

The Christian Union

A FAMILY PAPER

Vol. 43.

NEW YORK, THURSDAY, MARCH 5, 1891.

No. 10.

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JANUARY 1, 1891.

Amount of Net Assets, January 1, 1890.....\$101,027,322 46
Less Contingent Sinking Fund (reduced value in securities, December 31)..... 568,525 11
\$100,458,797 35

REVENUE ACCOUNT.

Premiums.....\$28,863,854 71
Less deferred premiums, January 1, 1890..... 1,635,645 37—\$27,228,209 34
Interest and rents, etc..... 5,371,225 35
Less interest accrued, January 1, 1890..... 441,344 64— 4,929,890 74— \$32,158,100 08
\$132,616,897 43

DISBURSEMENT ACCOUNT.

Losses by death and Endowments matured and discounted (including reversionary additions to same).....\$7,078,272 48
Dividends (including mortality-dividends), annuities, and purchased insurances Total Paid Policy-holders..... \$13,279,544 02
Taxes and re-insurances..... 290,257 97
Commissions (including advanced and commuted commissions), brokerages, agency expenses, physicians' fees, etc..... 5,400,061 19
Office and law expenses, rentals, salaries, advertising, printing, etc..... 1,082,682 86— \$20,052,526 04
\$112,564,371 39

ASSETS.

Cash on deposit, on hand, and in transit.....\$6,348,924 46
United States Bonds and other bonds, stocks, and securities (market value, \$67,250,984 74)..... 62,867,546 16
Real Estate..... 14,341,917 35
Bonds and Mortgages, first lien on real estate (buildings thereon insured for \$15,000,000 and the policies assigned to the Company as additional collateral security)..... 19,446,083 13
Temporary Loans (market value of securities held as collateral, \$5,391,511)..... 4,168,000 00
*Loans on existing policies (the Reserve on these policies, included in Liabilities, amounts to over \$2,000,000)..... 431,108 71
*Quarterly and semi-annual premiums on existing policies, due subsequent to January 1, 1891..... 1,853,327 00
*Premiums on existing policies in course of transmission and collection. (The Reserve on these policies, included in Liabilities, is estimated at \$2,000,000) Agency balances..... 1,431,828 15
Accrued interest on investments, January 1, 1891..... 195,812 91
Market value of securities over cost value on Company's books 474,823 52— \$112,564,371 39
* A detailed schedule of these items will accompany the usual annual report filed with the Insurance Department of the State of New York.
\$115,947,809 97

TOTAL ASSETS, January 1, 1891,

Appropriated as follows:
Approved losses in course of payment.....\$613,040 54
Reported losses awaiting proof, &c..... 364,562 44
Matured endowments, due and unpaid (claims not presented)..... 39,889 77
Annuities due and unpaid (claims not presented)..... 22,901 83
Reserved for re-insurance on existing policies (Actuaries' table 4 per cent. interest)..... 99,954,364 00
Reserved for premiums paid in advance..... 54,680 53
\$101,049,359 11

Surplus, Company's Standard.....\$14,898,450 86

Consisting of
Estimated contingent Tontine Surplus Fund.....\$8,670,539 50
Estimated General Surplus..... 6,227,911 36

From the undivided surplus, as above, the Board of Trustees have declared a Reversionary dividend to participating policies in proportion to their contribution to surplus, available on settlement of next annual premium.

GROWTH OF THE COMPANY DURING THE PAST DECADE.

NEW INSURANCE ISSUED.	INSURANCE IN FORCE.	ASSETS.	ANNUAL INCOME.
In the year 1880, \$22,229,979	Jan. 1, 1881, \$135,726,916	Jan. 1, 1881, \$43,183,934	1880, \$8,964,719
In the year 1885, 68,521,452	Jan. 1, 1886, 259,674,500	Jan. 1, 1886, 66,864,321	1885, 16,121,172
In the year 1890, 159,576,065	Jan. 1, 1891, 569,338,726	Jan. 1, 1891, 115,947,810	1890, 32,158,100

Number of policies issued during the year, 45,754. New Insurance, \$159,576,065.
Total number of policies in force January 1, 1891, 173,469. Amount at Risk, \$569,338,726.

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John Wesley

is the subject of an interesting biographical article, which, with illustrations, forms the SUPPLEMENT to this week's number of

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THE CHRISTIAN UNION.

Vol. 43.

NEW YORK, THURSDAY, MARCH 5, 1891.

No. 10.

For Table of Contents, Terms, etc., see opposite page.

THE OUTLOOK.

IT looks very much as if the movement toward disestablishment in Wales were making progress. In the House of Commons, on a recent vote, a resolution in favor of disestablishing the Church in Wales was rejected by 235 to 203. The speech of the occasion was delivered by Mr. Gladstone, who spoke with characteristic effectiveness. He frankly conceded his own change of view with regard to the disestablishment of the Church in Wales. He reviewed the religious history of the country, and enumerated the benefits which the English Church had conferred upon the Welsh, but he said that the time had come when the demands of the Nonconformists ought to be listened to. The vital points in the discussion were, the fact that the Church of Wales is now the Church of the few and the Church of the rich, and that the Nonconformists, taking into consideration their numbers and their distribution through all classes of society, may be said to constitute the people of Wales. Five years ago, out of thirty members of Parliament, twenty-seven were advocates of disestablishment. Such unanimity of feeling among the Welsh people could not much longer be contravened by English votes. The end of the struggle must come, and the sooner it comes the better for the temper of the people. The position of the English Church in Wales is a peculiarly untenable one, now that the Welsh people are speaking out with such frankness. It is an exotic, and in no sense a national Church, and on every ground which Mr. Gladstone now holds, and which the Liberal party as well holds, the Welsh Church ought to be disestablished.

* * *

Those who have hoped that the antagonism between France and Germany was dying out have found reason for painful surprise in the result of the visit of the ex-Empress Augusta in Paris. There have been reports of late of a purpose on the part of the Emperor of Germany to make an unofficial visit to the French capital. That intention, however, is not likely now to be carried out. There was last week no overt act which might be construed as an insult to the ex-Empress, but there was a painful feeling of suspense and of suppressed indignation which made all Paris, and probably all Berlin, extremely anxious as to the outcome of the visit. The ex-Empress appears to have gone to Paris in a very friendly spirit, with the hope of deepening the good feeling which of late has been manifested in many quarters. She laid aside her rank, received no recognition of any kind from the French Government, and spent her time mainly in visiting the studios of noted French artists and in talking with leading men. Those who do not understand the French temperament and the peculiar sensitiveness of the Parisians can hardly appreciate the suppressed excitement of Paris, and that the ex-Empress finally left the city without being insulted is perhaps due more to good luck than to anything else, since there are always uncontrollable elements in the French capital. One result of the visit, which was made in the interests of peace, has been the final determination of the French artists not to send pictures to the Berlin exhibition. Deltaille, who led the way by consenting to exhibit his work in Berlin, has now recalled that consent and declared that, upon reflection, he regards it as unpatriotic to send French pictures to the German capital. No more painful exhibition of international animosity has been seen for a long time, but the fact remains, and there is very little doubt

that the treatment of the ex-Empress by a considerable section of the French people has not only checked the development of good feeling, but has excited a bitter counter feeling in Berlin, which may bring about strained relations between the two governments.

