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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

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A RUINED ALTAR.

BY ROSAMUND MARRIOTT WATSON.

"The hare shall kittle on thy cold hearth-stone."
—THOMAS THE RHYMER.

GREEN is the valley and fair the slopes around it,
Wide waves of barley shining to the sun;
Softly the stockdoves murmur in the pine trees,
Deep through the hollow the happy waters run.

Roofless and ruinous lies the little homestead,
All the gray walls of it crumbling to the ground;
Only the hearth-place, stedfast and unshaken,
Stands, like a tomb, 'mid the lusty leafage round.

Foxglove and hemlock blossom in the garden,
Where the bright ragwort tramples on the rose;
Gone is the gate, and lost the little pathway,—
High on the threshold the gaunt nettle glows.

Here, long ago, were toil, and thought, and laughter,
Poor schemes for pleasures, piteous plans for gain,
Love, fear, and strife—for men were born and died here—
Strange human passion, bitter human pain.

Now the square hearth-place, shrouded deep in shadow,
Holds in its hollow wild things of the wood;
Here comes the hawk, and here the vagrant swallow
Nests in the niche where cup and trencher stood.

Shy furry forms, that hide in brake and covert,
Leap on the stone where leapt the yellow flame;
Up the wide chimney, black with vanished smoke-wreaths,
Clambers the weed that wreathes the mantel-frame.

But when cometh winter and all the weeds are withered
In these bare chambers open to the rain,
Then when the wind moans in the broken chimney,
And the hare shivers in the sodden lane,

Then the old hearth-nook mourns the folk that filled it,
Mourns for the cheer of the red and golden blaze;
Heaped with the snowdrifts, standing bleak and lonely,
Dreams of the dead and their long-forgotten days.

LONDON, ENGLAND.

SPEAKING OF THE WEATHER.

SOCIETY TABOOS IT—CERTAIN NOVELISTS NEED IT—MEN AND WOMEN SHOULD HAVE AN OUT-OF-DOORS LIFE.

BY MAURICE THOMPSON.

IT is rumored that in the most cultured and best laundered society the weather offers no legitimate opening for remarks. The art of conversation excludes discussion of meteorology, and no gentleman will show that he is conscious of heat, cold, rain, wind or sunshine; no lady permits herself to take any liberties with barometer, thermometer or almanac. And yet both life and art are beholden in the last degree to the accidents of temperature, moisture, drouth, heat, cold, calm and storm.

Science discloses that health is the secret of success, and certain forms of success are molded by ill-health. Doubtless Max Nordau is essentially right in his theory, if not in its sweeping application. Men and women, especially gifted ones, voice their condition and offer themselves as examples in their art. The weather, having so much to do with health, breathes through their pictures, poems, essays, dramas, novels. Ruskin, Carlyle, Emerson, Scott, Tennyson, Burns, mop their faces or blow their fingers like schoolboys or Greek poets. So we feel the fog, white and ghostly, in Poe, the blue of Indian summer in Hawthorne, the mud in nearly all the recent novelists, notably in Ibsen, George Moore and Zola.

Balzac was indifferent to weather, and seemed to have no care about health. When he had a story to write he shut himself up in a little dingy room and worked all day, all night, all of the time, unceasingly, a cup of black coffee in one hand, his pen in the other, until the task was done. Physically, he was a giant with a brain correspondingly large. He may have felt impervious to disease and able to live without fresh air, sunlight, the changes of temperature and all the encouragements and stimulations of outdoor influence; but even if we did not know that he died just at the point of getting his fingertips upon happiness, there is plenty of evidence in his works to prove how unhealthy his life was.

Not long ago, in one of those airy bits of newspaper patchwork headed "Personal," I saw a report of how certain distinguished authors housed themselves for work. This one liked a room in the garret, that one had his desk in the hayloft or some other part of his barn, and there was one who couldn't stir a pen without first surrounding himself with all the luxury that money could buy. Some of them could do no work in winter, others never had a thought in summer. A few wrought all night, many worked only in the morning hours. A single example was noted of a man who wrote his novels out-of-doors under the trees. This last, be it remembered, has been the most successful of contemporary popular romancers. I will add that he is the healthiest and best-preserved man of sixty-eight that I ever saw. He is strong, active, cheerful, good with the gun and the fly-rod, a wholesome influence in every sphere of his life. No wonder that "Ben Hur" got hold of the people.

