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## THE INSPIRATION OF TRANSLATED SCRIPTURE.

IN these days of earnest discussion, there is nothing too venerable or sacred to be above being called in question; and much is said on the most sacred and important subjects, that has a tendency to unsettle the mind of a thoughtful Christian believer. Many questions may be raised in connection with the subject of Inspiration, as with almost every important subject, which it is difficult, if not impossible, to answer to the satisfaction even of a believing mind. But it will not, we think, be a very difficult matter within the limits of an article of moderate length, to satisfy reverent and believing minds that Inspiration, as securing and implying the Divine Authorship of the record of Divine Revelation, is a character that belongs to the books which constitute the Christian Scriptures, and which are collectively denominated the Bible; and that this character is not lost in the translation of Scripture from its original languages into others. In so far as we can succeed in our endeavour to do this, we shall render no small service to those who are dependent on the English Bible as their guide in all that pertains to their relation to God; as most are, even of those who have some knowledge of Greek and Hebrew. We cannot, indeed, do them a more important and valuable service than that of showing them that they need have no hesitation in regarding

the Scriptures, as they have them in their own mother tongue, as the voice of God speaking to them about their highest interests.

To attempt to explain or describe the nature of Inspiration as a Divine influence or operation, or the state of mind which is the product of it, would be to wander in the region of conjecture, where we can only lose ourselves. But we shall find ourselves on very safe ground, if we follow the lead of the Westminster Confession, in its careful and cautious teaching on the subject. It can hardly but strike the careful student, as something remarkable, and, we venture to say, exemplary, that, while the Confession affirms the inspiration of certain books and denies the inspiration of others (Chap. i. 2, 3), it does not define inspiration or say what it is. But we can easily see what the compilers of the Confession believed to be secured by inspiration, viz., the Divine authorship of Scripture, expressed in the statement that God has committed His revelations of various times to writing. They say (chap. i. 1), "It pleased the Lord, at sundry times, and in divers manners, to reveal Himself and to declare that His will [for our salvation] unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church, . . . to commit the same wholly unto writing." According to the Confession, the Lord has committed to writing the revelations of His will for our salvation. The books in which He has done so, being those of the Old and New Testaments as they stand in our English Bible, are named in the next section, where it is also said, they are "all contained under the name of Holy Scripture, or the Word of God written," and "are all given by inspiration of God." And it is added (section 3), that "the Books commonly called Apocrypha, not being of Divine inspiration, are no part of Scripture," or the Word of God written, and "are therefore of no authority," etc.

If we carefully consider these statements of the Westminster divines, we can hardly fail to see that there is one thing, and only one, in relation to which they give no uncertain sound but speak without any hesitancy, viz., That God is the author of the Books of Scripture, in the sense in which a man is the author of a book of which he is himself the writer or which is his own composition. "It pleased the Lord to commit to writing" His revelations of Himself and His will,—His "deep things," as the apostle significantly speaks, the thoughts in His mind, that cannot be known

except by His personal, free, sovereign and supernatural disclosure of them. Of course, He has done so; and the result is certain books, known collectively as the Bible, all the books of which are the Word of God written,—written by Himself, not indeed by His own hand, but by the hand of men, who wrote, not their own thoughts, but His thoughts, as they were moved by His Spirit,—thoughts that they could not write except by such inspiration, the inspiration of Him Who alone knows the thoughts of God, even as man's thoughts are known only "by the spirit of man that is in him." 1 Cor. ii. 10, 11.

There is thus, we may say, a double authorship of Scripture, or of a writing that is the product of Divine inspiration. When God commits His thoughts to writing by inspiring a man to do so, the writing is at once Divine and human. It has both a Divine and a human author. The man, say Paul, whom God inspires to write, is the author of it; but God, Whose thoughts he is inspired to write, or by Whose Spirit he is moved to write, is as truly and as much the author of it as Paul is, if not more. For, even though the thoughts that Paul writes may be wholly his, as well as wholly God's thoughts, they are not necessarily so, as we shall see; and the human authorship is subordinate to the Divine, as the instrument is subordinate to the agent that uses it. If it be asked, How can a writing be at once human and Divine in respect of its authorship? the answer is, By the Divine inspiration of the human author. Inspiration, whether or not we can say anything more of it, in the way of definition or description, is the *tertium quid* (or other something) that secures this double authorship, or makes a piece of human authorship a Divine expression of the thoughts of God. Whatever else may be said, this, it seems to us, is all that the Confession says, or that its teaching implies.

In view of the tendency to exclude the supernatural from religion, and to lower the character of inspiration, it may be needful to say that the Divine authorship of Scripture is altogether different not only from the authorship that may be ascribed to God, of a production of human genius or intelligence (see Isaiah xxxviii. 23-29); but from that which may be ascribed to Him of a piece of religious writing by a pious man. For, in the case of a pious man composing a piece on some religious subject, it is his own thoughts that he commits to writing, in accordance with the

promptings of his own feelings and judgment, and these thoughts may or may not be in accordance with the mind of God ; and the man's committing them to writing may or may not be according to the will of God. Whereas, in the case of inspiration, it is God's thoughts that the inspired man commits to writing, moved to do so by the Lord Himself ; and these thoughts may or may not be in accordance with the man's own thoughts, and his writing them may or may not accord with his own preferences. We have on record cases of men moved or constrained to express the thoughts of God contrary to their own wishes, and thoughts beyond their own apprehension at the time of their expression. Balaam expressed the thoughts of God contrary to his own wishes, and Caiaphas expressed thoughts of God that were not in his own mind or were not his own thoughts. May it not have been that God designed, in and by these rare and exceptional cases of the inspiration of men who were not savingly enlightened, to guard us against the mistake of confounding or identifying inspiration with gracious illumination? That they are, though equally Divine endowments, entirely different in their nature and design, is further manifest from the fact, that those who in old times prophesied " of the sufferings of Christ and the glory that should follow," needed diligent study in order to their having themselves a right apprehension of the Divine thoughts which they were moved by the Holy Ghost to express. The distinction between inspiration and saving illumination may be appropriately presented with more fullness and precision farther on, if our space permits.

If we are satisfied with the view of inspiration now presented, as suggested by the way in which it is referred to in the Westminster Confession, which is, to say the least, distinguished by the total absence of everything like an attempt to be wise above what is written, we need not be troubled with difficulties that are perplexing to some minds.

In the first place, there is surely nothing impossible or incredible in a double authorship of Scripture, or in God's making human authorship the instrumentality of His own. To commit His thoughts to writing by the instrumentality of human authorship, is as easy to Him as to do so by an immediate act, as when He wrote the Ten Commandments on tables of stone. It is simply one of the conceivable ways in which God may bring His thoughts

into contact with the minds of individual men. He might, if it had so pleased Him, have written, by a direct act of His power, all the thoughts He has ever revealed to men. Or, He might, from first to last, so reveal Himself to each man individually, that no one man should be dependent on any other for the knowledge of Himself that God may choose to impart to him. Or, if it so please Him, He can employ one man as the instrumentality by which He conveys to another or others—few or many or all—the knowledge of Himself that He chooses to impart. And He can make the man a perfect instrumentality,—so perfect, that those to whom the knowledge of God is thus conveyed shall have satisfactory assurance that it is Himself that is speaking to them by that instrumentality. And this is just what the Westminster Confession in substance affirms, when it says, “God has committed His revelations to writing.” Because, or in consequence of His having done so, I am warranted to regard the Bible as God’s revelation of Himself to me in particular. It is not for us to speculate on the probability of this; while to deny its possibility were not only impious but unreasonable. It is for us simply a question of fact, whether or not God has chosen this way to bring His thoughts into contact with human souls. The Scripture is express in affirming its own inspiration. And such a method of Divine correspondence with us, is in accordance with the general principle of Divine Providence, according to which one man is selected as the instrument of good to others—it may be a multitude of others.

No objection need be made against the Divine authorship of Scripture, on the ground that the writers of the different portions of it have each a style of his own. For, why should they not? Why should their inspiration efface their individuality in any respect? Saving illumination and renewal do not efface the individuality of the subjects of them—Christian men and women. Why, then, should inspiration? Cannot God commit His thoughts to writing by the instrumentality of Paul’s authorship, without making his authorship undistinguishable from that of Peter or John or any other? Rather, do we not see the wisdom of God, in committing His thoughts to writing by the authorship of different men, without making the authorship of one undistinguishable from that of another? It will be readily seen that the retention of their

individuality, by the inspired writers, is a matter of no small importance in connection with the subject of the evidences. We need not, however, dwell on this. Probably most will think that we may dismiss, as a gratuitous imagination, the notion that God cannot employ the sum total of a man's individuality in recording His revelations of Himself.

Again, if we are fully satisfied of the Divine authorship of Scripture, we need not trouble ourselves in view of the fact that it seems impossible to settle certain questions that have been raised in relation to inspiration ; and we may well exercise a good deal more charity than some do, towards those who differ from us in regard to these questions but are satisfied, as we are, in relation to the Divine authorship of Scripture. It is in question, for example, whether the inspiration of Scripture is plenary or partial, and whether it is verbal, or inclusive only of the matter or the thoughts. Some may not agree with us in thinking, that if God is the author of a writing composed by a man moved by His Spirit to put His thoughts on record, He is, of course, plenary and verbally its author, as the human author of it is. It is surely enough that they agree with us in believing that God being the author of the Scripture, it is in all its parts just what God would have it to be, in view of all the ends which He designs it to serve, and especially that the inspiration of a Scripture is a character that is not lost by its translation into another language. In reference to this point, so important in relation to the comfort of the great body of Christian believers, there need not be even the shadow of a difficulty. The Scripture does not lose its authorship by being translated, any more than any other writing does ; and if the authorship of Scripture is Divine as well as human, it does not lose its Divine authorship any more than it loses the human, by being translated. Take, for example, an epistle of Paul, say his Epistle to the Romans. As inspired, it is God's Epistle to the Romans, as truly and as much as it is Paul's. No one would say it ceased to be Paul's by being translated, as no one would say that Calvin's Institutes cease to be Calvin's Institutes when translated into English. And will anyone say that the Epistle to the Romans in English is less Divine than it is Pauline? God is too wise not to be sparing in miracles ; for, of course, inspiration is a miracle. He does not see it needful, " for the better preserving and propagating of the

truth, and for the more sure establishment and comfort of the Church," that He should undertake the translation into all languages of what He saw it needful, for that end, to commit to writing in the languages of the Church of the times when He did, so. He sees, doubtless, as we see, that the translation of Scripture may be safely left to human scholarship. And who does not know that, in point of fact, an honest translation (and of the thousands that have been made, there is hardly a dishonest one to be found) is not in the smallest degree, less sufficient than the Scriptures in the original for establishment of mind in every doctrine of revelation, and for direction in every Christian duty? And are we not in this connection warranted to say that the free appeal in the New Testament, to the Alexandrian translation of the Hebrew Scriptures, is full proof of the Divine approbation of translated Scripture, indeed, the Divine recognition of it, as being "the Word of God written," just as really and truly as the original is.

Enough, we trust, has been said to satisfy the Christian believer that, in the devout (*i. e.*, reverent and prayerful) study of his English Bible, his privilege is not less, but greater, than that of those, who like Mary, "sat at the feet of Jesus and heard His word." If it has pleased God, not only at sundry times and in divers manners, and in the last days, by the mouth of His Son, to reveal His thoughts, the deep things that cannot be known otherwise than by His personal, sovereign, supernatural disclosure of them, but to commit them to writing, or to be Himself the author of the record of "the thoughts of good that He thinks towards us;" then, surely the man to whom the record comes fails in his duty and does not realize his privilege, who does not regard that record as the Word of God, addressed to himself in particular. To the great body of believers who cannot be scholars, it is an unspeakable comfort to know that they have, even in a translation, a Divine record of Divine revelation. For as we have seen, God has put the stamp of His approbation upon a translation; and it needs no scholarship to be satisfied on that matter. It does, indeed, require scholarship to go deeply into questions about the Canon of Scripture, and to settle definitely what writings possess the character of inspiration. But little or none is required for all needful satisfaction of mind. The Canon of the Old Testament was fixed long

before the time of our Lord ; and His reference to it, is enough to prevent all doubt in relation to Old Testament Scripture. As to the Canon of the New Testament, the unlearned Christian can see equally with the most learned, that the amount of doubt in relation to any part of it is very small ; and that there is a wide gap between those portions of it which are in any doubt, or, even let it be said, most in doubt, and such Apocryphal writings as come nearest to a claim to a place in the Canon.

God, while he has put great honour on scholarship, in committing to it the translation of His Word into all languages, has so cared for the great body of believers, that the scholars must not arrogate to themselves a priesthood of Scripture knowledge. God speaks directly to His people in their own tongue. If there is an inspiration peculiar to those by whom He has committed His thoughts to writing, there is also a spiritual illumination which is a Divine gift to all believers, in the possession of which they have a power to recognize the voice of God, as the sheep can recognize the voice of the shepherd, distinguishing it from that of the stranger. Without being beholden to any laborious process of scholarship, the Christian believer in his devout study of Scripture, will, as he grows in grace, grow in the firm persuasion that the word of inspiration is no other than the voice of God, speaking to "every man in his own tongue, wherein he was born."

