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I.

JOHN À LASCO.

THE name of John à Lasco is not so familiar to the readers of Church History, as are the names of many others who took prominent parts in the Great Reformation. There must be reasons for this, arising probably out of the nature of the places and circumstances in which he labored. He was not put by Providence so prominently before the Christendom of his day as were some others who were placed at the political and religious centres of the great nations of Europe. But not one of them was more deservedly honored and beloved by the people for whom he labored, than à Lasco was by the Reformed of East Friesland, the Refugees from Holland and France in London, or by the true Christians of Poland, whom he served in the evening of his life. If we simply look at the man, and compare him with those with whom he was associated in work for Christ's Church, whose names are familiar to, and held in grateful remembrance by, the Protestant world to-day, we shall say that he was the peer of the best of them. We need only to look candidly at the man and his work to be convinced of the monstrous injustice of assigning him to a very inferior place, or of allowing that he is forgotten because he was unworthy of remembrance. À Lasco's name and work ought not to be forgotten. He was richly furnished by nature, education, and grace with most excellent gifts. The result was a well-

belong to the Church as it appears in the eye of Christian charity, that is, to the visible Church." That the Sacraments are badges of Christian profession is admitted, but this the writer regards as an end so subordinate that he barely mentions it, while he directs his attention to "the high and more spiritual purposes." The *efficacy* in Baptism, and its *practical use*, not only in the case of adults, but also of infants, is illustrated at length and successfully.

Our author proceeds, in like manner, to consider "The Institution of the Lord's Supper," and "The Form" of this Sacrament, to show that it represents *first*, and chiefly, the sacrificial death of Christ; *secondly*, our participation, by faith, in His death; *thirdly*, our spiritual life thus strengthened; *fourthly*, our union with all true believers: "For we being many are one bread, and one body; for we are all partakers of that one bread." The *pledges* given in this Sacrament, as in the Sacrament of Baptism, are twofold—divine and human; of the love of God in Christ, and of our faith and fidelity toward God. But of these the former is chief; the latter, quite subordinate.

While true believers only should partake of the Lord's Supper, even they should exercise self-examination; and then not presume to come to the Lord's Supper trusting in their own righteousness, but in the manifold and great mercies of God. Here, as in Baptism, the Sacrament is by the Spirit made efficacious to the believer; while there is, at the Lord's Supper, "a real, though spiritual, presence of Christ, and a real fellowship of the believer with Christ." This spiritual communion with Christ is not confined to sacramental seasons, yet it is appropriate to such seasons, and should be sought and expected. This should be earnestly remembered in all preparation for the communion and all participation in the communion. Finally, the believer strengthened by such communion may exult in the prospective reference of this Sacrament to the perfect communion with Christ when He shall come again. This is implied in the inspired assurance: "Ye do thus show forth his death till he come."

We repeat, the book is timely, and cannot fail to be highly serviceable.

R. B. WELCH.

EVERLASTING PUNISHMENT. By EDWARD MEYRICK GOULBURN, D.D. New York: Pott, Young & Co.

WHAT IS OF FAITH AS TO EVERLASTING PUNISHMENT? By E. B. PUSEY, D.D. New York: Pott, Young & Co.

These two volumes are important on account of their intrinsic value, and as evincing the existence of orthodoxy in the Church of England. The Anglican communion is unfortunate in gathering into one organization clergymen of antagonistic views. The Calvinist is there, and the Rationalist, and between these two may be found the grades of intermediate opinion. Of late the tenet of endless punishment has been attacked with strenuousness by some members of a denomination professing its belief in the Thirty-nine Articles. Of these, Canon Farrar is one of the most prominent, and his views have called out a defence of the doctrine from Dean Goulburn and Dr. Pusey.

Dr. Goulburn defends the tenet principally upon rational grounds, since the strongest objections to endless retribution are speculative and not exegetical. It is generally thought that the Bible teaches the doctrine, and that to combat it by quoting and expounding the words of Christ and St. Paul, is to kick against the goads. The main current of commentary in all ages proves that the vast majority of readers and students of the Bible have found the doctrine of endless punishment in this volume. Hence Dr. Goulburn confines himself mostly to answering those objections which would find their support in the nature of God, and the principles of reason and justice.

The author argues that everlasting punishment is not inconsistent either with the

Divine justice, or with the Divine benevolence, or with the Divine purpose in creation. The first point is proved from the infinite evil of sin as evinced by the infinite atonement provided for it. Such a stupendous transaction as the incarnation of God, the humiliation of the Supreme Being, to remove a merely finite and temporal evil, is incredible. It is not an adaptation of means to ends, and hence not an evidence of wisdom. This is one of the strongest arguments for the truth of the doctrine of endless retribution, and is handled with force and ability by Dean Goulburn. In connection with the affirmation of the infinite evil of sin, the author also directs attention to the fact that God's intuition is clearer than that of man, and pierces into the real nature of things. Moreover, man's perception of the odiousness of transgression has been dulled by transgression itself. The Divine estimate, rather than the human, in case there be a conflict between the two, is to be taken. Lastly, the endlessness of sin, or its infinity *a parte post*, is a valid reason for the endlessness of suffering for sin. The author writes impressively and conclusively upon the hardening influence of sin upon the human heart, whereby it becomes more and more antagonistic to God and goodness, and finally passes into the condition of satanic and deadly hatred of God.

