THE SITUATION.

By Professor Willis J. Beecher of Auburn Theological Seminary

It now seems that Prof. Briggs is not only sembly, but is to be put upon trial in Presbytery; while the pamphlet issued by Profs. Evans nith, 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 Presby terian 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. There never was a controversy more free from 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 Scriputres, 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 as against their inspired authors. But outside this limit, do they contain any errors of mere 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 mere 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

case an exception to this rule? In other words, the Presbyterian Church virtually, asked to define a dogma, and so to detion, shall be liable to Church censures. This demands that attention be paid to certain points that have thus far been pretty thoroughly ig-

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 and providence lept pure in all ages, are therefore 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

For example, Paul says (Gal. iii. 17) that the law was 480 years after the covenant with dreds of somewhat important errors. 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, more than 600 years, instead of being 480. 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 tures. 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 Chris-

tendom is misled by a passing fashion of thought. number of instances, in which the statement of ment, in regard to some fact. Making a selected list of these, I find that Prof. Evans regards the instances as genuinely contradictory, and ory on the part of the writers, or to differences

Evans out of the Presbyterian Church. I fear lute inerrancy of the autographs, we need more he might retaliate by making a move to turn me out of the universal Church, for in this are we to look for positive proof? At present, matter he would certainly have the suffrages

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 Bi-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 saving. 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 giving my middle initial erroneously, and giving affect its doctrinal statements." It can hardly to a copyist, for they are in the autograph in pelled to count him either unorthodox, incompetent, or untruthful, and there is no reason weapons for the enemy.

Chronicles appears to contradict the parallel rent contradictions are real, and that they are of the discrepant passages, he will remain unrefuting his errors and establishing the truths sent text. 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 estab-

This proposition is so trite, 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 portant to justify the verdict that some of these Church Standards, and we have nothing to do parties are orthodox, and others are not orthobut execute the law as it exists. But is this dox. That it is very important, I have not the April 23, Professor Warfield reaches this conclusion: "The Confession teaches that God is in such a sense the author of Scripture, that he speaks all that stands written in it, and all that stands written in it, is, therefore, true." Either this conclusion is correct, or it is not. The alternative is that the Standards, while using thus far been, and how great at present is the strong language concerning the Scriptures as a need of carefully thinking the matter through all the particular statements contained in the where between the position of Dr. Green and Scriptures. It is only by strongly pressing the meaning of words in a certain d rection, that Prof. Warfield's conclusion can be sustained. And if this method is adopted elsewhere, it must in its present heated condition, to attempt just love. It means that we are not our own; that be adopted with I. viii. of the Confession; and now to draw an ecclesiastical line where if adopted there, it will give us the result that the Scriptures, to which the Standards attrib-not the errors with which we now have to deal ute miraculous inerrancy, are the existing Greek and Hebrew Testaments.

" The Old Testament in Hebrew the New Testament in Greek being immediately inspired by God, and by his singular care the Church is finally to appeal unto them.'

The only "New Testament in Greek" to which points the verdict of the universal Church is no the Church in any age can appeal, is that more in doubt than if we had. And we need which exists in that age. It is not the to be very sure of our position before we exclude autographs that have been "kept pure in all from the limits of church tolerance, any opinion ages," but the text as found in the copies. that would command the hearty assent of a This is the only "New Testament in Greek" to majority, or even of a strong minority, of such which the Church can appeal. It is to this, a jury of experts. Doubtless we may regard therefore, that the Westminster Symbols attribmany such opinions as erroneous, and needing ute whatever inerrancy they assign to the Scripto be met by argument and refutation; but to tures. But Prof. Warfield does not hold that drive men from our communion for holding any form of the Greek New Testament to which opinions that are commonly held in most of the the Westminster divines had access, was miracbranches of the Church, is a thing that we ulously inerrant. He is too gifted a New Tes tament scholar for that. He holds and teaches that any copies they possessed contained hun-

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 page 41 sq.), both hold that the interval was the Scriptures as distinguished from our doctrine concerning their infallibility, is yet to be

defined. No one 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 supposable that, by the decisions we reach on the cases now before us, we may adopt this as will have no further opportunity of salvation one of the doctrines of the Church; but is it desirable to do this?