JAMES MIDDLEMISS.

*Elora.*



## THE METHODS OF CITY EVANGELIZATION.

IT is scarcely necessary to speak further of the need for city evangelization, for, if what I have said in a former article regarding the growth of population and the perils of cities is true, the need of bringing all the influences of the Gospel of Christ to bear on all classes of the city community must be evident. Are we making a mistake in our general method of missionary work, in spending large sums in evangelizing outlying districts where other denominations struggle with us for a mere existence, and leaving whole districts in the centres to grow up practical heathen? In one street in Toronto, with upwards of 140 families, 72 per cent. are connected with no church, and over 50 per cent. scarcely ever darken the door of any place of worship. A pastor stated that the Bible-reader (a lady) connected with his church had found, in two weeks, fifty families within a short distance of the church that never went to any place of religious instruction or worship. These samples in our own midst will serve to show us that we have a work to do right at our doors. In regard to the method of doing this work, three or four suggestions may be offered.

1. The work has to be done mainly through the regularly organized evangelical churches.

That undenominational or inter-denominational missions can do no good, I am very far from believing. They have done and are doing an excellent work. But they are apt to lack in two respects. (1) They have no sure means of support, such as a mission has, for which a strong church is responsible. (2) The difficulty that has met the McAll Mission in Paris, viz., what to do with converts, is a very great one. Still we should welcome every effort put forth in the spirit of Christ to solve this great problem.

But if this work has to be done *mainly* by the regular churches, we must get down to the fundamental position: that success will depend upon the spiritual life and influence of the churches. If the salt there loses its savour, much of the mass is in danger of corruption; if the light burns very dimly, many will surely grope about

in darkness. Whitechapel and the Seven Dials are an everlasting reproach to the churches of London, and the Cowgate is a reproach to the Presbyterianism of Edinburgh. Will the churches of Christ fritter away their time about ecclesiastical millinery, chandlery, music and architecture, or spend their strength on controversy over fine-spun theories, and allow their fellow men to sink in poverty, ignorance and crime at their very doors? We may try to remove this responsibility, and suggest that the poor outcast be sent away to this or that institution, that they may be cared for; but, as of old, the voice of our Master cannot be mistaken. It is one of the most pitiable spectacles in the Old Land to-day to see great and wealthy churches turning with approval to the despised and much-abused General Booth. Thank God for his earnest effort to grapple with this terrible evil. But what does it mean, so far as those churches are concerned? It seems like a sort of fulfilment of Isaiah's prophecy: "And seven women shall take hold of one man in that day saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, take thou away our reproach." It simply means that the churches, with all their learning and wealth and æsthetic culture, were troubled by this Lazarus lying at their gate full of sores, and yet there was not enough of the spirit of Christ in them to grapple with the difficulty. But General Booth comes along with a scheme that seems an actual *paraceta*, and they think that by putting a few pounds in his treasury and commending his scheme they have cleansed their hands. What are we to infer? If General Booth can and will accomplish what the churches could but would not, then the churches had better yield up their ill-gotten gains and resign the position they have ceased to honour. But does any far-seeing man believe that there is a universal remedy in this new scheme? I trow not. Many thousands will be benefitted, no doubt, but the problem will still remain. Lazarus will be back again at the rich man's gate, the lame man will again be laid at the door of the temple, the voice of Christ will again ring out, "give ye them to eat." The only way to do this is the hard way: to have the churches consecrate all their energies and all their wealth to its accomplishment. With a living ministry in a faithful pulpit, and a living membership in a prayerful pew, the churches should be such centres of spiritual power and self-sacrificing love that misery and degradation could

no more dwell in their presence than sickness and disease can dwell in the body of a healthy man.

Let me emphasize a little more the fact that this work can be accomplished only by personal contact and personal influence. Those who have received the life of Christ into their souls must put themselves in personal contact with those who have not. Life cannot be produced except by life, and love cannot be kindled except by personal affection. When the Shunamite's son was dead and the prophet Elisha was appealed to, he tried to restore the child by proxy. He sent Gehazi to lay his staff on the face of the child. But it failed; "there was neither voice nor hearing." What an easy method for giving life, to sit in a comfortable home and send out the paid servant with the staff! But how was life restored? Only by the prophet going up to the chamber of death and placing his living body in contact with the child's dead body, his mouth upon the child's mouth, and his eyes on the child's eyes, and so the child was restored and he was able to say to the sorrowing mother, "Take up thy son." That is the *hard* way to do this city mission work, but it is the only successful way; and every Christian in every church is responsible for this personal contact. What the poor and the so-called lapsed masses need is not old clothes and soup kitchens, so much as the magnetic inspiration of a warm, loving heart that will bring a little sunshine into their dark, dreary, hopeless life. A few hired missionaries and visitors cannot do your work in this field. How true it is in the churches to-day, as Dr. Lyman Abbot has so caustically said: "The minister preaches a home missionary sermon; the church member drops a nickel in the contribution plate, and repeats with a difference Isaiah's profer, Lord here am I, send HIM." As Prof. Drummond has so beautifully pointed out, it is by contact that the salt savours and preserves the mass, so it is by contact on the part, not of a chosen few but of our whole Christian forces, that the masses of degradation and misery will be uplifted and purified. There are hundreds of Christian business men in this city who think that their great work is to make money; and if after they have done so they give some of it to help the poor, their debt, they think, is discharged. The sooner Christian ministers and writers and teachers banish that delusion, the better. Every man is in the strength of Christ a saviour to his fellow man, and he cannot accomplish that by a staff or by a few dollars, but only by personal contact.

We must guard the spiritual simplicity of our church life. The tendency of the age is toward outward display, and that tendency is forcing itself upon the churches. Elaborate music, showy vestments, ritual and externalism are taking the place of vital godliness and spiritual worship. Or, on the other hand, a wild, senseless sensationalism is adopted, "to attract the masses," as it is said. This is the same old staff, only with a different coat of paint on it. Anything to get rid of that hard cross-bearing, flesh-crucifying, personal work. But it is Christ's way, and it is the only way that will in the end accomplish what we seek to accomplish.

2. The Parish system of missionary or evangelistic oversight must be adopted, denominationally if not inter-denominationally. This system for congregations cannot be carried out where there is not a State Church; and it is difficult for several reasons to carry out an arrangement of parishes for mission work even among Evangelical denominations. But each denomination can arrange districts or parishes, and if duplication of work is unfortunate, it is infinitely better than that there should be no work at all. In this parish, besides the general work of the membership, there must be those who will have special oversight, organize the work, follow up general efforts, and gather together the results. Hence the value of Bible-readers, missionaries, visitors and nurses. The churches in London that seem to be doing the best missionary work have large corps of paid workers. We must make more use of Christian womanhood in this work, or rather give a definite recognition to them in connection with the Church's work. Then our parishes must have the very best appliances for the work. Could not more use be made of our churches? Either we spend far too much money in their erection, or we make far too little use of them. Besides, we need a multiplication of such buildings as St. Andrew's Institute, especially in districts where the working people and the poorer classes live. Many of these honest, hard-working people are deprived of advantages the wealthier possess. Among them, too, are hundreds who are compelled to lodge in cheerless boarding places, so that in the evenings, especially in winter, there are only two alternatives—the street or bed. They need places where they might spend an hour or two, write letters, read the papers and converse on current topics; where they could listen not only to simple, earnest Gospel talks if they chose, but to discussions of

current questions and such instruction as would contribute to their comfort and welfare. I think it is a fallacy to say we should fight the devil with his own weapons, and so introduce social amusements that will outdo the saloon, billiard-room and theatre. The weapons of our warfare are not carnal. But my contention is, that without entering upon anything doubtful, we should keep in contact with the common people at as many points as possible. It would be well to have workshops or industrial institutions where the very poor might not only get employment, but be instructed in a useful trade.

3. The Church as a whole (I mean as a denomination especially) must see to it that the poorer districts are carefully watched and supplied with well-equipped churches. The Church could do something to prevent the crowding of people together in wretched houses, and toward having houses unfit for habitation condemned. One thing that may be done at least: A strong sentiment should be created against moving churches out of districts because the wealthier people have removed from those districts. I have shown what that means in the case of New York, and what is true there is a tendency in every city. If a congregation loses its wealthier members, then let the Church as a whole stand by it, that it may be able to carry on work in the very place where it is most needed.

4. Congregations should be organized wherever and whenever there is any fair prospect for work. There is an attractive power in a permanent organization that an uncertain Mission can never have. Let a stronger congregation stand by it and furnish the sinews of war for a time.

There is really nothing new in these suggestions, and for the very sufficient reason that the old is better. I heartily agree with Dr. Abbot when he says: "What we need is not new methods, but newness of spirit. When that spirit is in the heart of the pastor and his people; when they have the heart of Him who came to seek as well as to save that which was lost; when they regard the Church as a missionary organization, and no church a true church that has not a missionary spirit in it; when they count their wealth not by the dollars in the treasury, but by the souls in the congregation and the spiritual life in the church,—when the church ceases to be a social organization, with a lecture platform at one end and a social concert at the other, and becomes a worshipping and

working organization, in which the Spirit of a living and life-giving Christ is again incarnate, the will to do will find a way to do, and the Church will no longer be perplexed by the problem of its mission work in the home field."

D. MCTAVISH.

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#### THE BETHLEHEM SONG.

SIR EDWIN ARNOLD'S "THE LIGHT OF THE WORLD."

Peace beginning to be  
 Deep as the sleep of the sea,  
 When the stars their faces glass  
 In its blue tranquility :  
 Hearts of men upon earth,  
 Never once still from their birth,  
 To rest as the wild waters rest  
 With the colours of Heaven on their breast.  
 Love, which is sunlight of peace,  
 Age by age to increase,  
 Till Anger and Hatred are dead,  
 And Sorrow and Death shall cease :  
 "Peace on Earth and Good-will!"  
 Souls that are gentle and still,  
 Hear the first music of this  
 Far-off infinite Bliss!

## A DAY AMONG ROMAN ANTIQUITIES.

The Niobe of nations ; there she stands,  
Childless and crownless, in her voiceless woe ;  
An empty urn within her withered hands,  
Whose holy dust was scattered long ago ;  
The Scipios' tomb contains no ashes now ;  
The very sepulchres lie tenantless  
Of their heroic dwellers : dost thou flow,  
Old Tiber, through a marble wilderness ?  
Rise, with thy yellow waves, and mantle her distress.

**A** JANUARY morning in Rome. The sunlight lies bright and warm in the Piazza di Spagna, and upon the marble steps ascending to the Pincian Hill. Picturesque groups of artists' models have already taken up their positions for the day. Few localities in Rome are more familiar to the tourist world than this piazza. It is in the centre of the strangers' quarter, "where merchants most do congregate" and wanderers from foreign shores are prone to find their "local habitation." Three sides of the square are taken up by shops, hotels, lodging houses and artists' studios. On the remaining or eastern side rises the handsome flight of stairs already noticed.

The models are looking their best this morning, venerable patriarchs, ferocious looking banditti, quaintly attired peasantry and flower girls, the "counterfeit presentiments" of personages rarely met with in these prosaic days, even in this land of romance and song. They are all waiting to be hired, but as we have other aims in view we stay not for questions. We are barely courteous to the grey-bearded patriarch, and indifferent alike to the languishing looks of the soft-eyed maidens, and to the fierce glance from beneath the slouched hat of the cloaked assassin. The day is to be devoted to a ramble through ancient Rome, and everything else is secondary.

A five minutes' walk from the piazza takes us into the Corso, the leading thoroughfare of the city. A good, substantial, honest-looking street is the Corso, notwithstanding the fact that shops and palaces, churches and private houses are somewhat oddly mingled

together. It is about a mile and a half in length, extending from the Flaminian gate at the north end of the city to the ancient ruins in the south. Occasionally its course is broken by a handsome piazza, the centre marked by a fountain, a venerable monument, or a still more ancient obelisk, the inevitable yellowish stone palaces with a church or two forming the boundaries of the square. The street is enlivened by a throng of carriages and foot-passengers. The air resounds with the shrill cries of newsboys and itinerant vendors of coral and cameos. Business is brisk in the shops. Everything betokens the fact that Italy has waked from her sleep of centuries and is struggling to get in line with the advancing sentiment of the age. We turn to the left and mingle with the hurrying crowds.

A little to the west of the Corso stands the only ancient building in Rome that has never been left in ruins. We step aside to spend a few minutes in viewing the "Pantheon, pride of Rome." A huge dome with walls of solid brick twenty feet in thickness, it strikingly illustrates the simple grandeur of ancient architecture. The building at first perplexes the visitor by its apparent want of magnitude, due most probably, as in St. Peter's, to the perfect proportion and symmetry of all its parts. It is difficult to believe that the circular opening in the roof by which all the light is admitted is thirty feet in diameter and nearly one hundred and sixty feet above the pavement. The Pantheon is in fact, with the single exception of the dome of the Florence cathedral, the largest in the world. Its diameter, one hundred and forty-five feet, is slightly greater than that of the dome of St. Peter's. The structure dates from the year 57 B.C. What its original purpose was no one seems to know. Its good preservation is due to the fact that it was consecrated as a church by the early popes, who indemnified themselves for this considerate act of charity by stripping away from the heathen temple its ornamentation of wrought bronze and Attic marble to enrich their own gorgeous temple beyond the Tiber. The building has now a double claim to the reverence of the Italian people, containing as it does the ashes of Raphael and Victor Immanuel.

