

The Independent.

Entered at the Post-office at New York, as Second-class Mail Matter

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

VOLUME XXXVIII.

NEW YORK, THURSDAY, JANUARY 28, 1886

NUMBER 1939.

The Independent.

For Table of Contents, see Page 16.

CYNTHIA.

BY ERIC MACKAY.

O LADY MOON, elect of all the spheres
To be the guardian of the ocean-tides,
I charge thee say, by all thy hopes and fears,
And by thy face, the oracle of brides,
Why evermore Remorse with thee abides?
Is life a bane to thee, and fraught with tears,
That thus forlorn and sad thou dost confer
With ghosts and shades? Perchance thou dost
aspire
To bridal honors, and thy Phœbus-sire
Forbids the banners, who'er thy suitor be?
Is this thy grievance, O thou chief of nuns?
Or dost thou weep to know that Jupiter
Hath many moons—his daughters and his sons—
And Earth, thy mother, only one in thee?
LONDON, ENGLAND.

THE VOICE OF THE SHELL.

BY IRVING BROWNE.

A CARELESS wanderer on the beach,
When the early sky is clear—
What is the pink shell's murmuring speech
To his inquiring ear?
Its voice is only Love,
Its murmur is only Love;
No cloud in the sky, and the wind is sweet,
And with joy and hope his pulses beat;
Its murmur is only Love,
Its voice sings only Love.
At noon, when the sea is high,
And the sun is fierce and hot,
And the vision of morn has gone by,
And the clasp of Love holds not;
The shell speaks only Fame,
It murmurs only Fame;
The sky is fierce with a desert blast,
And the promise of morn on the wind has
passed;
The shell chants only Fame,
Its burden is only Fame.
At night, when the tide is low,
And the heavens are overcast,
And the pulses of life beat slow,
What is its message at last?
It whispers only Rest,
It has no word but Rest.
A star shines over a distant hill,
A single star, and the wind is chill;
The shell whispers only Rest,
Its constant hymn is Rest.
Oh! Love of the morning, so dim!
Oh! elusive Fame of the noon!
Oh! prophecy of the evening hymn!
Will my Love come back to me soon?
But the shell says only Rest,
Its single whisper is Rest!
Can I gain my love once more?
My love and my faith restore!
But the shell still whispers, Rest!
Its final murmur is Rest!

ALBANY, N. Y.

"THE PRIME OF LIFE."

BY ELLA WHEELER WILCOX.

I READ the sentence or heard it spoken—
A stalwart phrase and with meaning rife—
And I said: "Now I know, by youth's sweet
token,
That this is the time called the 'prime of
life.'
"For my hopes soar over the loftiest mountain,
And the future glows red, like a fair sunrise;
And my spirits gush forth, like a spring-fed
fountain,
And never a grief in the heart of me lies."

Yet later on, when with blood and muscle
Equipped I plunged in the world's hard
strife,
When I loved its danger, and laughed at the
tussle,
"Why *this*," I said, "is the prime of life."

And then, when the tide in my veins ran
slower,
And youth's first follies had passed away,
When the fervent fires in my heart burned
lower
And over my body my brain had away,

I said: "It is when, through the veiled ideal
The vigorous Reason thrusts a knife
And rends the illusion, and shows us the Real,
Oh! this is the time called 'prime of life.'"

But now, when brain and body are troubled
(For one is tired, and one is ill;
Yet my soul soars up with a strength re-
doubled
And sits on the throne of my broken will)

Now, when on the ear of my listening spirit
That is turned away from the earth's harsh
strife—
The River of Death, sounds murmuring near
it—

I know that *this* is "the prime of life."
MERIDEN, CONN.

MORAL AND RELIGIOUS DRIFT IN THE COLLEGE.

BY THE REV. CHARLES F. THWING.

THE return of the Day of Prayer for
Colleges, now observed more than three-
score years, invites attention to the moral
and religious condition of these institutions
of the higher education.

