

Presbyterian Review.

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THURSDAY, JULY 4, 1889.

TO SUBSCRIBERS.

During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions. They have to thank the friends who have promptly remitted and respectfully to request those still in arrears to remit without further delay. The attention of all subscribers is directed to the "General Notices" above.

FATHER CHINQUY'S 80TH ANNIVERSARY.

At the request of the committee the Editor of the PRESBYTERIAN REVIEW will receive and make acknowledgment of any moneys received by him for the "Father Chinquy 80th Anniversary" Fund.

MESSIANIC ELEMENT IN THE BOOK OF JOB.

IN the June number of *Christian Thought* there is a remarkable paper on the "Messianic Element in the Book of Job," as illustrated by Egyptological teachings, from the pen of Dr. Lansing, of Rutgers' College, or rather the Theological Seminary of New Brunswick, N. J. The reasoning is cogent, the exegesis clear, orthodox and satisfactory, and the wealth of illustrations such as none but one intimately acquainted with Egyptology could command.

Dr. Lansing examines critically Job ix. 32-35; xvi. 19-22; xix. 25-27, xxxiii. 23-24 to show the leading features of the religion of Job. It was sacrificial, spiritual, and approved by God. The religion of his three friends, on the other hand, was defective as they took the view common to all natural religions, namely, personal merit, no reconciliation, no future retribution, selfishness the ruling motive, and ease and gain the only object of desire. By a happy rendering of the first passage referred to above, it is shown that Job felt unable to draw near to God for want of a "Daysman," or advocate, who might remove God's rod, and thus enable him to speak to God without fear, (comp. chap. xliii. 3). Then in chap. xxi. 19-22, we find the advocate whom he desires, "My interpreter, my friend," v. 20, "who settles the case as to him with God; who is a being in human, bodily form, is specifically God . . . God humanized, to whom Job can speak without fear, over against God, not a man who holds Job guilty." Note the "dual conception" of God. Here also is found an intimation of immortality, "then a way that I shall not return, I shall go." Next comes the crucial passage in chap. xix. The rendering of Dr. Lansing is:

v. 25—And I know that my Redeemer lives and he, the last one, on the earth shall stand. v. 26—And after my skin shall have accomplished this, even from my flesh shall I see God.

v. 27—Whom I shall see as mine, and mine eyes shall see him, no more a stranger; my reins (conscience) consume within me. Here we have the God, the deliverer, who is the Last One, as it is said of God, He is the First and the Last. It is, however, admitted that the latter part of v. 25 may be rendered, "and in the afterlife he on the earth shall stand," still the meaning will not be changed. In other words, the Redeemer now lives and will yet stand on the earth, manifested as "embodied"—made flesh and dwelling on earth. Through this deliverer Job expects complete redemption in the continued vision of God. The passage implies a "bodily resurrection and immortality" when he shall enjoy a sight of God, which is "personal and certain, spiritual and physical. He

shall see God as a real, visible, embodied person. True, the God humanized of the first section, the personal witness of the second section, the living and standing-on-earth Redeemer of this section—and no more a stranger, "the stranger God has become lost, merged into the one God—redeemer." The last passage brings out more clearly that Elihu as well as Job had some knowledge of God's grace and the provision of a ransom. Thus we have the Messianical work of Jesus Christ brought out in its fulness and as accomplished by God himself manifested, Immanuel, who said, "I and the Father are one," and who shall be again beheld by every eye, "the one Messiah God, besides whom there is no other."

Dr. Lansing next proceeds to throw light on this ancient book, defending it from the foolish attacks of negative criticism. This is done by showing, with a profusion of quotations from Egyptian authorities, that the ideas of Monotheism, Messianism and immortality are to be found long before 700 B.C., which the negative critics say is impossible, or "hardly conceivable." *Natar* is the one God of the old Egyptian monotheistic belief, known, indeed, under a great variety of names, but the same Almighty Being still. The quotations given from the monuments, papyri, etc., resemble very much the language of the Jewish Scriptures. And this monotheism belongs to ages earlier than B.C. 2,000 and continues during the 18th and 19th Dynasties, that is, B.C. 1700-1200, covering the time of Moses. Then it is shown that the Egyptian idea of God was that he was not invisible, but had a bodily form, and "was spoken of as exhibiting two persons or relations, that of Father and Son." The writings of the Egyptians also show that they felt "the need of a divine person to be a reconciliation, a mediator between God and man." Hence the myth of Osiris may be regarded as the expression of a hope, doubtless based upon a primeval promise, of a great Beloved Deliverer who should appear on earth, teach men, die, rise again, ascend to heaven, return again and judge the quick and the dead. All these things are predicated of Osiris. Last of all, immortality as it is taught in Job "was believed in by the ancient Egyptians as early as the 5th Dynasty, B.C. 3500." One ancient book is entitled, "A Book of Learning what there is in the Other World." After death comes judgment by Osiris, when sin is all purged. Also the resurrection of the body is taught, "The justified soul restored to a purified body," shining with heavenly splendour—and thereafter, no second death but they shall live for eternity. How strange are such thoughts! But they should most effectually destroy evolutionistic unbelief when it asserts that monotheism and atonement and resurrection are ideas which men in early ages could not have entertained. Facts are against the unbelievers, for, as Dr. Lansing says in closing, it is certain that "those noted truths of the Book of Job, announced in the sublimest language of inspiration by the patriarch of Uz on the sands of Arabia, find their endorsement in the voice and language of those historic hymns of praises that were chanted by the subjects of the Pharaohs as in their papyrus skiff, and in the morning of time, they skimmed the sacred waters of the mighty Nile."

