

equal ability. Professor Ramsay, of Aberdeen, the eminent classical scholar and archaeologist, second in his spheres of study to no German savant, utterly condemns their methods, as opposed to the canons of all true literary criticism. Opposed to them also are Naville and Palmer the explorers, Sir William Dawson the geologist, Captain Conder the geographer, Poole the Numismatist, and Sayce the Assyriologist.

Meanwhile we are profoundly grateful to Professor Green for the work under review, and, did it not savor of presumption, we would recommend it heartily to all students of theology.

LACHINE, QUB.

CHAS. B. ROSS, B.D.

The Babeled Voice.

BY M. S. MERCEUR.

For the Review.

The pride of name and possession has been deeply ingrained in the mind of man since all the nations of the Earth were gathered on the pleasant plains of Shinar and said among themselves:—"The land is fair to tarry in, here let us build the city walls and raise a pillar of fame upon a monumental base and set a watch tower in the sky; and let us make a name that shall from age to age endure more honored than the ruling sun and fairer than the light of night—"

But in imagination only was the work complete. Their thoughts were vain—Familiar voice became as jangled strings of a broken harp, and harmony of heart was gone and discord reigned and friends became as strangers in a foreign land—upon desire confusion fell with purposed end.

Throughout the flowing of the age the spirit of the early race has stirred the heart to vain imaginings. "A great name I will make and fame shall set her mark upon my brow and wealth shall still increase till power is mine and all seem small when I am near."

Thus by cunning ways and crafty gains imagined good has been secured but rancor settles in the heart, the blight of time runs with the tide, both name and fame soon undermine and power fades when most desired. There still is purpose in the shattered hope, a jewel lies within the ruin. Thrice happy he who dwells upon the plain and labors more for good than gain. The voice of pride is ever babeled in the experience of men.

Pictures, or Bank Notes?

An old woman in Scotland was living in the most abject poverty. Her neighbors thought it strange, knowing that she had a son in America reputed to be in comfortable circumstances. One day one of them ventured to ask her about the matter.

"Does your son never send you money?"

"No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added, "But he writes me nice long letters, and sends me a pretty picture in almost every one of them."

"Where are these pictures?" queried the visitor; "may I see them?"

"Why, certainly," was the answer. And the old woman went to a shelf and took down the old Bible; and there between the leaves lay the "pictures" that her son had been sending her from America through all the years.

What were they? Nothing more nor less than bank notes, each for a considerable amount. During all this time of need the woman had had under her hand a sum of money sufficient to satisfy her every want, and she did not know it. She had looked at the pictures; she had thought them pretty pictures; they had been to her reminders of her far-off son, and evidence that he had not forgotten her; and that was all.

Of what does the little story remind you? Are we not often, like this woman, finding "pictures" in the Book, where we should find wealth for the supply of all our needs? God's promises are bank bills, they are checks and drafts upon the bank on high. We look at them, read them, admire them; we think of the love that prompted God to make them and give them to us; we imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible, and leave them there, and go out to face the poverty and destitution of life. We do not use them, spend them, buy with them, live upon them as we might and ought. Yet the mistake is

ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is not to blame if we persist in seeing only the pictures in them and upon them. What are the promises to you, "pictures" or bank notes?—*Golden Rule.*

The Lord's Supper*

BY REV. ADDISON P. FOSTER, D.D.

A full account of the Lord's Supper can only be obtained by comparing four narratives, those of Matthew (xxvi. 26-30), Mark (xiv. 22-26), Luke (xxii. 14-20), and Paul (1 Cor. x. 16, 17 and xi. 23-30). From the distinctive phrases found in each of these narratives may be gathered the significance of this sacrament.

THE LORD'S SUPPER IS A SYMBOL OF CHRIST'S WORK.

The statements "This is my body" and "This is my blood" are evidently to be understood like the sentence in Galatians—"These women are two covenants." They indicate that the elements in the supper serve as object lessons. The bread and wine indicate our need of nourishment. The spiritual needs food no less than the physical. The breaking of bread and the pouring of the wine are suggestive of Christ's death. They are symbolic actions and therefore are an essential part of the service. They indicate the treatment of Christ's body on the cross and the flow of His blood from His wounds. The distribution of the bread and wine is also significant. It symbolizes the fact that Christ gives Himself to us and that we all share in His mercies. The eating and drinking are also essential points in the service. They symbolize our duty of accepting Christ and incorporating Him in our life. We cannot live without Him. We must receive Him into our hearts and lives by a positive act of faith.

The Lord's Supper, then, symbolizes the work of Christ as a sacrifice and as food. It is wonderfully adapted to suggest these important spiritual truths. Even more;—the apostles assure us that the use of one loaf or the same bread basits significance and indicates the unity of Christians. "Seeing that we, who are many, are one bread, one body: for we all partake of the one bread" (1 Cor. x. 17, R.V.). The use of the same bread suggest that as we all receive our spiritual life from the same Lord Jesus, so we, though many, ought to be one in aim and character.

THE LORD'S SUPPER IS A SEAL OF THE NEW COVENANT.

"This cup is the new covenant in my blood" (Luke xxii. 20). There is a suggestion here of the passover. When the blood of the Lamb was sprinkled on the doorpost, it was the seal of God's covenant that the destroying angel should pass by those within. Christ made a new covenant of salvation and His blood seals it. The Lord's Supper is the sign of this shed blood and thus becomes the seal itself. That it exists as an observance handed down through nineteen centuries is a proof that Christ promised to save men and died on the cross to fulfil His promise. It is a sign manual, a seal set to His deed of gift as contained in the New Testament. There are two parties to a covenant and both parties affix their seal. Christ has sealed it by instituting this Supper. We who accept the covenant and propose to live under it seal it by observing the ordinance.

THE LORD'S SUPPER IS A MEMORIAL OF CHRIST'S DEATH.

"This do in remembrance of me" "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." The service is a perpetual reminder through the centuries of Christ's suffering on the cross. It brings to mind the circumstances of His death, the supper together, the betrayal, the words of Christ, the passover sacrifice typical of Christ, the broken body and the shed blood,—shed as a remission of sins, as was the blood of the passover. Nothing could better serve as a reminder. Here is an observance continued since the first centuries;—a surprising fact. Millions of believers have gathered around the Lord's table and amid prayers and in silence and with deep feeling have shared the bread and the cup. Why is this done and what is its pertinence? These questions have been asked by the long line of succeeding generations since Christ's day, and nothing has been more conclusive or could have been better calculated to keep the fact of Christ's death and the circumstances surrounding it

*An Exposition based on (Matt. xxvi. 26-30), in the Bible Study Union Course on "The Teachings of Christ."