

what is called "big Sunday" at the head of the lake, or the Archbishop's annual visit to the Indian mission. The boats went up taking away the majority of the people. However I held a service at the Fort for the families spending the summer there.

On Sunday night Mr. Findlay rejoined me at Bale des Peres. Monday was spent at the Fort and on Tuesday morning we got on board the steamer and started homeward, reaching Gordon Creek before noon. There were other ecclesiastical dignitaries on board besides ourselves. Archbishop Daham, a kindly, pleasant-looking old gentleman, accompanied by a number of priests, was also on his way down.

At Gordon Creek a sad accident occurred. A young man, Thomas Laum of Campbell's Bay, Quebec, agent for Gillies Bros., was taking a large number of men up to the lumber woods, and in attempting to get on board the baggage car while the train was moving, lost his balance, fell under the car wheels and had both legs taken off. Dr. James, of Mattawa, happened to be there and stopped the bleeding, but could do nothing to relieve the pain. He was taken to Mattawa hospital, had both legs amputated, but died shortly after the operation. The deepest sympathy was manifested by all.

Reaching Mattawa, Mr. Findlay went west intending to visit another mission field before reaching home. I took the next train east and reached home in safety, delighted with my trip but pretty well tired out.

I am fully convinced that the work our Superintendent of Missions has to do is no easy task. Two weeks nearly used me up, but Mr. Findlay had spent eight continuous weeks at the same kind of work, and still seemed able for more. One cannot but be convinced of the great utility of such work, in discovering the need of the outlying districts, in bringing gospel privileges to the remotest corners of our own land, and thus laying the foundations of future congregations. The gratefulness with which the Superintendent's visit is received and the hope and encouragement which it inspires are worth going to see. Nor are the people apt to forget how the Church seeks out her children wherever they go, and watches over them with a mother's tender care. For this work and labour of love, often toilsome and discouraging, yet carried on with much energy and alertness, the Church owes much to her quiet, unassuming, canny, Superintendent of Missions for Algoma.

McDonald's Corners, Sept. 1st, '96.

INTRODUCTION TO THE SYNOPTIC GOSPELS.*

BY REV. ROBI CAMPBELL D.D.

Dr. Gloag has laid all students of the Bible under fresh obligations by this new contribution to the literature of the Book. He has brought to bear upon the subject of the relations subsisting between the three first Gospels the same qualities that characterized his previous works—sobriety of mind, solid sense, great candour, much caution and a thorough acquaintance with the views of other authors who have dealt with the same problems that presented themselves to his mind for solution. The positions he takes are, on the whole, conservative. He does not set out with assuming that traditional views must, *prima facie*, be discarded. On the contrary, it is quite clear that he means to hold fast that which the past has handed down, until he sees good reasons for abandoning it. He accepts, indeed, the late Professor Jowett's dictum: "Scripture is to be interpreted like other books, with attention to the character of its authors and the prevailing state of civilization and knowledge, with allowance for peculiarities of style and language and modes of thought and figures of speech," as the main correct. But Dr. Gloag modifies this principle by another one which he lays down: "To interpret the Synoptic

Gospels aright . . . we must have spiritual discernment; we must feel the truth in our hearts." And he adds in a note: "The Scriptures address themselves not so much to man's rational nature, the *ψυχή* as to man's spiritual nature, the *πνεῦμα*. . . . We must be in sympathy with the great Author. There is great truth in Neander's famous adage: *Pectus est quod theologum facit*." While the temper of his mind is to conserve what has been held and found in men's spiritual experience to be true, he desiderates candour in dealing with the real difficulties that are met with in these Gospels, and he well illustrates it in the concessions which he makes in several parts of his work. For instance, he admits, regarding the sources of the Synoptic Gospels, that there are "many objections to which no satisfactory answers have been given. . . . We must leave the question

. . . in a considerable measure unanswered, but we look hopefully forward to a satisfactory solution by future critics." He also admits that there is an irreconcilable discrepancy between these Gospels as to the number of blind men cured by our Lord at or near Jericho, and as to the locality where the miracle was performed.