It is evident that a manlier tone of charac-
ter prevails among students. As the age
of their admission to college increases, their
character matures. They now deserve to
be called rather college men than college
boys. Pranks are less common. The
spirit of earnestness is stronger. If first
scholars attain no higher rank and work no
harder than did their predecessors, lower
scholars are certainly not so low, and spend
more hours over their books than did their
predecessors in the college generations. In
many respects the moral habits witness an
improvement. Intemperance and other
low vices are yet woefully common in cer-
tain colleges, as they are indeed in the
general community; yet certain colleges
are more free from them than communi-
ties distinguished for their morality. On
the whole, total abstinence as to intoxicat-
ing liquors commands heartier and more
general respect than at any former period.
The student who does not drink is no
longer, even in colleges rather notorious
for loose practices, the object of ridicule
or looked upon as a crank; his position
wins the esteem of his associates. Presi-
dent Elliot lately said that Harvard students
now drink less than at the time of his
earlier connection with the college; and
for several years the Harvard Total Absti-
nence League, though in numbers not
large, has embodied and influenced the
radical opinion of students upon the tem-
perance question. The causes of this im-
provement in moral tone are manifold; but
in the case of several of the more eminent
colleges of New England, the presence and
influence of young men from the West-
ern States have proved efficient agents of
this change. I am aware of the liability of
making inductions from facts both too few
and too limited in their range; but it is
certainly true that not a little of the best
intellectual and moral force of several of

the Eastern colleges has come from Ohio,
Indiana, Illinois, and the Mississippi States.
These men are earnest and able, less in-
clined to look upon a college training as an
hereditary privilege and more as represent-
ing a personal responsibility than Eastern
students, and their influence is, on the
whole, more usually cast on the side of seri-
ousness than of frivolity. They are a class
of students whom the colleges of Ohio, of
Iowa, and the states lying between, can
least afford to lose, students whom, if these
colleges are awake to their opportunity, they
will not lose in the future.

Together with this advance movement
along the line of moral character runs also
a religious movement. It is a movement
toward a stronger belief in the being of a
God. Theism has now become the popular
thing with *doctrinaires*. Agnosticism is far
less rampant than three years ago. Spen-
cerians are now more inclined to emphasize
the knowable than the unknowable in their
systems. The recent volumes of Mr. John
Fiske and Mr. F. E. Abbot represent this
theistic tendency. A similar movement
may be detected among college men who
formerly would have proclaimed themselves
either infidels or atheists. The religion of
doubt is losing caste; the religion of a faith
of some sort in a God is gaining prestige
and popularity. Many, perhaps most, col-
leges have not been cursed with these skep-
tical drifts; in them, therefore, this the-
istic movement cannot occur; a few other
colleges have been thus afflicted. It is a
source of gratitude that their night of
doubt is ending. Far removed are they
still from feeling the full-orbed sun; but
the tendency is at once clear and strong.

With this advance in the line of theistic
belief, it is to be hoped, may also occur an
advance in the vital and aggressive piety
of the college. This generation is not a
generation of revivals. The Holy Ghost
seems to work rather with individuals than
with multitudes. Sympathetic with the
general state, colleges have not of late been
enriched with such revivals as obtained fifty
years ago. In the last decade revivals have
occurred in Amherst, Oberlin, Iowa, Oliv-
et, and other institutions, yet they are less
frequent, even if not less powerful. This
condition suggests several considerations
as to Christian work in the college. It is,
for one thing, of very serious importance
that the professors be not only Christian
men, but that their type of Christian man-
hood be noble, attractive, and aggressive.
The influence of individual upon individ-
ual represents the usual beginning of the
Christian character. The professor, there-
fore, from the vantage ground of his posi-
tion, official or personal, is able to exert a
potent influence over those whom he in-
structs. He may be an Albert Hopkins,
or he may be a—nobody.

Here it is worth while to be definite.
Tutors and professors are appointed and
are retained who are not only outspoken
in their opposition to the Christian system,
but who also, judged by ordinary standards
of evidence, are addicted to gross vices.
The influence of a professor who allows
himself to speak before his class of the desecra-
tion which the missionaries of a Chris-
tian Church commit upon a heathen temple
by means of a religious service can hardly
be said to be in favor of Christianity; nor
are professors reeling along the streets of
college towns good examples of moral
purity to Freshmen. But such lapses are
as unusual as they are lamentable. Men,