Resuming our walk down the Corso, we soon approach the handsome Piazza Colonna with the column of Marcus Aurelius standing in the centre. This column was erected by the Senate in



the year 174 A.D. to commemorate the victories of the Emperor. It consists of a graceful marble shaft, one hundred and twenty feet in height, surrounded by a spiral of bas-reliefs illustrative of his wars on the Danube. Another memorial of the revered Emperor is disclosed a little later when we have diverged a few paces to the right and climbed the magnificent flight of steps leading to the top of the renowned hill of the Capitol. The bronze equestrian statue of Marcus Aurelius is, of all the twenty-two that once adorned the city, the only perfect one now in existence. In the general crusade against heathen art it escaped destruction through the error of being taken to represent the Christian Emperor Constantine. It stands facing the marble stairway in the centre of the Capitoline Piazza. It was moved from the Forum to its present commanding position by request of Michael Angelo. It is said that the great sculptor once became so absorbed in its contemplation that, wishing to observe the horse in another position, he exclaimed "Go on." So kingly and majestic is the figure of the rider, and so natural and graceful the attitude of the animal, that we can well believe the story true. The buildings ranged on three sides of this piazza were designed by Michael Angelo, and are well worthy to occupy a site of such historic celebrity.

In the rear of the square is the palace of the Senators, the right and left respectively are occupied by the palace of the Conservators and the Capitoline Museum. The collection of sculpture in the museum is one of the rarest and most costly in existence. Two pieces of art alone would render it famous, the Faun of Praxiteles and the Dying Gladiator, that miracle in chiselled stone that all the world knows and admires. A passage to the right leads to the verge of the Tarpeian Rock, not now a very formidable looking precipice. Doubtless the flight of eighteen centuries has materially changed its outline, and by gradually heaping up the earth about its base has served to rob it of the features that made it a terror to evil doers in the days of the Cæsars.

From the Capitoline Piazza we pass between the palaces, and descend by a steep passage to the south side of the hill. At the point where we emerge is the notorious Mamertine Prison. We enter through the little old-fashioned church of St. Pietro in Carcere, and signify our desire to explore the dungeons. A guide lights a taper and bids us follow. By a dark narrow passage, and a steep stairway

cut in the rock, we arrive at the bottom of a dungeon that we may fairly believe has been associated with more deeds of darkness, literally and figuratively, than any other spot of equal area on the face of the earth. The room is circular, and about twenty feet in diameter. There is also an upper chamber rectangular in shape, and measuring about twenty feet by thirty. Formerly a trap door in the floor furnished the only means of access to the cell below. Both dungeons are hewn out of solid rock. They date from the time of Ancus Martius, 600 B.C. In was into this gruesome hole that Marius thrust Jugurtha to die a lingering death by starvation. Here the Cataline conspirators, Lejanus, Vircingetorix, and many others, worthy and unworthy, were cruelly done to death. And if we are to believe the Church of Rome, it was here that Peter and Paul spent their last hours before going forth to the cross and the scaffold. A pool of water in the centre of the floor attracts our attention, and our loquacious guide is ready with his explanations. It is a fountain that sprang up miraculously in answer to the prayer of Peter for water wherewith to baptize a convert. Plutarch mentions the spring as existing long before Peter's time, but the Church has no notion of allowing a good story to be spoiled by a trifle of this sort. A column is also pointed out to which the prisoners were bound, and the chains of St. Peter may be seen in a neighboring church. All this we endure without a murmur, but when we are shewn a cavity in the wall two inches in depth, carefully protected with iron bars, and assured that this is the identical impression left by Peter's head when thrust violently against the rock by his jailor, who can blame us if we exercise the privilege of objecting? We demand proof of this extraordinary occurrence. "The Church says so." That settles it. It is very satisfactory to have matters of this kind established upon a substantial basis of fact.

Out of the darkness of this prison, rendered still more gloomy by the superstitions of Popery, we emerge into the warm sunlight, and stand facing Rome in ruins. On the left is the Capitoline, crowded with the buildings of the modern city. On the right rises the Palatine with its crumbling remains of palaces. The once marshy hollow between was drained into the Tiber, to form a site for the market-place, and gradually all the important business of the Empire came to be transacted in and about the Forum. The whole space, some two hundred yards in length by half the breadth, was, until

recent years, buried fathoms deep beneath the accumulated rubbish of centuries. Over this area, lying several feet lower than the street on which we stand, are scattered the relics of Rome's pomp and pride. Here and there the eye rests on a massive marble arch, or a few stately columns lifting their proud forms above the surrounding desolation; for the rest little remains but broken fragments and crumbling piles of ruins to attest the wealth and greatness of the vanished race. And yet these ruins, decayed by time or shattered by the vicissitudes of fortune, present a clearness of outline and freshness of colouring strangely at variance with their undoubted antiquity. So free are they from the stains of weather, and the softening touch of moss and lichen, that, in any other land than Italy, we might suspect they were subject to periodical scourings with soap and water. Ancient as they are, they produce no such impression of venerable age as the comparatively youthful abbey walls and "ivy mantled towers" of England and Scotland. In the picturesque language of an American author, "This is owing to the kindness with which nature takes an English ruin to her heart, covering it with ivy as tenderly as Robin Redbreast covered the babes with forest leaves. She strives to make it a part of herself, gradually obliterating the handiwork of man, and supplanting it with her own mosses and trailing verdure till she has won the whole structure back. But, in Italy, whenever man has once hewn a stone Nature at once relinquishes her right to it, and never lays her finger on it again. Age after age finds it bare and naked in the barren sunshine, and leaves it so."

Here, almost within touching distance, as we lean over the wooden railing surrounding the enclosure, is the well-preserved triple arch of Septimius Severus. It was erected A.D. 205 by the Senate in honour of the Emperor and his sons Caracalla and Geta. When Caracalla murdered Geta he had his brother's name replaced in the inscription by extra titles of his own. Traces of the erasure may yet be plainly seen. The arch is built of marble, and is seventy-five feet in height by eighty-two in breadth. It was formerly surmounted by a chariot containing figures of the Emperor and his sons drawn by six horses abreast. Over the archways are sculptured reliefs glorifying the deeds of the individuals in whose honour the structure was erected. Under the central archway may still be seen the ancient pavement of the *Via Sacra*.

Walking towards the Palatine, about halfway round the enclosure, we pass three beautiful pillars of Parian marble, once part of the portico of the Temple of Castor and Pollux, and descend by steps to the pavement beneath. We now return towards the arch of Severus, passing on the left the mosaic floor of the Basilica Julia, on the right the column of Phocas, Byron's "nameless column with a buried base," the top of which was for ages almost the only indication of the position of the ancient Forum. We now approach eight Ionic columns of granite to the left of the arch of Severus. They form the sole memorial of the Temple of Saturn, dating from B.C. 491, but restored at a later date. In the rear of this ruin are three Corinthian columns of marble, all that remain of the Temple of Vespasian, built by Titus A.D. 80.

We turn eastward and follow more or less closely the stones of the Sacred Way along the verge of the Capitoline Hill. Overlooking the Forum on the left is the Temple of Antoninus with its well-preserved facade and row of Doric pillars. It was long ago modelled by the Church of Rome into the cathedral of S. Lorenzo. The Latin inscription over the entrance commences, "To the god Antoninus and the goddess Faustina," from which it would appear that Rome did not consider the possession of character an indispensable condition for the apotheosis of her favorites. A little further on is the huge Basilica of Constantine, opposite to the extensive piles of brickwork that once formed the foundation of the Temple of Vesta.

Of course we have had pointed out to us the spot where Cæsar fell, and the place where a few vigorous and well-chosen remarks, bearing on the tragic occurrence, were shortly afterwards delivered by the distinguished Marc Antony. These are interesting matters to speculate upon, but while they are still the subjects of dispute among antiquarians we do well to suspend judgment. We are not forgetful of the raptures of the high-souled Pickwick over his famous stone engraved with the mystic letters that were afterwards resolved into "Bill Stumps, His Mark." Therefore we accept all positive assertions in regard to these and other classical localities with a prudent measure of reserve.

The pathway now ascends for a few rods and conducts us through the celebrated arch of Titus, erected in memory of the Jewish wars. Sculptured on the sides of the archway may be seen

a triumphal procession, bearing the trophies from Jerusalem—the golden candlesticks, silver trumpets and golden table. To this day the Jew refuses to pass beneath this symbol of his nation's overthrow.

Following the pathway along the foot of the Palatine Hill, we direct our steps to the colossal ruin on which, for some time, our eyes have been resting with eager anticipations. We are all familiar with the vast amphitheatre slaughter house of the martyrs, at once the symbol of Rome's imperial greatness and monument of her never-dying disgrace. We walk completely round it before entering, that we may get a grasp of the dimensions of the structure. The outer wall of four stories is nearly 200 feet in height. Of the eighty separate entrances about one half are still intact. Over each archway, cut deeply into the stone, are the Roman numerals to guide the ticket-holder in his selection of a seat. The seating capacity was nearly 90,000, yet this multitude could be discharged through the eighty *vomitories* in less time than is consumed in emptying one of our modern churches. We enter through one of the spacious archways. It would be difficult to imagine a place more thronged with mournful and tragic memories than the arena of this amphitheatre. Dedicated by Titus in the year eighty A.D., in a grand festival of one hundred days, at which five thousand beasts were slaughtered in the games, it continued for 300 years to minister to the depraved and cruel tastes of the Roman people. The stories of brutal torture of men and beasts in this terrible place would be incredible were they not attested by the most reliable historians. It was here that Ignatius won the martyr's crown, and multitudes of Christians besides, laid down their lives for their faith. All this we know, but it would be strange indeed, if in presence of these massive arches and sweeping galleries we did not experience a new thrill of wonder and admiration. Strange too, if the quick fancy did not fling itself across the centuries and people these galleries anew with the inhuman participants in the carnival of blood.

Until recent years the arena was occupied by a cross and altars of the Romish Church. Under the new order of things these have all been swept away. Half the surface of the enclosure has been removed, exposing the dens of the lions and other chambers whose use is not clearly understood. The remaining portion is beaten

smooth and hard by nothing more ferocious than the tread of the American tourist, the vendors of souvenirs and guide books, or the inevitable Italian beggar, the last rapacious enough certainly. The stairways have been partially restored so that easy access is obtained to the third gallery whence the most impressive view is obtained of the interior. Truly it is a noble wreck in ruinous perfection.

“There is given  
 Unto the things of earth which Time hath bent  
 A spirit's feeling; and where he hath leant  
 His hand, but broke his scythe, there is a power  
 And magic in the ruined battlement,  
 For which the palace of the present hour  
 Must yield its pomp and wait till ages are its dower.”

On the south side the walls have been carted away to build the palaces of the modern city, and a charming view is thus permitted of the wide Campagna, the broken arches of the ancient aqueducts, the ruined palaces in the Palatine, and the pyramid of Cestius sweeping its sombre shadow over the graves of Keats and Shelley in the stranger's resting place beyond the Ostein Gate.

If anything can deepen the impression produced by a first visit to the Coliseum, it is a second visit by moonlight. Again we recur to Byron, that unfailing quarry out of which so many writers have enriched their descriptions of Roman antiquities :

When the rising moon begins to climb  
 Its topmost arch and gently pauses there,  
 When the stars twinkle through the loops of time,  
 And the low night breeze waves along the air :  
 The garland forest which the grey walls wear  
 Like laurels on the bald first Caesar's head,  
 When the light shines serene but does not glare,  
 Then in this magic circle raise the dead,  
 Heroes have trod the spot—'tis on their dust ye tread.

We have lingered so long among the cavernous recesses of this marvellous old ruin that our day's ramble must soon come to an end. The Palatine excavations are worthy of a more careful inspection than the short period of daylight at our disposal will allow. The old pillars in the Forum are already casting their last long shadows over the ashes of the forgotten dead, and ere we have reached the Corso the busy streets of the modern city are ablaze with light. The spirit of their fathers is not yet dead in these

people. Centuries of neglect and oppression have done their utmost to crush their spirit and still the pulse of their national life. But as we look with pathetic interest at this young nation to-day, dropping one by one the fetters of ignorance and superstition, striving with eager-eyed expectancy for nobler faith and purer laws, we cannot but hope that the dawn of a better day is at hand, the dawn that shall yet brighten into the noontide splendour of an era more truly glorious than that fabled age dreamed of by her old poets but never yet realized :

When none was for a party,  
When all were for the state,  
When the great man helped the poor,  
And the poor man loved the great :  
When lands were fairly portioned,  
When spoils were fairly sold,  
The Romans were like brothers,  
In the brave days of old.

