# The New-York Evangelist.

VOLUME LVI.... NO. 31.

NEW-YORK: JULY 30, 1885.

WHOLE NO. 2888

### GLIMPSES OF GREAT BRITAIN-I. By Rev. Theodore L. Cuyler.

Liverpool, July 13, 1885.

Six days and ten hours from Sandy Hook to Fastnet Rock on the southeastern tip of Ireland! Such was the last achievement of the swift, spacious, and splendid Cunarder "Etruria," and this too when she was running forty miles farther than the usual route, in order to go south of the floating ice. As the Etruria is about the maximum of speed, and the masterpiece of nautical construction yet attained, let me say a word about her. She is 520 feet long, and is a colossal combination of hotel, ware of "Board of Brokers" also, judging from the excitement of the crowd in the smoking-room when "pools" were being cried off on the speed of the vessel. And on Saturday when the athletic sports of foot-races and pulling matches were in progress on the promenadedeck, she had the look of a gymnasium.

The hotel part of the steamer will compare with our New York standard. For four hundred and forty first-cabin passengers, it was necessary to prepare two dinners-at five and lish. at six o'clock-but they were well served; and place for a couple of extemporized concertsone of them for the benefit of the sailors' benevolent institutions in Liverpool and New York. As to the coal-mine down in the hold, it contained 2800 tons when we left New York, about two thousand tons during the brief voy- mind of the man regarding the old and the age. Three hundred and eighty men are required to run the vessel-including officers, sailors, stewards, engineers, firemen, and stokers. These last-named grimy fellows emerged | The words and the phrases of King James's from the hot "crater" of the engine-rooms every afternoon, and engaged in smoking pipes and associations of our people, that we are and in rough horse-play on the forward deck. The man whose quick, sleepless eye watched every movement of every piece of human or metallic machinery was Capt. Cook, the veterarely speaks to a passenger; but one morning I caught him in a more communicative mood. and he told me that he had been a Cunard captain for thirty-three years, had commanded twenty-four steamships, and crossed the great and each repetition reduces it, till after awhile wide sea over five hundred times! "I am on board here for business," said the plucky little old man, "if they want to entertain and amuse the passengers, let them send a man to do it. I take care of my ship; your 'genial captains are apt to come to grief and lose their vessels." Whereupon the old man mounted to his perch on the bridge, and put his spyglass to his weather-beaten countenance. Faithful old watchman, I said to myself, you are a model for all pastors.

Those who are familiar with steamer life of our daily run. First day 432 knots, second derful uniformity as well as velocity. On her place more readily. previous trip the Etruria once ran 481 knots (or about 550 shore miles) in twenty-four hours! This surpasses the record of any other steam- as a thunder-clap from a clear sky. It was nodeducted for the motion of the earth. The ness. propensity to bet on the speed of the steamer ran as strong as usual, and turned the smoking-saloon into a gambling room every day.

We left Sandy Hook with four hundred and forty passengers, among whom were Judge Shellabarger, and General William D. Washburn the well known member of Congress, and Mr. Andrew Carnegie the "canny" Scotchman who drives his iron works at Pittsburgh, and his "four-in-hand" from one end of Britain to the other. At our end of the dinner-tables we had an abundance of fertilizing talk, for Dr. John Hall of New York, and the Rev. R. W. Clark Jr., the earnest and evangelical Rector of St. Paul's Church, Detroit, were of our party and occasionally Dr. William A. Bartlett of Washington, joined us at supper. The Sabbathservice was largely attended. An Episcopal brother read the liturgy and delivered a fluent and spirited address on Barnabas: it took such a wide latitude from the topic, that a Scotchman dryly remarked to me that he was "not to was Barnabas or Barabbas." I was sorry to see that the sailors were not brought in to attend the service, according to the good old custom on the Cunarders.

After six days of fine weather, we were overtaken by a hard wind and dense darkness be- The Observer. And the wars of these two patween Fastnet and Queenstown, so that we pers over that matter, under the Morse dynaswere obliged to stop and take soundings. Early ty, were quite amusing to us who cared not a on Saturday morning over one hundred of our husk which began life first. My acquaintance passengers left us at Queenstown in a little with The Observer continued till interrupted tug that bounced like a cockle-shell on the by dissatisfaction with its conservatism in the rough sea. Ireland is swayed to-day by the ante-war days, while slavery was under discuscunning tact of Parnell as it was once swayed sion; since which time it has been "off and dear group that used to gather in the old school by the electric eloquence of O'Connell. The on." But as long as seen, the Letter of Irenæ-house, and play upon the common, and stroll newspapers brought on board from Cork were us has been the thing in it first read. Will chiefly occupied with accounts of political The Observer be The Observer without him? meetings and ecclesiastical (Romish) affairs. Paddy is a born politician, in his way, and his shillaleh gives mother England more trouble ing letters, with Dr. Prime. But he was althan all the rest of her domain combined. The ways at Williams College at Commencement, experiment of "home rule" ought to be fairly being a trustee there; and always in demand tried there, and Ireland will never be satisfied for any speaking service, being on all occauntil it has badgered Parliament into granting

We reached Liverpool on Saturday evening. A tedious delay in transporting us to the Custom House on the "landing-stage," detained us until nearly midnight, and then came the paper, devoted chiefly to Isms. Its main one racing and chasing of cabs to the various is Church Union, to which are added a Prohi-Yesterday the sun beamed brightly through the coal-smoke, but the air was keen and some smaller still. They are all very enough to require a light overcoat. I went up | mildly and kindly advocated: for I believe the from the "Adelphi" to the Congregational editor, or editress, is a woman. I speak of it have escaped the burden by rejecting belief in a multitude of professed Christians that are Church in Great George street, the first En- because I believe the effort of the paper to be God and in a future life. glish sanctuary I ever entered-three and forty eloquence drew a great congregation for al- ready for either of these aims, either as realimost fifty years. Near me sat one of his sons, zations or as theories. now a magistrate in the city of which his father was once the most famous pastor. The that Prohibition is actually overrunning all, or sure that there is no God, but you are sure that have kept the laws of their country, but because edifice is very spacious, seating full fifteen nearly all, the Southern States, without any no man can prove that there is; and you are they have broken them. So even if the mondred auditors present yesterday morning. A Louisiana, are all pushing it over their bor- state of suffering for any. Your final conclutions of the penitentiaries are Chrispsalm was well chanted by the congregation, ders, and all enforcing it, and simply because who joined with much spirit in the singing of they have no Party to do it? They are simply of Mr. the hymns. Dr. Pearson is absent on his Sum- doing what I have for years advocated—they and on others has come largely through his Christianity never sent them there, and every mer vacation; and a strong discourse was de- enacted Prohibition where the people want it, passionate denials of the doctrine of future honest man knows that. Christianity is found-Christ as "the living water." During the ser- not want it, but will fight it all they know; after all, is this decisive? Are Mr. --- 's doubts holiness, rectitude with man and purity before Lafayette Avenue, who were doubtless listen sons of so many voters, the Legislature gives the world has ever seen? I do not press this study of the teachings of Christ and His Aposing to one of Brother Kittredge's soul-satisfy- that locality-be it precinct, county, or city- as proof one way or the other; but it is some- tles. ing discourses. To-day I part from the last of the chance to vote upon the question, Shall thing worth thinking of before you give up

ited-except London, which can never be omit-

## LETTER FROM AMBROSE.

Bay City, July, 1885.

I have been thinking a little more of this matter of Revision. A new man was in my pulpit yesterday, and I noticed that his text followed the Revised reading, which is quite different from that of King James. Why did house, and coal-mine. Perhaps I ought to add he do that? Did he not know that the Revision is rejected? Has he failed to read the late articles against it? Now it strikes me that if the ministers continue to use the Revision, the people will by-and-by do the same thing. But till it is impressed on their minds by a repetition of its reading in their ears, and so they are convinced that it is the proper book to use, they will of course abide by the accustomed in comforts and conveniences very favorably version. For how is the man who only knows of the English Bible, ever to learn that his Bible was not written originally and only in Eng-

I well remember how horrified was one of a smooth sea did not drive many from the ta- these people years ago on hearing me read bebles by sea-sickness. The music-room above fore a class of pupils in French from a French the main dining-saloon, afforded a convenient Bible. It was his first discovery that there could be any other rendering of Scripture than that he read "in his Bible."

