

for, "I am Jehovah." Character is under his care and a matter of concern even to Jehovah. Social purity, some loathsome reptiles in society hardly believe in; others uphold it on the ground of the good, the very existence of society; but again in the bible this is commanded, on ground which covers all social relations: "I am Jehovah." Paying wages to employees, and at stated times should be carefully attended to for the same reason. It is not an uncommon thing for thoughtless youth at least, to find occasion for fun in the natural defects of others, or take advantage of them, lameness, deformity, blindness. What is the law of God's word: "Thou shalt not curse the deaf, nor put a stumbling block before the blind; but thou shalt fear thy God: I am Jehovah."

This is the spirit of the teaching of God's word in every part of it, and these are illustrations of the letter as well as the spirit. From these it is obvious how searching, how far-reaching, how pregnant, a truth is that revealed in the Old Testament, how it lies at the very foundation of all law, that it is the vital central truth which is so far-reaching as to include within it the whole of our life and conduct down to the smallest jot and tittle.

THE DIVINE PURSUIT.*

Professor Mc. Fadyen is a man of ideas and he has expressed an important idea in the title of this book of devotional studies; it is given in the stronger translation of a Hebrew word in the well-known verse of the twenty-third Psalm: "Surely goodness and mercy shall pursue me all the days of my life."

This is well illustrated in the opening passage of the article from which the book takes its title. "God is the same forever; but that sameness is neither monotonous nor passionless; it is the constancy of a sleepless enthusiasm for men. "Goodness and mercy shall pursue me," says the Psalmist. God's love is earnest, as earnest as the deadly battle-hate—for the Hebrew word means that. He pursues us with the zeal of a foe, and the love of a Father; pursues us "throughout the length of days" with a divine impatience that is never faint, never weary. He is not content to follow us; He pursues us because He means to find us. Behind the loneliest man is a lovely apparition, nay, no apparition but angels twain, Goodness and Mercy, shielding and urging him on. Will he not turn round and look at them? For not to smite but to bless, are the hands uplifted behind him. Had the powers that pursue us not been goodness and mercy, they would have slain us long ago, as "cumberers of the ground." The lesson here is, we also must follow on, pursue to know the Lord. The book contains twenty-four of these short meditations and the reading of them suggests the thought that Knox College is fortunate in possessing a professor who combines critical skill with literary grace and devout reverence. For the ordinary reader these chapters present the attraction of brevity; one great thought linked with some familiar passage of Scripture is set forth in clear, striking style; while for the preacher they have the merit of suggestiveness, the idea is not exhausted, its

possibilities are opened up, and it is left to him to make other legitimate applications.

All through the book there runs the call to thoughtfulness as well as prayerfulness. We learn that our devotion is not a matter of mere feeling but the consecration of our whole being. The author asks the timely question: "Do the great watchwords of the Christian faith possess and compel men as once they did? The faith that can remove mountains is not ours; the charity which was once the greatest of the three abiding things, has sunk to almsgiving; the denial of self, which is the royal road to the Kingdom of God, has become the denial only of certain things we love. How easy it is to drag down the soaring thoughts of Jesus, or St. Paul, to our meaner level, and to empty noble words of their exalting and divine demands." The answer is suggested if not developed; we must re-think the eternal truths, the everlasting demands and our thought must be bathed in the spirit of prayer.

* The Divine Pursuit, by John Edgar McFadyen, M.A. Fleming, Revell Co., Toronto.

PRINCIPAL FAIRBAIRN ON THE ENGLISH EDUCATION BILL.

The English government is at present seeking to force, and is determined by its large majority to force upon Nonconformists in England, an Education bill, in the highest degree distasteful to them, both because they regard it as a violation of their civil rights, because they think it will be injurious to education in England, and above all, because, its effect, and intended effect will be, to give control almost entirely over education in a great part of the country, into the hands of the clergy of the English Church, in many cases ritualistic and anti-Protestant. The religious teaching of their children will be given by these men. Nonconformists will have to pay taxes to maintain this education, which so far as it is religious, they believe to be false, and abhor.

