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I.

DR. SHEDD'S SYSTEM OF THEOLOGY.

IN the three brief pages of reference to American theology, with which Dorner concludes his *History of Protestant Theology*, that eminent author informs us that, so far as he is able to survey it, theology on this continent "has as yet no connected literary history." We are gravely told that "the numberless parties" existing here, mainly engaged in external labors and conflicts, "have not as yet been able to do much for the advancement of theological science." Yet the hope is expressed that by "the introduction of English and Scotch, and especially of German theology, now abundantly taking place, and transporting into the country many elements of culture," theology may hereafter attain among us not merely a recognizable existence, but also "a new and even an independent form and combination"—a form and combination which somewhere in the future, provided these favorable conditions continue, "may in many respects resemble the theological development of the Church in the first centuries." But at present, in the estimate of Dorner, "America is as yet merely on the threshold of its theological existence."

But what shall be said of a history of Protestant theology written within twenty years which makes no mention whatever of that remarkable anthropological controversy, involving many of the most fundamental principles in evangelical Protestantism, which agitated not only New England but the whole country during the latter half of the eighteenth and the first decades of the present century—a controversy which gave to the Protestant world the treatises of Edwards on Original Sin and the Freedom of the Will, and a large

"descents" of either (1) an ordinary saint, or (2) a *Bodhisatwa*, or (3) a supreme Buddha; the supposed so-called incarnation in this last case being continually repeated in the succession of Grand Lamas of Lhasa and Tashi Lunpo.

It is not surprising to observe that many positions of the learned author are stoutly opposed by a certain class of critics, who seem to regard it as a fatal disqualification for the unbiased criticism of religious systems that one should have any settled faith in Christ and His Gospel. But when, as by a recent reviewer of this book, it is dogmatically declared, in opposition to Sir Monier-Williams's statements, that Buddha "was a Gnostic, and not an agnostic; that he did not teach pessimism;" and "that he taught the same doctrine of the vanity of earthly possessions and affections and ambitions which Jesus taught five centuries later;" and that "he encouraged his followers to strive after a condition which . . . corresponds closely to the very highest ideal of heaven ever reached by Christian thinkers;" most who really know anything of the subject will be reminded that it is at least quite as possible for a man to be visibly biassed by unbelief as by faith in Christ. But none will be able to deny that, in general, the representations of Buddhistic teachings given in this work are accepted as correct, not only by scholars who cherish the decided Christian convictions of the present author, but by the chief representatives of scholarship in this line everywhere, however little any such may be able to agree with him in his Christian faith. And when, as Sir Monier-Williams tells us, he has been compelled—and with abundant reason—to exclude, as far as possible, such words as "sin," "holiness," "faith," "trinity," "incarnation," etc., in rendering Buddhist terms into suitable English, one can see how easily one, especially, who has no spiritual knowledge of what is intended by such terms in the Gospel, misled by less accurate translation, may fall into the gravest error, as to the relation of the religion of the Buddha to that of Christ. All the more important and necessary is the clear and discriminating exposition of this valuable work—a book which may be justly regarded as one of the most helpful for the study of Buddhism which has yet been given to English readers. We could only wish that the author had added to his account of the Buddhism of Thibet one or two lectures upon that of China and Japan.

S. H. KELLOGG.

We notice also the following recent works:—

The Doctrine of the Holy Spirit. The Ninth Series of the Cunningham Lectures. By George Smeaton, D.D., Professor of Exegetical Theology, New College, Edinburgh. Second Edition. (Edinburgh: T. & T. Clark; New York: Scribner & Welford, 1889.) Pp. x., 418, 8vo. We rejoice that a new edition of this admirable treatise has been called for, and that Professor Smeaton, now no longer with us, was spared until he could prepare it for the press. The additions interspersed here and there in this new edition, with a view to make the work more full on several points, leave the great body of the work as it was. Readers will find it a comprehensive treatise, everywhere full, rich, devout, and sound.—*Systematic Theology*: a Compendium and Commonplace-book, designed for the use of Theological Students. By Augustus Hopkins Strong, D.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Second edition revised and enlarged. (New York: A. C. Armstrong & Son, 1889.) Pp. xxiii., 760, 8vo. The first edition of this excellent work was adequately reviewed in this REVIEW by Dr. Patton. It only remains to be said that in the second edition the revising and bettering hand is seen throughout the volume in details and especially in the literature, while the book, as a whole, remains unaltered. We admire it very much. It contains an amazingly full digest of recent (no doubt sometimes ephemeral) literature, a very well-sifted