

# The Independent.

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"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."

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## The Independent.

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### SENATOR GRANDILOU.

BY J. T. TROWBRIDGE.

If I were Senator Grandilou,  
Mounting the marble portico,  
Going to speak where Sumner spoke,  
To waken the echoes Webster woke,  
While the anxious nation waits to hear  
Peals of warning or words of cheer,  
Wouldn't my pulse tingle and my heart  
glow,—

If I were Senator Grandilou?

I say to myself, when Grandilou  
Looks smilingly down on friend and foe,  
Thumb in waistcoat, quite at home  
Under the flag-topped senate dome,  
Fearless of front and valiant of lung,  
With a nimble wit and a silvery tongue,—  
"Ah, would some power on me bestow  
The glorious gifts of a Grandilou!"

Just look at Senator Grandilou!  
His eloquence bursts, a bright *jet d'eau*,  
Diamond-crested, rainbow-spanned,  
A pillar of light over all the land,  
A beacon of hope to a people long  
Groping in shadows of doubt and wrong:  
At least I fancy it might be so,  
If I were Senator Grandilou.

For, if I were Senator Grandilou,  
A chosen chief, would I forego  
The privilege of the hour and place,  
To lead, enlighten, and lift my race?  
To rise sublime above private ends,  
The clamors of faction, the claims of friends,  
And strike for the right one downright  
blow,

If I were a leader like Grandilou?

Would I (suppose I were Grandilou,  
Sachem of the mighty bow!)  
Evenom my shafts with spleen and pique,  
Make base alliance with ring and clique,  
And mix with solemn affairs of state  
Powwow of passion and party hate?  
Well, yes, I might, but would I, though,  
If I were Senator Grandilou?

I am not skilled, like Grandilou,  
To graft my fortunes and make them grow  
On flourishing boughs of the nation's tree;  
I haven't the arts of such as he,  
Prosperous patriots who have made  
Their country's service a thriving trade;  
Her needs their steps to rise by;—no,  
I haven't the knack of a Grandilou.

Is it fitting (pardon me, Grandilou,  
If the question seems malapropos)  
That a favored son should bring to her  
A thrice-divided love? prefer  
To the public good his party's call,  
Clan before party, and self before all?  
Are there no debts, but the debts you owe  
A certain Senator Grandilou?

For, let me say to you, Grandilou,—  
Mounting the marble portico,  
With your fist gripped full of the bolts of  
fate,

For a stand-up fight in the strifes of state,—  
The horizon is larger than your hat,  
The world is wider than your cravat,  
A fact you possibly do not know;—  
Think of it, will you, Grandilou?

No patent-reaper, O Grandilou,  
Will reap a harvest we do not sow!  
Error is violent, truth is strong;  
The present is brief, the future long;  
And History writes with an iron pen.  
Time wags his sifter of deeds of men,  
And into it straightway we must go;  
Where then will be Senator Grandilou?

Then take my advice, dear Grandilou!  
Don't soar so high nor stoop so low;

Quit your trained horses of craft and pride:  
The world admires the way you ride,  
But the world has other things to do  
Than to watch the hoop while you jump  
through.

The Senate isn't a circus show,  
Senator! Senator Grandilou!  
ARLINGTON, MASS.

### DISCONTENT.

BY NORA FERRY.

BEFORE my steps she hovering flits  
My foe—the demon Discontent,  
Or by my side she sadly sits  
With restless mien and eyes down-bent.

Most times, however, she doth lift  
Her gaze beyond to something far;  
I look, and through a cloudy rift  
I see the shining of a star.

Why should I strive that star to gain?  
My heart is faint, my courage spent;  
Why should I leave the grassy plain,  
O cruel, cruel Discontent?

But as I cry: "Oh why, oh why?"  
She turns on me a wondering gaze,  
And wonderingly doth make reply:  
"I lead you out of slothful ways,

"I spur you on to win the race  
For which you languish overspent;  
No foe am I, but by God's grace,  
I am—the angel, Discontent."  
BOSTON, MASS.

### "THE NEW DEPARTURE," AND THE UNITARIAN DEFECTION.

BY SAMUEL W. BOARDMAN, D.D.

ALTHOUGH the advocates and tolerationists of the hypothesis of a Second Probation, disclaim affinity with Universalists and Unitarians, yet there is a very significant resemblance between the defections from orthodoxy in New England in the early part of the century, and the deviations from it of Andover and its following at the present time.

The wealth and culture of the churches then as now—to some extent—was largely represented among those who entertained the "New" and "Progressive Theology"; especially were able and distinguished clergymen, both in the pastorate and in professorial chairs, found among the advocates of "advanced thought."

The college founded by the Puritan Fathers, and dedicated to Christ and the Church, "*Pro Christo et Ecclesie*," led the movement. The Church of the Pilgrims at Plymouth Rock, and the Church of the Mathers, in Boston, adopted the "New Departure." Cambridge became the chief seat and stronghold of the "broader hope and more liberal faith." Is it to be so with Andover? Only the Judgment Day can disclose the vast influence of the Unitarian defection in retarding the progress of Evangelical Christianity. The ability, the scholarship, the accomplishments, the amiability, in many instances, of the Unitarian leaders, no one has ever questioned. But after three-quarters of a century, can any one deny that the movement has tended to repress efforts for the conversion of the world? What earnestness in the work of foreign missions has, since that time, emanated from Cambridge? Who can say, "Woe is me if I preach not the Gospel," if he does not believe that the destiny of men depends upon its promulgation?

Again, there is a very close resemblance in the subtlety, the concealment, the assumed innocence of the movement.

Many of the Unitarian leaders affected to feel deeply injured by the uncharitable suspicions of their less "advanced" brethren. They were not only as pious as their less learned and eloquent brethren, who clung to the "old dogmas," but claimed to exercise a much broader and more tender love toward both God and men. Unitarian views in New England were at first exceedingly vague and unsettled. A few individuals in high positions exerted a powerful and ceaseless influence, unnoticed for a long time by the mass of the ministers and churches, to promote what ultimately took the open and tangible shape of Unitarianism. These leaders loudly claimed that they were not departing *essentially* from the faith of the fathers, while undefined Unitarianism spread on the strength of the reputation of the brilliant and popular preachers who favored it, and the commanding position of the churches which tolerated it. By comparative silence concerning the distinguishing doctrines of the Gospel, by the slow and gradual introduction of other views, there arose almost imperceptibly a strong distaste for the doctrines and practices which the Pilgrims and Puritans had regarded as essential to true religion. Few even of the orthodox clergy were, for a long time, aware of the real nature and tendencies of the new views spreading around them. From motives of policy the most "advanced thinkers," avoided the definite comparison of their new hypotheses with the Scriptures. The points of difference were not, for a long time, studied, discussed, defined.

It was a time of doubt, hesitation, perplexity, before the weakness and trial of discordant views was removed by the eventual separation of the two parties.

We believe the part taken by the New York INDEPENDENT, in respect to the "New Departure," is not wholly unlike that of the *Panoplist* in the Unitarian controversy, of which Jeremiah Evarts wrote:

"It rendered incalculable service to the cause of truth, by compelling Unitarians to leave the concealment by which they had so long been gaining influence, and in which lay the far greater proportion of their strength. The charge of such concealment was indeed most indignantly resented, though the witnesses adduced in support of it were distinguished Unitarians, and their testimony was perfectly explicit."

We conscientiously believe that the errors involved in the New Departure are important, and ought not to be tolerated as unessential for the sake of peace. It was well said at Springfield: "Tendencies are stronger than men." It proved so with that which, after a long development, resulted in avowed Unitarianism. We believe, with Dr. Hamlin, that the New Departure, tolerated in mission fields, would sow discord and destruction. The New Departure belongs to a system, a philosophy, which many regard as "another Gospel which is not another." Good men hold, or allow the new views, but tendencies are stronger than men, and our solemn conviction is that the tendency of these views is not good. We deprecate separation, and yet would prefer it to the indorsement of an hypothesis which we believe to be of very dangerous import. First *pure*, then peaceable. We love and admire good men who differ with us, but cannot desert what seems to

ourselves loyalty to truth. This position is to us essential and necessary. Secretary Evarts said sixty years ago: "We are among those who believe that all the controversies with Unitarians, since the name was known in this country, have accelerated the progress of correct sentiments, and have given strength, union and consistency to the orthodox Church." History repeats itself.

STANHOPE, N. J.

### ENGLISH NOTES.

BY JAMES PAYN.

WHEN the various professions are compared with one another, it is too much the custom to look at the matter from a financial point of view. In this respect commerce of course has very decidedly "the call." The money made in trade is much more than in any other pursuit, but it is also made less pleasantly than in any other. Trade brings one into very commonplace and sometimes far from agreeable relations with one's fellow-creatures; the calling has no attractions of its own, and the aim of the majority who follow it is to quit it as soon as they have filled their pockets. The Church is the least repaying of all, but it confers position. Literature is the least thought of, and, indeed, is hardly admitted to be a profession at all. But from its freedom and the opportunities it affords of social intercourse, it is far the most agreeable. There is, in fact, something of advantage peculiar to itself in every trade. The chief attraction of the law, perhaps, is its variety. There is nothing in it of the monotony which belongs to the desk and the counter. The courts are so many theaters, in which is always being played some interesting or amusing drama. Even in the Chancery Court there is often fun to be found. Last week it had its ballet. The performers were but marionettes, it is true, but there was a *souppon* of impropriety about it which seems to have delighted Bench and Bar. The case involved a patent in dancing dolls, and the solicitors' table being cleared for the purpose, one of them was wound up and performed its part to perfection. She was afterward presented to the judge, who, having regarded her with much attention, and perhaps a sigh of reminiscence, handed her to the registrar of the court with instructions "not to hurt her."

It seems certain that something must be amiss in Paris with what sporting folk call "the action" of some very great lady indeed. A defect in some leader of fashion has always been the cause of the introduction of some *outré* style of dress or movement, and we may depend upon it that it is because some lady of *ton* is unable to walk that the rest of her sex are being taught to wobble. The reason given for this absurd innovation is that furs are being worn this winter, and that as economy is to be considered in so costly a material, the dresses are often skimpy, and short steps are therefore compulsory. As one seldom hears, however, of fashion and economy having much to do with one another, the former explanation is probably the correct one. At the Court of wry-necked Alexander every one carried his head aside; at that of short-sighted Dionysius, Montaigne tells us, they ran against one another and pretended to stumble; and ruffs were worn by bishops

## Religious Intelligence.

### THE KUYPER MOVEMENT IN THE STATE CHURCH IN HOLLAND.

BY THE REV. HENRY E. DOSKER.