Women have been recently leading in the manufacture of disease-bearing fiction. More than half of the great number of novels tumbling from the presses of London and New York, and written by women, are filthy from cover to cover. One feels that some antiseptic would be the best criticism possible. There is no light, no pure air, no freshness of dew and plant, no blue of distance, no bubble of stream or song of bird in any of these pages; they simply reek with pessimism. It is the literature of ill-fed, badly groomed, poorly oxygenated and artificially lighted bodies and souls. The physician could prescribe for these women without seeing them. They need some weather. Their blood must be made young; a breeze from clover fields must blow in upon their sick brains.

Seeing the present generation of little girls whirling along our lanes and highways and byways astride of bicycles gives hope for the future. It hardly seems probable that these ruddy, sun tanned misses will ever come under the influence of a nerveless pessimism. They may show some traces of the "bicycle face"; but better that than an Ibsen soul or a "Yellow Aster" mind. They will, let us hope, come to their débuts in society with an influence pure and natural, which, like a sea breeze or a mountain waft, shall disinfect while it winnows.

Healthy women will make men healthy and happy. If our girls insist upon having some weather there will be a revolution in taste. Nature is clean when it has its way. Water, air, light, motion, the elementals of happiness, give these to the young. Consult the atmosphere, make friends with the sun and sea and fields and streams. You will have a new sense of the stifling air you have been breathing in the conventional school, when once you are on good terms with the weather.

A large and invigorating philosophy is that suspended between the blue sky and the green earth. We call it space; but it is a sea to bathe in and be washed clean. The stars sing in it, poetry flows through it, high aims shine at all distances from horizon to horizon; and it is a poor soul that cannot catch the meaning of all its wide, sweet room. Winter or summer, spring or autumn, the weather sets the pace of life if we but know how to catch the step. Happy is the future of that young person who turns from conventional discontent to the natural enjoyment of what the universe distills upon an open and sane mind. "*L'ame qui loge la philosophie*," says Montaigne, "*doibt par sa santé rendre sain encore le corps.*" One who comes to us with the joy of health in his nerves and the sweets of nature's wild breath upon his lips is an incarnate blessing. The philosophy in his soul is the same as that which hangs a scarf of amethyst on the mountain; his bodily health is like the vigor of a plant in spring; his speech is fragrance. Let us go out-of-doors, and when we come in let us bring the weather and not be ashamed of it.

CRAWFORDSVILLE, IND.

STYX AND STYMPHALUS.

A VISIT TO ARCADIA—THE SCENE OF THE LABORS OF HERCULES.

BY PROF. RUFUS B. RICHARDSON, PH.D.,
DIRECTOR OF THE AMERICAN SCHOOL AT ATHENS.

ARCADIA is a name to conjure with. It "throngs the pulses with the fullness of the spring." It had been my lot before the present summer to pass twice through Southern Arcadia from east to west. But the great plains of Mantineia and Megalopolis lie open to the sunlight, and have nothing weird or even poetical about them. Even Lykosoura and Bossæ do not belong to the Arcadia that furnished the stories about singing fishes and aquatic mice. We must look elsewhere for those wonderful fountains, some of which cured madness, while one not only cured drunkenness, but passing beyond the "touch not, taste not, handle not," made even the smell of wine forever odious. It is recorded, by the way, that somebody set up an inscription by this fountain, warning the traveler against drinking of it. All these features belong to Northern Arcadia.

Mantineia is historically the most interesting city of Arcadia; and yet I had twice looked from its walls through those deep gorges to the north, knowing that just through the first one, almost in sight, lay old Orchomenus, and longed to pass through that gateway, but had been prevented by other claims upon my time. But this summer I was allowed the delight of seven days in the saddle with two pleasant companions in these uplands where reality is more inspiring than the Louis Quatorze fictions that have been thrown around the name of Arcadia. Since a detailed report of a seven days' journey, beginning at Argos and ending at Nemea, would be too long for a single article, I will confine myself to a few topics.

To one accustomed to arid Attica and Argolis the abundance of water and trees in this region is most striking. The three great northern mountains look bare enough at their tops; but they reach up and draw down from the sky that store of moisture which Pentelicus and Arachnæon are impotent to procure. Everywhere about them are rippling streams lined with plane trees, with here and there a magnificent walnut grove, and mountains covered with forests of pine and fir. Fields of maize (with here and there a patch of *hoschbeesch*), watered by thousands of little streams, diverted from the brooks, remind us of home. Around Nouakris, which was almost the furthest point north reached in our journey, is a wild tangle of vegetation which makes it difficult to keep the paths, which follow along the streams, from becoming overgrown and impassable. From this tangle we snatched many luscious blackberries as we rode past, catching some briers with the berries.

