

Testament theology, however, I, II, and III must be grouped together for "no original authorities for the period before Moses have come down to us—nor can it be said that there is a literature of Israel dating from the age of Moses and Joshua." True, there may be remains of those periods, e.g. The songs of Miriam and Deborah, but collected and edited during the third period; so that we only have the more modern view of the more ancient times: therefore I, II, III are grouped together, as of "really consecutive writings, we undoubtedly possess nothing that can be older than the time of David." The critical standpoint of our author has been sufficiently indicated. We turn with more satisfaction, if not with greater interest, to the more practical and religious position of the work, and here abundant and reverential material for exegetical theology may be found. Especially is this true of the second main division of the work, which treats of Israel's consciousness of salvation and religious view of the world as the product of the religious history of the people. The Hope, too, of the prophetic period which culminated in Messianic expectations is historically expounded, and that wondrous prophecy Is. lii. 13—lii. taken from an older prophecy" by the "exiled Isaiah" is declared to "not brook the limitations of a purely historical interpretation"; that "the writer being full of the Spirit, has said more than he himself meant to say, and more than he himself understood." Thus this wonderful figure combines in itself the figure of the Priest who offers himself up as a sacrifice for the world; the figure of the Prophet, who by his knowledge of God, brings justification; and the figure of the King who, transfigured and blest, enjoys the fruit of his sufferings. The glory which Israel expects for itself, the salvation which it hopes to work out for the other nations of the world, the glorification which awaits the true Israel in the last days, and the blissful influences which are to flow from it, are here embodied in an ideal figure.

In estimating the force of such conclusions as are indicated in this quotation, the reader must keep in mind the object of the study, which is not to read the theology of the Old Testament in the light of its fulfilment in the New Testament, but to trace in its historical progress God's revelation of himself in and through the religious experiences of the Jewish people. Israel was the channel of Divine revelation, and in this character did not work out for itself with greater or lesser clearness a religion of truth after what might be claimed for other peoples; between whose religion and that of Israel a clear distinction is drawn; hence "the Old Testament saint did not need to change his religion to be a Christian. Such men as James the Just, and, indeed, the twelve apostles themselves, are quite as much model representatives of Old Testament piety as of Christianity in the fullest sense of the word. No Christian, however, could by any possibility continue a pious worshipper at a Greek or Roman Temple." Again, "The Old Testament religion, like the Christian, did not come forth out of humanity, according to the mere law of natural spiritual development, but as a result of the working upon Israel's spiritual life, of that divine, self-communicating spirit which aims at establishing the Kingdom of God among men. The law cuts Israel off from the nature worship that was developing all around. Hence even a Moses and an Isaiah draw a clear distinction between their own thoughts and the voice of God involuntarily revealed in their inner ear."

We lay no claim even remotely to be considered a specialist, nor to a wide acquaintance with writers of the critical school. We have read Wellhausen's Prolegomena and Israel, and been struck by its critical acumen and assumption as we were chilled by its coldness; we have not been ignorant entirely of Delitzsch, and while feeling the glow of his evangelicalism have sometimes felt his impartiality biased by his traditionalism; we have not accepted Schultz in all his assumed critical position, nor satisfied ourselves that his foundation

will sustain all his evangelical superstructure; but we do feel and believe that he has led in that direction wherein ultimately what are known as historical criticism and evangelical faith will meet together, and the simplicity of gospel truth in its acknowledged development be made more plain. The work is not for popular use, but for the study; it cannot well be read at one sitting, nor mastered by a single reading; indeed, it will be found, after reading, a valuable book of reference; its detailed treatment of such themes as sacrifice, atonement, faith, holiness, is more than suggestive, and there are bright gems of expression such as when the sign of the rainbow is spoken of as "the shining of the everlasting light through the waters of heaven," which relieve necessary details from the vice of dullness.

SUCCESS IN LIFE.*

There are two things to be borne in mind in estimating what success is:

1. Lives which according to some are successful must in the highest sense be pronounced failures.—The idea of many is that success consists in the gaining of a livelihood, or competency, or wealth, but a man may gain those things who yet cannot be said to have succeeded. If he gets wealth, at the expense of health, or if he gets it by means of trickery or dishonest practices, he can hardly be said to have succeeded. . . .

