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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE TRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

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HYMNS OF THE MYSTICS.

BY RICHARD HENRY STODDARD.

RICH AND POOR.

SEATED beside his father's tomb
I saw a rich man's son one day,
Who, speaking with a poor man's son,
Reproved him, in his lordly way:

"My father's tomb of marble is,
Costly and beauteous to behold;
And lo! on alabaster graved
His name in characters of gold.

"What likeness to thy father's tomb
Has it, as high as that is low?
Builded of brick, with dust thereon,
Not more than Summer winds might blow."

"Peace!" said the poor man's son. "Before
The heavy stone that on him lies
Thy father shall have moved a jot,
Mine will have entered Paradise.

"Hear, rich and poor," the Prophet saith:
'And choose ye straightway which is best,
Earth, which rich men disquiet so,
Or Heaven, which is the poor man's rest."

ROSE AND VINE.

If you hearken to me,
Be it as one who knows
There is life in the wind he breathes,
Though he sees not whence it blows,
Nor whither, at last, it goes.
What I say to-day,
To-morrow I may unsay.
I saw a thorn last night
This morning it is a Rose!

If I hearken to you
It is in the same large way;
The words may be yours, or mine:
If the cup be filled with wine,
Who cares if the cup be clay?
No man knows
Where the Vine grows
Or whence the scent
In the heart of the Rose.
We know all we need to know
Since they are ours to-day!

FROM JAMI.

"I SANG when I WAS young,
Ah! me, how merrily then!
I captured the notes of birds,
I won the hearts of men.

"My singing days are done:
Why should an old man sing?
Why hover about a nest,
When the birds have taken wing?"

"They go, and come not back;
It is a hint, I see,
That I have stayed too long,
And men are tired of me."

These were the words of Jami, who
Still sang, as poets wont to do,
Songs against singing. Critics say
That Jami is alive to-day!

NEW YORK CITY.

EXORCISM.

BY EDITH M. THOMAS.

A FEAR sat by my door both day and night;
I could not sleep, nor food nor drink could taste;
From dusk to dawn I kept a well-trimmed light;
A double lock upon the door I placed.

What could I do? First, idle songs I sung,
And strove to keep my woful heart in cheer;

So trembled my unwilling voice and tongue,
To him who sat without 'twas sport to hear.

Next, I unto my learned books did turn,
In hope some potent charm therefrom to read;
With vexed soul, I bade their dry leaves burn,
Who could not help me in my utmost need.

At last, I thought 'twere best my foe to face
(Bold had I grown by counsel of despair);
I oped the door; the Fear, with mocking grace,
Bade me good-by, and vanished in the air.
GENEVA, OHIO.

"I AM TRYING TO BELIEVE."

AN INCIDENT OF THE MOODY MEETING
IN LONDON.

BY THE REV. GEO. F. PENTECOST.

It was during the last week of the meetings in the great Terminus Hall, St. Pancras, that I fell in with a very intelligent young lady on her way to the inquiry-room. She seemed to be quite anxious about her soul, and greatly troubled that she could not find peace. I asked her if she was a Christian? She replied, "I am *trying to be one*, sir."

"But," said I, "you are not to try; you are just to believe."

"I know that quite well, sir; that is what Mr. Moody has been telling us in his sermon this afternoon. And that is what I am trying to do. *I am trying to believe.*"

"Well, my dear friend, *what* are you trying to believe?"

"Why, sir, I am trying to believe that *I am saved.*"

"But you are not to turn your faith upon yourself at all. You are nowhere bidden in the Word to believe that you are saved. Do you not see that if you were to find something in or about yourself that you recognized as salvation or the ground of it, you would not be trusting in Christ at all, but only in yourself? This is a very common mistake. It is, indeed, the old one of trying 'to feel' in order to be saved. We are constantly tempted to turn our thoughts inward upon ourselves, rather than outward to Christ, who alone can save. Now, dear friend, just give up all attempts to believe anything about yourself. Believe on the Lord Jesus Christ, and thou shalt be saved."