* * *

The new Constitution of Brazil, which has been summarized in these columns, was formally adopted by the Assembly on the 24th inst., and the United States of Brazil now constitute a government in law as well as in fact. The draft of the Constitution, prepared by the Provisional Government under the presidency of General da Fonseca, was submitted to the people and has been debated in all parts of the country. Deputies to the First National Assembly were elected by universal suffrage. The proposed Constitution was submitted to a commission composed of one deputy from each State in the Republic, was favorably reported back to the National Assembly and discussed at great length, numerous amendments being proposed and adopted or rejected. The first section of the Constitution was adopted about the middle of January, and apparently it has been given to the fullest debate both among the people and in the Assembly. The second formal act of the new Republic was the election of General da Fonseca as first President of the United States of Brazil. The Chief Executive has been identified with the important political movements of the revolutionary period, and has manifested not only great sagacity and courage, but sound sense, moderate temper, and notable fairness of spirit. The difficulties of his position at the head of a provisional government have been very great, and have been met in so statesmanlike a manner that this critical period has been passed in entire peacefulness. Indeed, the country has been a great debating school, where the utmost freedom of opinion and of speech has been allowed; the opposition of all shades having the opportunity of advancing their views in all legitimate ways. General da Fonseca's government seems to have been a rare combination of firmness, courage, and moderation, and it has gone far to satisfy the world that the change in Brazil is based on the will of the majority of the people, and that it is not the mere exchange of one form of government for another. Brazil has great resources and a great future, if her rulers are wise enough and her people have sufficient self-restraint to make the most of their opportunities.

* * *

The Canadian elections take place on Thursday of this week. As the campaign draws to a close the Liberals express increased confidence of victory. Their platform of complete reciprocity with the United States is gaining for them, they assert, large accessions from the ranks of the farmers, while the cry of "treason" raised by the Conservatives has already lost its terrors. For both of these claims there is, without doubt, much justification. Yet the calmer Liberals admit that the odds they are fighting against are probably too great to overcome in so short a campaign. They have against them the British influence represented by the banks, Sir John Macdonald's skill and prestige, the campaign contributions of the protected manufacturers, and, finally, the attitude of a portion of the clergy in the French Province of Quebec. This last element, if not the most important, is at least the newest and the most significant factor in the campaign. The French Archbishop has issued a circular letter to his clergy which says: "Beneath the British flag we enjoy the most precious liberty, sanctioned by solemn treaties which preserve to us

intact our laws, our institutions, our language, and, above all, our religion. May we remain faithful to our traditions and to our duties." Inasmuch as the French-Canadian Catholics have not yet arrived at the position of the Irish Catholics, when they say, "All the religion you please from Rome, but no politics," there is every reason to believe that this circular letter will have a wide influence upon the electors of Quebec. The Liberals are, of course, claiming that it will not, for the reason that their policy of reciprocity does not involve annexation. For the present, at least, this is true enough. The annexation of Canada is deemed hardly more desirable by the people of the United States than by the Canadians themselves. We in this country have had one fearful struggle for the sake of national unity, and we value it too highly to wish to incorporate a province like Quebec, which is unlike the rest of our nation "in laws, in institutions, in language, and in religion." Nearly all Americans would prefer the policy of reciprocity avowed by the Liberals to that of annexation which the Tories attribute to them. And yet it is not to be denied that the Canadian Archbishop is half right when he fears that closer relations with the United States will in the end Americanize the institutions which his Church wishes to maintain as they are.

* * *

Congress will make a great mistake if it yields to the mere passing passion of the moment and reduces appropriations for the Indians, and especially if it reduces appropriations for their education. The American people are subject, undoubtedly, to whiffs and temporary currents of prejudice; and the recent threatened Indian war has aroused that slumbering race prejudice which has been the greatest foe of both Indian and negro. But the American people are also intelligent, and they know, if they will but take time to consider, that the only remedy for the evils which barbarism and ignorance inflict upon any community in which they exist, is the removal of barbarism and ignorance by Christianity and education. The recent threatened Indian war is an additional reason—and the American people will see it so to be—for liberal appropriations for the education of the Indian races. The Congress which appropriates many millions of dollars in order to refund to the States the direct tax which they paid during the Civil War, and which they never expected to be repaid to them, and then haggles over an appropriation of less than two millions of dollars for the organization and maintenance of a system of education which will forever protect the people of the Western States and Territories from the perpetual menace of an uneducated horde of Indians, will not commend itself to the sober second thought of the American people. We hope that this sober second thought will assert itself in the Senate, where Senator Dawes is now fighting a brave battle in defense of that cause with which his name has been so long and so honorably associated.

* * *

The House of Representatives has passed a Postal Subsidy bill, which, it may be assumed, will, as modified by the House, receive the approval of the Senate and be signed by the President. Without going into details, which in this matter are not very important, the bill may be said in a word to provide that the Government shall not send mails by those steamships which provide the fastest service at the lowest price, but shall enter into contract with American steamers of five or ten years' duration at certain prices fixed by Congress, and at certain minimum rates of speed, also fixed by the bill. While in this case the gift to the carrying compa-

ments or find satisfaction in inferior standards. We can well afford to wait those processes of growth which furnish the healthy conditions of the highest development.

What is now going on throughout the country is a rapid diffusion of more intelligent ideas with regard to the things of the mind. It has always been said of us that we were a reading people, but that we read inferior books and that we had the education of the newspaper rather than of literature. Taking the country as a whole, and putting out of the account classes of cultivated people in the older centers of population, this has been true. In the nature of things nothing better was possible, and there are many who believe that any kind of reading which is not corrupting is better than no reading at all. There has been a good deal of fertilizing quality in this universal if desultory and unintelligent reading; it has prepared the way for better things. It must be remembered that we cannot have the flower without the preliminary stages of unattractive growth. To the mental curiosity and activity which read without much care about what was read, there has succeeded a second and much more encouraging movement of intellectual interest. The spread of better taste and the reaching after higher standards is evidenced in many ways. There is a growing distaste for the very cheap writing which has sometimes been called, by a misnomer, "cheap literature." The phrase involves a contradiction of terms; there is no cheap literature, because nothing cheap can be literature.

The real significance of what is now going on lies in the fact that people who once read anything in type that came in their way are now reading literature. To substitute literature for the printed stuff that still rises in formidable piles on the news stands is the step we are now beginning to take. People are getting weary of the stock plot, the sham sentiment, and the tawdry diction of the cheap novel. It is marvelous how much of this material the eye can absorb; it can hardly be said that the mind ever comes in contact with it. Year after year the presses have deluged the country with these cheap imitations of the creations of the imagination, until it seemed as if the faculties by which real work could be understood and enjoyed were fast going to decay. But of late there are signs of a reaction against this morbid taste for mere cheapness; when one has read a few hundred novels of the average news-stand type, whatever elements of mind remain show signs of fatigue and satiety. One of the signs of this reaction is the extensive reprinting in low-priced forms of books of real quality. Literature can be furnished at a small cost quite as readily as the pinchbeck imitation, and people are rapidly finding it out. There is a growing demand for real books, and it is quite safe to say that the period of the inferior book has passed; the book that is cheap in substance is giving place to the book that is cheap in price.

There are, however, other and more impressive signs of intellectual movement in the country. In all such movements the impulse works from above downward; that which becomes the wealth of the many is at first the possession of a few. The dispersion of large numbers of trained men and women throughout the country means, sooner or later, a widespread quickening of mind and an intelligent direction of awakened activity. Those who are familiar with the recent academic history of the country do not need to be told that the conditions of high scholarship were never so general as now, and that the development of educational facilities for the most advanced work during the last ten years has been in some sense the best thing we have done in America. An increasing number of men and women are every year giving themselves to the pursuit of pure scholarship, and there is already a large group of young American scholars of high standards, trained faculties, and noble ambitions. Original work in many departments is multiplying, and the next quarter of a century will witness a very influential development of American scholarship.