No country, perhaps, is more remarkable for its history than Holland; and in few Protestant countries are the political and ecclesiastical lines so closely interwoven as there. Her entire history is a chain of mighty religious movements, many of which have exerted a far-reaching influence. Since the days of the Reformation, the Dutch Church was organized after a true presbyterian pattern. It was representative and suited the genius of the nation. I need not refer to the past. Through Motley, the history of the Netherlands has become, in a degree, familiar to all the world.

The Dutch Church had well maintained its claim to orthodoxy, when sad havoc was made in her bosom, by French infidelity, toward the close of the eighteenth century. Napoleon subjugated the country. It rebelled, and the opening years of the nineteenth century saw the use of Orange again enthroned.

The first king, William I, had to face the grave task of reorganizing the sadly demoralized Church. A national Church it must be, as a matter of course. But he had not in vain visited England and Germany; and, by the law of 1815, he destroyed its presbyterian character. Under many protests the Dutch Church yielded the point and bent under the yoke of the State. In form, the old representative bodies were retained; in reality they had become mere creatures of the throne, bringing the Church into galling bondage.

Of course a quiet reaction set in, which, fanned into flame by a deep and general religious awakening, resulted in the Secession of 1835, under the leadership of Henry de Cock, pastor at Ulrum, in the Province of Groningen. The leaders of this movement really ought to have been the poet Bilderdijk, the great statesman Groen van Prinsterer and Professor da Costa, with other famous men of the time. But they shrank from the task before them and allowed younger and less experienced men to take their places. This secession resulted in the present Christian Reformed Church of Holland, self-supporting, and to-day one of the flourishing Churches on the continent. But in the Established Church the desire for better things never died out. The masses of the people desired to hear the Word of God preached and would not be satisfied with anything else. But this kind of preaching rapidly declined, through the steady growth of Rationalism. Distinct parties were the result, which at present are three in number—as follows: 1, the *Moderns*, one of whose greatest representatives is Prof. G. J. Kuenen, of Leyden, the great critical scholar; 2, the *Ethical Trenchical* party, closely allied to and influenced by the "*Vermittelungs*"—Theology of Germany; and 3, the *Orthodox*, who are strictly conservative and uphold and defend the doctrines of the fathers. The acknowledged leader of this party is Dr. A. Kuyper of the Free University of Amsterdam. As he is the genius of all the present commotion in Holland, it may be well to give a brief pen-picture of this interesting man, as I saw him in 1879. A man in his prime, to-day but fifty-three years old, of commanding presence, medium height, great width of chest, in bearing erect and impressive, a mobile mouth and winning smile, a face of wonderful expression, clean shaven; dark, piercing eyes, high brow, and dark, thin hair. He is a statesman of national repute, the founder and leader of the anti-revolutionary party, a student of ample resources, an orator of exceptional power—altogether an exceptional man; just the one to lead in such a cause. His presence does not indicate the sternness of his doctrine and one would fain classify him elsewhere.

For years he has been at the head of the Orthodox party, and his organ, *The Herald*, has long since been blowing angry war-tones. Through his influence the Free University of Amsterdam was established in 1885, to witness against the decline of sound theology in the State Universities. He was slowly advancing his pickets into the lines of the enemy, when he was forced to an issue. The *casus belli* was, the admission of youths, denying the divinity of Christ, to the full membership of the church at Amsterdam, where he was elder and leader of the Orthodox majority in the Consistory. On a refusal to admit them, as requested, eighty members of said Consistory were suspended Jan. 4th, 1886. Among them Dr. A. Kuyper, Dr. F. L. Rutgers, Dr. J. Woltjer, Dr.

D. P. Fabius and Dr. H. de Hartog, all professors of the Free University. The Classis (Presbytery) of Amsterdam, in which many Orthodox brethren turned traitors and helped to condemn their own leaders, pressed the case with great determination, and on the first of July, 1886, the Provincial Synod or North Holland deposed all the accused. This deposition cruelly incapacitated all concerned from holding for an indefinite term any office in the Established Church; thus crushing the hopes of Dr. Kuyper of seeing his University ultimately recognized by the State. The so-called *Synodus Contracta*, a sort of committee, and the General Synod soon after confirmed the sentence, and forced Dr. Kuyper to wage this war of reformation to the bitter end. They evidently meant to annihilate him, but were sadly mistaken.

Many of his followers, frightened by the dreary outlook, forsook him; some remained loyal. With indescribable energy he plied his task, aided by a few able coadjutors in all parts of the country. Last winter a meeting was called at Amsterdam to discuss matters and to lay the foundation for organization. It was followed, during the summer, by a "Synodical convention" at Rotterdam, where a formal presbyterian organization was effected on the plan of the government of the Church prior to 1815. The *modus operandi* adopted by Dr. Kuyper is to cause orthodox churches, or orthodox groups in churches, formally to acquaint the King with the fact that henceforth they desire to live again under the regulations, adopted at Dordrecht, 1618-1619, rejecting all later forms and rules of church government.

Where the Consistory goes along, it is, of course, retained in office, else new officers are elected. The Kuyper party do not, however, secede from the Church, but they retain their claim on the property, as did the orthodox, in the great Arminian oppression, prior to 1618. From these troublesome days Dr. Kuyper also borrows the name, "*Doleerende Kerken*"—"aggrieved churches"—by which his followers are generally known.

The stories of popular tumults and oppression attending this movement, would fill a volume. As a sample let me say that at Leyderdorp, near Leyden, where practically the entire Church had liberated itself, a former friend and follower of Dr. Kuyper, now a bitter opponent, was conducted to the church by a body of hussars, who, with drawn sabers, surrounded his carriage. They filled the aisles and guarded the pulpit during the service and accompanied him again on his return home.

Similar occurrences have been frequent. Houses have been stoned, people mobbed, churches violated, records abducted, etc. But amid all these troubles the general tone of the organ of Dr. Kuyper remained strong and confident. His following now amounts to 130 or more churches, or sections of churches, with a bright prospect of steady increase. It is his avowed aim to unite, in one body, all the orthodox in the country; and to that end the above mentioned Christian Reformed Church has been approached on the subject of Union. Two meetings took place between representatives of the Kuyper party and the professors of the Seminary of said Church at Kampen. Both were satisfactory, and arrangements have been completed for a large third meeting, where the subject will be fully discussed.

Judging, however, from the public utterances of a few leaders in this free Church, the Union-effort will meet with some sturdy opposition. One of the saddest things in all this history is the lack of true unity among the leaders of the old Orthodox party. The majority of them have coolly given up the struggle, loving their fat positions and easy lives better than possible deprivation, certain and bitter opposition, and the prospect of hard and untiring labor.

Most conspicuous among those, who turned from their leader, is his quondam friend and colleague in the Free University, Professor J. Hoedemaker, American born and educated; he went to Europe to complete his studies, and remained in the Netherlands where, through many changes, he gravitated to the Orthodox party, one of whose trusted leaders he became.

He has now resigned his chair in the University, broken with the aggressive Orthodox, and accepted a call to a little church in the Province of Vriesland.

All lovers of Church history will do well, as they are able, to watch this movement and study its interesting developments.

HOPE SEMINARY, HOLLAND, NICE.

THE Evangelical Ministers' Association, of Boston, at a recent meeting received an exhaustive report from a committee ap-

pointed to investigate the case of the Rev. W. F. Davis, who was imprisoned for preaching on Boston Common. The report regards the ordinance under which Mr. Davis and others have been interfered with as unnecessary and dangerous to liberty. All the abuses it is designed to prevent, can, it says, be reached by other existing statutes. The liability to abuse the liberty of free speech upon public grounds does not warrant the endeavor to prevent such abuses by an ordinance, establishing a censorship of speakers and preachers, committing to the discretion of some city official the prerogative of determining beforehand who are fit to speak and who are not. A resolution was adopted, appointing a committee to petition the public authorities to repeal the ordinance.

...The Presiding Bishop of the Protestant Episcopal Church, together with Bishops Littlejohn, Doane and Potter, have issued a notice, in consonance with action taken by the House of Bishops recently, expressing the "decided and earnest conviction that those who desire to promote any effective work for reform in Mexico should send their contributions to William G. Boulton, Esq., 202 Madison Avenue, New York." The Bishops add:

"We are compelled to believe that funds contributed through other channels will be ineffective, to say nothing more."

The Church of Jesus in Mexico is, it will be remembered, divided, a small minority adhering to Bishop Riley, who, several years ago, resigned his episcopal jurisdiction.

...Committees of the United and Reformed (Synod) Presbyterian Churches met recently in Allegheny, Penn., to confer on the subject of organic union. The difference between the two Churches in the practical application of the principle, which both hold, concerning the doctrine of Christ's dominion as Mediator over the State, was deemed an insuperable barrier to union. The difference is, in substance, that the United Presbyterian Church allows its members to vote at State and National elections, and the Reformed Presbyterian does not.

...Mr. Spurgeon adheres to his determination not to withdraw his resignation as a member of the Baptist Union. In a letter to his congregation he says he has not spoken without due consideration. He has chosen his ground, and will maintain it against all comes in the spirit of love, but without vacillation. On the occasion of his return from a brief vacation, he was welcomed by a congregation of seven thousand persons at the Tabernacle. He referred to the fact that he had published his two thousandth sermon, and that his sermons had an enormous circulation in America.

...The Baptists in the United Kingdom, according to the new "Baptist Handbook," have 2,764 churches, an increase of 23 upon last year; 3,701 chapels, decrease, 36; 1,198,027 chapel seats, increase 5,753; members 304,385, increase 1,770; Sunday-school teachers 46,786, decrease 384; Sunday scholars 458,200, increase, 1,506; local preachers 4,118, increase 77; pastors in charge 1,860, decrease 8. Churches from which no returns were received will add, it is estimated, 10,000 to the list of members and 20,000 to the number of Sunday-school scholars.

...An interesting revival is in progress at Newton, N. J. A series of special meetings were held in December by the Rev. Wm. W. Clark, of New York. For three weeks two services were held each day—Bible addresses in the afternoon and Gospel appeals in the evening. Last Sunday forty-four persons made a public confession of their faith in Christ at the First Presbyterian church, the Rev. Alex. H. Young, pastor. The meetings are now being continued, and it is expected that many more will unite with the church at the February communion.