THE MORAL OBLIGATION. THE following sentences are found in the Jesuits' Estate Act.—Mr. Mercer writes to M. Turgeon, (page 7 of Act, sec. 3):—"In consenting to treat with you respecting this property the Government does not recognize any civil obligation, but merely a moral obligation, in this respect."

M. Turgeon replies (page 9, sec. 3):—"The moral obligation which the Government recognizes in consenting to treat with me is a sufficient guarantee to permit of my entering upon the negotiation."

And on page 10 he says:—"If, however, it should be necessary to resort to arbitration, none of the parties interested can object thereto."

And again on page 12 he says:—"It is, therefore in view of these documents that I am called upon to make a claim for reasonable compensation before putting the Government in full enjoyment and lawful possession of all the Jesuits' estates in Canada."

The Pope's claim is that he is the rightful owner of these estates. (See his decree of January last.) Consequently the Government of Queen Victoria has no lawful possession of the property. But the Pope offers to give up his claim for \$400,000, and put the Crown in lawful possession.

The Queen's claim is the estates are hers, (1) By right of conquest; (2) by

escheatment of a vacant and derelict estate; (3) by concession of the Jesuit fathers; (4) by undisputed possession for eighty-eight years. To use the language of the law-officers of England in 1790, "The Jesuits' estates, have long fallen to and vested in Her Majesty by every rule of public or private, civil or national law and practice."

Now, Mr. Mercer admits that the Queen is not under any civil obligation to acknowledge the Pope's claim, but asserts that she is under a moral obligation. That means that according to civil law she is owner and is not under obligation to give any compensation, but according to moral law she is a usurper who by force has unjustly taken possession of the Pope's property and is under obligation to make restitution. But what is moral law? It can only mean God's law—the law of eternal right. Has the Crown of England, then, been guilty of robbery in taking possession of lands which, according to the laws of conquest, of cession, of escheatment became the property of the Crown? For one hundred years the answer has been, No! the Queen is rightful possessor—morally, as well as legally, owner of these lands. The only being on this earth who calls that right in question is the Pope of Rome, a foreign potentate. Is his *ipse dixit* moral law? Protestants say, No. God's command alone is binding on conscience. The Roman Catholic doctrine on the other hand is, "The Pope is the infallible Head of the Church, and the vicar of Christ, and his decision is God's decision, binding on every man, his decision is law, bearing with it a moral obligation." Therefore, as the Pope claims to be owner of the land, the Queen of Great Britain is under a moral obligation to recognize his claim and make restitution for having deprived him of his property.

Mr. Mercer admits this moral obligation and proposes to act in accordance with it, and M. Turgeon on the Pope's behalf graciously consents to treat of the compensation; even speaks about a third party acting as arbitrator to say how much compensation is due. Mark well what Ultramontanians gain as a precedent by this nefarious Act. (1) A concession that the *dictum* of the Pope has the force of moral law, as he speaks for God, (2) an admission that the Crown of Great Britain is under obligation to obey the Pope's edict; (3) an implied assertion that the Pope in any disputed question of law or jurisdiction is superior to the Crown and Parliament of Great Britain. This is the doctrine of the Syllabus, not only enunciated but embodied in a Statute of a Provincial Government, ratified by the Dominion Government in the Queen's name, and approved by a vast majority of the Commons of Canada. Can this be possible? Yes; it has been done. No one who reads the Act with care can have a doubt on the subject.

EDITORIAL NOTES.

