

all claims for the usefulness of hypnotism in surgery and medicine. (D. Appleton & Co., New York.)

Mr. Arthur Lillie has brought to the making of his book, *The Influence of Buddhism on Primitive Christianity*, a fair stock of information, but a want of critical acumen. Conjectures he states for ascertained facts, and the deeper characteristics of the question with which he is dealing do not appear ever to have dawned on his mental horizon. Buddhism and Christianity are so fundamentally different that were there a thousand superficial likenesses it would remain certain that neither of them had ever been derived from the other. There are, no doubt, two branches of the Buddhist "church"—the theistic and the atheistic. Theosophists, self-called, have acquainted us with that fact; but neither does the "lesser chariot," which may be ante-Christian, contain any fundamental of the doctrine of Jesus, nor did the "greater chariot," which is certainly post-Christian, come early enough into existence to influence "primitive Christianity." It is just possible that some of the apocryphal Christian writings, some of the legends in the Bellandists' collection, and some of the Gnostic heresies may have owed less or more to the influence of Buddhism, but an acquaintance with the historic cults of the world forbids us going with Mr. Lillie any further. (Imported by Charles Scribner's Sons, New York.)

The latest volumes of the University Extension Manuals are *Logic, Inductive and Deductive*, by William Minto, M.A., and *The Physiology of the Senses*, by John Gray McKendrick and William Snodgrass. Evidently Scotch scholars are the favorites with the conductors of the course. Professor Minto, of Aberdeen, has died since he wrote this extremely condensed statement of the science of logic and of the logic of science. A disciple of Alexander Bain, it is not surprising to find that the portion on the inductive method is clearer than the section on deduction. The other manual is a treatise on comparative physiology, in which the authors endeavor to avoid the Scylla of idealism and the Charybdis of materialism, with the result of inclining to a materialistic conclusion, after declaring that the question is unanswerable and that they are entirely agnostic touching the matter. This book is freely illustrated and is written in an intelligible manner. (Charles Scribner's Sons, New York.)

The origin of the alphabet and the history of writing are matters of general interest. When we are informed that the date of manuscripts of the Biblical writings is determined by the style of the letters, we become curious to learn how that is possible. *The Handbook of Greek and Latin Palaeography*, by Edward Maunde Thompson, D.C.L., LL.D., F.S.A., etc., gives in a compendious form all the facts. It is a valuable outline of the science of deciphering ancient manuscripts and inscriptions of antiquity. To the student of literature this book will prove one of the most useful of the International Scientific Series, in which it belongs. The work treats not only of writing in all climes and times, but also of the various implements used in writing, the materials written upon, and the forms and fashions of books. It is copiously illustrated, and furnished with a good index and a bibliography. (D. Appleton & Co., New York.)

Those who are interested in the present trend and prospective outcome of the "Neo-Christianity" of France will do well to read *Le Christianisme de l'Avenir, Pensées par Frank Duperrut*. (Fischbacher, Paris.) M. Duperrut is quite sanguine that upon the wreck of the Church will arise a new and purer religion, not embodied in organization, not stable by creeds, but cleansed of the superstition of a priesthood or professional ministry. Also, the new Christianity will lay aside all suppositions of a supernatural—e. g., the miraculous—birth of Jesus. The composition of the book is in the form of reflections, but these are arranged in an order that evinces a regular progress. It is impossible to give any fuller account of the contents of this book except by giving the thoughts themselves, as the style is condensed. Suffice to say that it is full of suggestive, clever, and crude thoughts.

In *The Biblical Eschatology: Its Relation to the Current Presbyterian Standards and the Basal Principles that Must Underlie Revision, Etc.*, the Rev. Henry Theodore Cheever, D.D., strikes a mediating course between the theory of the annihilation of the wicked, the endless torment of sinners, and universal restoration of all souls to the favor and beatitude of God. He teaches the extinction of the existence, but not of the essence, of the soul. Those acquainted with the language of metaphysics will understand this, and all that it implies. The bubble on the surface of the infinite ocean bursts and falls back into the ocean. Other matters also are discussed in this volume in a bold fashion and an original, if sometimes eccentric, way. (Lee & Shepard, Boston.)

We have already called the attention of our readers to the *Psalms by Four Friends*. A new edition of the work has been

issued by the Macmillans, of this city, in the popular Golden Treasury Series. The translation will be found literal and illuminating, and the chronological arrangement, in which the authors follow Ewald, throws light upon the meaning of the Psalms to an extent that it is perfectly perceptible to the general reader. The notes and introduction are interesting and judiciously conceived. The many editions through which this book has passed prove its popularity.



Literary Notes

—Captain A. T. Mahan has taken up the life of Nelson as a special study. He is said already to have completed a biography of England's hero.

