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THE SITUATION.

By Professor Willis J. Beecher of Andrus Theological Seminary.

It now seems that Prof. Briggs is not only to have his election disputed in the General Assembly, but is to be put upon trial in Presbytery; while the pamphlet issued by Profs. Evans and Smith, has drawn upon them a fire nearly as hot as that poured upon Prof. Briggs himself.

In different ways these men, and others who agree with them, are now up for ecclesiastical acquittal or condemnation. Should they be acquitted, it will be their triumph. Should they receive an ill-judged, unfair condemnation, their triumph will be immensely greater. In the attitude it has assumed toward these men, the Presbyterian Church has put itself on trial, and the result is of far greater importance to the Church than to the men.

Some of the parties to this controversy evidently do not desire an agreement, but would prefer to fight it out to the end. Others take it for granted that agreement is impossible, and that the battle must be fought through. When men work for harmony, each defines his own position, compares it with that of others, asks whether the two may be made more alike, and then seeks for a common ground. There are tendencies of this sort, than the present one. The militant spirit among us is vigorous and well aroused, and olive branches would be counted signs of weakness. In a war of argument, a man who means to fight, does not wish to hamper himself beforehand with definitions. The Inaugural of Prof. Briggs was a defiance, and was at certain points adroitly indefinite. The response to it was not a refutation of his alleged errors, nor an investigation of the truths involved, but an outcry for ecclesiastical action against him.

Might it not now be worth while to reflect, that if these questions are ever settled, it must be by our seeking for truth and not for victory; by our reaching an understanding, and not by punishing one another for failing to understand? The central question in controversy, is this: What is the doctrine of the Presbyterian Church in regard to the inerrancy of the Scriptures, as distinguished from their infallibility? That they are the infallible seat of appeal for religious questions, is not, I think, denied by any of the contestants. The acceptance of the doctrine of their infallibility, seems to involve the denial that they contain errors of any kind, such as would justify the charge of incompetency or untruthfulness against their inspired authors. But outside this limit, do they contain any errors of more fact, scientific, historical, chronological, or the like? Of course this is not the only question that is up; but any settlement made of this question, carries with it the settlement of all the rest.

To get at the heart of the question, we need a yet narrower statement of it. The question is not whether the Scriptures are inerrant as well as infallible, but whether our branch of the Church has a doctrine to that effect, and if so, what that doctrine is. And even this statement is too wide. It is more commonplace to say that the definition of a true opinion is one thing, and the definition of a limit beyond which divergence of opinion will not be tolerated, is a very different thing. It is the second of these things, and not the first, to which the Presbyterian Church is now called to attend. Ordinarily, differences of opinion are to be dealt with by study, discussion, refutation, and not by severe ecclesiastical action. Is the present case an exception to this rule?

In other words, the Presbyterian Church is, virtually, asked to define a *dogma*, and so to define it, that those who do not accept the definition, shall be liable to Church censures. This demands that attention be paid to certain points that have thus far been pretty thoroughly ignored. I. In fixing our ecclesiastical rule as to the inerrancy of the Scriptures, we cannot afford to ignore the opinions held by the Church universal. Suppose it were possible to select from the Church of Christ throughout the world, the one hundred men most competent to decide upon New Testament questions, and the one hundred most competent for Old Testament questions, excluding from the number all merely speculative scholars, and accepting only men who were eminent for reverent habits, religious earnestness, spiritual insight, as well as for large attainments and mental ability. If this were possible, we should have a jury of experts, to which we might refer questions that arise, with the inquiry, "What is the present opinion of the living Church on this question?" As a matter of fact, we have no such jury; but on some points the verdict of the universal Church is no more in doubt than if we had. And we need to be very sure of our position before we exclude from the limits of church tolerance, any opinion that would command the hearty assent of a majority, or even of a strong minority, of such a jury of experts. Doubtless we may regard many such opinions as erroneous, and needing to be met by argument and refutation; but to drive men from our communion for holding opinions that are commonly held in most of the branches of the Church, is a thing that we should hesitate to do.