...Bishop Thompson, of Mississippi, in an article in *The Churchman* on "Work among the Colored People," says:

"The frank truth is that the Church in dioceses where 'the colored problem' is most pressing is utterly powerless to meet the situation. I am not denying an apathy present or past, even an unchristian carelessness and neglect. But I state the fact as it is now before me. It is quite out of the power of such a diocese as Mississippi, and I know there are others in the same case, to undertake any worthy work among our colored neighbors."

...The *Catholic Standard* says the Pope "expends less upon his table and personal expenses than the amount received as salary by a third-rate Presbyterian minister in the obscurest country village in Pennsylvania. The two little rooms that are his private apartments in the Vatican Palace are

more plainly and scantily furnished than are the rooms of almost any laboring man in Philadelphia who earns two dollars a day."

...Says *The Churchman* of this city:

"There are commonly said to be four parties or schools in the Church—the 'high,' the 'low,' the 'broad' and the 'advanced.' But as a matter of fact the vast majority of the clergy and laity are confined to neither of these. They make up a fifth division. The prevailing party in the Church to-day is the 'whole Church party.'"

...The Rev. C. H. Yatman, of Newark, N. J., has labored with success in Joliet and Evanston, Ill., St. Louis and Independence, Mo. In these places there have been one thousand conversions. At St. Louis he inaugurated a noon-day prayer-meeting for business men, and this has now become a permanent institution.

...The *Jewish Messenger*, referring to the reception to Dr. Shaw, Presbyterian, of Rochester, at which Bishop McQuaid, Roman Catholic, and Dr. Landsberg, a Jewish rabbi, spoke, says it likes to give "prominence to such incidents," and adds: "It is about time that ministers were men of peace and harmony, whatever the fashion of their crook."

...In a review for 1887 of the state of religion in Wales, the *English Church Times* speaks of the Welsh Calvinistic ministers as "the moral curse of the Principality." It is they who have preached so fervently on disestablishment.

...The Foreign Sunday-school Association has in twenty-five years aided in the establishment of 3,000 Sunday-schools in Germany, with 300,000 scholars. It has also introduced the institution into other European countries.

...Dr. Petavel-Olliffe, Professor of Theology in Geneva, has attracted much attention by the delivery of a series of lectures announcing his adherence to the doctrine of conditional immortality.

...A revival in Sandusky, O., conducted by Messrs. Potter and Miller, has resulted in the accession of 108 persons to the Congregational, Presbyterian and Methodist churches.

## Biblical Research.

### NEW TESTAMENT TEXTUAL CRITICISM IN 1887.

I.

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

THE past year has been, perhaps, somewhat more barren of important works in this department of learning than any other year since the appearance of the Greek Testament of Westcott and Hort gave a new impulse to textual study. As in 1886, better work has been done during the last year on the Latin versions than elsewhere in this domain; but, this year, this has been rather in the direction of recovering the history of the Latin versions during the Middle Ages than in discovering their roots. Publication of new editions of the Greek Testament has been confined to manual editions, in the effort to supply the public with a really usable copy. Among these, three require special mention. First, we have a new edition of Dr. Scrivener's well known "*Novum Testamentum Græce*" (London: Bell, and Whittaker; New York: Holt) in somewhat larger form than before (hence called *editio major*), but still a small post 8vo of 702 pages. The readings of Westcott and Hort have been added to the marginal variants, and the volume otherwise improved; but the work is said not to be sufficiently accurate to be trusted implicitly. The valuable review of it by Prof. J. H. Thayer, in *The Andover Review*, April, 1887, pp. 454-458, should be read by all students. Next, we have a new form of von Gebhardt's accurate issue of Tischendorf's latest text (this as an *editio minor*), with only Westcott and Hort's readings on the margin (Leipzig: Taubnitz, 8vo, pp. 624)—the carefulness of which has been tested and can be relied upon. Finally, the Messrs. Bagster give us Trevelles's text, in a manual form, the text and alternate readings (without the digest) alone being printed.

One of the most interesting publications of the year, falls under the caption of Palæography—M. Henri Omont's "Catalogue of Greek MSS. of the Fifteenth and Sixteenth Centuries" (Paris, 1887, folio, pp. 15, with fifty fac-simile plates). In this he prosecutes the task on which he has been sometime engaged, of identifying the work of the several Greek scribes, as preliminary to an exhaustive study of Greek script. In this book he gives us fac-similes of the hand-

writing of some forty-seven scribes with descriptions, and with outlines of their lives. The nature and value of such a study are interestingly set forth by Dr. C. R. Gregory in a paper in THE INDEPENDENT for Oct. 30th, 1887. The same learned pen has given the readers of THE INDEPENDENT (issue for Aug. 25th 1887) as well as those of the *Theologisches Literaturblatt* (1887, XXXVIII, pp. 345-347) an account based on photographs furnished him by the Abbé Batifol, of the important palimpsest leaves discovered by the latter in "Codex Vaticanus Græcus, 2061, olim Basilianus 100." Among them are fragments of three Biblical texts—one of the Gospels of the eighth century (Dr. Gregory thinks of the sixth or seventh), another of the Gospels of the eighth century, and, most important of all, one of the Acts and Epistles, written in three columns to the page, on fine parchment and in a hand of the fifth, or possibly even the fourth century. Among the notices of manuscripts probably belong also G. Schepps's "Die ältesten Evangelienhandschriften der Würzburger Universität's Bibliothek" (Würzburg, 1887, 8vo, pp. 38); and A. Jacob's "De nonnullis codicibus Græcis palimpsestis in Bibliotheca majore Parisiensi asservatis" (*Bibliothèque de l'école des hautes études, fasc. LXXIII*, 1887, pp. 347-358). Here, too, must be mentioned several publications of Prof. J. Rendel Harris. One, in the *Sunday-School Times* for June 4th, 1887, describes a collection of manuscripts brought by Mr. Benon some half century ago from Chanea in Crete, and now owned by his sons at Newark, Del., and Sewickley, Penn. At least four new manuscripts are added to the lists from this collection—of the tenth, eleventh (or twelfth) and fourteenth centuries—and the oldest of them presents a text which may prove valuable. In the *Journal of the Society of Biblical Literature and Exegesis* for December, 1886 (published June, 1887), Professor Harris gives a careful description of Codex Erv. 561—Codex Algerina Peckover—which he had previously described in the *Sunday-School Times* for November 6th 1886. He tries to prove it to be Constantinopolitan in origin, and this bears on some speculations of the Abbé Martin on the Ferrar-Abbott group (to which it seems to have affinity) 13-60-124-346 the peculiarities of which the Abbé tries to show are not gene logical but local (Calabrian), after adding to them 348 and possibly 550 and 221. Professor Harris's remarks on this group are very specially interesting. While speaking of it, it is worth while to add that the Abbé Martin's assertion in his "Quatre MSS. Importants," etc. (1886), that 346 had been examined for Professors Ferrar and Abbott "only in some passages," has received during the year first notice, then refutation, then recantation in a series of letters in *The Academy* by Professor Abbott, Dr. Ceriani and Abbé Martin (see issues of July 15th, Aug. 13th and Sept. 10th). On another of the manuscripts of this group—viz., No. 69, Professor Harris has done splendid work in his book, entitled "The Origin of the Leicester Codex of the New Testament" (Cambridge University Press, 4to, pp. 66, with 3 plates), wherein he traces the history of this manuscript with amazing fullness and freshness. Prof. F. Zimmer has re-examined a paper in the *Zeitschrift für wissenschaftliche Theologie* (1887, I, pp. 79-91), the vexed question of the relationship of Codices F and G of Paul, with the result of agreeing with Drs. Westcott and Hort and Gregory in finding F a copy of G—against Tischendorf, Tregelles and Scrivener, who had held that F and G were copies of a common parent.

The third part of Bishop Wordsworth's "Old Latin Biblical Texts" has been announced for some time but has not yet reached us, and perhaps is not yet published. Meanwhile, however, the English students of the Latin Bible have conferred a benefit on scholarship by settling the date and much of the history of the famous Codex Amiatinus. Until recently the date assigned by Bandini and Tischendorf (middle of the sixth century) has been generally acquiesced in. Hamann claims to have first expressed doubts as to it, in his assertion as long ago as 1873, that it could not be earlier than the middle of the seventh century. Lagarde made more impression by his assignment of it to about the ninth century, and counted both Strack and Cornill (cf. also Sanday, "Old Latin Biblical Texts," II, pp. ccxlv) among his followers. The question was reopened in a brilliant paper by Bishop John Wordsworth, published in *The Academy* of Feb. 12th, 1887 (and also in *The Guardian*), basing on some discussions of De Rossi; and it was settled by Dr. Hort in an equally brilliant paper published in the same journal for Feb. 26th, 1887 (see also June 11th, 1887). Many others also