Something of this difficulty, or rather one related to it, will doubtless remain a good New did not read like the Old! That I judge to Bible are so woven into the thought, speech, stunned and shocked to find them changed. The same is to a degree my own experience. When I read a new passage in the Revision, I forecast the whole sentence as soon as I begin papers established specially to advocate it.

it. But looking along, I find my old acquaintscore years and ten. He is so reticent that he ance at the end, or at the turning point of the yet desirable. In the meantime it is evident cannot prove that there is a God. If I live as sentence, gone, and that a stranger has taken his place. And my associations of word and there is a general and advancing sentiment thought are to a degree upset. But on read- of friendliness and confidence toward each ing the passage again, the revulsion is less; the new reading is just as natural as the old.

But we want the new as cheap as the old, and in forms and type such as we are accustomed to. I have the Bible for pulpit use in four volumes, printed by the American Bible of six or eight denominations. It has existed Society, in small pica I think, the page nine now for some eight years or so. There has by five and one-half inches, and each volume, never been in it any jangle or unfriendly diswith binding, only three-fourths of an inch in cussion, though often there will be sharp jokthickness; the binding in black leather, and ing in denominational matters. Not long ago the four volumes costing four dollars. The this question of union was discussed with Revised edition, in five thick volumes, sold by much spirit, yet with good temper and a very Nelson & Sons, costs over twelve dollars. Of fair amount of agreement as to what constimay be interested in the following statement course only scholars and ministers will buy tutes a true union of denominations. But I such books. Then, I repeat, the Revised book shall be very sorry if I seem to be dogmatic in work of God; and the God you make, must do day 430, third day 434, fourth day 444, fifth day needs to be in a more usable form, so as to en- such a thing, and so will stop. Ambrose. 444, sixth day 450 knots. This indicates a won. able an expositor, or public reader, to find his

His death, or the announcement of it, came Letter, but with no announcement of his ill

To a multitude Irenæus was The Observer. I remember the commencement of his Letters long ago, but cannot say when it was; but they were received at once with favor, and became a feature of the paper, long since appearing each week. He told me that he wrote in that way because he wished to say many things which he could not say as an editor, there being other editors whom he could not always consult; and if he could do that, it was not ad- heard him? Can he be fairly answered? I am to the nature of other things, I find no other visable to say as an editor all that he might

say as an individual. His Letters were of that easy, familiar style, running on the medium plane of thought which befits the mind of the great multitude of newspaper readers. There was always in them and you cannot conceive the relief that the rejecsomething of interest, and occasionally a refreshing frankness in regard to things needing condemnation, but not always getting it: for he had the courage of his convictions.

The New York Observer was the first relig-

ious newspaper which I read; and that before quite sure whether the gentleman he referred | THE EVANGELIST was born : for I remember the first mention I heard of the latter, and a year before seeing it. I was then a citizen of Kings county, Long Island. The Observer 1 had read, along with an occasional copy of the Boston Recorder, which disputed ages with It was only of late years that I became personally acquainted, though long ago exchangsions ready, apt, and genial. Such removals in mind and body. The rest are scattered.

### world, but not long. How they multiply! Church Union, etc.

There comes to my address a cheap monthly bition Political Party and Woman Suffrage, mainly wasted. Not that a calm advocacy of years ago. In the vestibule is a fine marble unsound aims is a waste, for such advocacy is

As to this Prohibition Party, do we not know

my face towards a verdant and velvety valley If the people, irrespective of Party, vote it, Bible. in North Wales. My brief tour of two months the law takes effect there: for those who vote in which all political Parties are equally concerned.

As to Church Union, it becomes us all to be And was your promise the folly of childhood? modest, for our Master takes care of all such things; but I have read what this paper has to a later scene? The days of childhood were besay, as well as the proceedings and addresses | hind us. We had drifted apart. You remainof the late "Church Congress" (so called), as ed among the old home scenes; I was making also a great many other sayings on the same my way among strangers. Then one went from theme; and for one, I fail to see that the de- you who had become dearer to you than a monominations are, as the world is, such an evil ther. I have before me a letter that came to advocated has been for ages that of the Papal know you will not misjudge me if I quote its that time is not here yet. And till the people who has brought life and immortality to light, talk to force the undesirable.

lands, it is undesirable to carry all our little But is it certain they were wrong? And in givdifferences, and to make needlessly prominent | ing them up, have you found something better while. The Editor says he undertook to use it | the greater ones. Still as yet Presbyterians | and more sure to take their place? but we consumed three hundred tons a day, or at family worship, but came after awhile to the will naturally carry abroad the Presbytery, and Baptists immersion. As to the many new wine. What was the trouble? Why, the churches in our own little towns, West and to the existence of God, atheism can never be East, they are doubtless an evil; but so far as proved. No man can ever be sure that there be the quality of all the milk in that cocoanut. I have observed, they exist mainly because the is not a God. He may deny that the proof of resident people want them. And to reduce divine existence satisfies him, but that is all he the number does not always (as some infer) in- can do. Somewhere in the universe, after all, crease the congregations that are left.

In short I do not believe one Church organization including all, is a near event: nor that it will be hastened very much by congresses or Nor is it yet evident, as already said, that it is know that there is no God. And suppose I that in our country, especially this part of it, other on the part of denominations.

There is in this Saginaw Valley an association of ministers, including those of all the evangelical Churches, which meets monthly, and continues its sessions for half a day. The number together varies from fifteen to thirty

# CORRESPONDENCE WITH A SKEPTIC.

ough the run was made to the westson of honored and godly parents, who has and the hope of the immortality into which | "whose writings carry conviction to the dullthey have passed:

the subject of your last letter. I appreciate your his reason or his reverence as to deny the exmotives, but with me the question is settled. I stence of God. He says, with a force that ac- old faiths. The citadel of orthodoxy is not sary way and another continually exceeding have given up the beliefs of my childhood. They had long been a burden to me; and the writings and lectures of Mr. - did the rest. Have you and yet I have existence; and by searching innot, indeed, as confident as he is that there is no thing could make itself, and yet millions of personal God, though I do not believe it can be proved: and I entirely agree with him in abhorring and rejecting the doctrine of future suffering. This was the horrible nightmare of my childhood, tion of the doctrine has given me. I am frank to say from my own experience and that of others. that this is the point that gives Mr. --- his hold on so many. The doctrine of endless suffering for the as to say we do not know ever existed! sins of this life is abhorrent to them, and they welcome his views almost as a first truth of reason. This at least is my position, and I see no the influence he may leave behind him. But a truce to this. Come to me soon if you are not afraid of his rhetorical power. But I am surprised that boyhood. Most of the dear old friends are gone. We are nearly alone, and I am not inclined to drop the last links of brighter and perhaps better days than these now upon us. Yours truly,

My dear A-: Your letter has moved me deeply. Yes, we are almost alone. Of all the along the river banks in Summer, and skate nearly all that remain. The Southern sea has poor H-; W-, the leader of our sports, fell (under another name, I think) with Custer's band in the wild tragedy of Montana. B-and - won their honors and were buried with them on the battle field. R--- lives a wreck give one a sort of lonesome feeling in the The old homes are all changed; the inmates are gone from them forever.

And you are changed. No recollections of the past that your letter has called up have imof it as a loss. You think you have gained by it. Your early beliefs oppressed you, and you

risked on an uncertainty. You are not indeed men are in the penitentiary not because they

Your letter has called up memories that will will be chiefly among places I have never vis- for it of course (being a majority) sustain it. not down at the bidding. You remember your tion in all his assults on the Bible, that has not was the eye of Clement dim and his heart duil And the Democratic Party, which is apt to sus- mother; you remember her life; you rememtain the whiskey interest here, rules in all these ber her death. The day after her burial we States. The chances for Prohibition will be were sitting, you and I, under the old willow best in the North when we dismiss wholly the on the bank of the river-it is all before me idea of a Party for it, and treat it simply as a now-and you told me how she died with her moral question, of interest to all good citizens, hand on your head, and how before she died you promised to meet her again. Was it all a delusion? Did she go out in final darkness?