Christian in spirit, profession and prac-
tice, fill, as a rule, the chairs of instruc-
tion in the college. But if Christianity is
worth much, it is worth all; and therefore
it is important that those who are thus en-
trusted with these opportunities of great
Christian influence should be able to take
advantage of them in every fitting way. It
is sometimes and in some facts felt that one
cannot be at once great in his Christian earn-
estness and great in his intellectual caliber
and work. Many a college professor and
president give the lie to such a sentiment;
yet the sentiment is none the less enter-
tained. As a rule, if a college is to be main-
tained as a Christian institution, only those
who are willing to use their influence in
fostering the Christian as well as the moral
character of their students, should retain its
chairs of instruction. If a college is simply
an intellectual organization, with merely
intellectual methods, aiming at merely in-
tellectual results, Christianity may fittingly
be eliminated; but, if it be not of this
type, and it is not usually in this country
the Christian element should occupy a
larger place. Not that the college should
be less intellectual, less scholarly, less de-
voted to all the noble interests of learning,
less awake to the breaking light of modern
times, but that it should be more alive to
the demands of the moral natures of young
men and women, that it should give heed to
the spiritual feelings as well as to the men-
tal, that it should endeavor to create and to
cultivate a profoundly Christian type of
character. The college that lives the long-
est in the gratitude of the people is the
college that is Christian in aim and result
as well as great in scholarship.

Signs are not wanting that this general
purpose—a purpose commonly held in many
institutions—is exhibiting itself in ways new
and definite. Ethics is coming to be taught
from a Christian point of view. In one
Michigan college the instruction in this de-
partment is given by an able teacher, with
an immediately practical aim. The new
chair at Cornell, founded by and bearing
the name of Mr. Sage, is established with
the design of securing to "Cornell Univer-
sity for all coming time the services of a
teacher who shall instruct students in men-
tal philosophy and ethics from a definitely
Christian standpoint." Such teaching is
not new; but to establish chairs expressly
for the purpose of giving such teaching is
new to the children of this generation. Yet
many a graduate of a Christian college
knows that the Sermon on the Mount was
not made to form so large a basis in the
instruction in moral philosophy as Cicero's
De Officiis or Aristotle's *Ethics*. The
colleges are learning, in common with the
world, that Christ's teachings, the memora-
bilia of a teacher sent from God, have
profoundly philosophical relations as well
as practical value.

I should like to refer to one more subject
in which, it seems, the religious interests of
the college have improved. It relates to
the preaching to which students ordinarily
listen. This preaching was never more
thoroughly evangelical, more wise in adap-
tiveness, or, in general, more satisfactory.
Every college should have its pastor; a po-
sition of rare importance and of great diffi-
culty, but a position appealing to the
noblest energies of a vigorous minister.
The present tendency, however, is to make
the preaching in a college of greater influ-
ence than the pastoral relation. The
preaching is, in the mind of the students

momentum of righteous partisanship for the officer behind the ordinance, the law-enforcer back of the law.

EVANSTON, ILL.

Biblical Research.

NEW TESTAMENT TEXTUAL CRITICISM IN 1885.

BY PROF. BENJAMIN B. WARFIELD, D.D.

LESS of that kind of work which attracts public attention to itself has been done during the past year in the sphere of New Testament Textual Criticism than in either of the two immediately preceding years. Nevertheless much real work has been done, and in more than one direction real advance made. No new text of importance has been framed. The issues of the Greek Testament that have appeared are reprints and chiefly attempts to provide handy editions. Most important of these is the "school" or pocket edition of Westcott and Hort's text, which was already announced in 1884, but did not actually reach the public until midsummer of 1885. This is a beautifully printed small 16mo (the advertisement says 18mo), of 620 pages, containing the corrected text (as given in the second issue of the larger form), the admirable brief account of the principles of criticism which is also found in the larger form, a "Summary of the Documentary Evidence," a note on orthography, lists of suspected and noteworthy rejected readings, and of quotations from the Old Testament. It makes altogether an exceedingly satisfactory volume, which will probably supersede in use the larger edition. Other noteworthy new issues are the two volumes 16mo Latin-Greek of the Mendelssohn house in Leipzig ("Novum Test. Græce et Latine," [Tischendorf] pp. lxxii, xxxvii, 1860); and Tachnitsz's Theile, to which Dr. von Gebhardt has attached a collation of Tischendorf VII and VIII and Tregelles, also a 16mo ("Novum Testament. Græce Theilii," etc. Ed. ster. XIV pp. xxvi, 640). The new issue of the Oxford 16mo is described in full and its peculiarities pointed out in THE INDEPENDENT for Dec. 31st.