J. J. ELLIOTT.

*Hillsburg.*

## RECENT WORKS ON ISAIAH.

THE promise that the Church of Christ should be guided into all the truth (John xvi. 13), finds a large part of its fulfilment in these later days in our increasing knowledge of the written Word, and one of the best indicators of this advance is the series of noble commentaries which have appeared within the last few years upon almost all the books of the Bible. The Prophets of the Old Testament have, for reasons which do not need to be enumerated, received perhaps more than an equal proportionate share of attention, and the book of Isaiah, the greatest prophecy of all, has been studied and elucidated with a signal degree of earnestness and success. It would not be an unprofitable task to glance at some of the most important of these recent works which have appeared in an English dress.\* Even a hasty survey will at least deepen our impression of the inexhaustible treasures which lie both upon and below the surface of this prophecy, as we see how different methods of working from different points of approach bring out various phases of truth, and illustrate various modes and conditions of the one great Revelation.

The three works which are to claim special attention are chosen partly because of their importance and intrinsic merit, and partly because they represent very well three different modes of treatment. The first to be mentioned is the fourth edition of the commentary of Delitzsch,† which appeared in the original German in 1889, ten years after the third edition, the first having been issued in 1866, just before the close of the author's professorship in Erlangen, and the second in 1869. The work has undergone considerable modification, both in matters of exegetical detail and in the treatment of larger questions. It belongs, therefore, in its present final form to the closing period of the author's intellectual development. The volumes, however, are slightly less in bulk than those of the second edition, with which English readers are most familiar.‡ Every page

\*The restriction of this paper to works which are accessible to English readers will explain why, for example, the recent commentary of Dellman on Isaiah is not noticed. Cheyne's great work was reviewed by the present writer in the MONTHLY of October, 1889, and will, therefore, not be specially dealt with in this article.

† Biblical commentary on the Prophecies of Isaiah by Franz Delitzsch, D.D. Leipzig. Translated from the fourth edition. With an introduction by Prof. S. R. Driver, D.D. Edinburgh: T. & T. Clark, 1890, 2 vols. 800 pp. xv. 438: 473.

‡ There was no English translation of the third edition, that of the second having been issued in Edinburgh in 1875, while the third appeared in Germany in 1879.



bears marks of sedulous revision. Those who possess the old work will not find it take the place of the new, especially as the former translation is entirely discarded.

The outward form or plan of Delitzsch's monumental work was to a large extent conditioned upon his collaboration with Keil in making a commentary upon the whole of the Old Testament. There is very little separate treatment of great questions, or even of important topics that are suggested by single passages. One is largely left to himself to get the full benefit of the results of the exegesis by a diligent collation of opinions to be found in connection with the interpretation of individual texts. We have, it is true, besides a general introduction to the prophetic-predictive books (I., 1-26), a special introduction to the book itself (I., 27-54), and another to the second part of the prophecy, Ch. xl.—lxvi. (II., 120-133). But nowhere do we find a full treatment of such a topic, for example, as "The Servant of Jehovah." The very concise statement prefixed to the exposition of Ch. xlii. serves only as a sort of general preface. And yet the material in the commentary itself is abundant, and no one could have so well organized it into a separate handy essay as the author himself. So again, there is much need for a satisfactory discussion of the character and work of Cyrus and their claim to their unique place in the book of Revelation. It may be said that the right place for such matters is an encyclopædia or special monographs. It may be so; but where could they be so well treated as in the very works which furnish the best material for their adequate discussion? It is therefore to be admitted that the plan adopted by Cheyne of devoting a considerable space at the end of the whole exposition to the critical handling of such general topics is, in so far, the best. In general, it ought to be said, that a resumé at the end of each section and sub-section of the book is of much more value than a lengthy introduction, which has to anticipate much that can only be understood after the detailed exposition. Delitzsch does not err by excess in the latter direction, but he must be held to err by defect in the former. This, however, is the only objection that can be made to the general plan of his commentary, and it is one which applies to most works of the sort. An index of subjects is also lacking; and this would partly have supplied the want.

Delitzsch's exegetical works are generally thought to be better

suiting for scholars and specialists than for the general run of Bible students. It is to be admitted that the style in which they are written, as well as the exceedingly close attention paid to the precise forms of the original, make some preparation necessary to the reader, especially in the way of an independent mastery of the Hebrew text. But to those who are thus prepared, and have at the same time some training in Biblical history and antiquities, a rich reward will come from the use of Delitzsch on Isaiah, or Job, or Proverbs, or Psalms. To read the original of any one of these books, with such a master as a guide, is in itself a liberal education. Even the condensation of the style, so characteristic of Delitzsch, which makes rapid reading impossible, becomes then no hindrance, but rather a positive gain, since it compels young students to closeness of attention and sympathy with the full mind and concentrated earnestness of the interpreter. And here the question forces itself: why should not every student be trained to follow such a master? Why should ministers and candidates for the ministry or cultured Bible students generally content themselves with a rehash of opinions, or with hasty, ill-formed, one-sided judgments such as too often form the staple of popular commentaries, when they have it in their power, with a little well-directed labor, to appreciate and (what is better) put to the test of their own critical faculty, the essays of the greatest expositors at true exegesis—the drawing out of the truth contained in the words and sentences which envelop it?

Probably no commentator of the age brought so many gifts to the interpretation of the Bible as did Franz Delitzsch. Chief among these are his ability and penetration, his originality and acuteness of thought, his abundant and various learning in all departments of research that bears upon the Old Testament, his open eye for all that can shed light upon doubtful passages or illustrate half-hidden beauties of phrase or allusion, and the genial faculty, more spiritual than intellectual, that enabled him to gather up all the meaning of a passage and show its place and bearing in the Divine order and substance of revelation. Walking hand in hand with such a guide through the garden of the Lord one can not only gather its ripened fruit, but also breathe the fragrance of its flowers and gaze upon their loveliness.

There are certain defects, also, in the commentary. One feels that there is sometimes too much in the exposition, too much

explanation, more illustration than is necessary to make the meaning fully clear, too many citations of opinions, often of slight importance. Particularly is there often an unnecessary introduction of cognate words from the Arabic and other languages, matters which belong more properly to the lexicons. This, with a *penchant* for etymologizing would sometimes give a false impression of pedantry or at least of scholasticism. There is also to be noted an occasional lack of sureness on questions of verbal interpretation, a quite unnecessary hesitancy, which sometimes leaves the reader in doubt as to the view entertained by the author himself. Here, as well as in the treatment of larger questions, one cannot help remarking the struggle in the mind of Delitzsch between his old prejudices and the new light that kept breaking in upon him, especially in his later years. In general we can clearly trace the influence of his early bondage to Jewish tradition from which he never entirely freed himself.

Of chief interest to most readers is the evidence given in this fourth edition of an important change of view as regards the leading critical questions relating to the book of Isaiah. The main question embracing subordinate ones may be put in this fashion: Did the Prophet Isaiah himself compose all the writings which in the received Jewish text are collected in one book under his name? Another form of the same question would be: Was it the prophet himself or some contemporary editor who brought the several sections of the whole prophecy together under the indisputable and undisputed name which it has traditionally borne; or was it the editors, ignorant of the true authorship of many of the pieces, who for one reason or another, made one compilation of all that now bears the name of Isaiah? Delitzsch in the first three editions held to the former alternative. In the last edition he assigned some sections doubtfully, and the last twenty-seven chapters more confidently to a much later date, that is to the Babylonian instead of the Assyrian period of Hebrew history and prophecy. What he says upon these points in the separate introductions (as indicated above) is unfortunately somewhat meagre; yet the grounds of his change of view are sufficiently given. What such grounds essentially are the whole world of intelligent bible students now know, for Delitzsch was no pioneer in this department of criticism. I cannot do better than quote his most

general statement on the whole question. After giving forth the theory that the non-Isaianic portions were the productions of pupils of the great master, he goes on to say (I, 38 p.): "The whole book rightly bears the name of Isaiah, inasmuch as he is, directly or indirectly, the author of all these prophetic discourses; his name is the correct common denominator for this collection of prophecies which with all their diversity yet form a unity; and the second-half, particularly (Ch. xl.-lxvi) is the work of a pupil who surpasses the master, though he owes the master everything. Such may be the case. It seems to me even probable, and almost certain, that this may be so; but indubitably certain it is not in my opinion, and I shall die without getting over this hesitancy." With these significant words the present meagre notice of a great work must be closed. It may, however, be added that those who feel so absolutely certain of this and kindred critical questions would do well to ask themselves whether they have studied them more or better than Delitzsch has, or whether they are prepared to maintain that their view and their view alone is essential to the right understanding of Old Testament history and prophecy.

The next work to be noticed is that of another German scholar, Prof. von Orelli, of the University of Basle, already favourably known to English students by his admirable work on Old Testament Prophecy. This commentary is one of a series edited by Strack of Berlin and Zöckler of Greifswald, which is to go over the whole of the Bible, and to set forth in a compact form the assured results of modern criticism, while holding firmly to the divine authority of the Scriptures. Jeremiah, Ezekiel, and the Minor Prophets are also treated by Orelli in the same series.

The plan of the book makes it well adapted for general use. It follows the principle observed by Ewald in all his commentaries, to whom a connected exposition was of chief importance, while verbal criticism was confined to brief notes. Thus Orelli begins with the translation of a connected passage. This is accompanied by concise foot-notes. Then follows the exposition proper, developing the thought of the passage and its connection with the larger context. For this, of course, the notes serve as a preparation. The work may be heartily commended on the ground of its method and clearness.

The Prophecies of Isaiah. Expounded by Dr. C. von Orelli. Translated by Rev. J. S. Banks. Edinburgh: T. & T. Clark, 1889.

It is worth while also giving Orelli's division of the whole book of Isaiah. He has two "main parts," Chs. i.-xxxix. and Chs. xl.-lxvi. To each of these parts there is a special introduction, the second being treated as entirely separate from the first, and requiring a separate investigation as to author and date, form and contents. The first part is divided into eight sections, and the second into three, between them coming the "historical appendix." With regard to the "Deutero-Isaiah," it is noteworthy that Orelli, with Delitzsch and most commentators, adopts the symmetrical division into three sections of nine chapters each. This fundamental principle of the composition was divined by the great poet and orientalist. Rueckert, a striking proof that in order to get large views of prophecy one needs not only the skill of the philologist and the knowledge of the historian, but also something of the imagination of the poet. It is precisely these larger views that the present generation of Bible students needs specially to be trained to acquire, and the perspicuous grouping made in Orelli's work, along with the clearness with which he develops the distinctive character of each section, are among its most admirable and helpful features.

With regard to the critical questions above referred to, Orelli shows less hesitation than Delitzsch, partly, I suppose, because he has less space for discussion, but mainly, as is probable, because, though conservative in tendency, he belongs to a newer school, which can look back with a clearer vision upon the assured results which such men as Delitzsch himself helped to establish. Thus he has no doubts or scruples about the anonymous authorship of the last twenty-seven chapters, as the summary of the arguments (p. 210-215) shows. On the other hand, all of the chapters of the First Part which most modern critics assign to a later date than that of the historical Isaiah—even Chs. xiii., xiv., xxxiv., xxxv.—are confidently claimed by Orelli to belong to the earlier period. In this he is, as we may see, more conservative than Delitzsch. The last remark for which there is space here is that Orelli's translation of the original, which has been on the whole well preserved in the English edition, is graphic and spirited, and holds a just mean between violent emendations of the text and a slavish adherence to the Massoretic tradition. It is one of the best versions of Isaiah that has yet been made; and the book, taken

all in all, is no doubt the handiest and most serviceable of its scope and bulk that has appeared in Germany.

The third work \* to be noticed is the commentary on Isaiah, of Mr. G. A. Smith of Aberdeen. The first volume, which has already attained wide circulation and influence, was issued in 1888. It deals with the first part (Chs. 1.-xxxix.), while the second volume, lately issued, has to do with Chs. xl.-lxvi. What is to be said here about this very remarkable work must be brief and concise, though it deserves an article by itself.

The first thing that strikes one on taking up the book casually, is that we have before us at length a *readable* exposition of Isaiah. In justice to other commentators it ought to be observed, that Mr. Smith's purpose is not to deal in criticism of words. He writes little about the state of the text, and, while the renderings which he offers are exquisitely fine, he does not give a complete translation of the original, since he relies to a large extent upon the Revised English Version. Thus there is not much to interrupt the progress of his exposition, and little occasion for the reader to embarrass himself with considerations, *pro* and *con*, as to the admissibility of a certain construction, or a proposed departure from accepted readings. Indeed, the work might perhaps have been improved, if sufficient foot-notes had been liberally used. But with all due allowance for the opportunities thus afforded for continuous discourse upon the greater or minor themes of the prophecy, the fact remains that we have here a work of extraordinary eloquence, and engrossing interest. How such attractiveness has been achieved, apart from the adventitious and easily overrated advantage of fine literary sense and a rare command of language, can only be learned from an intelligent study of the work itself. Let us say here in brief, that the phenomenal success of the book is due mainly to the author's originality of conception and treatment, his strong and just historical imagination, his adequate scholarship, his sense of the perpetual practical worth of the spirituality and morality of the prophets, when applied to later times and new conditions, according to the only right method, and a profound and unflinching sympathy with the personality, work, and inner experience of the one whose words he seeks to interpret.

\*The Book of Isaiah. By Rev. George Adam Smith, M.A. In two volumes. 1888, 1890. Toronto: Willard Tract Depository. Pp. xvi, 456; xvi, 474.