> Will you bear with me if I recall another and as claimed. Do we not know that the oneness | me out of the shadows of that bitter trial. I Church, as well as of the Greek? Denomi- words now. Thus you wrote: "I am sure such nations are the production of circumstances; a life cannot have ended. The possibilities of they are a growth, not a manufacture. If the it careet yet be finished. That soul, with all same providence and Spirit of God which pro- its sweetness and beauty and brightness, canduced them shall gradually bring them into not have been quenched like a spark on the organic union, we shall all acquiesce. But ocean. . . Her last words were 'I go with Him of the world are somewhat further homologiz- and who has opened the kingdom of heaven to ed, it is useless to spend ink and travel and all believers." I would not recall these early ality." Very truly yours, views and faiths unkindly. If they were wrong But in setting up the Church in heathen of course you are right in parting with them.

One important point I presume you have no overlooked. Whatever doubts there may be as God may be. No man has explored all its recesses; none has pierced its limitless heights; none has threaded all its dark abysses, and found that in it all there is no God. A man must himself have the attributes of God to if there were one, and it should happen that there is not, I am safe. I lose nothing. But if I live as if there were no God, and it should come to pass at last that there is, where am I? Of two untravelled paths, it is wisest to take that which is known to be safe.

But suppose it to be a question of probabilities. Suppose you have to choose between an endless succession of finite causes, as man, an oak, a flower, a dew-drop, not one of which is adequate to its own existence, and One inflnite, eternal, self-existent, almighty, and allwise cause of all things-and some such choice oner or later you must make-which is the better? Which is the more reasonable? If you think through these questions at all, you nust at last either admit a God, or you must make something for yourself that will do the what actually is done now-what he will do hereafter, who can say? Your friend, Mr. ells, or that "all there is, is all the God there s' that the universe is all there is, or was,

There are those who may recognize the sen- or will be." This is pantheistic atheism. It timents of the opening letter here published is a mere assertion without a particle of proof.

est." Now Paine, though a bitter infidel My Dear C-: It is useless to write to me on enough as we all know, never so parted from cording to Mr. - must "carry conviction to weakened by one's merely going down and the original estimate, but no one complained, the dullest." "I know I did not make myself, by positive conclusions resulting from this these things, and that power is God!" Paine of thought with any more impunity than it ury at New York, the rest having been raised believed in God; he believed in a future life: he believed in the person of Christ, whom Mr. - so far takes leave of all historic judgment, and even of all respectable infidel judgment

This suggests a word in regard to your ques-

tions whether I have heard Mr. -- and whether he can be fairly answered. I have never reason to change it. The existence of God cannot heard him on the subjects of which you speak; be proved, nor any immortality for man except in but I have read enough, I think, to judge him fairly. I recognize his brilliant gifts, his wit my "infidelity" and let us live over the days of our one of your natural clearness of mind, should not see that he deals most unfairly with the Christianity is a caricature; and it takes great charity not to believe it is an intentional caricature. His treatment of the Scriptures is inexcusably unfair. If a Christian were to deal Bible, there would be no bound to the charges of outrageous misrepresentation and perversion. His abuse of Christians and Christianity s often more like the ravings of a madman upon its solid surface in Winter, you and I are than the calm judgment of a fair minded reasoner. What are we to think of a man who can not simply talk, but deliberately write and send out to the world, such words as these: 'Hundreds, and thousands, and millions, have lost their reason in contemplating the monstrous falsehoods of Christianity." "Nine tenths of the people in the penitentiaries are believers." "The orthodox Christian says that if he can only save his little soul; if he can barely squeeze into heaven, . . . . it matters not to him what becomes of brother or sister. pressed me more sadly than the change you father or mother, wife or child. He is willing speak of in yourself. You have lost the faith that they should burn if he can sing!" This is of your childhood. It is true you do not speak enough, and it is not the worst. But what shall be said of such ravings? Suppose Mr. - finds imperfections in the Church; suppose he finds not what they should be, just as Christ has

Let me claim the liberty of an old friend (it given us reason to expect, does that settle the years ago. In the vestibule is a fine marble unsound aims is a waste, for such advocacy is but some of Dr. Thomas Raffler, whose emotional apt to be ferocious; but some of us are not beaway) and ask if you are sure of your ground? The questions are too momentous; the inter- Americans by birth; does that prove that it ests involved are too great and too lasting to be is a bad thing to be born an American? These hundred; but there were less than four hun- Party for it; that Kentucky, Georgia, and even equally certain that there can be no future strous assertion were true that nine-tenths of surprising as to use them to contradict, before sions you have reached through the influence tian professors, they are there not on account -; and you admit that his hold on you of their Christianity but in spite of it. True livered by Dr. Henderson of Troy, N. Y., on instead of trying to force it on those who do retribution. I have no doubt this is so. But ed on Christ, and the required fruit of it is fathers had no knowledge from their acquaintvice my own thoughts strayed away occasion- they treat it as a moral question simply. When and denials more to be relied on than the posi- God. This is a fact that any man who wants ally across the wide waters to the dear flock in a locality petitions for Prohibition in the per-

To your question whether Mr. -- can be

our delightful company of Etrurians, and set such community be free of the liquor-shops? forever your respect for Christianity and the answered, I say deliberately, he has been an- Allen, "is the one fact of the Greek theology." before he was born. The Christian Church has soning by which it is sought to show that ger is not to the Church but to those who want ment of this question, these lectures reveal this life they have nothing to fear in a life to Bauer.

Christianity does not depend on the patronage of any man. But if intellect is to have is kept steadily in mind, while the transcendweight in our judgments, I recall no unbeliever | ance of God, as felt by Augustine, is spoken of of our land whose conclusions would have with a shivering sneer, with the intensity of right to outweigh the calm and deliberate con- scorn for a Gospel which prostrates man in victions of Daniel Webster. And if I must the dust before a terrible God, with fear of just choose between the judgment of Mr. ---, who retribution, which can only be matched by the does not know that such a person as Jesus | Pharisee's, who hearing the cry from the dust of Nazareth ever lived, and that of Mr. "God be merciful to me a sinner!" yet serene-Webster, who ordered these words to be ly prays "God, I thank Thee that I am not inscribed on his tombstone, "Lord, I believe, like this publican." It remains yet to be provhelp Thou mine unbelief," I would take ed that the true doctrine of God is not in the my stand with the great statesman, whose Latin theology. It is not yet settled that what 'heart always assured him, and reassured him is called a return to the Greek theology, is not that the Gospel of Christ must be a divine re- a real departure from the revealing truth. Nor T. S. C--.

# THE GREEK VERSUS THE LATIN THEOLOGY.

By Rollin A. Sawyer, D.D.

This should be the title of the volume of six ectures given in Philadelphia on the Bohlen Foundation, by Prof. Allen of the Episcopal Divinity School at Cambridge, and styled "The Continuity of Christian Thought." For on opening the book, we are not come to a comin our view, but we are invited to a mimetic EvangeList's readers for the encouragement display of the superiority of Athanasius over and comfort of givers to a fund so widely bene-Augustine as a master of Christian thought, ficent in its results. in which the result of the contest is present In a little town within sixty miles of San with certainty, and with consequences fatal to Francisco a small company of Presbyterians, the modern follower of Augustine, Aquinas, or persons of moderate means, organized about Calvin. It is a very able and plausible pre- five years ago as a church, and aided by the sentation of the modern objections to the ac- Board of Home Missions, established regular cepted doctrines of grace; an assured array of preaching and settled a young pastor. They historical arguments against the biblical and also purchased a small lot on which was a litcatholic character of those doctrines as formulate dwelling, which they used for a church. lated finally in the seventeenth century; a Its ceiling was low, and the quarters narrow, in favor of the new theology as a return to the manent growth without more room for expanprimitive loftiness of the Greek conception of sion. Convinced of this, the church voted Christian truth.

sources and the set of that movement of mind dared contemplate at \$2500, of which they hopin the Church which has excited uneasiness ed to draw at least a quarter from the Church and positive alarm in several communions of Erection fund. Their plan included a steeple, the disciples of Christ as the Saviour and Re- which they proposed to leave incomplete till deemer of lost and dying men; the frank un- an indefinite future. Subscriptions were made. covering of the secret impulse of the assault a contract was let (a builder in the board of upon the protestant position, which has been elders getting it), and the work went steadily held with firmer tenacity since the contests of on, funds coming in so that no interruption the beginning of this century; the signal occurred. When the steeple had been as far brightness of the background of historic allusion on which this new trend of theologic it could be at once finished with much less exteaching is proudly traced: these all combine pense than to delay to some future time, and to commend this publication to the attention pledges were soon made which justified the of pastors and preachers, whose business it is building committee in ordering the work finto watch and to warn the flock of God.