With that kind of inconsistency that is characteristic of a newly-awakened mind she at once shifted her ground, and said: "Well, that is just what I am trying to do. I am trying to believe in Christ."

"Very well," said I, with the purpose of clarifying her thought to her own mind a little: "What are you trying to believe concerning him?"

To this she made no answer for a long while. The truth is she was full of confused thoughts; she really did not know what her trouble was, and stood more in need of some simple and clear instruction than anything else. So I determined upon a course of questions which I thought would lead her out of her darkness and confusion.

"Let us see," I proceeded, "if we can't get at your difficulty. You say that you are trying to believe on the Lord Jesus Christ, but cannot. What is it that you cannot believe? Perhaps if we can separate that which you do believe from that which you do not believe, we will be able to treat your difficulties more intelligently. Do you mind answering me candidly a few questions touching your lack of ability to believe?"

"I will be pleased to answer any question I can; for I am very anxious to be saved."

"Well, then, we will try and see what you *do* believe, first. Do you believe that Jesus Christ came into the world, some two thousand years ago?"

"Oh! yes; I believe that, of course!"

"You are not in the least doubt upon that point?"

"Not the least, sir."

"Then you are not 'trying to believe' on that point?"

"No, sir."

"And do you believe that he was the Son of God?"

"Oh! yes, sir! I am not in doubt there in the least. I fully believe that he was God's Only Begotten Son, just as the Bible says."

"Very well. Now, do you believe that God sent him into the world to save sinners?"

"Of course! What else did he come for? If I did not believe that, I would not be here trying to get my own soul saved."

"Very good; that seems to be clear. Here are two or three points concerning Jesus that you do believe without a doubt; and so we rule them out from among the difficulties in the way of your faith. Do we both agree, so far, that you are not trying to believe but that you really *do* believe?"

"Yes."

Then turning to Isaiah liii, I read the following: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on him." "Now my dear friend, do you believe that, when God sent his Son into the world, he did really lay or cause our sins and iniquities to be laid on him? Or, to look at another Scripture (Rom. iv, 25), do you believe that 'he was delivered for our offenses and raised again for our justification'?"

After looking at these and other like passages for awhile, she agreed that she was "bound to believe that Christ had borne the iniquity and sin of the world."

"Well do you believe that he bore *your* sins as well as that of all other sinners? Or do you expect him yet to come down and do this for you at some future time? Or, when he died for sinners, do you believe that you were left out of account?"

Here were some new lines for her. She dropped her head, and gave herself over to thought for awhile; and then, with the dawn of new light in her face, she said in substance:

"I do not see how I am to separate one thing from another. If I believe that he came into the world and died for sinners, I *must* believe that he died for *me* as much as for any one else, and that if God raised him for anybody's justification, he must have raised him for *mine* as well." But there was anxiety in her face still. She was not abandoning herself to the glad truth without reserve. So I went on:

"Let us go over the ground of our inquiry a bit, and see where we stand. You began by saying that you were 'trying to believe on the Lord Jesus Christ,' but that you could not. Then, when we began to take the difficulty apart, and look at it in bits, you came to the conclusion that you *did* believe: (1) That Jesus Christ came into the world some two thousand years ago;

that the story of his advent and death is no myth, but a real and blessed fact. (2) That Jesus is indeed the Son of God and not a mere man. (3) That though we had all gone astray like lost sheep, yet God had laid on him the iniquities of us all, and had caused him to be delivered up for our offenses, and had raised him again for our justification. (4) And, finally, you agree that you believe that *you* are included in that blessed saving work. That *your* sins, too, were on him, and that he was raised for your justification."

"Yes; I am agreed to that."

"Now, let me ask you two questions. *First*. If you believe these things, you are not *trying* to believe them; for you cannot at once be trying to believe and yet believing them. In that case, you may give over trying, and begin trusting. Is not this fair and true?"