By a majority of more than 185,000, the Amendment to the Constitution prohibiting the liquor traffic has been defeated in Pennsylvania; and the State of Rhode Island has repealed the Prohibitory Amendment to its Constitution by a vote of 28,449 to 9,873. These bring the list of rejections of Constitutional Prohibition within the last two years by various States, nine. The defeat in Pennsylvania is ascribed to various causes, prominent amongst which may be mentioned: (1) the combined power of the liquor makers and dealers throughout the State, who used money without stint to defeat the Amendment; (2) the active opposition of both political parties bidding for the liquor vote, and, in consequence, the combined voice of the party press, (3) the apathy of the temperance people, many of whom took no part in the campaign, and even remained away from the polls, and (4) a desire to give high license a fair trial. Whatever be the real reason for these great reverses, the friends of prohibition must now sit down and calmly take counsel together as to what is the best means to secure victory and preserve it when won. It is satisfactory to notice that, though they are somewhat cast down over the success of the Saloon, they are not in despair. They recall, with kindling hope, that Bull Run preceded Gettysburg and the March to the Sea, and that Washington planned his triumph when wintering in Morriston, after repeated defeats.

In a letter to the *New York Evangelist*, Professor John DeWitt makes a suggestion respecting the Revision of the Confession of Faith as sent down to the Presbyteries, which, if adopted, will stop some foolish writing, and possibly some foolish talking. "Let no one," he says, "be permitted to suppose that he is doing anything for revision, by simply saying, 'The sections on Predestination should be amended,' but compel him to write out a section which he is prepared to defend as better."

THE World's Sunday School Convention is now in session in London, England. It is doubtless a great gathering. From the United States alone over three hundred delegates have gone, every State in the Union being well represented. Hon. S. H. Blake, Q.C., of this city, is the Chairman.

PRINCETON COLLEGE has been presented by the class of '79 with a mural statue of ex-President Dr. McCosh. The statue is in high relief on a ground-work of bronze, is life size, and cost over \$10,000.

Literary Notices.

CHURCH GOVERNMENT. A Treatise compiled from his Lectures in Theological Seminaries. By Alexander T. McGill, Emeritus Professor at Princeton, Philadelphia. Presbyterian Board of Publication and Sabbath School Work. 15 mo, pp. 560. Price, \$1.50 net.

In this volume we have the substance of more than forty years teaching on Church government. Dr. McGill's students are numbered by hundreds all over the United States and with not a few in Canada, and to them especially these lectures of their old and honoured instructor will be most welcome. The table of contents shows how wide a field these lectures cover and of what great value the book will be to those who are interested in the questions that are here considered. In his preface the author says: "My readers will see throughout the volume that Ruling Elders, whether learned or unlearned, are a leading order in the writer's judgment, to be understood, instructed and animated with ever increasing concern." On "Deacons," too, the writer's opinion is clearly stated, as well as on other subjects which at the present time have a living interest. Just as the closing pages were going through the press Dr. McGill passed to his rest and reward, ripe in years, in character and in labours. The copious index was prepared by another hand, which also soon after completing his task laid down the pen to resume it no more.

"THE Woman's Story" is the striking and not inappropriate title which Mrs. Laura C. Holloway, author of "The Ladies of the White House," gives to a compilation of twenty stories, by twenty of the most famous of American women, including such names as Harriet Beecher Stowe, Louisa M. Alcott, "Josiah Allen's Wife" and Marion Harland. Each story was selected by the author herself as the one she most highly esteemed, and each is preceded by a concise and interesting biographical sketch, and with one exception (that of Rebecca Harding Davis, who will not consent to sit for a portrait even for her own children), an excellent portrait of the writer appears. Thus the book presents a "composite" story which is characteristic of our ablest American story-tellers. Of course a book compiled upon such a plan can not fail to be interesting on many accounts, and few books of half a thousand pages will be found more entertaining by the majority of readers. \$1.00; postage 12 cents. John B. Alden, Publisher. New York, Philadelphia, Chicago, Atlanta, and San Francisco.

THE frontispiece of the *Magazine of Art* for July is a capital etching, by M. Daniel Mordant, of Rembrandt's famous painting, "A Family Portrait," which is among the treasures of the Brunswick gallery. The opening article is by the distinguished English painter, Geo. Frederick Watts, who, under the title "More Thoughts on Our Art of To-Day," gives some capital advice to the art student. Portraits of Alexander the Great are treated of with pen and pencil, while the Editor discusses "Current Art." "The Aim and Tendencies of Caricature," by M. P. Jackson, is a paper well worthy of perusal, while the student will find much to consider in "Old Arts and Modern Thoughts." F. G. Stevens gives a careful study of Savonarola, which is illustrated by the well known Fra. Bartolommeo portrait. The notes are abundant and far-reaching. [Cassell & Company, New York.]