For example, Paul says (Gal. iii. 17) that the law was 430 years after the covenant with Abraham. The Septuagint and Josephus follow the same interpretation of Ex. xii. 40. It is the traditional opinion of the Church. Doubtless the Westminster divines held it. But Prof. Evans of Lane Seminary, and Prof. Green of Princeton (see the pamphlet of Prof. Evans, page 41 sq.), both hold that the interval was more than 600 years, instead of being 430. Personally, I am convinced that it is not Paul and the Church that are here in error, but Prof. Evans and Prof. Green. It does not follow that I ought to seek to have them unchurched for thus teaching that there is error in the Scriptures. A large majority of our supposed jury of experts, would agree with them in the view they take, and it would not do to unchurch men for accepting the prevalent views of Christendom, even in a case where it may be that Christendom is misled by a passing fashion of thought.

Prof. Evans calls attention to a pretty large number of instances, in which the statement of one New Testament writer differs from that of another, or from that found in the Old Testament, in regard to some fact. Making a selected list of these, I find that Prof. Evans regards the instances as genuinely contradictory, and attributes the contradictions to lapses of memory on the part of the writers, or to differences in the sources of their information, or other like causes. I hold that the Professor is mistaken in each of these instances, that the passages are not contradictory, and that the differences are more statements of additional facts, without which the account of the matter would be less complete. I think that a large majority of American Presbyterians agree with me. But I

am not therefore in haste to move to turn Prof. Evans out of the Presbyterian Church. I fear he might retaliate by making a move to turn me out of the universal Church, for in this matter he would certainly have the suffrages of a good working majority of the jury of experts.

It is argued that if we admit that the inspired authors made even unimportant errors through lapse of memory, or through defective information, we thus let in all sorts of error, and practically deny the infallibility of the Bible. To this I reply, using a figure of speech of the late Dr. Crosby, that an elephant cannot enter through a keyhole. In what I am now saying, I have no occasion to admit, and do not admit, that the inspired authors made even trivial errors of fact, on any subject whatever. But if, with many eminent and godly scholars, I admitted this, that would not hinder my holding that the Bible is errorless for the great purposes for which God gave it. It would be different if I admitted that the errors were themselves errors of doctrine, or that they were of such a character as to destroy confidence in the competency or the truthfulness of the inspired authors; but that is a different case. An eminent man writes me on this very subject, giving his middle initial erroneously, and giving me a mistaken degree. I cannot refer his errors to a copyist, for they are in the autograph in his handwriting. But I am not by them compelled to count him either unorthodox, incompetent, or untruthful, and there is no reason why I should, on similar grounds, charge the Bible with falsehood. When Christian men reason in this way in controversy, they are forging weapons for the enemy.

Prof. Smith of Lane Seminary, publishes a list of passages, in which the statement made in Chronicles appears to contradict the parallel statement in Kings. He holds that the apparent contradictions are real, and that they are to be explained in part by the late date, and the misleading point of view of the author of Chronicles. This seems to me mistaken. It is more serious than the cases hitherto mentioned, as it concedes a more important element of human error in the composition of the Scriptures. It is no wonder that the cuffs Prof. Smith receives are many and hot. But he has with him a strong minority, at least, if not the actual majority, of the jury of experts. If the gentlemen who are cuffing him will refrain until they themselves can agree upon the true orthodox explanation of the discrepant passages, he will remain undisturbed for some time. Until then, it will perhaps be well if they content themselves with refuting his errors and establishing the truths opposed to them, instead of proceeding against him for heresy.

II. Again, it is important for us to make sure of the correctness of any precedent we now establish. This proposition is so true, that I am almost ashamed to state it, and yet it is vital to the present state of things. We are about to decide an important case affecting our ecclesiastical position on certain matters; and we have rushed toward the decision in such a belligerent spirit, with so little real examination of the questions at issue, that we may be in great danger of taking unadvised action.

Some one may say that such is not the case; that the whole matter is already settled in our Church Standards, and we have nothing to do but execute the law as it exists. But is this the fact? In his article in *The Independent* of April 28, Professor Warfield reaches this conclusion: "The Confession teaches that God is in such a sense the author of Scripture, that all that stands written in it, is, therefore, true." All other statements in correct, or it is not. The alternative is that the Standards, while using strong language concerning the Scriptures as a whole, avoid teaching any doctrine in regard to all the particular statements contained in the Scriptures. It is only by strongly pressing the meaning of words in a certain direction, that Prof. Warfield's conclusion can be sustained. And if this method is adopted elsewhere, it must be adopted with I. viii. of the Confession; and if adopted there, it will give as the result that the Scriptures, to which the Standards attribute miraculous inerrancy, are the existing Greek and Hebrew Testaments.