"Why, yes, sir; that seems very plain; but I had never thought of it in that light."

"Well, *Second*. What is it about Christ that you cannot believe?"

She looked up into my face, thoughtfully and steadily, as though she were trying to think of something she did not believe, and as if she feared to give up her trying and trust Him whom she did believe; but as she mused and thought on who Christ was, and what he had done for her, her fears had to melt away. Another moment she threw them all to the winds, and with a radiant face she said:

"Oh! now I see it. I am not to believe that *I* am saved, but that *Jesus Christ* saves me by what he has done for me, and by God raising him from the dead."

"Yes," I said: "Salvation is not the object of our faith, but Christ and his finished work. Indeed, salvation is the fruit or end of our faith. Further, we are not to look within for salvation, but to Him who is our salvation. 'Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH (Jesus) is my strength and my song; *he also is become my salvation.*' This is the grand secret. It is not what *we* are, what *we* do, what *we* feel, or what *we* believe, but it is JEHOVAH—JESUS who is OUR SALVATION."

May the Lord direct the eyes of all anxious souls who may be "trying to believe" away from themselves to him who came, who was the Son of God, who was made sin for us, who was delivered for our offenses and raised again for our justification, AND WHO IS BECOME OUR SALVATION.

LONDON, ENGLAND.

A WOMAN'S LETTER FROM WASHINGTON.

BY MARY CLEMMER.

The Capital has broken its Winter sheath. Like a dark and stormy dream the Winter lies just behind us. Few persons in Washington, even among its oldest inhabitants, can recall another Winter so full of dreadful days of storm and freezing cold, such as blighted men and women while they pressed close upon each other through the Winter that has just left us. Whither, through space and time, have they gone, the dreadful days which froze our blood and benumbed our senses, and made endeavor and achievement impossible? Just as if they had not been, the catkin purples in the sunshine beside my window, the bud of tenderest green swells in its ruddy sheath, and the mist of amethyst quivers along the sunlit spaces of the encircling hills. And, beyond

and ought to have brought the people to their knees, there was immediately inaugurated a huge, fashionable Sunday concert for the benefit of the sufferers, thus making her very benevolence take the form of Sabbath desecration. The duty forced upon city churches to-day is to stop talking about getting rid of "governmental analogies" in theology, and begin to insist upon a holy government of the universe, and a Holy God, with whom we have to do, and thus remove this appalling inertia of public feeling with regard to the great moral evils of our time.

(2.) If Cincinnati or any other city wants to be saved from anarchy, she must abolish her saloons, where her criminal classes are trained and by which the pleader, the judge, and the politician are equally corrupted. If Cincinnati cannot shut up these sources of universal corruption, then the state should help her. Why should it not be as legitimate to send the militia to help enforce the laws against drunkard makers and jury corrupters, as to shoot down the misguided mob who take justice into their own hands? But I understand that Cincinnati did close her saloons on the Sabbath following the riot. What a miracle of municipal virtue and energy! It was thought they might be a dangerous element at such a time. What far-reaching sagacity! What forethought for the public weal! What sublime self-denial! The saloons were all left open fifty-two Sabbaths every year, defying the statutes of the state and insulting our Christian civilization, down to the very outbreak of the mob, and then they were closed for one Sabbath! This shows, at least, that it can be done under the influence of a scare.

(3.) The connection between the court room and the city slums must be broken by a reform of the jury system. The editor of the Cincinnati Commercial Gazette, says: "The administration of the criminal law here has been damnable"; and this he traces to the defects of the jury system. Judge Green, of our own district court, said to me a few evenings ago, in Cleveland: "We must have a reform of the jury system, or we are gone." It is clear, even to a looker on, that if the criminal classes are not to rule the state, three things, at least, must be done.

(a.) The law must be so changed as to require some degree of intelligence and moral standing in jurymen. It is a degradation to the state that her questions of justice should be settled so largely by those who are so unfit for such a service.

