

being performed principally by negroes imported from Jamaica. At present some 13,000 labourers are employed, but when all the plant and equipment contemplated is at work 21,000 men will be needed. Jamaica, and the British West India Islands generally, much required something to bring prosperity, work and wages to the people; whether this will be a real blessing to them remains to be seen. But the business revolution which the completion of this canal will make in the maritime conditions under which the eastern ports of this continent communicate with the Pacific and the Indian Ocean makes its progress watched with growing interest by a large section of the Canadian people. The engineers employed are sanguine enough to predict that in nine or ten years the canal will be opened.

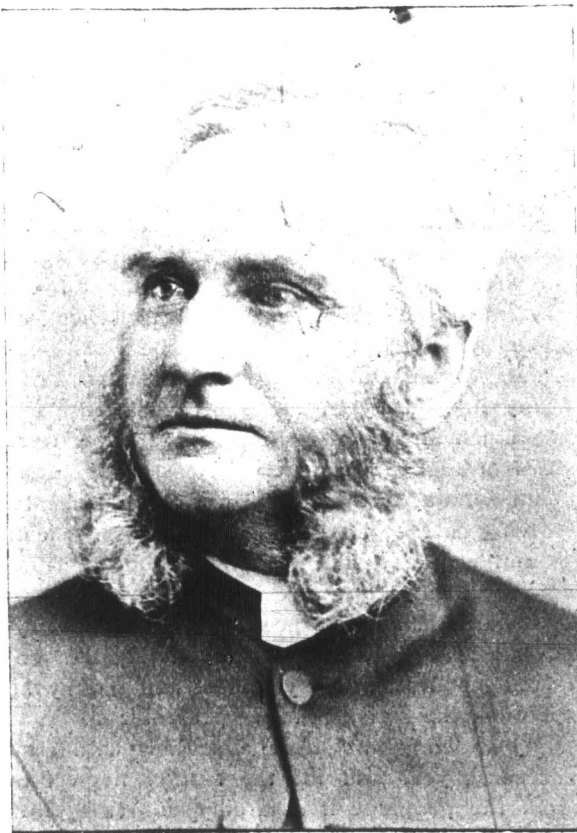
#### Messrs. Torrey and Alexander.

We are advised by the press that these well-known Christian workers will begin an engagement in the city of Toronto at the end of the present year. When one considers the vast amount of evil in the world, and its infinitely varied forms, there can be but little doubt that any agency which devotes itself directly and persistently to the persuading of men to cease to do evil, and learn to do good is not to be treated lightly or spoken of with disparagement. We believe and maintain that the Church is the true and Divine agency established upon earth for the conversion and reclamation of men through the authoritative dispensation of the means of grace. At the same time we cannot fail to recognize the fact that crime, poverty, destitution, disease and human wretchedness are all about us. That a large proportion of it is not being ministered to by our parochial organizations, and that its cry of despair is being heard and heeded by others, not our own, who are passers by. We do not forget that, as in the olden time, there were priests and Levites, so there were Samaritans, and that the noble, self-sacrificing humanity, of one of that unorthodox sect received Divine commendation. We may not approve the teaching of unsound doctrine, or the omitting to teach sound doctrine, or the lack of authority to teach and to preach religious doctrine; but at the same time can it fairly be said that those who, even in an unorthodox fashion, are striving to lead sinners to the Saviour of sinners, are outside of Master's rule: "Whosoever is not against me is for me." We might even go so far as to say that had the Church, all along, extended herself to the utmost, in the execution of her Divine commission there would have been no such departure from her ranks at an earlier period as that which has perpetuated the name of one of her most devout, accomplished and energetic clergymen, John Wesley, and the poetic genius of the movement, his brother Charles; and at a later period there might have been no necessity for the inception of the Salvation Army. Each of these developments of Christian energy calls for something more from Churchmen than inattention or depreciation. He whom the common people heard gladly, the companion of sinners, who taught and ministered to the poor, the sick, the maimed, the halt, the blind, whose whole life was devoted to the service and salvation of sinners, not seldom at His own personal lack of food, rest and a roof to cover Him, is surely expecting great things along the same line from the Church which claims Him as its true founder and exemplar!

#### Athletics and Christianity.

No greater fallacy has arisen than the impression that earnest Christianity is usually allied with physical weakness and incapacity. A minister in the United States in a recent sermon gave a formidable list of young men who, in his own favourite pastime, football, had most happily

combined the Christian character with extraordinary skill and success in that strenuous game. It goes without saying almost that many a devout and learned Bishop, clergyman and laymen has not only in early days distinguished himself in athletic games, but has in after years retained his fondness for the pastime, which gave strength, vigour, and alertness to his youth, and has encouraged his own and other boys to learn and play the game fairly and well. No less a Churchman than St. Paul showed familiarity with the ancient and manly pastime of running for a prize. As a parting word we would say that Christianity would prevent games from being other than fair, manly and healthful.



Archdeacon Allen.

#### THE HIGHER CRITICISM.

No. 2.

#### ON JUDGING THE BIBLE AS OTHER BOOKS ARE JUDGED.

The general position taken by the critics is that of judging the Bible on the lines of judging any other book by enquiring into (1) the integrity, (2) the authenticity, (3) the literary form, (4) the credibility of the writings, the lines of evidence being those which have been used in the critical study of Greek and Roman literature.