—An exceedingly pretty small edition of Thomas à Kempis's "Imitation of Christ," with several illustrations, has just been published by T. Y. Crowell & Co., of this city (75 cents).

—Mr. Eyre Crowe, who accompanied Thackeray on his visit to this country forty years ago, made many sketches of men and scenes during the tour, and with 121 of them as selections from the whole number, with an account of the visit added, Mr. Crowe has made a book which Charles Scribner's Sons will publish this season with the title "With Thackeray in America."

—Mrs. Caroline H. Dall, in a recent letter correcting some mistaken impressions about the origin of Longfellow's "Evangeline," gives the poet's statement, made to her in answer to an inquiry, as follows: "Some time before I wrote 'Evangeline,' Hawthorne and Sumner were dining with me, and I think there must have been others present. After dinner Hawthorne told us that he had lately become interested in the exile of the Acadians. It excited his imagination. He fancied two lovers widely separated and wandering for years, meeting only to die, and wished to make a novel of it. He, however, thought the subject too difficult, and fancied he should have to give it up. I waited awhile, heard nothing more about the novel, and finally asked Hawthorne if he were willing that I should make the story the subject of a poem. He gladly consented, and was one of the first to congratulate me on its popularity."



Books Received

- C. W. BARDEEN, SYRACUSE
 Kay, David. Education and Educators. \$1.50.
 Sanford, Henry R. The Limited Speller. 35 cts.
 Monroe, Will S. The Educational Labors of Henry Barnard. 50 cts.
 Rein, Professor W. Outlines of Pedagogics. Translated by C. C. and Ida J. van Liew. \$1.25.
 ROBERT CLARKE & CO., CINCINNATI
 Osborne, Grover P. Principles of Economics. \$2.
 CONGREGATIONAL SUNDAY-SCHOOL & PUBLISHING SOCIETY, BOSTON
 Fairfax, Mildred. At Mount Desert. \$1.50.
 Newberry, Fannie E. Comrades. \$1.25.
 T. Y. CROWELL & CO., NEW YORK
 Miller, the Rev. J. R. Glimpses Through Life's Windows. Selections from His Writings. Arranged by Evalena I. Fryer. 75 cts.
 A Kempis, Thomas. The Imitation of Christ. 75 cts.
 Herron, George D. The New Redemption. 75 cts.
 THE DOOR OF HOPE, NEW YORK
 Whittemore, Mrs. E. M. Delia; Formerly the Blue-Bird of Mulberry Bend.
 FUNK & WAGNALLS CO., NEW YORK
 Barrows, John Henry. Henry Ward Beecher.
 GINN & CO., BOSTON
 Genung, John F. Outlines of Rhetoric. \$1.10.
 D. C. HEATH & CO., BOSTON
 Orndorff, W. R. A Laboratory Manual. 40 cts.
 Lange, Dr. Karl. Apperception: A Monograph on Psychology and Pedagogy. Edited by Charles De Garmo. \$1.
 HOUGHTON, MIFFLIN & CO., BOSTON
 Adams, Herbert B. The Life and Writings of Jared Sparks. 2 Vols. \$5.
 HUNT & EATON, NEW YORK
 Rouse, Lydia L. Only Judith. 85 cts.
 Strong, James. The Student's Commentary: Ecclesiastes. \$2.
 THE LITTLE-BOOK PUBLISHING CO., BOSTON
 Gordon, James L. I, Myself. \$1.
 LONGMANS, GREEN & CO., NEW YORK
 Anstey, F. The Man from Blankley's, and Other Sketches. \$1.75.
 Oxenden, Ashton, D.D. Plain Sermons. \$1.50.
 Sand, George. Episode from François le Champi. 40 cts.
 Walford, L. B. The One Good Guest. 50 cts.
 D. LOTHROP CO., BOSTON
 French, Henry W. Oscar Peterson, Ranchman and Ranger. \$1.50.
 MACMILLAN & CO., NEW YORK
 Smith, Goldwin. Bay Leaves. \$1.25.
 Winter, William. Shakespeare's England. \$2.
 Brontë, Works of Charlotte, Emily, and Anne. Wuthering Heights. Agnes Grey. 2 Vols. \$2.
 Pepys, Samuel. Diary. Edited by Henry B. Wheatley. Vol. II. \$1.50.
 Shakespeare, William, The Works of. Edited by William Aldis Wright. Vol. IX. \$3.
 FLEMING H. REVELL CO., NEW YORK
 Orpen, Adela E. The Chronicles of the Sid. \$2.
 Breed, Rev. David R. A History of the Preparation of the World for Christ. \$2.
 CHARLES SCRIBNER'S SONS, NEW YORK
 Henty, G. A. A Jacobite Exile. \$1.50.
 Henty, G. A. St. Bartholomew's Eve. \$1.50.
 Henty, G. A. Through the Sikh War. \$1.50.
 Crowe, Eyre. With Thackeray in America. \$2.
 Lang, Andrew. Letters to Dead Authors. \$1.25.
 Stevenson, Robert Louis. Virginibus Puerisque and Other Papers. \$1.25.
 SIGMA PUBLISHING CO., CHICAGO
 Snider, Denton J. Dante's Inferno. \$2.
 STANDARD PUBLISHING CO., CINCINNATI
 The Standard Sunday-School Hymnal, Compiled by C. C. Cline. 40 cts.
 UNITARIAN SUNDAY-SCHOOL SOCIETY, BOSTON
 Allen, Charles A. Lessons in Religion.