I have no doubt that a very large proportion attributes the contradictions to lapses of mem- of the existing errors can most naturally be ex- that when seman dies in the faith he enters the plained as mistakes of copyists. I do not bein the sources of their information, or other like lieve that any error can be proved to have been causes. I hold that the Professor is mistaken in the autograph. Anything of this kind is in each of these instances, that the passages are very difficult to prove. This is a fact that, in its own place, may have important uses. It mere statements of additional facts, without would silence many an assailant, to challenge which the account of the matter would be less him to prove that the error he builds upon was complete. I think that a large majority of there originally, and he would be legitimately by Dr. Briggs to the questions su American Presbyterians agree with me. But I silenced. But if we are going to recognize as a him, and that it trusts that the

am not therefore in haste to move to turn Prof. | Church doctrine and a test of heresy, the absothan merely negative proof for it, and where an overwhelming majority of the jury of experts of a good working majority of the jury of experts. is against this position. To maintain it, we should be obliged to maintain that at every May 1 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 teach that, if there were such errors, the aucharged 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 without disapproval of "the denial of inerrancy in the minima of Scripture, in trivialities which are of no account, and neither disparage the eminent man writes me on this very subject, truthfulness of the narrative, nor in any way me a mistaken degree. I cannot refer his errors be otherwise than by design, that Prof. Green his handwriting. But I am not by them com- graphs. His idea as to "the minima" in which we may safely admit the existence of errors, may be inferred from instances. His view of why I should, on similar grounds, charge the Galatians iii. 17 has already been alluded to. Un-Bible with falsehood. When Christain men realless my memory misleads me, he holds that the son in this way in controversy, they are forging "forty" in 2 Sam. xv. 7, and the "Michal" in 2 Sam. xxi. 8, are errors. Presumptively, he Prof. Smith of Lane Seminary, publishes a list | agrees with the other gentlemen of the Revision of passages, in which the statement made in Committee in many, at least, of the considerable number of instances in which they have express statement in Kings. He holds that the appa- ed their opinion that statements in the Old Tes tament are erroneous. Prof. Green's colleague, to be explained in part by the late date, and the Professor Davis, in his admirable article in the misleading point of view of the author of Chroni- January number of the Presbyterian and Recles. This seems to me mistaken. It is more formed Review, specifically mentions seven or serious than the cases hitherto mentioned, as more statements within the compass of a few it concedes a more important element of human chapters of the Old Testament (1 Kings xviii. error in the composition of the Scriptures. It is no 2, 2 Chron. iii. 15, viii. 18, xv. 19, xvi. 1, xxii. wonder that the cuffs Prof. Smith receives are 2, xxxvi. 9), which he explicitly declares to be many and hot. But he has with him a strong errors, besides advocating views that involve minority, at least, if not the actual majority, of the incorrectness of a yet larger number of Old the jury of experts. If the gentlemen who are Testament statements. In a general way he cuffing him will refrain until they themselves speaks of these as resulting from transmissional can agree upon the true orthodox explanation corruption, and possibly would thus account for them all. But he would not hesitate to say that. disturbed for some time. Until then, it will in most of them, there is no reason but conperhaps be well if they content themselves with jecture for doubting the correctness of the pre-

For other purposes than that of religious doc trine, 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 in stances. 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

I do not propose to argue the question whether this difference of degree is sufficiently imsomething 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 exegetical scholar in the Church would stand condemned. This shows how hasty we have life have been redeemed from a worthless waste whole, avoid teaching any doctrine in regard to afresh. Second, if a line is to be drawn somethat of Dr. Briggs, it will be found puzzling to decide where to draw it. Third, in the circumstances, is it wise for the Presbyterian Church, Protestantism of the world draws none? Are ten-and our purse and influence belong to such as are best left to study and argument Will it not be better to confute them, rather

PROF. BRIGGS REPLIES TO QUESTIONS, tant as the question, Am I living like a man re-

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. (a) Do you consider the Bible, the Church

ity ? "No." (b) Or do you believe the Scriptures of th Old and New Testaments to be the only infallible rule of faith and practice? "Yes."