A little removed from these sources of intellectual influences, but traceable in large measure to them, one finds another class of impulses of a fine order. The return of the college-bred woman to society is beginning to disclose the significance of the higher training for women in a very effective way. The thirst of American women for breadth and variety of intellectual life shows itself in many ways, and there is great danger that a few years hence women in this country will be more highly educated than men. The influence of the col-

lege-trained woman is noticeable in the remarkable spread of all kinds of organizations for study. One of the signs of the times is the spread of the club idea; the association of people for purposes of serious discussion and study. The whole country is organized into clubs; the smallest village shares with the larger towns the advantages of this community of work. There is, of course, a humorous side to this national mania for organization, but there is also a deep significance. It is not a "fad;" it is an endeavor to attain certain worthy aims. These clubs are centers of intellectual life; they bring together those who are familiar with the best things in literature and art, and those who are dimly feeling after these things. In many such organizations the work is fragmentary and miscellaneous; in many it is thorough, honest, and along the best lines. In this advance of standards, this demand for sound and accurate as opposed to merely popular and superficial studies, the influence of the college women is everywhere detected. Most persons fail as yet to recognize the magnitude and significance of this co-operation over the length and breadth of the country for purposes of study. It is the university extension idea worked out on the social side. It involves a well-nigh universal infiltration of intellectual impulses; it means a wide distribution of scholarly impulse; it means a new and more general familiarity with the best literature. The demand for the old English poets, for instance, has greatly increased of late; the best text-books on art are in increasing demand. For the desultory reading with which many intelligent people were once satisfied there is coming a desire for thorough knowledge; the habit of private study is becoming general among a large class of women. There is no need to dwell on the outcome of this kind of interest in the higher things of life; a widespread and genuine quickening is not too much to expect from it.

THE HIGHER CRITICISM.

THE OLD TESTAMENT AS READ IN ITS LIGHT.¹

BY PROFESSOR CHARLES A. BRIGGS, D.D.

FIRST ARTICLE.

A COLLECTION of literature is gathered together in our Bibles, written by many different men, writing in different centuries, in three different languages, chiefly in the land of Palestine. We set this collection over against other collections—the classic literature of Greece, of Rome, of early England. All these bodies of literature must go through the test that we call literary criticism, because, as we see, a great many writings are attributed to great men that they did not write; writings are placed in certain periods of the world where they do not belong. It has been found necessary in the study of the classic literature of Greece to apply the tests of criticism in order that we may know, with regard to every writing, by whom it was written, when it was written, what was the aim of the writing, and what was its place in the general classification of Greek literature. The same is true of Roman literature and of English literature. It is necessary to investigate the writings ascribed to Shakespeare and to Bacon, and separate the genuine from the spurious. This is what we call Higher Criticism. Is this collection of books that we call the Bible to be exempt from this criticism? Are we to accept all the traditions that have come down through the centuries in reference to these Biblical books? If the traditions about the Biblical books are reliable traditions, if they have truth at the bottom of them, if there is certainty in these things, we want to know it. And if the truth is mingled with error, we need to get rid of the error. If any of these traditions are false, it is necessary that it should be disclosed. This literary criticism of the Bible we call higher criticism. Its object is to determine these questions.

The lower criticism—not lower in the sense that it is inferior to higher criticism, but lower because it deals with the problems that come first—deals with the text; the higher criticism deals with its literary qualities. I will limit my attention this evening to the higher criticism and its results in dealing with the Old Testament; but what I have to say with reference to the Old Testament applies to the higher criticism of the New Testament.

Open your Bibles. You have thirty-nine differ-

¹ This paper and the succeeding one constitute the substance of an address given extemporaneously by Professor Briggs on this subject at the League of Plymouth Church, Brooklyn, December 15, 1890, and reported for The Christian Union by Robert Van Iderstein.

ent writings in the Old Testament. The official canon of the Jews numbers twenty-four books. The different numbering of the books indicates differences of opinion as to the separation of writing from writing. Look at the arrangement of the books. We arrange the books as seventeen histories, five poetical books, seventeen prophecies. The arrangement among the ancient Hebrews was different. They arrange the Tora, five books, then the eight prophets (four prophetic histories, four collections of prophecies), and finally eleven other writings. Look at the names of these writings. The names that we give to them are not the names that are given to them in the early manuscripts and among the Jews. Furthermore, our chapters do not go back of the thirteenth century. When you go back to the Biblical writings as they were in the second Christian century, you must discard these chapter divisions and most of our verse divisions, and the entire massoretic apparatus of vowel points, accents, variations of reading, and critical notes. Therefore, in the literary study of the Bible, it is necessary for the scholar to strip the Word of God of all these modern peculiarities, and beware lest he is prejudiced by them in his study. These are more important matters than you suppose at the moment. Look at the number of the books—seventeen histories according to our arrangement. We separate first and second Samuel, first and second Kings, first and second Chronicles. But the division first and second is purely mechanical. Moreover, the books of Ezra and of Nehemiah are counted together; the separation is to be disregarded when we study these writings as literature. Furthermore, the Jews regarded the twelve minor prophets as only one book. In the collection of prophecies the number twelve had significance. We break it up into twelve different books, making each one of these prophecies independent. But are we, in the process of literary criticism, to rest on the numbering of the Jews in the second Christian century? No, we are not. We must examine these writings and see whether their arrangement corresponds with the original one. As soon as we do this we see at once it does not. They make one book of Chronicles, and one book of Ezra and Nehemiah. When we come to study those writings we see the history of the Chronicles is carried into Ezra and Nehemiah—all one writing, not two. That makes a considerable difference in our study of these books. You take the one book of Samuel, the one book of Kings; these are regarded as the first, second, third, and fourth books of Kings in the LXX. version, and are so treated among the Germans. We separate Samuel and Kings, but these are only sections of one writing which have passed through the hands of one compiler. Look now to the five books that constitute the Pentateuch, sometimes called the Books of Moses. They constitute only one original writing. What will you do with the Book of Joshua? It is agreed by critics that this book goes with the Pentateuch, and we no longer speak of the Pentateuch, but of the Hexateuch. The writers are ever looking forward in their history to the events described in Joshua; it is the occupation of the holy land that is the aim of the composition from the beginning. Thus these books are one. And the relation of the Book of Judges? That is a very difficult problem, not as yet decided. It is very clear in my mind that there is an overlapping of Joshua and Judges, and of Samuel and Judges; the separations as they are in our Bibles may not be the original ones. Look a little farther. The Hexateuch is divided into six books. Leaving out for the moment the sixth, look at the five. The number five has significance like the number twelve, as in the twelve divisions of the collection of prophecies. The Psalter is divided the same way into five books. Look in your revised version and you will find there the division of the Psalter into five books. There is another collection of writings arranged in a group of five; namely, the five Megilloth—Esther, Song of Solomon, Ruth, Ecclesiastes, Lamentations. What is the meaning of the number five in the Psalter and the Hexateuch? That is a question we cannot answer. We have not sufficient evidence as yet to get all the facts. The five Megilloth are appropriated to the five great feasts of Judaism. It is probable that the arrangement of the Pentateuch and the Psalter had a corresponding liturgical reason. This much, however, is perfectly clear to me: when you examine the division of the Psalter into five books you find it is not a natural division at all; it is purely a mechanical division. The separation between the first and the second is a fairly good one. The separation

between the second and third is a bad one. The separation between the third and fourth is a fairly good one. The separation between the fourth and fifth is about as bad as it can be, because it separates four songs which belong together. Whoever made that separation must have made it after our book of the Psalter had passed through the final editing. The division of the Psalter into five books must have been for liturgical reasons.

The division between Genesis and Exodus is a fairly good one, but the divisions between Exodus and Leviticus and between Leviticus and Numbers are bad; the division between Numbers and Deuteronomy is a very good one. The most natural division is into three books and not into five. Thus, looking at the histories and studying them from a literary point of view, we have to make an entirely different numbering, not only from that which is found in our Bibles, but also from that which is given in the Jewish canon of the first Christian century.

