

as "Right about face," and is still more happily rendered by our common expression, "Turn over a new leaf."

Seeing then that there cannot be remission of sins without repentance, and that true repentance never occurs without the remission of sins (Luke xiii. 3; Acts iii. 19; it was repentance for which Esau found no place), is it not natural to conclude that in Mark i. 4 and in Luke iii. 3 the phrase "for the remission of sins" is logically and grammatically dependent on the word "repentance" and not on the word "baptism," and that, consequently, we must regard the confession in the Nicene Creed, "I acknowledge one baptism for the remission of sins," so far as it is based on New Testament teaching, to be either mutilated or incomplete? It would be interesting to know what considerations induced the imperial and reverend compilers of that confession to omit all mention of repentance.

AGNES SMITH LEWIS.

SURVEY OF LITERATURE ON THE NEW TESTAMENT.

INTRODUCTION.—To the series of "Old Latin Biblical Texts" issued from the Clarendon Press the Rev. Henry J. White adds No. IV. It contains *Portions of the Acts of the Apostles, of the Epistle of St. James, and of the First Epistle of St. Peter, from the Bobbio Palimpsest(s), now numbered Cod. 16 in the Imperial Library at Vienna.* This Palimpsest has previously been edited by Tischendorf and Belsheim, to both of whom, and especially to the former, Mr. White makes abundant acknowledgment of his indebtedness. His examination of the MS. confirms the impression of Tischendorf's remarkable skill in deciphering what to almost every other eye is illegible. Mr. White himself must be congratulated on the success with which he has carried the deciphering of the MS. somewhat further. The facsimile given of its *easiest* page enables one in some degree to estimate the difficulty of his task. One can

well understand that some parts have had to be surrendered as utterly illegible, while here and there a passage occurs of which it can only be said, "Vix aut ne vix quidem legi potest." But considerable portions are here printed, and these are, perhaps, chiefly important in so far as they help us to discover the relation between the Old Latin Texts and the Vulgate. Mr. White has earned the gratitude of all scholars by this and other labours in the same field; and grateful acknowledgment is also due to the Clarendon Press for the sumptuous and perfect style in which they produce these Texts.

A Guide to Biblical Study, by A. S. Peake, M.A., Fellow of Merton College, Oxford (Hodder and Stoughton), will be found a thoroughly practical, and at the same time stimulating introduction to the study both of the Old and New Testaments. It is intended to present a view of the questions which at present chiefly occupy Biblical scholars, the literature connected with them, and the method to be adopted in their solution. Mr. Peake has earned a right to offer his guidance to younger scholars, and the wisdom and knowledge exhibited in this volume are self-authenticating. The digest of Paulinism is singularly lucid, concatenated, and masterly: a better it would be impossible to point to, anywhere. The bibliography is not intended to be exhaustive, but is adapted to the actual wants of the student. We should like to think that this book would come into use in all colleges and theological training schools.

Although rather at one point overlapping the region of New Testament Introduction than entirely belonging to it, Dr. Gustav Krüger's *History of Early Christian Literature in the First Three Centuries* may here be mentioned. It has been translated by the Rev. Charles R. Gillett, A.M., Librarian of Union Theological Seminary, New York, and is published by the Macmillan Company. It is a handbook that was urgently required. So many discoveries in early literature have recently been made, and so many monographs, articles, and treatises have been written upon them, that all the guides of thirty or twenty years ago are now out of date. That Dr. Krüger has furnished a handbook that is excellently adapted to the needs of the student no one who uses it will doubt. Of necessity there will be difference of opinion regarding some of his conclusions, for where demonstration is impossible one scholar will find more and another less of prob-

ability. Dr. Krüger's account of the Catholic Epistles many will accordingly judge to be erroneous. But it is for facts rather than for opinions we consult such a book, and the enormous collection of sifted facts with which the student is here furnished will often save him a world of trouble. It is a most welcome addition to our books of reference.