Nouakris was in ruins when Pausanias visited it, but past it flowed the river Styx, the name of which is probably better known than any other Arcadian name. It was a painful and somewhat dangerous toil of about three hours from the nearest of the half-dozen villages which represent the ancient Nouakris to the foot of the famous waterfall from which the river comes down. I use the "toil" rather than ascent, for, it being impossible to force our way up the bed of the stream, we had to climb down about half as much as up; in fact, it was, taken in the heat of noonday, a more toilsome climb than the assent of Aroania, which we had made on the same day before daybreak.

When, after all, we stood face to face with the fall our feeling was one of disappointment. It was nearly the middle of September, and tho Aroania, holding snow in its gorges all the year round, may be called with more propriety than Ætna "the nurse of snow," there was little water falling, and we saw none of the rainbow effects mentioned by some travelers. Still, as Herodotus speaks of a *little* water, and both he and Homer speak of this as *trickling*, we ought to be content. After climbing down to the black pool at the foot of the last rock over which the water poured, we took time to let the whole setting of the Styx make its impression, which it could not fail to do. It is the setting rather than the fall which has always made the impression. Where Aroania is broken off on the east end so abruptly that one can only think of it as cut off by some gigantic cleaver, down over this front comes the Styx, not with a shoot, but hugging the rock and de-

of him in this respect, but they would very willingly have foregone it. I read of an experience somewhat parallel to that of the Great Wheel some time ago in connection with a hotel lift, the hydraulic powers of which gave out when its occupants were halfway on their journey. This was a more unpleasant position since the party were all in the dark, and much more dangerous because the air was limited and was being rapidly used up. Their imprisonment, however, lasted but half an hour, and might have been even shorter, for, as the lift porter, who was new to his work, afterward observed, "I could have come *down* with them easy enough, but I never thought of that."

LONDON, ENGLAND.

THE ATLANTA EXPOSITION.

THE MIDWAY—THE NEGRO BUILDING—THE WOMAN'S BUILDING—EDUCATION.

BY JAMES KNAPP REEVE.

EVEN tho all the wonders of the world were grouped for their inspection, more than could be seen and understood within the limit of time that could be devoted to the undertaking, some people are so constituted that they must still ask for some factitious pleasure beyond this. And even tho all these wonders might be seen for a single sum that was a mere bagatelle, yet these people would insist upon going a little further and paying a little more for the things not half so well worthy of their time or money.

It was the knowledge of this trait in human nature that led to the construction of the famous "Midway" at Chicago, and to grouping there all the amusement features that invariably gather in the wake of great enterprises. It is true that in Chicago this was so comprehensive, and so well done, that it added much to the general exhibition; it permitted of ethnological studies from living types, and gave many a knowledge of curious foreign peoples, and their customs, that could not have been gained by them in any other manner. But I much fear that these extraneous amusement features of the Atlanta exhibition cannot give as good a reason for their existence. There will be no Java village, with its pathetic, timid little figures going quietly about their daily tasks, and there will be no "Far-away Moses" in the "Street in Cairo," with his picturesque face and garb, and his wordly wisdom as to the gathering in of shekels. So we will hardly waste time upon these, nor will we advise our readers to do so to any great extent; but we will go back to one of the characteristic features of the larger show.

The Negro Building is now in better order than on the day of opening, and we can see more fully what these people have brought here, to prove to the world that they are at least not retrograding.

For one thing, we can see that they are farmers, and that they have brought here the things produced from their own land, by their own free labor. It is not strange that these products are here, for the Negro has always been the agricultural producer of the South; but now the products are his own, and not his master's, and he glories in them accordingly. I could have wished that the increase in Negro ownership of land had been shown, for that is to be an important factor in his progress. In some of the States he has become a landholder to no small extent, and in that has become more firmly attached to the soil than he could ever have been by any system of bondage, and it is a factor toward evolving him into a good citizen. But of even more interest than their agricultural products are the results of their skilled handicraft, such as iron work, and other metal exhibits: harness; wood-work, and the excellent carriage built wholly by the students of Clark University. The Negro has not been a craftsman, nor has he taken kindly to the trades; and the present industrial educational movement, which has the sympathy of the best classes throughout the entire South, is based upon this intention of teaching the colored man to use his hands in more ways than the mere handling of the plow and the hoe. Of equal interest are the general educational exhibits, which will be a matter of surprise to many, as illustrating the number of special educational institutions now engaged in the work of advancing the race and qualifying it for citizenship.