Look now at the arrangement of the books. We put the poetical books in between the historical and prophetic books. The order of the Jews was the order of the origin of the canon: the first canon, the Pentateuch, the law upon which everything depended; next, the prophets; the third, the rest of the writings. That is the natural order. There the prophets come second, the poetical books third. I think you will see that the order we follow is not the proper order at all. The prophets are vastly more important in the study of the Bible than are the poetical works.

But this is on the surface. Look a little deeper and we find other things still more important. We attach to our historical books things which the Jews did not. We append the Book of Ruth to the Book of Judges. The Book of Ruth in the Hebrew canon is placed among the other writings. The Book of Ruth is not a writing of the same kind as the Book of Judges. It stands by itself as of an entirely different character, an entirely different composition. This attachment misleads the ordinary reader as to its literary form. Furthermore, the Book of Lamentations ought to be among the poetical books. It is attached in our Bible to the prophecy of Jeremiah. This naturally leads the ordinary reader to suppose that Jeremiah wrote it. If any one examines the Book of Lamentations, the style, the method, the language, all the tests that apply in the literary study of the Bible, show that it is impossible that the same person could have written Jeremiah and Lamentations. The Book of Lamentations does not belong among the prophecies. It is lyrical in its form. If attached to any other writing, it should follow the Psalter. It is nearer the Psalter than any other book in the Old Testament. Furthermore, the Jews carefully distinguished between the prophetic histories and those other books, histories, or whatever you may call them, which are placed by them among the miscellaneous writings. Among the prophets they put the four histories—Joshua, Judges, Samuel, Kings. The Book of Chronicles is placed among the other writings. Our arrangement puts Esther among the histories, and thereby encourages people to suppose that Esther is a historical composition. The Jews separated it and put it into an entirely different place, so that we can study it by itself and not be prejudiced by its position.

In the prophets the Jews put Jeremiah first—Jeremiah, Ezekiel, and Isaiah. This has some importance. Isaiah is not a homogeneous writing. Attached to the name of Isaiah are a number of other prophecies, of a number of different periods. The last great prophecy belongs to the period of the exile, and is separated from the other portion of the book by four chapters of history which correspond to the chapters that are preserved to us in the Book of Kings. The arrangement we have gives a certain amount of support to the theory that Isaiah is the work of one prophet, like Jeremiah and Ezekiel; but its original position between them and the book of the minor prophets is not unfavorable to the theory that Isaiah is also a collection of prophecies.

The Book of Daniel in the Rabbinical canon is among the miscellaneous writings. We place him as the fourth great prophet, which assumes that he is on a par with Isaiah, Jeremiah, and Ezekiel, and prejudices our theory of the book and its interpretation. It is evident that Daniel did not write the book. It is a collection of stories about Daniel and visions of Daniel made by a Maccabean author with the use of sources many of which were in the Aramaic language.

SHE LOVED A SAILOR.¹ AN AMERICAN ROMANCE.

By AMELIA E. BARR,
CHAPTER EIGHTEENTH.

IT FARED THUS.

"And I know not
Which way to look or turn. All near at hand
Is turned to evil; and upon my head
There falls a doom far worse than I can bear."

"And over Icarian wave,
Coming with will to save,
May Delos' king Apollo gloriously advance!
Yes, the dark sorrow and pain
Far from me Ares hath set.
Io Pan! Io Pan! once more,
And now, O Zeus! yet again,
May our swift-sailing vessels be met
By the dawn, with clear light in its train."

JANE did not go to Mrs. Paget's funeral. Before the time for the ceremony arrived, she had made Nigel understand that the negative offense of her absence might be better than the positive way in which she would be certain to express her feelings if she was compelled to go. Perhaps also he had some doubts as to his power of compelling attendance. At any rate, she remained at home; and before Nigel returned she had heard all about the event, July having stolen away, during the subsequent confusion and excitement, to see her sister. The child was almost desperate. Miss Imogene said she was her mother's murderer. She had heard rumors that she was to be dreadfully punished, that she was to be sold up the country, that she was to go to the slave market at New Orleans—all kinds of undetermined terrors haunted her childish heart, and she thought it a miraculous comfort that she managed to weep for an hour on her sister's breast, and reach her miserable place again undiscovered.

"The funeral is over," said Palma, gloomily. "July says all the neighbors were there, and many people from Memphis; and the minister made an address, and said she was a shining light, and a fine example of a good Christian."

Jane looked up at Palma. Her face was white, and swollen with weeping, and her eyes were the eyes of angry, hopeless despair.

"What do you think, Palma?"

"I think she was once a cruel, wicked woman, and that she is now a spirit in everlasting pain."

The idea of flying from a life that had become intolerable had taken possession of Jane; she was intent to every movement, and ready to seize the first opportunity, but nothing occurred for a week likely to help her. Then, one day, Nigel received a letter telling him that his factor in New Orleans had been stabbed to death in a duel, and that his interests required his immediate presence in that city. He was angry at the intelligence, but thought it best to act as advised. A boat was leaving in two hours, and he made haste to catch it. Every one was running hither and thither at his orders; but in the midst of his excitement he did not forget to charge Mr. Clay to send July to New Orleans with the next gang that left Foster's market.

Jane remonstrated; she said Palma would be of no use to her if July was sold. She used every argument she could think of; she asked permission to buy July herself; she tried again the pretty, coaxing arts which had once been effectual for her desires. Nigel listened to her with an angry, silent impatience. Finally, when Jane had no plea but tears left, he said:

"You should have gone to the funeral. If you had, I would have given you the little imp of Satan. Now I intend to sell her into the blackest bondage I can find for her—body and soul. She shall pay for her devilish tempers. I promised my friend, over her coffin, to attend to July, and I mean to do so."

Then Jane dried her eyes, and thought only of preventing such a fiendish revenge. And, brave as she was, she resorted, in the first place, to such deception as would allay suspicion.

"I have done my duty now, Nigel. My hands are clean. If you like to undertake such a piece of cruelty, I cannot prevent you doing so. But at least sell Palma with her sister."

"I intend to sell Palma, but not with her sister. Oh, no!"

"You gave Palma to me."

"The gift was never legalized. I can revoke it."

"I do not understand your conception of honor."

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"Bring Paul here, and let me kiss him. I have no time for senseless talk."

Very soon after Nigel had left, a negro woman belonging to Paget Place brought back the linen borrowed by Miss Imogene. She entered the room with it in her hands, and, giving a polite message of thanks, was about to put it upon the table. Jane arrested the intention by an impetuous movement. She said angrily:

"Throw it upon the fire! and tell Miss Imogene nothing but fire could purify it."

The woman instantly obeyed the order, and the white bundle fell among the blazing cedar logs, and made a dull flame, and then a heap of black tinder. And the two women, one white and free, one black and bond, stood watching it burn; Jane with a still anger, the slave with a sullen joy, and large lips muttering: "How long, O Lord! How long, O Lord! how long?"

That night Jane slept none. She was tossed and tormented by schemes of escape which she had no power to carry out. In fact, she had no money, and there were then none of the facilities for procuring it from a distance which now exist. Before she could hear from her father, Nigel would have returned. She could not sell her jewels in Memphis; the act, coupled with her known dissatisfaction, would arouse suspicion. And yet she *must* go—and she *must* save Palma and July.

She thought until she arrived at the point when thought is no longer possible, and apathy and sleep invade the weary mind and heart. It was then daylight, and as she lay unconscious the door was opened for her, even by her husband's hand. He had forgotten in his hurry a most important business engagement, and at the first stopping-place he induced a boy to ride back with a letter to Jane.