These lectures are worth reading. They will epay one for a careful study of some portions: Mr. - eulogizes Thomas Paine as one of and the charm of a light touch, with familiar lines which he circulated among friends from often real and lasting riches. To-day no one steeple. can afford to ignore the new scrutinizing of looking up at its mighty battlements from the for everything done was necessary to a complain whence assaults have been given. There pletely finished and furnished house of woris no shame in taking up new postures of de- ship, and from some source funds always came, fence, nor is reproach put on the old bulwarks so that when the church was dedicated a few other things exist: therefore it is that I know by advance lines of earthworks to cover them from fresh attack. Neither can orthodoxy search, that there is a power superior to all suffer itself to be outflanked by the progress could tolerate undermining by burrowing un- in the congregation or among its friends. belief. Hitherto the new views of old beliefs have come out by incident, and have mainly where divergence seemed to be at least tolera-

But it is becoming plainer each year, each month almost, that the triumph of the new views means the total overthrow and abandonment of the old. With an ingenuous frankviction that he is right, Prof. Allen teaches in every lecture and affirms stoutly in the introduction, that before Clement and Athanasius, questions of religion. His representation of Justin and Augustine must go down; and that the new theology turns its back upon the Latin fathers and their followers in order to emed under the influence of the Hellenic philosowith an infidel book as Mr. - deals with the phy. In this he gives voice to something which has been often suppressed. It has been claimed that the new was a legitimate outlief. Like the misleading title of Prof. Allen's book, they have openly avowed the continuity schism of faith by setting ancient authorities

in opposition to each other. While it is not the province of this article to enter upon discussion, yet it is proper to call attention to two or three things which give these lectures special significance. One is the disclosure of intent to break down and to bring into dishonor what is included in the so styled Latin theology; at the same time to assume for the new theology the dignity and force to be derived from making Athanasius its father and formulator. The tremendous charge of debasing Christian thought, of presenting to the Church a degraded form of faith, is fixed upon Augustine under a show of assertion which passes often for authority. The sharp and antagonizing distinction between the Latin and the Greek theology is supported by many names which careful students of the history of doctrine have not placed in such companionship. To put Bauer and Renan and Kuenen, as authorities on this question, alongside of Gieseler, Neander, and Dorner, is as the evangelical Church of to-day, such men as Usher and Hagenbach, Shedd and Schaff.

Of still greater moment is the list of doctrines attributed solely to the Latin fathers, of which, according to Prof. Allen, the Greek ance with the Apostles and early believers. If Athanasius had no notion of sin, of election, of teacher of Alexandria neither heard of nor heeded it? "The Incarnation," says Prof. three years.

swered a hundred times. I do not think he But the "Incarnation in order to Redemphas advanced a respectable argument or objection" was in the Epistle to the Ephesians, and been urged and answered again and again long that he could not see nor accept it? The reanot the least fear for herself from his attacks. Athanasius did not hold the fundamentals Indeed she understands them so well, and has with Augustine, would show that John in the repelled them so often, that she is perhaps too fourth Gospel was not in accord with Mark or indifferent to anything he may say. The dan- Luke. Indeed, throughout the whole treatto be convinced that the Bible is not true, and who the master's touch on a willing mind, and the want to be assured that however they may live in name, though writ with many others, is only

It is also noticeable that in these lectures the "exalted place to be given human reason" is it at once safe to judge this modern attempt to rebuild the faith of the Church under the guidance of the Hellenic philosophy, to be in anything wiser or more full of promise, than that which was made fifteen hundred years ago in the city of Clement and Athanasius,

# FROM THE PACIFIC COAST.

A recent example illustrates so forcibly the benefit to growing portions of the country munion of saints, nor indeed to a spectacle of from the work of our Board of Church Erecstruggle in which the giants actually wrestle, tion, that I am tempted to place it before The

special pleading of fervid and adroit eloquence so that soon it became impossible to make perabout a year ago to build a house of worship, The merit of the book as discovering the putting the highest amount of cost which they completed as was proposed, it was found that ished immediately.

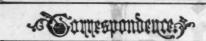
An invalid elder, gifted with a pleasant rhyming talent, wrote and had printe publicly renounced the faith of his fathers, the greatest and best men of his age, a man and felicitous groupings, is not wanting. The Maine to New Zealand, and through their libgain to any man from viewing his own position eral responses was enabled to make good his from another and a hostile standpoint, is of pledge to provide a bell for the completed

The cost of the building was in one necesweeks ago, its cost with the lot exceeded \$5000. and all had been paid or provided for. About one-eighth of this amount came from the treas

It remains to purchase the adjoining house and lot, already occupied by the pastor for a touched Christian thought on one or two points parsonage, which will doubtless soon be done, and then the church will have a clear title to property worth at least seven thousand dollars. The amount which it was known could be obtained from the New York Board, was the nucleus around which crystallized all this cheerful and liberal Christian endeavor and ness which can only spring from honest con-sacrifice. Without it to encourage a beginning, there is reason to believe the congregation would still be crowded, beyond all possibility of comfort or growth, in the little quarters which they occupied a year ago. With the stretching of their cords has come a material increase of their strength, and growth of brace the Greek fathers, whose faith was form- their numbers, and they now propose to relieve the Home Mission Board from further contribution to the support of their pastor, assuming it in full themselves. With God's blessing good fruits will be borne by them for growth of the old. The accused preacher of many years to come, and the good seed kindly new views has assumed to be innocent of any planted by Eastern Christians will bear fruit departure from the standards of Christian be- on this Western shore forty, sixty, and even a hundred fold. If this sketch shall pass under the eye and gladden the heart of any Eastern of Christian thought, and yet have covered a giver to Church Erection, my wish in writing will be fulfilled.

A diligent German statistician sava that there are about 800,000 deaf mutes in the world. sixty-three per cent. of whom are born thus, and thirty-seven per cent. become so later. There are altogether 379 institutions for the education of these unfortunates, in which 2000 teachers and 26,473 pupils are found. Of these institutions ninety are found in Germany, seventeen in Austria, eleven in Switzerland, two in Australia, ten in Belgium, one in Brazil, seven in Canada, four in Denmark, sixty-seven in France, forty-six in Great Britain, two in Japan, thirty-five in Italy, one in Luxemburg, two in Mexico, two in Holland, one in New Zealand, seven in Norway, one in Portugal. ten in Russia, seventeen in Sweden, seven in Spain, thirty-eight in the United States, and one in Bombay. Thus these humane institutions are pretty well distributed over the world, though as yet the necessities of the situation are far from being met. Having reference to religion, it appears that there are only three institutions in heathen lands, and it is probable that all of these are sprung of Christian missions. One hundred and forty exist in countries dominated by the Roman Catholic Church, and a still larger number, namely, 236, in countries swayed by Protestantism

The venerable Rev. Asa Bullard of Boston is called to mourn the death of his wife. She was the Epistle to the Romans that the great died quite suddenly at Cambridge on Sabbath morning, July 19, after a married life of fifty-



DR. GREEN'S DEFENCE OF THE REVISED VERSION.

By Prof. Charles A. Briggs, D.D. I esteem it an honor that my criticisms of the Revised Version of the Old Testament have called into the field such a distinguished champion as the President of the American Old Testament Company. It was to be expected that he would defend with all his might the Revision which has cost him so many anxious hours during the past fourteen years. It was indeed the desire of the editors of the Presbyterian Review that Dr. Green should open the discussion of the Revised Version in its pages. But he declined the task. The opportunity was then given to two other distinguished representatives of the American Company. It was not until these had declined, and it had become impossible to secure another scholar to write upon the subject at such short notice, that I turned aside from other work in which I was engaged, and devoted all my energies day and night for the short time at my disposal until the criticism was completed. It was not my intention to discuss the Revised Version at all in the pages of The Review. The plan of the editors involved other writers. It did not enter into my mind until the Revised Version of the Old Testament came into my hands, that I should be compelled to take such an attitude of antagonism to it.

I read the Revision with bitter disappointment, with deep mortification, and with hot indignation that such a magnificent opportunity had been thrown away. I saw at a glance that the Companies had been so constituted that a stolid, adamantine traditionalism had thrown itself athwart the great advance in Biblical learning which has been made in recent years, and that the suggestions of the best Hebrew scholars had been generally ignored, occasionally thrown into the margin, but seldom admitted to the text.