Of course the colored women, as well as their white sisters, have something to show; and it is much in the same line as that which will be found in the Woman's Building—amateur art, needle and fancy work, preserves and jellies, and delicate little specimens of handiwork of every conceivable sort.

The Woman's Building will, of course, be a point of gathering and especial interest for all the gentler sex. It is one of the handsomest of all the buildings, being of classical design, with an imposing dome and pillars. It was designed by a woman, as was eminently fitting, and is filled with woman's handiwork and things that appeal especially to the sex. Colonial relics are many, and evidence the fact that through all the stress of the war the women of the South clung tenaciously to their household gods. We see here many examples of what women have accomplished in the way of applied art. Accepted designs for monuments: furniture and furniture designs; busts and other sculpture; rugs and upholstery goods that have gone into regular channels of trade, instead of being made and used merely for the decoration of the home in which they originated; art pottery; stained glass; engraving, etc. There are also agricultural and horticultural exhibits, showing that women are not afraid to compete in some of the sterner avocations. In this line I was especially attracted by some articles made from flax that was grown, spun and woven among the mountains of West Virginia. From which you may see that it is not alone the dilettanti workers who are represented, but those who take up real and homely tasks.

Education has also its place here, as in almost every other department of the great fair. Kindergarten methods are shown, methods of teaching the deaf, and illustrative exhibits of many schools in which women have particular interests. There are also twenty-two exhibits showing what women have accomplished in the way of inventions; and it is to be noted that these are almost wholly in the way of labor-saving devices for the household. But the very paucity of this exhibit suggests that here is an almost unworked field for the busy inventor, who has apparently almost wholly overlooked the field of domestic economy, in searching for ways by which to benefit the world.

Prior to the War, the South was almost entirely an agricultural region. Manufactures were conspicuous by their absence. Here the manufacturers of a single State have a large building wholly to themselves, and the displays within it evidence that Georgia, at least, can properly claim manufacturing as one of her chief interests. The display from some of the great cotton mills of the State is particularly good, and causes us to wonder again why, for so long, the South has been content to grow cotton, ship it away to be manufactured, and then have the products shipped back to them again to purchase and consume. But this economic—or rather uneconomic—condition is rapidly changing, and each year now sees the South manipulate a continuously greater portion of its staple crop. The manufacture of iron goods, machinery and agricultural implements takes an important place as well, with leather, cordage, wooden goods, and many other things following after.

And now we have glanced merely at the great Exposition, and at some of the things that it contains. It will take more days than we have given of hours to see it wholly. It is not yet complete, and will improve for some weeks yet to come, nearing its greatest perfection when half its career has passed. Probably November will be the best month in which to visit it, as then it will be complete; and the weather should be that perfect mean of temperature that makes the late autumn in the Middle South the most delightful time of all the year.

The railroads, while not making exceptionally low rates for the entire time, have arranged for certain periods of very reasonable fares: all who can, and who desire to know the South better, should spend a few days in Atlanta, and study it as it is here shown in epitome.

That the result will be beneficial to the section which originated the exhibition cannot be doubted. It will stimulate inquiry and investigation as to its resources, and its opportunities for home seekers; and some, if not all of these inquiries, will be answered so satisfactorily that much immigration is nearly sure to result.

FRANKLIN, O.

A WAR AGAINST VIVISECTION.

OPINIONS OF TWO THOUSAND PEOPLE—ANIMAL LIFE MUST BE PROTECTED.

BY W. S. HARWOOD.

THERE was one feature of the nineteenth annual meeting of the American Humane Society, which has just been held in the city of Minneapolis, which was of special interest to all who have paid even but cursory attention to the subject of vivisection. This feature was the report of the medical committee of the national organization on the vivisection investigations made by the committee during the year. The committee set out to ascertain the views of some two thousand leading physicians, medical practitioners, authors, ministers, college presidents and teachers, in various parts of this country and England, on the vivisection question. It presented in its report a collation of the interviews thus obtained.

It would be quite natural to expect antagonism to vivisection on the part of the members of the Humane Society; but it was hardly to be expected, at least such would be the conclusion of those who have upheld vivisection, that over five hundred of the two thousand persons interviewed should pronounce emphatically in favor of a total abolition of vivisection. Yet such was the case, and some very prominent people were among the number. And, indeed, a still more significant fact was this, that only about two hundred and forty of the entire two thousand were in favor of the unrestricted vivisection which is claimed as the scientific prerogative of the medical investigator.

