

a membership of over 1,500,000. Thirty evangelical denominations are represented in this membership, among which the Presbyterians and Congregationalists stand first with 5,411 and 4,882 societies respectively. The Baptists and Disciples rank third and fourth, each of them having between two and three thousand. To the churches have been added from the Christian Endeavor Societies during the year 158,000 new members.

As early as 1889, when the Convention was held in Philadelphia, plain words were spoken from the platform, and since that time by word of mouth from competent friends, and by articles from the pens of wise writers, in the way of warning against the mistake of judging success in Christian Endeavor by numbers only, and of estimating the benefits of a large assemblage by temporary enthusiasm. Cautionary words spoken or written on this phase of the Endeavor movement are not out of place. But, judging Christian Endeavor by the Convention now closed, and by that which the discerning may gather from its representatives who have spent a few days in this city, there is very much for which the Christian world has reason to praise the Lord. Personalities are not a feature of this presentation from Montreal. But I may, before the closing words are written, allude to the indebtedness of the Society at large to its honored originator, President F. E. Clark, who has been received with open arms and a thousand welcomes from his trip around the world. So long as he and his associates hold Christ in the place He now occupies with them in the work with which their names have become honorably identified, Christian Endeavor is sure to have an increasing number of admirers and advocates. And so long as aspiration runs along the lines of enlargement of Christian citizenship, missionary benevolence, and Christian fellowship, heart and hand belonging to helpers that are, and that are to be, are likely to be employed in further service in the organization of Christian Endeavor.

By understanding arrived at a year ago, the next annual Convention will be held in Cleveland, O., and a decision of Convention week in Montreal has fixed the rally for 1895 in San Francisco on the Pacific.

HAMILTON.

The Press Quarters, Drill Hall, Montreal.

Gleanings

—The inter-State Conference of the Salvation Army will be held at Prohibition Park, Staten Island, July 27-31.

—The Rest Island Convention meets July 16-23 at Rest Island, Minn. Leading temperance speakers from all countries will be present and will speak.

—The University of Omaha has conferred the degree of Doctor of Divinity upon the Rev. Horace G. Hinsdale, pastor of the First Presbyterian Church in Princeton, N. J.

—The Rev. Henry A. Adams, pastor of the Church of the Redeemer (P. E.), New York City, has abandoned the Episcopal Church and professed the Roman Catholic faith.

—The Rev. Dr. H. B. Ridgaway, President of the Garrett Biblical Institute, Evanston, Ill., is reported as seriously ill at Kioto, Japan, where he, with Mrs. Ridgaway, arrived on June 3.

—By the will of the late Hiram Camp, of New Haven, Conn., the Northfield Seminary, the Hebrew Christian Association of New York, and several of New Haven's charities and churches, receive liberal bequests.

—The Rev. W. H. Hampton, F.G.S., pastor of the Congregational church, Moravia, N. Y., having passed the required examination in the National University, Chicago, Ill., was admitted to graduation, receiving the degree of D.D. on June 29.

—The Union Congregational Church of Brooklyn has decided to consolidate with the Beecher Memorial Church, of which the Rev. S. B. Halliday is pastor. The Rev. D. Butler Pratt, pastor of the Union Church, will become Mr. Halliday's assistant. Both churches are free of debt.

—The Rev. Albert T. Swing has been appointed Professor of Church History in Oberlin Theological Seminary. Mr. Swing is an alumnus of Oberlin College and Yale Seminary, was for several years a successful pastor, and for the past three years has been devoting himself to the study of Church History in the German universities.

—The Trustees of Lane Seminary, Cincinnati, have placed Dr. Edward D. Morris in full charge of the institution, with power to employ instructors to assist him. The Trustees refused to allow Professor Henry Preserved Smith to take an active part in the work of the Seminary pending his trial for heresy, and Professor Smith declined to continue in the Faculty unless his right to teach, although a suspended minister, was recognized.

