

fore its superior authority. He is as short as pie-crust, as plain as the primer, as dogmatic as the catechism, and as systematic as a file of soldiers, and as full of fantastic phrases as a kaleidoscope. If an argument does not occur to him, he invents a metaphor; when that breaks down, he marches up with an illustration; when that won't answer, he drops rhetoric and goes for his man in plain earnest. For the purpose of Christian edification there is too much of aggressive, polemic, and pugnacious dogmatism in the book. For the purposes of apologetics the facts are pushed too far, and crushed to powder in the attempt to force them to a conclusion. Readers who can separate these faults, or who do not mind them, will discover a great deal of ingenious, penetrating, and even powerful thought in the volume.

....The Rev. Dr. George B. Cheever's last volume, *God's Timepiece for Man's Eternity*, recalls General Grant's regretful comment on General "Baldy" Smith, after the failure to reach Petersburg. "'Baldy' Smith has more ability than almost any officer in the army; but I do not know that I can make any use of 'Baldy' Smith." It is a volume which displays great ingenuity and vigor, both of thought and expression, and in some respects great insight into the nature of the evidence of divine truth and the Scriptures. No one has seen more clearly, nor pressed with more force, the proposition that all the lines of demonstration converge in Christ, and grow convincing and unanswerable in him. His use of the argument, based on the practical, spiritual operation of the Word of God and the response of the heart to it is superb. But the attempt to draw these general considerations to a fine focus and to elaborate them into an iron dogma of plenary verbal inspiration is monstrous; and this appears to be the one end for which the book exists. The author bends his entire force to bring his short method to bear on the mechanical theory of plenary verbal inspiration. He looks no further and seems to have no other interest in the world, and he makes short work with it. He don't bother himself with the text, nor with difficulties of Scripture. As to facts observed and demonstrated, he says, roundly, that if they conflict with his dogma they must give way be-