

carried unbroken to Babylon or back again, with the other vessels of the temple.

To this I reply, that the Hebrew text does *not* say that they were to be carried to Babylon *unbroken*, nor does it say that "ALL" the vessels were to be brought back. This is a mere figment of the Professor himself, who did put in the word "ALL" in the memorable "standard error," above, where it really was absurd and false, though innocently so. But Jeremiah's words are general, and so neither false nor absurd.

But Prof. Smith makes a still greater oversight on this very passage. Why can he not notice what is staring him in the face? There was indeed a recension of Jeremiah's prophecy, and afterwards a redaction too; but both the editor and the redactor were Jeremiah himself, though Birch wrote it at his dictation. Read Jeremiah 36th chapter, verses 2, 4 and 9, for the recension or copying; verse 23 for its destruction, and verses 28 and 32 for the later redaction with "many like words added." The next verse (xxxvii. 1) seems to show that this redaction was made in Zedekiah's reign; and we read of still later recensions. Compare Jer. xxxvi. 32, and xxxvii. 1, with xxviii. 1, and xxx. 1, etc. Of course the *perfect* copy having the "many like words added," would be preserved for the sanctuary, as we find it is. And the Septuagint copy, being brief and interrupted, shows that they got some of the unfinished copy to translate!

In like manner the Septuagint changes the order of the chapters against the Gentiles, but the text of Jer. xxv. 17 corrects this. So too we may well excuse the Seventy for omitting Jer. xxxiii. 14-26, as improbable or offensive to Ptolemy, since Prof. Smith can see nothing in it but Jewish ritual or Rosh Hashanah! What then does 1 Peter ii. 5 mean? "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ?" Why should a Christian scholar be lynx-eyed for natural difficulties, but mole-eyed to spiritual interpretation?

In the early part of his fifth lecture Prof. Smith thinks he detects various authors in the same book of Scripture. But in 1 Sam. xvii., especially, he is haunted by the old vision of *two authors blending* together their narratives and styles—most unreasonably, as he thinks. Who are they? He has often seen the like before. Can they be the old Jehovist and the old Elohist who stick together like Siamese twins in the most ancient records of Genesis? Obviously they seem the same old personages, or else their ghosts! Prof. Smith would like to put one of them down, as the Septuagint has done. Still the Hebrew will not go down, but gravely rebukes him, saying, like David to Eliab, "What have I now done? Is there not a cause?"

The critics stand aghast! They know of no sufficient cause or reason. It was bad enough to find the Jehovist and the Elohist so unaccountably interwoven in Genesis; worse still to find them inexplicably combined throughout all the Pentateuch; still more distressing to find them united through the Book of Joshua; and even dreadful to find them or else their apparitions reappearing through the Judges and Samuel, the Kings and Psalms and Prophets. But a still greater horror awaits the sceptical critics when (like Macbeth) they must behold these sage yet child-like forms (which they thought they had killed long ago) seated at the table, unhurt, through all the New Testament as well, even to the close of the Revelation! They have stood every fiery trial; and already the sceptical sneer becomes a cry. "Lo! I see four men loose; and the fourth is like the Son of God!"

It is high time now, therefore, to turn from the guerilla warfare of desultory criticism and hasten to this great and decisive battlefield, where their bad cause must win or die! Already they behold the direful handwriting on the wall, which none of them can read!

For many years Rationalism has been constantly fluctuating in futile guesswork on this theme; ever changing its theory like Paris fashions (from which city the discovery is wrongly dated). Once, the Elohist in Gen. i. was considered an antediluvian, from whom Moses copied, among others, *mosaically*. Anon, Deuteronomy was held to be *far too modern* for the other books of the Pentateuch. Next, it is declared *the most ancient*, except some fragments in Genesis and Exodus; and "the middle books" are held *more*

*modern* by far. Then it is seen that the Elohist lives far too long for one man, and so they divide him into two Elohist. But now they discover that the Jehovist is the older, and that he lives all through the Bible; and they do not know what to make of *THAT* BOOK!

This just proves that God's Word cannot be analysed and judged or criticised like a merely human book. It confounds its critics, and makes diviners mad!

Prof. Smith, about the middle of his eleventh lecture, says on this theme: "It is impossible that the work of one author could so divide itself into two narratives, and have for each a different name of God."

This would indeed be true of mere human authors, but it is not *impossible* with God as author, BUT *ACTUALLY NECESSARY*. For cannot Prof. Smith see what stares him in the face, that God's names are *significant*, expressing His attributes and relations to His creatures? Hence when he addresses persons in some certain relation to Him, He uses such a Divine Name as suits that relation best. But when He addresses persons in a different relation to Him, He uses another Divine Name most appropriate to this different relation. Thus, in every case, *His significant name or title in suitable relation to the persons addressed* becomes the germ of a corresponding style, and determines the form of the message, in all its expressions, in perfect and infallible order. For everything Divine is in infinitely perfect order, and His words are not arbitrarily combined like man's, but being living and everlasting (1 Peter i. 23, 25), they are evolved from infinite wisdom, so that each idea is born of other ideas so perfectly as to make a continuous style exactly suited to the relation involved.

Now, God has two very conspicuous relations to man: (1) As the Almighty Creator and Judge, He is called *Elohim*, the God of universal nature; (2) As the Eternal and Infinite Love, He is called *Jehovah*, the Covenant God of all grace and salvation.