"The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them." The only "New Testament in Greek" to which the Church in any age can appeal, is that which exists in that age. It is not the autographs that have been "kept pure in all ages," but the text as found in the copies. This is the only "New Testament in Greek" to which the Church can appeal. It is to this, therefore, that the Westminster Symbols attribute whatever inerrancy they assign to the Scriptures. But Prof. Warfield does not hold that any form of the Greek New Testament to which the Westminster divines had access, was miraculously inerrant. He is too gifted a New Testament scholar for that. He holds and teaches that any copies they possessed contained hundreds of somewhat important errors.

One of two results follows. Either Professor Warfield is mistaken in his method of interpreting the Standards on this point, or else they teach what neither he nor any other intelligent Presbyterian now holds. And in either case, our actual doctrine concerning the inerrancy of the Scriptures as distinguished from our doctrine concerning their infallibility, is yet to be defined. No number of disputes that there are a considerable number of errors, more or less important, in the existing copies of the Scriptures. But it seems to be very generally held that the errors are all to be regarded as errors of transcription, and that there were no errors in the autographs. It is even alleged that if as much as one slight error can be proved against the autographs, the Bible will thus be proved to be an imposture. But this doctrine is not in the Standards. They make no distinction between the autographs, and any other Hebrew or Greek texts. It is allowable that, by the decisions we reach on the cases now before us, we may adopt this as one of the doctrines of the Church; but is it desirable to do this?

I have no doubt that a very large proportion of the existing errors can most naturally be explained as mistakes of copyists. I do not believe that any error can be proved to have been in the autograph. Anything of this kind is very difficult to prove. This is a fact that, in its own place, may have important uses. It would silence many an assailant, to challenge him to prove that the error he builds upon was there originally, and he would be legitimately silenced. But if we are going to recognize as a

Church doctrine and a test of heresy, the absolute inerrancy of the autographs, we need more than merely negative proof for it, and where are we to look for positive proof? In the present, an overwhelming majority of the jury of experts is against this position. To maintain it, we should be obliged to maintain that at every point where there is now an error of fact in the text, the text needs emendation; while there is no process more vicious than this, of emending a text by conjecture, to make it fit our theories. Evidently there is no ground for ecclesiastical interference with a man, merely because he holds that there may have been unimportant errors in the autographs of the Scriptures. To teach that, if there were such errors, the authority of the Scriptures is destroyed, is to teach something immeasurably more destructive and damaging than any teaching that has been charged upon Prof. Briggs and his friends. Certainly the Presbyterian Church, in defining its position, is not going to adopt this definition.

Prof. Green in the *New York Observer* of April 16th, citing Dr. Charles Hodge, speaks without disapproval of "the denial of inerrancy in the minima of Scripture, in trivialities which are of no account, and neither disparage the truthfulness of the narrative, nor in any way affect its doctrinal statements." It can hardly be otherwise than by design, that Prof. Green omits all reference to absolutely inerrant autographs. His idea as to "the minima" in which we may safely admit the existence of errors, may be inferred from instances. His view of Galatians iii. 17 has already been alluded to. Unless my memory misleads me, he holds that the "forty" in 2 Sam. xv. 7, and the "Michal" in 2 Sam. xxi. 8, are errors. Presumptively, he agrees with the other gentlemen of the Revision Committee in many, at least of the considerable number of instances in which they have expressed their opinion that statements in the Old Testament are erroneous. Prof. Green's colleague, Professor Davis, in his admirable article in the January number of the *Presbyterian and Reformed Review*, specifically mentions seven or more statements within the compass of a few chapters of the Old Testament (1 Kings xvii. 2, 2 Chron. iii. 16, viii. 18, xv. 19, xvi. 1, xxii. 2, xxxvi. 9), which he explicitly declares to be errors, besides advocating views that involve the incorrectness of a yet larger number of Old Testament statements. In a general way he speaks of these as resulting from transmissional corruption, and possibly would thus account for them all. But he would not hesitate to say that, in most of them, there is no reason but conjecture for doubting the correctness of the present text.

