

but that part of the proceedings evinced the excellent spirit which pervaded the Synod from opening to close. The graceful manner in which two of the brethren proposed withdrew from the contest, leaving the way clear for a unanimous appointment, is worthy of note. Nor do we think it a stretch of imagination to add that the recipient of the honour would with equal readiness have retired in favour of the others had he not been in the delicate position of being the nominee of his own Presbytery. Propriety forbids further comment on the qualifications of the new incumbent of the office, since, as is well known, he is a valued and regular contributor to these pages.

The proceedings were interesting throughout. Time was economized. There were no burning questions, no intricate adjudications in appeal cases to be made. The usual reports were presented in business-like fashion, without indulgence in tedious and unnecessary explanations, and the discussions following were conducted in like manner. It is a Synod to be remembered, not for anything extraordinary, nor by anything of a painful nature, but for the faithful and prompt discharge of necessary duty, and the delightful communings of brethren whose intercourse by reason of distance is rendered more infrequent than is often desired. It may be added that the votes of thanks at the close were not merely perfunctory. They were given by the members with a heartiness that could scarcely be surpassed, especially that tendered their entertainers in the progressive and hospitable town of Lindsay.

### PROFESSOR BRIGGS' CASE.

MANY people who have never read Professor Briggs' inaugural address at his installation to the Edward Robinson Chair of Biblical Theology in Union Seminary, New York, are loud in its praises and profess in their admiration for the stand he has taken in opposition to orthodoxy. There are others who never have read the address that has caused so great commotion, who denounce its author in terms of severest condemnation. Many who pronounce emphatic judgment on one or other side of the controversy have read carefully the utterances of the accused Professor, and are competent to come intelligently to a conclusion on the questions in debate. Others still have read the inaugural with but little comprehension of the issues involved, but have taken strongly partisan views on subjects that at present deeply stir the minds of many in all sections of the Evangelical Church.

Already Dr Briggs has been condemned and acquitted in advance. He has been tied in the newspapers religious and secular. His opinions have been investigated by a large number of Presbyteries in the Northern Church. Prominent and learned divines have severely criticized his views and others of them have spoken out ably and warmly in his defence. All this is at the same time both helpful and hurtful. It has aroused a degree of interest in questions of vast and vital importance, and led many to think seriously on subjects that do not usually occupy their minds. The free agitation of the soundness or unsoundness of Professor Briggs' opinions has to a certain extent enabled many to reach a clearer and more definite knowledge of the main points in the controversy, and in its final adjudication much time will be saved. There will be less occasion for protracted polemical discussion in the Church Courts, which will have the final disposal of the matter.

That our brethren in the United States are deeply interested in the matter, and alive to the responsibility resting upon them in relation to it, is evident from the fact that so large a number of Presbyteries has deemed it necessary to take action. No fewer than fifty have formulated deliverances on the subject, all of them calling for official investigation, a number of them condemning the attitude taken by Dr. Briggs in relation to the divine authority of the Scriptures. In his own Presbytery, that of New York, the matter was entrusted to a committee of seven, five ministers and two elders, to consider and report. At the last meeting of the Presbytery the report or rather reports were presented, for there were majority and minority reports. One of the members of committee declined to act, four of the remaining six signed the majority report. In it the charge of heresy is reduced to four points. First, it is charged that Dr. Briggs would exalt human reason, and make it one of the authorities for the acceptance or rejection of the several parts of the Bible. Second, in his declaration that there are errors in the Scriptures that no one has been able to explain away, and the theory

that they were not in the original text is sheer assumption upon which no mind can rest with certainty. Third, in his expressed declaration that it is a fault of Protestant theology that it limits the process of redemption to this world, and in doing so neglects "those vast periods of time which have elapsed for most men in the Middle State between death and resurrection." Fourth, in that Dr. Briggs affirms that sanctification is gradual and progressive, and that "there is no authority in the Scriptures or in the creeds of Christendom for the doctrine of immediate sanctification at death."

The minority report, the individual expression of the one member of committee who signs it, compares the objectionable passages in the address with others in previously published writings of Dr. Briggs, which, in the estimation of Dr. McIlvaine, afford satisfactory explanations of the doubtful sentiments expressed in the address. The conclusion of the majority report is, "the committee, therefore, recommends that the Presbytery enter at once upon the judicial investigation of the case." One elder signs the report, but takes exception to the word "judicial." The other elder does not see his way to sign either of the reports, or to frame one of his own.

