may be added that the statement has been submitted to the Mission Boards of the Established and Free Churches, and that these, after conference, accepted it, and have recommended it for sanction by their respective General Assemblies:—

The presiding minister shall read the following Statement of Doctrine, to which assent is required in order to license or ordination:—

I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God—a spirit, self-existent, omnipresent, yet distinct from all other spirits and from all material things: infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God, and all mankind descending from Adam by ordinary generation sinned in him, and offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceeds from the Father and the Son, makes men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the Gospel, and working in them all the fruits of righteousness.

IX. God, having given His Son to be the Saviour of the world, and sent His Holy Spirit to apply the purchased redemption, commands all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life

after His example and in obedience to His revealed will. Those who believe and obey the Gospel of Christ are saved; and their privileges are—the full forgiveness of sin, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost uses and blesses all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship; to observe the sacraments and other ordinances of Christ and to obey His laws; to continue in prayer; to keep holy the Lord's day; to meet together for His worship; to wait upon the preaching of His Word; and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is observed by His people in token of their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

BOOKS AND MAGAZINES.

THE WESTMINSTER TEACHER. (Philadelphia: Presbyterian Board of Publication.)—The July number of the "Westminster Teacher" appears in good time, with the lessons for that month carefully expounded. Rev. James A. Worden, the leader of the Ocean Grove Sabbath School Assembly, furnishes some valuable hints to teachers on the means of interesting their scholars.

HENRY WADSWORTH LONGFELLOW: A Medley in Prose and Verse. By Richard Henry Stoddard. (New York: G. W. Harlan & Co.)—This memorial of the American poet will be sought with eagerness by his admirers. Mr. Stoddard is himself a poet, and was on terms of friendship with Longfellow. The book is a biography, somewhat rambling in its arrangement perhaps, but very readable, the author's critical remarks evincing true poetic insight and intelligent appreciation of literary excellence.

THE DEEMS BIRTHDAY BOOK. (New York: Funk & Wagnalls; Toronto: Wm. Briggs. Price in cloth, \$1; gilt, \$1.25.)—This neat volume contains, for every day in the year, a selection from the writings of the Rev. C. F. Deems, D.D., LL.D., the well-known pastor of the Church of the Strangers, New York. The right hand page is blank throughout, giving space for names of persons of the date of whose birth the owner of the book may wish to preserve a record. Towards this record a beginning is already made under several dates, the autographs of prominent men, such as Dr. Schaff, Dr. Crosby, Dr. Cuyler, and Dr. Deems himself, being inserted.

LITTEL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of "The Living Age" for the 10th and 17th of June contain the following articles: Jonathan Swift (Quarterly); The Arcady of our Grandfathers (Nineteenth Century); Marcus Aurelius Antoninus (Fortnightly); The Last King of Tahiti (Contemporary); A Visit to the Queen of Burmah, and Charles Lamb and his Friends (Fraser); A la Mode in 1800 (Temple Bar); "Poor White Trash," and The Convent of Monte Oliveto, near Siena (Cornhill); The Next World, and In Memoriam—Dr. John Brown (Spectator); Ice-making in India, and The Pepysian Library (Chambers' Journal); Hebrew Translations (Jewish Chronicle); with instalments of "The Ladies Lindores," "Aunt Mona," and "Cecily," and the usual amount of poetry.

MENTAL AND MORAL PHILOSOPHY. By a Canadian Clergyman. (Toronto: Published by the Author.)—This book is by the Rev. Alex. Nicol, of Ayrton, author of a small work on "The Relations of the Soul and the Body," which we noticed favourably some months ago. Mr. Nicol has the natural talent and the extensive reading required by the metaphysician. In his efforts to popularize these abstruse subjects he has been tolerably successful. Abstruse they may be, but they are at the same time most important, and

were the "general reader" of the present day to dip into them occasionally, many prevalent errors would be counteracted. Every one would be benefited by some knowledge of mental and moral philosophy. It is wonderful how interesting such "dry" subjects become when once a person gets well into them. Mr. Nicol's little book will be found of great value in the pursuit of this study.

ROSE BELFORD'S CANADIAN MONTHLY. (Toronto: Rose Belford Publishing Co.)—In the June number of the "Canadian Monthly," Mr. P. S. Hamilton, of Halifax, N.S., continues his "Old New World Tales," giving an increasingly interesting narrative of the adventures of the Northmen in America, nearly five centuries previous to its discovery by Southern Europeans. Mr. Nicholas Flood Davin, in "Literature Connected with the Canada Pacific Railway," traces the idea of a great route of travel across the northern part of the continent, from the records of the attempts made by the early French explorers to reach China in that way, down to the pamphlet on "A Railroad from Lake Superior to the Pacific; the Shortest, Cheapest, and Safest Communication for Europe with all Asia," which was written and published by Mr. Allan McConnell of this city in 1851. The number also contains the greater part of Professor Goldwin Smith's Brighton address on "The Conduct of England to Ireland," and several other articles on various subjects—some lighter, some heavier. With this number the eighth volume of the magazine closes, and on the last page an announcement is made—which many will read with regret—to the effect that its publication is suspended *sine die*, for want of adequate support. It is to be feared that the intellectual culture of our people does not keep pace with their material prosperity. If it were so, surely an enterprise having in view the establishment of a native Canadian high-class literature would not have to be relinquished after so many years of patient and persevering effort.

THE CREATION AND THE SCRIPTURE THE REVELATION OF GOD. By G. C. Monell, M.D. (New York: G. P. Putnam's Sons; Toronto: N. Ure & Co. Price \$1.65.)—This book belongs to the class usually spoken of as posthumous publications, its contents having been found in manuscript among the author's papers after his death, and published by his brother, who supplies the preface, and in it, speaking of the author, says:—

"Under the enlightened influence of modern discussion the foundations of his faith were shaken, and he examined the Scriptures diligently to ascertain what truth was. Gradually curtailing his medical practice, he extended his research into the fields of history, science and literature, and we have the result, in part, of his labours. Instead of drifting into Atheism or Agnosticism, he became, with the exercise of the largest liberty, the firmest of believers in the sufficiency of Christ's life and precepts to give guidance and consolation in his life, and an unshaken hope in the future."

In the creed contained in the last sentence there is a studied omission which also occurs everywhere throughout the book—the omission of all reference to the death of Christ as an atonement for sin. The author also manifests a most bitter spirit against the Christianity of the past and of the present. He would, no doubt, tell us that it is Theology, and not Christianity, that he hates. Nevertheless, after reading his book, we are convinced that the object of his ill-will is nothing else than Christianity's own real self. From the preface it may be gathered that he rejects the theory of the verbal inspiration of the Scriptures, but neither from the preface nor from the body of the work can any definite conclusion be reached as to what theory of inspiration he accepts. To him the Bible is only a very useful book from which to make a selection of precepts—everything being, of course, tested by the most recent conclusions of modern science. But he finds the same precepts, or some that he considers just as good, in the writings of the heathen philosophers that preceded the dawn of Christianity, in those of Brahma, Buddha, Zoroaster and Confucius, and in the Koran. In all differences, real or apparent, between the conclusions of Christian theologians and those of scientific men, it is to be taken for granted that the former are wrong and the latter right. Among the erring theologians is to be found the Apostle Paul, who appears to have far exceeded his authority, and written altogether too much "dogma." The book may be useful, as giving a somewhat more definite expression to the prevalent inarticulate cry against "creeds," "dogma," "orthodoxy," etc. We commend it to the attention of those who are set for the defence of the truth, on the principle that it is necessary for them to make themselves acquainted with the enemy's tactics.