One, not unnaturally, questions the fairness of this treatment when pursued towards a book like the Bible. For the Bible makes no claim to be humanly reasonable, as we understand the expression, on the contrary in source, in object, in expression it claims to be exactly the reverse. As a word or message it "Goeth out of the mouth of God," unlike the word of man it shall not pass away, "forever it is settled in heaven." It is the word of the Lord that came to chosen men, that told them to perform acts, and instructed them as to their performance. These words Divinely given "at sundry times and in divers manners," form a consistent whole, they cannot be loosened from each other, or broken apart, and those human beings that spoke them were enabled to do so by the direct personal instruction of God the Holy Ghost. Thus the Bible as a book exceeds the bounds of human reason, as at present we are capable of reasoning, and this supernatural element is characteristic in

some way of every book of the Bible, and largely of the pages of each book.

Analyze the book of Genesis, it consists of fifty chapters, and the chapters or portions of chapters directly connected with the Supernatural are as follows:—CC., I., II., III., IV., 6, 7, 9-15; V., 1-2; VI., 1-7, 12, 22; VII., 1-5, 9, 16; VIII., I., 15-17, 20-22; IX., 1-17; XI., 5-9; XII., 1-3, 17; XIII., 14-17; XV., 1-21; XVI., 7-13; XVII., 1-22; XVIII., 1-33; XIX., 1-29; XX., 3-7, 18; XXI., 1-7, 12, 13, 17-20; XXII., 1-18; XXV., 21-26; XXVI., 2-5, 24; XXVII., 28, 29, 39, 40; XXVIII., 12-22; XXIX., 31; XXX., 17, 22; XXXI., 3, 11-13, 24, 29; XXXII., 1, 2, 9-12, 24-30; XXXV., 1, 9-13; XXXVII., 6-11; XXXIX., 21, 23; XL., 8, 13, 18, 19; XLI., 16, 25-32, 39, 51, 52; XLV., 5, 7-9; XLVI., 2-4; XLVIII., 3-6, 9, 11, 15, 16, 19-21; XLIX., 1-28; L., 20, 24, 25. There are 1,535 verses in the book, of these 392 are directly connected with the Supernatural, but in truth the whole book is indirectly connected with it for the lives of the patriarchs cannot be understood apart from such connection.

The same may be said of the Book of Leviticus. In its structure Leviticus is a series of consecutive revelations, thirty-three in number, the characters being the Divine revealer, and the recipients of the revelations, Moses, Moses and Aaron, or Aaron. The revelations are given in Mt. Sinai for the benefit of the Children of Israel, the place of revelation being the Tabernacle of the Congregation, or the Tent of Meeting. The text of the whole book is spoken by God, with the exception of the fifty-seven verses connected with the installation of Aaron as high priest, and even there the ritual and acts are Divinely ordered, seven verses connected with the sin of Nadab and Abihu, nine verses relating to Eleazar and Ithamar, four verses relating to the blasphemer, in all seventy-three verses out of a text formed of seven hundred and sixty-eight verses.

An analysis of the Book of the Prophet Jeremiah shows that it consists of fifty-two chapters, and the chapters or portions of chapters directly connected with the Supernatural are as follows:—I., 2, 4-19; II., 1-37; III., 6-37; IV., 1-31; V., 7-31; VI., 6-30; VII., 1-34; VIII., 1-22; IX., 1-26; X., 1-22; XI., 1-23; XII., 5-17; XIII., 1-27; XIV., 1-22; XV., 1-14, 19-21; XVI., 1-21; XVII., 1-12, 19-27; XVIII., 1-17; XIX., 1-15; XX., 3-6; XXI., 3-14; XXII., 1-30; XXIII., 1-40; XXIV., 1-10; XXV., 1-38; XXVI., 2-6, 12-15; XXVII., 1-22; XXVIII., 12-16; XXIX., 4-32; XXX., 1-24; XXXI., 1-40; XXXII., 6-15, 26-44; XXXIII., 1-26; XXXIV., 2-5, 8-22; XXXV., 2, 12-19; XXXVI., 2, 3, 27-31; XXXVII., 6-10; XXXVIII., 17-18, 21-23; XXXIX., 15-18; XL., 9-22; XLIII., 8-13; XLIV., 2-14, 24-30; XLV., 2-5; XLVI., 2-23; XLVII., 2-7; XLVIII., 1-47; XLIX., 1-39; L., 1-46; LI., 1-64. Thus there are 1,374 verses in the Book of Jeremiah, and of these 1,074 are directly connected with the Supernatural.

Surely it is in every way a just question whether a book possessed of such an element of composition can be fairly criticized as a composition unless the critics first deal with the element of the Supernatural, and either accept its influence on the book, or reject it, for if the element be zeal, then, unquestionably it must have exercised an influence on the documents and the text within them. If Dr. Driver, or Dr. Kirkpatrick as Christian critics desire to study the Old Testament as a literature they should in fairness pursue five instead of four different lines of enquiry, see (1) the Supernatural element in the writings, (2) integrity, (3) authenticity, (4) literary form, (5) credibility.

The necessity of this certainly ought to be apparent to Christian critics. For if there has been a Supernatural influence over the book so great, as in the case of Leviticus, to form almost the substance of the whole text, such influence would, from its nature, enter largely into the line of enquiry which deals with the credibility of the