She rose to receive it. It had evidently been written in a great hurry, and the small, cramped letters were difficult to decipher:

Dear Jane:

I forgot that Thompson's bill falls due to-morrow. You will find the gold for it in the drawer you know of—third left-hand side. Give it to Clay; he will settle the matter. In drawer number two, right-hand side, there is a package of three hundred and twenty dollars; let Clay give it to Foster to bring to me when he brings July. I shall require it in buying another man for the planting. I am sorry we parted so coldly; when I return we must try and come to some better understanding. Kiss Paul for me. NIGEL.

Wedded love has a marvelous vitality, and this slight acknowledgment of wrong, this pale expression of affection, made Jane's heart glow and soften. She was determined to use the power this letter gave her, but she dreamed also of her husband's forgiveness; of inducing him to leave the South and enter into some business in New York. She hoped her father would bring such a thing to pass; she was, in fact, strong to work out her own idea of righting a dreadful wrong; she was not strong enough to suffer and to wait in patience for God's time and God's way.

She stood still a few minutes with the letter in her hand, and during that short interval her plan was fully formed. She was going to take a terrible risk, a risk that meant, if she failed, for Palma and July slavery, for herself certain and irrevocable separation from her husband. She turned to the waiting servant.

"Awaken Mr. Clay. Tell him I wish to see him as soon as possible. Tell him there is an important letter from Master Nigel."

Then she dressed and went down stairs. The parlor was yet cold and cheerless; she sent for the boy who had brought the letter, and was questioning him when Mr. Clay arrived.

"Good-morning, Mr. Clay. Here is a messenger from Mr. Forfar. He says he was promised four dollars. Will you ask him for any information he has, and if you think it right pay him the money?"

The overseer turned to the boy—a tall, shambling, tawny youth—and was satisfied with his report. He paid him his wage and sent him away. Then he looked at Jane for the message brought. He had a loyal admiration for her; in some respects he thought as she thought; his manner was at once kind and respectful, and Jane felt its unspoken friendliness.

"Mr. Clay, I will get you the money, and you are to pay a bill due a man called Thompson;" she read the instructions about it as far as they referred to Mr. Clay, and then looked in his face. He nodded gravely; it was evident that he understood the affair. "And, Mr. Clay, you are to help me to take the first boat down the river—and I am to bring July with me! Oh, Mr. Clay, I am afraid

The Christian Union

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THE OUTLOOK.

THE Fifty-first Congress, which expired last week, exceeded any of its predecessors since the war both in the number of its working days and in the number and importance of the measures with which it dealt. Upwards of twenty thousand bills were introduced into it, and upwards of two thousand became laws. The most important of the bills introduced were the McKinley bill, providing for free sugar and an increase in the tariff upon protected manufactures; the Silver bill, providing that practically the entire output of the silver mines of America should be purchased by the Treasury and silver certificates issued thereon; the Dependent Pension bill, adding enormously to our expenditure for pensions; a Free Coinage bill which would have invited the silver of the world to the American mint; and the Election bill, providing for Federal control of Congressional elections wherever members of the minority party should petition for it. Of these, only the last two failed to become law, and the Election bill was defeated only by the dilatory tactics of the opposition in the Senate, which prevented a decisive vote upon its merits from being reached. Besides these new measures there were a number of important ones which had been handed down from previous Congresses which were finally disposed of. Among these, the Copyright bill, the Postal Subsidy bill, the Indian Depredation Claims bill, the bill repealing the Timber and Pre-emption law under which so many land frauds were perpetrated, the bill for the general forfeiture of unearned land-grants for railroads, the bill to relieve the Supreme Court by the establishment of intermediate courts of appeal, and the bill to refund the direct tax, have all become laws. One important measure which had been before Congress for years was finally rejected. This was Senator Blair's bill for National appropriations for the aid of Southern education. That this measure was defeated was not due to the unwillingness of the recent Congress to make lavish appropriations, but to the growth of the feeling that it was dangerous to depart from the principle that each State ought to support its own schools. So far as liberality of appropriations is concerned, this Congress distanced all of its predecessors. According to the estimates of its critics, its appropriations amounted to \$1,009,000,000 as against \$813,000,000 for the Congress which preceded it.

Without expressing any opinion in detail on the various acts of the Congress whose history we have thus briefly recited—this would be unnecessary, since we have expressed our opinion frankly on each question as it was presented—we may sum all up by saying that, in our judgment, it is not justly to be condemned as a body either for its high tariff measure or its large appropriations. These last amount, according to the "Tribune's" estimate, to nearly a billion of dollars; being, according to the "Sun," three hundred million dollars more than the average of the eight preceding Congresses, and approximating double that of the Forty-third Congress. The policy of high taxes and too liberal appropriations The Christian Union distinctly disapproves; but the present Congress was elected on a platform which directly pledged the party to such a policy, and if the House is to be criticised at all, it is only for having too faithfully executed this pledge. Whether the effect of the tariff has been to increase taxes or not, it has been based on a policy whose avowed

object it is, not to secure the largest revenue at the least cost to the people, but the largest stimulus to American manufacturing industries; and the appropriations, whether they have all been wise and honest or not, have been made also upon a policy avowedly designed to promote special industries, as in the subsidy to steamships, or to fulfill implied but confessedly not explicit and legal obligations, as in the greatly enlarged pension appropriations and in the refunding of the direct tax. It cannot be said that the Lodge Election bill has altogether ceased to be an issue, since it may be assumed that in any new Republican Congress a similar measure would be introduced; but, with this exception, it may safely be said that the issue which the Republican party has made by the action of this Congress, and on which, unless new issues spring up in the meantime, the next Presidential campaign must be determined, is fundamentally one whether the people of the United States are to tax themselves for the purpose of making liberal expenditures of money through the National Government for various real or supposed public benefits, or whether they are to confine public appropriations to the necessities of government economically administered, and to reduce taxes accordingly. The question is a fundamental one, respecting the true function of a popular government.

The electoral battle which has been fought in Canada leaves the Conservatives in possession of the field, but with strength greatly diminished. In the new Parliament their majority will be but twenty-six instead of fifty-one, and in the two leading provinces of Ontario and Quebec their old majorities have been extinguished altogether. That which makes the narrowness of their victory so significant is the fact that during the campaign the Conservatives abandoned the issue of protection to Canadian manufacturers *versus* free trade with the United States, and took up that of "loyalty *versus* disloyalty." By this means, without doubt, they constrained thousands of voters who wish for closer trade relations with the United States to vote again for "the old flag, the old leader, and the old policy." But in making adhesion to the old policy the test of loyalty, and branding as "annexationists," "disruptionists," and "traitors" all who favored unrestricted reciprocity with the United States, the Conservatives themselves struck a heavy blow at the future of Canadian Conservatism. If the Canadian farmers should conclude that they cannot favor free trade with the United States without accepting annexation too, their hatred of annexation must rapidly disappear. In the agricultural districts the gains made by the Liberals were almost equivalent to a complete rout of the Conservatives. The conflict almost took the nature of country against city. The Liberals carried but one city constituency. This line of division was, of course, due to the fact that in Canada, as here, it is the manufacturers who have been protected, and free trade with the United States would mean a larger market in which to buy manufactures and a larger market in which to sell farm products. That the Canadian farmers' revolt against the manufacturers' tariff should have been so wide-reaching shows that there is a feeling of discontent among them almost as strong as that which has given birth to our own Farmers' Alliance.