Dr. Krüger says that "it is generally admitted that only the contents of the shorter recensions" of the Ignatian Epistles are accepted as authentic. But M. Edouard Bruston reduces still further the shorter recension. In his *Ignace d'Antioche, ses épîtres, sa vie, sa théologie* (Fischbacher, Paris), he ably argues against the genuineness of the Ignatian Epistle to the Romans. The reasons he gives for refusing to accept Bishop Lightfoot's conclusions regarding that Epistle are convincing, and his interpretation of Origen's allusion, on which so much depends, is certainly both ingenious and worthy of serious consideration. Evidently the Ignatian question cannot be considered closed, and M. Bruston has made a notable and vivacious contribution to it. The volume is not large, and contains much that is interesting.

Professor Gwatkin publishes (Macmillan & Co., Ltd.) a second and somewhat enlarged edition of his *Selections from Early Writers Illustrative of Church History to the Time of Constantine*. It is superfluous to recommend what comes from the hands of such an authority as Professor Gwatkin; and it need only be said that as an introduction to the use of the sources of Church history, or as a handy book of reference to the passages one is always needing to use, nothing could be better than this volume. In this edition nine additional passages are given, enlarging the volume by twenty pages.

The *Logia Iesou*, or *Sayings of our Lord*, discovered and edited by Messrs. Grenfell and Hunt, and published for the Egypt Exploration Fund by Mr. Henry Frowde, have been so thoroughly advertised and canvassed by the interest they have excited, that perhaps it may serve a better purpose to intimate that the subscription of one guinea per annum obtains the annual volume of the Exploration, consisting of about 300 pages, with facsimile plates of the more important papyri which have been unearthed.

From Attinger Frères, of Neuchatel, we have received the *première livraison* of the first part of Professor Godet's *Introduction au Nouveau Testament*, which contains part of his treatment

of the Gospels. So far, however, as this present *livraison* reaches, it is only the relation of the Gospels to the canon, or their formation into a collection, which he handles. He comes, however, to the important and somewhat novel conclusion that the four Gospels were grouped into one collection as early as the closing years of the first century. Still more surprising is the quotation from Bousset with which he closes this part of his work, and in which that scholar suggests that the collection of the four Gospels coincides with the publication of the fourth. The evidence which Professor Godet adduces for his position is abundant, and skillfully handled.

Attention may be drawn to the beautiful and convenient Eversley edition of *The Holy Bible*, which is being issued in eight volumes by Messrs. Macmillan under the editorial care of Mr. Mackail, whose name is a guarantee of good taste. The divisions into chapters and verses are omitted, and the same arrangement is adopted as is usual in ordinary books. The Authorised Version is followed for reasons assigned by the editor in his extremely pithy and wise introduction. There should be a large demand for the Bible in this most attractive form.

Professor Richard G. Moulton, of Chicago, continues his issue of small volumes on Scripture (The Macmillan Company). His latest is *Select Masterpieces of Biblical Literature*, in which he has arranged the most striking stories, lyrics, orations, sonnets of the Old Testament. It forms an instructive, handy, and tasteful volume.

To inaugurate their "Popular Biblical Library" Messrs. Service & Paton have issued *The Herods* by Dean Farrar. The subject is one which lends itself to the author's scholarship and eloquence; consequently a very readable book is produced.

EXEGESIS.—During the past few months some notable additions have been made to exegetical literature. New editions have been issued of Professor Mayor's commentary on *The Epistle of St. James* (Macmillan & Co.), and of Principal Edwards on *The First Epistle to the Corinthians* (Hodder and Stoughton). Professor Mayor, by adding fifty pages on the theories of Harnack and Spitta, has added to the value of a work which on its first appearance was universally accepted as the most complete and satisfactory commentary on the Epistle. Principal Edwards has reprinted his volume precisely as it stood; and it is difficult to

see how it could be improved. It is as nearly perfect as anything of the kind can be.