It is announced that Messrs. Funk & Wagnalls, New York, publishers, have in course of preparation a new "Encyclopedia of Missions." The Encyclopedia proposes to give—what is essential to an accurate idea of any great movement—the History, Geography, Ethnology, Biography, and Statistics of Missions, from the apostolic times to the present. There will be full maps, diagrams, and a copious index. Nothing will be wanting to make it a complete book of reference

for all interested in this great work of the Church.

The July issue of *Scribner's Magazine* is a Midsummer Fiction number, containing seven complete short stories, four of them richly illustrated by such artists as Frederic Remington, Robert Blum, and Chester Loomis; and an unusually exciting instalment of Mr. Stevenson's serial, "The Master of Ballantrae," the illustration of which, from a drawing by William Hole, is the frontispiece of the number. There are also included the second article in the new Electrical Series, and interesting Poems.

UNDER the title of "The Sabbath-School Question," Rev. R. F. Burns, D.D., pastor of Fort Massey church, Halifax, has published in neat tractate form the substance of two out of four discourses designed originally for purely congregational purposes. The pamphlet also contains the old law of Nova Scotia and the New Act which has recently passed both the Houses of the Local Legislature. The pamphlet is a valuable addition to the literature of Sabbath Day Observance, and deserves wide perusal.

Harper's Magazine for July contains "The State of Iowa" (illustrated), by Mr. Justice Miller, "Palatial Petersburg" (illustrated), by Theodore Child; "The South and the School Problem," by Rev. Dr. Haywood, and the delightful old poem, "To Master Anthony Stafford," with seven charming illustrations. *Harper* easily holds its own amongst all the magazines of the day.

Contributed.

TENT LIFE IN PALESTINE.

A FIFTH LETTER FROM MR. WILLIAM MORTIMER CLARK.—FROM JERUSALEM TO THE JORDAN.—A STRANGE HOSTELRY.—FIRST GLIMPSE AT THE PLAIN OF JORDAN AND THE VALLEY OF THE DEAD SEA.—TENTS AND TENT LIFE.—CAUGHT IN A STORM.—SHELTER IN A SHEIK'S HOUSE.

THE day after our return from our visit to Bethlehem we entered on our camp life. We were conducted from our hotel to the Jaffa Gate, outside of which we found our riding horses waiting us. After much adjusting of girths, saddles, bridles, etc., at which the greater part of the city seemed inclined to assist, we started on our journey. Our route lay along the outside of the North Wall and past the Damascus Gate. Here we passed what is now generally regarded as the site of Golgotha. It is a small round hill, the south face of which has been cut away in quarrying. In these ancient operations three large dark cavities have been made, which correspond strangely to the eye-holes and nose orifice of a skull. From the analogy of the institutions of the Ceremonial Law regarding sacrifices, the writer has been inclined to think that the site of the Great Sacrifice for sin must be looked for on the north side of the city. It seems impossible that the site included within the Church of the Holy Sepulchre could be the place of crucifixion, while the eminence I have mentioned seems to meet every requirement for identification.

We then passed around the north end of the city wall, and after a rapid descent into the valley of the Kidron—yet much deeper, by the way, than I had imagined it to be—we ascended Olivet, and passing round the south shoulder of this hill by way of Bethany, descended into a narrow valley among the bare hills of Judea and held our course easterly along what, out of courtesy, may be called a road. Here I became conscious of the presence of armed Bedouins among our party and learned that they formed our escort. They were well armed and well mounted, and were mainly, though not tall men. The road from Jerusalem to the Dead Sea is the only part of the journey where such an escort during the day was required, as some of the wandering tribes east of Jordan occasionally visit the Plain of Jordan without bringing with them any very clear ideas of *meum and tuum*. Our guards numerically could have made but little show as against some of the bands we met with, but their presence indicated that things had been made right with the Sheiks.

The way is very dreary, and tradition localises the parable of the Good Samaritan here. We halted at noon for lunch under the shade of the wall of the old Hadrur Khan. We were interested to find that this hostelry was in possession of a band of Bedouin marauders, who two days before had seized it, beaten the keeper and thrown him for dead into the well. The presence of these worthies did not increase our appetite. They sat down near us, and suspiciously fingering their knives, watched with interest our movements. We were not sorry to start again on our journey. Our way lay downwards for the rest of our ride, although the road was sometimes varied by ascents so steep and sharp that it was a matter of astonishment that horses would venture to attempt them. We by and by obtained a view to the left into the deep and most dismal ravines of the Wady el Kelis. This has been identified with the brook Cherith, where Elijah concealed himself. Some of us doubtless remember in our younger days seeing pictures of that prophet sitting comfortably under a spreading tree by the side of a pleasant stream, and the thought might have arisen in our minds that it would not be very difficult to find one

in such an open situation. When, however, you look down into the frightful and narrow gorges of the Cherith, you at once realize how ready a place of concealment they afford, and how well such a dismal retreat consorted with the gloomy thoughts of the disconsolate prophet.