The pith of the collated expression from some of the most noted scientific and medical men of the day was found in this: It is cruel and wrong to inflict torment upon living animals simply to illustrate well-known physiological facts, or as a method of research into curious physiological phenomena which have no conceivable relation to the cure or treatment of disease.

A resolution was adopted which looks to a war all along the line. It provides for securing, where possible permission from colleges, schools, and all places where vivisection is practiced, for the admission of agents of the local humane societies to the rooms where the vivisection is carried on. The National Association was so much encouraged by the results of its investigations among leading educational and medical men that the way to a thorough overhauling of the vivisection methods of the scientific investigators seemed brighter than ever before.

Many interesting and valuable papers were presented at the meeting, and there were not wanting ample proofs of the value of the two hundred humane societies of the country in preventing inhumanity to animals and children. In the annual report of the work of the societies for the past year it was shown that over one hundred and forty-three thousand cases had been investigated, and it should be borne in mind that this does not include the investigations of many of the smaller societies where there is no paid agent and where reports are not available. Thirty-three thousand children were removed from evil and demoralizing surroundings through the instrumentality of the societies, and nearly as many more cases of actual cruelty to children were investigated. There were over six thousand prosecutions for cruelty to children. Forty-nine thousand cases of cruelty to animals were investigated, and reprimands were given to over twenty-one thousand persons for neglect and inattention to their horses or other animals. The work of the society was right excellently shown in the fact that over one hundred thousand animals which had, for one reason or another, been neglected, were relieved by agents of the societies.

Cleveland, O., was selected as the place of the next meeting, and the old officers were re-elected: President, John G. Shortall, Chicago; Secretary, the Rev. Francis H. Rowley, Chicago; Treasurer, E. C. Parmalee, Cleveland.

MINNEAPOLIS, MINN.

THE GENESIS AND THE EXODUS OF THE PORTLAND INERRANCY DELIVERANCE.

THE PRESBYTERIAN DOCTRINE OF INERRANCY—VARIOUS ACTION OF THE GENERAL ASSEMBLY—A REPLY TO DR. PATTERSON.

BY PROF. JOHN T. DUFFIELD, D.D.

IN THE INDEPENDENT of August 8th the author of the Portland Deliverance, our good friend Dr. Patterson, gives, as a matter of "permanent interest," a "history of the genesis" of the Deliverance and its "relation to the recent decisions of the Presbyterian Church on the inspiration of the Bible." Had the statement been restricted to the origin of the Deliverance and the intent of its author it might have been permitted to pass unchallenged. A considerable part of the article, however, is a reflection, in terms by no means complimentary, on the Assembly of 1893 for its action in reference to the Deliverance. The attack is repeated in the *Presbyterian Messenger* of August 22d, in terms still more offensive. The Report of the Committee of Bills and Overtures, which was adopted by the Assembly, is characterized as "the still-born abortion of Dr. Wm. C. Young," which "the protest of Dr. Herrick Johnson and others buried." The failure to reaffirm the Portland Deliverance is attributed to "political manipulation," and said to be "a blunder of certain 'conservative' leaders—one of those blunders which in politics are said to be worse than crimes." This vehement criticism by the author of the Deliverance renders it proper for a member of the Washington Assembly in some measure responsible for the action in question to state the reasons for and the significance of that action.

The Portland Deliverance was reported by the Committee of Bills and Overtures on the last day of the meeting of the Assembly. The session had been protracted by the trial of the appeal from the decision of the Presbytery of New York, arresting the prosecution of Dr. Briggs, and several matters of urgent importance were still unconsidered. Under the pressure of circumstances which precluded due deliberation and discussion, the report was adopted *nemine contradicente*. Had the Deliverance been simply an exercise of the Assembly's unquestionable power of "reproving and warning against error in doctrine," it would, in all probability, have subsequently attracted little attention. It contained, however, the following sentence, purporting to declare the faith of the Church on the controverted subject of "inerrancy": "*our Church holds that the inspired Word, as it came from God, is without error.*" The language following implied that if office bearers did not accept this dogmatic statement as the interpretation of the confessional declaration that "the Scriptures of the Old and New Testaments are the word of God, the only infallible rule of faith and practice . . . Christian honor demands that they withdraw from our ministry," or in case they did not, "their presbyteries should speedily interpose and deal with them for violation of ordination vows."