Dr. Nicoll has issued the first volume of *The Expositor's Greek Testament*. Messrs. Hodder and Stoughton have spared no pains to make the book handy and pleasant to the eye. It is "intended to do for the present generation the work accomplished by Dean Alford's in the past." Dr. Nicoll hopes that, by distributing the work among various hands, he may be able to obtain results as satisfactory as those which Dean Alford obtained single-handed. This first volume contains the Synoptic Gospels treated by Professor A. B. Bruce, and the Fourth Gospel by Professor Marcus Dods. The whole New Testament is likely to be completed within five years.

To the International Critical Commentary (T. & T. Clark) a notable addition has been made in Dr. T. K. Abbott's volume on *The Epistles to the Ephesians and to the Colossians*. Dr. Abbott has wisely given to his commentary a "primarily philological" character—wisely, because these Epistles present so many theological problems that to give elaborate discussions of all of them would have unduly swollen his book, and because one who has shown himself an expert in linguistic studies has probably more to teach us in that department than in any other. Besides, what one seeks in a commentary is not the opinion of the individual writer, but ascertained fact. As a philological commentary Dr. Abbott's volume appreciably advances our knowledge of these two important Epistles.

To the same series Professor Marvin Vincent, of Union Theological Seminary, New York, contributes a commentary *On the Epistles to the Philippians and to Philemon*.

For a thoroughly adequate commentary on *The Acts of the Apostles* the world still waits; and since Blass has shed so much dry light on the language, and others have done so much for the archæology and the text, it may be hoped that the time of waiting is nearly by. Meanwhile the Rev. Frederic Rendall, to whom New Testament scholars already owe so much, furnishes us (through Messrs. Macmillan & Co.) with a commentary which at any rate lights up many passages of the book, and materially contributes towards the final word. It is curiously, and for some purposes not conveniently, arranged, printing first the Greek text with suitable notes, and occupying the second half of the volume with an Eng-

lish translation and notes appropriate. The text printed is based upon Westcott and Hort's, but Mr. Rendall does not scruple to make such alterations as he thinks justifiable. The translation is Mr. Rendall's, and is excellent. The notes are brief, and prove the truth of the writer's statement: "I have taken pains to verify and digest the large store of information for which I am indebted to many predecessors. I have also made an independent and thorough scrutiny for myself of the author's language, and endeavoured to illustrate it by the aid of other Scriptures, and any ancient authorities within my reach." The labour which Mr. Rendall has spent upon the book will not be lost; it is sure to find its way into the hands of those who know how to appreciate it.

NEW TESTAMENT THEOLOGY.—A remarkable addition to this department of study has been made by the Rev. David Somerville, of Roseburn Free Church, Edinburgh. Appointed as Cunningham Lecturer, he chose for his theme the difficult subject, *St. Paul's Conception of Christ, or the Doctrine of the Second Adam*. His lectures are now published by Messrs. T. & T. Clark. They necessarily bring him into one of the stormy regions or debatable lands of modern theology. Through the obscurities, perplexities, and pitfalls of this territory Mr. Somerville makes his way with the equanimity, skill, and lucidity which bespeak perfect familiarity with the literature of this subject, and much careful and wise thinking. The keynote of the volume may be found in his words: "Giving up the attempt to construct an intellectual conception of the Person of Christ that will satisfy speculation, we must learn to content ourselves with the understanding of His religious significance, and the knowledge of His nature that is gathered from the life of faith." This may smack too much of Ritschlianism to satisfy the dogmatic theologian, but it has the advantage of bringing us to the study of St. Paul at a new angle, and serves to disclose what otherwise might be overlooked. It is seldom one meets with a treatise which displays such aptitude for theology, and certainly no one who attempts to find his way through the mazes of Pauline thought can afford to dispense with Mr. Somerville's guidance.