—The New York Fruit and Flower Mission, 104 East Twentieth Street, is still carried on by the original members and on the plan by which it was established in 1870. Choice fruits,

flowers, and sick-room delicacies (and money for them) are desired every Monday and Thursday for careful distribution in hospitals, homes, and through the tenements by city missionaries, etc. Packages under twenty pounds are carried free by the express companies, and baskets are returned if clearly marked. This is the only "New York Fruit and Flower Mission." It has an entirely separate field from any other mission.

—The seventy-seventh annual report of the American Bible Society shows that during the past year the receipts were \$578,930.76, and expenditures \$560,537.01. The sum of \$155,238.32 was appropriated for the foreign department during the present year. In the report record is made of the death of Deacon William G. Brown, of New Hampshire, perhaps the most famous Bible distributor in the world. He died at the age of seventy-six years. He had been engaged in the work of Bible distribution since 1849. During that period he had distributed more than 120,000 copies of the Scriptures. In the two years before his death he canvassed 239 towns, visited 80,138 families, and distributed 17,485 copies of the Bible.

—A friend deeply interested in the work of the Salvation Army sends to the New York "Tribune" these figures regarding the number of persons assisted and the amount of money raised by the Army in London: "In the three London workshops, or 'elevators,' as they are called, 5,319 persons have been received, of whom 1,040 have been placed in situations, and 737 have been transferred to the farm colony, while 2,373 were temporarily assisted. At the Labor Exchange 23,535 men have applied for employment, and 1,725 employers have sought men. Temporary employment has been obtained for 12,973 men, and permanent for 1,658 more. On Thursday an extension of the Embankment Shelter in Blackfriars Road was opened. The additional accommodation enables 1,000 men to sleep in the Shelter. The charges are a penny, twopence, and threepence respectively. General Booth explained that a baronet and ex-M.P., who was not a Salvationist or even a religious man, had contributed £1,637 towards the extension which had been effected; and only £350 remained to be raised. Adverting to the 'Darkest England' scheme, he said when he propounded it on paper he pronounced it good, but in practice it had proved far better than he had expected."

Ministerial Personals

CONGREGATIONAL

—W. E. Smedley, of the First Church of Wareham, Mass., declines a call from Trinity Church of Neponset.

—A. F. Skeele, of Chicago, Ill., accepts a call to Wellington, O.

—Arthur Farmworth was ordained and installed as pastor of the Second Church of Norfolk, Neb., on June 29.

—L. B. Goodrich was ordained and installed as pastor of the church in Bound Brook, N. J., on June 29.

—W. V. W. Davis, of the Union Church of Worcester, Mass., has resigned.

—N. P. Blakeslee, of Port Byron, Ill., accepts a call to the North Side Church of Milwaukee, Wis.

—F. J. Grimes, of Hudson, N. Y., accepts a call to Glover, Vt.

—F. G. Wilcox, of Chicago, Ill., accepts a call to Mason City, Iowa.

—H. N. Kinney, of Winsted, Conn., has received a call to the Good Will Church of Syracuse, N. Y.

—Oliver Huckell, of the Union Church of Weymouth and Braintree, Mass., has resigned.

—G. W. Lawrence, of Bennington, N. H., has resigned.

—Thomas Sims, D.D., late associate pastor of Bond Street Church of Toronto, Canada, accepts a call to the sole pastorate for one year.

—J. S. Curtis was ordained and installed as pastor of the Church in Lebanon Center, Me., on July 3.

PRESBYTERIAN

—Frank Ballard, of Austin, Texas, accepts his call from the Memorial Church of Indianapolis, Ind.

—M. A. Brownson, of Detroit, Mich., has received a call from the First Church of Pittsburg, Pa.

—J. P. Leyenberger was installed as pastor of the churches of Island Creek and Pleasant Hill, O., on June 23.

—W. W. Irwin, of St. Louis, Mo., accepts a call to West Bay City, Mich.