took part in the discussion, which ranged from February to June, among whom Dr. Sanday also was prominent. The result is that we may now hold it certain that Codex Amiatinus is the manuscript that was presented by Ceolfrid to St Peter's, and that it was written in England, between 690 and 716, probably by an Italian scribe brought over by Benedict Biscop, or Ceolfrid. Some of the peculiarities of its preliminary matter are to be accounted for by the fact that these sheets are adopted bodily from an earlier manuscript—probably the Old Latin Codex which formerly belonged to Cassiodorus. The student should certainly, however, read this correspondence for himself. That Germany might have her quota in the investigation of the mediæval texts, the veteran scholar Dr. Ranke took occasion from Bishop Wordsworth's "Old Latin Biblical Texts," to publish in the *Theologische Literaturzeitung* three papers under the title of "Glances at the History of the Latin Bible in the Middle Ages." The first appeared in the last number for 1886 (No. 26, cols. 611-621) and discusses the historical relations and date of Codex g<sup>1</sup>. From the evidence derived from the subscriptions Dr. Wordsworth had pointed out a certain relation between g<sup>1</sup> and "the revisions of Alcuin and Theodulfus," and had concluded that the reviser of g<sup>1</sup> lived soon after or about the time of Alcuin. Dr. Ranke subjects these subscriptions and the other additional matter to a searching examination, and brings out the nature of the manuscript as an undertaking in the line of Bible-editing, vigorous, indeed, but only partly completed. He shows that Alcuin's work preceded Theodulf's and formed a step toward it; and that Alcuin busied himself specially with the text, while Theodulf, not neglecting the text and basing here, probably, on Alcuin, sought especially to make the text understandable, and that in a twofold way—by prefixing short introductions to the books (drawn partly from Jerome and partly from other sources), and by adding at the end of the volume a series of learned and edifying writings. Such an unfinished work, now, as Codex g<sup>1</sup>, could not follow such editions as were thus framed; and we may see in it, therefore, a still earlier attempt in the same direction. Alcuin's revision is fixed from the letters of Charles and Alcuin as 796-799, and Theodulf's belongs to 805-818. Codex g<sup>1</sup> ought, then, to belong to the eighth rather than to the ninth century; and although Delisle has assigned it to the ninth, Zotenberg allows it a somewhat greater age than the Paris Codex of Fourth Ezra which Bensley places in 822. Thus the Palæographical evidence also permits us to place it say about 790. Dr. Ranke's second paper (No. 12, cols. 268-278) starts from *The Academy* discussion as to Codex Amiatinus, and, following a hint of Corssen's, elucidates the relations of Codex Amiatinus to Cassiodorus's Bible—which very same thing Dr. Hort was doing at the same time and on the same hint in England (see his letter in *The Academy* for June 11th—Ranke's was published June 18th). His third paper (No. 16, cols. 379-386) is an appreciative review of "Old Latin Biblical Texts II." In this connection should be mentioned a paper by Dr. Johannes Dräseke, of Wansbeck, in the *Zeitschrift für wissenschaftliche Theologie*, 1887, I, pp. 71-76), which describes a former Bobbio Codex, containing the Gospels, now in Turin, bearing there the number "F. VI. 1." He draws his information from a paper by Bernardino Peyron, published in an Italian journal so long ago as 1873. The Codex is said to be "without doubt" as old as the sixth century; to consist of parts of three Codices, all of which belong to that century; not to be No. 8 of the Peyron Catalogue of Bobbio Manuscripts; to present a text of the old Latin class, and to have unique additional matter attached to it. Dr. Dräseke, however, points out in the next number of the *Zeitschrift* (II, pp. 172 note) his error as to the last matter. The whole description of Peyron is also of doubtful accuracy. Dr. Wordsworth ("Old Latin Biblical Texts II," p. viii, and p. xxi) thinks that "Turin F. VI. 1" is Vulgate in text, probably of the seventh century, and possibly the same with No. 8 of Peyron's Catalogue. Is not this manuscript "Codex taur" in Scrivener p. 356 and Tischendorf, "Anecdota Sacra," p. 160? It is interesting to record the fact that the veritable miraculous "book of the Gospels" used by Queen Margaret, of Scotland, and described by Theodorice or Turgot, or who ever wrote the current life of her, has turned up in a manuscript lately bought by the Bodleian Library (see *The Academy*, Aug. 6th, Aug. 20th, and Sept. 3d letters by F. Madan, J. O. Westwood and F. E. Warren).

Among the Latin texts published during the year we note an edition of "Codex ff<sup>2</sup>, Corbeiensis" (8vo, viii, 127), issued by J. Belsheim in an *editio princeps*, which Ranke reviews in the *Theologische Literaturzeitung* 24 cols 565-568. Dr. Scrivener has at last fulfilled his promise (see his "Introduction to the Criticism of the New Testament" III, p. 357), of publishing the Litchfield manuscript of the Vulgate Gospels, known to the lists as *Chad*, in a volume issued by the Cambridge University Press, with the title "Codex S. Ceaddæ Latinus," etc. (imp. 4to, 3 plates). Here too, perhaps, belongs Weisbrot's work, "De Codice Cremonensi Millenaris, et de fragmentis evangeliorum Vindobonensibus, No. 383 (Salisb. 400); Notimbergensibus, No. 27932." Partic. I. (Brunsb. 1887, 4to, pp. 24). Such a work also as Zingerle's "Die Lateinischen Bibelciate bei S. Hilarius von Poitiers" ("Kleine philolog. Abhandlungen," von A. Zingerle IV. Innsbruck, 1887, pp. 75-80), has its value to students of the Latin Texts.

Pending the appearance of Mr. Guiliam's Peshitto Gospels (which has been announced), there is little to record on the Syriac Versions. A very interesting paper by Dean Gwynne, which was printed in "The Transactions of the Royal Irish Academy," Vol. XXXVII, pp. 260-316, 4to (published Nov. 1886), was missed by our last year's notice. Its chief contents are a proof that the famous Ussher Manuscript of the pericope of the Adulteress, the four Antilegomena epistles and the Apocalypse, in Syriac, which has been so long thought to be lost, has all the time been safe in the library of Trinity College, Dublin, Dean Gwynne's paper is full of interesting matter on matters related to its main subject. It has been made the subject of a note, printed in the *Journal of the Exegetical Society* for December, 1886 (pp. 103-105), by Prof. Isaac H. Hall. The large body of inedited fragments of the Thebaic New Testament, which M. Amélineau has been publishing in the *Zeitschrift für ägyptische Sprache* since the opening number for 1886, have been continued in the doubled 1st and 2d *Heft*, and in the 3d *Heft* for 1887—giving us (sometimes very long) passages from Romans, I Cor., II Cor., Gal., Eph. and Col. It will be remembered that only inedited fragments, gathered from all the libraries of Europe and Egypt, are publishing—except when the hitherto published portions are of such brief extent that it would be unnecessary to omit them. The extent of the fragments publishing gives us hope that M. Amélineau may ere long be enabled to complete his project of printing the Thebaic New Testament—or, indeed, the Thebaic Bible—for he has been elsewhere printing fragments of the Old Testament also. It is, perhaps, traveling too far down the course of time to chronicle the completion of Professor Skeat's Anglo-Saxon Gospels by a republication of Matthew, or Kotschabinskii's "Eine Serbische Evangelienhandschrift von Jahr, 1436. av-Zeta," in the *Archiv für Slavische Philologie*, IX, 4.

Students of the history of the text will examine the new edition of Reuss's "Geschichte der Heiligen Schriften Neuen Testaments" (the seventh), which has been enlarged and improved. And in this connection, mention should be made of two papers of Prof. Isaac H. Hall's in the *Journal of the Society of Biblical Literature and Exegesis*. The one (in number for December, 1886, pp. 40-63) describes "Some Remarkable Greek Testaments"—viz., 1. The De Sabio of 1538 (which he shows to be based on Erasmus' III, not I, as Reuss states); 2. A unique Antwerp "A Meurs" of 1664 (which he conjectures to be a small Plantin fitted with a title from a Latin "A Meurs"); and 3. An odd and worthless Friederici Gospel of John (New York, 1830). The other (in number for June, 1887), explains Mill's meaning when, in his great Greek Testament (Oxford, 1707, p. cxxxvii), he quotes "Beza" as authority, in 1626, for the editing of the Elzevir of 1624. It seems that Mill's authority was a Laurentian-Beza Greek-Latin Testament of 1626, and that he cited it, as "Beza," probably, in accordance with a habit of the day to cite as such all editions of Beza's Latin version.

A bare mention will suffice for the (certainly not very satisfactory) account of Textual Criticism which Mr. Arthur Calvert gives in his "School Readings from the Greek Testament" (Macmillan, 16mo, pp. xxxii, 296). Yet this is all that we have to record under this caption, for the year. Mention may, indeed, be made here of a brief account of Dr. Westcott as a textual critic, which the Rev. W. H. Simcox, M.A., gives in *The Expositor* for January, 1887, pp. 34-38, which may touch on principles of criticism, in a historical way. Mr. Simcox hints that Dr. Westcott may have certain differences with the published conclusions

of Dr. Hort; and briefly criticises the Westcott-Hort Text, Appendix and Introduction. In one odd paragraph he quite out-Martins the ecclesiasticism of the Abbé Martin himself. He says:

"The so-called 'Syrian text' . . . is the text which the Church has received; and it is a question, not of pure criticism, but of practical theology, whether the Church is not bound to retain what she has received, even when she knows that it is not what was originally written. It is really a reasonable view that, as the human authors of the New Testament were guided by the Holy Spirit, so were its human editors; that, e.g., though St. Luke wrote neither the story of the man working on the Sabbath, nor the exact words of the rebuke to the sons of Zebedee at the Samaritan village, it was a sound, or even a divine and infallible, instinct by which the one is rejected and the other accepted as authentic words of the Master, worthy to be inserted in the Gospel."

Oh! oh! oh!—Lovers of Bengel will find a very brief characterization of his text-critical work in the course of Professor Kübel's jubilee-sketch of him in the *Zeitschrift für kirchlich. Wissenschaft und k. Leben* (1887, VI, p. 314).

PRINCETON, N. J.

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### Missions.

"AMERICAN MISSIONS AMONG THE ARMENIANS."

BY THE REV. H. N. BARNUM, D.D., MISSIONARY OF THE AMERICAN BOARD IN HARPUT, TURKEY.

My attention has just been called to an article with the above title, which appeared a few weeks ago in the *Christian Standard*, an organ of the Disciples, or "Campbellite" Baptists. It occupies a column and a half of that paper, and is founded upon an article in the *Revue Chrétienne*, published in Paris. It speaks in praise of the work done by the missionaries of the American Board, of the churches and congregations gathered, the schools organized, etc. Its chief strength, however, is devoted to a criticism of the narrow policy pursued, and finds in this a justification of the Baptists, and of its own denomination for entering the same field.

One point of the criticism is that "the American Board is determined to use all the means at its command" to keep young men from going to America to pursue their studies, in order to keep them "in a state of perpetual minority, and be better able to hold them in subjection."

The December number of the *Baptist Missionary Magazine* contains a letter from one of the most experienced Baptist missionaries, and the January number of *The Church at Home and Abroad* has a long editorial, both showing that the experiment of sending young men to this country to fit them for work among their people has been a failure. The experience of the missionaries of the American Board confirms the judgment, and yet no extreme measures are employed to prevent young men from coming here, and many do come. We do not, however, recommend it, any more than the professors at Yale recommend their students to go to Harvard; and young Armenians educated in Turkey have proved by their own attainments that a visit to America is not necessary to the possession of all that is noblest and best in a Christian education.

The chief criticism, however, is, "first, that the American Board is determined to hold these churches in complete and constant subjection; and secondly, that it does not desire to share this broad missionary field with any one else."