Another solid contribution to New Testament Theology is made by Professor Beet, in *The Last Things* (Hodder and Stoughton). Readers of this magazine do not need to be reminded of those

articles in which from time to time Professor Beet has shown his interest in eschatology and his ability to handle it. In the present volume we have a full Biblical treatment of Retribution, the present state of the departed, the second coming of Christ, the future punishment of sin, and eternal glory. The teaching of Scripture on each of these subjects is examined in detail, but without tediousness; and much fresh light is thrown on individual passages. The various theories which have been advanced in connexion with the future state are constantly kept in view, although, happily, in the background. The chief result obtained by Professor Beet is, that although Scripture holds out no prospect of the termination of punishment, it yet does not require us to believe that *suffering* will be eternal. "Since not all punishment is suffering, we have no right to infer that in this case suffering and punishment are coextensive." Of the "acute suffering of the lost, the writers of the New Testament see no end; nor do they teach anything which logically implies, or even suggests, that it will ever end. On the other hand they do not go so far as expressly and indisputably to assert the endless permanence of these ruined and wretched ones, and the consequent endlessness of their torment." This conclusion involves that Professor Beet does not believe in the natural immortality of the soul, and that he does not give the fulness of meaning which some others have given to the word *αἰώνιος*. His positions and his arguments will certainly be controverted, and in some instances it is probable that they can be shown to be erroneous; but he has produced a book which must be reckoned with as in certain directions distinctly advancing the discussion of this great question, and as a full, careful, and valuable examination of the relevant teaching of Scripture. All who seek for light on this theme, that concerns every individual, would do well to consult this suggestive volume.

The instructed public will welcome a new edition of Dr. Robertson Nicoll's *The Incarnate Saviour* (T. & T. Clark). On its first appearance it won warm commendation from such judges as Canon Liddon and Professor Sanday. The present edition contains a preface, in which Dr. Nicoll aims at proving that "the exaltation of the Christianity of the Gospels above that of the Epistles is ultimately fatal to Christianity in every form." The value of the book consists in its very suggestive

treatment of the salient features or main factors in the life of our Lord. In this respect it stands almost, if not altogether, alone in our language.

Another volume from the same hand and publishers is *The Return to the Cross*, a series of very striking papers on various aspects of religion and theology in our own day. They are remarkable alike for their fulness of knowledge, their vigour of thought, and the excellence of their style.

Messrs. Bliss, Sands & Co., have done a service to the religious public in issuing a new edition of the *Treatise on Sanctification*, by Fraser of Alness. This edition is garnished with a biographical and critical introduction by the Rev. John Macpherson, M.A. The book is really one of the best commentaries we have on the sixth, seventh, and eighth chapters of *Romans*, and has long and justly been held in the highest esteem. This is a desirable edition of a religious classic.

From Messrs. Vandenhoeck and Ruprecht, of Göttingen, we have received the first part of Paul Clemen's *Die christliche Lehre von der Sünde*, containing *Die biblische Lehre*. Carl Clemen's name is a guarantee for thorough and interesting work, and the present publication bears marks of wide reading and sound exegesis. If space can be found, we shall return to a book that merits fuller consideration than can now be given to it.

SERMONS.—Among sermons, the first place must be given to Messrs. Hodder and Stoughton's *Anglican Pulpit Library*, the present volume of which covers the Sundays from the tenth after Trinity to Advent. The Sermons are, as usual, derived from the best sources: Canons Scott Holland, and Gore, the late Bishop Fraser, Liddon, Phillips Brooks, Dean Farrar, and many others. This volume completes a most handsome and desirable series.

A volume of *University and Other Sermons* by the late Dean Vaughan, the majority of which have previously appeared, is issued by Messrs. Macmillan & Co. Their editor considers these sermons "models, for all time, of what preaching can be made in attractiveness and power." Certainly their sense, dignity, and lucidity are worthy of imitation, if that is possible. The value of the volume is enhanced by an excellent photograph of the Dean.

The Rev. John Morgan, of Viewforth Free Church, Edinburgh, gives us, under the title of *The Ministry of the Holy Ghost* (Hodder and Stoughton) twenty specimens of his pulpit work. The ser-

mons are instructive, earnest, evangelical, easily understood, and brightened with a large amount of illustration and anecdote.