Hence He is called *Elohim* in Gen. i. as the Great First Cause; but *Jehovah Elohim* in Gen. ii. after the first Sabbath "made for man," when He entered into covenant with man. The Serpent and Eve call Him *Elohim*, while they break the first covenant; but He comes again as *Jehovah Elohim* to make the Covenant of Promise. Bad critics may object much to this truth; as bad scholars think they find many mistakes in their school books. But the Divine MASTER'S BOOK will always prevail in the end; and the bad critics and bad scholars will only expose themselves, as usual.

What then? Just this:—The Critics have proved what they tried to deny; viz., the twofold style of the Bible is not man's style but the Lord's, as God of nature and spirit, or truth and grace. These are His essential characteristics: For "the Word was made flesh and dwelt among us, full of GRACE and TRUTH." These are His "two witnesses" all through the Bible, proving irrefragably that He is its one Author, whoever its writers may or may not have been!

#### SONSHIP.

He whose relation to the Highest is more that of a servant than a son, is apt to avoid sin mainly through fear of its terrible wages. The burden of his prayer is,

"Help me to watch and pray,  
And on Thyself rely,  
Assured if I my trust betray  
I shall forever die."

But when the servant rises to the dignity of conscious sonship, love takes the place of fear, and the disciple shrinks from sin, not merely because its wages is death, but because he hates it on account of its offensiveness to Him whom his soul loveth. His nature, made harmonious with the nature of God through filial affection, turns with innate disgust from vice and gravitates toward virtue. A pagan philosopher once affirmed that if all laws were cancelled he would still live according to the rules of virtue; much more may the loving disciple conscientiously declare that if the penalties of sin were abolished he would still reject it and practise virtue. The love of Christ constrains him to love purity, and when that love is perfect it "casts out fear." With David, the burden of his song is, "Thy word (law) is very pure; therefore Thy servant (and son) loveth it."—*Zion's Herald*.

#### MISSION NOTES.

INDIA must have 4,000 missionaries to give one Christian teacher to 30,000 heathens.

THE children of missionaries residing in Turkey have formed themselves into a society for sending the Gospel to "foreign" lands. The first year their contributions were sent to the Dakota Indians in America, and last year they were sent to Africa.

SAID a young wife in an Indian zenana to a Christian German lady who had made her acquainted with the Scriptures: "Really, your Bible must have been written by a woman, it contains so many kind things about us. Our Shastras say nothing but what is hard of us."

THE Christian missionaries in Western India have asked that a law should be passed to abolish infant marriages. The Government of India has, however, refused to grant the prayer of their petition, and asks the missionaries to wait till the Hindus are sufficiently enlightened on this evil.

THE Lutheran Foreign Missionary Society has very successful missions in eight districts in Madagascar. The missionaries report 524 communicants and 129 catechumens. They have in schools no less than 3038 children. In one district (Finannanitsoo) there are ten churches.

CONSIDERABLE uneasiness is being felt at "Livingstonia" by the continued fall in the water level of Lake Nyassa and the river Shire. Cape Maclear, the original settlement, has been partially deserted, and will in future rank as an out-station, in favour of Misingi Point, where another and healthier location has been formed.

THERE are now in Japan 78 married male missionaries, 10 unmarried male missionaries, 48 unmarried female missionaries, 35 stations, 84 out-stations, 8 organized churches, 3,408 adult converts, 37 ordained native pastors, 100 unordained native preachers. Last year 18,000,000 pages of the New Testament and portions were sold for \$16,000.

A PATHETIC complaint was made by some South American Indians. A missionary visited them, but he could not stay with them. When he bade them farewell they were very sorry, and when he told them he could not return to them unless his English friends sent him, they said, "You should tell them they should send us another minister. Nobody tells us what we must do." Alas! alas! how many poor neglected heathen may utter the same lament and say, "Nobody tells us what we must do!"

A NATIVE medical catechist, connected with the American Marathi Mission at Shelapur, India, says: "Thirteen years ago I did not expect that I should be able to do so much work at Shelapur. Then people used to abuse me, spit at me, and did not like to touch me. But now, by the grace of God, the state of things is very different. Those who abused me before, are friendly towards me now; those who spat at me before, come to my house. Those who despised me and ignored me before, treat me now kindly and invite me to their houses. These are not very great things. Greater things must take place. But the great change which God has wrought here within the last thirteen years gives me reason to hope for still greater things."

THE Rev. S. H. Edgerley, of the mission of the Scottish United Presbyterian Church in Old Calabar, Africa, has paid a visit to the people of Akunakuna, about a hundred and twenty miles up the river from Creek Town. He was favourably impressed by what he saw of the people as to their willingness to have missionaries, and he urges his Church to establish a station in that country. Along the river board for fifty miles, he says, about 10,000 people are accessible, and from Akunakuna missionary enterprise could be pushed still further into the interior, among the populous tribe of Atam. The Akunakuna people he found to be very much in need of teachers. They are, like the Calabarese, an excessively timid folk, though they are said to be bloodthirsty. Men, women and children go generally without a stitch of clothing. The country seems to be a healthy place, and there is fresh water. The yam is extensively cultivated. He hopes the Church will enter this field. It has confined its efforts to Calabar thirty-five years and the Akunakunese have just been visited for the first time. A European missionary with a native staff, he thinks, would do well.