

changes are taking place in the political affiliations of the American people. Party ties have become weak, and with multitudes cease to control. And this is attributed to an increase of moral earnestness. The people are not interested in merely "playing at politics;" will not be excited over "make-believes." They demand a "real issue, which the Republican and Democratic parties no longer offer." The writer briefly traces what was once the issue between them, and asserts that it was largely a moral one, which the Republican party, unconsciously, perhaps, has abandoned. Neither party any longer contends for principle; nevertheless, he holds that the moral interests and relations of the State are paramount. Hence the first quality of statesmanship is moral. And it is not safe to commit great interests of State to a man who is only "politic," or to "an impure man." "Votes are not thrown away, which are cast for right measures and right men." His ideal of public men is a lofty one; but he argues from the example of Lincoln, Gladstone and Bismarck, that it is not too lofty to be practical.

THE ESCHATOLOGY OF THE PSALMS. By J. B. Bittenger, D.D. *Andover Review* (Sept.), 22 pp. A very scholarly article from an accomplished pen, and one which cannot fail to interest and instruct the Bible student. We have not space for an analysis of it. It starts with the theory that Eschatology is a moral problem. It is not so much the simple question of a future state, its reality, duration and constitution, as it is the question of a moral order in the world. Instead of traversing the whole field of the Psalter, the writer selects the first and fifth books. "Five hundred years intervene between the composition of the first book by David and the compilation of the fifth by Ezra." During this long interval the national life underwent many changes, from the zenith of its glory under Solomon, to the nadir of its humiliation during exile. The difference between the tone of the Davidic Psalms and the fifth book is shown to be marked. Among the characteristic features of the Psalms named, are the theistic feeling which pervades them, the enormity and consciousness of sin, as expressed, and the judicial tone everywhere observable. The theistic element is never absent. Sin is that abominable thing which God hates, and the great burden of complaint. We have therefore all the elements of eschatology in the Psalms, and we have them in their highest potency.

Commonplace Books, by Prof. James Davie Butler, LL D. *Bibliotheca Sacra* (July), 28 pp. It is surprising how much matter of fresh interest and value may be crowded into an article on so old and hackneyed a theme. We advise every minister and literary character to read it. The subject is treated with remarkable fulness and skill, and abounds with practical suggestions of great utility. Strange how much can be said, and wisely said, about "commonplace

books." The writer clearly shows that a commonplace book, of the proper kind and rightly kept, is an important element in liberal culture. Many of the illustrations he gives of the utility of such auxiliary aid in literary work are apt, curious, and make the reading exceedingly pleasant.

Evolution, by James Woodrow, D.D., LL.D. *Southern Presbyterian Review* (July), 28 pp. The writer of this article, which has excited no little commotion and called forth sharp criticism in the Presbyterian Church South, is Professor in the Theological Seminary at Columbia, S. C. He is a man of distinguished ability and of rare candor and discrimination, as this contribution evinces. He writes in an independent yet reverent spirit, conceding to science all that it can fairly claim, and still retains his faith in the Bible record intact. "I have found nothing in my study of the Holy Bible and of natural science that shakes my firm belief in the divine inspiration of every word of that Bible. The alleged contradictions of science and the Bible are such as cannot affect any moral or religious truth." After discussing the various theories respecting the genesis of creation and shown the absence of contradiction between the Scripture account of creation and the doctrine of evolution, he considers a few facts which ought to keep us from summarily rejecting the doctrine as certainly false. And his conclusion is not an alarming one. He stands substantially where Dr. McCosh and some other Christian scholars stand, though his views of the creation of Adam and Eve (bodies) are peculiar and fanciful. Revelation remains intact. God is still the God of creation. "Instead of being tempted to put away thoughts of Him, as I contemplate this wondrous series of events, caused and controlled by the power and wisdom of the Lord God Almighty, I am led with profounder reverence and admiration to give glory and honor to Him that sits on the throne, who liveth forever and ever; and with fuller heart and a truer appreciation of what it is to create, to join in saying, 'Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.'"

"The Personality of God," by James S. Candlish, D.D. *Princeton Review* (Sept.), 20 pp. The source of this essay entitles it to special consideration. It is the contribution of no ordinary mind, whether viewed as a philosopher or theologian. The subject is here discussed mainly from the theological side, and the conclusions of philosophy considered in their bearing on the doctrine as a part of the system of Christian truth. We cannot do justice in a brief reference to so carefully written and philosophical an argument on "the great and solemn doctrine of the personality of God." But we advise our readers to procure and read the article for themselves.