A remarkable feature of the above dogmatic statement is its ambiguity. The subject of the proposition—"The inspired word, as it came from God," admits of almost as many interpretations as there are words. "As it

came from God" may mean, "*inasmuch as* it came from God," or "*in the form in which* it came from God." The expression, "the inspired word," may denote (1) our English Scriptures, either the common or the Revised Version; (2) the present Hebrew and Greek text; (3) the original manuscripts; (4) the "concept" of Dr. Briggs, the inspired Word as it came *from God*, as distinguished from the form in which it came from the sacred penmen. This ambiguity probably explains why a deliverance seemingly so formidable should have been allowed to pass without opposition.

However this may be, after the meeting of the Assembly attention was soon called to the ambiguity of the dogmatic statement of the Deliverance, and also to what seemed to be implied, tho not in terms asserted, that any who could not accept this doctrinal statement were disqualified for the ministry of the Presbyterian Church. As many had a personal interest in the meaning of the Deliverance its interpretation excited much inquiry and discussion. In the press, and to some extent the pulpit, different possible meanings were condemned or defended. In the course of the discussion the marvelous fact was disclosed that the author of the Deliverance and the Chairman of the Committee of Bills and Overtures who reported it, differed as to its meaning. It is not strange, therefore, that Overtures from several presbyteries and a Memorial from several hundred elders, deacons and laymen were presented to the Assembly, at Washington, asking an interpretation. To have simply reaffirmed the Deliverance in terms, as was at first proposed, would not only have been disrespectful to the presbyteries and memorialists who had petitioned for its *interpretation*, but would have been regarded as an evasion of the issues raised by its ambiguity and would have been followed by a continuance of profitless discussion. It was understood that its reaffirmation in terms would be opposed by some pronounced "conservatives," and there was reason to believe the proposition would not be adopted by the Assembly. Accordingly, after deliberate consideration and with the entire unanimity of the members present the Committee on Bills and Overtures withdrew their first report and reported a recommendation which was adopted, to reaffirm in unambiguous terms what was presumed to be the doctrine intended by the Portland Assembly—at least by a decided majority of the Assembly—the only doctrine "our Church holds" on the subject of "inerrancy," namely, "*the original Scriptures, being immediately inspired by God, were without error.*" Further, the committee, as we understand, designedly omitted the language of the Deliverance which implied that all office-bearers in the Church who did not accept the dogmatic statement as an authoritative interpretation of their ordination vow should withdraw or be withdrawn from her ministry.

The ground of Dr. Patterson's severe censure of this action of the Assembly is, that "when he penned the Portland Deliverance he had no thought specially of the original autographs. He never dreamed that he was asserting as a test of orthodoxy the narrow confession of a belief concerning documents that have disappeared from human view, while saying nothing about those which we now have, or rather, while implicitly proclaiming to the world that those we now have are errant. He intended to pen a paper which covered the Scriptures as they came from God, past and present. Hence the historic '*is*.'" By this we understand that the "is" of the Portland Deliverance was intended by its author to emphasize that our present Scriptures are without error. With all due respect for our esteemed friend we may be permitted to say that the unqualified proposition—*our present Scriptures, inasmuch as they came from God, are without error*—is, in our judgment, not only not confessional doctrine, but is not true either in logic or in fact. "We," as Paul says, "are the offspring of God." It does not follow that we therefore are without sin, and in fact are not. The *first man*, into whom God directly "breathed the breath of life," was sinless. In like manner, the *original* Scriptures, being immediately inspired by God, were without error. It does not follow that our present Scriptures are therefore without error, and until the interpretation of the Portland Deliverance given by its author we were not aware that any one maintained without qualification that they were inerrant.

Against "the action of the Assembly declaring the inerrency of the original autographs of Scripture to be the faith of the Church," Dr. Herrick Johnson and eighty-five others protested. They say:

"So far as the original manuscript came from God undoubtedly it was without error. But we have no means of determining how far God controlled the penman in transcribing from documents in matters purely circumstantial."

Having thus indicated that in their opinion there may have been errors in the original autographs, with singular inconsistency they intimate their belief with Dr. Patterson in the inerrancy of our present Scriptures. They object to the doctrinal statement approved by the Assembly:

"Because it is disparaging the Bible we now have and endangering its authority under the pressure of a prevalent hostile criticism. It is like flying for shelter to an original autograph when the Bible we now have is our impregnable defense. Believing these present Scriptures to be 'the very word of God,' and 'immediately inspired,' 'kept pure in all ages,' and 'our only infallible rule of faith and practice,' notwithstanding some apparent discrepancies in matters purely circumstantial, we earnestly protest, etc."

