

ciously to, and is so jealous for the supremacy of the Word of God, as the only infallible rule of life.

6. Because the Presbyterian Church suffers no man to lord it over the conscience of the individual, she having always stood for civil and religious liberty, even at the cost of blood and treasure.

7. Because the Presbyterian Church so emphasizes the very comforting doctrine of the sovereignty of God, while always acknowledging also the free agency of man.

8. Because the government of the Presbyterian Church seems to me both Scriptural and wise, affording the largest liberty consistent with efficiency, protecting the rights of the individual and able to exercise discipline effectively. Only her officers are required to subscribe to her Confession of Faith, and to that only as containing the system of doctrine taught in the Scriptures.

9. Because the Presbyterian Church exercises broad charity, showing great facility of adaptation in her work as well as constant readiness to co-operate with all other evangelical churches in Gospel work. She accepts their baptism and ordination as valid.

10. Because the Presbyterian Church is eminently a missionary Church, growing more and more in earnest to carry out the Lord's command to preach the Gospel to every creature.

RELIEF FOR INDIA.

Rev. Dr. Warden of Toronto, treasurer of the Presbyterian Church in Canada, acknowledges the receipt of \$1,400.03 from Rev. R. Johnston, B.D., being a contribution from St. Andrew's Church (Presbyterian) of London, Ont., on behalf of the sufferers from the famine in India. Dr. Warden cabled this amount yesterday to Rev. Dr. Smith, treasurer of the Presbyterian Missions in Central India, asking him to use it immediately for the relief of those standing most in need of it.

Dr. Warden also received \$29.05 from the Presbyterian congregation of Appin and South Eskfrid, and \$25.50 from the Presbyterian congregation of Point Edward, also \$18.85 from the Presbyterian congregation of Essex for the relief of the famine-stricken.

Besides these amounts, the sum of 50 cents was received by him from an aged Presbyterian, who writes: "I am sorry I cannot give any more, as I am old and broken down in health; lost my family and all I have in this world except Christ." This small sum was much appreciated by Dr. Warden, for the fine spirit which it evinced.

In connection with the mission of the Presbyterian Church of Canada in India, homes have been established for the reception of children who have been abandoned by their parents, or whose parents have died. In these homes the children are cared for, fed and educated, and this is considered by many of the Presbyterian congregations one of the most effective ways in which to extend permanent relief to our brethren in India.

All contributions received by Dr. Warden, Confederation Life Building, Richmond street east, will be acknowledge and immediately forwarded.

HERBERT SPENCER'S LAST WORD.

Beyond all expectation, Mr. Spencer has completed his immense task. The concluding volume of his system of philosophy is now published, and shows no loss of intellectual clearness and no change of opinion. The energy and industry in the old man are wonderful. We turn to see what he says on the great themes of God and religion. He still maintains that there is a Power behind nature. The conclusions of science, he says, do not destroy the object matter of religion, but only transfigure it. Of this power behind nature he writes—"One truth must grow ever clearer, the truth that there is an inscrutable existence everywhere manifested to which we can neither find nor conceive beginning or end. Amid the mysteries which become the more mysterious the more they are thought about there will remain the one absolute certainty, that we are ever in presence of an Infinite and Eternal Energy, from which all things proceed." This sounds not unlike the catechism's definition of God. Yet this existence Mr. Spencer still holds is unknowable by us, utterly inscrutable, and of course not demonstrable.

Yet he believes this unknown god can be worshipped, and will continue to be worshipped increasingly by men. This is one of the strongest conclusions and predictions of any thinking man. The key to it is the structure of his mind. Mr. Spencer says the ever-new discoveries of science will keep religion alive by stimulating wonder. This was the root mistake of his system from the first, that religion has its origin in wonder. It is not originated by wonder merely, still less will it be kept alive by wonder. Religion springs from conscience, the sense of sin, and from sorrow, the need of succour and help from above. There is a spiritual element wanting in Mr. Spencer, else he could never suppose that the belief in God and the soul arises from animism and dreams, or that Religious worship springs from remembrance of ancestors. Touching Church life and Ministry Mr. Spencer concludes that sects will multiply more and more owing to the growth of individual opinions, and in this way Ministry will completely cease. As if each sect will ultimately consist of one man, and he will be his own priest. This enormous system of Philosophy has occupied Mr. Spencer a long life. In Psychology it is masterly, in Sociology it is strong against Collective Socialism. In Theology it amounts to the elements we have outlined, namely there is an Ultimate Reality, a Power behind nature, that power is unknowable, yet it will be worshipped with the worship of wonder, the Church will be disintegrated and cease to be, and all human priesthood or ministry come to an end. — *Belfast Witness*.

VALUABLE BIBLES.

The three most value Bibles in the world are said to be in the British Museum, the National Library in Paris, and the cloister of Belem, Lisbon. The first is in manuscript, written by Alcuin and his pupils, and in the year 800 was presented to Charlemagne on the day of his coronation. In the thirties of the present century it was in the possession of a private gentleman in Basel, who offered it to the French Government for 42,000 francs. Afterwards it was sold to the British Museum for the comparatively small sum of £750. The book is written in fine, small characters, and is decorated throughout with exquisite vignettes and arabesques. The chapter headings, as also the name of Jesus, are everywhere written in gold. The Paris Bible was published in 1527, printed by order of Cardinal Ximenes, and dedicated to Leo X. One of the three copies, printed on vellum paper, was, in 1789, sold to England for 12,000 francs. This copy was afterwards presented to Louis Philippe, and in this way was placed in the National Library. The third, or Belem Bible, consists of nine folio volumes, and is written on parchment. It was stolen by Junot in 1807, and taken to Paris, Madame Junot, when Portugal wanted to buy the Bible back, asked 150,000 francs for it. Louis XVIII., however, made the Portuguese Government a present of the precious volume.

THE OLD TESTAMENT AND THE NEW MUST BE STUDIED TOGETHER.

This unity of Israel's life is a fact of no little importance in itself, and its recognition is indispensable to any large and true view of biblical history and biblical revelation. The division of the biblical department in our theological schools into the two separate departments of the Old Testament and the New Testament was probably an economic necessity. But it would be nothing less than a disaster if it should lead to the feeling on the part of students of the Bible that the Old Testament and the New are two separate books belonging to two quite distinct periods of history and having but a loose connection one with the other. Not only must the teacher of the Old Testament know the New Testament, and the teacher of the New Testament know the Old Testament, but both of them, and every student of the Bible, ought to recognize the continuity of the history, the record of which begins in the one volume and is carried forward in the other. What we need alike as students of history and as theologians is not a fragmentary and disconnected knowledge of the Bible, nor even a knowledge of it in all its parts, but a knowledge of it as a whole, and in its true unity.