Students of palæography have to note the continuation of two important series of plates, that of G. Vitelli and C. Paoli ("Collezione Fiorentina di Facsimili di Manoscritti Greci e Latini"; Florence, Le Monnier) and of the Palæographical Society, in London. An admirable general article on palæography, from the competent hand of E. Maunde Thompson, one of the editors of the latter named series, may be found in Vol. XVIII, pp. 143-165 of the current edition of the *Encyclopedia Britannica*. The cognate articles—e.g., "Papyrus," "Paper," in the same volume, should also be consulted. The beautiful little work of Lecoy de la Marche, "*Les Manuscrits et la Miniature*" (Paris: Q. Quentin), is exceedingly readable, but in the MS. portion is slight and popular; in the sections on the history of miniatures it is more suggestive. Here, also, should be mentioned a paper read by Dr. C. R. Gregory, on Aug. 7th, before the French *Académie des Inscriptions et Belles-Lettres*, on the quires of the Greek MSS., pointing out the settled method that was used in making them and the uses that this fact may be put to, a very inadequate report of which occurs in the *Journal des Débats* for Aug. 9th. This same subject is adverted to by Thompson as above.

Coming next to the collection of material for criticism, we cannot say that much work on the Greek MSS. has been made public during the year. Mr. W. H. Simcox published in the last number for 1884 (issued in December) of the *American Journal of Philology* (pp. 454-465) a collection of the very remarkable MS. *Evang. 604*, so far as Luke is concerned. It is found to vary greatly from part to part, but to be throughout a manuscript of which account must be made in framing a text. Dr. J. Belsheim—*nomen venerabile* wherever the early Latin versions are concerned, and who has given us this year new cause of gratitude in his publication of the Old Testament palimpsest fragments of the Codex Vindobonensis—has published, at Christiania, (Svo, pp. 51) "*Das Evangelium d. Marcus nach dem Griechischen Codex Aureus Theodoræ imperatricis purpureus Petropolitani*," of the ninth century, and has added to its collation of the same manuscript for the other three gospels. The fine (sixth century?) purple manuscript of Matthew and Mark, mentioned by Dr. Gregory in *Prolegomena*, I, 400, note 2, has been carefully examined by the Abbé Batiffol, in Berat. Notice of it was published by him in the *Bulletin Critique*, for July 1st, and now more fully in a paper: "*Evangeliorum Codex Græcus purpureus Beratinus 6*," which is reprinted from the "*Mélanges d'archéologie et d'histoire publiés par l'Ecole française de Rome*," (twenty-three pages and one plate) which should be compared with von Gebhardt's notice in the *Theolog. Literaturzeitung*, for 12th December. The manuscript, which is one of twenty (another of which, of tenth century, akin to the St. Peters-

burg Codex, in Purple) at Berat, is, like other purple manuscripts, of mixed text, but the western element is apparently greater than in Σ.

Its near kinsman, Codex Σ, has received at the hands of Dr. Sanday ("*Studia Biblica*," pp. 103, sq.) a renewed and careful examination with regard to its text, with the result of finding it "a typical example of the representatives of the emended and corrected text of the great mass of manuscripts, its fundamental text being a mosaic, and few of its readings bearing the stamp of originality." Dr. Gregory has given interesting information about several French MSS. in THE INDEPENDENT for July 29d, 1885, and about some in the East, in the issue of May 14th, 1885. At this point also may be not unsuitably mentioned, as a needful *vade mecum* in the use of Scrivener's lists, the pamphlet published by Dr. J. H. Thayer, entitled: "Notes on Scrivener's Plain Introduction to the Criticism of the New Testament. Third Edition. Chiefly from Memoranda of the late Prof. Ezra Abbot, D.D., LL.D." (Boston: Houghton, Mifflin & Co., 1885. Svo, pp. 56.) Enriched further by notes by Prof. J. R. Harris, these corrections of Dr. Abbot (which cover much more than the mere manuscript texts) are indispensable to those who must still use Scrivener, as the most comprehensive existing text book, and are at the same time a fitting monument to the diligence and accuracy of our great critic. It is an odd commentary on human fallibility that the first correction in the pamphlet is itself an error.