With Our Readers

I.—Correspondence

A Pertinent Question

To the Editors of *The Outlook*:

As the time for the meeting of the American Board draws near, many of us who belong to the Congregational Church are beginning to ask if it is not time that the question were definitely settled whether the Board is to stand for and represent the Congregational churches, or whether it is to go on as an independent organization, no more Congregational than Baptist or Methodist. So far as I can learn, the standard for missionaries in the Presbyterian and Baptist Churches is the same as that for the ministers at home. This, of course, is the way it should be, and the Presbyterian Board represents the Presbyterian churches. Now, if the American Board is to represent the Congregational churches, its missionaries should be made to sign the articles of faith held in common by these churches, and nothing more should be demanded of them. So soon as something more is demanded, the Board ceases to be representative of the churches. It seems to me and others that it is time that this question was put point blank to the Board and settled: "Is the American Board to represent the Congregational churches?" The principal thing I want to say in this letter is, that if the Board is *not*, then it is time that we had a society that should represent us, such as other denominations have. There should be a set of articles agreed upon in common by all the churches, which set of articles should be the standard of missionary service for the Congregational Church. I think that nearly all the churches would consider the "Burial Hill Declaration of Faith," or the Creed of the Congregational Commission of 1883, as a sufficient test for missionaries, as they now do for home ministers; but if not, let the churches get together and make a new one. Only have *something* that shall be representative of the churches. The present Board requires more than the commonly held articles of faith of the churches. So it represents parties and not the Congregational churches. Is it not time we had a Congregational Foreign Missionary Society?

FREDERICK LYNCH.

Peace Dale, R. I., September 23, 1893.

Some Modern Martyrs

To the Editors of *The Outlook*:

Wandering the past summer among my former Seventh-Day Baptist associates and, I trust, still friends, I was impressed with the thought that martyrs for conscience' sake can still be found.

To illustrate: In many a Seventh-Day Baptist church the minister, often a college-bred man with cultivated tastes, is buried in the country or a country village, with a salary ranging from \$150 to \$400 per annum. All the limitations of narrow surroundings, small salary, the most pinching economy, and isolation from the great work of the world, are cheerfully borne "for the truth's sake," just as once men suffered burning at the stake cheerfully for the same reason.

Many of the teachers in Seventh-Day Baptist schools suffer even more, living on the most meager salaries, torn with anxiety and care in order to hold together what they have gained and to build up the schools in some proportion to the growing demands of modern education. They have been wearing the martyr's crown for years, and the end of their sacrifices is still far in the distance.

Young men ambitious for business or legal careers frequently sacrifice their most cherished hopes because they cannot hope to rise in their lines of work and lose every Saturday.

Another class of martyrs by no means small is that of lovers who have discovered too late that one cannot afford to "keep Saturday" and the other cannot "keep Sunday," and the necessity of a united family has at last dawned upon them, and a painful separation comes.

While these and other classes are sacrificing their dearest ambitions, their loves, and their

comfort, they have the unspeakable pain of seeing their friends and associates, their brothers and sisters, often their sons and daughters, deserting the cause they so love, abandoning, as it seems to them, the very cause of God himself.

Through these desertions their numbers increase very little or not at all, and they must have another martyrdom, it seems to me, in a sense of failure, of struggle and sacrifice without results.

While we honor all who sacrifice for conscience' sake, the one fact that I care to notice in Seventh-Day Baptist martyrs—for others, too, are sacrificing for truth's sake—is that they are bearing all things for the sake of a mere form, a mere husk.

The day of the Sabbath is merely the vessel which contains the Sabbath institution with all its benefits. While there was, doubtless, no sufficient reason for turning the Sabbath out of one day into another, it has been done, and there is no sufficient reason for pouring it back; and these dear friends are laboring and sacrificing, not for the Sabbath, nor for obedience, but for the mere husk that once contained the Sabbath. Were they to succeed, and this very week all the world should begin to keep Saturday, no practical Sabbath question now before the country would be settled. How shall the Sabbath be kept? Shall we open the World's Fair, libraries, museums, art galleries, on the Sabbath? And the many other questions now discussed would be no more settled than they are to-day.