The plan of treatment is of itself original and attractive. In accordance with his recognition of the value of an historical view of the prophecies, he takes them up in chronological order. He recognizes the difficulty of securing absolute correctness, but rightly thinks that an approximately accurate system will better exhibit the development and therefore the growing life of prophecy, than the haphazard procedure necessitated by following the order of the canonical text. The first great division (Chs. i.-xxxix.) he divides into five books, each making a distinct period in Isaiah's prophetic career. Chapter i., though belonging probably to the latest period, is put in the first division, on account of its being evidently intended as a general introduction to the collection. Mr. Smith has made out on the whole distinctly marked epochs, and the classification of the several prophetic utterances, is eminently luminous and suggestive. The last book deals with those prophecies, which, according to Mr. Smith, do not belong to the time of Isaiah: Chs. xii. 12.-xiv. 23, xxiv.-xxvii, xxxiv.-xxxv. Considering the present tendency of criticism, the number of chapters thus put to a later date is not immoderately large. On the other hand there is proof, if any were needed, that Mr. Smith is not influenced by critical bias, in the fact that he assigns Ch. xxiii. to Isaiah himself, though it would be easy to adduce, as has often been done, much plausible evidence in favor of a later date in the Chaldean epoch.

There is little room for citation, but I cannot forbear calling attention to some of the headings to Mr. Smith's chapters. His treatment of Isaiah, x. 5-34 is headed: "Atheism of Force, and Atheism of Fear, (Chap. ix); that of Isaiah xxx, "Politics and Faith," (Chap. xiii); that of Isaiah xxviii, "God's Commonplace," (Chap. viii). It will be seen that his purpose and plan is to seize the great central thought in each section, and to show in what manifold ways, and with what a force of moral earnestness, and depth of spiritual insight the Prophet elaborates his theme for his own age, and for all coming time.

The second part of Isaiah, affords the interpreter a still worthier field, inasmuch as it is much more of a unit, and the range of its outlook upon the destiny of Israel and the world is wider and more protensive. Mr. Smith divides his commentary upon this part into five books. Book I., "The Exile," in four chapters, is mainly historical, giving as it does a retrospect of the history of Israel, till

the fall of Jerusalem, and describing the condition of the people during the exile. The introductory chapter of this book has a good discussion of the date of the whole section, in which among other things, it is shown how this exilic work came to be appended to the writings of the first Isaiah, since it was concerned so largely with the fulfilment of the "former things," that is, the predictions of the great Prophet of the former epoch. Book II., in ten chapters, is headed, "The Lord's Deliverance," and takes up the leading ideas of Chs. xl.-xlviii., with a closing discussion of "the Righteousness of Isaiah, and the Righteousness of God," as these attributes are spoken of, in the whole of the second part of Isaiah.\* Book III., in six chapters, deals with "the Servant of the Lord;" and Book IV., in five chapters, with the restoration.

I can only call attention in closing to two main features of this work which have probably contributed more than anything else to its epoch-making character. The first is the use which Mr. Smith makes of the historical element in Isaiah and the conditions of the times in which the several parts of the Prophecy fell. That there should be such a distaste for the intelligent study of Old Testament history and the illustrative contemporaneous history of Western Asia is both a puzzle and a reproach. Probably this state of things will be altered when serious people get to feel as well as see that it is a subject worth studying, and this can only be effected by such work as Mr. Smith has done in showing how the great prophetic ideas, in other words, the great motives of the Old Testament, were rooted in historical occasions. It is a most delightful as well as instructive study to follow our author's delineation of the influence of the home and foreign politics of Israel upon the character of the people, and of the ways in which the latter evoked the prophetic voices. For fine historic pictures the reader may be referred, for example, to the sketch of the character and fortunes of Tyre and their lessons, and to the magnificent portraiture of Cyrus and the vindication of his claim to the unique position accorded him in Prophecy. The significance of Cyrus,

\*I may be permitted to remark that Mr. Smith is in error when in his discussion of the biblical use of the word for righteousness, he says that its earliest meaning "may have been either *straightness* or more probably *soundness*." The idea of "soundness" is secondary and that the true physical meaning is that of "straightness," is proved by the use of the verb in Arabic as a verb of motion: bearing straight onward, as in an attack upon an enemy. This usage is found, for example, in the Travels of Ibn Batûta.



the greatest of the Aryans, in the world's history, as well as that of his moral nobility, unequalled in Oriental annals, are even greater than Mr. Smith indicates, but probably no other writer has appreciated so fully and shown so clearly his title to be the "Anointed of Jehovah."

The other feature which seems most worthy of mention is the persistent demonstration, that to understand Isaiah, the book, we must understand Isaiah, the man—his personal history, his character, his relation to his country and his city, his people and his times; we must trace out and learn to sympathize with his mental moods, his emotional impulses, his moral judgments, his spiritual illuminings. It is possible to lose the greater part of the practical value of such precious teachings by treating them as abstract impersonal utterances, the divine element in which we admit as a matter of course, while we regard their human features as of subordinate moment. Mr. Smith's book should and must help the world of Bible readers to a better and truer view. The opinions expressed by Mr. Smith upon the character of the inspiration of the prophets are a fair subject for criticism in this general connection; but it must be remembered that every Bible student has to meet the same problem as to the nature and extent of the human element in Scripture, and settle it for himself by inductive examination; and that finally that theory will be on all hands accepted as true, which not only agrees best with all the facts of Revelation, but also in its practical consequences proves itself most efficient in conveying the communicable spirit of the Prophets to those for whom in all subsequent ages they spoke and wrote.

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## JAPAN AND ITS MISSIONS.

THE changes which are taking place in Japan in this generation are drawing upon it the eyes of the world. Not only does the transformation astonish those of other lands ; it is a marvel to the Japanese themselves. Among other changes, that with respect to the attitude of the nation toward Christianity is not the least wonderful. One of the writer's earliest recollections is associated with Christianity as something to be forever hated and despised. In the Samurai, or knighthood family, in which I was born, the word "Christian" was forbidden to be used even from infancy. One day when a little child I was being carried, after the Japanese fashion, on the back of my nurse, outside the walls of Fort Yashiki ; coming to a wooden edict board, the nurse pointed to it and said, "You are born in the Samurai family, and must always be loyal to the Lord. You must never rebel against him as the Christians did about three hundred years ago. See, what is written on this edict board ! 'The devil-sect called Christian strictly prohibited. Anyone believing in Christianity shall be punished by death.'" At that time Christianity meant for the Japanese everything that was base and contemptible. The children were taught to regard it as evil and corrupt. The dictionary defined "Christian" as "a man of evil actions."

To find the origin of this strong anti-Christian sentiment we must go back to the middle of the sixteenth century. About this time many Spanish merchants found their way to Japan. They were accompanied by a number of Jesuit missionaries, among whom was the famous Francis Xavier, "the apostle of the Indies." These missionaries laboured so successfully that even nobles and princes took upon them the sign of the cross, and their subjects were baptized by thousands. In Japan, as in every other country where they have gained a foothold, they sought to make the government subservient to their ends. In 1662 they entered into a conspiracy with the native Christians to overthrow the Imperial power. The conspiracy was discovered. An edict was issued



ordering the extermination of Christianity. The native converts were put to the sword, and many of them were even crucified ; while the Roman Catholic priests and all foreigners were banished from the land. Thus it was that for three hundred years the sea-gates of Japan were closed against Western civilization ; and thus it was that the Japanese learned to associate Christianity with intrigue and rebellion, and to look with aversion and distrust upon all foreigners.

In 1853 the United States Government sent Commodore Perry to Japan to secure a treaty for purposes of trade. It was on a bright Sunday morning when he with seven ships-of-war cast anchor in the peaceful waters of Tokio Bay. The Japanese were seen on shore armed for defence. Assembling his crew on deck, Perry read with cheerful voice the one hundredth Psalm, and then with his crew sang the hymn,

“ Before Jehovah’s awful throne,  
Ye nations bow with sacred joy.”

The sweet sounds echoed over the quiet waters, allaying the anger of the enraged Japanese, and opening the way for a peaceful settlement of the treaty, prophetic of that time when the true gospel should be echoed from heart to heart and from home to home of that lovely land.

Seven years after, in 1860, the American Presbyterian Board sent out the first Protestant missionary. He came not with the altar, candle, and crucifix of the Jesuits, but with the simple story of God’s love for men. Now began to break upon the dark, pagan empire the light of the true gospel of Christ. At first the missionaries laboured under great difficulties. No native could be hired as a teacher of the language. Anyone having any dealings with a missionary was subjected to all manner of insult and persecution. Besides, the government would not allow the public preaching of the gospel in any part of the empire. At that time the Japanese had not learned to distinguish between Romanism and Protestantism. They were simply two branches of the hated Christian sect ; or as our proverb expresses it, “ Foxes of the same hole.” However, notwithstanding the difficulties with which the missionaries had to contend, progress was made. In 1870, just ten years after missionary work began, there were 1,000 native Christians.

During the last twenty years the advancement of the Sunrise Kingdom toward Occidental civilization has been unparalleled. Politics, education, family and social life, and even the manners and customs of the people have been changed or modified. There is almost nothing now as it was twenty years ago except the natural beauty of Japan. Revolutions have taken place intellectually, socially, religiously, that centuries have not wrought elsewhere. Old Japan is passing rapidly away. A description of the empire as it was twenty years ago would read like a romance to the boys and girls of the present. Then, Sintoism, Buddhism, and Confucianism were State religions supported from the public funds. So great was the political influence of the Buddhists that the Emperor on one occasion said: "I have power to make the water of Komo river flow backward, but I am powerless to stay the influence of the Buddhist priests." Now, these old religions have lost the support of the government, and their temples, many of them, are falling into decay. Besides, the New Constitution promises that religion shall be free. In Chap. II., Art. 28, it is stated, "That Japanese subjects shall within certain limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Then, public opinion was, "While the sun warms the earth let no Christian enter Japan." To-day the leading paper of Japan says there must be a new moral system for Japan, and advocates Christianity as best suited to the needs of the Japanese. Twenty years ago, the government insisted that Christianity in any shape or form should not be taught in the schools. Now, the New Testament in Japanese is used as a text-book in several of the provinces. There has also been a marked increase in the number of adherents of the Christian faith. In 1870 there were 1,000 Church members; now there are over 32,000 in connection with the different Protestant missions. There are 280 organized churches, the majority of which are self-supporting. There are over 500 native preachers and helpers, and nearly 600 foreign missionaries. The Sunday schools number 350, with an attendance of 22,000 pupils. There are also seventeen theological schools, which have 275 students enrolled.

Thus we see that the Light of the World is gradually rising on the Island Empire. The whole nation is awake and advancing.

It would be a mistake, however, to attribute all the changes which have been wrought in Japan to the work of the missionaries. Much has been done by commerce, and the government and people have been eager to learn the ways of the West. But to the missionaries must be ascribed the best elements which have been contributed—the ethical and domestic—seen in an elevation of morals, and a better public sentiment.

We wish to say a word also, from a Japanese point of view, in regard to the existence of so many and various branches of the Christian Church in Japan. When the country was freely opened, a promising field for missionary labour was set before Protestants of Europe and America, and every denomination sent on its small band of representatives. Each followed its own course, and sought to establish its own principles. Now there are thirty-five missionary societies at work in the empire. Though the friction on the whole between the different denominations is small, it will be readily understood, that the different doctrines taught by them, lead to much confusion in the minds of the people. The Unitarian missionaries, publicly declaim against the orthodox doctrines, saying, that the day has gone by for a religion of superstition; that Jesus Christ is not the Son of God, and, that in Unitarianism alone can there be found a reasonable Christianity. Among the Japanese themselves, there has always been a strong sentiment in favour of a united church, embracing all the Evangelical bodies, and adapted to the circumstances of our country. When the first church of eleven members was organized in Yokohama, in March, 1852, they adapted the Christian polity to the necessities and circumstances of Japan, and they thought that this independent course would be followed by the coming Church. But their expectations were destroyed by the different missionaries wanting to establish their own denomination throughout the empire. It is cheering to note that recent efforts have been made in the direction of union. The Presbyterians were the first to seek Christian union. They proposed to unite all Protestant denominations under the name of, "The United Church of Japan." They were successful however, in banding together, those only of their own type of doctrine. All efforts to bring the Episcopal, Methodist, and Baptist bodies into the Union, has so far proved unsuccessful. Sectarian prejudice—chiefly in the home lands—stands in the

way at present, of a wider union. The United Church of Japan, is now by far the most influential. To it belongs about two thirds of all the Christians in Japan, and to it will be given in a large measure the work of shaping the Protestantism of our country. It is independent and free of all foreign ecclesiastical control.