Dr. Gloag is disposed to accept the view that the Gospel was at first essentially a spoken Gospel, and that, being often repeated by the disciples, it came to have a fixed character, and then its substance was committed to writing by the disciples themselves or by those who were familiar with their narratives. And undoubtedly this seems the natural view to take of the subject. We must exercise the historical imagination and strive to think of things as they then were. We are apt to project the situation and experience of our own time into all time. For instance, Dr. Gloag gives a quotation from Professor Salmon which illustrates this: "A few detached aphorisms of a great teacher may be carried by the memory for some time, and be passed from one to another; but discourses of the length we find in the Gospels would, in the ordinary course of things, have perished if they had not been from the first either committed to writing, or, if committed to memory, kept alive by constant repetition. It is surprising how little of spoken words ordinary memories are able to retain." Yes, in this age of books and universal reading and writing, among the Western nations. But it was not always so among them, as it is not so among Eastern peoples even now. We do not in these days trust our memories, and so they are not cultivated, and consequently they do not serve us; for we all hear and read with notebook in hand, and trust to our notes, and this is fatal to memory power. But persons whose recollections go back forty or fifty years can recall wonderful feats of memory performed by some whom they knew, and these not always of the lettered class. It was no uncommon thing for ploughmen in the south of Scotland to be able to repeat the whole of Allan Ramay's "Gentle Shepherd," although they had perhaps never seen it in print; and Highlanders could recite long poems of Duncan Ban McIntyre and Peter Grant's long hymns, which they had learned from their mother's lips. And all scholars know that the Hindu priests can repeat the "Vedas" from beginning to end; and their memories are trusted for the correct reading, rather than printed copies, of those, to them, sacred compositions. Our Lord's disciples belonged not to the literary class, to whom methods of composition were familiar, but to the observant, practical class, who were wont to use speech as the vehicle of communicating their ideas, and who trusted to memory rather than to books for treasuring up what they knew. The Lord's promise on their behalf that the Paraclete should bring to their remembrance all things that He said unto them, assumes that it was their recollections that were to be used in their witnessing for their Master. The introduction to Luke's Gospel also seems to imply that it was oral testimony which the disciples bore to the life and teaching

of Jesus, "as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word," although from the very first sentence of Luke we can gather that others had endeavored to reduce to writing the things concerning Christ which the disciples were wont to speak.

Dr. Gloag rejects the theories of a Mr. Matthæus and a Mr. Marcus, as not supported by the statements of the Fathers, and in themselves improbable. He regards it as not demonstrated, though probable, that Matthew's Gospel was written in Hebrew, and admits that a mistake is made in Matt. xxvii. 9, 10, in ascribing to Jeremiah what is contained in Zechariah, although he thinks that the error is more likely to have occurred through the fault of some early copyist, than through the ignorance of the evangelist, and instances the perpetuation of the error in the King James' version, *straining "at" a gnat instead of "out" a gnat*, in subsequent issues, as showing how mistakes may gain currency.

Regarding Mark's Gospel, he sides with those critics who claim for it entire originality and unity as well as genuineness. And while warmly commending the *Revised Version* of the Scriptures, generally, he takes issue with the revisers in their conclusion regarding the last twelve verses of Mark. Dr. Gloag holds that external evidence is strongly in favor of their genuineness.

He also vindicates the genuineness of Luke's Gospel, although he admits that the comparative absence of patristic testimony in its favour and its relation to the Gospel of Marcion as well as its alleged Ebionite tendency—"composed . . . to exalt poverty and promote asceticism"—are all considerations not without their weight when thrown on the other side of the scale.

The portrait of Jesus, which our author finds in these several Gospels, he well likens to three photographs of the same person, placed in three different relations to the camera. In Matthew, the Messianic promises meet in Jesus of Nazareth—the Gospel to the Jew. In Mark we have the graphic picture of the Lord of the whole earth everywhere evidencing His easy mastery over the forces of nature. In Luke we have the Catholic Gospel, in which the love and tenderness of God to all mankind, and especially to all consciously penitent ones, and the doctrine of free justification are emphasized.

But while Dr. Gloag invites men earnestly to ponder the Saviour, as He is set forth in the Synoptic Gospels, he very properly protests against the tendency of some recent writers to underrate the other portions of the New Testament, especially the Pauline Epistles, in comparison with Matthew, Mark and Luke. Quoting the Master's own words: "I have yet many things to say unto you but ye cannot hear them now; howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth," Dr. Gloag justly remarks: "Paul and the other sacred writers unfolded truths which Jesus had only revealed in part. They explained the way of salvation more distinctly; the agency and work of the Holy Spirit were not clearly made known until the outpouring of His influences on the day of Pentecost."

Dr. Gloag closes his volume with dissertations on the two crucial historical difficulties arising out of Luke's Gospel—that of our Lord's genealogy, and that of the census of Quirinius. As to the former, he comes to the conclusion that while Matthew traces the genealogy of Joseph, Luke gives Christ's true parentage through His mother Mary. But as only male ancestors are named, Luke does not mention Mary, but goes right from Jesus to Heli, His maternal grandfather. In order to this rendering all the words after "being" until we come to "the son of Heli," will be thrown along with "as was supposed," into the parenthesis, reading: "And Jesus Himself when He began to teach, was about thirty years of age, being (the son as was supposed of Joseph) the son of Heli."