The General Assembly of the Northern Church now sitting in Detroit will deal with the question whether it will approve or condemn the appointment of Dr. Briggs to the theological chair in Union Seminary. It will also in some form have to deal with the numerous overtures presented to it on the subject. It is possible that it will leave the investigation of the heretical charges to the Presbytery of New York, to which it primarily belongs. There is little room for doubt that good common sense, a regard for justice, above all the sacred love of truth, and an earnest desire to defend it from the insidious assaults of its own professed defenders, together with a reverent purpose to ascertain the mind of Christ, will guide to conclusions tending to reassure the great body of Christian people that in the sacred Scriptures we have a more sure word of prophecy to which we do well to take heed.

## Books and Magazines.

### THE BOOK OF LEVITICUS.\*

It is with unusual pleasure that we greet this valuable contribution to religious literature from the pen of a Toronto pastor. Canada is beginning to give evidence to the world that she can contribute finer products than those which are gathered from her soil, her lakes, her forests and her mines. It is with pride we see Canadians making their mark in literature and art, in science and philosophy, and drawing to us the notice of the great outside world. We have wondered sometimes that there are so few contributions from our professors and preachers to biblical literature and theology. It is surely the fact that we have among us men with the requisite ability and learning and leisure to do original work in these departments as well as to popularize the less accessible works of foreign scholars. Dr. Kellogg can hardly be claimed as a representative Canadian. Before he came among us his fine gifts had been fully developed, and his extensive acquirements and varied culture had attracted wide notice and regard. Still as one who has, we trust, cast in his lot with Canada for life, we welcome this valuable production from his pen with a feeling of kindred ownership and legitimate pride.

The volume before us is one of the series now being published under the title of the "Expositor's Bible." It will, we believe, compare to advantage with any of its companions, and seems to us to be far and away the best work of its size on the book of Leviticus that we have as yet in the English language.

It would, of course, be impossible to discuss or even refer to its contents with any fulness in such a notice as this. Nor would this be fair after a first hasty perusal of the work.

In his introduction Dr. Kellogg (while granting the possibility of revisions or redactions of the text in post-Mosaic times and by inspired men), refutes briefly, yet quite conclusively, the absurd theory about the origin of the Pentateuch, which has been started by the "Higher Criticism" of our day. The suggestion that a forgery by post-exilic priests could be palmed off successfully on the Jewish nation as the very handiwork of their great legislator a thousand years after his death seems indeed to be the very madness of scepticism. The book existed in its present form in the time of Christ, and its genuineness and authenticity are plainly guaranteed by His words. It contains types and predictions which did not receive their fulfilment for centuries after its publication. The wisdom and truth as well as the immense importance of many of its enactments and principles are, in our own day, being verified and discovered on independent scientific grounds, and the book must have come, as it claims, from God, and could not possibly be the production of unscrupulous and uninspired men.

Dr. Kellogg, in his exposition, instead of following the text chapter by chapter and verse by verse, has very wisely gathered under distinct heads the teachings of the book on the various subjects of which it treats. The contents are classified in three sections: The Tabernacle Worship (chapters i.-x. and xvi.); The Law of the Daily Life (chapters xi.-xv. and xvii.-xxv.), and the Conclusion and Appendix (in the two final chapters).

\* THE BOOK OF LEVITICUS. By S. H. Kellogg, D.D. (Toronto: Willard Tract Depository.)

The exposition of the different offerings and sacrifices and services required by the Levitical law is exceedingly satisfactory. The meaning of the ritual is exhibited with elaborate care, and the lessons drawn from it are made deeply impressive. Though the author is quick to perceive harmonies and analogies between things earthly and material and those which are heavenly and spiritual, his imagination is ever kept under the control of strict reason and sober judgment. He does not overload the Old Testament types with more spiritual meaning than they were evidently designed to convey; and while seizing the essential and significant points, he remembers that the types, like the parables, should not be made to "run on all fours." He is thus saved from the error into which some devout expositors of the book have fallen of multiplying coincidences which only weary the reader and would much better be ignored.