For other purposes than that of religious doctrine, these various alleged errors are not unimportant. Several of them affect very materially the view we must take of the events recorded in the Old Testament. In at least half the instances, I think these gentlemen are mistaken in conceding the existence of the error. From my point of view, the difference between the position of these gentlemen and that of Prof. Briggs, may be resolved into a difference of degree; it is simply that his needless concessions of error are more numerous and more important than theirs.

I do not propose to argue the question whether this difference of degree is sufficiently important to justify the verdict that some of these parties are orthodox, and others are not orthodox. That it is very important, I have not the least doubt. But what I now wish to do, is something different from this. First, I call attention to the fact that the demand for a verdict against Prof. Briggs, has almost uniformly been made on a basis on which every *ecclesiastical scholar in the Church would stand condemned*. This shows how hasty we have thus far been, and how great at present is the need of carefully thinking the matter through ahead. Second, if a line is to be drawn somewhere between the position of Dr. Green and that of Dr. Briggs, it will be found puzzling to decide where to draw it. Third, in the circumstances, it is wise for the Presbyterian Church, in its present heated condition, to attempt just now to draw an ecclesiastical line *where the Protestantism of the world draws none*? Are not the errors with which we now have to deal, such as are not fit to study and argument? Will it not be better to concede them, rather than pronounce ecclesiastical sentence upon them?

PROF. BRIGGS REPLIES TO QUESTIONS.

The following questions having been submitted to Dr. Charles A. Briggs, in accordance with the action of the Board of Directors of the Union Theological Seminary, they have been answered by him severally and categorically as below, and the entire paper subscribed with his own hand:

1. Do you consider the Bible, the Church and the Reason as coordinate sources of authority? "Yes."
 2. Do you believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice? "Yes."
 3. When you use the term "reason" do you include the conscience and the religious feeling? "Yes."
 4. Would you accept the following as a satisfactory definition of Inspiration: "Inspiration is such a divine direction as to secure an infallible record of God's revelation in respect to both fact and doctrine?" "Yes."
 5. Do you believe the Bible to be inerrant in all matters concerning faith and practice and in everything in which it is a revelation from God, or a vehicle of divine truth, and that there are no errors that disturb its infallibility in these matters, or in its records of the historic events and institutions with which they are inseparably connected? "Yes."
 6. Do you believe that the miracles recorded in the Scriptures are due to an extraordinary exercise of divine energy, either directly or mediately through holy men? "Yes."
 7. Do you hold what is commonly known as the doctrine of a future probation? Do you believe in purgatory? "No."
 8. Do you believe that the issues of this life are final, and that a man who dies impenitent will have no further opportunity of salvation? "Yes."
 9. Is your theory of progressive sanctification such as will permit you to say that you believe that when a man dies in the faith he enters the middle state regenerated, justified and sinless? "Yes."
- The subjoined resolution was unanimously adopted by the Board of Directors at their meeting this afternoon:
- Resolved: That this Board has listened with satisfaction to the categorical replies rendered by Dr. Briggs to the questions submitted to him, and that it trusts that the manner in

which he has therein dealt with the points that are in dispute, will operate to correct the misapprehensions that are so widely current, and to quiet the disturbed condition of mind in which as a communion we are so unhappily involved.

May 19, 1891.

ARE YOU REDEEMED?

By Rev. Theodore L. Cuyler.

Redemption is the core of the Gospel. Mr. Moody is about right when he says that his system of theology is pretty much all to be found in the fifty-third chapter of Isaiah. Paul was a man of one idea; for he determined to know nothing in his preaching save Jesus Christ, and Him crucified. The doctrine of the atonement—with all that it carries in its train—is the marrow of all profitable preaching; and it is the inspiration of the richest hymns which God's people love best, and sing the oftest. The crown-jewels of Christian hymnology are Toplady's "Rock of Ages" and Wesley's "Jesus lover of my soul" and Palmer's "My faith looks up to Thee." There are plenty of other hymns that have their mission of praise, or penitence, or consolation; but when we weave in sight of the eternal world we shall probably feel as that great theologian, Dr. Charles Hodge, felt when he was on his dying bed. He kept repeating over and over these beautiful lines which Mrs. Weiss (the daughter of Archbishop Whately) wrote during her last sickness. "Three verses of that hymn are the following:—

"I pray for thee and thy fellows
Thus to cheer your hearts the while
In these deeply anxious hours;
Oh, if Jesus only smile!