2. Lives which according to some are failures, must in the highest sense be pronounced successful.—The life of our blessed Lord from one point of view, was a failure. It was passed in poverty, it closed in darkness. We see Him crowned with thorns, buffeted, spit upon; yet never was Christ so successful as when he hung upon the cross. He had finished the work given him to do. He "saw of the travail of his soul, and was satisfied."

Milton completed his "Paradise Lost," and a bookseller only gave him fifteen pounds for it, yet he cannot be said to have failed. . . .

What may seem defeat to some may be in the truest sense success. There are certain things which directly tend to success in life.

The first is industry. There can be no success without working hard for it. There is no getting on without labor. We live in times of great competition, and if a man does not work, and work hard, he is soon jostled aside and falls into the rear. It is true now, as in the days of Solomon, that "the hand of the diligent maketh rich."

There are some who think they can dispense with hard work because they possess great natural talent and ability,—that cleverness or genius can be a substitute for diligence. Here the old fable of the hare and the tortoise applies. They both started to run a race. The hare, trusting to her natural gift of fleetness, turned aside and took a sleep; the tortoise plodded on and won the prize. Constant and well-sustained labour carries one through, where cleverness apart from this fails. History tells us that the greatest genius is most diligent in the cultivation of its powers. The cleverest men have been men of great industry and unflinching perseverance. No truly eminent man was ever other than an industrious man.

There are some who think that success is in the main a matter of what they call "luck," the product of circumstances over which they have little or no control. If circumstances are favourable they need not work; if they are unfavourable they need not work. So far from man being the creature of circumstances, he should rather be termed the architect of circumstances. From the same material one man builds palaces and another hovels. Bricks and mortar are mortar and bricks till the architect makes something of them. In the same way, out of the same circumstances one man rears a stately edifice while another, idle and incompetent, lives forever amid ruins. Circumstances rarely conquer a strong man; he conquers them.

Against all sorts of opposing obstacles the great workers of the world fought their way to triumph. Milton wrote

* From "Life and Conduct," by J. Cameron. L.C.S.D.D., LL.D.

"Paradise Lost" in blindness and poverty. Luther, before he could establish the Reformation, had to encounter the prestige of a thousand years, the united power of an imperious hierarchy, and the ban of the German Empire. Linnaeus, studying botany, was so poor as to be obliged to mend his shoes with folded paper, and often to beg his meals of his friends. Columbus, the discoverer of America, had to besiege and importune in turn the states of Genoa, Portugal, Venice, France, England, and Spain, before he could get the control of three small vessels and 120 men. Hugh Miller, who became one of the first geological writers of his time, was apprenticed to a stone-mason, and while working in the quarry, had already begun to study the stratum of red sandstone lying below one of red clay. George Stephenson, the inventor of the locomotive engine, was a common collier working in the mines. James Watt, the inventor of the steam-engine, was a poor sickly child not strong enough to go to school. John Calvin, who gave a theology to the seventeenth and eighteenth centuries, which has not yet been outgrown, was tortured with disease all his days. When were circumstances favorable to any great or good attempt, except as they were compelled by determination and industry to become favorable?

Even if circumstances seem in every way favorable, industry is necessary to success. Though we be born, as the saying is, "with a silver spoon in our mouth," we cannot afford to dispense with work. Unless we are hardworking, life will become a weariness to us. Work keeps life full and happy; it drives all diseased fancies out of the mind; it gives balance and regularity to all movements of the soul.

If, then, we expect to succeed in life, we must make up our mind to work hard. We must not let it be our notion of a fine lady or gentleman to do nothing. The idle life is a miserable life; it is bound to be so. God has promised many a blessing to industry; he has promised none to indolence. God himself works, and he wants his children to work.

The second thing that tends directly to success in life is a distinct aim. A man may run very hard in a race; the perspiration may stream from his brow, and every muscle be strained; but if he is not running in the right direction, if he is running away from the goal, all his activity will not help him. So industrious habits are not sufficient, unless we have a distinct idea of what we are aiming at. The world is full of purposeless people, and such people come to nothing. . . .