Though the quarrel between the old heathen religions and Christianity has virtually ceased, new enemies have sprung up, not less hostile and bitter. The most formidable of these opposing forces is a Reformed Buddhism, and western infidelity. Buddhism of the old stamp, is fast losing its power; but a new form of the faith is becoming widely prevalent. Buddhism has proved itself to be the most flexible and adjustable of all systems. It is always ready for any change that will enable it to retain its power. Such a change it is undergoing in Japan to-day. Buddhists are bestirring themselves on all sides. They have introduced a doctrine of justification by faith alone; and, thinking that the power of Christian faith lies in its organizations, they are setting about to organize Buddhism after the Christian plan. They are to have schools and colleges, newspapers and magazines, a clergy and itinerant preachers, and missionary societies to propagate their faith. Colonel Olcott, the president of the Theosophical Society in New York, and the American Apostle of Buddhism, was invited to Japan, and was warmly received by the Buddhists and scholars generally. Before large audiences he bore this testimony: "I was born in America, which is called a Christian land; but I became a Buddhist, because Buddhism is better than Christianity. There is no reason why you should change your religion. It is the best in the world." Many Japanese students have been sent by him to India, to study philosophical Buddhism under the teachers of that country. Sir Edwin Arnold, the author of "The Light of Asia," has also given his influence in this direction. He is now in Japan, and receives the heartiest welcome wherever he goes, while the newspapers scatter his views broadcast throughout the Empire. One day speaking in Tokio, he said: "The civilization of this century came not from Christianity, but from philosophy and science. The acceptance of Christianity is not the way to secure national development." On another occasion he said: "The essential purpose of Christianity, Buddhism, and

science is the same, and I hope some of you will find the truth from these three, and establish the best religion in Japan."

The influence of Scepticism is also very powerful. The works of Hume, Darwin, Spencer, Huxley, John Stuart Mill, Fisk, Arnold, Paine, Ingersoll, etc., are translated into Japanese, and largely read by the young men of Japan. Indeed, you will find most of these names in the curriculum of any Japanese college. The influence of such literature upon an intellectually keen and vigorous people is not hard to determine. Already the tendency of Japanese thought is away from the revealed religion of Jesus Christ, and toward a scientific religion or infidelity. Such views are like a wind to fan the fire of opposition to Christianity already kindled. They are being accepted by thousands of the young men, who will shortly become the leaders of the nation.

It will be seen that this is the crisis period in the history of the Sunrise Kingdom. Old Japan is making haste to become New Japan. This transition period gives an opportunity for Christian work such as exists in no other land to-day. The old paganism is rapidly giving place to a dreary infidelity. What is to be done for Japan should be done quickly. What is needed in the co-operation of all Christians in one supreme effort to evangelize the whole empire. The present divisions are simply furnishing wind to the sails of the enemies of the Cross; as the Japanese proverb says, "a quarrel at home gives a good chance for the enemy."

We fear also that too much stress is laid upon the educational department of mission work in our country. It is not meant to imply that educational work is unimportant, but simply that it should not be given the chief place in mission work. It must be borne in mind that Japan has an educational system of her own. The government has established a system of common schools, high schools, colleges, and universities, throughout the whole empire: and it is not too much to say that the standards of education are behind those of no country in the civilized world. Japan is the Greece of the far East, and Tokio is the Athens of Japan. So many are availing themselves of the privileges of higher education, that one of the national problems to-day, is to find fitting positions for them. Moreover, it cannot be pleaded, that this means is necessary to teach the people. A man who has something to say,

need never be without a crowd of eager listeners, in any part of the country. The need of Japan to-day is not so much educational work as evangelistic work. What our people need is the Gospel of Jesus Christ. Forty millions of our people are waiting to hear the tidings of great joy. This is the golden day of opportunity for the Protestant Church to send the Gospel to the Japanese. The doors stand wide open. We are looking to see many earnest, faithful men and women, full of the Holy Ghost and wisdom, come to the Land of the Sunrise to join us in our efforts to meet the doctrine of infidelity, and in sowing the seed of a future spiritual harvest. A dark pagan land is waiting to be won for Christ. God speed the day!

TOZO OHNO.

*Toronto.*



## THE EDITOR'S BOOK SHELF.

The Book Shelf is groaning under the burden of 'two months' accumulations. During December and January we were able to keep the way clear for new arrivals, but "The New Hebrides" crossed the track in February and stopped all other traffic. Since then the books have been coming in like ice-floes in spring, making a "jam," traces of which will remain until the sun grows strong again. It is difficult to know where to begin operations in order that relief may be given. We strike a blow here and one there, and then long for dynamite. But there are no literary explosives corresponding to those that would do heroic service in the matter of river-jams. Nothing but patient plodding, day and night, through all weathers, will overtake the lost vantage-ground and clear the Shelf for the Spring arrivals.

First comes Clark's *Savonarola*.\* Not because it is the weightiest book on the Shelf, or the most important, or the one most likely to live. It possesses none of these claims to priority. It comes first partly because it is the work of a Canadian author, a Torontonion, and partly because it has been standing meekly and uncomplainingly waiting its turn for well-nigh three months. It was in the midst of the Christmas rush that we first read its title-page, then the preface, and then plunged into the history of Italy in the fifteenth century and the biography of that hero, reformer, martyr, prophet, fanatic, impostor—call him what you will—that outstanding figure in Florentine history, Girolama Savonarola, from the time he saw light on St. Matthew's day, 1452, until, the lights and shadows of a strangely eventful life behind, Florence, to whom he had been for years prophet, priest and king, now surging in murderous crowds, clamouring for his blood, he crossed the wooden bridge to the place of death and gave his neck to the executioner, and, looking out over the sad spectacle—his life a failure and his death a shame—in his old prophet rôle and with his last breath he said: "O Florence! what hast thou done to-day?"

All this we read with eager interest, at times forgetting "to eat my bread," while the book was new and fresh. Had this report been called for then it might have been of greater value as an advertisement. That

\**Savonarola, His Life and Times.* By William Clark, M.A., LL.D., Professor of Philosophy in Trinity College, Toronto. Chicago: A. C. McClurg & Co. 1890.

spell has passed. No, not quite ; for to-day the chapter-headings start old sense-movements recurring along their former tracks. But we must not stay to tell of the fierce struggles between the Guelfs and Ghibellines ; of monastic life in Italy ; of Savonarola's remarkable power as a preacher and still more remarkable influence as a prophet, law-maker and leader ; of the story of the Medici ; of the refusal on the part of the Florentine preacher to bow to Papal dictation ; of the new system of government and the liberty of Florence ; of the miscarriage of this bold scheme, the ultimate triumph of the Pope, the consequent failure of the reformation and the martyrdom of its moving spirit. All this is told with grace and glow in Professor Clark's 350 pages, and those who would know more about those stirring times and that martyr-hero must read for themselves.

The history of Florence has been written before, and the life of Savonarola has been made familiar by historians and romancists. It may be that Prof. Clark has added nothing new, or that his view-point is not the truest. Savonarola may have been more of a fanatic and less of a hero than he makes him out to be. For the accuracy of all his historical statements or for the justice of all his personal opinions we do not vouch. Without assuming superior knowledge, we read through every page of the book, and, while noting defects in movement and arrangement of dramatic scenes, and detecting a slight monotony in the easy-flowing style, characteristic of Prof. Clark's work, we felt surer of our grasp of Florentine history and of Savonarola's part in it than we had been before. Its author's literary reputation will not be established beyond question by this production, neither will it suffer. The publishers have made a book pleasant to the eyes.

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The Shelf is held this month by two British publishers, the Clarks, of Edinburgh, and Hodder & Stoughton, of London. It is deserving of note here that that splendid series, "The Foreign Theological Library," that for forty-five years has been giving to English-speaking students the best results of Continental scholarship, is now closed. During all these years four volumes have been published annually, and the completed result is the finest library of foreign literature in the English language. When one runs over the rows of books made accessible by this old Edinburgh firm, and marks those without which our theological thought and literature would be so much the poorer, one begins to appreciate our obligations to three generations of Clarks, and to wish that it had been so that the series could have gone on for another half-century. But although the series is closed the publication of translations of the best foreign books will be

continued. Sir Thomas has handed over the reins of business to his son, who, born with a well-made book in his hand, will keep the honour of the house untarnished and press forward with even greater enterprise and enthusiasm to even better results.

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One of the men of whom Canadians could afford to profess ignorance, were it not for T. & T. Clark, is Dr. Karl Sell, of Darmstadt. Dr. Sell's name was not familiar to the Shelf until two month's ago when a volume entitled *The Church in the Mirror of History*\* was laid upon it. From the title page we learn that Dr. Sell edited the "Life and Letters of H. R. H. Princess Alice of England and Hesse-Darmstadt," and that the present volume is "dedicated by permission to Her Royal Highness Princess Christian of Schleswig-Holstein." We further learn, from a private note, that Her Most Gracious Majesty Queen Victoria has been pleased to accept a copy of this volume. A book bearing so many marks of royal favour must be handled reverently and with due respect or the loyalty of this humble board will be called in question. To touch it with unwashed hands would, in these days of loud loyalty, be treason.

Dr. Sell is a clergyman of some note in Darmstadt, and these lectures were first delivered in aid of a local association and published in "compliment with the wishes of those to whom they were delivered" under the title "*Aus der Geschichte des Christentums.*" They are, as the sub-title indicates, studies in Church History; their purpose being to set great religious questions and movements in their general historical relations, in order that their *motif* and meaning may be grasped by ordinary intelligence. It is only just to say, and the saying is no mean praise, that Dr. Sell has, in the main, succeeded in his worthy effort.

The book contains 250 pages and covers such subjects as Primitive Christianity; the Early Catholic Church; the Middle Ages; the Reformation; the Counter Reformation; Christianity during the last Century. Of these, the most satisfactory work is done in connection with events and movements native to Germany. Pre-Reformation, Reformation and Post-Reformation history is dealt with *con amore* and in the true historic spirit. Not any better, perhaps, than elsewhere, but certainly in a clear, concise and thoroughly satisfactory manner. And an understanding of Continental movements, especially in Germany, is absolutely necessary to an intelligent insight into Church History elsewhere. The fatherland of Luther has given the Church in all lands reformations and counter-reformations.

\* *The Church in the Mirror of History: Studies in the Progress of Christianity.* By Karl Sell, D.D., Ph.D., Darmstadt. Translated by Elizabeth Stirling. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co., 1890.

Its theology, its philosophy, its science, have shot through theological thought in Britain and America and changed its tone and colour. On all these subjects Dr. Sell speaks as with authority. It is when he crosses the Channel, as he does in his last chapter, that we feel like taking his hand lest he stumble or stray. The Church in England and Scotland is mirrored, but the reflection is fragmentary and uncertain. A German has not the true insight into British institutions. It is with difficulty that he keeps his feet on new ground. The Irish Church is not mentioned at all, and America is once referred to in connection with missionary enterprises. Still the book does what its author was competent to do. What more could be desired? Its tone is good and no one will find it heavy or uninteresting.

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We pass from Germany to Britain, from Edinburgh to London, from Clark's publications to Hodder & Stoughton's Expositor's Bible. This thoroughly useful and marvellously cheap series improves as it proceeds. The announcement for the current year is representative of all schools. First comes "The Book of Ecclesiastes," by Samuel Cox, D.D., and "St. James and St. Jude," by Alfred Plummer, D.D. Both of these are now before us. "The Book of Proverbs," by Rev. R. F. Horton, M.A., is on the way, and "The Book of Leviticus," by S. H. Kellogg, D.D., will be in the hands of English readers by the time this notice sees the light. Then will follow Vol. I. of "The Gospel of St. John," by Prof. Marcus Dods, D.D., and "The Acts of the Apostles," by Prof. G. T. Stokes, D.D. Cox, Plummer, Horton, Kellogg, Dods, Stokes--variety, certainly, and well mixed. One almost wonders if the order was determined by the supposed doctrinal position of the writers. The schools are pretty evenly represented and in alternate order.

But before passing to the fourth series of the "Expositor's Bible," we must dispose of the last volume of the third series which after weeks of waiting at last came to hand. The second volume of George Adam Smith's *The Book of Isaiah*\* has already been reviewed at length in the leading dailies, weeklies and monthlies in Britain, and in due time the quarterlies will sit in judgment. The Book Shelf gives a sigh of relief as it hands it over to Professor McCurdy, who, elsewhere in the current MONTHLY, assigns it its place among recent literature on Isaiah. But just before it goes we take a dip into its contents and examine the exposition and treatment of the crucial passages. Of course he accepts the Deutero-Isaiah:

\* The Book of Isaiah. By the Rev. George Adam Smith, M.A. In two volumes. Vol. II, Isaiah xl.-lxvi. With a sketch of the history of Israel from Isaiah to the Exile. Toronto: Willard Tract Depository and Bible Depot. 1890 Pp.474.

but it is to the fifty-third chapter one instinctively turns. Dr. McCurdy will forgive us if we retain the book until we have followed the author's exposition of these outstanding predictions of the Servant of the Lord. But we must not anticipate his critical judgment. Ministers everywhere will find Smith's Isaiah fresh, stimulating, suggestive. Even if they reject his critical views they will find his modernizing of Isaiah, his bringing of prophetic passion and thought to bear upon nineteenth century life, so inspiring that to them Israel's greatest prophet will speak with new force and meaning. But we shall see what Dr. McCurdy has to say on the matter.

