

by a Portland correspondent) is entirely misleading. The true nature of what the *Tribune* writer calls licenses is seen from the following explanation, taken from *The Voice* (March 12, 1885):

"When a man starts a secret grog-shop in Maine, he violates two laws: the State law, which forbids his selling at all, and the Government law, which forbids his selling without a license. Suppose his grog-shop, at the end of a week, is lighted upon by State officers, and he is tried, convicted, and the proper penalty placed upon him. Then the Federal official steps up to him and says, You have been violating another law—that of the U. S. Government, and thereby incurred another penalty in addition to the one already imposed. Pay me the license fee you owe me, or I too will prosecute. The man pays, of course, and receives his receipt, and that receipt is what has been so falsely called a permit. It permits nothing. He has no right to sell liquor if he has a dozen permits. The number of them issued indicates not only the number of the 'town agents' who sell for medicinal purposes, but also of saloon-keepers who have been routed out of their dens. In other words, the larger the number of permits issued, the more activity it shows among the officers of the law. A recent writer in *The Christian at Work* states that one man was known to start a saloon at three different times. Each time his saloon was closed after a short period. In each case the license fee was forced from him and the receipt given. So that here were three permits and no saloon."

Much Worse than we said.

Editor HOMILETIC REVIEW:

In the April number, page 263, you were in error as to the number of saloons in this place. We have twenty-three instead of three, all licensed at \$1,000 each. One is owned by a widow who has lost two husbands by the use of liquor. We have about 18,000 population, and more than half the school money is paid by saloons and bawdy-houses.

Lincoln, Neb., April 14

R. W. McKAIG,

Pastor St. Paul's M. E. Church.

Meaning of Symposium.

Editor HOM. REVIEW:

Please inform me, as well as many other readers of your Monthly, why you use the word "Symposium" in connection with numerous articles published in it? For the life of me I cannot see the point. Let there be light.

Hazleton, Pa.

H. E. S.

The word, as every body knows, is of Greek origin, the literal meaning of which is, to drink together, to have intimate association, as at a feast. This is its meaning in a social sense. Its literary significance, is a collection of

short essays by different authors on a common topic—from the appellation of the philosophical dialogues of the Greeks. It has of late come into quite extensive use in periodical literature, where a free and connected interchange of views on a subject of special interest by several writers is desired. The advantages of such a form of discussing a public question, where it can be looked at from various angles of vision, and discussed in the light of opposing views, briefly, and without any attempt to exhaust the theme, and with reference to what has been said by those who have gone before, are manifest over the common method of having each article independent, and from the nature of the case, one-sided and imperfect, even where it aims to be exhaustive.

Index to Vol. IX.

In consequence of the enlargement of THE HOMILETIC REVIEW we find it necessary to make two volumes instead of one, as heretofore, of each year's issue. A carefully-prepared and complete Index to the first half of the current year is given in the present number. In consequence of the space it occupies, and the unusual length of one of our Symposium articles, we are obliged to defer several brief papers in type, as well as our usual valuable articles on Current Religious Thought and Contemporary Literature, by Drs. Stuckenberg and Sherwood. Hence we have not quite our wonted variety.

The Revised Old Testament.

That the new revision much more correctly interprets the Hebrew text than does the authorized version, few scholars will deny; that it has added much to the perspicuity of the Scriptures, all will admit. Yet it is far from certain that it will ever take the place of the King James version. The old Bible phraseology is so dear to the people, and is so interwoven in all English literature, that it will not be given up, except for the most manifest and cogent reasons. The new version will ever prove an invaluable commentary on the old.