(b.) The law must compel the best men in the city as well as in the country to take their turn in jury service. Such men must no longer be excused on the shallow pretense that their business is too pressing, or that they belong, nominally, to a military company which exempts them. Men say they cannot afford to leave their business for the settling of justice in the courts. But if they can afford to be citizens at all, they can afford to perform those duties which are essential to the public weal. This shirking of a sacred duty to society simply throws the government of a city into the hands of the idle and dangerous classes. What does it avail that we have good men on the bench, if the slums control the jury box? What comfort or hope is there in the fact that thousands of intelligent Christian gentlemen are to be met with every day in the streets and business places of our great cities, while, for the most part, the loafers, the bummers, the degraded and passionate and prejudiced rabble are found in the courts of justice? This reform of the jury system is by no means a mere question of statute laws, to interest attorneys; it is a question of morals and of public safety, in which every citizen has an interest and a responsibility.

(c.) There is a third thing necessary if the courts are to be purged; and that is a reform at the bar. The people of Cincinnati wanted to punish the twelve men who saved the notorious murderer, Berner, from the gallows, and a guard was placed around the house of Campbell, the criminal lawyer, who defended Berner. Whether this was done at the call of his own conscience, to save him from the wrath of the people, or by city authority we do not know. However that may be, scarcely anything can be more revolting to the moral sense of respectable men, or can show a more utter lack of the sense of responsibility which should rest upon a pleader in a court of law, than the effrontery with which this Campbell openly brags that he can do anything he pleases with a jury. "I tell you," he says, "if I had so willed, I could have prevented Berner from being found guilty even of manslaughter. It is the first case in which I ever permitted a jury to convict a client of mine. And, as I have said, I am fully convinced that I could have acquitted him." (Cleveland Leader, March 31st.) Now it may not be that this particular form of the evil can be remedied by any change in the statutes; but such a spirit, such conduct can and ought to be held up to public scorn and reprobation. Any man who enters the profession of the law with the idea that his duty is to clear his client, regardless of justice and the public weal, is himself a dangerous man. No man has a more honorable and responsible place than the pleader in a court of justice; therefore, no man degrades his calling or betrays the sacred trust reposed in him, and so jeopardizes society

more flagrantly than the attorney who prostitutes his powers to prevent the ends of justice, either for fee or fame. None can find fault with any lawyer for doing all that just law and evidence and fair argument can do for his client, even though that client be a murderer or a trafficker in rum; but to take advantage of the weaknesses of ignorant men, to appeal to low passions and base prejudices, to misrepresent facts, to inculcate doctrines which subvert both religion and law, not only before the twelve jurors, but before the hundreds of men who daily haunt the court rooms, and who get almost no other moral education—that cannot be done by honest men.

If we had only a speculative interest in these matters it would hardly be worth while to discuss them here. If the power of the liquor oligarchy, and the consequent debauchery of the great cities, were confined simply to those cities, it would be a different matter; but there is not a town or hamlet in the state which is not affected by the moral character of Cincinnati. There is not a social or political interest dear to any citizen in any corner of the commonwealth that is not imperiled by the misrule of our great cities. The whole problem of self government, in this or any other land, is simply the problem of how to keep municipal authority and courts of justice out of the hands of the morally lowest, and in the hands of the morally highest classes of society, at our great centers of population. In other words, the problem is how to keep God and his law dominant in the hearts of men in high places of trust. If this can be done, the country is safe. If not, we have only disaster in store. No man who loves his country or his God can be indifferent to this question.

Biblical Research.

NEW TESTAMENT TEXTUAL CRITICISM IN 1883.

BY PROF. BENJ. B. WARFIELD, D.D.