Can these trembling fears beguile
Dearest Saviour, go not from me;
Let Thy presence still abide:
Look in tender love upon me—
I am sheltering at Thy side.

Who for suffering sinners died,
Both mine arms are clasped around Thee;
And my head is on Thy breast;
For my weary soul has found Thee
Such a perfect, perfect rest.

Now I know that I am blest.

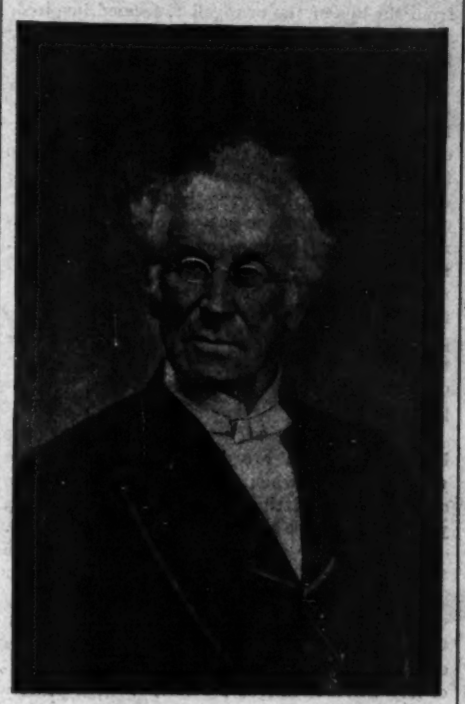
But is there no danger that while we preach and sing about the cross and the atoning blood, we may not realize just what Jesus Christ redeemed us for? Certainly not to provide for us the luxury of heaven, or merely a happy time in getting there. The Great Apostle declares that Christ died for us that "He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." That makes redemption a prodigiously practical thing on our part. It raises in our minds, or ought to, such close, searching questions as these: Have I really been delivered from the dominion of sin? Am I a purer man or woman in my thoughts and purposes and manner of living? Am I honestly striving to keep God's commandments at whatever cost? Am I willing to bear the burthens of others, and zealous to win souls to my Master? If we cannot give a sincere "Yes" to such searching questions we may well doubt whether we have been redeemed at all. Christ's cross cannot do us much good if we are bearing no cross for Him, and if we do not see in Christ that determined earnestness; it is the character which Jesus Christ sees in us. Such a tranquil death-song as Charles Hodge chanted on his way home to glory was the fruit and the reward of a life consecrated to "good works."

The goodly land of my ancestors was once a waste of salt waters. The stout arms of its people gradually redeemed Holland until its green fields are covered with smiling homes and thriving towns. So when a human heart and life have been redeemed from a worthless waste of selfishness and sin, and built over with structures of usefulness to man and for the honor of Christ, we see that redemption is a great reality. Christ's loving purpose has been fulfilled in us. Here is the test. Redemption means deliverance from the hateful slavery of sin. It means a life of purity and unselfish love. It means that we are not our own; that our time and talents—whether they be one or ten—and our purse and influence belong to Jesus Christ. His supreme purpose in redeeming us was to produce Christian character. Unless that is the outcome of our orthodox creed and "Confession," then our religion becomes only a devout delusion. Do I believe in redemption? Is not an hundredth part as important as the question, Am I living like a man redeemed from sin to good works?

HENRY B. SMITH ON THE BIBLE.

"The Bible as an inspired record is an infallible, and it is the final authority for faith and life. Its inspiration involves its infallibility. Interpreted, as all words must be, by its real spirit, it gives us truth without error. Light and life come from the ministry of the Word. Its loved sayings are our stay, when all other support fails; our rock amid the billows; the songs of our pilgrimage; the pledge of our final rest. Such little ministrations may be stigmatized as Bibleolatry; but where else can we go to find the words of eternal life? Bibliolatry clings to the letter; spiritually the letter kills the Spirit, and leaves the man dead to the life which guided to the Spirit."