With reference to the first part of the criticism the article quotes from the *Revue Chrétienne* as follows:

"Often in Asia Minor pastors and churches have suffered from this annoying and oppressive tutelage, and this spirit of distrust on the part of the American Board toward their American converts." It also says that a petition from the Synod of Bythina, five or six years ago, asking for co-operation, was met with "absolute refusal" on the part of the missionaries. The writer of the article in the *Standard* speaks of "this universal system of absolute tutelage" as keeping their educated men "forever in a state of inefficiency" and "if the American missionaries should leave the field they will not be capable of taking care of themselves and of their flocks."

This statement shows a total ignorance of two facts:

1. Every one of the ninety-seven churches in Turkey is wholly independent in the management of its affairs. The missionaries have urged nothing more strongly than self-support; and the first element in self-support is self-government. The churches and the Evangelical Unions have abundantly proved their ability to manage their own affairs without any episcopal missionary au-

# The Independent.

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"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."

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## The Independent.

BYRON.\*

BY EDMUND CLARENCE STEDMAN.

A HUNDRED years, 'tis writ—O presage vain!  
Earth wills her offspring life, ere one complete  
His term, and rest from travail, and be fain  
To lay him down in natural death and sweet.

What of her child whose swift, divining soul  
With triple fervor burns the torch apace,  
And in one radiant third compacts the whole  
Ethereal flame that lights him on his race?

Ay, what of him who to the winds upheld  
A star-like brand, with pride and joy and tears,  
And lived in that fleet course from youth to old,  
Count them who will, his century of years?

The Power that arches heaven's orbway round  
Gave to this planet's brood its soul of fire,  
Its heart of passion,—and for life unbound  
By chain or creed the measureless desire;

Gave to one poet these, and manifold  
High thoughts, beyond our lesser mortal share,—  
Gave dreams of beauty, yes, and with a mould  
The antique world had worshiped made him fair;

Then touched his lips with music,—lit his brow,  
Even as a fane upon a sunward hill,—  
For strength, gave scorn, the pride that would not bow,  
The glorious weapon of a dauntless will.

But that the surcharged spirit—a vapor pent  
In beetling crags—a torrent barriered long—  
A wind 'gainst heaven's four winds imminent—  
Might memorably vent its noble song,

Each soaring gift was fretted with a band  
That deadlier clung hich way he fain would press:  
His were an adverse age, a sordid land,  
Gauging his heart by their own littleness.

Blind guides! the fiery spirit scorned their curb,  
And Byron's love and gladness,—such the wise  
Of ministrants whom evil times perturb,—  
To wrath and melancholy changed their guise.

Yet this was he whose brave imaginings  
Fair Liberty invoked through every clime,  
From Alp to ocean with an eagle's wings  
Pursued her flight, in Harold's lofty rime.

Where the mind's freedom was not, could not be,  
That bigot soil he rendered to disdain,  
And sought, like Omar in his revelry,  
At least the semblance of a joy to gain.

Laughter was at his beck, and wisdom's ruth  
Sore-learned from fierce experiences that test  
Life's masquerade, the carnival of youth,  
The world of men. Then Folly lost her zest,

Life's masquerade, the carnival of youth,  
The world of men. Then Folly lost her zest,

\* In commemoration of the hundredth anniversary, January 24, 1888, of the poet's birth.

Yet left undimmed, (her valediction sung  
With Juan's smiles and tears,) his natal ray  
Of genius inextinguishably young,—  
An Eos through those mists proclaiming day.

How then, when to his ear came Hellas' cry,  
He shred the garlands of the wild night's feast,  
And rose a chief, to lead—alas, to die  
And leave men mourning for that music ceased!

America! When nations for thy knell  
Listened, one prophet oracled thy part:  
Now, in thy morn of strength, remember well  
The bard whose chant foretold thee as thou art.

Sky, mount and forest, and high-sounding main,  
The storm-cloud's vortex, splendor of the day,  
Gloom of the night,—with these abide his strain—  
And these are thine, though he has passed away;

Their elemental force had roused to might  
Great Nature's child in this her realm supreme,—  
From their commingling he had guessed aright  
The marvels of our future poet's dream.

Read thou aright his vision and his song,  
That this enfranchised spirit of the spheres  
May know his name henceforth shall take no wrong,  
Outbroadening still yon ocean and these years!

NEW YORK CITY.

## IRISH-ENGLISH POLITICS.

BY MRS. J. ELLEN FOSTER.

I OFFER to the readers of THE INDEPENDENT a short account of some things I saw and some conclusions I reached during my recent visit to England, Scotland and Ireland. I found two subjects of all-absorbing interest in private conversation and in the public press; in the Parliament and in the parlor. These questions were: the Irish Cause, and Trafalgar Square, with what it stands for.

It is not strange that Irish landlords, who receive little or nothing in rents, should regard with disfavor the operations of the Irish National League, or that they forget that the good returns of other years were often wrung from rack-rented tenants by unscrupulous agents. The plan of campaign has broken the power of these Shylocks.

I found great vindictiveness toward Mr. Gladstone among a great many persons. I heard a lady—who sat near me in the gallery in the House of Commons, the night he made the great speech—say to her next neighbor, of the speech: "Monstrous! monstrous! What a prostitution of great powers!" I addressed, on temperance, an audience of elegant people in the lecture-room of a church in Ireland. In telling them of the movement for Constitutional Prohibition in the United States, I set forth the difference between our written Constitution, and the mass of charters, precedents and Acts of Parliament which make the British Constitution. Intending to sustain my eulogy of our Constitution by unquestioned authority, I said: "Your great Gladstone said of it, 'it was the greatest document ever written by man.'" As soon as I said "Gladstone" and before I could finish

the sentence, my words were drowned with hisses!

I learned afterward that those who thus expressed their hate were of the Irish Church which he disestablished; I was told that some of these believe him to be the very anti-Christ, and that his policy of Home Rule for Ireland is an anarchical scheme of the Devil. It is needless to say that Mr. Gladstone is as enthusiastically revered as he is energetically hated.

I found also much confusion of thought in regard to our dual form of government, much misapprehension of state rights and national powers, among the otherwise intelligent and educated. I believe Americans generally are more intelligently interested in English politics, than the average Englishman is in ours. There are some notable exceptions; at the home of the Hon. James Raper, Kensington, London, I found files of American papers, and found him and Mrs. Raper to be widely informed of general American affairs—political, educational and social.

Jacob Bright and his highly accomplished wife are also thoroughly conversant with our affairs; so also at the dinner-table of Newman Hall, which was draped with the American flag in honor of "us Americans," American affairs were as familiarly discussed as though we were in Dr. Cuyler's home in Brooklyn.

Ireland's demand for local government for local affairs and a Dublin Parliament, is directing attention to our American political system and to the questions involved in the War of Secession. The superficial observer might regard Ireland's demand as similar to the claims of the Confederate States: a student of both governments and of the history of both movements, could not reach such a conclusion. Indeed, the Irish leaders model their demands upon the relationships existing between our State and National governments.

I found everywhere in England and Scotland a hearty sympathy with America and our institutions. I received much courteous attention, unexpected and unmerited, simply because I was an American. I appreciate the words of a Philadelphia lady, "I can conceive of nothing more lovely than being an American in London." The enthusiasm of the Irish for America and Americans is well known. They would have often, and did sometimes, kiss our hands in almost pathetic and worshipful devotion.

I was seven weeks in Ireland and all the time a close observer of the people and their passing history. I sat in the poor cottage of the peasant, and the comfortable home of the tradesman; I worshiped with my own denomination in their modest chapels, and mingled with the crowds that told their beads in the parish church. I went into the jail where a political prisoner paced his little round under guard of Dublin Castle. I was at the inquest over the bodies of the men killed at Mitchellstown, and at the first trial of Wm. O'Brien. I had long and frequent interviews with many Irish leaders, whom I believe to be the peers of English and American statesmen.

I believe the cause of Ireland to be a just cause which must triumph, and that in the near future. The English people are awakening as never before. The heart of England is true to justice, and the English Democracy is the umpire

which shall speedily arbitrate between the British Government and the Irish people. And English Democracy, though of recent birth, is powerful.

Scotland and Wales have spoken and unspoken desires; possibly the fear of whereunto this thing may grow is potent in the judgment which English Conservatism pronounces on "these Irish who are never satisfied."

The spirit of English liberty will not brook insult. Englishmen need not hope to retain that which they deny their brethren across the channel. If present constitutional limitations are not elastic enough to permit the growth of this spirit, new ones must be made that will. Meanwhile Ireland is but voicing the universal sentiment which everywhere is seeking self-government. This is more than a sentiment: it rises to the dignity of a human instinct, Heaven-born and eternal.

CLINTON, IOWA.

## COMMERCIAL UNION OF CANADA AND THE UNITED STATES.

BY PROF. GOLDWIN SMITH, LL.D., L.H.D.

THE Editor of THE INDEPENDENT has done me the honor to desire that I will explain to his readers the movement in Canada in favor of Commercial Union with the United States, respecting which he says some of them are very imperfectly informed. The fact is, that most Americans, and even most American statesmen, are very imperfectly informed about Canadian questions generally, and about Canada herself. When Canadians betray fear of American designs against their independence, I tell them that in twenty years of intercourse with Americans, I have hardly ever heard the desire of annexing Canada expressed, while of annexing her by force I have never heard a whisper; and that if they knew the truth they might be more mortified by the indifference of their neighbor than alarmed by his tendency to aggression. Yet Canada is an important part of this continent and will have her share of influence for good or evil on its destinies; of this we had an inkling at the time of the Civil War. For my part, I am an Englishman, true at heart, I trust, to the land of my birth, and zealous for her honor and her greatness. But I desire to see the British aristocracy fairly out of this continent, because I think that its attempt to rule and meddle here, if continued, will some day work evil to all parties concerned. There is another thing in Canada to which American eyes are not yet turned, but to which some day they will be turned perforce. The schism in the Anglo-Saxon race produced by your Revolution, entailed the loss of that which the arms of the united race had won in the struggle of England and her Colonies against France. The portion of the race in Canada being isolated, its assimilating forces have proved too weak to digest New France, which has grown up into a separate French nationality, now daily becoming more intense, and, from the extraordinary rate at which its population multiplies, is rapidly extending its borders so that it threatens to overflow your Northeastern States, and aspires to a division of the continent. The remnants of the English-speaking population are being fast eliminated from the Province of Quebec. This growth will have its consequences in time, perhaps something like the consequences which

under thirty years of age. Of the new corps 288 are in the United Kingdom. "General" Booth claims that during the past year the Army was so firmly established in Holland and Denmark that "it can truly be said to be nationalized in each case. Entirely self-supporting, and with an overwhelming proportion of officers belonging to those countries at its head, it would continue to spread in each of these lands, if it ceased to exist in this country altogether." The advances in France, Switzerland and Sweden have been even more extensive. "With regard to Italy, India, and Ceylon, it is true we cannot speak with equal boldness, chiefly because most of the officers sent have not yet acquired sufficient familiarity with the languages and minds of the people to enable them to work among them as effectually as our officers do in other lands." But 110 officers sent to that country have succeeded in raising up 100 native officers to assist them, "many of whom are men of the highest intelligence and ability." The work in India is nearly self-supporting, only £6 per officer having been expended from the Indian funds during the year.