From Messrs. Rivingtons we receive *The Power of an Endless Life and Other Sermons* by David Wright, M.A., late Vicar of Stoke Bishop, Bristol. They are published at the request of many who heard them, and are introduced by Canon Ainger, who guarantees them as possessing the higher qualities of preaching, genuine piety and earnestness, originality of thought and intellectual acuteness. He considers that Mr. Wright possessed an "almost ideal pulpit style." The volume contains both original and beautiful thoughts. Mr. F. St. John Thackeray, who is well known in other walks of literature, publishes, with Messrs. George Bell & Sons, a volume of *Sermons Preached in Eton College Chapel 1870-1897*.

One of the wisest and most generally useful volumes which Bishop Westcott has published is his last. It contains a number of sermons and addresses under the general title *Christian Aspects of Life* (Macmillan & Co., Ltd.). The application of Christian truth to the various facts of modern life has never been more wisely exhibited.

Few men have spoken so much, and said so little that was not worth saying, as Dr. Alexander Maclaren, and for those who cannot enjoy all his volumes Mr. Coates has made an excellent selection of fifty-two sermons. He entitles his volume *Creed and Conduct* (Charles H. Kelly), and embellishes it with an excellent photograph of the author.

Side-lights from Patmos (Hodder and Stoughton) is, its author, Dr. George Matheson, tells us, not a volume of sermons but of studies, or "flashes of modern suggestion from the ancient Apocalypse." Several of them have appeared in this magazine, and, like the other productions of this prolific and eloquent pen, they are imaginative, moving, and illuminating.

MISCELLANEOUS.—A brilliantly written contribution has been made by Professor Auguste Sabatier to the literature of religion and philosophy in his *Outlines of a Philosophy of Religion based on Psychology and History*. It is translated by the Rev. T. A. Seed, and published by Messrs. Hodder and Stoughton. Of course the author of such a volume must cover ground which has again and again been surveyed, but in following Sabatier one has always a sense of novelty. Old things are seen from a new point of view and make fresh impressions. Besides, in the chapters dealing

with revelation there is a distinct advance made in clearness, both of conception and statement. The theological position of Sabatier, as is well known, is somewhat further removed from the traditional than is that of our leading theologians.

The position of M. Paul Chapuis, however, as disclosed in his treatise *Du Surnaturel* (Lausanne, Payot) is still more extreme. His position may be given in his words (p. 197), "Even if miracle ever occurred, which we deny, it could have no religious value." In fact, this able and interesting treatise is an attempt to show the unreasonableness and inevitable decay of a belief in the miraculous. In the former part of the discussion there is much clever criticism of the various views and defences of the miraculous. But when M. Chapuis is confronted with the miracles of the Gospels, he is as helpless as his predecessors. Of the resurrection he makes no mention; of the peculiar character of the miracles of our Lord as being on the plane of nature and not grotesque monstrosities he takes no account; of Paul's belief in his own miraculous powers he says not a word. All he has to say of the miracles of Christ is, that several were natural results, and those that cannot thus be accounted for never happened, but are erroneously ascribed to our Lord by the Evangelist. This is rather a disappointing result of a criticism conducted by a man of singular acuteness, and who has all the literature at his finger-ends. In fact, every other part of the book is better thought out than that to which all leads up—the miraculous in the life of Christ, and a bridge which is intended to convey us from our traditional superstitions to the land of philosophic light, but which lacks the keystone, does not invite confidence.

Of a different order is Dr. A. B. Bruce's Gifford Lectures on *The Providential Order of the World* (Hodder and Stoughton). The lecturer has been happy in discovering a theme which is at once within the limits of Lord Gifford's instructions, and untouched by previous lecturers. He seeks to find God through man, his destiny and history. In fulfilment of this purpose he considers man's place in the universe, and the theistic inferences from it; man's worth, the evolution of civilization in the widest sense, and other cognate subjects. Thus Dr. Bruce is confronted with much controverted matter which he handles with his accustomed vigour and candour. The volume is interesting not only because it touches upon much that lies at the heart of humanity, but because

of the vitality which the writer imparts to all that he produces. It is a book to read, and whoso reads it once will return to it many a time.