"For the enduring wants of the soul, for the problems of sin, salvation, and eternity, we find here an unwavering authority, and rest in faith and joy upon the last assurance of the highest testimony, 'Thus saith the Lord.' And as it is an infallible, so is it a final authority. No man may add unto, or take away from the words of this Book. 'Here is the judge that ends the strife.' Like its Divine Author, it has full effect called before human tribunals, been reviled, spit upon, yes buried, that it might rise again with new power, and bless even its persecutors. Of controversy, as history testifies, it has ever been the arbiter; of opposing systems, the inviolable conqueror; every scheme of men has become van and shivered at its touch. Beyond its revelations and its prophecies thought cannot reach; it contains the oldest records of the most living of prophecies. New assaults in the flush of self-consciousness, call it antiquated, and its antiquity as that of God himself. It is older than the stars and the earth, and awaits their dissolution; that all its revelations may be fulfilled. But it is also ever new, as well as ever old; the most progressive, as it is the most conservative of influences; the counterpoint of the wisdom of God. All literature has drawn deep and precious draughts from its fountain; its orient pearls are scattered through all lands; philosophy has there found the test of its errors and the lordliness of its truths. For four thousand years its words have been inspiration and life, comforting the downcast, and breaking the oppressor's rod; pledging peace to the penitent, and opening to all the very gates of endless life; subduing with imperial might all other words; speaking with such tones of authority as you realize in no other books; and in the very name of the Lord, proclaiming a kingdom which has been ever advancing, yet never subdued. And thus like a living power, it has been doing a living and abiding work among the children of men, in every clime, in every language, and now wider than ever before are its words rehearsed. 'Its lines have gone out through all the earth, and its words to the end of the world.'



Some months since we gave our readers a miniature copy of a photograph of the Rev. Theodore L. Cuyler, D.D., the late President of the Union Theological Seminary, to which we now add, as an accompaniment, that of his predecessor, the Rev. William Adams, D.D., LL.D., whose noble and benignant face it will be a pleasure to look upon, not only to the old graduates, but to thousands of others who have seen and heard him in the pulpit, or on the platform. Dr. Adams was, take him all in all, perhaps the most accomplished man that we have had in the pulpit of this city within a generation. Of tall and erect figure, with a highly intellectual countenance, his very presence commanded respect, the impression of which was heightened by his social and moral qualities. His natural dignity was softened by the sweetest courtesy, a courtesy that was by no means confined to those of rank or position, but that was shown in the most delicate ways to the humblest of his flock. As a speaker he was often wonderfully eloquent. The late Dean Stanley thought him the most attractive man whom he met in this country. Our older readers, who do not forget the days before the war, when the Presbyterian Church was cruelly divided between Old School and New School, will remember how Dr. Adams was Moderator of the General Assembly of the latter, which met in Washington in the year 1853, and with what dignity and grace he led that body to the White House, and presented them to the President. In these days when the Union Seminary is so much spoken against, it is good to bring before us the faces of these Presidents, who have lived and died in his service, and the tradition of whose many gifts abides still as a blessed inheritance.

MACAULAY'S SECOND ESSAY ON THE EARL OF CHATHAM. Edited by W. W. Curtis, A.M., Principal of the High School, Pawtucket, R. I. The Students' Series of English Classics. Boston: Leach, Shevill and Sanborn.

It gives one a vivid idea of the swift rush of time to see how many notes are really needed by the rising generation for the full appreciation of an essay, which, when some of us were young, was almost the literature of the hour. But since notes are indeed needed, we hail their appearance, for our young people cannot afford not to know Macaulay—above all, not to know this essay, one of his very best, the product of his mature years. In its present form the essay is an almost perfect means of the study of English as well as an admirable introduction—we had almost said, key—to the history of the time of which it treats.

OUTLINES OF PROTESTANT MISSIONS. By Rev. John Robson, D.D. Bible Class Primer. Edited by Professor Salmon, D.D., Aberdeen. New York: Charles Scribner's Sons, 25 cents.

Brief, compendious, and accurate, this tiny pamphlet is especially useful as a book of reference. It begins with a review of missionary progress up to the close of last century, details the rise of the missionary movement in the Protestant churches, gives sketches of missions in

Our Book Table.

