

BOOKS AND MAGAZINES.

Harper's Magazine.

New York: Harper & Brothers.

The October number of "Harper" possesses the usual—or possibly a little more than the usual—wealth of illustration and variety of literary attractions.

The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.

The September number of the "Preacher and Homiletic Monthly" closes the volume. Among the contents are the following sermons:—"Sowing and Reaping in the Kingdoms of Nature and Grace," by James McCosh, D.D., LL.D., delivered before the Graduating Class at Princeton College and revised for this publication; "Reverence and Godly Fear," by Henry J. Van Dyke, D.D.; "The Testimony of our Conscience," by J. H. Rylance, D.D.; "The Human Side of Christ's Person," by Rev. David Winters. The four sermons just mentioned are given in full. There are a number of sermons given in abridged form from Drs. Van Doren, Tyng, Horatio Bonar, Herrick Johnson, Foss and others. Besides the Sermons, the number contains much other matter designed to unfold and illustrate the principles of Homiletics. Dr. William M. Taylor furnishes his fourth paper on "Expository Preaching;" Dr. Tilley, a paper on "Some Essentials of Successful Preaching." Then we have "Studies in the Book of Revelation," by Rev. D. C. Hughes; "Science in the Pulpit," by Rev. John Moore; "Prayer-Meeting Service," by Rev. Lewis O. Thompson; "Sermonic Criticism," etc. The following are some of Dr. McCosh's remarks on the words, "He that soweth to the flesh shall of the flesh reap corruption:"

"Man when he comes into the world has seeds in his very nature—tendencies to act, and this in a particular way. Some of these are good; some are decidedly toward evil. There is certainly an original sin—otherwise there would not be universal actual sin—among children as soon as they begin to act for themselves and among men of all ages and countries. My view of this original sin is that it is very much like that tendency towards evil which is produced by a course of wickedness. Let a man go on in intemperance for a length of time and this creates a craving for drink. It is said that when the father has been a habitual drunkard the son is apt to have an inclination toward bodily stimulants. This tendency of evil to propagate itself is inherited from the first transgressors and has become hereditary. This is a position which should not be denied in this age, when so much is ascribed to development and heredity. This tendency to evil will grow and increase unless it is restrained. The roots will strike themselves deeper into the soil and the branches and leaves will draw in nourishment from the circumambient region. Sin is more infectious than fever, plague or pestilence. These evil principles in our nature gender a race of evils. Wicked lusts, native and acquired, bear seed after their kind. Man by nature is not so wicked that he cannot become worse. The dispositions are apt to be stronger in manhood than in childhood. Many an innocent looking boy turns out a wicked man. The seeds of evil develop in the course of years, and now the whole soul is filled and polluted with corruption, bursting out ever and anon in actual transgressions.

"This is exhibited in a very marked manner in intemperance. The actual sin is always an acquired evil (though there may be temptations toward it in certain temperaments), but it is easily acquired. All sin is the mind, but this is in the body as well. The spirit craves for excitement and the stimulated body supplies it and in doing so demands a constantly increasing nourishment. It comes at last to incrust the man as leprosy does those who are infected by it. The appetite grows with what it feeds on till it becomes all but irresistible, scarcely to be resisted but by calling in a higher power to our aid.

"What is so conspicuous in drunkenness may be seen working in every other sin. Take the case of a self-righteous spirit. The man is determined to cherish a sense of merit. He will part with everything else, even with his lusts, rather than this. It grows with his growth, strengthens with his strength, and ripens with his riper years. He will have credit in all that he does. After every feat of agility he says to himself if not to others, 'How clever I am!' After every deed of benevolence, 'How kind I am!' After every deed of prowess, 'How brave I am!' After every religious act, 'How pious I am!' Or it is, 'How wise I am!' 'How learned I am!' 'How far-seeing I am!' 'What an adept in this science or in that art; in this trick or that stratagem!' His vanity is thus fed from day to day and from hour to hour, and his self-sufficiency puffed up, and he is in such a state that he cannot live without self-laudation. He has to suffer many a humiliation inflicted by his fellowmen who will not pay him the honours he claims, or by himself as he finds that he is committing mistakes. In the end the pride thus gendered compasses him about as doth a chain, and his life work consists in working out a righteousness of his own, 'the righteousness of the law.' But that which he is thus working out so laboriously brings him no peace, for the law will not give its approval, and God will not accept the polluted offering."

THE fever in Memphis, which was supposed to have been mastered, seems to have taken a fresh start.

"MODERN THOUGHT" IS MOSTLY OLD.

What form of opposition to evangelical truth in its main outline and essential feature is there to-day that there has not been in days gone by? What weapon is in its essential principle new in all the arsenal of unbelief? The hands that swing these weapons are the hands, indeed, of the living present, but the weapons are old, and the hands that once were broken in their swinging are dust, as the new ones soon will be. Chaucer said, hundreds of years ago:

"Out of the olde fieldes as men sailth
Cometh al this newe come from yere to yere;
And out of olde bookes in good faith,
Cometh al this newe science that men lere."

And it is as true of the scepticisms of our time as it is of any other of its belongings, the thing that is, is the thing that it hath been. The record-house of Christian history has its alcoves where are gathered the cognate views and speculations of many ages. There sifted and analyzed, they are catalogued and put away in everlasting remembrance. And not an opposer of orthodox Christianity to-day, and not a speculation adverse to orthodox Christianity, but may find his and its substantial counterpart ticketed and pigeon-holed in those ancient alcoves of recollection. Arianism, Sabellianism, Pelagianism, Socinianism, Rationalism,—these are indeed musty old titles it may be, but they are as fresh as the spring's new clover leaves in their accurate description of what vaunts itself as many a brand-new statement of Christianity to-day. Marvellously would it abate the swelling pride of many a modern amender of our orthodox Christianity, within the church and out of it, could he but know (as he might know did he take the pains to inquire, that as to the substantial gravamen of his difficulty and device, the Church heard it and tired of it ages since.

