

sense is concerned, many of the departures from the common version are for the better. But, on many texts, we think we see evidence that the translator had not made himself acquainted with the latest results of criticism, and there remain very numerous obscurities which more thorough study would have enabled him to elucidate. We see no evidence of the profound and comprehensive scholarship which should have preceded so bold an enterprise. But the chief blemish of the volume is the utter lack of good taste which it exhibits. There is not a chapter which our reverence for the sacred record would suffer us to read aloud to a promiscuous assembly. A strange passion for the familiar and the colloquial defaces even the most solemn utterances of the Saviour, and the most touching scenes of his closing hours. "Thee," "thou," and "thy" are changed for the plural pronoun in every instance except in addresses to the Deity. Much of the good old Saxon of our common version is discarded. For "Why cumbereth it the ground?" we have, "Why should it make the ground unproductive?" Elizabeth's neighbors "congratulated her" on the birth of her son. The ravens "have no private room." "This destructible must put on indestructibleness." The cherubs have "each six wings apiece." The "voice in the midst of the four cherubs" cries, "A chœnix [a quart] of wheat for a denarius [fourteen cents], and three chœnices of barley for a denarius; and injure not the oil and the wine."

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16. — *Nature and the Supernatural, as together constituting the One System of God.* By HORACE BUSHNELL. New York: Charles Scribner. 1858. 12mo. pp. 528.

THIS work it is impossible even to characterize, much less to criticise, in the brief space which we can now give to it. By Nature Dr. Bushnell understands those processes and events which occur in accordance with fixed laws of causation, whether they are effected by force inherent in each separate cause, or whether they merely represent a direct action of the Deity always the same under the same circumstances; while the Supernatural includes all those phenomena, physical and spiritual, which are not in the chain of natural cause and effect. These two systems, according to our author, are concurrent at all times in the universe. Miracles are not confined to peculiar epochs of the world's history, but are a part of every day's experience. A very large proportion of man's spiritual history falls under this head. In his action upon the human soul, God is perpetually crossing or superseding the order of natural causation; and the powers and operations of the re-

generated spirit fall, for the most part, within the lines of the supernatural. Nor have external miracles wholly ceased. The emergent necessity that they should occupy a conspicuous place in the eyes of the world has, indeed, not occurred since the primitive age of Christianity ; but it is by no means certain that it will not recur, — that it may not now be near at hand. Meanwhile, no age has been without its authentic phenomena, which admit only a miraculous interpretation. This theory attaches an antecedent probability to the prophecies, revelations, and miracles recorded in the Scriptures, which, so far from being intrusions upon, or interludes in, the order and harmony of the universe, are coincident with the whole system of its administration. We accept this theory in its essential features, and rejoice in the ability and lucidness with which it is here developed. Nor yet have we any conclusive argument to urge against such miracles, in the common sense of the word, as are alleged to have taken place in modern times, and even within Dr. Bushnell's own knowledge. Yet, in the chapter devoted to this subject, some things are related to which we are hardly prepared to give full credence. They may have taken place ; but they certainly need a closer investigation than we feel sure has been given to them. But whatever may be thought of this one chapter, it may be set aside without invalidating the general course of argument, in which the author has rendered a most important service to Christian faith, both as regards the external facts of our religion and the more recondite experiences of its true disciples.

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17. — *Suffolk Surnames*. By N. I. BOWDITCH. Second Edition, enlarged. Boston : Ticknor and Fields. 1858. 8vo. pp. 383.

MR. BOWDITCH'S plan commenced with "Suffolk Surnames," but has been so enlarged as to embrace a very extensive survey of our own country, several copious English lists, and not a few names that are neither American nor English. The subject certainly is of the driest, — not so its treatment. The book is full both of wit and humor. It classifies surnames in the several groups suggested by their meaning or derivation, and arranges each group in such a way as to bring out the curiosities, oddities, and incongruities of this department of literature in the fullest prominence. At the same time there is a liberal interspersion of personal anecdotes, always entertaining, sometimes valuable ; and without the show of learning and the elaborate dulness of Lower's book, and other English works on the subject, Mr. Bowditch has contrived to give us nearly all of erudition which properly belongs to it.