FAITH HEALING. A Defense. Or, The Lord Thy Healer. By R. L. Marsh, B.D. New York: Fleming H. Revell.

This essay is the outcome of the author's study for his graduation thesis, presented to the Faculty of Yale Divinity School. The author's researches have convinced him that "the cause of disease is, in general, the devil; escape from it is through atonement." He has followed through the Old and New Testament the clue offered him by this thought, and has built upon statements which he finds there, a conclusion which is entirely satisfactory to his own mind, and which he presents with far more clearness and fairness than is usually found in writers on this subject. His review of objections is ingenious, and is pursued in a candid spirit. Altogether the book is interesting, and its spirit is commendable, though its arguments will probably seem not so convincing to the general reader as to the author.

MARMION. A Tale of Flodden Field. By Sir Walter Scott. With Notes by D. H. M. Classics for Children. Boston: Ginn and Company, 1891.

Time was when in a certain nursery full of children that we wot of, there was no need of notes on Marmion. The force and fire of the poem, as repeated by a dear voice that never wearied of "saying poetry" to the children, were its best interpretation. Perhaps the circumstances were exceptional; perhaps lapse of time, distance from the date and place of writing, insensible changes in the use of words, do make it necessary that this, which is the children's poem of poems, should be interpreted to them. To us it seems not so important that children should always understand everything that they hear: the young imagination counts for so much by way of interpretation; and it does seem disastrous to interrupt poetry with dictionary. Still, granting the necessity, these notes are apt, luminous, as brief as possible, and seldom superfluous. The introduction, an abridgment from Scott's Autobiography, and a brief life, mainly abridged from Lockhart and Hutten, are well done.

READINGS AND RECITATIONS. No 8. Edited by Miss L. Penney. New York: The National Temperance Society and Publication House, 1891.

Temperance literature is apt to be rather blood-curdling, and its writers are not always particularly temperate in their way of putting things. Unfortunately, too, they are usually gifted rather with zeal than with literary ability. This being the case, it must be a somewhat onerous task to select from the abounding mass of prose and verse bearing on this subject, enough of real merit to supply the demand, which happily is ever increasing, for recitations of this kind. Miss Penney has evidently made an effort to find the very best articles and poems suited to her purpose, and though the facts in the case have been so much against her, she has succeeded pretty well. Not all the selections are such as a refined parent would wish to hear from the lips of a child, but many of them are unexceptionable.

ECHOES ALONG THE SHORE. By Amanda Cary Sanderson. Kansas City, Mo.: Anderson Kimberly Publishing Company.

A collection of religious poems, the themes of which are taken in orderly succession from the pages of Scripture. Nearly half of them are from the Book of Genesis, and a large portion from the New Testament, from the Gospels to the Revelation. The tone of the poems is elevated, and in general well-sustained; the verse is not always musical, but it is usually well-balanced; the sentiment is devout and reverent.

THE FOUR GOSPELS ARE HISTORIC.

When a physician finds some new sovereign specific for a prevalent disease he tells his brethren of it. I have found a useful remedy for the prevalent cultured semi-agnosticism. It works. It is the little book by Dr. John Henry Bartow, Bishop of the First Church of Chicago, bearing the title "The Four Gospels are Historic," a re-print of seven sermons preached to his people and published in the "Golden Rule." Their literary charm is so complete that the man or woman of culture will read them; their clearness so conspicuous that the reader who drifts pleasantly down on their current finds himself unconsciously nearing the Christ to which they tend; their logic so convincing that the wayward mind finds itself unwittingly fastened to the heavenly truth by hooks of steel. The "Grippe" of Agnosticism holds many mightily; it produces consumption of the finer tissues about the heart, distressing symptoms in the brain, and theaching misery of a failing spiritual life. The patient is impatient of crude and drastic remedies, but will swallow the attractive substance disguised in the fresh attractiveness of this little volume.

AS IT IS IN HEAVEN. By Lucy Larcom. Boston: Houghton, Mifflin and Company.

A little volume which will bring much of strength and cheer to sorrowing hearts. There is none of the literature here which has disfigured some suggestive books on the future state. Miss Larcom does not try to measure things spiritual by things material, nor to give accurate description of things unutterable in terms of physical science. But her imagination does to some degree interpret those mysteries, and to those deep questionings which so cruelly importune us in hours of bereavement, her heart does make some not unprofitable answer. Much of this little book consists of apt and beautiful quotations from other writers who have felt much as well as thought much in these lines, and who have known how to translate these thoughts and feelings into words.