In view of this extremely orthodox statement by the great body of the minority in the Briggs case, with characteristic wisdom in counsel and leadership, Dr. Young proposed a deliverance stating more definitely and accurately the faith of the Church respecting our present Scriptures, and involving the confessional doctrine respecting the original manuscripts. It was as follows:

"The Bible as we now have it in its various translations and versions, when freed from all errors and mistakes of translators, copyists and printers, is the very word of God, and consequently without error."

This explicit and exhaustive declaration on the controverted subject of "inerrancy," was unanimously adopted. A declaration thus adopted, and under such circumstances, may be regarded as the accepted dogmatic statement of the faith of the Church on the inerrancy of the Scriptures. It expresses concisely and precisely the statement on the subject by Dr. A. A. Hodge, in his "Outlines of Theology." He says:

"The Church has never held the verbal infallibility of our translations, nor the perfect accuracy of the copies of the original Hebrew and Greek Scriptures now possessed by us. These copies confessedly contain many 'discrepancies,' resulting from frequent transcription. It is, nevertheless, the unanimous testimony of Christian scholars that, while these variations embarrass the interpretation of many details, they neither involve the loss nor abate the evidence of a single essential fact or doctrine of Christianity.

"The Church has asserted absolute infallibility only of the original autograph copies of the Scriptures as they came from the hands of the inspired writers" (p. 75).

After the interpretation given the Portland Deliverance by Dr. Patterson, we confess our surprise that he should accept Dr. Young's dogmatic statement as a "verbose rendering" of that deliverance, and claim that in the adoption of that statement "it [the Portland Deliverance] was unanimously adopted" by the Washington Assembly. We are still further surprised by the statement that "in the judicial case the Portland Deliverance *in ipsissimis verbis* was adjudged to be the authoritative doctrine of the Standards." In the judicial case the charge in question was, "teaching that errors may have existed *in the original text of Holy Scripture as it came from its authors.*" The formal "judgment" condemned "the doctrine of the errancy of Scripture *as it came from them to whom and through whom God originally communicated his revelation.*"

While appreciating the importance of the question of "inerrancy," and the motive which prompted the Portland Deliverance, we cannot but regret that the prominence given that question by the Deliverance and the discussions it occasioned should have diverted attention from the far more important question, distracting the Church respecting the Holy Scriptures. The main issue in the present crisis in the Church is not as is currently assumed—whether "discrepancies" in the Scriptures, real or apparent, are to be attributed to transcribers or to the sacred penmen. It is this—the issue raised by the contention that considerable portions of Holy Scripture which purport to be veritable history, and are assumed to be so in other Scriptures, are not historical but mythical—the product of the imagination of the writer and not a record of actual fact. And further this—the contention that extended and detailed declarations which the Scriptures assert "the Lord said to Moses," and which other Scriptures, assuming this as true, attribute to Moses, were never said by the Lord to Moses, and Moses never said the Lord said so; that centuries after the death of Moses, just how many no one knows, an unknown writer or writers issued these declarations and attributed them to the Lord speaking by Moses, that they might be recieved as of divine authority. The relative importance of this issue and the question of inerrancy is forcibly put by Dr. Green in an article in THE INDEPENDENT of February 28th, 1893, as follows:

"One man looks through a microscope, and imagines that a speck or two of sand may be perceived in the marble of the Parthenon, and he cannot make up his mind whether these became attached to it since the building was erected or were in the stone from the beginning. His view of the matter is certainly very different from that of one who contends that large portions of the edifice were composed of sandstone."

This is the main and vital issue respecting the Scriptures now distracting, and which threatens to continue, and that increasingly, to distract the Church. Its agitation is not confined to the lecture room and the press; it is forced on the notice of every presbytery and session by the effort to wrest from its manifest and hitherto unquestioned meaning the language of the primal and fundamental confession now required of all office-bearers at their ordination. It is seriously maintained that the solemn declaration of belief, "the Scriptures of the Old and New Testaments are the word of God," may be interpreted to mean, the entire Scriptures are *not* the word of God; the Scriptures *contain* the word of God; that is, certain portions are the word of God, other portions are not, and just what portions are and what are not, each one must determine for himself by his "reason, including the religious consciousness." Such an unnatural interpretation of the familiar and fundamental confessional language in question was never suggested until recent years, and, it is safe to say, would never have been suggested but for the exigency of reconciling continuance in the Presbyterian ministry with a departure from the faith of the Church.

PRINCETON, N. J.

THE OLDEST DOCUMENT OF COLONIAL NEW YORK.

THE VAN CORLEAR DISCOVERY.

