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I.

MILTON AND TENNYSON.

“ Blessings be with them and immortal praise,  
Who gave us noble lives and nobler cares,  
The Poets, who on earth have made us heirs  
Of truth and pure delight by heavenly lays.”—WORDSWORTH.

**T**WO rivers, rising in the same lofty region and fed by kindred springs, are guided by the mountain-slopes of their environment into channels which, though not far apart, are widely different. The one, deeper and stronger from its birth, after a swift and lovely course through fair uplands of peace, is shattered suddenly by the turmoil of a fierce conflict, lifting but one foam-crested wave of warning, is plunged into the secret and tumultuous warfare of a deep cañon, emerging at length with wondrously augmented current, to flow majestically through a land of awful, thunder-riven cliffs, towering peaks, vast forests, and immeasurable plains,—a mighty land, a mighty stream. The other river, from a source less deep, but no less pure and clear, passing with the same gentle current through the same region of sweet seclusion, meets with no mighty obstacle, is torn by no wild cataract in its descent, but with ever-growing force and deepening, widening stream sweeps through a land less majestic, but more beautiful, not void of grandeur, but free from horror,—a land of shadowy vales and gardens; mysterious cities hung in air, and hills crowned with ruined castles,—a stream brimming and bright and large, whose smooth, strong flow often conceals its unsounded depth, and mirrors, not only the fleeting shores, but also the eternal stars, in its bosom.

Such is the figure in which I see the poetry of Milton and of Tennyson flowing through the literature and life of our English race.

glorified God" (Luke xiii. 13). In other instances the statement is somewhat more fanciful, verging on the sensational, as when "Drawing Lightning" is announced as the theme of the text, "And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children" (Luke i. 17), the subject of the sermon being the work of the Sunday-school organization, as "discharging harmlessly the Old Testament malediction, and becoming the instrument of fulfilling the benedictions of the New." In the sermon on Ps. cxix. 99, we fail to appreciate the perfect appositeness of the theme, "Wiser than My Teachers," to the chief topic discussed, the successful use of Bible texts in public address. There are, moreover, a number of texts used, which, so far as our observation goes, can scarcely be called "neglected"; such as Ps. lxxxiv. 5, 6; John xviii. 40; Rom. i. 14; 1 Cor. ix. 27; Ps. cxlvi. 4; Col. iii. 15; Matt. xxii. 42; Rev. iv. 3.

As a whole the volume will be found to contain striking and suggestive views of Scripture passages, such as, it may be hoped, will interest the mind, fix themselves in the memory, and serve for spiritual edification.

LL. J. EVANS.

POEMS. By JONES VERY. With an Introductory Memoir by WILLIAM P. ANDREWS.

"And all their motions upward be,  
And ever as they mount, like larks they sing.  
The note is sad, yet music for a king." — GEORGE HERBERT.

Boston: Houghton, Mifflin & Co. 12mo, pp. 155. 1883.

This book is in many ways unique. It is intrinsically interesting, but its great attraction is found in the very unusual and noble personality of the author, as disclosed alike by the Memoir and by his poems. He was that strange phenomenon—a Unitarian Mystic, a disciple of Channing, and an intimate friend of Emerson, and an enthusiast for holiness, and intimate personal communion with God. He regarded himself as inspired. He uttered his poetry as it was given him. Dr. Clarke said of him that "he believed that one whose object is not to do his own will in anything, but constantly to obey God, is led by Him, and taught in all things. He is a son of God, as Christ was THE SON, because He always did the things which pleased the Father." Mr. Very said every man would attain to this when he made the final sacrifice in filial obedience, and he believed himself to have done so.

He was a regular Unitarian clergyman, born in 1813, and died in 1880, and spent nearly all his life in Salem, Mass. Those who best knew him said that Isaak Walton's description of the saintly George Herbert most exactly pictures Mr. Very as he appeared in later life. His poetry is not remarkable for its perfection of form, but chiefly for its expression of profound spiritual life and insight. He held that having made a complete sacrifice of himself, and being consequently hidden in Christ, he had become the voice of the Holy Ghost, who spake through him. Emerson urged him to speak whenever he was moved, and not to neglect his gift. Yet he never attempted to proselyte. He held that his whole duty was to utter the words "given" to him. He was not responsible for their effect or non-effect on others.

A. A. HODGE.

#### BOOKS FOR PRACTICAL EDIFICATION:

*Love for Souls.* By the Rev. Wm. Scribner. (American Tract Society.) This is a reissue, as No. 5, of a series of Tracts for the Times, of a volume first published a year or two since. It is eminently worthy of a wide circulation. The subject is of great practical importance and needs to be pressed upon the attention of the church. Mr. Scribner has a happy faculty of seizing the salient points of the matter and presenting them with simplicity and earnestness. Not a tinge of extravagance is found in his counsels, for zeal never runs away with