There are questions enough of vital importance demanding sacrificial lives without needless, meaningless martyrdoms; there are divisions enough in the Christian world without artificial ones. Dear Seventh-Day Baptists, follow the tide of your own young people, and leave your artificial issue to become a part of the history of strange freaks of human thought and conscience.

W. F. PLACE.

II.—Notes and Queries

Can you quote anything from Mr. Cleveland (written or spoken since he was first President) that can be construed as favoring silver coinage in any quantity? Silver was, by a trick, demonetized in 1873, and an outraged people forced both parties to restore it, in part at least, in 1878. Mr. Cleveland demanded its unconditional repeal during his first term as President, as he now demands the repeal of the Sherman Law. Is there not good reason to suppose that he is a gold monometallist? I have been a lifelong Democrat, but, as Mr. Vest says, "we have come to the parting of the ways."

FARMER.

We judge that Mr. Cleveland is a gold monometallist. We approve the unconditional repeal of the Sherman Act, partly because it is destroying that public confidence which is essential to national prosperity, partly because it stands directly in the way of the establishment of any true bimetalism, partly because the Democratic party has pledged itself to repeal this act, and is bound in honor to fulfill its pledge without conditions or bargains.

Please recommend a book that shows all the different trade-marks of porcelain and china makers, and another in which, knowing the name, I could find out the characteristics and history of each.

E. C. L.

The best books are: "Marks and Monograms on European and Oriental Pottery and Porcelain, with Historical Notices of each Manufactory," by William Chaffers; octavo, 918 pages (Reeves & Turner, 196 Strand, London); "A Small Manual of Pottery and Porcelain Marks," by W. H. Hooper and W. C. Phillips (Macmillan & Co., New York, \$1.50). A valuable book on the general subject, though not dealing with marks, is "The Ceramic Art," by Jennie J. Young (Harper & Brothers, New York).

In Luke vii. we find a description of our Saviour eating at the house of Simon the Pharisee, and in the conversation that followed our Saviour speaks as follows: "I entered into thy house: thou gavest me no water for my feet, . . . thou gavest me no kiss," etc. Was it customary among the Jews to wash the guest's feet and also give him a kiss of welcome?

H. M. M.

Water for the feet (Gen. xviii., 4; Judges xix., 21), the kiss of peace (Gen. xlv., 15;

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Exod. xviii., 7), and anointing the head with oil (Ps. xxiii., 5) were marks of attention ordinarily paid in the East.

In Notes and Queries for September 2, a correspondent asks what is the number of paragraphs, words, and sentences in Old and New Testaments of King James's version. The inclosed, as a whole or in part, is placed at your disposal for his gratification.

J. M. F.

BIBLE STATISTICS

In Old Testament—Books, 39; chapters, 929 verses, 23,241; words, 592,430; letters, 2,728,100.
In New Testament—Books, 27; chapters, 260; verses, 7,959; words, 181,253; letters, 838,380.
The Apocrypha has—chapters, 183; verses, 7,081; words, 152,185.

The middle chapter and shortest in the Bible is Psalm cv.

The middle verse is the 8th of Psalm cviii.
The word "and" occurs in the Old Testament 35,543 times. The word "Jehovah" occurs 6,865 times. The word "and" occurs in the New Testament 10,604 times.

The middle book of the Old Testament is Proverbs.
The middle chapter of the Old Testament is Job xxix.

The middle verse of the Old Testament is 2 Chronicles xxii., 17.

The shortest verse of the Old Testament is 1 Chronicles i., 25.

The longest verse of the Old Testament is Esther viii., 9.

The middle book of the New Testament is Thessalonians.

The middle chapters of the New Testament are Romans xiii. and xiv.

The middle verse of the New Testament is Acts xvii., 17.

The shortest verse in the New Testament is John xi., 35.

Verse 21 of chapter vii. of Ezra has all the letters of the alphabet except "j."

Chapter xix. of 2 Kings and chapter xxxvii. of Isaiah are alike.

"M. N. P." asks in *The Outlook* for September 2 where the poem of the Monk of Ailighem can be found. Dean Trench has it in his "Poems," and Longfellow tells it in "Golden Legend." "The Aryan Mythology," by Cox; "Curious Myths," by Baring-Gould, and "Northern Mythology," by Thorpe, give much that is interesting on similar legends.

G. J. H.

Hood's is a Blessing

To the suffering. Ever since I was in camp in 1862, when I caught a severe cold, I have suffered with kidney trouble and severe pains in my back, and have been unable to do any heavy work. After I had the grip last spring I had a bad cough, was very weak, in fact my system was completely run down. I tried a bottle of Hood's Sarsaparilla and it made me feel so much better that I have taken six bottles.

Hood's Sarsaparilla Cures

It has done wonders for me, as I have not been so free from my old pains and troubles since the war.
WILLIAM J. BAKER, North Pembroke, Mass.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. Sold by all druggists.