Governor Hill repeats his refusal to honor a requisition upon him by Mr. Bulkeley, of Connecticut, on the ground that Mr. Bulkeley is not the

Governor of the State. He cites as authority for his refusal some judicial decisions, and the appearance of legal learning may deceive the layman, but the cases cited have little or no relation to the question at issue. That question is not what will be regarded by the courts of the State as sufficient evidence of an officer's authority to act under the laws of that State. It is whether the Governor of one State is a judicial officer authorized to decide the question whether the acting Governor of another State is properly and legitimately occupying the office. It is a well-settled principle of international law that, in case of a pending revolution in one nation, another nation may treat with the powers in possession of the government, without affording legitimate ground of offense to the contesting parties; whereas if the friendly nation treats with the contesting parties as constituting the legitimate authorities, this affords legitimate ground of war to the authorities in possession of the government. It has also been decided by the Supreme Court of the United States that when a requisition is presented to the Governor of a State, his function is purely ministerial; he has no authority vested in him to judge as to the legitimacy of the proceedings on which the papers are based; and, by a parity of reasoning, he has no authority to judge as to the legitimacy of the authority of the Governor by whom they are issued. If the papers received are signed by the person in possession of the gubernatorial office, and attested with the seal of the State, the Governor receiving them is absolved from further responsibility in the premises, and, we may add, transcends his powers if he assumes to act as judge respecting the authority of the *de facto* government. Governor Hill closes his somewhat *ad captandum* opinion with the following sentence: "The injury which may result from the escape of a person charged with crime is not to be compared with the great wrong which has been done to the people of Connecticut by the attempted denial of their constitutional right to elect their public officers." We may add that the injury which may result from this alleged wrong is not to be compared with the injury which would result if the Governor of every State in the Union is to clothe himself with judicial powers with which the Constitution has not clothed him, and to refuse to return escaped criminals to another State in the Union, whenever he thinks the officer in possession of the executive office of that State has not been duly elected and inaugurated. Governor Hill's position, logically carried out, would introduce confusion worse confounded into our entire Federal system.

It is a current remark in Germany that the Emperor William jumps into subjects with his boots and spurs on, but the opinion gains ground that he generally jumps in on the right side. His address on the question of school reform to a congress of experts had a touch of absolutism and of the arrogance of youth about it, and the Pope is not entirely out of the way in calling him "young-man-in-a-hurry;" but underneath this arbitrariness of temper and the rashness of youth there appears to be a good deal of common sense and solid ability. The Emperor seems to have expressed the conviction of a great body of German educators with regard to the schools, but the practical outcome of the Government Commission, to whose members he spoke, is not very great. After a good deal of discussion, the Commission has been discharged without any more definite suggestion than the abolition of Latin composition in the gymnasia. The matter, however, does not end here, but passes to the consideration

through great natures. In this sense it is strictly true that great men are inspired; that is, breathed into by something not themselves. Call that something what we may, it is clear that it exists and communicates with men through those who, by reason of depth, range, and sensitiveness of nature, comprehend and express it. No labor can establish that subtle, inexplicable intercourse with the truth and beauty which invisibly surround us; we can only say that it exists and that it is an affair of soul.

From the misleading definitions which ignore this deep and beautiful mystery of the soul, and so utterly fail to compass the thing they assume to define, it is wise to turn to those works in which genius has incarnated itself. Of few works of literature do we possess so full an account as of "Faust." Although planned and partly written in youth, Goethe had it in mind more than sixty years, returning to it again and again after excursions into many remote fields of interest and work. There are, it is true, in the second part of "Faust" things which have perplexed students and given rise to no end of ingenious and, for the most part, fruitless suggestions. It is suspected with good reason that there were things which Goethe himself could explain only by taking refuge in the conventional obscurity of the Delphic oracles. But the first and great part of this modern drama of the soul presents none of this mystery of detail, none of this mystification of complicated and world-embracing symbolism; it is clear, coherent, dramatic. Indeed, the drama, studied as a whole, discloses the outlines of a large and penetrating thought of life.

Of the outward history of "Faust" we possess, as has been said, very full knowledge, covering a long period of years; but of the original and fundamental conception of the work Goethe could only say that it was suddenly and completely disclosed to him. It came to him he knew not how; he only knew that he possessed it. "They come and ask me what idea I meant to embody in my 'Faust,' as if I knew myself and could inform them." At intervals he worked on the poem for sixty years, and yet all that he can say about the soul of it, the fundamental conception contained in it, is that one day it suddenly rose complete in his imagination. He could not explain it, because he did not originate it; it came to him and he gave it form. And this is the story of every masterpiece of the first class. Something greater and deeper discloses itself in the work than the artist himself was conscious of; it is one of the deep and suggestive facts of life that men are continually building better than they know. Could Sophocles return today, what a surprise would await him in the perception of the deep and vital relation of his work to the life of his race and time! Through the vase which he carved with conscious skill a light shines not of his kindling; through those noble dramas a truth streams not of his creating. A great actor could doubtless thrill Shakespeare with unrealized depths of passion in his own tragedies: the greater glory to Shakespeare that a knowledge of life and mastery of the soul lay in him deeper than his consciousness. Here we come upon the deepest and most sacred element in literature; the element of mystery which covers its contact with the truth and beauty and power that encompass and stream through human life. The poets have this knowledge in their keeping, and we may well go to one of the greatest of them for a hint of the nature of genius, of the significance of personality; to a poet who wrote in prose, but whose vision transcends that of most of those who have written in verse. In the well-known dialogue between Socrates and Ion, Plato says:

"As the Corybantian revelers, when they dance, are not in their right mind, so the lyric poets are not in their right mind when they are composing their beautiful strains; but when falling under the power of music and meter, they are inspired and possessed like Bacchic maidens who draw milk and honey from the rivers when they are under the influence of Dionysus, but not when they are in their right mind, and the soul of the lyric poet does the same, as they themselves tell us; for they tell us that they gather their strains from honeyed fountains out of the gardens and dells of the Muses; thither, like the bees, they wing their way. And this is true. For the poet is a light and winged and holy thing, and there is no invention in him until he has been inspired and is out of his senses and the mind is no longer in him. . . . For in this way the God would seem to indicate to us and not allow us to doubt that these beautiful poems are not human or the work of man, but divine and the work of God, and that the poets are only the interpreters of the gods by whom they are severally possessed."

THE HIGHER CRITICISM.

THE BIBLE AS READ IN ITS LIGHT.¹

BY PROFESSOR CHARLES A. BRIGGS, D. D.

SECOND ARTICLE.

LET us now take up the study of the Biblical writings in groups, and see whether we now have them as they were possessed by the Jews in their original form. As soon as we look upon these writings in the light of the higher criticism, we see many of them resolve themselves into groups of writings, into collections rather than works of one author. Let us begin with the Psalms. Take the Psalms as they now are. I think the number 150 corresponds to the number 153 in the Pentateuch. This was divided for a three-year course of Sabbath reading. Just so the division of the Psalms. At all events, when we come to study the Psalms we see that the Psalms are not arranged according to their original form. We see that the number 150 of the Psalms originated by the breaking up of larger Psalms into a number of different Psalms, just as though you should break up the 119th Psalm. So that great royal Psalm xciv. xcvi.-c. has been broken up into a number of independent Psalms. We find a number of Psalms that have been brought together. A very clear instance is the 19th Psalm. The first portion of the 19th Psalm is in a different meter from the second. The first is one of the earliest Psalms, and the second clearly one of the latest. These two have been put together, not for literary purposes, but for liturgical purposes. The 89th Psalm incloses an older trimeter Psalm in a tetrameter frame. The Psalms have been changed, lengthened, and shortened just as hymns in modern hymn and tune books for the worship of God's people.

