

Literary Notes.

OLD TESTAMENT THEOLOGY FOR NEW TESTAMENT TIMES. By R. Braden Moore, D.D. Philadelphia. Presbyterian Board of Publication. Toronto. N. J. Wilson

THIS is a large volume of 432 pages, printed on good paper in easily read type, and substantially bound. The author is a minister of the Presbyterian Church on the other side of the border, and, as the work throughout evinces, a writer of marked ability, and possessing in a large measure the qualifications for the effective discussion of the important subjects that engage his attention, that come from extensive reading, exact and sanctified scholarship, and careful study. His diction is always chaste and elegant, clear and expressive, and the contents of the volume throughout such as to enlist attention and reward it.

The primary object of the author is to point out what the tabernacle was meant to signify and to teach in its structure, furniture, ritual and laws; thus to exhibit the relation of Mosaism to the gospel of Jesus, and the essential oneness of both systems, as well as the practical influence they were intended and fitted to exert upon human life. The work is divided into 25 chapters and a tolerably accurate idea of their content, may be learned from the following enumeration of the various subjects they bring under discussion: Was there a Tabernacle? The object of the Tabernacle, The Tabernacle as a means to an end, The character of God, The Doctrine of God,—of Sin,—of Similarity with God,—of Divine Mercy,—of the Coming One,—of Atonement,—of the Holy Renewer,—of Forgiveness,—of Consecration,—of Sanctification,—of Religious Experience, of Prayer,—of Divine Guidance,—of Intercession,—of God's Power,—of the Ministry,—of Ministerial Support,—of Ultimate Man.

In answer to the question "Was there a Tabernacle?" the author has occasion to deal with the so-called higher critics, such men as Wellhausen and Robertson Smith, who contend that the Tabernacle was never so much as thought of till long after the building of Solomon's temple, and that the story of it was invented by unscrupulous priests and scribes, and in some way imposed upon the people as part of the legislation of Moses, fully one thousand years after Moses had been laid in his grave. In the discussion of this theory, he exhibits the strength of a giant, justly observing that: if it could be established it would utterly destroy our confidence in the Bible as a trustworthy volume, and conclusively proving that "it can only be maintained by quondam assumptions, by the manifest determination of its advocates to hold their positions regardless of the facts, by the saborning of false testimony and the wholesale destruction of the true." He is no less effective in dealing with the alleged errors, inconsistencies and contradictions of the Scriptures as well as with those who decry creeds and doctrinal teaching, of whom he justly states that "nothing argues more clearly shallowness of religious conviction and life than does the contempt of sound doctrine."

The work is an important contribution to the Biblical literature of our times. It is pervaded throughout by a supreme reverence for the Scriptures as given by divine inspiration, and is eminently fitted to establish more firmly, if possible, confidence in the Bible as the ever true and unchanging word of God. Whilst asking for it the favourable attention of all classes of readers, we desire in an especial manner to commend it to the careful study of clergymen, as a sure guide to a better and more appreciating understanding of divine truth, as well as a well-furnished armoury supplying effective weapons not only for the elucidation of divine truth, but also for the defence of the God-breathed Scriptures that reveal it.

NEW HYMNS. By Rev. E. A. Hoffman. Heavy boards, cloth back. Price, 25c. Chicago: The Evangelical Publishing Co.

Best Hymns is a carefully prepared book, containing over 150 of the most popular hymns with a goodly number of new ones that

need only to be tried to be made the best, and with these a large number of the standard hymns, without which no book would be complete. The following are some of the striking features. 1st, all the hymns are classified (a feature not found in any such book) and all on one subject are bound together. 2nd, a topical index is given, which is a great assistance to one leading a meeting. 3rd, the book is the happy medium between the song pamphlet and the large volume. 4th, gives as good satisfaction as the 35c. books because it has no padding; every hymn is a favourite. 5th, the book is printed and bound as well as the 35c. books are. 6th, it has two editions, manilla and beard cover. If you need a book do not fail to examine this before buying.

In a recent article on Coffee and Cocoa, the eminent German chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substance. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavour. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsalable but for the supplementary addition of artificial flavours by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals or dyes, or artificial flavours are used in it.

Correspondence.

Was Moody Right?

Editor PRESBYTERIAN REVIEW.

SIR,—I think this question is worthy of being still further dealt with. It is so because the interests of religion are touched at their very quick in what are called revival movements. That is the case, because in revival movements religion is placed in a special manner on its trial. It is placed on its trial as any instrument is placed on its trial when it is put into actual operation. It is that that determines its worth. It is then to the last degree important that it should be religion and not something like it that on such occasions should be brought into operation. That is, it is to the last degree important that what is specially the saving force in religion should be clearly set forth.