The best work of the year, and the greatest promise of the year, is found in the department of the ancient versions. The heart is cheered at the announcement that critical editions of both the Old Latin and the Syriac Peshitto are vigorously preparing. Other parts of Professor (now Bishop) Wordsworth's Old Latin Texts were promised for the end of the year—enriched by studies of Dr. Sanday and others; but at the present writing they have not reached me. And Mr. Gwilliam holds out the hope of an edition of the Peshitto Gospels as possible in the not distant future, founded on tolerably numerous collations of the late Philip Pusey and himself.

Details of what important work is doing at Oxford on the Old Latin Version and its relations—in the way of indexing the patristic quotations and classifying texts and tracing out their affiliations—are given by Dr. Sanday, in "*Studia Biblica*," pp. 233 sq. Already the interesting conclusion is provisionally attained that "there were originally two main versions—two parent stocks, from which all texts that we now have were derived with different degrees of modification." The very interesting essays, in the same volume, on the Corbey St. James (ff)—the one by Professor Wordsworth, and the other by Professor Sanday—are another mark of this advancing knowledge. The former of these is preceded by a careful transcript of the Epistle from this manuscript, and both contain comparisons of it with other documents. I cannot conceal from myself that Professor Sanday seems to me to have quite fully answered Bishop Wordsworth, who, by the difficulty of accounting for the peculiarities of this codex, was driven to guess that James might have been written originally in Aramaic and thence translated into two divergent Greek forms, the parents of different Latin versions. This hypothesis of an Aramaic original has been called on before to cut knots in other books; but Dr. Sanday, in this case too, shows that the knot need not be cut, but may be unloosed. The mastery way in which he does this is beyond any praise. The result as to ff itself is, that its text is fundamentally the same as that of the Vulgate, but with an African and a peculiar (perhaps local) infusion. The fifteen fragments of Matthew and Mark collected into one case at St. Gall (n to o) were published late in 1884, by Abbé Batiffol ("*Fragments San. Jallensis*," etc. Paris, Leroux, Svo., pp. 17), forming a fit follower of his earlier publication of p. (of St. John). What can be made of the question concerning the origin of the Old Latin Versions, by a general scholar, may be seen in the fifth volume of Dr. Mommsen's "History of Rome," and is given by Dr. Dickson in an English form in *The Expositor*, for Nov., p. 388. Dr. J. I. Mombert treats some of the phases of the history of the Vulgate in a lengthy essay in the "*Journal of the Society of Biblical Exegesis and Literature*," for 1884 (pp. 93-125).

As in past years, so in this, Prof. I. H. Hall has been busy in making known to the world divers manuscripts of the Syriac versions. Compare, e.g., THE INDEPENDENT, February 19th, March 19th, June 25th, August 20th; and, more at length, "*The Journal of the American Oriental Society*," Vol. XI, 2; pp. 220-223, where a Syriac lectionary (Peshitto text) is described, and "*The Journal of the Society of Biblical Exegesis and Literature*," for 1884, pp. 37-49, where the Syriac manuscript of the Antilegomena epistles, which was described in THE INDEPENDENT in Sept. 1884, is more fully described. What is probably the oldest known manuscript of the Peshitto (fifth century) is discussed by Mr. Gwilliam in "*Studia Biblica*,"