2. When you use the term "reason" do you include the conscience and the religious feeling

3. Would you accept the following as a satisf factory definition of Inspiration: "Inspiration is such a divine direction as to secure an infallible record of God's revelation in respect t

both fact and doctrine?" "Yes." 4. Do you believe the Bible to be inerrant in all matters concerning faith and practice and in or a vehicle of divine truth, and that there are no errors that disturb its infallibility in the natters, or in its records of the historic event and institutions with which they are insep ably connected? "Yes."

5. Do you believe that the miracles recorded in the Scriptures are due to an extraordinar exercise of divine energy, either directly mediately through holy men? "Yes."

6. Do you hold what is commonly known a the doctrine of a future probation? Do you be lieve in purgatory? "No." 7. Do you believe that the issues of this life are final, and that a man who dies impen

8. Is your theory of progressive sanctificati such as will permit you to say that you believ middle state regenerated, justified and sinless?

adopted by the Board of Directors at their mee ing this afternoon.

Resolved : That this Board has lis satisfaction to the categorical replies re by Dr. Briggs to the questions submitted

which he has therein dealt with the points that apprehensions that are so widely current, and to quiet the disturbed condition of mind in which as a communion we are so unhappily in-

ARE YOU REDEEMED? By Rev. Theodore L. Cuyler.

ption 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 errors in the autographs of the Scriptures. To was a man of one idea: for he determined to know nothing in his preaching save Jesus thority of the Scrpitures is destroyed, is to Christ, and Him crucified. The doctrine of the teach something immeasurably more destructive atonement—with all that it carries in its train and damaging than any teaching that has been 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 oftenest. The crown-jewels of Christian hymnology are Toplady's "Rock of Ages" and Wesley's April 16th, citing Dr. Charles Hodge, speaks 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 heave 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:

> Oh, if Jesus only smile! Only Jesus Can these trembling fears beguile Dearest Savior, go not from me; Let Thy presence still abide; Look in tenderest love upon me— I am sheltering at Thy side.

Dear ones come with fruit and flowers

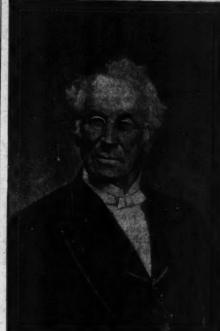
Who for suffering sinners died. Both mine arms are clasped around Thee; And my head is on Thy breast; For my weary soul has found Thee Such a perfect, perfect rest.

Dearest Savior, 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 comman ments 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. It is not the haracter we see in Christ that determines our undness; it is the character which Jesus Christ sees in us. Such a tranquil death-song as Charles Hodge chanted on his way home to

secrated to "good works. The goodly land of my ancestors was once waste of salt waters. The stout arms of its people gradually redeemed Holland until its thriving towns. So when a human heart and of selfishness and sin, and built over with struc tures of usefulness to man and for the honor of Christ, then 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 our time and talents-whether they be one or Jesus Christ. His supreme purpose in rede ing us was to produce Christian character. Un less 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 impordeemed from sin to good works?

"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 hallowed savings are our stay, when all other suplowed sayings are our stay, when all other sup-port fails; our rock amid the billows; the songs of our pilgrimage; the pledge of our final rest. Such implicit faith may be stigmatized as Bibli-olatry; but where else can we go to find the words of eternal life? Bibliolatry clings to the letter; spirituality in the letter finds the Spirit, and dares not disown the letter which guided to the Spirit.

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 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 oft strife." Like its Divine Author, it has full oft been called before human tribunals, been reviled, spit upon, yea 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 invariable conqueror; every scheme of men has become wan and shriveled at its touch. Beyond its revelations and its prophecies thought cannot reach; it contains the oldest of records as the most living of prophecies. New assailants in the flush of self-consciousness, call it antiquated, and its antiquity is as that of God tiquated, and its antiquity is 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 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 counterpart 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 lordliest 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 read 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



Some months since we gave our readers a miniature copy of a photograph of the Rev. Roswell D. Hitchcock, D.D., the late President of the Union Theological Seminary, to which we now add, as an accompaniment, that of his essor, 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 didignity and grace he led that body to the White | time of which it treats. 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 the Presidents, who have lived and the Presidents of these Presidents, who have lived and the Presidents of these Presidents, who have lived and the Presidents of the Presidents of the President of the Presid died in her service, and the tradition of whose many gifts abides still as a blessed inheritance

Our Book Cable.