It must ever be a task of ludicrous difficulty for one who does not hold sound evangelical views of the atonement to interpret the book of Leviticus with its law of sacrifice. Dr. Kellogg, as was to be expected, is thoroughly imbued with the theology of Princeton. In these days when so many religious teachers are manufacturing a "new theology," and drawing their followers along the "down grade," it is matter for devout thankfulness that we still have "men of light and leading" in the religious world to prove that it is only by clinging to the old faith that we can keep in accord with the teaching of revelation both in Old and New Testament times. In discussing the offerings and sacrifices required of the Jews in the tabernacle worship, Dr. Kellogg proves as clearly as the shining of the sun that there is for us no possibility of forgiveness and acceptance and fellowship with Jehovah except through the atoning blood and perfect righteousness of Him who was the sinner's friend, and who became, through the Father's gracious appointment, the sinner's substitute. "Without the shedding of blood there is no remission of sins." The necessity for the atonement is shown to lie deep in the very nature of God Himself. The most Holy King and Ruler of the universe simply could not allow sin to pass without stamping it with the mark of His eternal abhorrence and righteous condemnation. The Judge of all the earth must do right. The wages of sin is death, and God's justice would be impugned if sin did not receive its wages equally as if virtue should go without its due reward. The soul that sinneth shall die.

Die he or justice must; unless for him  
Some other able, and as willing, pay  
The rigid satisfaction—death for death

It is quite true that the sacrifice of Calvary was needed to draw men to Christ—to disarm their enmity and overcome their obduracy. It is true that the sprinkling of the precious blood was needed to satisfy the conscience and its yearning for a foundation deeper and broader than man can lay on which to ground his eternal hopes. But beyond and above all these considerations, the atoning blood, as Dr. Kellogg shows, had to be exhibited Godward as well as manward, and for the guilty sinner there was no possibility of friendship and fellowship with Jehovah until that blood was sprinkled on the altar. We can only say of those who will not see this great central truth in such a book as that now before us, that as they "believe not Moses and the prophets, neither would they be persuaded though one rose from the dead."

It is superfluous to say that Dr. Kellogg exhibits in connection with the Jewish services that the grace and mercy of God were revealed to the worshipper as conspicuously as the severer attributes. The Israelite, accepting the substitute of God's providing, was received into blessed fellowship with a forgiving Father and the ideal religious life even in these ancient times was one of holy joy.

In the exposition of the later part of the book Dr. Kellogg brings out with equal impressiveness the necessity of purity in all the details of the daily life in order to the continued privilege of fellowship with God. In the chapters on uncleanness sin is shown to have poisoned the very fountain of life, while such a chapter as that on leprosy portrays in vivid and startling characters sin's most loathsome character and terrible effects. Our readers, however, must be referred to the work itself, as it is impossible for us even to mention the subjects which are here discussed. They will marvel at the ingenuity and ability with which Dr. Kellogg brings the principles of the Mosaic legislation to bear on a multitude of everyday topics and burning questions of our own time. They will be deeply interested in learning how many of its requirements were not only possessed of spiritual significance, but evidently designed to promote the physical and social well being of the race. Physicians and legislators, sanitary and social reformers are beginning, at this late day, to discover that they need to go back to the study of the Mosaic code if they would cope with the physical and moral diseases, and repress the abominable vices and crimes which still disgrace our modern civilization. Many of the prescriptions, which at first seem puerile and trivial to our shallow thought, and many of the penalties attached to crime which we hastily condemn as needlessly severe, are found to have reasons justifying their enactment which cannot without peril be ignored. The foolishness of God is ever wiser than men.

Dr. Kellogg deals candidly with subjects in his book which are perplexing or obscure, and where he finds himself unable wholly to dispel the mystery, he always presents thoughtful considerations to lessen the strain upon our faith. He has evidently made himself master of all the literature on his subject which is worthy of serious attention, but there is no parade of his learning and no useless heaping up of references to the authorities consulted or read. His style is admirably adapted for exposition, and is almost a model of lucid simplicity. There is not a sentence whose meaning is not as clear as running water. While there is no attempt at fine writing we are frequently charmed with the aptness of the language selected to express the exact shades of thought in the author's mind. Though his style often glows with the warmth of underlying feeling, it does not needlessly draw attention to itself. Like the poet's sweet, beguiling melody, we scarcely know that we are listening to it.

We congratulate Dr. Kellogg on having been able, while laden with the charge of a large pastorate, to publish a work for which the whole Church is greatly indebted. One cannot help expressing the earnest desire that congregational duties may not so fully occupy his time or exhaust his energies as to hinder him from continuing labours that will benefit the Church far beyond the sphere which is favoured by his personal ministry and within the reach of his voice.