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Having disposed of one reputed heretic, we are in humor for another. And who comes next but Samuel Cox! He is no upstart in the literary world. For years he was known as the editor of the *Expositor*, and none contributed to its pages more frequently or with more acceptance. He was not without his fads, it is true, and he sometimes lost his way in the trackless fields of speculation. Dr. Cox's expositions are not marked specially by great critical scholarship or wide philosophic grasp; but there is a charm about his writings, a sympathetic insight, a fine literary taste, all aglow with passion, and yet subdued and chastened. He had the true editorial instinct, as readers of his magazine learned long ago; and although he sinned against orthodox dogma and proclaimed the hope that

A sun will pierce  
The thickest cloud earth ever stretched;  
That, after Last, returns the First,  
Though a wide compass round be fetched;  
That what began best, can't end worst,  
Nor what God blessed once, prove accurst.

we welcome his occasional appearance at the literary table. A quarter of a century ago he published a volume, "The Quest of the Chief Good," which for more than twenty years has been out of print. The present volume, opening the fourth series of the "Expositor's Bible," is *The Book of Ecclesiastes*,\* a revised and partly re-written edition of the author's previous publication on the problems of Coheleth.

The expositor of Coheleth has no slight task. It is a comparatively easy matter to read extraneous thoughts into the language of the Preacher. But to interpret aright the message of the book, to give the true accent and inflection to the Preacher's answer to the question, Is life worth living? or, *How* may life be worth living or best worth living? is the purpose of

\* The Book of Ecclesiastes. With a new translation. By Samuel Cox, D.D. Toronto: Willard Tract Depository, 1890.

what has now grown to be a literature. Ecclesiastes has always had its commentators, even as its problem has addressed itself to human experience, "yours, mine, every man's," in all ages and in every land.

At the very outset Dr. Cox wrests this book of Scripture from the hands of pessimists who, from Schopenhauer downwards, have been finding in it confirming proof-texts of their melancholy hypothesis. To him the Hebrew Preacher, so far from countenancing their dismal conclusion, is one of the most consolatory and inspiriting in Holy Writ, traversing at every point the doctrine of despair, and indicating not only the true worth of life but how its loftiest ideals may be most truly reached.

On questions of authorship and date Dr. Cox is at one with most modern critics. In some quarters it is still thought rank heresy to call in question the traditional view that Solomon wrote the book of Ecclesiastes near the close of his rather eventful life. To say that in all probability Solomon did not write one line or dictate one experience, that it was written fully five centuries after his death, by an unknown author, and addressed not to the prosperous subjects of the Wise King, but to a race of ignoble and broken-hearted slaves, either in exile or shortly after their return,—such statements would have been regarded as deserving of ecclesiastical death in the brave days of old, and even yet, in some sections, would form a sufficiently broad basis for a suspicion of general heresy. And yet the number of competent conservative judges who hold to the Solomonic authorship and date is very small, and rapidly growing less. Its date is now generally placed four hundred or five hundred years before Christ, and its authorship is assigned to one of "the wise," whose name can no longer be recovered. The book is taken as the Hebrew type of Wisdom, based on wide experience, dramatized to appeal to a people accustomed from first to last to dramatic representations of spiritual truth. This is Dr. Cox's view, and in support he cites arguments such as will be intelligible and convincing, not only to the learned but to any thoughtful reader. Dr. Plumtree brings the date down several centuries later.

Dr. Cox gives a new translation, which reads smoothly and brings out what he conceives to be the writer's meaning. The exposition of the book, which is the chief thing, is at once simple, beautiful and suggestive. Granting the author's premises, his conclusion follows. In any case his study of *The Quest* cannot but be stimulating and instructive. He does not read too much New Testament evangelicalism into the Hebrew Preacher's utterances. His work is not so critical as Dr. C. H. H. Wright's book, "Ecclesiastes in relation to Modern Criticism and Pessimism," but it is more popular in style, and therefore better suited to the general reader. Without accepting all its judgments as final, this book may

be recommended to ministers and intelligent laymen as a good popularization of the results of the critical study of a most interesting and much misunderstood book. They will not tire of reading Dr. Cox, his style is so bright and his thought so fresh.

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But another volume of the "Expositor's Bible" remains to be noticed. Dr. Alfred Plummer is already well known to those acquainted with this series. His exposition of the Pastoral Epistles appeared in 1889, and was very favorably received. His present contribution, *St. James and St. Jude*,\* deals with questions certainly not less difficult and of quite as great practical importance. A feeling of uncertainty and mental reservation possessed us while dealing with Cox and Coheleth. The author and the subject were alike difficult to classify, and it was not without impatience that we passed them on and turned to the next book, about the merit of which we can have no doubt whatever. Dr. Plummer is an exact scholar, and everywhere the sanity of his critical judgment is manifested. He ascribes the Epistle of St. James, for reasons given, to James the Lord's brother, and its date to either A.D. 45-49 or 53-62, preferring the earlier period. But we have given so much space to this series and have so frequently praised the conspicuous merits of individual volumes, that we can do no more than say that Plummer's "St. James and St. Jude" has a right to a place beside Dods' "Corinthians," Smith's "Isaiah," and Chadwick's "Mark." It differs from each, and does not possess some of their distinguishing features, but it is a meaty book, and students of these two difficult epistles will find it a very serviceable commentary.

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Students interested in the study of New Testament Greek cannot afford to do without two or three little books in Dr. Nicoll's "Theological Educator" series, a series to which we have frequently made reference, and almost always in words of commendation. The volumes are well-printed, handy, usually strictly accurate, and very cheap. To the two volumes on the N. T. previously noticed—Warfield's "Textual Criticism" and Dods' "Introduction"—have recently been added two others by the late Rev. W. H. Simcox, whose early death is still mourned by British Bible students. The first of these, *The Language of the New Testament*,\* sets forth the distinctive peculiarities of N. T. Greek with exactness,

\* The Epistles of St. James and St. Jude. By Alfred Plummer, M.A., D.D. Toronto: Willard Tract Depository, 1891.

\* The Language of the New Testament. By the late Rev. W. H. Simcox, M.A. London: Hodder & Stoughton. Toronto: Willard Tract Depository.

remarkable clearness, and competent scholarship. It is seldom that anything like originality is displayed in the making of a grammar, but the vitality, the "livingness," of Mr. Simcox's little book marks it out as fitted to fill an important place not supplied by Winer or any other grammar. Its chief aim is to shew what is common to N. T. writers, what distinguishes them from pagan writers, Attic and Hellenist, and from Jewish Hellenists, like Philo and Josephus. In doing this the author exhibits not only reliable scholarship and good literary taste, but also considerable independence and commendable good sense.

The companion volume by the same author in the same series, and more recently published, is *The Writers of the New Testament*.\* In this the aim is to show, not what is common to N. T. writers as a body, marking them off from other types, but what is peculiar to each N. T. writer or group of writings. What is said in the previous volume of N. T. grammar is in this one shown to apply in different degrees to different groups of N. T. writings, according as the several authors are influenced by the Greek elements of language, on the one hand, or the Hebrew elements of thought, on the other. These dominating elements, while all the writers approach more or less to the N. T. type, give to each writer characteristics, peculiarities of style and manner, and almost a language. Grouping the writers according to their style and language, Mr. Simcox arranges the twenty-seven books in seven groups: (1) Matthew and Mark; (2) Luke; (3) Paul; (4) The Epistle to the Hebrews; (5) Peter, James and Jude; (6) John's Gospel and Epistles; (7) The Revelation. The characteristics of each are described, in a marvellously condensed form, it is true, but so as to be perfectly intelligible to any good average Greek scholar. Following this are two appendices occupying 100 pages. The first of these is a most useful set of tables, showing the affinities of vocabulary between the different groups of writers. The second appendix will be appreciated by the more advanced students. It is meant to bring out more clearly and illustrate more fully, by specimen extracts, the contrasts between Hellenistic Greek and the literary Greek of the post-Alexandrine period, and again between both of these and classical Attic prose. For this purpose a comparison of passages, similar in subject, is made. Parallel extracts are given from the canonical and apocryphal books of the LXX., Philo, Josephus, Plutarch, Polybius and Epictetus. Following these specimens are a few pages of explanatory notes. We have not the least hesitation in commending these handy little volumes especially to students able to dispense with a beginner's crutches. They are capital.

\* *The Writers of the New Testament*. By the late Rev. W. H. Simcox, M.A. Toronto: Willard Tract Depository,



There is another new addition to the "Theological Educator," which will be welcomed by students everywhere, *An Introduction to the Old Testament*,\* by Dr. C. H. H. Wright, of Dublin. Dr. Wright is known to all students of the O. T. as the author of two valuable and exhaustive works, one on Ecclesiastes, the other on Zechariah. Of his qualifications for preparing a concise Introduction to the O. T., there can be only one opinion. A rather hurried examination is all we have been able to give his book, but one can see at a glance that the plan is good, and one may feel assured that Dr. Wright would not publish anything not in all respects satisfactory. The plan of the book is simple. In Part I. nine chapters are devoted to Introductions, Hebrew Editions of the O. T., the Text and the MSS., Punctuation, the Massorah, the Targums, the Syriac, Greek and ancient Latin Versions. In Part II. the ascertained results of modern criticism respecting the several books of the Bible are given. Appended to each chapter is a pretty full list of the bibliography of the subject. The lists of works, English and foreign, here found will be very useful to students, as indicating the sources where fuller information may be obtained. Had these lists, which aggregate many pages, been omitted, Dr. Wright would have had more space, now all too meagre, in which to discuss more satisfactorily the important critical questions. Of course a knowledge of the literature on the several books of the O. T. is of great importance, and may compensate for the outline character of Dr. Wright's discussion. Dr. Wright is in sympathy with modern methods, but is sufficiently conservative to make him a safe guide. This little manual will be of great service to serious and intelligent students of the Old Testament, and will prove a useful introduction to the study of the perplexing problems of O. T. criticism.

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In these days novices in the several departments of human industry are told how to become adepts. "How I became a ——" is a standing form to be filled up by all sorts and conditions of men—journalists, poets, authors, preachers. Now we have advice on *How to be a Pastor*.† No man can be an editor or a poet or a preacher who has not the editorial or the poetic or the pulpit instinct. Neither can any man be a pastor who is without certain aptitudes. But there are numbers of men in the ministry who have the mind and heart necessary, but who, from one cause or another, are not successful pastors. For this reason books on pastoral

\* *An Introduction to the Old Testament*. By the Rev. Charles H. H. Wright, D.D., Ph.D. Toronto: Willard Tract Depository.

† *How to be a Pastor*. By Theodore L. Cuyler, D.D. Toronto: Willard Tract Depository.

theology are useful. And when a man like Dr. T. L. Cuyler tells what he knows about pastoral work, all others may well sit still and listen. As a pastor Dr. Cuyler had no equal, as Lafayette Avenue Church in Brooklyn testified. We have read every sentence of his little book, and have this suggestion to make: Let some man who has laid by him a little of this world's goods, arrange that each student in our theological colleges be presented with a copy. The expense, fifty cents a copy, would be but a trifle, and the result would be showers of blessing. Then, too, some of the people who complain of pastoral inefficiency might order a copy of Dr. Cuyler's book for their pastors, having first read it themselves. Or, failing this, students and ministers might invest fifty cents each and be independent. In any case we wish a wide and thoughtful reading for this little book, so gracefully written, so earnest in tone, so full of practical suggestions based on the experience of a life-time, and by one whose fame is in all the Churches as the model pastor. Our young men, fresh from college and strangers to the methods of pastoral work, will find in Dr. Cuyler a wise guide, a true friend, and a loving brother.

We have been trying to clear the Shelf of an accumulation of literature on Messianic Prophecy, but each month space has failed. Professor Workman's lecture, published in the *Canadian Methodist Quarterly* for October, is still attracting attention. In the January number of that review Prof. J. M. Hirschfelder contributes a somewhat disappointing paper, and Dr. E. H. Dewart examines the teaching and methods of the Victoria professor. It seems perfectly evident that the Methodist Church has a task before her that will require her best scholarship and ripest experience.

Prof. Workman's views on the function of the prophet as a forth-teller rather than a fore-teller, one who speaks for Jehovah, of the past, the present, the future, and, first of all to men of his own day, rather than one who reads the future and addresses generations yet unborn,—this is one of the commonplaces in theology. Every intelligent Christian will accept it. There may be a tendency to eliminate the predictive element altogether, but the professed aim is to emphasize the moral and ethical.

It is in the discussion of Messianic prophecy that Prof. Workman departs most widely from accepted doctrine. We should like to quote more extensively, but one sentence is representative: "There is no passage in the Old Testament that refers directly and predictively to Jesus Christ. . . . There is no original reference to the New Testament Messiah." Dr. Workman's view has been confounded, by several Canadian critics, with views advocated by well known British scholars. There are, it is true, points in common, but the differences are real and

important. Professor A. B. Davidson, the father of the "new Scottish school," Robertson Smith, his most distinguished student, George Adam Smith, Driver, Cheyne—we do not think one of these has gone the lengths to which Workman's language would take him. Nor do we recall the name of any Continental scholar of note among believers in the supernatural whose view might be said to be represented by Prof. Workman. The nearest of kin are among the rationalists. Kuenen and Duhm must have crossed his path during his sojourn in Germany.

Prof. Workman is a firm believer in the supernatural and is evangelical, but his attempt to unite the negations of rationalism with evangelical faith is so far a failure. The two schools are separated by a gulf deep and bridgeless. They will not come to us; we cannot go to them, without, as Delitzsch said, "approaching that sin for which there is no forgiveness in this world or the next." The lecture before us fails to bridge the chasm. Still its publication may do good in awakening fresh interest in the subject discussed. It is not always clear, and bias is sometimes detected. The literary style is good in spite of occasional stiffness and an unpardonably frequent use of "though."