In defending his second position, that endless punishment is not inconsistent with the Divine benevolence, Dean Goulburn examines the nature of penalty, and shows that its design is retributive and not remedial. Punishment, in distinction from chastisement, aims at requital, and the satisfaction of justice. Whether the criminal be made better or not by the suffering he undergoes, is a question outside. Even if it could be proved beforehand that no reformation would result from the punishment of a murderer, the law would still have the right to punish him, and would do so. The author shows that many of the punishments inflicted by earthly tribunals actually have no reformatory effect; yet men do not maintain that they should cease to be inflicted for this reason. The postulate of the opponent of endless punishment, that all suffering, under both Divine and human government, is remedial and corrective, is combated by Dr. Goulburn; yet not with so much force and fulness as could be desired. The real aim of punishment is a vital point. If punishment is corrective only, it is temporal in its nature. But if it is retributive, it is endless in its nature.

In conducting the third argument, the author acknowledges his obligation to one of our own writers, Dr. Francis L. Patton. The ultimate purpose of God in creation is not the happiness of the creature, but the manifested glory of the creator. The reasonableness of this is shown from the consideration that the less must be subordinated to the greater, and not the greater to the less. No creature, not even all creation, can be set up as the final end for the action of the creator. The infinite and not the finite is the ultimate goal. "Because all things are *of* and *from* God, they must be *to* God" (Rom. ii. 36). If the happiness of the creature is the chief end of God, of course endless suffering is irrational; but if the manifestation of the Divine holiness and purity is a chief end, the endless suffering of the wicked is rational.

Such is the substance of Dean Goulburn's argument. He concludes with a consideration that tends to mitigate the severity of the doctrine, and to render it less harsh than it is often represented by its opponents, and in the popular conception. The consideration is, that endless punishment will be proportioned in its intensity to the amount of knowledge possessed in this life. "The heathen perishes without written law, because he has sinned without written law" (Rom. ii. 12). "He who knew his master's will imperfectly, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke xii. 48). "It will be more tolerable in the day of judgment for Tyre and Sidon, than for Chorazin and Bethsaida; more tolerable for Sodom than for Capernaum" (Matt. xi. 21-23).

The volume of Dr. Pusey defends the doctrine of endless punishment by reference

to ecclesiastical opinion, rather than by reasoning. He shows that it has been held by the Church. It is, therefore, a good counterpart to the treatise of Dr. Goulburn. The two books together evince that both reason and authority, logic and history, favor the tenet. Dr. Pusey quotes from the fathers down to John Damascene, A.D. 730, and proves that, with the exception of Origen, and those influenced by him, the entire weight of patristic opinion supports the doctrine of endless retribution. The patristic learning of Pusey is undisputed, and this volume effectually disposes of the assertion of some opponents of future punishment that the Church has been divided in opinion upon this point. Canon Farrar suffers from the learning and accuracy of the Regius Professor at Oxford. His assertion that the Jews at the time of the Advent did not believe the punishment of the lost to be everlasting, and that Gehenna, as used by Christ, did not mean endless torment, is shown to be an error. See Pusey, pp. 48, 50 sq.

Dr. Pusey's book is not so careful and judicious as that of Dean Goulburn when he leaves history and employs reasoning. There are some weak points in it. We can mention only one example—his view of the intermediate state. He believes that remaining sin in the believer is gradually cleansed away in the interval between death and the resurrection, instead of being instantaneously cleansed away at death by the Holy Spirit. This, in the patristic Church, was the first step towards the full-formed doctrines of purgatory, intercession of the saints, and prayers for the dead. The *influence* of this view of the intermediate state is to undermine the belief that this life is a finality, and to awaken the expectation of a redemption beyond the grave.

Dr. Pusey misrepresents Calvin and Calvinism in asserting that it was "a heresy of Calvin that the majority of mankind are doomed to hell by an absolute predestination," (p. 8). He attributes Canon Farrar's antagonism to the doctrine of endless punishment to the "rigid Calvinistic school in which he was educated, from which his present opinions are a reaction," (p. 6).

W. G. T. SHEDD.

DE CHRISTO ET SUO ADVERSARIO ANTICHRISTO. Ein Polemischer Tractat JOHANN WICLIF'S, aus den Handschriften der K. K. Hofbibliothek zu Wien und des Universitätsbibliothek zu Prag, zum ersten Male herausgegeben, von Dr. RUDOLF BUNDENSIEG. 4to. pp. 60. Gotha: F. A. Perthes. 1880. N. Y., B. W. & Co.

It is one of the most remarkable things in the history of theological literature that the works of John Wiclif, one of the greatest, if not the greatest theologian of his age and nation, have never as yet been collected, and that it has been the work of Germans in recent times to give us the most comprehensive survey of his life and writings. The best catalogue of his numerous writings, for the most part still in manuscripts, is given by Lechler in his "Johann von Wiclif," Bd. II., p. 553 f., translated and edited by the late Principal Lorimer. The tract "*De Christo et suo Adversario Antichristo*," now for the first time published, is important for its brief, yet clear, presentation of the true idea of the Church as the body of Christ, and from the point of view of Christ's headship, its strong polemic against the Papal system. This culminates in twelve points of contrast: (1), Christ is the truth—the Pope the principle of falsity; (2), Christ maintained the greatest poverty—the Pope labors to be the richest in the whole world; (3), Christ was *homo milissimus et mansuetissimus*—the Pope, *homo superbissimus et crudelissime vindicativus*; (4), Christ's law is *per se sufficiens, continens singulas veritates*—the Pope establishes new laws that withdraw attention from the law of Christ, which are cruel, and persecuting those who violate them worse than sinners against God; (5), Christ sent his disciples into all the world to preach the Gospel—the Pope and his followers sit on thrones in lordly palaces, or shut themselves up in cloisters; (6), Christ refused temporal dominion—the Pope claims universal dominion over the empires of the world; (7), Christ was obedient to the emperor—the Pope weakens