EPISCOPAL

—Horace F. Fuller, of St. Paul's Church, Philadelphia, Pa., has been elected rector of Christ Church, Bordentown, N. J.

—T. F. Taunt, of St. Paul's Church, Doylestown, Pa., has resigned.

—J. P. Hawkes, of St. Mary's Church, West Philadelphia, Pa., has become rector of St. Luke's Church, Lebanon.

—H. Morison Clarke resigns his position of missionary at Littleton, Colo., to accept a call to Zion Church, Fulton, N. Y.

—L. A. Lanpher has become assistant minister at the Church of the Ascension, Philadelphia, Pa.

OTHER CHURCHES

—J. F. Bushe, pastor of the German Evangelical Reformed Church of this city for more than forty years, died on July 10, at the age of seventy-five.

—Walter Calley, of the Charles River Baptist Church of Cambridge, Mass., has received a call from the Stoughton Street Church of Boston.

—F. D. Penney, of Auburn, N. Y., accepts a call from the Baptist church in Adams, Mass.

—John Leyburn, of the Associate Reformed Church, died in Waynesboro', Va., on July 13, at the age of seventy-six.

—J. C. Sanport, a well-known Lutheran minister, died in Evansville, Ind., on July 6, at the age of seventy-one.

Books and Authors

Siegfried's The Book of Job¹

Some time ago announcement was made of a new translation of the Bible, to appear simultaneously in English and German, under the editorial supervision of Professor Paul Haupt, of the Johns Hopkins University. The work was put into the hands of a number of the foremost Biblical scholars of Germany, England, and America, each taking charge of a single book. A new critical edition of the Hebrew text, to be the exact counterpart of the translation, and prepared by the same scholars, was also announced. The most complete statement of the general plan is that given in the Johns Hopkins University Circulars, No. 98 (May, 1892). The present volume, the Book of Job, by Professor Siegfried, is the first installment of the new edition of the Hebrew text. A glance into it shows better than any prospectus the extent of the task which this edition proposes for itself, and the thoroughness with which it is being carried out. Instead of the received Hebrew text, Professor Siegfried gives his own reconstruction, based on all the critical material that scholarship has collected. Such alterations, eliminations, and transpositions as we have been accustomed to see suggested are here carried out; portions not supposed to belong to the original poem are distinguished from it; in short, the editor has introduced into the text itself all the changes that he would advocate if he were writing a commentary on the book. When one remembers that our Masoretic text simply reproduces a single very imperfect MS. of about the beginning of the Christian era, and that we are not without witnesses to older, and often better, forms of the Hebrew text; and, further, that in a large number of passages in all parts of the Old Testament, Biblical scholars are practically unanimous as to the emendations that internal evidence shows to be necessary, such an attempt as this to make a truly critical edition seems justified, to say the least. Similar attempts have been previously made in the case of one or two single books only. Of these, Job is one. Merx's "Hiob," published in 1871, aimed at a thorough reconstruction of the text, and yielded excellent results, though proceeding sometimes too arbitrarily. The Hebrew of Job is so difficult, and the text often so corrupt, that it affords an unusually good field for work of this kind.

In the present edition, as just stated, all emendations adopted by the editor appear, not in notes, but in the text itself. The departures from the received text are plainly indicated by diacritical marks of such a nature that one sees at a glance whether the emendation is adopted on the authority of the ancient versions, or from simple conjecture, or whether it is one that involves no change in the consonant text, but only in the pointing or division of the words. Hopelessly corrupt passages are indicated by a succession of dots (the Masoretic text in all such cases appearing in the notes), and there are still other distinguishing marks. The resulting product is intelligible Hebrew and a text that is defensible from the critical point of view. Of course, exception will be taken to some of the proposed alterations. It not infrequently happens that the best Biblical critics disagree concerning the reconstruction of a troublesome passage. In such cases the editor has simply to follow his own judgment. As the editor-in-chief has said in his announcement, it is vain to expect to reach the final solution of all difficulties at once; but, in the meantime, the probably right is preferable to the undoubtedly wrong. Of Professor Siegfried's own emendations it may be said that they are comparatively few, and always well considered. The great bulk of the changes made, in text-readings as well as in the critical analysis, are in accordance with conclusions for some time past generally assented to by the most competent scholars. Especially frequent use is made of Merx's book.