The third essential to success in life is moral character, in its various elements of honesty, truthfulness, steadiness, temperance. "Honesty is the best policy" is one of those wordly maxims that express the experience of mankind. A small leak will sink a great ship. One bad string in a harp will turn its music into discord. Any flaw in moral character will sooner or later bring disaster. . . . We may have other qualifications that go to command success, such as those we have noticed,—industry and a distinct aim,—but want of principle will render them useless. . . .

The last essential to success in life is religious hopefulness. Our industry, our purpose, our principles, may be all that they ought to be, yet the "race is not always to the swift, nor the battle to the strong." . . . Christian faith keeps men in good heart amid many discouragements. Even if a man or woman becomes rich or clever, and have life pleasant around them, they cannot feel, at the close of life, that they have succeeded if the future is dark before them. When Cardinal Wolsey, who had been the favorite of the king, and had long held the government of England in his hand, fell from power, he said, "If I had served my God as truly as I served my king, he would not have forsaken me in my gray hairs." The world is a poor comforter at the last.

Duty is measured by chance, and yet the essential idea of duty is never weakened. I am bound to do less than you, but I am just as surely bound to do my little as you are to do your much.—Phillips Brooks.

Books and Magazines

THE PILGRIMS, a Story of Massachusetts. By John Musick. Illustd. New York, London and Toronto: Funk and Wagnalls Company.

This handsome looking volume of 368 pages, forms the fifth of the Columbian historical volumes, and is sure to prove not the least interesting of the series. Indeed, it is a delightful book; and will hold the reader's attention with unabated interest from the beginning till the close of the last chapter. The work is embellished by a number of full page illustrations.

THE WONDERFUL COUNSELLOR. By Rev. Henry B. Mead, M. A. With an introduction by Rev. Francis E. Clark, D. D. New York: Anson D. F. Randolph & Co.

This attractive little volume gives all the recorded sayings of the Lord Jesus, chronologically arranged with plan for easy memorizing, in single passages,—one for each day in the year,—with brief notes connecting words and phrases. The work is dedicated by the author to "The Young People's Society of Christain Endeavour; and Dr. Clark, in the introduction says, "If this work is reviewed each year these words will be kept in memory, and they will prove a very Sword of the Spirit" It should have a large circulation among young people.

SONG SERVICES, with connective readings designed for special Religious Services and Christian Entertainments. By Philip Phillips and Son. New York, London and Toronto: Funk and Wagnalls Company.

We have in this small seventy page book something suitable for Christian Endeavor and other societies. The subjects are arranged topically, in manner following: i. Christ in Song. ii. Salvation in Song; iii. Thanksgiving in Song; iv. Children's Services in Song; v. Temperance in Song; vi. Christmas in Song. Previous works by the well known author reached a large sale; and we have no doubt his present venture will be well received by a music-loving public. The low price places the Song Services within the reach of everyone.

EIGHTH REPORT ON THE NORTH-WESTERN TRIBES OF CANADA. British Association for the Advancement of Science. Edinburgh Meeting, 1892.

This document of over seventy pages is really the work of Dr. A. F. Chamberlain, of Clark University, Worcester, Mass., whose valuable treatise on the Canadian Missisagias, and other contributions to ethnology, have from time to time, been noticed in The Week. It is an elaborate monograph on the Kootenay Indians of South-eastern British Columbia. Everything that can be said about this peculiar tribe physically, socially, morally and linguistically, is set forth with clearness and scientific accuracy in Dr. Chamberlain's graphic pages. We have before this lamented the loss of men of his stamp to Canada, but it is gratifying to find that Dr. Chamberlain's researches have been true to the land of his education, and that he has enriched our literature, even when published in the United States and in Britain, with documents that will yet be of rare value to the anthropologist.

The Knox College Monthly for March is rather more than an average number. Among the more prominent papers are Pulpit Prayer by Rev. A. H. Moment, D. D.; Baptism according to the teaching of the Westminster Standards, by Rev. John Laing, D. D.; Another leaf from my Note Book, by Rev. R. Hamilton; A New Gospel Theory, by Rev. D. M. Ramsay, B. A.; and Presbyterian Synod in the West; by G. Logie, M. A. Dr. Proudfoot contributes a short but suggestive paper for the guidance of young missionary students. Altogether this number will be found quite readable.