...A committee of the Y. M. C. A. of Franklin and Marshall College, Lancaster, Penn., made a canvass of the students last term, and they ascertained that of the 91 students in actual attendance in the four classes, 82 were members of the Christian Church. There are besides at present 41 students in the Theological Seminary. A regular congregation is organized and maintained in the institutions, the eldest professor in the faculties being chief pastor, and the other clerical members of the faculties associate pastors. Officers, elders and deacons, are elected from the Theological Seminary and the upper classes in college, and the Lord's Supper is regularly celebrated. Attention is paid to special religious instruction of new students, and yearly some of the number connect themselves with the College church. Including the professors' families, there are about 125 communicants at the communion seasons. Some of the students belong to other denominations, and commune at one or other church in the city. There is no college, we believe, where the number of professing Christians among the students is greater, in proportion, than in Franklin and Marshall. The fact is attributed largely to the maintenance of this organized congregation in the institution. A large proportion of the students are candidates for the Christian ministry. Four of the graduates of this college are laboring as missionaries in Japan.

...The American Committee, appointed to cooperate in the general arrangements for the General Missionary Conference in London, next June, suggests that all friends of missions observe, as the London Committee requests, the week previous to the Conference, as well as the days of the Conference in session—June 9th-19th—as a special time of prayer for the great work of missions throughout the world. The Committee recommends that inter-denominational foreign missionary meetings be held at such times and places as may seem best. "It is believed that in many of the cities and larger towns Union Missionary Meetings might be held, which should be largely attended by Protestant Christians of every name, and that thereby the spirit of union, as well as the advance of the great work of the world's conversion would be greatly promoted."

...The average salary of the ministers of the Southern Presbyterian Church, last year, was only \$552, and the average contribution per member for ministerial support only \$4.08. In West Virginia the average salary was \$443. One hundred and sixty ministers received salaries of more than \$1,000; the average of the remaining 956 ministers being \$358. The conclusion which a study of these figures leads a contributor of the *Presbyterian Observer*, of Louisville, is that:

"1. Presbyterian ministers are the worst paid educated men in the land. 2. The average church-member lets his religion cost him very little. 3. The ministers themselves give a great deal of their small salaries to the general work of the Church."

...The office of archdeacon is being introduced into the Protestant Episcopal Church. Last year the diocese of New York adopted, and now the diocese of Long Island has taken it up, electing last week the Rev. Dr. Middleton as Archdeacon of Queens County. The duties of an archdeacon used to be a matter of profound mystery in England. A premier once sent to the Upper House for light on the subject, and the only answer he got from the ecclesiastical authorities who sit in that House was this: "An archdeacon is one who performs

archidiaconal functions." The office in this country is not, however, a titular office.

...The Dean of Manchester Cathedral (England) has accepted the offer of a well-known citizen to place a stained-glass window in Manchester Cathedral in memory of General Gordon. The window consists of five lights and tracery, and is in memory of Gordon's last days at Khartûm. Gordon is the central figure of the composition, and it is represented as surrounded by his fellow-sufferers, who look appealingly to him. Above and around are angels bearing palms and crowns.

...To-day is the day appointed for prayer for colleges. Inter-collegiate college work is now an important department of the Y. M. C. A. It organizes classes for Bible study, holds public meetings for the unconverted, and prayer and missionary meetings, does neighborhood work, and the associations of the various colleges co-operate with one another. Nearly a thousand colleges are yet to be reached by the association.

...The British Roman Catholic Directory for 1888 states that there are now in England and Wales 2,314 priests, as against 1,728 in 1875, serving 1,304 churches, chapels, and missionary stations. In Scotland, there are five bishops and 334 priests, serving 327 chapels, churches and stations. The "estimated Roman Catholic population" of the United Kingdom is England and Wales, 1,354,000; Scotland, 326,000; Ireland, 3,961,000; total, 5,641,000.

...The Board of Aid of the Presbyterian Church (Northern) has gathered the religious statistics of Presbyterian Colleges, exclusive of preparatory classes. The summary shows that out of a total of 2,307 students 1,568 are church-members, an increase over the previous year. During the year there were 163 conversions against 127 the year before. Of students for the ministry there are 410, an increase of 62.

...The Armenian communities in Turkey are having difficulties with the Sultan, as well as the Protestant Americans. In consequence of the obstacles put in his way the Armenian Patriarch, Mgr. Vehabedian, has resigned, and persists in having his resignation accepted. He has held the office three years.

...Dr. Somerville, of the Free Church of Scotland, is having extraordinary success in his evangelization mission to the Jews of Austria. His meetings in Vienna where, contrary to expectation the authorities allowed him to speak, were crowded, and a strong impression was made, as at Prague.

...The *Lutheran*, of Philadelphia, prints a list of English translations of Luther's Battle Hymn, "Eln feste Burg ist unser Gott." There are no fewer than fifty-nine different translations of the first line. The one which occurs oftenest is: "A mighty fortress is our God." It occurs seven times.

...There are 303 Baptist churches in Massachusetts, a gain, for 1887, of 8, with 290 ordained ministers and 54,382 members. The net increase of members is 2,813. In 78 churches there were no baptisms. Of the seven churches that had more than 50 accessions 5 were Boston churches.

...It is proposed to found in Alexandria College, Dublin, as a memorial to the late Archbishop Trench, of Dublin, two scholarships to be called the Trench scholarships. Contributions are asked for by Bishop Doane, and will be received by Macmillan & Co., publishers, New York.

...The Pope received a deputation of Austrian nuns on Sunday. He told them that his present position was "intolerable," and exhorted Austrian Catholics to be ready to help other Catholics to regain temporal power, which, he said, was essential to the prosperity of the Church.

...The new English rector in this city, the Rev. E. W. Warren, of the Church of the Holy Trinity, is inducing the young ladies of his parish not to make or receive calls, nor to ride for pleasure on Sunday.

...Mennonites, it is said, have been holding a faith-cure convention in Reading, Penn., at which many "cures" were performed amid much excitement and disorder.

...A new Hymn Book for the German Methodists has just been sanctioned by a committee of the Board of Bishops of the Methodist Episcopal Church.

...The Congregational Union received last year \$152,693, an increase of \$32,096. It aided 105 churches. Its year now corresponds with the calendar year.

... "Father" S. Wagener, of Chicago, has renounced Catholicism, and will help

Evangelist O. H. Harris establish a church of "Progressive Christians."

...Archbishop Ryan presented to the Pope on Sunday, President Cleveland's gift of a copy of the Constitution of the United States.

...The English Baptist Union has been reluctantly compelled to accept Mr. Spurgeon's resignation.

## Missions.

LATE letters from Bishop William Taylor show that his scheme of self-supporting missions in Africa is substantially a colonization scheme. He writes from Vivi, at the head of navigation on the Lower Congo, where he has been waiting the arrival of a traction engine from Liverpool, and the passing of the wet season to begin the work of transporting his iron steamer, and the stores accumulated at Vivi to the Upper Congo. The steamer which arrived at Vivi some time ago was much heavier than he anticipated, consisting, as we understand him, of about 3,600 man-loads. As Stanley took all the carriers with him to the interior on his way to relieve Emin Bey, the Bishop could not procure transportation for his steamer, and ordered a traction engine from Liverpool, with the idea of using a steam wagon on Stanley's road as a means of transportation. While waiting for the engine a wagon was built at Vivi, and the Bishop and his assistants erected three adobe houses for the use of missionaries at points on the Congo above Vivi, the Bishop himself making the brick. The new stations opened are on the north bank of the Congo, a short distance apart. It is the Bishop's intention to extend this chain of stations to Stanley Pool. He will make Vivi a base of supplies having erected a warehouse there and appointed a missionary as storekeeper. All goods sent from Europe or America for the mission will be received at Vivi, and distributed among the stations on requisition. The Bishop says nothing about the work of evangelization, but he mentions in one of his letters that he had ordered "an outfit for six new schools." He has, we understand, eighty missionaries, men and women, in his force.

...A decided advance in the work of evangelization has taken place in Constantinople. Not only is there a better pulpit supply than ever before, under the management of the joint committee, constituted as the result of the Chapin-Mead recommendations in 1883, but the church-members of the congregations at Pera, Scutari and other outlying regions of the city have become fused into one whole with a real gain in efficiency and brotherly feeling. On a recent Sunday a union communion service of the native Evangelical Church was held in the Chapel of the Dutch embassy in Pera. The chapel was packed to its full capacity, and four persons were received to the Church on profession of faith. It should be noted, perhaps, that the chapel of the Dutch Embassy has been used for many years by the evangelical congregations of Pera, both Greek and Armenian, by the kind permission of the King of Holland, these congregations having no place of worship of their own.

...The Friends have had a mission station in Constantinople since 1881, when a young Armenian, who had been educated in England began work. In 1883 a meeting was organized, with twenty men and women enrolled as members. Property was purchased for the mission in 1884 in Stamboul, at a cost of \$8,000, and a dispensary was established, to which Moslems as well as Armenians resort. The Friends also have an industrial school at Bahjijig, sixty miles from Constantinople, with thirty scholars. The mission, as a Friend writes us, is carried on in entire harmony with the work of the American Board. The Friends have been very careful, he writes, not to open a mission "to feed on the converts of the noble American Board."

...There has been an outbreak of heatism in Futuna, one of the New Hebrides, resulting in the killing of a young man alleged to be a "disease-maker," and believed to be responsible for the epidemic of influenza from which the people were suffering. At the funeral men appeared almost without clothing and armed with guns, spears, clubs, etc., many of which were covered with dust, showing that it had been long since they were used. There was much excitement, but the funeral service passed off without disturbance and in a few days the agitation subsided.