In the meanwhile, through the enterprise of the Religious Press, the American Revisers came before the public in earnest advocacy of the merits of their own work. It seemed to them as if they were carrying everything before them. But the Christian public and the Hebrew scholars who are not influenced by the agreements of the Companies, were waiting until they could examine the work of Revision at their leisure. The American Revisers are now beginning to find out that they have not carried the American public by

I acknowledge that my article was written with an unusual amount of heat. If I were to write the article over again, there would be less heat, but a sharper, severer, and more comprehensive condemnation of the abounding errors

of the Revision. In all controversies it is indispensable that opponents should correctly understand and accurately state the position of the antagonist. Dr. Green makes a disastrous failure in this regard. He seems to feel the points of the arrows, and has not observed that they are feathered. He says

Dr. Briggs is utterly dissatisfied with the Revised Version of the Old Testament. In his judgment the Revision Companies were incompetent for the task entrusted to them. They were mar-vellously ignorant of the advances made in the study of Hebrew and in Biblical learning general-ly, particularly in these last few years. And their work does not by any means answer the reasonable expectations of those who are initiated in the results of this recent progress. This being the case, it was the manifest duty of the real scholars, whom Dr. Briggs represents, to lift their warning voice against the acceptance of a work so wretch-

If Dr. Green had read attentively, he would have seen the following sentences in my article in the Presbyterian Review:

ers in neglecting to give a proper rendering of the Hebrew grammatical forms, we would not be un-derstood to ignore the very large number of im-provements that have been made by the Revisers in the changes from King James's Version. The Revision is far better than the old Version. But we are compelled to express our conviction that the Revisers have not stood on the heights of Hebrew Grammar. They have pursued a mediating and hesitating policy, which contrasts unfavorably with the course of the New Testament Company. They have given us a Revision which needs to be revised (p. 526).

It ought to be said at the outset that Hebrew

scholarship is not in that mature state that we find the Greek scholarship of our day. It is at present in a transition state, and this condition of transition is manifest in the entire work of revision. could not be otherwise. New Testament scholar-ship is a half century in advance of Old Testament scholarship. Within the past twenty years there has been a great revival of Old Testament study, which has been increasing in power and influence, and which is constantly rising to greater heights. This revival has taken place while the Revisers have been at work. The majority of the Revisers were chosen of necessity from the older Hebrew scholars, who had been trained in the old-fashioned Hebrew scholarship, and had been accustomed to its principles and methods of work. It has ard for them to change their methods. sequently some of them have taken no part in the revival, but have resisted it. Others have hung on to the skirts of it, and have conscientiously endeavored to combine the old with the new. advance in Biblical study.

After showing what this advance has been, I continued:

No one can examine the Revisers' work without rving that these differences are represented in Revision which they have given us. The advanced Hebrew scholarship is ordinarily to be seen in the margin of the Revision. The Revision it self occupies an intermediate position. We regret to say that the Appendix of the American Revisers nts too often an antiquated Hebrew schol-

Dr. Green has made it necessary for me to make these long extracts, in order to show that I was sufficiently discriminating in my article, and that he has incorrectly stated my position and so put me in unfavorable contrast with the large number of eminent scholars, especially on the New Testament Company, British and American, and the English Old Testament Company. The sting of my article is in the last sentence quoted above: "The Appendix of the Ameri can Old Testament Revisers represents too often an antiquated Hebrew scholarship." We do not say a lack of scholarship, but we do say advisedly an antiquated scholarship. That antiquated scholarship consists in the refusal to advance in the paths of Biblical learning, in assuming the at titude of defending traditional theories instead of seeking above all the truth of God, and in regarding with suspicion and continually obstructing new discoveries in Biblical science, and efforts to improve the methods of investigation. I certainly have been surprised that Dr. Green should undertake to defend that an tiquated scholarship in some of its worst forms in the pages of THE EVANGELIST.

It is impossible, in the limited space allotted us, to respond to all the statements of Dr. Green. He insinuates, in referring to my view that the translation "offered themselves willingly""is a mere conceit," that this opinion has some mysterious connection with the views of Wellhausen or Kuenen. He also accuses me of "frequent doctoring of the text," without giving a single example of such doctoring. and says that "reverent lovers of the inspired Word in its integrity will fervently pray [that that holdness | may never be permitted to mangle our grand old English Bible." This is not only irrelevant to the points at issue, but it is unfair in argument and unjustifiable in fact.

Dr. Green represents an interpretation given by the great majority of the leading Hebrew scholars of the world, as a "preposterous hypothesis." He says that the "Vav of the oath" s "unexampled in Hebrew," over against the authority of Ewald, the prince of Hebrew grammarians. He ridicules the rendering of Judges over. There are two slips which Dr. Green comparing texts, or in proof reading, we cannot say which; but these do not in the slightest degree change the points of criticism which were made in the article. Dr. Green's correcthe consonants of Jahveh. Dr. Green will obproper name, and we might as well say "one Isaac" or "one Jacob."

I. The original text of the Revisers. The three parties in the Revision Companies

are represented in their attitude to the fundamental question of Textual Criticism. The English Company say:

With regard to the variations in the Massoretic text itself, the Revisers have endeavored to trans-late what appeared to them to be the best reading in the text; and where the alternative reading seemed sufficiently probable or important, they have placed it in the margin. In some few instances of extreme difficulty, a reading has been adopted on the authority of the ancient Versions, and the departure from the Massoretic text recorded in the margin. In other cases, where the Versions appeared to supply a very probable though not a necessary correction of the text, the text has seen left, and the variations indicated in the mar-

We said, quoting this passage:

This position is sufficiently conservative. It loss not express the views of the best Hebrew scholars of the day; but it is a good average posi-tion, which ought to satisfy all but the most ex-treme adherents to Jewish traditions. But the American Revisers were not satisfied. They have taken an extreme reactionary position, and have ed their dissent from the English Revisers in their Appendix, in the following terse and sweeping declaration: "Omit from the margin all renderings from the LXX., Vulgate, and other ancient Versions or authorities" (p. 493).

Dr. Green now defends this view of Textual Criticism. He magnifies the work that needs to be done to secure perfect texts of the Versions; he enlarges upon the fidelity of the Mediæval Massoretic scribes; he underrates the work which has already been done in the Textual Criticism of the Old Testament, in order to reach at last the ultimatum: "In this condition of affairs, the American Company felt that the best thing to do in relation to the text was to do nothing." The English Company thought they would do something, even if it were but a trifle. The advanced Hebrew scholarship thought that more ought to have been done, and they The American Company insisted upon performing the wondrously brilliant achievement

of doing-nothing! Dr. Green represents the work of Criticism under the figure of a woodman hewing his way through a thicket. He imagines a radical low the radical critics, and slash away, and not fear a few missteps and bruises if in any way we could get out. We certainly would not sit down with the American Company, and do nothing. We would not be willing to wait until the Egyptian task-masters, in that we demand offerer, is sufficient evidence that the Biblical some great critic could cut his way to our reseue. Such an alternative is not necessary.

So far as the great Versions are concerned, in the vast majority of cases there is no doubt as to the true reading. Consequently the cases of doubtful reading do not prevent a working doubtful. Moreover, the great manuscripts of the Versions are in our hands, and we are not to be deterred from comparing them and using them. Hebrew scholars are not so dependent upon great critics as they used to be. Facsimiles of the manuscripts and lists of new readings come at once into the possession of the Ancient Versions, the Samaritan, Babyloany Hebrew scholar who earnestly desires to keep abreast with the work in his department. We stand by our statement in the Review:

The Revisers have simply built upon a very late Massoretic text, and that not sufficiently correct. They have had immense advantages beyond the Revisers of 1611 in the possession of the Samaritan codex, the Syriac and Arabic versions, and better texts of the Septuagint and Vulgate, besides a large number of ancient authorities, inaccessible to the Revisers of 1611; but it does not appear that they have made very much use of them be-yond that which appears in the margin, and our American Revisers set themselves as a flint against even that. The Revisers of 1611 used the helps at their command, but the Revisers of 1885 have neg-lected the vastly greater helps which God has given them in the rich disclosures of more than two

enturies (p. 497). In our criticism of the original text of the Revisers, we confined ourselves chiefly to Hethat the Massoretic accents had misled the Revisers into abundant errors in their presentation of the parallelisms of Hebrew Poetry. Dr. Green represents that I objected to the Revisers because they did not adopt my peculiar views of the structure of Hebrew Poetry, and

The Revisers introduced no novelties in this mat-ter. They divided the lines in the manner approv-ed by the consent of eminent scholars such as Hupfeld, Ewald, Delitzsch, and others. And there are members of the British Company who are them-selves entitled to rank as authorities on this subject if any men living are.