Nor, we do not think that the saving force of religion was set forth by Sam Jones when, at the conclusion of a discourse delivered in Toronto, appropriate to such a conclusion, he asked all to stand up who wished to be ladies and gentlemen, and when, as the reports had it, the whole vast congregation stood up! Nor do we think the saving force of religion was set forth when, as I have been told, Mr. Crossley, after a discourse, asked the prisoners in the Central Prison in Toronto, to stand up all of them who wished to meet him in heaven, all of whom, I am told, stood up, giving rise to the report of a great religious work in the prison! Nor do I think it is the saving force set forth when a promiscuous gathering of men and women are asked to stand up, all of them who are determined or who wish to forsake a worldly and sinful life and lead a new life. As little do I think it is the saving force set forth when, in answer to the question "What must I do to be saved?" it is said "The way to be saved is to obey God." Such a representation is unjustifiable when it is not accompanied with a clearly decisive statement as to the one way in which obedience to God can be manifested by any of us His sinful creatures. What that is is indicated by our Saviour in words already quoted in this connection, "This is the work of God, that ye believe in him whom he hath sent." In these words there is irreconcilable

opposition indicated between what is ordinarily understood by obeying God and belief in Christ. The Jews had asked, in the ordinary understanding of the word obey, "What shall we do that we might work the works of God," and in opposition to that understanding our Saviour says, "This is the work of God, that ye believe on him whom he hath sent." Jesus thus substitutes for obedience in the ordinary sense faith in Himself, that is, places justification by faith in a very formal way in the room of justification by works, so that, without a very earnest and clear explanation of the way in which it is to be understood, the man who says to people inquiring how to be saved, that the way to be saved is to obey God, is a man who cannot escape the very grave censure of with grievous defect presenting the way of salvation, if he can escape the censure of grievously misrepresenting it.

In concluding what I have to say now on this matter I would make two remarks. One is, that the Church, for the sake of religion, should put a stop to the connection that exists between evangelistic work and the making of money. I do hope that some movement will be made in the Churches to this effect. It seems to me that something of this sort should be done. Let each Church, to which any evangelist belongs, if it has confidence in him, pay him a salary out of the Church funds, and forbid him, on pain of deposition, to take anything from any place he ministers to, unless it be his traveling expenses. It is only when the Gospel is in this way preached, without money and without price, that men will believe in it and God will own it.

My next remark is, that if the Church can do what she is professed to have done in Toronto in the late revival movement, then she is guilty of a grave crime in not doing the same thing in every city of Christendom every day in the year. HILALETHS.

Hymns and Tunes.

Editor PRESBYTERIAN REVIEW:

SIR,—In your issue of 3rd inst., I read with much pleasure both communications, namely; Hymnal Tunes and Congregational Singing. I heartily endorse both in so far as they refer to our Church adopting our good old Scotch Presbyterian music. It is seldom we hear any of our good old tunes now-a-days. Psalms and Paraphrases are becoming a scarce commodity and when we are favoured with either, nothing will do but a chant. It certainly is not calculated to inspire a spirit of devotion to hear the 23, 103 and many other Psalms sung to a slipshod chant. Our metrical version of Psalm and Paraphrase were never intended to be chanted. If chants must be used, why not use the prose Psalms and select one for that purpose! Unless something is done soon to change our psalmody I fear our congregational singing in cities and large towns is doomed, but it seems to be a matter of little consequence whether the people praise the Lord or not. The fashion now is to have a stylish organ, choir leader and choir that can sing solos, duets, trios, quartettes and anthems—anything that will draw—no matter whether there be any real heart worship or not. It is certainly high time that our higher Church Courts moved to bring about a return to our good old Scotch Psalm tunes. Church sessions seem to be rather indifferent as to their duty in this very important part of the worship. Concerning one tune for each psalm or hymn I beg to state that we have tried that method with our present hymnal, and as far as my observation goes, it has proven a failure. In this city we have professors of music for choir leaders, who are paid large salaries and as a rule they do not adhere exclusively to the tunes that are set to the hymns. The singing of any other tune than "Rutherford" to "The Sands of Time are Sinking," was bad taste and just proves what I have stated. I can give as bad an example of a selection as that, if not worse. A few Sabbaths ago, in the morning, we had the 40th hymn to which the tune "Gordon" is set, sung to a light ranting tune called "Antioch"; in the evening I went to another Presbyterian church when the same hymn was given out and sung to that fine pathetic tune "Salisbury." I pay