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I. Literary.

PASTORAL VISITING.*

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WHILE preaching is the chief work, it is by no means the only work of the ministerial office. In order to perform the duties of his calling with any measure of fidelity, the pastor must come near to his people—nearer than he can get in the pulpit. It is the “house-to-house” part of his work that brings him and his message into closest contact with them. Not only does pulpit work need to be supplemented by personal work, but his intercourse with his people in their varied and often striking experiences develops to the pastor’s view innumerable applications of divine truth, sometimes new and surprising; the experimental knowledge thus acquired he carries back with him to his study and his closet, and subjecting it to the crucible of his own thoughts, he seems to get a new message from on high; then carries that message into the pulpit, prepared to preach with unwonted appropriateness to their real necessities. The best sermons are not manufactured in the study; they are born amid the throes of pastoral sympathy.

The pastor must know his people—know them all, old and young; and there is no way in which this can be done so well as seeing them in their homes. He must cultivate their affections, drawing them to himself, that thereby he may draw them to Christ. He should feel, and lead them to feel, that he is one with them in heart, and in those great interests of the soul which bind men closest together—one with them not only in church

* Part of an address to the students of Union Theological Seminary, May 28, 1899.

KATE CARNEGIE. By *Ian Maclaren*. One vol., 12mo. New York: Dodd, Mead & Company. 1896.

We have here another very sweet and simple love story. It is a story of high and pure love on both sides. It, so far, is altogether wholesome. Moreover, Ian Maclaren feels no necessity to bring into his fiction many sordid and vile characters as foils to his sweeter ones. He loves the Scotch people too well to find many vicious men and women among them. He finds some of them stupid and some of them hard. But even they are rare. And there is so much positive goodness among the men and women he sees and writes of, and so much brightness, that his pages have all needed taste and color when they merely bring out these common excellences and this universal wit. His books certainly prove that in order to be fascinating it is not necessary that an author should deal at all with the vile, or even with the morally squalid.

It is a pity, however, that the author should take occasion in this attractive Highland love story to caricature and ridicule the doctrines of Calvinism and the proceedings of a Scotch Presbytery; and no less a pity that he should champion here in a vague way, "Higher Criticism," and make his hero pose as the apostle of the modern tenet of the "Fatherhood of God."

It is a fact that some of those who try to teach the Calvinistic faith run into hyper-Calvinism, which ought to be condemned. But it is unhappy, and something worse, that our author appears to repudiate essential parts of Moderate Calvinism as well as hyper-Calvinism. It is true, again, that Presbyteries come far short of being what they ought to be and doing what they ought to do. But caricature is slander. Again, there is a "Higher Criticism," which is worthy of all praise. It does much to help us understand the word of God and to vindicate it against hostile attacks. But the phrase has been largely appropriated by certain schools and applied to their work—work marked by false fundamental postulates, pretentious methods, sophistical argumentation, skeptical and infidel spirit. And it is this sort of Higher Criticism which the uncultivated reader is going to think approved by the popular author and preacher, the Rev. John Watson.

Finally, God is father of his covenant people in a way far other and more intimate than he is father to all men. There is fatherhood and fatherhood. "The hoar frost of heaven, who hath gendered it?" Dr. Watson should follow God in distinctions. THOMAS C. JOHNSON.

CHRISTIAN SCIENCE, OR THE FALSE CHRIST OF 1866. An Examination of the Origin, Animus, Claims, Philosophical Absurdities, Medical Fallacies, and Doctrinal Contents of the New Gospel of Mental Healing. By *William P. McCorkle*, Pastor of the Presbyterian Church of Graham, N. C. Pp. 321. Price, \$1.25. Richmond, Va.: Presbyterian Committee of Publication.

This is a timely, evangelical, and able exposition and overthrow of the so-called Christian Science.

Our age is an age of religious vagaries. It is naturally vagarious,