

gatherings are West, Brookes, Bates, Pierson, Parsons, Kellogg and Erdman. There are no sermons, no lectures, no orations and few addresses. The programme consists mainly of Bible Readings. One feels that they mean to honor the Bible. Everything is referred "to the law and to the testimony." Some of these readings are very instructive and helpful. Of course they are not always free from the common vice of Bible Readings, and frequently do violence to the canons of interpretation. Some, reading with a bias, find Pre-millennialism in chronological tables and genealogical trees. Some are intensely materialistic in their conceptions of the Kingdom, and expect to see Satan chained Prometheus-like for nine hundred and ninety-nine years and twelve months. And some are so expert in the higher mathematics of the Unknown that they surpass the prophets of old in time-calculations. But, for all this, these meetings are blessed, and a blessing to many.

We are not surprised to see some men blundering. One-eyed interpreters of Scripture are never exact, and the more dogmatic they are the more closely should they be watched. But when we find a man like Rev. Dr. A. T. Pierson nodding over his Hebrew Bible we rub our eyes to be quite sure. One day he gave us quite an exhaustive Bible Reading on "Second Probation." It was very interesting and most of the proofs were legitimate. One of his strongest verses, Job xxxvi. 18, he recommended to all ministers as a good text for a sermon. This Department always keeps a supply of texts for visiting parsons, and so made a note of this one. The Authorised Version reads, "*Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.*" That may have some bearing on "Post-mortem Salvation," and it may be a good text. To be quite satisfied we looked up the passage. The Revised reads, "*Because there is wrath, beware lest thou be led away by thy sufficiency; neither let the greatness of the ransom turn thee aside.*" Now it is not clear that either of these renderings has anything to do with "Second Probation," but it is quite clear that both have not. Any one who will examine the text in the light of exact and reverent scholarship, will see that the King James rendering, the one which Dr. Pierson commended, misses the meaning. And yet Dr. Pierson is a fair Hebrew scholar, and justly prides himself on his exegetical ability.

Of all the Conference Hill speakers, Rev. James H. Brookes, D.D., of St. Louis, is the most diverting. He undertakes to run the theological universe with a club, and he finds theologians refractory. Then he pours out his wrath on what he contemptuously calls "your theological colleges." Slashing and slogging are his delight. On the platform and in his magazine the thought of Henry Drummond, Marcus Dods, and men of that ilk, makes him furious. And it is no gentle, charitable, Christian love-taps he gives; he hurls thunderbolts, scatters "fire-brands, arrows and death." At the Niagara meeting he denounced the Free Church of Scotland and sent her "over the Niagara Falls," and in the July number of *Truth* he announces that "*heroesfür she is to be identified with the enemies of the Bible.*" It is exciting to watch him sail out on the tempestuous sea of theological speculation, steady as a Cunarder, a full