pp. 151-174. The interesting conclusion is reached that the Peshitto of to-day's received text is practically the same text that was used in the fifth century, or even the fourth. I cannot feel that Mr. Gwilliam's remarks concerning the relations of the Curetonian Syriac to the Peshitto proceed on sound reasoning; he seems to presuppose that one passed into the other gradually, and his arguments are not sound if (as all those who place the Curetonian before the Peshitto do) we suppose that one was made out of the other by an actual revision. In this case the fact that the Peshitto, as far back as the Peshitto can be traced, shows no signs of gradually melting into the Curetonian, like the flowers that bloom in the spring, "has nothing to do with the case." Mixture of texts is sporadic, and later than both texts; and this mixture with the Curetonian seems to be found in Peshitto texts, whether of the type of Cod. Add. 144 sq., or of the type of the texts used by Widmanstadt—most notably in the former. About the question of the relations of the Peshitto to the Curetonian, however, discussion is still rife, though surely there will be less of it now after Baethgen's investigations. This exceedingly important book ("*Evangelienfragmente. Der Griechische text des Curetonischen Syriacs wiedergestellt*,") has been described to the readers of THE INDEPENDENT in the number for Dec. 10th. I cannot accord with all its conclusions, which appear to me to rest on examining the Curetonian readings, too much apart from other readings of the same type found in the Greek MSS, which certainly are not due to a pre-existing harmony. I cannot believe that Tatian's "Diatessaron" preceded the Syriac Gospel; nor that the first Syriac Gospel, pure and simple, was translated as late as 250 A. D. But this much, I think, he proves: that the Peshitto is a revision of the Curetonian. The same conclusion is reached also in a much slighter and less original but judicious paper by Dr. P. J. Gloag, in the *Monthly Interpreter* (April 1885, pp. 424-435).

Students of the Gothic version will do well to consult what Felix Dahn, in the 6th volume (ed. 2) of his great work "*Die Könige der Germanen*," has said of the translation of "Ulfilas," which comes out of his careful inquiry into its language (from the point of view of political and social life), as a model, almost, of conscientious and delicate accuracy. Mr. C. A. A. Scott's little work, "Ulfilas, Apostle of the Goths," (London: Macmillan) I have not seen. J. Peters has a paper in *Germania* ("*New R.*," xviii, 3 pp. 314, 315), on the number of the leaves in Codex Argenteus. On the Coptic version Oscar von Lemm has published two papers, "*Bruchstücke der Sahidischen Bibelübersetzung*" (of Matthew, Mark, Luke, and John) separately issued by Hinrich's at Leipzig, and "*Sieben Sahidische Bibelfragmente*," in the *Zeitschrift f. Aegypt. Sprache und Alterthums-kunde*, 1885. I, pp. 19-32.

If we proceed now to the treatises on text-criticism, we have only to mention the little book of Edward Miller's: "A Guide to the Textual Criticism of the N. T." (Crown Svo. London: George Bell & Sons) of the Scrivener School, and the appropriate section in Holtzmann's "*Lehrbuch der historischen-kritischen Einleitung in das N. T.*" which is, perhaps, the least valuable part of the book. If neither of these are important, we may turn to the still less important paper of the inextinguishable Abbé J. P. P. Martin, harping on the same old theme: "*Origine et la Critique Textuelle du Nouveau Testament*," published in the "*Revue des Questions Historiques*" for January 1885 (pp. 5-62) and also separately; on the almost equally unsuccessful papers of J. M. S. Baljon, in the Dutch "*Theol. Studien*," continuing his studies on the sphere of conjectural criticism, which were begun in his book on the text of Romans, Corinthians and Galatians, which appeared in 1884. Accordingly we have now Ephesians (pp. 144-156, Philippians 220-233, and Colossians 313-343. Of totally different character and real value, on the other hand, is Prof. J. R. Harris's paper in the *American Journal of Philology* for April, 1885, on "Conflate Readings in the N. T.," in which he applies his attempt to reconstruct the exact form of manuscripts to a problem in transcriptional evidence, and attempts to account for many readings by lateral errors of the eye from column to column, as well as by this same error vertically acting, from time to time.

Of discussions of special passages we have little—always excepting the 400 quarto pages, which the Abbé Martin gives to Luke xxii, 43-44, and 75 more which he bestows on Luke xxiii, 34 a—which two discussions, taken together, form what he calls his "*Introduction à la Critique textuelle du Nouveau Testament, Partie Pratique. Tome troisième*," or fourth volume of his enormous work on "N. T. Textual Criticism." Professor George Salmon in his valuable "Introduction to the N. T." (pp. 190-193) treats of the last twelve verses of Mark, with the result of accepting them as part of the Gospel. The same conclusion is reached also by Dr. Sadler in his "The Gospel according to Mark, with notes," etc. (London, 1884.) R.