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Another and a much more important contribution to Messianic literature reached us from Edinburgh while writing the preceding paragraphs. It is the last literary work of the eminent and lamented Delitzsch, *Messianic Prophecies in Historical Succession*.<sup>\*</sup> Dr. Delitzsch discussed the question of Messianic prophecy in several of his commentaries, and also published a monograph on the subject. This latter has been out of print for more than ten years. The present volume covers the same field, containing his lectures on the Messianic Prophecies as delivered in their final form in the summer of 1887.

It is quite impossible, as it is scarcely necessary, for us here and now to do more than announce the publication of this valuable work. Delitzsch is too well known to readers of this magazine who are at all interested in these questions of criticism, to need words of introduction or commendation. His standpoint may be known pretty accurately without reading this volume. He is wide as the poles asunder from unbelieving rationalism. To him the other gospel of Germany is not another; it is a scientific abstraction, a cold negation. He was too evangelical and too positive to strike hands with the merely destructive critics, and he was too earnest and too honest to juggle with words and phrases and make the terminology of evangelical theology do service for the enemies of the Cross.

<sup>\*</sup>Messianic Prophecies in Historical Succession. By Franz Delitzsch. Translated by Samuel Ives Curtiss, Professor in Chicago Theological Seminary. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. 1891.

And so we can read his last work, the only full statement of his views on Messianic prophecy, with no lurking suspicion that his words have a double meaning. Everywhere he is frank and fearless, and everywhere he has practical ends in view. The same deep spirituality of tone which characterises his other works is found here. One brief paragraph will indicate :

"It is a delightful theme, a joyful work, in which we propose to be absorbed. The Lord is in the process of coming in the Old Testament, in drawing near, in proclaiming His appearance, and we design to transport ourselves into this Old Testament period, and follow the steps of the One who is coming, pursue the traces of the One who is drawing near, seek out the shadows which He casts upon the way of His Old Testament history, and especially seek to understand the intimations of prophecy respecting Him."

One of the best religious writers in America, is Dr. J. R. Miller of Philadelphia, so well known in connection with the S. S. publications of the Presbyterian Board. Several of his books have been noticed in recent numbers of the MONTHLY. *Bits of Pasture*,\* is a little volume of the spare minutes order of books: a choice collection of paragraphs from Dr. Miller's manuscript sermons, culled and arranged by one, who during several shut-in years, found in them counsel and cheer, and comfort, and inspiration. The selections are arranged, one for each day of the year, and the book, which is quite tastefully made, will, we are quite sure, become a favorite with those who devote some spare minutes each day to quietness and meditation. Dr. Miller has the faculty of speaking to the heart.

Belonging to the same class of literature is *Morning Thoughts for Busy Days*,† by our old friend the Rev. George Bruce of St. John. This little book of about one hundred pages, is not so much devotional as expository. A page or two of crisp comment on some pregnant verse of the Bible, bringing out its meaning, enforcing its teaching, that something of its strength and hope may breathe into our morning hours, and ease the yoke, quiet the fret, and sanctify the loss of busy days—this is what Mr. Bruce has sought to give us. There are devotional books by the score, but too many of them are hazy in their theology, or commonplace and insipid. There is nothing of that sort about Mr. Bruce. He knows life and loves it. He has a strong grip of Divine truth, and knows how to say in few

\**Bits of Pasture*. Selections from Sermons by J. R. Miller, D.D., Toronto: N. T. Wilson, Agent, Presbyterian Board of Publication.

†*Morning Thoughts for Busy Days*. By G. Bruce, B.A., Minister of St. David's Church, St. John, N.B. St. John: J. & A. McMillan.

words what will inform the understanding as well as touch the heart. He never aims at fine writing ; there is no striving after effect. The literary style is clear and smooth and readable. The mechanical make-up is plainly Canadian, and therefore capable of improvement. In a second edition, the old-fashioned border-lines might be removed, chapter-headings added, and a better quality of paper used. We trust its reception will warrant a second edition.

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We are beginning to despair. No sooner did we take one book off the Shelf than another dropped in to fill its place. The printer sends word that no more "copy" is wanted. There are still a dozen volumes on the Shelf. We shall give the titles of the more important and reserve remark until next month. *The Light of the World*, by Sir Edwin Arnold (Presbyterian News Co.) is gracefully written, but—next month. *The Threshold of Manhood*, by Rev. W. J. Dawson, and *The Lord's Supper*, by Rev. J. P. Lilley, M.A. (Presbyterian News Co.), are excellent. Mr. Dawson is a master of English style and speaks specially to young men. Mr. Lilley's book will fill a long vacant niche. *The Bible Verified*, by Rev. A. W. Archibald (Presbyterian Board : N. T. Wilson, agent, Toronto), is a popular setting forth of important questions in Biblical Criticism. *Garenganze*, by Frederick Stanley Arnot (Williamson), is an intensely interesting book of travel and adventure in connection with mission work in Central Africa. The most beautiful book, and perhaps the most useful, is Wilson's *In Scripture Lands* (Presbyterian News Co.), published a few months ago. Mr. Wilson turned the unwinking eye of his camera on the ruins and out of the way places of Bible lands, and the result is a companion volume to Thomson's "The Land and the Book." Another finely illustrated book of the season is Mrs. Oliphant's *Royal Edinburgh* (Williamson), which, notwithstanding the fact that the by-ways of Auld Reekie are worn by the footsteps of historians and artists, will find thousands of admiring readers. We have glanced at a new book just received from the Clarks, *The World of Faith and the Every-day World*, by Otto Funcke, of Bremen ; but it promises a very exhaustive and suggestive study of the life and lessons of Abraham. We must not omit reference to the second number of *The Critical Review*. It is rich. Then the latest addition to the Shelf—it requires a great deal of moral courage to give nothing but its title—*An American Girl in London*, by Sara Jeanette Duncan (Williamson), will keep us jolly while the March winds blow.

## HERE AND AWAY.

It has been found necessary to omit the "Canadian Presbyterian Mission Fields" series this month, in order that information might be obtained to make the series complete. The sketch of "The West Indies" by Rev. A. Falconer, of Pictou, will appear in the April MONTHLY. Mr. Falconer was himself a missionary to Trinidad for a number of years, and will write from personal knowledge. "Formosa," by Rev. G. M. Milligan, will appear in May; and the others in regular order.

There was no small stir among the theological students at Knox College, when it was announced that the Presbytery of Toronto had decided that in future, the examination of graduating students to be taken on trial for license shall be written, and not oral. Boycotting was freely talked of, and the outlook seemed dark for the presbytery.

The students need not worry. The obnoxious legislation will not likely be carried into effect. The promoters of this new law evidently were ignorant of the new Book of Forms, which requires no preliminary examination on college work.

It does seem unreasonable to demand a written examination on all the literary and theological subjects studied in colleges, at a time when students are in the midst of, or have just finished, their very exacting examinations in the college. Besides, such a written examination seems both unnecessary and incompetent. The students are taught by professors appointed by and responsible to the Church, and are examined by a committee appointed annually by the Church. Surely that should satisfy a presbytery. Then, too, it would not serve the purpose desired, as a man might answer satisfactorily in the words of the professor, but if examined orally, might be found to hold quite different views himself. The orthodoxy of a candidate, his own personal opinions on the great fundamentals, and his motives and purpose in seeking to enter the ministry, are the things the presbytery should know, but the very things a written examination would not reveal.

But then, it may be that the written examination was proposed as much in the interest of the examiners as of the students. An examiner is sometimes tested more severely than the candidate. A slip or a foolish question is so embarrassing.

Perhaps it was the counter excitement of the Dominion elections that made the College elections rather tame this year. In "ye olden tyme" the air in the corridors and class-rooms was surcharged with electricity for weeks before the first Friday in March. The memory of those days is like the screech of the blood-stirring pibroch. But this year there were no

parties or cliques, and everything passed off without making more than a ripple on the surface of college life. Old timers may not look upon this as a favourable sign. To them election excitement was necessary to the well-being of a society. Certainly, if this absence of excitement betokens a lack of interest, it is ominous. But interest may not always take the same form of expression.

The Literary and Metaphysical Society has had a somewhat broken year. Its President, T. M. Logie, having spent the winter in Colorado, sent in his resignation at the opening of the season. His successor, Andrew Carrick, had scarcely entered office when typhoid fever assumed control of both Society and College. The first term was gone before a fair start was made. During the second term the meetings were up to the average in interest and attendance. The old question of abolishing or reconstructing the Society was discussed with considerable seriousness. Three years ago we struck out for reconstruction, and we still feel sure that it must come before the Society will do the work and exert the educative influence that may reasonably be expected from such an association. This, indeed, seems to be a pretty general feeling, and it is probable that something decisive will be done by next year's committee.

The committee elected to guide the Literary Society through the uncertain seas of 1891-92 is as follows:—President, J. S. Davidson, B.A.; First Vice-President, W. H. Grant, B.A.; Second Vice-President, W. Black, B.A.; Critic, W. G. W. Fortune, B.A.; Recording Secretary, J. S. Scott; Corresponding Secretary, A. MacLean; Treasurer, W. Cooper; Secretary of Committees, D. M. Martin; Curator, J. Cranston; Councillors, L. MacLean, C. T. Tough, and J. H. Barnett.

There is no more vigorous society in the College than the Students' Missionary Society. This association has been growing in efficiency and importance, and attracts more public attention than in past years. The great work accomplished by the Society in opening up new fields and preparing the way for the Home Mission Committee and an ordained minister, gives it a strong claim on the support of the Church. Apart from all this, the Society is doing valuable work in training its members in ecclesiastical work and methods. To carry on the business of the Society, financial, legislative, missionary, and to do it so satisfactorily, requires prudence, enterprise and good executive ability.

During the past year, under the presidency of T. H. Rogers, very successful work has been done. Seventeen fields were occupied; seven for six months, and ten for four months. In these fields there were fifty preaching stations; twenty-five had service every Sabbath, twenty-three once a fortnight, and two occasionally; the aggregate average attendance being 2,324. Twenty-nine week-night services were held each week, with an aggregate average of 590. Thirty Sabbath schools, having 88 teachers and an average of 606 scholars, were conducted. Connected with the Society's fields were 650 families; of these 368 were Presbyterian

The membership numbers 526 ; of these 142 were added during the past summer. The financial statement is as follows :

Total contributions from the fields .....	\$2,176.68
Total expense of the fields .....	3,369.61
Total cost to the Society .....	1,075.91
The Society's revenues from all sources .....	3,546.41

Old members of the Society will be glad to read so gratifying a report. It is still more gratifying to know that the Society is undertaking even greater things for the coming year. So hopeful is the outlook that already twenty-one appointments have been made, and three other fields are under consideration. In all probability, therefore, twenty-four fields in Ontario and the North-West, will be supplied by the Society's missionaries during the coming summer. Following is the list of appointments: North-West, and for six months;—J. F. Scott, to Carsdale; J. McNair, to Longlaketon; D. Spear, to Arizona; W. S. Heron, to Maskada; A. E. Hannahson, to Kinistino; H. S. McKitrick to Brookdale. In Ontario, and for six months:—P. McNab, to Buxton; J. D. Jeffrey to Warren; G. Loughheed, to Loring; W. Black, to Bethune; C. T. Tough, to Black River. In Ontario and for four months:—A. E. Henry, to Goulais Bay; G. L. Johnston, to Kagawong; J. Menzies to Squaw Island; J. Borland, to Encampment; J. S. Muldrew, to Frank's Bay; J. S. Scott to White Fish; W. R. McIntosh, to Kent Bridge; W. J. West to French River; C. R. Williamson to Franklin; J. Cranston, to Chisholm.

Some of these go to their fields, without having had much experience in mission work. Sermon preparation and pastoral work, will exhaust their resources and test their fidelity. There will be worry and disappointment and fatigue. But they are all of the right quality, and will enter upon their work with the enthusiasm of youth, and the earnestness of Christian zeal. It will not be too much for them to expect the sympathy and encouragement of neighboring pastors; and those who will have no neighbors, and who in the back woods must act for themselves, will find in the Superintendents "guide, philosopher and friend." It is no slight undertaking for some of these youthful missionaries. How much they need wisdom and fidelity, and the grace of Christ, only those who have experienced the heart-sinkings of first failure know. Most of all do they need a lofty sense of the sacredness of their work. O how sad it is to see a mission field that has been starved for six months, committed to the charge of a vain and frivolous youth; "the hungry sheep look up, and are not fed." But these young missionaries will go out this spring, answering to the high call of God, and by His blessing they shall come again with rejoicing.

To manage the Society's business during the coming year, a good executive committee has been elected. Wm. Gauld was elected President by acclamation. Mr. Gauld will give considerable attention to the Society's work during the summer. First Vice-President, W. H. Johnston; Second Vice-President, H. S. McKitrick; Recording Secretary W. R. McIntosh; Corresponding Secretary, J. S. Scott; Treasurer, D. M. Martin; Sec. of Committees, J. Menzies; Councillors, N. D. McKinnon, J. S. Muldrew, J. G. McKechnie, W. J. West, J. Borland.