The Hebrew is left unpointed, except in ambiguous

cases. This has obvious advantages, both for the exegesis and also for purposes of instruction in the language. The poem is printed in double columns, divided into paragraphs as the sense requires. It often happens that the traditional order is abandoned; for example, in chapter xxvi., the order of verses is 5-14, 1-4. To obviate any inconvenience from these changes, a concordance has been appended. Passages which are regarded as later glosses or interpolations do not appear in the text, but in foot-notes. The device employed to distinguish the different strata of the poem from each other is the following. Three colors are used. *Blue* designates passages which are merely supplementary additions; *red*, corrective interpolations conforming the speeches of Job to the spirit of the orthodox doctrine of retribution; and *green*, polemical interpolations designed to counteract the tendency of the whole poem. The most striking example of this last class of passages is, of course, furnished by the Elihu speeches, which are given a place by themselves at the end of the Hebrew text. The parts that constituted the original poem are printed without special distinguishing marks. The mechanical method of applying these colors is very satisfactory. The type itself is in all cases black, and the required tints are laid on over it in blocks, a single block to each line of the text. The colors are perfectly transparent, and yet so decided as readily to be distinguished by artificial light. A more thoroughly successful device would be hard to imagine. The typographical work is especially well done throughout the Hebrew part of the book.

The Critical Notes, occupying twenty-one pages, are in a place by themselves. These give full explanation of the changes made in the Hebrew text, with all needed references to the ancient versions and to the work of modern scholars. Exposition of the critical theory, questions of composition and arrangement, and so on, are not touched upon here, but are to appear in connection with the translation. Professor Brünnow, of the University of Heidelberg, has made a very satisfactory English translation of these notes. The Hebrew type used in this part of the book is too indistinct to be satisfactory. One misses, moreover, the numbers indicating chapter and verse, which would often be a convenience. The citation of the text is according to the pages and lines of this edition. It is likely that both of these defects will be remedied in subsequent numbers. The list of *errata* (p. 50) seems unnecessarily long.

Taking this first number as a specimen of the whole, and with the additional guarantee afforded by the list of names of eminent scholars who are the remaining contributors, it is safe to say that this edition will be a work of the very first importance, and indispensable to all students of the Hebrew Old Testament.



Oliver Cromwell¹

Dr. George H. Clark's unusually fresh and vigorous piece of biography, "Oliver Cromwell," received brief notice in these columns several weeks ago, but deserves more extended review. It is written with a simplicity, directness, and lack of literary conventionality which constitutes no small part of its charm. Dr. Clark is at all times unaffected and devoid of the stiffness which sometimes appears to be a part of the art of biographical writing. He has drawn the portrait of Cromwell with a sure and vigorous hand, and drawn it in a way which conveys a very distinct impression of the veracity of his work. No man in history has suffered more from misrepresentation and persistent misunderstanding than Cromwell. Until within the memory of men now living, Cromwell has not received anything approaching recognition. He had been vilified and traduced steadily for two centuries, until it almost seemed impossible that he should not be the canting hypocrite and dissembling self-seeker which the English Royalist writers had so long held up for public condemnation. During the Restoration no one dared to publish a history of the Protectorate, or to speak a word in praise of the great Protector, whose death alone opened

¹ *The Book of Job*. Critical Edition of the Hebrew Text, with Notes, by C. Siegfried, Professor in the University of Jena. J. C. Hinrichs'sche Buchhandlung, Leipzig; The Johns Hopkins Press, Baltimore.

¹ *Oliver Cromwell*. By George H. Clark, D.D. D. Lothrop Company, Boston