...The reported gain of the Roman Catholic missions in 1887 in India was 4,846 communicants, the total being 1,160,988; in China, 11,149—total 494,532; in Corea, Japan,

Manchuria, Mongolia and Thibet, 1,327—total 78,561; in Burmah, Siam and Tonkin there was a loss of 42,240, caused doubtless by the persecutions in Tonkin. The total in this section of Asia is 592,036. The grand total for Asia is 2,355,157. The heavy loss in Tonkin more than overcomes the gains elsewhere. The net loss is 24,918; the sum of the gains only 17,322.

...Dr. Chamberlain's scheme for a united Presbyterian Church in India, the thirteen Presbyterian and Reformed bodies represented in the Empire uniting in one general assembly, has, according to the Scottish *Free Church Monthly*, been favorably received in Scotland. It has been approved, we believe, in this country.

## Biblical Research.

### NEW TESTAMENT TEXTUAL CRITICISM IN 1887.

#### II.

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

TURNING now to the study of the text itself, of parts of the New Testament, we may begin at the end, in order to note an interesting brief article of Dr. C. R. Gregory's, published in the *Sunday-School Times* for October 1st, 1887, and also in the *Theol. Litblt.*, 44—401—403, on "The Text of the Apocalypse." Dr. Gregory traces the history of the printed text briefly and recommends that the attempt to study the affiliations of the manuscripts should begin by obtaining what may be called the Andreas text, and thence proceeding to its affiliations with the others. As to the present state of the critical text, he gives the following facts: Neglecting merely trivial variations, there are only 138 places in which one of the three great texts stands alone. Of these Tregelles is alone 68 times, Westcott and Hort 36 times and Tischendorf 34 times. With only 138 places in which there is question as to the text among competent critics, we may believe that we have, even in the Apocalypse, substantially the original text. Among the Commentaries of the year which have a special significance for the textual critic, everybody is sure to see Bishop Ellicott's "I Corinthians," and, therefore, it can be lightly passed over here with only this remark: that one fancies that the text is treated in it with a somewhat firmer hand than in the previous epistles of the series, while the actually printed text is the best piece of textual work that the Bishop has given us. Mention cannot be denied, in this connection, to Dr. J. A. Broadus's "Commentary on Matthew" (American Baptist Publication Society, Philadelphia), a noble volume full of careful research and sympathetic exposition. A brief and somewhat perfunctory general account of the materials for New Testament criticism is given by the general editor, Dr. Hovey, in the Introduction. But it is to Dr. Broadus's only too occasional notes on disputed readings that the textual student will be sure to turn with profit; they are models of what such discussions should be when addressed to the unlearned reader. Their general attitude is expressed in the preface (p. xlix):

"It may be well to state, in a general way, that Westcott and Hort appear to me substantially right in their theory as to a 'Syrian' and a 'Western' type of Greek text; but their supposed 'neutral' type is by no means disentangled from the 'Alexandrian.' And while they have nobly rehabilitated internal evidence, building their system originally on that basis, they seem to err in some particular judgments by following a small group of documents in opposition to internal evidence which others cannot but regard as decisive."

In the first matter Dr. Broadus would probably be satisfied with speaking of the "neutral" and "Alexandrian" texts as "early" and "later Alexandrian"; and this is substantially a correct nomenclature and is already provided for in Dr. Hort's theory, as, expounded, for instance, in my own Introduction (see the tables, pp. 159, 163). As to the second matter, it is to be noted that as in the more detailed criticism of the text, Dr. Broadus is forced by his reading of the internal evidence to such decisions as throw B repeatedly into the ranks of the Western witnesses, he is compelled to believe that the manuscript has a Western element in the Gospels as well as in Paul. His view as to this is fairly represented in his note on Matt. xxiv, 36:

"If B were absent from this list the clause could be immediately rejected as a 'Western' addition, obviously drawn from Mark. . . . We have seen, in this Commentary, a good many cases in which a group containing B is certainly or probably wrong, and Dr. Hort himself states that B 'has a few widely spread wrong readings in this Gospel.' . . . There

are various examples in the other Gospels which tend to the same result. So the B-groups and even the  $\beta$  B-groups . . . do present a number of unquestionable errors, even in the Gospels, and Westcott and Hort fully agree that B is repeatedly 'Western' in the Epistles of Paul.

Accordingly Dr. Broadus would make a like inference for the Gospels. We learn incidentally (p. 587) that Dr. Broadus regards the question as to the last twelve verses of Mark as one "which in the present state of knowledge, it is very hard to determine."

"But the external and internal evidence against the passage is so strong that we think it should not now be appealed to for proof texts, nor insisted on in harmonizing the Gospels at this point."

This marks a growth in opinion since his paper in the *Baptist Quarterly* for July, 1869, and shows that Dr. Broadus would rather be consistent with truth as it gradually becomes clear, than even with himself.

Professor Heurici, as is well known, has some special critical canons of his own (see his "Commentary on I Cor.," 1880, p. vii)—chief among which is his "conviction that the agreement of the oldest versions with the oldest patristic citations is of greater weight than the agreement of the manuscripts"—to which is added that other odd conviction that the temptation to interpolate was less strong with the copyists of the Greek-Latin manuscripts than with those of Alexandria and Constantinople. The text which he has won on these principles for II Cor. underlies the epoch-making "Commentary on II Cor.," which he has published this year. It is of the more interest to us here that it has been made the subject of a somewhat caustic criticism in the Dutch *Theologisch Tijdschrift* (1887, IV, pp. 432-440) from the pen of Dr. J. M. S. Baljon, a writer who is already well but not very favorably known as the champion of a very inconsiderate form of conjectural emendation. His criticism against Heurici turns chiefly on what he deems to be Heurici's bondage to the manuscripts. He scoffs at the idea of "families," and pronounces the use of the "so-called text-revisions" in reconstructing the text to be antiquated. He is very sharp against Heurici's habit of speaking of the witnesses as "authorities"—no doubt a somewhat misleading use of the word. Quoting part of the note on II Cor., 4, 10—"The last (*καὶ βόσσαι*) is accepted by Tischendorf and Westcott and Hort on the ground of B C Copt. Arm., etc."—he criticises it thus:

"Incorrect. *καὶ βόσσαι* is accepted by Tischendorf and Westcott and Hort with the witnesses named, on this ground—viz., that, according to Tischendorf, this text was the most broadly current in the second century, and, according to Westcott and Hort it was the genuine text. On the ground of the manuscripts no text is accepted, for the manuscripts have no authority. This the autograph alone has."

Naturally, however, it is Heurici's conservative attitude toward capricious conjectures that most inflames his critic. Here is his general charge:

"In common with most commentators he counts rather than weighs the witnesses, and does not assume a free enough attitude over against the critical apparatus. It is as if not Heurici but the witnesses should determine the genuine text. Heurici repeatedly speaks of the 'authority' of the manuscripts. It grows out of this that Heurici dares not deviate from the so-called 'authority' of the manuscripts, and prefers to give untenable expositions rather than call in the help of critical conjecture. It is characteristic that whenever he does me the honor of mentioning my study, he commends me most whenever I have simply rejected a conjecture. To accept a conjecture is for him, alas! contraband. Still, it is a great gain that Heurici, in his treatment of the text, permits conjectural criticism here and there to be at least heard" (p. 453).

In support of this charge, Baljon adduces some half-dozen passages where, in his opinion, conjectures are necessary, and where he thinks Heurici for lack of them has given "hopeless expositions." In every case, however, every sober mind will side against Baljon's finding conjecture necessary, and it will not require sobriety to reject the conjectures which he gravely proposes in order to better the text. It is a peculiarity of critics like Dr. Baljon, that they confuse the question of the abstract right of conjectural emendation with the infallibility of their own conjectures. When we admit, however, as we heartily do admit, the right, propriety and apparent occasional need of conjecture in settling even the New Testament text; we are far from admitting that it is an easy matter to amend so perfect a text, or that everybody is fitted by natural gifts and acquired skill to undertake the task as a gay after-dinner amusement. Poor Holland! her "advanced critics" to-day are at once the most irresponsi-

ble and the most self-complacent in Christendom. At the moment when sober-minded students of the classics are protesting against the license of critical conjecture that has hitherto been allowed to deform their texts, and are defending everywhere the transmitted text again; when we are having such lessons read us, in every sphere of learning, as is involved in the following words from Prof. Max Müller, when speaking of Sanscrit texts:

"We know now that the rules of conjectural criticism have often done harm and that in Sanscrit, more than anywhere else, diplomatic criticism is our only safety."—*Academy*, July 30th 1887.

there still remain men in Holland who jauntily rewrite the New Testament whenever they have a leisure moment free from pressing care. Is Holland full of Mr. Shandys? Says the immortal Tristram:

"Nature had been prodigal in her gifts to my father beyond measure, and had sown the seeds of verbal criticism as deep within him as she had done the seeds of all other knowledge; so that he had got out his penknife, and was trying experiments upon the sentence, to see if he could not scratch some better sense into it. 'I've got within a single letter, brother Toby,' cried my father, 'of Erasmus his mystic meaning!' 'You are near enough, brother,' replied my uncle, 'in all conscience.' 'Pshaw!' cried my father, scratching on, 'I might as well be seven miles off.' 'I've done it,' said my father, snapping his fingers. 'See, my dear brother Toby, how I have mended the sense.' 'But you have marr'd a word,' replied my uncle Toby. My father put on his spectacles, bit his lips and tore out the leaf in a passion."

Whenever a Mr. Shandy snaps his fingers, it is time to whistle "Lillibullero."

In the March number of the *Theologisch Tijdschrift* (XXI, xi, pp. 163-203), Dr. J. H. A. Michelsen, of Kampen, pours out upon us, to the last bitter drop, the threat that he had made in the fifth number of the preceding year, that he would show that there was an earlier and briefer epistle to the Romans than what he had, even then, left us to grieve over. Following Weisse's lead, he begins by trying to prove a multitude of interpolations in the epistle prior to all documentary evidence. These fall, he thinks, into two classes: 1. Old Testament citations which do not fit in with what they are adduced to prove; did Paul forget what he wanted to prove? 2. Words, phrases and sentences foreign to Paul's style or inconsistent with the course of thought. As a great number of interpolations had already been thrown out in obtaining the "latest redaction," the addition to them of this new mixed multitude leaves "a shorter Romans," with a vengeance. Then, Dr. Michelsen argues that toward the end of the second century, three forms of the epistle, at least, were in circulation: (1) A Western form, containing i-xiv, xv, xvi, 1-24; (2) an Eastern form, containing i-xiv, xvi, 25-27; and (3) the Marconite form, containing i-xiv only. Behind them all, lay an earlier form still, containing i-xiv in briefer shape, but already grossly interpolated. Even this was not the original form; nor would it be were it free from interpolation:

"It manifestly consists of two parts, which have been arbitrarily put together, although they may, perhaps, be by the same hand. These two sections are i-xi and xii-xiv."