Many a student would say to himself: "That is a book I must read," when he saw Messrs. Macmillan & Co.'s advertisement of Archdeacon Cheetham's *The Mysteries Pagan and Christian*, being the Hulsean Lectures for 1896-97. We have long been in want of such a volume. Anrich's book is indeed fuller, but as yet it remains untranslated, so that Dr. Cheetham's is most welcome. It is the right size, and it is not marred by any prepossessions or fantastic ideas. He considerably modifies Hatch's opinion, and holds that the Christians took nothing consciously from the pagan mysteries. That certain doctrines at which the heathen were likely to scoff were withheld from the uninitiated he thinks probable enough; but the analogies which have been found between baptism and the eucharist and the pagan mysteries he shows to be misapprehensions.

The Tendencies of Modern Theology, by the Rev. J. S. Banks, of Headingley College (Charles H. Kelly), contains able criticisms of several characteristic publications in theological literature. Professor Banks here and there lays himself open to criticism; but in the main this book is a healthy, vigorous, and timely protest against some recent extravagancies.

The Rev. N. Dimock has issued another of his learned and able tractates. This treats of *The Christian Doctrine of Sacerdotium* (Elliot Stock), and would be valuable were it for nothing else than the catena of passages bearing on the subject. The same publishers issue *Lessons from Life*. It is a compendium of moral lessons illustrated by curious and interesting habits, instincts, peculiarities, and ministries of living creatures. It will be found both good reading and a helpful aid to all teachers in Sunday Schools.

Canon Knox Little has published (Isbister & Co., Limited), under the title *St. Francis of Assisi, His Times, Life, and Work*, some lectures which he delivered during Lent, 1896, in Worcester Cathedral. These lectures he has revised and enlarged, so that now they form a handsome octavo. Public attention cannot be too often recalled to the consideration of such reproductions of the mind of Christ as we find in St. Francis; and although the life by Sabatier might have been supposed to occupy the ground

for a time, and to deter any other author from a similar enterprise, it cannot be regretted that Canon Little has risked competition with that excellent book. From what point of view he has surveyed the times and the work of St. Francis no one need be told. The book is written in an excellent spirit, full of sympathy with the aims of the saint, and with admiration for his character. The errors of Romanism are, when necessary, exposed, but never with bitterness; indeed in explaining the origin and abuse of indulgences, probably a stronger tincture of severity would have been in the interests of truth. Any bitterness Canon Little possesses is exhausted in his description of Calvinism; and no one can be surprised at that; although, if he had read and weighed Calvin's views on the sacraments, he might possibly have forgiven him some other of his opinions. His estimate of the character of St. Francis is just, and his remarks on the vows of poverty and chastity are sound and instructive. Indeed his treatment of these features of the movement is the most original part of the book. Of *some* of the miracles recorded as performed by St. Francis he says that "we may well be inclined to accept them as carrying with them a high probability." The stigmata he accepts as miraculous, although why he does not consider them as the result of hysteria, he does not say. His approval of St. Francis' kissing the hands of a scandalous priest is the very infatuation of high-churchism, and will be construed as meaning that Orders are more than character, that the priest absorbs the man, and that what is damnable in a layman is not to be condemned and detested in an official. As a whole the book is written in a lively and interesting style, and presents an impressive picture of one of the greatest and best of men.