We would be pleased if Dr. Green should give us the names of these English scholars who are such distinguished authorities in the department of Hebrew Poetry. This subject has been to me a matter of special study for many years. It seems to me hardly possible that such valuable writings should have escaped my attention. The subject of Hebrew Poetry has not, so far as I know, received very much attention in Great Britain in recent vears. And as for Hupfeld, Ewald, and Delitzsch, Dr. Green is mistaken. The Revisers have not followed them. We shall give but a single example, and this is one in which the Revisers have followed the accents of an incorrect Massoretic text. They render:

Keep back thy servant also from presumptuous sins Let them not have dominion over me; then shall I be

Ewald divides as we have done

Moreover from sins of pride restrain thy servant; | le them not rule over me. Then shall I be perfect, | and clear from gression.

The views of the American Company will find no countenance in Hupfeld and Ewald, and very little in Delitzsch. Dr. Green selects a single example from the great many I have given, and says:

The palpable mistakes into which a slavish adherence to this principle leads him, may be illustrated by Isa. xxxviii. 10. The Revisers have I said, in the nosatide of my days I shall go into the gates of the grave;
I am deprived of the residue of my years.

Dr. Briggs says "In following the Massoretic accents, they have mistaken the structure of the pentameter. It should be I said, In the noontide of my days, I must within the gates of Sheol, I am deprived of

of my years." Are these mistakes so "palpable" that it was unnecessary for Dr. Green to point them 7. 8 given by us, which is supported by the au- out? There is a serious error of grammar thority of many of the most distinguished exe- here which Dr. Green ignores. The Revisers getes of modern times, and represents it as translate the Hebrew cohortative mood as if guages, to use hypothetical clauses without a they cost?" "Those I am now smoking, nine number, and according to the general course 'extraordinary treatment." All these we pass it were indicative. They render "shall go" when it ought to be as we have given it, "must different shades of meaning in the two mem- use those that are more costly." "Is not emasculated and shorn of manly qualities by has detected in my long article, which were go." Our translation "within the gates" is bers of such a clause. either of the pen in copying, or of the eye in more common to the Hebrew preposition than "into the gates." - "Sheol" Dr. Green himself prefers to "grave." These errors of grammar and translation on the part of the Revisers, we took pains to point out. We did not tion of my transliteration Jahveh, is a small attempt to give a more elegant rendering of matter. I follow the usual method; but I the passage. We would not esteem it a diffishould be ready to compromise with the es- cult task. Dr. Green probably refers to the teemed Professor on Yahve. Jehovah is no parallelism as containing "palpable mistakes." word—it has the vowel points of Adonay and The parallelism of the Revisers is introverted. "Residue of my years" is parallel with "noonserve on reflection that he has slipped when tide of my days," and "I am deprived" is parhe represents the old versions as giving one allel with "I shall go into the gates of the Jehovah. They give one Lord. One Jehovah grave." But the parallelism which we have seems to us without meaning, for Jehovah is a given is simpler. "Within the gates of Sheol," the local statement, is parallel with "In the noontide of my days," the temporal statement; and "I am deprived of the residue of my years' is parallel with "I must go," or depart. The change which I have made is against the Massoretic accents, but it makes the pentameter movement complete and harmonious.

We were indeed careful to guard ourselves against the charge of Dr. Green, that we censured the Revisers for not introducing "novelties." Dr. Green seems not to have observed the following passage in our article:

We do not claim that the Revisers ought to have adopted the theory of the strophe and the measurement of the line, which are still legitimate matters of dispute between Hebrew scholars; but they ters of dispute between Hebrew scholars; but they ought to have correctly presented the parallelism of lines (p. 497).

Dr. Green does not squarely meet the point ure of the Revisers to present the Poetry of the Prophets in parallelism. He does not explain the faults of parallelism we have pointed out in the Poetical Books and elsewhere. Possibly the American Revisers have thought that it was better to leave this matter to the judgment of those unnamed English authorities, and as for themselves do nothing.

attention to the Massoretic text. He tells us and indeed in every other species of sacrithirty-four pages of various readings in Isaich view which confuses the four classes of animal from this manuscript," and then tries to ex-What would have been the gain to the Revision or to Biblical science if the Revisers, instead of trusting this matter to experts whose life-work it is, had undertaken a personal collation of this and other important manuscripts?

can Company, has it? Trusting to experts, as the generic sin offering to stand for expressed their views in part in the margin. neglecting to personally collate manuscripts the specific trespass offering in Isaiah liii., which were easy of access, and finding in thirty-four pages of variants given by an expert nothing of importance. And a Professor of Hebrew who insists with more than Rabbinical persistency in standing by the Massoretic classes of animal sacrifices under the Old Tesvowel points and accents, against the Ancient critic going in and slashing away with an un- Versions and all internal evidence, comes to four different ways, and not in a single way. limited amount of conjecture. Well, we think the conclusion that the variations of a different The significance of these offerings is not in the if we were in the woods, we would rather fol. system of accentuation and of vowel points are application of the blood to the altar, except in of trifling importance, even if the manuscript be the oldest, and the system of pointies ar older system.

> that the Revisers should have done the work of theology of the Revision is very different from also without clay. The comparison is an admirable one, but wrongly pointed. We have Company insist upon remaining in bondage to to do the work of criticism in that condition, But we have urged that our brethren should have the boldness of which Prof. Brown speaks, cast away their bonds, and come forth into the freedom of advanced Hebrew scholarship, where they will find ample material in nian, and other codices and other ancient au-

> II. The Hebrew Grammar of the Revisers This topic will require but brief mention here. We refer the reader to our article in the Presbyterian Review, where we have shown: that the Revisers have frequently ignored the difference between the negatives al and lo; that they do not sufficiently distinguish the Hebrew tenses, translating a perfect as an imperfect and an imperfect as a perfect; that they neg- dent to the general public and to our British lect to discriminate between the jussive, cohortative, and indicative moods; that they confuse the Hebrew conjunctions and the kinds of clauses which they introduce, rendera coordinate clause as if it were subordinate, and the reverse: that they do not uniformly given illustrations of all these cases in our arways: (1) He states:

In several of Dr. Briggs's suggested emenda-tions of the Revision, he is technically right, and yet practically wrong. His renderings are such as ious experience of the Church. a teacher might properly demand in a class-room, to assure himself that the precise sense of certain forms or constructions was apprehended by the pupil; but which are awkward, enfeebling, and out of place in a version of the Scriptures designed for ordinary readers.

In other words, one must ignore all the finest for the text." Dr. Green says

my law in ten thousan ed as a strange thing.

conception of the Hebrew tenses, could render | make some sacrifice for His cause.' Company violate one of the first principles of elling companion for a day or two an army of- old Tory doctrine to be rehabilitated, that it is the doctrine of tense, in order to gain an argu- ficer of pleasing manners and address, but who better that the people should remain in ignorment for their theory of the composition of the was addicted to the habit of smoking almost ance. This would be to return to despotism, Pentateuch. Furthermore, all Hebrew scholars | incessantly. To the remark "You seem to use | to a slavery of the many to a few-an incalcuknow quite well that it is a very common fea- a good many cigars," he replied "I smoke fif- lable misery of the common people for the ture of the Hebrew language and of other lan- teen a day on an average." "How much do gratification of a class comparatively small in particle, and to give different tenses to express dollars a hundred by the box; sometimes I as shown by past history, that class itself

(2) Dr. Green points to a seeming inconsis ed in my translation of the Song of Hannah. that with regard to the participles and imper- extravagance, I feel that I can afford it." fects of that song, "We can hardly express the difference in English." The gnomic character of the poem was the reason of the

There is a vast improvement in the Revision in tax, but it is also manifest that the Company have not followed the lead of the best scholars among the Revisers themselves in their rendering of moods and tenses. The Revision is a compromise in this respect. The errors of tense mount up to usands in the Revision. We are well aware that it is exceedingly difficult at times to present the delicate shadings of tense in the English lan-guage. The New Testament Company, however, were quite successful in their efforts to accomplish this. The Old Testament Company seem to have been frightened into the adoption of a more hesitating and inconsistent policy in this department o

It does not follow because I was unable to to have expressed the distinct difference in the example from the Song of Songs which I prewould do nothing with regard to the text. The differences of the tenses are too delicate and a cost? too difficult to express. There are, however, of our criticism. He does not explain the fail- some notable exceptions. Zeal for dogma or a traditional theory stirs up such Hebrew scholars to insist upon a particular rendering, in defiance of the Hebrew scholarship of the world.