THE immense impulse that was given to the study of textual criticism in 1881 among English-speaking scholars by the publication of the Revised English New Testament, and among scholars of all tongues, by the appearance of Westcott and Hort's Greek Testament, has by no means as yet died out. No such great events as those just mentioned were, indeed, to be expected in 1883; but that year has witnessed a steadily growing serious interest in textual problems among the educated laity and an unbroken activity among scholars, both in collecting the material of criticism and in applying it to the text. No important editions of the whole Testament have appeared during the year. Reprints only have been issued, and these usually without alteration, although Prof. Isaac H. Hall's edition of the Engle's "Polymicrian" (Philadelphia: Henry Perkins) which has been corrected throughout and furnished with the various readings of the English and American Revisers of 1881, is an exception. Editions of even parts of the Testament have not been numerous. Rendall's "Hebrews," (London: Macmillan) Westcott's "Epistles of John," (same) and several parts of the Cambridge Greek Testament for schools form the only notable cases.

The year has not been notable either for editions or collations of Greek MSS. The large number of cursives catalogued by Dean Burgon's industry, in the new edition of Scrivener's "Plain Introduction," remain as a mine for future workers; and to them many more could be easily added. Dr. C. R. Gregory has not given us the results of his reading of two more leaves of the uncial palimpsest discovered by Professors Abbott and Mahaffy in the Sunderland Mennium. Dr. von Gebhardt, has, however, printed Codex Σ in the fourth Heft of Harnack and Gebhardt's "Untersuchungen zur Geschichte der Althristlichen Literatur," although he has been forced to base the text solely on the original collation made by the collaborators in 1879.

More has been done among the versions. Bishop Lightfoot has greatly improved his account of the Egyptian versions in the new edition of Scrivener's "Plain Introduction," and Professor Maspero in the third fascicule of his "Etudes Egyptiennes," (Paris: Maisonneuve et cie) prints some new fragments of the Thebaic from five MSS., dating, apparently, from the fifth or sixth century. A more accurate account of the Syriac versions than has been hitherto popularly obtainable, is given in Schaff's "Companion to the New Testament," although we have found that beginners miss in it a sufficiently clear account of the relation of the Curetonian to the Peshitto; and Prof. Isaac H. Hall has given in the "Journal of the Society of Biblical Literature and Exegesis" for 1882 (Middletown, Conn., 1883), two scholarly papers, one on the Beirôt Codex, tending to suggest that it may be the closest known representative of the original Philoxenian, and the other on the Syriac Apocalypses, which is as yet unfinished. The "startling novelty" (was it lunacy, or was it satire?) which the Abbé Martin, of Paris, put forth privately on the Curetonian version, and which was com-

municated to the world by E. Nestle, in the "Theologische Literaturzeitung," 1883, 4, 91 (cf. 6, 140), has furnished much diversion to "grave and serious students," some of whom have not failed to take seriously what was only meant as a "pleasant fiction for their entertainment," among whom is even Dr. Scrivener ("Plain Introduction," Edition Third, pp. 323, 324). It is on the Latin versions, however, that most work has been done. Here we need only chronicle the continuation of the brief but valuable studies of Rösch in Hilgenfeld's "Zeitschrift für wissenschaft. Theologie" (26. I., 73 sq.; II., 239; III., 309 sq.; IV., 497); Ziegler's "Bruchstücke E. vorhieron. lat. Uebersetzung," from a Munich palimpsest of the Pentateuch; Corsen's "Die Bibeln des Cassiodorus und der Codex Amiatinus, in the Jahrb. f. D. Theologie," 1883, 4, 619; Thielmann's "Beiträge zur Textkritik d. Vulgata" (especially Judith); Speier, 1883; and Berger's "Des essais qui ont été faits à Paris au seizième siècle pour corriger le texte de la Vulgata," in the "Revue de Theol. et de Philosophie," 1883, Janv. 41-66. It is more important to dwell upon the appearance of No. 1 of the Old Latin Biblical Texts, edited by Prof. Jno. Wordsworth, and published by the Clarendon press. The present issue (4to, pp. xliii, 79) contains the Gospel according to St. Matthew, from the St. Germain MS. (g¹) of the National Library of Paris, and is a toothsome morsel, promising good things to come. Professor Wordsworth shows the text of g¹ to be distinctly old Latin, with only a very small Vulgate admixture. The introduction is thorough, and the Appendices present us, among other important matter, for the first time with a just estimation of the labors of Bentley's assistant, John Walker.