We have received from the Bible Christian Book-room *Lectures on the Spiritual Basis of Nonconformity* by Edward Carey Pike, B.A., which contain a large amount of information, and read well; from the Baptist Tract and Book Society, *Heaven: an enquiry into what Holy Scripture reveals and suggests of the glories of the Father's House*, by J. Hunt Cooke; also *When the Trees Bud*, by Ernest Judson Page, a somewhat dry allegory. *Vegetarian Essays*, by A. F. Hills (the Ideal Publishing Co.), who strives to show that it is a religious duty to abstain from meat and stimulants. *The Nonconformist Minister's Ordinal* (H. R. Allenson), which gives somewhat bare services, especially inadequate

for Baptism. *London Riverside Churches*, by A. E. Daniell, with 84 illustrations by Alexander Ansted (Arch. Constable & Co.). *The Anti-Christian Crusade*, by Robert P. C. Corfe (Eyre and Spottiswoode). *The Christ of the Higher Critics*, by the Rev. William Spiers (Charles H. Kelly). *The Teaching Function of the Modern Pulpit*, an excellent treatment of the subject, by James Lindsay, M.A., B.D., etc. (William Blackwood & Sons). From Mr. Elliot Stock we have *A Test of the Truth*, by Oxoniensis. The test is declared in these words: "What imports the criticism of Scripture, the demonstrations of science, the arguments of materialism, if the very living Christ is there, manifest within the human spirit in such mysterious, unquestionable reality that if all the universe seemed crumbling into dust, the certainty of His existence would remain the Central Fact—the Eternal Truth that never more could be doubted or overborne?" This should be read. Another volume from the pen of Sir J. William Dawson has been published by Messrs. Hodder and Stoughton under the title *Relics of Primeval Life*. It contains the Lowell Lectures for 1895, and gives in fullest form the author's views regarding the dawn of life on this planet. It is chiefly for geologists and experts, but may be read with advantage by others. His conclusion is "that scientific investigation can never bring us within reach of the absolute origin of life, otherwise than by the action of a creative will." In a small volume published by Mr. D. Nutt the Rev. James Middleton Macdonald, Houghton Syriac Prizeman, Oxford, reproduces in *facsimile*, edits, translates, and compares with the Levitical Code the *Massilia-Carthago Sacrifice Tablets of the Worship of Baal*. In this little treatise there is much that will interest and enlighten students of the Old Testament and of Religion. A second and cheap edition of the Rev. Henry Veale's *Devotions of Bishop Andrewes* has been issued by Mr. Elliot Stock. The only alteration is a more complete list of errata. Mr. George Redway sends us *The Perfect Law of Liberty*, by Vindex, a plea for freedom of thought in the service of faith. Mr. Findlay, Principal of the College of Preceptors Training College, publishes through the Cambridge University Press a very complete account of *Arnold of Rugby* as an educationist. It contains everything that bears upon the methods and influence of Dr. Arnold as a teacher.

From America we have some valuable books: *The Conception of*

God, a philosophical discussion concerning the nature of the Divine idea as a demonstrable reality, by Josiah Royce, Professor in Harvard, Joseph Le Conte and G. H. Howison, Professors in the University of California, and Professor Mezes, of Texas (The Macmillan Company). This is really the first, though not the first published, of the projected publications of the Philosophical Union of California. Another of the "Ten Epochs of Church History" has also been issued by the Christian Literature Company, *The Anglican Reformation*, by William Clark, M.A. (Oxon.), D.C.L., etc. From the same publishing house comes *A History of American Christianity*, by Leonard Woolsey Bacon; full and interesting.

From the Librairie Fischbacher comes *Qu'est ce qu'une Église?* par C. G. Chavannes. He answers his question thus: "C'est, dans un lieu donné, l'association, en qualité de chrétiens et par distinction d'avec les non-chrétiens, de ceux qui se professent chrétiens." And what makes the Christian is "l'adoration de Dieu" of a certain character.

Professor Boyon goes steadily on with his great work on Redemption, and has now reached the *Morale Chrétienne*, of which the first volume is published by Georges Bridel, Lausanne. Professor Gretillat, of Neuchatel, has reached the same stage with his comprehensive work on Systematic Theology, and also publishes (Attinger Frères) the first volume of a *Morale Chrétienne*.

MARCUS DODS.