"The ravine winds down to the Jordan, but contains no water in summer. As we rounded the shoulder of the mountain known as Jebel Karantel, the view of the Plain of Jordan and the Valley of the Dead Sea burst upon us. The prospect was truly magnificent. At our feet lay the Plain, at this season covered with verdure, except towards the Salt Sea. The course of the Jordan could be traced along it by a line of trees. Beyond rose the range of Nebo, stretching north as far as the eye could see and joining the Mountains of Moab on the south. To the right or south the deep, blue waters of the Dead Sea lay calm and placid in the deep valley between the hills of Judea on the west and the mountains of Moab on the east. Both ranges project spurs or steep capes into its waters, and these as well as the sea are enveloped in a soft blue haze which appears soon after sunrise. The scales 1,293 feet below the level of the Mediterranean, and as at all seasons the sun is intense, the evaporation is very great. We rapidly descended to the level of the Plain and halted with pleasure the sight of our first encampment. Our seven white tents all flying the Union Jack, looked charming among the green bushes growing around the stream flowing out of the fountain known as Elijah's Spring. As our ride had been about seven hours along a weary and road in great heat, it was refreshing indeed to sit under the shelter of our tents by the sweet running water and find four o'clock tea waiting us. We were all curious to find what our camp was like. I may here describe it and tell you something of tent life in Palestine and our daily routine.

Our tents, including a large dining tent, were seven in number. They were octagonal and the angles were strengthened by oak ribs sewed into the canvas. The roofs were double and of steep pitch. The interiors, both of roof and sides, were lined with oriental hangings of scarlet, green, yellow and blue, so that no part of the white canvas appeared. This gave the tents a very cosy appearance. The beds were iron and the bedding good. The ground was covered with Damascus rugs. The tents were furnished with tables, and the ewers, basins, etc., were of iron. Our retinue consisted of fifteen men, including our dragoman. We had seven riding horses and fifteen pack horses and mules. Our halting places were always near water and not far from a village, where supplies of eggs, poultry, mutton, etc., might be obtained. Our cook was a Maronite, from Lebanon; the two waiters, Latins, from Haifa; our dragoman, a Latin, from Jerusalem, and our muleteers, Mohammedans. We usually rose about half-past six and breakfasted a little after seven. This meal generally consisted of tea, coffee, and cocoa, with eggs and chicken or chops. Beef was never included in our dietary, and our cook had to exercise his daily ingenuity on mutton, poultry, and eggs. His skill was something remarkable and our table was supplied with meats which would have done credit to a first-class hotel. By eight o'clock the tents were down and we were off on our journey. We rode for about three hours, and halted for lunch near some spring or stream. Here a small tent was pitched and lunch served. This consisted of hard boiled eggs, cold chicken and cold roast mutton, with salmon, sardines and potted meats, oranges, walnuts, etc. I noticed, by the way, that our canned salmon was from British Columbia and our butter from Norway. During our rest at lunch the muleteers passed with the luggage and tents and hastened on to our next camping ground. By the time we reached the place selected our tents were pitched and tea ready for us. The afternoon was spent in strolling round our camp, visiting the Arab villages or resting by our tents. We dined at six and usually spent our evening in looking up in our Bibles the references to the various places passed during the day. We turned in very early, as five or six hours daily riding over roads (?) in Palestine was very fatiguing.

I may explain at once that the roads are no roads. They are simply tracks barely distinguishable in many cases. The heel of a mountain torrent is smooth compared with them. The thought of some places we rode over makes me shudder even now. Our horses and mules were picketed near our camp during the night, and sometimes enlivened the night watches by fighting among themselves. They were all stallions, and none of us could venture to ride near each other without the danger of our steeds engaging in furious combat. Five or six men from the nearest village were usually engaged as guards for the night, and it was a somewhat weird sight to see the dark figures in their burnouses stalking about in the starlight. The jackals and occasionally hyenas made night hideous by their wails and shrieks. Sometimes a shot at night or a strange cry, with many unfamiliar sounds, tended to keep sleep from the eyelids. It is not surprising if during the darkness of the night, when awakened by some startling sound, a thought of insecurity and danger should pass through the mind, as one remembered that he was among