Professor Wordsworth's investigations as to the history of Bentley's edition, Martianay's collation, and the Latin MSS. used by R. Stephens and Erasmus, lead us to speak next of the other work done in the sphere of the history of the New Testament text and criticism. Here Prof. I. H. Hall has rendered very important service, first in greatly enlarging Renss's list of editions of the Greek New Testament (in Schaff's "Companion to the New Testament"), and thus presenting us with the most complete bibliography of the subject extant, and next in giving us a scientific account of the American Greek Testaments in a separate volume "A Critical Bibliography of the Greek New Testament, as published in America," with two *fac simile* illustrations of title and text of the first American edition (Philadelphia: Pickwick & Co.). This work, the fruit of many years of labor, catalogues, classifies and describes some 259 issues from the American publishers, of which 180 are of the whole New Testament, and of which 230 are the actual product of the American press, aggregating, probably, not less than a half million copies. In this same connection should be mentioned a brief but very excellent survey of recent text criticism in Holland, by W. C. Van Manem in the Jahrb. f. D. Theologie, 1884 (issued 1883), 2, 283 sq.

The new (3d) edition of Scrivener's "Plain Introduction," which appeared about the middle of the year, has already been more than once mentioned incidentally. It has been much enlarged and improved since the issue of edition 2d (1874) and retains its well-won position as the most comprehensive treatise in circulation. With all, however, it is not so great an improvement over edition 2d as was hoped for; nor has it kept up with the advance of the science itself. It is still disfigured with some of the old inaccuracies, among which is to be noted the now famous matter of the Bess editions. Although it owes much of its completeness to Dean Burgon's aid, it is to be feared that it owes to him, also, some shortcomings, which might have been otherwise avoided. All this is the more unfortunate that it has no longer the field practically to itself; for, brief as it is, the section on textual criticism, contained in Dr. Schaff's "Companion to the Greek Testament" (New York: Harper's), is no unworthy rival, and in accuracy and general adjustment to the times, is distinctly its superior. The helpfulness of Dr. Schaff's full and accurately described *literature*; the accuracy and exactness of his statements (misprints do occur, however, as, e. g., p. 95, Domitian for Diocletian; p. 281 is misquoted, etc.) throughout; the beautiful *fac similes* of the editions, and the extended bibliography, furnished by Dr. Hall, cannot be overpraised. At the same time, the treatise is brief and necessarily incomplete, and it is not altogether even in its execution, so that the choice between Scrivener and Schaff is difficult, and there is room for a third treatise, embracing the comprehensiveness of the one and the accuracy of the other, and perhaps pursuing a more natural order than either.

In this connection attention should be called to a new and much enlarged edition of Wallenbach's "Schrifttafeln zur Geschichte der Griechischen Schrift," 1876-77, this time in a Latin dress ("Scripturae Graecae Specimina," with 30 plates); and in the same interest to a paper by Prof. A. G. Hopkins in the January New Englander on "The Preservation of Classic Texts."

Mr. J. Rendel Harris, in a brief brochure, published as supplement No. 19 of the American Journal of Philology ("The New Testament Autographs,") and afterward given a more popu-

lar exposition in *The Century* for December, p. 305, has opened a line of work which ought to bear fruit. He has apparently rendered it probable that there was a two-fold norm for the *stichoi*, founded on the Hexameter and Iambic lines respectively; it may even be possible that it will turn out that he has discovered the general, original forms of the various New Testament autographs, although the matter needs much more investigation, and the number of lines to a page seems as yet too small. At all events his investigations after palaeographical methods are deserving of extension and careful testing. His use of his results in the criticism of special passages is, however, premature, and leads to no sound conclusions in the case of the pericope of the adulteress; demonstrably, no conclusion can be arrived at by his method. Much less important than Mr. Rendel Harris's contribution, and yet not without value are the papers contributed by Mr. Alfred Watis to *The Expositor* (2d Series, Vol. V., pp. 54, 229, 382) on "Textual Criticism Illustrated from the Printing Office," in which he attempts to show, and not without a measure of success, that too much mechanical criticism has been done on the strength of the rules that the more difficult and shorter readings are to be preferred.