BY E. T. CORWIN, D.D.

I HAVE just read with great interest the Journal of Arent Van Corlear, 1634–'35 in your paper of this week. It is not, however, the oldest document of the Dutch period. The very long letter of the Rev. Jonas Michaëlius, found by the late HON. Henry C. Murphy in 1857, is dated New Amsterdam, August 11th, 1628. It is printed in full in Colonial Documents of New York, Vol. II, pp. 763–770. See also page 759. It is also reprinted in full in my "Manual of the Reformed Church," third edition 1879, pp. 3–10. This is, indeed, an ecclesiastical document, but it has some interesting paragraphs about the Indians. They worship, he says, *Manetto*, under which name they comprehend everything which is subtle and crafty and beyond human skill and power. He refers to their witchcraft, divination and sorcery, and to the great difficulty involved in their conversion.

"If we speak to them of God, it appears to them like a dream. We are compelled to speak of him not under the name of Manetto, whom they know and serve—for that would be blasphemy—but under that of some great persons, yea, of the Chief Sackiema, by which name they, living without a king, call those who have the command over any hundreds among them, and who by our people are called Sackemakers, the which their people hearing, some will begin to mutter and shake their heads as of a silly fable, and others in order to express regard and friendship to such a proposition, will say *orith*, that is, *good*."

He then refers to the peculiar difficulties of the language of the Manhattan Indians.

"They have difficult aspirates and many guttural letters which are formed more in the throat than by the mouth, teeth and lips, which our people not being accustomed to, guess at by means of their signs. . . . It is true one can learn as much as is sufficient for the purposes of trading, but this occurs almost as much by signs with the thumb and fingers as by speaking; which could not be done in religious matters. . . . They frequently call a dozen things and even more by one name; and all things which have only a rude resemblance to each other they frequently call by the same name. In truth it is a made-up childish language; so that even those who can best of all speak with the Indians and get along well in trade, are nevertheless wholly in the dark and bewildered when they hear the Indians speaking with each other by themselves."

He then proposes methods for their conversion by taking the children and training them up in Christian truth.

GREENDALE, N. Y.

VAN CORLEAR'S JOURNAL OF 1634.

CONCLUSION—THE INDIAN VOCABULARY.

BY GEN. JAMES GRANT WILSON.

THE Journal of Van Corlear's visit, in 1634, to the Indians of the Five Nations concludes with the following early and important vocabulary of their language, which well deserves the study of American philologists. It is given to complete that very important document, altho this portion is of interest only to the specialist, and not, like the first part, to all who care for American history The Maquas, or Mohawk, column is followed by an English translation of the old Dutch of the manuscript.

MAQUAS.	ENGLISH.	MAQUAS.	ENGLISH.
Asfire or oggaha,	cloth.	Ichar or sateeni,	dogs.
Atoga,	axes.	Tali,	cranes.
Atfochta,	addice.	Uragegua,	swans.
Assere,	knives.	Kahanct,	geese.
Assaghe,	rapier.	Schawariwane,	turkeys.
Attochwat,	spoons.	Schakcari,	eagles.
Ondach,	kettles.	Tantanege wanasi,	hares.
Endat hatste,	looking-glass.	Onckwe,	men.
Sasaskarisat,	scissors.	Etsi,	a man.
Kamewari,	awls.	Coenhechti,	a woman.
Onekoera,	seawan.	Ochtaha,	an old man.
Tiggeretait,	combs.	Odasqueta,	an old woman.
Catse,	bell.	Sine gechtera,	a wooer.
Dedaia witha,	shirts.	Enhechta,	a lass.
Nonewarory,	bonnets.	Vagina,	father.
Eÿt roghe,	beads.	Distan,	mother.
Canagoesat,	scraper.	Cian,	child.
Caris,	stockings.	Rock hongwa,	boy.
Achta,	shoes.	Canna warori,	prostitute.
Aque,	deer.	Onentar,	woman in labor.
Aquesados,	horses.	Ragenonon,	uncle.
Adiron,	cats.	Rackesie,	cousin.
Aquidagon,	oxen.	Anochquis,	hair.
Senoto wanne,	elk.	Anonsi,	head.
Ochquari,	bear.	Ohochta,	ears.
Sinite,	beaver.	Ohonikwa,	throat.
Tawÿne,	otter.	Oneyatsa,	nose.
Eyo,	mice.	Owanisse,	tongue.
Senadondo,	foxes.	Onawÿ,	teeth.
Ochquoha,	wolves.	Onenta,	arm.
Seranda,	male cat.		