

figure fails, acts as the besieger. Thus, instead of two, four great provinces of the once Babylonian, but afterwards Persian, empire are represented as hastening at the call of Darius and Cyrus, from distant east, south, and north, to the great revolution of the sixth ante-Christian century.

These examples might be multiplied, but those stated are sufficient to indicate the necessity of adding historical to lexical and grammatical qualifications, in what is apparently so simple a task as that of reading the Hebrew Scriptures.

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THE RELATION OF THE CHURCH TO EXTERNAL RELIGIOUS MOVEMENTS.

B*Y external religious movements I mean those movements, and the religious bodies which result from them, which lay stress upon their departure from the church, and emphasise their divergence from it, not merely in some point of doctrine or practice as the various denominations do which still hold themselves as branches of the Church, but in their separate existence as divergent organizations. Bodies which might be called "Sporadic," if the words were used in a merely technical sense.*

Indeed, I do not know another word which would express so well the peculiar feature of religious life which I wish to speak about if it were understood to express what seems to be *their* view of their relation to the Church, not *ours*, and if it could be used without conveying any suggestion of a sinister or unkind character. With this explanation I may use the term for the sake of brevity. So understood, the title of this paper might be "The Relation of the Church to Sporadic or Extra Organic Religious Bodies."

The fact of the existence of these bodies, of the importance of the views which they hold and represent, and their great and sometimes enduring influence, remind us, apart from the influence of christian charity, that it is wise to study them carefully and