We cannot close without at least naming certain papers in which the criticism of special books or passages has been undertaken, such as Hayman's paper in the *Bibliotheca Sacra* (Jan., p. 139, sq.) on "Some Textual Questions in the Gospel of John," and the concluding paper (the third of Zimmer's discussion of the Text Criticism of Galatians, in Hilgenfeld's "Zeitschrift für Wissenschaft. Theologie," 26, III., 294 sq.; to which may be added the fine essay on the Text of those Epistles contained in Westcott's Commentary on John's Epistles, and De Koe's work, "De Conjectural Critiek en het Evangelie van Johannes" (Kemminck & Zoon, Utrecht), to which justice is done by A. J. T. Jonker, in the *Theol. Studien*, I., 5, 455, and Bakhuizen, in the *Theol. Tijdschrift* (Nov., 1883). On special readings, Prof. J. H. Godwin has given us a slight and very unsatisfactory discussion of John i, 18, in *The Modern Review* (Oct., p. 818), and the Rev. G. T. Purves a careful examination of Acts xi, 20 (defending *ἐλλαντες*), in *The Presbyterian Review* for Oct., p. 835, while the Rev. H. T. Armfield (Bagster) has the courage and spare time to once more defend, in a volume of 230 pages, the famous three-witness passage in I. John v, 8, with learning, no doubt, and—especially in his discussion of Cyprian's relation to the verse—to some effect, but with the final result of only attaining to the foredoomed failure.

Finally, it is worth while to call attention to two papers meant to exhibit the practical value and use of the critical texts, one in English and the other in German: Gibson's "Westcott and Hort's Greek Testament as a Commentary," in *The Expositor*, V., 330, and Bindermann's "Das Studium des N. T. und die neuen Kritischen Textausgaben," in the *Ev. Kirch-Ztg.*, 37 sp. 783 sq., and 88 sp. 815 sq.

WESTERN THEO. SEM'Y, ALLEGHENY, PENN.

Fine Arts.

THE SALON OF THE BEAUX ARTS.

BY ADELINE GATES.

IN the Salon of the Beaux Arts has been exposed a collection of drawings by the French masters of the modern school. This is not only very interesting to the public in general, but particularly so to the art student, and as profitable as interesting. All these studies signed Ingres, Delacroix, Delaroche, Vernet, Pils, Millet, Rousseau, etc., are so many text-books for the student.

A professor in one of the studios (an artist of the broadest sympathies and most helpful influence on his pupils) said, the other day, to a young man in a discouraged state of mind: "You must make a difference between your class-work and your studio work or pictures. In your studies you are to come at it without the intention or expectation of expressing your sentiments or your peculiar ideas. You are simply to learn your business just the same as if you were learning to make a coat or any other thing. Don't get excited, and just learn."

In this exposition the student sees the admirable outcome of this system. These artists have all worked upon this plan, the scientific study of the structure and principle of things; and nobody can complain that they lack in sentiment or purpose. The student may safely rely, then, on what he sees in this exhibition, and he will certainly find, in so great a variety of personalities, the particular thing suited to his needs.

To begin with Cabanel, the master much appreciated by American students. We find five studies of figures for his composition in the Pantheon—two of a man kneeling, two of a woman prostrate on the steps of a stairway, figures of monks, etc., all drawn with the completeness of the final thing; stiff in feeling, perhaps, and not so much in harmony with the temper of his mind as a subject as the studies for the Pavilion de Flore, six in number—a man