Steck, in "*Zum Johannes Evangelium*," (Bonn, 1884) defends the pericope of the adulteress as put in by the author of the Gospel though the composition of another. And lastly, Professor David Brown, of Aberdeen, begins in the *British and Foreign Evangelical Review* for Oct. 1885 (pp. 623-639) a series of papers on "The Revised Text of the Greek Testament," which he designs as a protest against certain readings of Westcott and Hort. In this number he treats of I John v, 18, Ephesians i, 15, Luke iv, 44, Acts xii, 25 and Revelations xv, 6, in all opposing the reading adopted by Westcott and Hort, on internal grounds. It appears to me that in his remarks on external evidence Dr. Brown betrays himself as still under the trammels of the old system of an arithmetical balance—under which all estimation of evidence was guesswork or "dependent on the critical feeling of the editor." Thanks to genealogies and internal evidence of groups, the world is delivered from that now.

Some remarks by Dr. Dickson on Meyer, as a textual critic, given in the *Expositor* for June, 1885, will repay perusal, as a matter of history.

ALLEGHENY, PA.

Fine Arts.

SOME RECENT ADDITIONS TO THE NATIONAL GALLERY.

BY WILLIAM C. WARD.

NOT many years ago the National Gallery consisted of a few rooms of no great size, containing some hundreds of paintings of different schools and periods, among which were certainly many masterpieces, but also not a few doubtful or inferior works. At the present time it is, in some respects, the finest gallery in Europe; not, indeed, in outward show, for in this respect it is little short of a disgrace to the nation; but with regard to its contents, it may be truly said that never did leaden casket hold more precious jewels. But few years have elapsed since the interior accommodation was largely extended by the completion of new and spacious galleries; and the acquisition of pictures, many of them of great importance, has proceeded at such a rate that for some time past the available wall-space has been found insufficient for their exhibition, and a further considerable enlargement of the interior is now being carried out. The more recently acquired works of art have been, in the majority of cases, of foreign schools. I need but mention the important purchases made from the Hamilton Collection, and the famous Raphael and Vandyke from Blenheim. The newest additions are two small works, differing, each from the other, as much as well may be, but each of remarkable merit and interest. One is an oil-sketch by Rubens in monochrome—a design for a salver. The other is an exquisite example of the Florentine school of the fifteenth century. It is called "*Amor et Caritas*." The winged god is shooting his fire-tipped shafts against a not particularly attractive damsel, who catches them upon a richly wrought shield, from which they rebound, broken or blunted. The drawing is quaint and severe, but wonderfully delicate, and the rich hues of the coloring possess a loveliness unsurpassable. The painter of this admirable work is unknown. But I wish here more particularly to refer to certain works of the British school, with which the National Collection has recently been enriched. These include paintings by Hogarth, Gainsborough, Turner, Stothard, Blake, and other artists of distinction, the acquisition of which is peculiarly welcome to those who, like myself, hold it to be the first duty of the directors of an English National Gallery to form a representative collection of the works of the best English painters.

The "Shrimp Girl" is a truly superb example of Hogarth, abounding in power, vivacity and swift mastery of execution. It is a sketch in oils, of the quarter-length figure of a girl, life-size, carrying on her head a basket of shrimps. Her ruddy face is the very picture of "jest and youthful jollity." The dark eyes sparkle with exuberance of animal spirits, and a broad smile displays her white teeth between her parted lips. She has little of the refinement of Gainsborough's peasant girls; but as an expression of health and animation the "Shrimp Girl" is perfection. An engraving by Bartolozzi, from this sketch, was published by Mrs. Hogarth, in 1782, eighteen years after her husband's death. The portrait of Lavinia Fenton, as "Polly Peachum in the Beggars' Opera," is a fair specimen of Hogarth's style in this branch of art, although it cannot be reckoned among the very best of his portraits. It is solidly, but rather heavily painted. The face of the lady is agreeable and intelligent, rather than beautiful. Miss Fenton's performance in this character was the rage of the town when Gay's wonderfully successful opera was first produced. Her portrait, on a small scale, was introduced by Hogarth into his picture, painted in 1729, from the Newgate scene of the same opera, where Polly pleads with her father for her captive lover, Macheath.