We quote the views of Principal Fairbairn on this measure, one of the leaders of thought in England and a most able and learned man.

We believe that clerical domination has ruined the Latin races in Spain and Portugal, in Italy and South America, the control of the clergy, has meant the stagnation of people, and the decline of the State; and in France we see the attempt at emancipation which began with the Revolution, still in process, with its painful oscillations from Republic to Empire, and Empire back to Republic again, and we are resolved that this domination shall not be allowed to ruin our race and State. And why should any party in the State think it can serve its interests, or the interests of the people confided to its care by flouting those who have proved their love of freedom, and their belief in the sovereignty of conscience by their refusal to conform? Surely their sense of obligation to a higher law than its own, ought to make the State all the more respectful to their rights.

What duties of citizenship have we failed to fulfil? We have done little to fill, something to empty, and much to ameliorate the life of our prisons. We have freely served

the State in Parliament and in our municipalities. We have helped to create wealth at home, prosperity in our colonies, and commerce between us and the nations of the world. We have contributed certain of the virtues distinctive of the English character, especially those that have most helped to win for it respect and trust. We have readily shed our blood in defence of freedom whether at home or abroad, and we have willingly sent our sons into those services which best illustrate English honor and justice. Why then should we be denied our fair share, that is, our full rights as free-born Englishmen, in the control of our people's education, especially where it so vitally affects our homes and our sons?

Literary Notes.

The Bibelot for September: (T. B. Mosher, Portland, Maine, 5c.) contains an address by J. W. MacKail on "William Morris"; the address is the tribute of an enthusiastic disciple and faithful friend. As the preface truly says, "The writer of the only complete biography of William Morris, Mr. J. W. MacKail is entitled to speak with authority. And in this more rapid survey of the man we seem to come very near to the heart of him; the real Morris to whose wonderful gifts as a great poet were added the skill of the untiring artificer, who in all things thought out or marked out by him remained a dreamer of dreams that will at last come true." On the front page is placed the following from William Morris: "Let the past be past, every whit of it that is not still living in us; let the dead bury their dead, but let us turn to the living, and with boundless courage and what hope we may, refuse to let the earth be joyless in the days to come. Go on living while you may, striving with whatsoever pain and labour needs must be, to build up, little by little, the new day of fellowship, and rest and happiness." Whatever their views of Socialism, all thoughtful readers will enjoy this fine sketch of a remarkable man's career.

Biblical Love Ditties: A Critical Interpretation and Translation of the Song of Solomon, by Paul Haupt, Professor in the John Hopkins University, Baltimore (Open Court Publishing Co., Chicago, 5c.) This is an interesting and readable essay which is worthy of consideration, whether one accepts the conclusions or not. The author questions whether the Song of Songs should be in the Canon, and says: The late Professor Franz Delitzsch, of Leipzig, one of the foremost Biblical scholars of the nineteenth century, and one of the most devout Christians I ever met in my life, stated in the introduction to his commentary on the Song of Solomon, that this book was the most difficult book in the Old Testament, but the meaning becomes perfectly plain, in fact too plain, as soon as we know that it is not an allegorical dramatic poem but a collection of popular love-ditties which must be interpreted on the basis of the erotic imagery in the Talmud and modern Palestinian poetry." The following is a specimen of the translation:

At night, as I lay on my pillow,
For him whom I love was I longing.
I will rise and fare forth through the city
Both through the streets that are wide and narrow.

I met men who fared forth through the city;
Have ye seen my beloved? I asked them,
But scarce had I gone a step further
When before me, lo! stood my loved one!
I clasped him and would not release him,
And then, lo! I said to my loved one:
Hang me close to thy heart like a signet,
On thy hand, like a ring, do thou wear me!