Cease, then, desponding over the opposition to Christian faith. God lives. The foundation stones of His Gospel are set too firmly ever to be removed. The mortar He laid them in is adamant to men's picks and trowels. They will not be got out of position in our day.

The sin of man, the love of God, the incarnation of Christ, the expiation on Calvary, salvation by faith, regeneration by the Holy Ghost, life and death eternal, a divine revelation, an abiding Church—these are facts, and facts they will remain. And on the basis of these facts it is that God is carrying out His designs; and the design He has begun He will finish. If any stone attempts to block His chariot-wheels it is not the wheels, but the stone that is broken. So it has been; so will it be always.

Let us go into line with the inevitable order of things. Let us anticipate the victory by holding the truth that will conquer.—*Dr. George Leon Walker.*

ORIGIN OF THE INQUISITION.

We must dwell a little on the events of 1229. This year a Council was held at Toulouse, under the Papal Legate, the Cardinal of St. Angela. The foundation of the Inquisition had already been laid. Innocent III. and St. Dominic share between them the merit of this good work. In the year of the fourth Lateran, 1215, St. Dominic received the Pontiff's commission to judge and deliver to punishment apostate and relapsed and obstinate heretics. This was the Inquisition, though lacking as yet its full organization and equipment. That St. Dominic died before it was completed alters not the question touching his connection with its authorship, though of late a vindication of him has been attempted on this ground, only by shifting the guilt to his Church. The fact remains that St. Dominic accompanied the armies of Simon de Montfort, that he delivered the Albigenses to the secular judge to be put to death—in short, worked the Inquisition so far as it had received shape and form in his day. But the Council of Toulouse still further perfected the organization and developed the working of this terrible tribunal. It erected in every city a Council of Inquisitors consisting of one priest and three laymen, whose business it was to search for heretics, in towns, houses, cellars, and other lurking places, as also in caves, woods, and fields, and to denounce them to the bishops, lords, or their bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. The houses of heretics were to be razed to their foundations, and the ground on which they stood condemned and confiscated—for heresy, like the leprosy, polluted the very stones, and

timber, and soil. Lords were held responsible for the orthodoxy of their estates, and so far also for those of their neighbours. If remiss in their search, the sharp admonition of the Church soon quickened their diligence. A last will and testament was of no validity unless a priest had been by when it was made. A physician suspected was forbidden to practise. All above the age of fourteen were required on oath to abjure heresy, and to aid in the search for heretics. As a fitting appendage to these tyrannical acts, and a sure and lasting evidence of the real source whence that thing called "heresy," on the extirpation of which they were so intent, was derived, the council condemned the reading of the Holy Scriptures. "We prohibit," says the fourteenth canon, "the laics from having the books of the Old and New Testament, unless it be at most that anyone wishes to have from devotion, a psalter, a breviary for the Divine offices, or 'The Hours of the Blessed Mary;' but we forbid them in the most express manner to have the above books translated into the vulgar tongue."—*The History of Protestantism, by the Rev. Dr. Wylie.*

MIRACLES.

It seems (says the "Pall Mall Gazette") that the supply of miracles is becoming in excess of the demand. The thing has been clearly overdone by the Vatican of late years. The extraordinary success of the Lourdes miracle of 1858 afforded a very natural impetus to the spread of stories of miraculous appearances; and instead of the Roman authorities being content to look upon miracles as rare and occasional phenomena, they made bold to demand from the faithful a belief in their frequent occurrence. At last a familiarity with miraculous appearances of the Virgin seems to have bred a contempt for them. They are now being disowned and discredited one after the other. Only the other day the Bishop of Ratisbon issued a pastoral to his flock to discourage any further belief in the miracle of Mettenbach, prohibiting any pilgrimages for the future to the spot where the Virgin was reported to have miraculously appeared to some young children in 1876. The Bishop, after a careful investigation of the story, came to the conclusion that it had been altogether concocted by the children; and a similar opinion is said to exist commonly with regard to the miraculous appearance of the Virgin at Marpingen also in the year 1876. This supposed imposition the courts of Saarbrücken are now looking into, with every prospect of the fraud being substantiated. A similar attempt to upset the credibility of the La Salette failed, it is true. A Mlle. de Lamerliere won an action for libel against the two Grenoble priests who accused her of having played the rôle of the Virgin to the children who told the story; but these things are managed better in Rhenish Prussia than French Provence.

TREATING OLD BOOKS WITH OZONE.

It is known that ozone, when properly applied, is a most effective and convenient agent for restoring books or prints which have become brown by age, or been smeared or soiled with colouring matter—only a short time being required to render them perfectly white, as if just from the press, and this without injuring in the least the blackness of the ink. An example given of the results produced in this way is that of a book of the sixteenth century, upon a page of which several sentences had been painted over, by the monks of that day, with a black, shining colouring matter, in order to render them illegible, and of which no trace of a line could be detected. After thirty-six hours treatment with ozone, the colouring matter was entirely destroyed, the most careful scrutiny of the page failing to disclose the fact that any of the lines had once been painted over. Writing ink may be readily discharged by ozone, especially if the paper be subsequently treated with very dilute chlorhydric acid, to remove the oxide of iron.

DR. BLODGET, of Peking, writes to the "Missionary Herald" some cheering news from that city. He says eleven persons have just been received by baptism, including a family of six from Ho-kein-fu, who were relieved last year as famine sufferers. One of the baptized was a Buddhist priest, surnamed Meng, who surrendered his certificate of priesthood, his sacred bowl, and his sacred garments, and lost withal a very comfortable income.