

xvi., 9-20 is regarded as genuine. Chapter IV. gives a short account of the "History of Criticism."

A more extensive table of contents is desirable. Some slight criticism of the arrangement might perhaps be made. The style is not very elegant. The theory of genealogies is ascribed to Dr. Hort, but Dr. Hort lays the responsibility upon Dr. Westcott also. It is not made quite clear enough how the results of grouping and of genealogy are reached by independent processes. Probably it ought to have been stated that some eminent scholars such as Scrivener, Burgon and Martin do not accept the theory.

We do not, however, think that Dr. Warfield has erred in introducing the theory even into a primer. (1) We believe it to be true. For the direct construction of the text it does not use the great multitude of "Syrian" MSS., but through them it finds the way back to the Ante-Nicene texts. It can be thoroughly refuted only if it is shown that, as Dean Burgon and the Abbé Martin claim, the Vatican and Sinaitic MSS. are not our best but very corrupt documents, and that the classes are badly tormented. But the signs of diligence, accuracy, ability and scholarship abound throughout the work of Westcott and Hort; the phenomena of mixture have received great attention; it is not easy to find serious fault with their reasoning. The support of Dr. Warfield and others rests upon thorough and independent study. For our own part experience in the application of the principles confirms our adhesion to them, and we hope yet to see them universally accepted. (2) If the theory be true, it is very valuable. We should use critical commentaries, but we dare not be their slaves. Many commentators, *e.g.*, Godet, rely too much upon internal evidence of readings, but the genealogical method eliminates, as far as possible, the influence of the critic's mental state. If, for instance, documents representative of the Neutral and Western classes unite upon a reading, in all ordinary cases that reading belongs, not probably but certainly, at least to the earliest transmitted text. We recommend, therefore, to all students of the New Testament the thorough mastery of this capital little manual.

*Londesboro'.*

D. M. RAMSAY.

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EARTHLY WATCHERS AT THE HEAVENLY GATES: THE FALSE AND TRUE SPIRITUALISM. By Rev. John Chester, D.D., pastor Metropolitan Presbyterian Church, Washington, D.C. Philadelphia: Presbyterian Board of Publication. Toronto: James Bain & Son. Pages, 320. 1886.

This is an interesting little book on an important subject. The aim of the author was to provide a book that might, with advantage, be placed in the hands of those who, under bereavement, are in danger of being caught by the misrepresentations of Spiritualism. As the book was written for the average reader, rather than for the student, the author very wisely presents its truth in the form of an interesting story. It will thus be read by many who might be repelled by a formal doctrinal treatise. Having been written for this purpose it may not deserve a second reading by students. There are, however, several chapters which will repay close study. Those on "Heaven