No less than six "editions" of Romans are thus counted: the oldest was used by "our Epistle to the Galatians"; the "second enlarged edition," by Justin Martyr; this waxed into the shorter (3d) Eastern and longer (4th) Western texts, after A.D. 150; then the Western interpolations were adopted into the Eastern text in time to give Clement, of Alexandria, a "fifth enlarged edition"; and finally the "Church text" was formed about A.D. 400. The odd thing about it is that Dr. Michelsen doesn't seem to be struck with the strangeness of Paul's being a successful author, of whose book "five enlarged" editions would be called for before the time of Clement. He even seems proud of his discovery. This may be criticism; but it is criticism turning Japanese enough gravely to commit hari-kari before the eyes of an applauding world.

Perhaps, in closing, a word ought to be added, directing the reader to some general discussions of textual-critical literature, such, e.g., as Zöckler gives each year in the *Zeitschrift für kirchliche Wissenschaft und kirchliche Leben* (this year in Heft II, pp. 57-59), or Holtzmann in the *Jahrbuch*, published now by Lipsius; or such as is given in the annual volume called "Current Discussions on Theology," published by the professor of Chicago Seminary (this year by Professor Scott, pp. 94-99), or by Drs. Marcus Dods and S. D. F. Salmond, from time to time, in the pages of *The Expositor*.

PRINCETON, N. J.

## The Sunday-school.

### LESSON FOR FEBRUARY 5TH.

THE TRANSFIGURATION.—MATT. XVII, 1-13.

NOTES.—"After six days."—Luke ix, 28, included the days from which and to which Matthew speaks of. Six days from conversation in last lesson.—"A high mountain apart."—Popular tradition has fixed the spot on Mt. Tabor; but modern scholarship (Lightfoot, Dr. Robinson and Dean Stanley) fixes upon some one of the mountains in the vicinity of Cesarea Philippi. It is likely that Mt. Hermon was the spot. No one can be positive.—"Was transfigured."—Metamorphosed, changed in outward appearance. A change not in essence but in quality.—"Moses and Elijah."—Who represented the law and the prophets. It was indeed fit that these spiritual leaders should wish to talk with Christ about his death and he with them. The spontaneous spiritual recognition of these leaders, and the fact of their being there, after all, proves that death does not make an end to operations of the spiritual natures of those it claims.—"I will make here three tabernacles."—Booths, tents out of brushwood for you to spend the night in after your conversation. Peter was undoubtedly stupefied by these wonderful apparitions. His love and characteristic zeal prompt him to do something to make them comfortable.—"A bright cloud overshadowed them."—There is a difference of interpretation as to whether the three or the whole company were included in the cloud. One thing we know is that the cloud was indicative of the divine presence, the complacency of the Father in the Son.—"Hear ye him."—Accept what he teaches as ultimate.—"Tell the vision to no man."—This word *vision* has an objective, not a subjective sense. It implies the reality of what had just ceased to be.—"Why then say the scribes that Elijah must first come?"—How could Jesus be the Messiah unless Elijah had preceded him according to Matt. iii, 1, 4, 5. Jesus answers: He shall come and reform all the degenerate customs of the Jews, indeed he has come, and the Jews put him to death. Thus the prophets are fulfilled.

Instruction.—Jesus took three choice selected disciples to witness his glory. Thus it is not given to every honest Christian to apprehend all the inner spiritual truths. The Christlike soul, which, in its fidelity to truth converges toward him, will catch new glimpses of his glory day by day; but not all at once. The Christian system is nothing if not one of development. We shall see him as he is some time if we follow him prayerfully to the mountain heights.

Moses' face was changed to exceeding brightness by reason of the glory of God reflected therefrom. With Christ it was different. The radiance burst from within out. He was luminous as the sun, from the intensity of his own light—the exceeding purity of his divine nature and life. May we shine, not only from reflected light, but because there is within us an intensity of truth and love that can no more be hid than *Etna*.

Peter in his delirium of excitement would build for the Lord and the saints temporary tents of brushwood, a sort of camping-out place for the night. To build such a tabernacle is easy for us. Most of us do it. We erect temporary dwelling-places for Jesus out of our impulses. Instead of this let each build a permanent home for him in the dominant purpose to do his will.

After all it is worth while to live such a life, modeled after Christ, so that even if we do not hear the Father's voice commending, nevertheless we know that our works are stamped with God's approval. Of this we are sure when we receive peace and bestow happiness.

The consciousness of God begets humility in the true disciple. He casts himself in the dust and cries: "Unclean! unclean!" Christ then raises him up and comforts him.

No wonder these three were frightened at the strange appearances. But when all was over, when the blinding excitement had passed away, and they felt their friend's touch and looked upon his calm face, what a feeling of personal security! They were alone with him.

Christ did fulfill literally the Law and the Prophets. He is a formal as well as a real Messiah. We can receive him in the full belief that he overlooked no requirement of his position. He is no imperfect redeemer. He is our official Saviour.

This is the second identification of Christ by the Father. There is no use caviling about the divinity of Christ if the gospels are accepted as a true account of what did take place. Deny them, deny all. Accept them, accept all.

## Ministerial Register.

### BAPTIST.

COLBY, LEWIS, died recently in Cambridge, Mass., aged 80.  
COOK, R. S., Lansing, accepts call to Easton, Kan.  
GOODCHILD, FRANK M., ord. in Amenia, N. Y.  
HART, HENRY A., died recently in Haverhill, Mass., from injuries received in the railroad accident at Bradford.  
PETERSON, FRANK, Minneapolis, Minn., resigns.  
ROLFE, T. E., accepts call to Granada, Kan.  
SHEPARDSON, L. F., Athol, accepts call to Barnstable, Mass.  
SIMPSON, B. F., Duluth, Minn., resigns.  
THOMAS, CYRUS, Lu Verne, Minn., resigns.

### CONGREGATIONAL.

BACON, WILLIAM F., First ch., Easthampton, Mass., resigns.  
BRAY, SPENCER H., New Haven, Conn., called to Bethany ch., New York, N. Y.  
BULLOCK, M. A., So. Haven, Mich., accepts call to Iowa City, Ia.  
BURN, RICHARD M., Center ch., Gilmanton, N. H., resigns.  
BURTON, HORATIO N., Union City, Mich., resigns.  
CHAMPLIN, OLIVER P., accepts call to Rushford, Minn.  
COOK, CHARLES H., invited to supply at Antioch, Cal.  
CRAWFORD, J. C., accepts call to Nickerson, Kan.  
DE LONG, D. D., called to Arkansas City, Kan.  
DELZELL, SAMUEL W., Brookfield, Mo., has begun work at San Jacinto, Cal.  
GLEASON, HERBERT W., Como Ave. ch., Minneapolis, Minn., resigns.  
HARRINGTON, MYRON O., supplies at Russell, Kan.  
HAZEN, WILLIAM W., supplies at Hamilton, Ill.  
HERRICK, HENRY M., ord. in Winona, Minn.  
HOULDING, HORACE W., South Riverside, Cal., accepts call to Prescott, Arizona.  
HUMPHREYS, THOMAS A., Cawker, Kan., resigns.  
HUNTINGTON, CHARLES W., central ch., Providence, R. I., accepts call to High St. ch., Lowell, Mass.  
INGALLS, EDMOND C., Saco, Me., resigns.  
JENKINS, D. T., has begun work at Lusk, Wyo.  
JENNESE, GEORGE O., Attleboro Falls, Mass., resigns.  
KANAGY, J. J., Berryville and Vanderbilt, Mich., resigns.  
LANSING, ROBERT C., Boston, Mass., called to Quechee, Vt.  
MALCOLM, JOHN W., Brooklyn, N. Y., called to Milford, Mass.  
NUTTING, JOHN D., Wauseon, O., resigns.  
OLDS, A. D., supplies Pittsfield, O.  
RANSLOW, EUGENE J., Wells River, accepts call to Swanton, Vt.  
SPENCER, G. M., invited to become acting pastor at Gilroy, Cal., for a year.  
WALKER, GEORGE L., Center ch., Hartford, Conn., resigns.  
WALLACE, GEORGE R., called to Springfield, Ill.  
WEBB, STEPHEN W., Worcester, called to W. Springfield, Mass.  
WEEDEN, CHARLES F., Hartford Seminary, called to Colchester, Conn.  
WILCOX, J. B., accepts call to First ch., San Diego, Cal.  
WILSON, EDWIN P., Phillips ch., Watertown, Mass., accepts call to Woodford's Corner, Me.  
WINCH, C. M., Jamaica, accepts call to Corinth, Vt.

### PRESBYTERIAN.

BURDICK, C. R., removes from Prairie Du Sac, Wis., to Lake Forest, Ill.  
COLLIER, F. M., removes from Lake City, Utah, to Delta, Col.  
ELLIOTT, S. W., West Union, called to Kingston, O.  
EVANS, W. M., removes from Manchester to Grand Junction, Ia.  
FAY, C. E., accepts call to Unadilla, N. Y.  
HERRING, CHARLES E., inst. in East Harlem ch., New York City.  
PRICE, B. M., removes from Alliance to Dennison, O.  
REED, J. A., First ch., Springfield, Ill., resigns.  
RUSK, JOHN, Sixth ch., Cincinnati, O., called to Fifth Avenue ch., Columbus, O.  
VAN PELT, REUBEN H., Trumansburgh, N. Y., called to First ch., Lawrence, Kan.  
WALKER, EDWARD F., removes from Martin's Ferry, O., to Evansville, Ind.

### PROTESTANT EPISCOPAL.

BRADLEY, LEVERETT, becomes rector St. Luke's ch., Philadelphia, Penn.  
GOLDSBOROUGH, ROBERT LLOYD, New Brunswick, N. J., died recently, aged 77.  
HOYT, MELANCTHON, D. D., died recently in Scotland, Dak., aged 79.