III. The Theology of the Revisers.

Dr. Green's defence of the theology of the Revisers, strengthens me in the opinion that "they have not mastered the subject" of the Dr. Green tries to avoid our criticism of Old Testament religion. Dr. Green stands the Revisers for neglecting to use the St. Pe- firmly on the older views "that atonement tersburg Codex, and for giving insufficient was made by blood in the trespass offering, in one clause that "Professor Strack gives fice as well as in the sin offering." It is this sacrifices of the Hebrew ritual, and which leads cuse the American Company on the plea Dr. Green to be strangely indifferent to the grievous error of translating the Ashamtrespass offering—as sin offering in Isaiah liii... and of defending the confusion of the three classes of offerings and the victim and the priest which the Revisers have left in that sublime passage. Dr. Green does not see So this has been the position of the Ameri- his inconsistency in allowing what he regards and then urging that the specific meal offering should be used instead of the generic mincha, including grain and cakes and loaves as well as meal. The facts are that the four great tament represent the atonement as effected in the sin-offering. That Dr. Green is indifferent to the distinctions in the Hebrew sacrifices, and does not care to discriminate between the Dr. Green represents that we are worse than application of the blood to the altar and to the

what it ought to be. It is very painful for me to express my criticisms upon the American Company in this way. complained that the American Old Testament | Dr. Green and the other members of the Company are esteemed Christian brethren. They critic from using the readings that are not the Massoretic points. It is indeed impossible have been conscientious and painstaking in their work. Much of it is excellent. But in the interests of the truth of God, it is necessary to point out the serious errors which they have made. They have taken issue with the British Company on some of the most important matters in which the progress of Hebrew learning is involved. They have obstructed the work of Revision, and made it less successful than it would otherwise have been. They appear before the world as the representatives of the Old Testament scholars of America in these reactionary and antiquated positions. It is well known to professional students that they do not represent the Hebrew scholars of America in these respects. But it is necessary for those who have at heart the advancement of Biblical study in our land, to make this evibrethren; lest they should be confounded with the American Old Testament Company of Re-

We repeat, therefore, our conviction, (1) ing a clause of purpose as if it were result, and that the Revised Version of the Old Testament is greatly inferior to the Revised Version of the New Testament in its fidelity to brew Poetry and the Massoretic vowel points give the force of the infinitive absolute and the original text, in its grammar, and in its and accents. We showed by copious examples | the emphatic plural. We realize entirely that | theology; (2) that the Revised Version of the these are serious charges to make against a Old Testament is a great improvement, on the company of professional Hebrew scholars. But whole, upon King James's Version, but not so we have been forced to make them. We have great an improvement as to satisfy Hebrew scholars, or to justify the public use of it in ticle. We hold ourselves responsible to pro- place of the common Version; (3) that it ought duce tenfold these examples, if it should be to be regarded simply as the stepping-stone to deemed of sufficient importance. Dr. Green something vastly better, which will come in tries to resist the force of this criticism in two due time; (4) that the differences between the Versions and the differences of Hebrew scholars, are not of such a character as to make any material difference in the faith and relig-

SMOKING AS RELATED TO BENEVOLENCE.

By C. E. Vail. An active business man was hopefully con verted and united with the Church. Realizing features of Hebrew grammar in order to make that the Church had brought him inestimable a smooth, flowing version for ordinary readers. good, and that he was under obligations to Dr. Green compels us to refer to an ad- help it do like good to others, he requested a dress given by him before the Presbyterian friend to prepare a schedule of benevolence ministers of Philadelphia, in advocacy of the based on one-tenth of an income of twelve Revision. In this address he himself does hundred dollars a year. Such a schedule, not hesitate to find fault with the "needless comprising the various objects for which conchanges" of the English Company, in certain tributions would be asked during the year, passages which destroy some of his proof- with sums apportioned to each in proportion State Legislatures as being each mere congeries texts for certain traditional theories. Dr. to their relative importance, was given him. Green there defends the following from the and accepted as satisfactory. After awhile he Appendix of the American Company: "Hos. returned, saying he could afford to give more, vili. 12: Substitute margin 17 ('I wrote for him as he had been able to save the whole amount the ten thousand things of my law, but they,' etc.) by giving up smoking. "What!" said I, "you do not mean that you save one hundred and twenty dollars a year on tobacco alone?" [This] is an appeal by the prophet Hosea to the xistence of an extended written law of acknowl- do indeed, and more. I feel that I ought to edged divine origin, which was nevertheless gross-ly disobeyed. Not only the Mosaic origin of this law, but even its existence in the time of Hosea, has been denied. And the argument from this passage has been evaded by making it hypothetical, though there is no particle to indicate that it has this character, and the tense of the second verb distinctly refers the action to the past. The British Revisers render "Though I write for him past, it ten though distinctly refers the action to the past."

The British Revisers render "Though I write for him past, it ten though distinctly refers the action to the past. The British Revisers render "Though I write for him the past of the past o sand precepts, they are account- that I am virtually giving nothing unless I give

tion. No Hebrew scholar who has a proper would be most ungrateful if not willing to other words, the mere acquisition of knowlit as a preterite. Dr. Green and the American A few weeks since the writer had for a trav- Is education then to be proscribed, and the

smoking a pretty expensive habit?" "Yes, the subservience of inferiors. but I am very fond of a good cigar; and as I Then are we to adopt the other alternative, tency on my part. It is quite true that I stat- have a competent income and no one but myself to support, and as I indulge in no other ty. Assuming this, we are yet to seek some

amount to \$492.75 a year—a sum large enough is only by their ministrations that the common to support a home missionary in one of our people are to be held in proper subordination. difficulty. Dr. Green ought to have noticed Western States or Territories. This, too, with- To this it might be answered that in proportion that I also said in my article on the Revised out making account of the cigars given away, to intelligence are the variances of religious erably, or of the tendency of smoking to stim- Yet it cannot be denied that within the pale of presentation of the phenomena of Hebrew syn-t, but it is also manifest that the Company have nicious habits. nicious habits.

lar to which could be multiplied indefinitely. Are they not an appropriate commentary on ment is being tried of a strictly secular educahurt them, the treasury of the Church would be filled to overflowing"?

When our Lord, after miraculously supplying the hungry multitude with food created by a word, commanded the disciples to gather up express the delicate shadings of tense in the the fragments, that nothing be lost, did He not Song of Hannah, that the Revisers ought not | inculcate a lesson too often unheeded-that needless waste and extravagance are sinful? More than this. Are not the fragments sorely sented. Here we have another example of needed for the forwarding of God's kingdom? the timidity of the American Company. They and is it not time that Christian people should ask themselves Is such indulgence right at such

UNION SCHOOLS. Education how far a Moral Influence. By A. H. Dana, Esq.

An article in The EvangeList of July 9th on what are called Union Schools, has presented a question upon which there is a contrariety of opinion. The Union School there spoken of is what is more generally known as the Righ School-at present chiefly limited to cities and wealthy country towns. It is a department for instruction of a grade superior to that furnished in the district or common school, and it is proposed that it be adopted throughout the entirety of the State-that is to say, one for a specified number of school districts. It is, of course, included in the plan that the advanced education is to be merely secular, as in the district school, only of a higher grade. The plan is based upon the theory that the acquisition of knowledge is per se a counteraction of all social evils, and certain to make upright and useful citizens. I hope not to be thought too paradoxical if I

doubt the soundness of this theory. It has been argued with not a little practical force to evil, but on the contrary increases their ments that are opened by intellectual culture. Whether this view be tenable without some modification, it is unquestionable that increase of intelligence does tend to increase of unlaw- pointed. ful schemes for accomplishing what cannot otherwise be readily realized, or not at all. large competition. Within a reasonable limit There is a natural aversion to consecutive labor-especially when compulsory-and to all restraints. Education contributes to this aver- ble methods of gaining success, and at any sion. The more the children of the poor are educated, the more averse they will be to man- number, is necessarily a wreck, it may be but ual labor, and more ambitious of the luxury that belongs to wealth-semi-intellectual leisure and artistic enjoyment-the gratification of which cannot be attained by plodding industry, or at least so it seems to them. Therefore it must be sought by extraordinary means-by practising upon the credulity of the weakminded, by gambling in stocks as formerly in lotteries, and like speculative ventures; or failing in these, the final resort may be to frauduer like criminalities. Such is the result to a deplorably large extent. I would not be understood as imputing such perversion merely to those born in poverty. It applies to all who aspire to a condition, whether of wealth or power, which they have not capacity or means to attain; and such are many who have a competence, but are ambitious of a larger display in the world. But it cannot be denied that the more atrocious, when there is no countertection and penalty.