As regards the matter of the census, Dr. Gloag accepts Zumpt's conclusion that Quirinius was twice Governor of Syria, first at the time of the Saviour's birth, and again, ten years afterwards, in which view both Mommsen and Merivale concur.

On the whole, few books dealing with the subject are more worthy of a place on a minister's shelves than this work of Dr. Gloag's. While free from the numerous minute references which encumber most treatises of the kind, and written in a flowing and most readable style, it is up to date as embracing the latest revelations, on the points at issue, of the most recently discovered manuscripts.

Montreal.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Sept. 27th 1896. } STUDIES IN O.T. HISTORY. { Review.

GOLDEN TEXT.—Prov. xviii. 10.

MEMORY VERSES.—Golden Text for the Quarter.

CATECHISM.—Questions for the Quarter.

HOME READINGS.—M. 2 Sam. ii: 1-11; v. 1-12. 2 Sam. vi: 1-12, vii. 4-16. H. 2 Sam. xix: 1-13; x. 8-9. Th. Ps. xxxii: 1-11. F. 2 Sam. xv: 1-12; xviii: 9-33. S. 1 Chron. xxii: 1-16. Sub. 2 Sam. xxii. 40-51. and Prov. xvi: 22-33.

Somehow it seems impossible to get away from the idea that the Golden Text for Review Sunday ought to be made the centre about which the lessons for the quarter may be grouped for review. Our text for this quarter is a delightful one, and one the truth of which can be readily illustrated from the lessons we have been studying together, during the last three months. The "Name of the Lord" signifies all that God is in Himself, His attributes, His love, mercy, power, knowledge—in a word, the revealed God. The "high tower" brings before us an idea with which we are not so familiar as the Orientals; a central fortress, in which, at times of danger, the surrounding population could take refuge. We can find more than one instance mentioned in the period of history covered by our lessons for the quarter, when men fleeing from their pursuers took refuge in such a fortress and were safe, until either the fortress was reduced, or they were delivered over by those with whom they had taken refuge. But this strong fortress there is no danger of the enemy overcoming; nor is there any fear of one who has fled there for refuge being given up. "Him that cometh unto me I will in no wise cast out." The righteous man hiding himself in God is set on high—lifted up out of the reach of the trouble or danger that besets him. How aptly David's career illustrates this need scarcely be pointed out. It was only because the Lord was David's hope and refuge that he escaped the plottings and snares of Saul, and was brought to rule over a portion of Israel on the death of that monarch. It was only because the Lord was with him during the seven-and-a-half years he ruled in Hebron, that he was enabled so to conduct himself as to win the favour of the whole nation, and so to secure the kingdom God had promised him, by the best of all conquests, a conquest of love. It was only because the Lord was his refuge that David brought up the Ark of the Lord to Jerusalem. He knew what God had been to him, and desired that God should be such to the whole nation. Therefore, he strove to establish Jehovah-worship as a national religion, and longed to give to that religion a fitting habitation by erecting a house to God in Jerusalem. It was only because his trust was wholly in God that David could endure unquestioningly the setting aside of his heart's desire, and could so earnestly urge upon Solomon, as the chief duty of his reign, to carry out that work for which he had made such great preparations. It was only because the Lord was David's portion that he was able to love his enemies, and to do good to those who had hated him, and to show kindness to the heir of a rival line of kings, because of the love he bore to that heir's father. It was the consciousness of God's help to fight God's battles that nerved David to victory in all his contests. Only the assurance that God would not cast him off forever could have snatched David from the mire of sin into which he fell, and lead him again through confession and supplication into the joy of God's salvation. Only the sustaining grace of God kept David under the severe blow which came upon him as the direct fruits of his sin. Absalom's rebellion and his painful end must have tried the faith of David in such a way as only true faith in God could have endured. Only firm reliance upon God could have led Israel's poet-king to make such an acknowledgment of his indebtedness to Jehovah for victory and deliverance, as the eleventh lesson tells us of. And blessed be our God, that same strong tower of sure deliverance is available for our refuge, if only we are wise, and choose the "way of understanding" instead of the way which seemeth right in our own eyes, he end whereof is the ways of death. May God by His Spirit lead every boy and girl in our Sabbath School to take refuge in this strong tower.

The choir of St. Andrew's Church, Lindsay, under the leadership of Mr. J. P. Morris, gave an admirable concert at Cresswell, a week ago. The Misses Gross and King, Dr. Gillespie, and Messrs. Morgan, Morris and Jackson took a prominent part in the programme.

*"Introduction to the Synoptic Gospels." By Paton J. Gloag, D.D. Edinburgh: T. & J. Clarke. 1895.