MACAULAY'S SECOND ESSAY ON THE EARL OF CHATHAM. Edited by W. W. Curtis, A.M., Principal of the High School, Pawtucket, R. I. The Students' Series of English Classics. Boston: Leach, Shevill and Sanborn.

It gives one a vivid idea of the swift rush of time to see how many notes are really needed by the rising generation for the full appreciation of an essay, which, when some of us were young, was almost the literature of the hour. But since notes are indeed needed, we hail their appearance, for our young people cannot afford not to know Macaulay—above all, not to know this essay, one of his very best, the product of his mature years. In its present form the essay is an almost perfect means of the study of English as well as an admirable introduction—we had almost said, key—to the history of the time of which it treats.

OUTLINES OF PROTESTANT MISSIONS. By Rev. John Robson, D.D. Bible Class Primer. Edited by Professor Salmon, D.D., Aberdeen. New York: Charles Scribner's Sons, 25 cents.

Brief, compendious, and accurate, this tiny pamphlet is especially useful as a book of reference. It begins with a review of missionary progress up to the close of last century, details the rise of the missionary movement in the Protestant churches, gives sketches of missions in

Our Book Table.

FAITH HEALING. A Defense. Or, The Lord Thy Healer. By R. L. Marsh, B.D. New York: Fleming H. Revell.

This essay is the outcome of the author's study for his graduation thesis, presented to the Faculty of Yale Divinity School. The author's researches have convinced him that "the cause of disease is, in general, the devil; escape from it is through atonement." He has followed through the Old and New Testament the clue offered him by this thought, and has built upon statements which he finds there, a conclusion which is entirely satisfactory to his own mind, and which he presents with far more clearness and fairness than is usually found in writers on this subject. His review of objections is ingenious, and is pursued in a candid spirit. Altogether the book is interesting, and its spirit is commendable, though its arguments will probably seem not so convincing to the general reader as to the author.

MARMION. A Tale of Flodden Field. By Sir Walter Scott. With Notes by D. H. M. Classics for Children. Boston: Ginn and Company, 1891.

Time was when in a certain nursery full of children that we wot of, there was no need of notes on Marmion. The force and fire of the poem, as repeated by a dear voice that never wearied of "saying poetry" to the children, were its best interpretation. Perhaps the circumstances were exceptional; perhaps lapse of time, distance from the date and place of writing, insensible changes in the use of words, do make it necessary that this, which is the children's poem of poems, should be interpreted to them. To us it seems not so important that children should always understand everything that they hear: the young imagination counts for so much by way of interpretation; and it does seem disastrous to interrupt poetry with dictionary. Still, granting the necessity, these notes are apt, luminous, as brief as possible, and seldom superfluous. The introduction, an abridgment from Scott's Autobiography, and a brief life, mainly abridged from Lockhart and Hutten, are well done.

READINGS AND RECITATIONS. No 8. Edited by Miss L. Penney. New York: The National Temperance Society and Publication House, 1891.

Temperance literature is apt to be rather blood-curdling, and its writers are not always particularly temperate in their way of putting things. Unfortunately, too, they are usually gifted rather with zeal than with literary ability. This being the case, it must be a somewhat onerous task to select from the abounding mass of prose and verse bearing on this subject, enough of real merit to supply the demand, which happily is ever increasing, for recitations of this kind. Miss Penney has evidently made an effort to find the very best articles and poems suited to her purpose, and though the facts in the case have been so much against her, she has succeeded pretty well. Not all the selections are such as a refined parent would wish to hear from the lips of a child, but many of them are unexceptionable.

ECHOES ALONG THE SHORE. By Amanda Cary Sanderson. Kansas City, Mo.: Anderson Kimberly Publishing Company.

A collection of religious poems, the themes of which are taken in orderly succession from the pages of Scripture. Nearly half of them are from the Book of Genesis, and a large portion from the New Testament, from the Gospels to the Revelation. The tone of the poems is elevated, and in general well-sustained; the verse is not always musical, but it is usually well-balanced; the sentiment is devout and reverent.