Let us look at statistics. Compare Prussia and France-the former having the most perfect, the latter the most deficient, system of left to preaching on the Sabbath and to the education of all European States. Yet the Sunday-school, But a majority of our people proportion of crimes in Prussia is vastly great- are not church attendants, and if it were otherer than in France, though it is true that crimes wise there is a natural tendency to regard as against the person are not in that proportion, hypocritical the worship of God one day of the the excess being against property. Again, it week, and total oblivion of sacred obligations appears by Parliamentary reports that the ed- on all other days. ucated criminals in England are two to one of Is it irrational to hope that the time may uneducated: in Scotland, four to one. In our come when dogmatic theology may be so far own country the statistics are not quite satis- eliminated from religious instruction, that factory. In the census of 1870 the proportion what is essential may be imparted without agof criminals in the foreign population was one gressive intrusion of sectarian tenets, that and seven-tenths per cent.; of natives, only there may be a return to the simplicity of three-fourths of one per cent.; but in the lat- Christ's personal teaching. Let it be considter was included the colored population, whose ered how much has been incorporated in illiteracy was far the greatest. The census of Church creeds which has its origin in mere 1880 does not furnish any distinctive analysis. human dogmatism. The words of Christ are

onsiderations perhaps even more decisive. ural mind. Creeds are the results of subtle Allowing all that is claimed for general educa- controversies, in some instances involving tion as to intellectual elevation, and not taking speculative tenuities scarcely intelligible to into account the worse tendencies that have any but the erudite, and certainly not obtainbeen referred to, it still has the effect of a dis- ing the real assent of a large proportion even proportionate increase of professional avocation. The professions of law, medicine, and With such modification as would accord with theology are overslaughed, especially the first, the just judgment of conscientious and candid which is the chief avenue to political distinc- men, the religious element would as naturally tion. Jefferson denominated Congress and the of lawyers, and in our time the charge is intensified. It would seem as if we were a nation of lawyers. We are at any rate under the government of lawyers. There might be no great harm in that, if they had professional honor and ability; but the men who get into Congress and Legislatures and public offices, are not in general the most prominent in their profession, but on the contrary, are inferior in professional eminence. They have made politics a business, and are usually unscrupulous as to methods of advancement.

Upon the whole, so far as can be determined by statistics, and by such general considerations as I have suggested, the conclusion must my law in ten thousand precepts, they are accounted as a strange thing."

that I am virtually giving nothing unless I give more than one hundred and twenty dollars a more than one hundred and twenty dollars a write" because the Hebrew tense is the Heter this matter. He alone has given me health speak now of education in the sense as under-ing the cause of the friendless, he has sought no earthly reward, but a host of once forgotten and uncared-for lives shall rise up and call him the sense as under-ing that I am virtually giving nothing unless I give more than one hundred and twenty dollars a more than one hundred and twenty dollars a more than one hundred and twenty dollars a more than one hundred in serve the friendless, he has sought no earthly reward, but a host of once forgotten and uncared-for lives shall rise up and call him and uncared-for lives shall rise up and call him the sense as under-ing the cause of the friendless, he has sought no earthly reward, but a host of once forgotten and uncared-for lives shall rise up and call him the sense as under-ing the cause of the friendless, he has sought no earthly reward, but a host of once forgotten and uncared-for lives shall rise up and call him the sense as under-ing the cause of the friendless, he has sought no earthly reward, but a host of once forgotten and uncared-for lives shall rise up and call him the sense as under-ing the cause of the friendless. brew imperfect, and it denotes incomplete ac- and the ability to succeed in business, and I stood of what is taught in common schools; in

general education, as the only hope of humanicounter-action of dangers incident to increased Fifteen cigars daily, at nine cents each, intelligence. Religious teachers insist that it which must swell the annual amount consid- tenets and consequent sectarian antagonisms. moral training-not indeed exempt from sec-The above cases are typical, instances simi- tarian jealousy-verging sometimes on aggressive hostility. In our own country the experithe words of Dr. Ellinwood, that "if our en- tion in public-schools-free to all alike-but rolled members would contribute what they without compulsory attendance. The great could save by abstaining from luxuries that question is How can control by the better class be maintained, how guard against erratic popular tendencies? The following suggestions may aid in the solution of this problem:

1. Common education should be made not merely an enlightening but practically useful influence. Science applicable to industrial pursuits should be the chief object of attention. The greater number of pupils have to look to a life of labor of some sort. Such a life should be held up as honorable, and everything appertaining to it carefully inculcated. I should say that even in the higher department the classical languages should be excluded, except perhaps Latin to a limited extent. Modern anguages would of course be admissible for in this itinerant age we have to do with emigrants from all countries; and our own people engaged in commercial business have occasion often to go abroad. Yet even these should be exceptional, and belongs to an optional rather than prescribed course of study.

2. It is my conviction that the higher branch es, such as are embraced in preparation for college, do not belong to the common school, and that the High School as it is called, is. as generally conducted, an excrescence that should be lopped off. Parents who can afford to send their children to college, can also afford to pay for their preparation in proper training schools not supported by public tax.

A sensible writer [Horace Mann] wrote many years since that the Prussian youth when they came out from the schools had little use for the faculties that had been developed or the knowledge that had been acquired. This furnishes an explanation of the fact before referred to, of the singular prevalence of crimes af-

fecting property in Prussia. In our own country all avenues to distinction are open to all alike. But success in the avocation generally sought by all who have made that education does not weaken temptations any considerable attainments in knowledge, must be limited to few. It matters not as repower by pictures of enjoyment which cannot spects the moral effect whether the way to disbe readily attained without unlawful methods: tinction is barred by arbitrary appropriation that the lust of gain is increased in order to to one class, as in monarchical governments, gratify desire of the more numerous enjoy- or as in our own country, by fierce competition of too large a number in the professions, or rabid pursuit of public offices by a multitude,

the greater proportion of whom must be disap-I do not mean that there is no benefit from it undoubtedly stimulates healthful enterprise. But beyond that the tendency is to dishonorarate failure which must be the lot of the greate partial-other employments may be sought. But a wasted life is generally the sequence of

disappointed ambition. One thing may be most emphatically said, that the pursuit of public office as a means of livelihood is to be wholly condemned. It is the bane of our national character. It combines the bad element of overcrowded professions with one still worse. It unsettles private industries. A spirit akin to what is displayed lent devices-embezzlement, forgery, and oth- at the horse-race and gaming-table, pervades

the vast array of politicians. 3. It is quite apparent that mere secular education is not moral training, at any rate is not sufficient to counteract the wrong tendencies superadded by that very education. By what method shall be supplemented what is wanted for moral discipline? The world's experience shows, I think, that mere precepts without some other power will not avail much. The poverty incites to petty crimes, and even to debatable ground is how to combine the religious with secular education. If there is noaction by moral restraint; and that education thing more of the former than what is necesadds to the temptation by furnishing aid in sarily involved in general literature (history, successful wrong-doing, and escape from de- psychology, &c.), it will amount to little. There must be public recognition of the principles

underlying all religion. It is argued by secularists that this may be

But passing from statistical data, there are always rational, always congenial to the natof those who make formal profession of belief. assimilate with secular education as the merely moral element.

> George Smith of Coalville, England, once asked some little ones on a boat if they had heard of Jesus, and this was the answer that stirred his heart with its pathos: "No; what sort is He? He has never been along this cut." When George Smith was a child, little creatures less than four years old were toiling in the brickyards, and at nine years of age George was employed in carrying about forty pounds of clay or bricks upon his head. In later years the Brickyard Bill, urged on by his earnes set free for education thousands of suffering children. This Christian philanthropist has made heavy pecuniary sacrifices, and denied himself even common necessities to rescue the