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

tudy 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 follow offered him by this thought, and has built upon statments 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

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 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 super quous. The introduction, an abridgment from Scott's Autobiography, and a brief Life, mainly abridged from Lockhart and Hut-

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

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 on erous 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 fort 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

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 several and in general well sustained the several well and in general well sustained the several well and the several vated, and in general well-sustained; the verse and some good music. It seems upnecess is not always musical, but it is usually well-balanced; the sentiment is devout and reverent. bear to be often repeated.

THE FOUR GOSPELS ARE HISTORIC. When a physician finds son ecific for a prevalent disease he tells his brothren of it I have founded useful remodu for the prevalent cultured semi-agnosticism. works. It is the little book by Dr. John Henry Barrows, 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 to the heavenly friend 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 the aching misery of a failing spirit-ual life. The patient is impatient of crude and drastic remedies, but will swallow the alterative substance disguised in the fresh attractive-

As It Is in Heaven. By Lucy Larcom. Boston: Houghton, Mifflin and Company.

A little volume which will bring much of trength and cheer to sorrowing hearts. There one 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 unsatisfactory 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 Class-ics. Boston: Leach. Shewell 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 of 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 vided between Old School and New School, will his mature years. In its present form the essay remember how Dr. Adams was Moderator of the is an almost perfect means of the study of Eng-General Assembly of the latter, which met in lish as well as an admirable introduction—we Washington in the year 1852, and with what had almost said, key-to the history of the

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 Polynesia, Africa, the West Indies, Madagascar, India, and Burmah, with a short general survey

RHYMES ATWEEN-TIMES. By Thomas MacKellar.
Philadelphia: Porter and Coates. There is much very clever rhyme here, and not unseldom the rhymster even "drops into poetry," as the illustrious Silas Wegg would say. The note of the poet is not often found, perhaps, ed through the Old and New Testament the clue but it is found at times, and is deep and true. For the rest, there is not a tedious page, and the wit, which sparkles full often, is genuine neither imitated nor horrowed.

A TARIFF PRIMER. The Effects of Protection upon the Farmer and Laborer. By Porter Sherman, M.A. Questions of the Day LXV. New York: G. P. Putnam's Sons. 1891.

The author's aim is "specially to refute the retended arguments of those who hold that the better condition of the working - man in this country, compared with Europe, is to be attributed to protection." Wages, he urges, do not "come out of protection," but out of industry, which is largely affected by the abundance and cheapness of raw materials.

KNOWLEDGE. A Weekly Magazine Supplementing all Cyclopedias. Vol. I. June to December, 1890. New York: John B. Alden. 1891. While we can hardly accept the not too modest estimate of itself which appears on the title page of this handy little volume, we find in it a large amount of really valuable information in mpendious form. To those who cannot afford an encyclopedia, this book offers good service.

contains more than two hundred experiments and exercises, and is especially adapted to accompany the author's text-book on physics. It contains abundant illustrations, is interleaved

ELIJAH, THE MAN OF GOD. By Mark Guy Pearse. New York: Hunt and Eaton. 1891. 50 cts. The author of the Daniel Quorm papers needs no introduction or explanation. This book is a popular, practical, pointed exposition and application of the Bible narrative. We observe that it does not include the translation of Elijah, though it gives the death of Ahab and the

LIVY, BOOKS XXI. and XXII. Edited on the Basis of Wölfflin's Edition, With Introduc-tion and Maps. By John K. Lord, A.M., As-sociate Professor of Latin in Dartmouth Col-lege. Boston: Leach, Shewell and Sanborn.

The maps, which are excellent, are a valuable addition. The notes are copious, clear, and founded upon a standard German work.

Salt. "Ye Are The Salt of the Earth."
Mrs. S. S. Baker. New York: Ameri
Tract Society. 30 cents. A daintily made volume, containing simp practical talks for the young, bringing out in its relation to the various phases of life and of duty, the meaning of that utterance of our Lord's which forms the secondary title. The pretty little book would be an appropriate birthday present for a young girl.