The old theory was that the Psalter was written by David, just as Moses wrote the five books of the Pentateuch, Samuel wrote the books of Samuel, and so on. David wrote all the Psalms, Solomon wrote Proverbs, Ecclesiastes, and the Song of Songs. It is a very easy theory to spring at once to the most prominent man of the time and attach a whole group of writings to him. But the theories do not bear the test of the slightest literary analysis. In the study of the Bible in accordance with the principles of literary criticism, these theories vanish like mist before a wind. We find that the Psalter is a collection of Psalms that were made for use, not in the Temple, but in the synagogue, just as we have collections of religious songs that are made for worship in our congregations. That was the purpose. When we examine it we see that it has passed through a long series of changes. Some are ascribed to David, some to Asaph, some to the Korahites. What does it all mean? Is there not some uniform theory that will account for all these inscriptions? Just as soon as we separate the Psalms ascribed to David, we see that they extend over the whole range of Hebrew history. No one man could possibly have written them. When we come to study the songs of Asaph, they are homogeneous in some respects, but closer study reveals that some are early, some are late. When we come to study the songs of Korah the same thing is found. So it is impossible that those inscriptions could indicate authorship. They must indicate something else. They are the same as corresponding notes in your hymn and tune books. They refer to certain collections from which they have been taken, each bearing the name of the collection. The inscriptions of David refer to a Psalter which was gathered together under the name of David. The Psalter of David, when you look at it from a literary point of view, is a prayer-book. The songs of Asaph are a collection of religious poems in which the doctrine of divine providence is prominent. Similar things are found in the songs of the Korahites. Take the little Psalms, cxx.-cxxvi., which you all love. They are a collection of pilgrim songs. Then there is the collection in the last two books of hallelujah songs. Then there is the Director's Psalter—made up of selections from the older Psalters of David, Asaph, Korahites, and a few others. Our Psalter has passed through a series of editings. A number of different songs have gradually come together in the collection of several editors, until at last the final collection was made.

The Book of Proverbs is also a collection. The name Proverbs is misleading. Only sections of

¹This paper and the preceding one constitute the substance of an address given extemporaneously by Professor Briggs on this subject at the League of Plymouth Church, Brooklyn, December 15, 1890, and reported for The Christian Union by Robert Van Iderstein.

the Book of Proverbs contain proverbs. It is really a Book of Wisdom, containing several collections of wise, sententious sayings; some of them are in the proverbial form, but there are many beautiful poems in the book. The first portion gives a great poem, extending through nine chapters, that we call the Praise of Wisdom. In the last chapter is a beautiful piece, one of the gems of the Bible, the praise of the talented wife, where, in twenty-two lines following the letters of the Hebrew alphabet, the excellent wife is lauded as nowhere else in the world's literature. Here is a collection of wisdom that comes from widely different periods of Hebrew history. A number of different collections may be distinguished which have come together one after another until our present collection was produced.

Now let us go over the historical books. We have in the history, beginning with the time of Samuel and going on until the Restoration, two distinct lines. The one is contained in the writings of the Chronicles, the other in the prophetic historians of Samuel and Kings. You look at these—see how different they are. I apprehend that very few of you read Chronicles very much; but you do read Samuel and Kings, and the reason is very plain. Chronicles is dry and pedantic, full of statistics and barren facts. It is a chronicle. It was written by a priest, and his object was to give an account of the history of the Temple and the city of Jerusalem. Therefore he leaves out of his narrative the interesting stories of the prophecy, such as we delight in, in reading of Samuel and Saul, of Elijah and Elisha. He has no interest in those things. He wishes to show how the Temple was built, and how the priesthood was established, and how the worship of the law was enforced. Look at the other group. They are prophetic histories. They were written by prophets, full of prophetic interest. They lay great stress upon the history of the Northern Kingdom, the history of Samuel and Saul, and the work of Elijah and Elisha. No one can fail to distinguish between these two great lines, the prophetic and priestly. Now, the prophetic historian has used a number of different sources. He has used one source which has an interest in the kingdom of Judea, another which has an interest in the Northern Kingdom. We can pick these out from the framework of the compiler of the books of Samuel and Kings. They differ from the framework in different ways of looking at things, in different style, in different language, in different syntax. They differ in all the differences that we use in the study of higher criticism.

We study the Hexateuch. Is that one writing, or can we separate it as we do the prophetic histories? There cannot be the slightest doubt to any one who has applied the principles of the higher criticism that the Hexateuch may be divided into four great writings that begin with Genesis and run right through Joshua. They are just as different one from another, after they have been separated, as the four Gospels. They were compacted together after the exile, as the four Gospels were consolidated by Tatian for the Syrian Church. We know that Tatian's Harmony was used in the Syrian churches for many generations. It might have happened in the history of the Christian Church that our four Gospels would have entirely disappeared, supplanted by Tatian's Harmony. If that had been so, you would have precisely the same thing as we have in the Hexateuch—four massed together so that you might have in one writing all the facts. When we study the Hexateuch in the light of higher criticism, we find these documents have differences that distinguish them one from another. The differences are just as striking as the differences of the four Gospels. I treat in my lectures the four Gospels in precisely the same way as I treat the Hexateuch, showing where they agree and where they differ. After you have analyzed them, you see in these four writings very striking characteristics. Deuteronomy you might very well separate. There is very little in common with Deuteronomy in the other books of the Hexateuch, except in Joshua. In point of fact, we cannot find Deuteronomy used by any Biblical writer prior to Jeremiah, but Jeremiah uses it constantly; and, later, the Book of Kings makes Deuteronomy the test of the entire previous history. Hence it is that many scholars suppose it did not appear until the age of Josiah. Another writer begins his story with Abraham and closes with the entrance of the people into the Holy Land. He looks upon God as the King of Israel, dwelling with his people, coming to them in theophanies in physical form. He believes in dreams. He has peculiarities of various kinds that distinguish him, in language and style, from other writers. His

style is the style of a writer belonging to the Northern Kingdom. He gives a code of law which we call the Greater Book of the Covenant. We find trace of this in the prophet Hosea. It is evident that this is the first one of the writings of the Hexateuch.

Then we take the Jehovist. He begins with the second chapter of Genesis, that wonderful epic which describes the great tragedies of our race. This prophet cares very little about law. The only legislation he preserves is what he calls the Little Book of the Covenant, which is nothing more than a decalogue. He must have written prior to Isaiah.

The fourth writer was a priestly writer. He is fond of genealogies. All that mass of priestly legislation that is found in the middle books of the Pentateuch comes from him. This is the writer who gives us that grand poem of the Creation that is found in the first chapter of Genesis—a poem of the most wonderful character. What does he make the climax? The Sabbath law. That poem is introduced in the interest of Sabbath legislation, and that is his method throughout. We find no use of this writer until we come to the prophet Ezekiel. Here are the four writers who have been discovered by modern criticism.

But some say this process of criticism is destroying the Bible. "It is taking away holy names. You are giving us writers about whom nobody knows anything. All this process of editing is mere patchwork." These are the objections which are brought against higher criticism. Have these objections any force or not? I think they have no force whatever. But it makes no difference what objections you make. These are the facts which have been brought to light by the scientific study of the Scriptures. Our doctrines and theology must all be accommodated to the facts. It is this very process of Biblical criticism which has brought about this great revival in Biblical study which is now noted by all. It is not more than twenty years this Biblical revival has been going on. The work of Biblical criticism brought on this increased interest, and has made the Old Testament the most interesting book in the theological curriculum, the most interesting study of all the branches of theology. When I was a student, the study of the Old Testament was drudgery. You could not get half a dozen men in a class to study it with any interest. This is all changed. The study of the Bible has been lifted up to be a very prominent study in the theological seminary. Criticism has made the Bible the most interesting book in the world. I will tell you what criticism has destroyed. It has destroyed many false theories about the Bible; it has destroyed the doctrine of verbal inspiration; it has destroyed the theory of inerrancy; it has destroyed the false doctrine that makes the inspiration depend upon its attachment to a holy man. You may try to prove the inspiration of the Scriptures by attaching them to men that you know have been inspired. But how are you going to know that a Biblical writer was inspired except from these writings? There was never a more vicious circle of reasoning than that. And yet this has been the line of reasoning that has been followed by many Christian theologians up to the present time. But higher criticism takes the position that the Bible does not depend for its inspiration upon the name of any man—Moses or Isaiah or Paul or any one else. If these sacred books have within them the divine truth, they need no man to attest them, they need no church to authorize them.

Thus our Bible goes through the fire. What does the fire do? It burns up all human theories about the Bible, all the hay, straw, and stubble; but the pure gold, the solid rock, remains. The Bible has been hidden out of the people's sight. The higher criticism brings the Bible forth to the light in order to exercise all its attractions upon God's people, and they are interested in the Bible as never before. We have never had an age so characterized by the study of the Bible as this. What is the meaning of this reconstruction going on throughout the Church? What is the meaning of this demand for the revision of creeds and change in methods of worship and Christian work? Biblical criticism is at the bottom of it. Every theory must pass through the fire in order that we may learn just exactly how much truth there is in it, and that we may free it from every form of error. Every form of dogmatism, ecclesiasticism, ceremonialism, and formalism must go through the fire. All our methods of church work and Christian morals—everything is to be brought to the

test. The inevitable result will be the greatest revival the Church has ever known. We are preparing the way for a new Reformation that is to put that of the sixteenth century into the shade.

SHE LOVED A SAILOR.¹

AN AMERICAN ROMANCE.

BY AMELIA E. BARR.

CHAPTER EIGHTEENTH.—(Continued.)

A FEW days after the posting of this letter Jane was at sea. Crossing the Atlantic in winter is seldom a pleasant experience, and all of the party suffered from cold and from the many insufficient comforts of a sea voyage at that date. They were nearly five weeks on the water. But at length the low water of the Mersey was visible, and the port of Liverpool made. The weather was very unpleasant and gloomy. They only delayed long enough to put Palma and July in their brothers' care, and then hastened to the south of Europe.

But though many happy months were spent, neither was heartily satisfied. Jane felt the inextinguishable longing of love. Away from Nigel she found many excuses for him; indeed, she came to the conviction that all his faults arose from his environments. And John Paul longed for New York until the longing became a real nostalgia. The grand streets of European capitals bored him; he wanted to tread the bright, gay Broadway of New York. The American skies haunted him like a dream; he could feel the fresh breeze blowing across Manhattan Island. He fancied himself among the busy crowds in Wall and Pearl and South Streets. He longed to hear the objectionable name of Andrew Jackson; to find some one interested in the United States Bank to argue with would have been far better to him than all the operas ever sung.

Jane perceived this growing sickness, and understood it. She also shared it, and one day she asked herself why it should be any longer borne? John Paul stood at the window of the hotel gazing mournfully into the mournful square. The air was thick with November fog. The sky was not visible. She knew by her own heart that he was dreaming of New York in the bright days of the Indian summer; feeling the soft airs and the mellow sunshine of that heavenly season all around him. She divined also that he would not complain, nor take any step to hurry their return, and she said, with a sudden eagerness:

"Dear father, let us go back to New York. What are we here for? Let us go back to New York to-morrow—to-day—in an hour. I can be ready."

"Oh, Jane! Do you really think so?"

"I long to go home."

"So do I."

In a couple of hours they were on the road to Liverpool. There a short delay was unavoidable, but it was brightened by a visit to the happy family they had saved from a fate worse than death. Both John Paul and Jane recovered a healthy cheerfulness in the pretty home which sheltered it—a little brick house in a quiet street, but Alexander and Stephen had united their purses in its furnishing, and Palma kept it with a beautiful care and economy. July was going to school, and happy as a bird in springtime; it was indeed hard to believe that the slave child and the free child were identical.

As they left the house forever, Jane turned her head for a last look. The two boys and Palma and July stood on the steps watching them away. The tall, slender figure of Palma struck her most. Palma still wept for her lost mother; still felt the shadow of slavery. John Paul looked steadily at the four and then at his own daughter. She had paid the cost of their freedom. "Every good thing has its price," he thought; "some one—God or man—pays for it. Has Jane paid too much, I wonder?" Then he felt a sentiment of holy pride in the fact that she had been able to lay down her love and her own hopes for the salvation of those ready to perish. There was something like the love of God in it—something better, surely, than the love of Nigel Forfar. He looked at Jane with a new respect; he understood now the serenity and the gravity that made her beauty so much finer.

Their voyage home was long and rough; it was after Christmas when they reached Sandy Hook

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and ran up the Stars and Stripes. John Paul happened to be on deck when the ceremony took place. Cold as it was, he could not bear to lose a single landmark; and when the familiar slip was reached, his feet tingled with the desire to tread it.

When he left New York, houses were very scarce; and he rented his home to an old business associate for a year. The time was not out, and, until some arrangement could be made, he was compelled to go to a hotel. But that was a small matter. He was in New York again, and all other troubles were manageable from that vantage ground. They landed about noon on a clear, cold, sunny day, and went to the City Hotel.

In an hour John Paul was on the street; was renewing his business relations, and gathering together the dropped threads of his usual life. He came back at nightfall, delighted with everything. All was going well. New York was better than ever. He had the promise of his own home in two weeks. His stores were rebuilt and occupied. On the next day he would resume the methodical life which satisfied him far better than idling long days away among pictures he did not understand, and among people who had never heard of General Andrew Jackson, and who had even very dim and unworthy ideas of the great United States, and no conception at all of the tremendous questions then agitating its sovereign people.

It was just three years since Jane's marriage. She was sitting in the comfortably warmed room at twilight, playing with her child, and thinking of the anniversary. Involuntarily she said, "Poor Nigel!" At the close of every train of reflection the exclamation came as a natural conclusion. She caught up Nigel's son, and kissed him to the memory of his father. At that hour she thought there had been a great cruelty in the fate which set her between her husband and a duty so evident and yet so fatal to her happiness. They who cross Destiny have sorrow enough. Had she crossed Destiny? Had she done evil to herself that good might come to others? The good she had seen, but was the root of bitterness to remain with her? She was troubling herself with such thoughts when John Paul returned.

It was near the supper hour. The guests were gathering in every room. The hotel was ablaze with light and comfort, and the large parlors were full of richly dressed women. Jane felt the unconscious stimulation of numbers. She was affected also by her father's radiant face and manner.

"Come, Jane, put on that splendid dress of *tigrive* you bought in Paris. You will see many old acquaintances. I want you to look well, for there is no necessity to tell the world that Nigel and you do not understand each other." Jane looked approvingly at the purple silk she wore, but John Paul shook his head. "You look handsomer in the *tigrive*."

So, to please her happy father, she left the child with its nurse, and arrayed herself in the thick, soft, levantine satin, figured like a dull, rich tiger-skin. It had long, loose sleeves, and the gold bands encircling her arms and throat and gleaming in her hair were exceedingly handsome and becoming. John Paul took her on his arm with great pride. He wished by her splendid appearance to put a stop at once to all suspicious questions or suppositions.

His plan appeared to be quite successful. A great many old acquaintances met and welcomed her home; and not one of all dreamed that the richly attired, brilliant woman carried a heavy heart beneath her silken vest. With a cheerful abandon that was at least unselfish, she fell graciously into her father's mood. She put on the face and smiles and manners of a happy wife, and the affection brought her a passing sense of the reality.

As they passed through a long, brilliantly lighted corridor, Jane saw the nurse advancing with her son. She stooped slightly, and stretched out both her arms to the toddling little babe. Her face was shining with maternal love. Her splendid robe and golden ornaments and coronal of light hair gave to her small figure a transfiguring beauty. John Paul stood by her side admiring his daughter, and lovingly watching the short, swaying steps of his grandson.

It was at this moment a tall, dark man opened a door close by Jane's right hand, but slightly behind her. He also stood watching the exquisite tableaux, but only for a moment or two. Then he stepped between the mother and son, and said one word:

"Jane!"