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I.

ON THE ESCHATOLOGY OF OUR SYMBOLS.

ONE cannot well appreciate at its full value the Eschatology of the Confession and Catechisms of Westminster, unless he is familiar in some degree with the teaching of the Protestant creeds in general, and also with the prevalent theology of the sixteenth and seventeenth centuries, in this department. It is clear that the Westminster divines inherited a definite scheme of doctrine on the topics embraced in this department, to some extent from the Church antecedent to the Reformation, but still more decisively from the professed faith of the various Churches which bore the Protestant name. The Augsburg Confession, for example, teaches (Art. xvii) that in the consummation of the world (*am jüngsten Tag*) Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect eternal life and everlasting joys; but ungodly men and the devils shall He condemn unto endless torments (*sine fine crucientur*). It also enters a solemn protest against those who imagine that there shall be an end of such torments, and formally condemns those who scatter abroad Jewish notions (*Judaicas opiniones*) to the effect that before the resurrection of the dead, the godly or the saints shall, for a time, occupy the kingdom of this world—shall set up and enjoy an earthly kingdom—the wicked being everywhere suppressed or exterminated (*alle Gottlosen vertilgen werden*). With these comprehensive declarations it may safely be said that all of the subsequent creeds of the sixteenth century, British as well as Continental, so far as they contained eschatological matter, were in substantial agreement.

religions' are all the result of 'natural enlightenment.' If these are the light, what must the darkness be? The 'spiritual faculty in man' is certainly, judging from its fruits, the most depraved thing in us. . . . It is a part of us that has met with a mishap. It is a magnet that has lost its polarity. . . . What is this natural 'illumination of every man' worth as a sovereign guide in religion?" (pp. 85-87). The book has, however, a greater value than even this apologetical one. As an example to a young pastor of how to deal with an inquiring spirit troubled with doubts (for this is what Dr. Faunce's "skeptical" really is), so as to bring him not merely to silence but to his knees, it is above praise. Models of this truest and most necessary pastoral work that can be safely recommended are rare. We have one in Dr. John D. Wells' *Saved by Grace*, now published by the Presbyterian Board; this is a record of faithful dealing with a young and unlearned soul. Dr. Faunce's book gives us another, which is an example of how an older and more sophisticated soul may be dealt with. Every pastor ought to study these two books.—*Genesis I and Modern Science*. By Charles B. Warring, Ph.D., Author of *The Miracle of To-Day*, *Genesis and Its Critics*, etc. 12mo, pp. 245. (New York: Hunt & Eaton, 1892.) Dr. Warring has written on the scientific accuracy of the narrative of the first chapter of Genesis before; and indeed the substance of the present book appeared first a few years ago in *The Living Church*. His method is similar to that of Dr. Faunce in the book just mentioned—it is a dialogue with a rather complaisant and most unusually fair-minded "professor." The object he sets before himself is expressed in "these two questions: Are the physical statements in the first twenty-seven verses true? and, Is their order correct?" (p. 17). He remarks: "It is important to remember that the Bible was not given to man to teach him science. Incidentally, as it were, it contains a vast amount of physical truth, but that is a very different matter" (p. 25). "The Hebrews could not have understood had Moses undertaken to tell how God created the heaven and the earth, and I very much suspect he would have no better success now, though he had Royal Societies and National Academies for his audience. But the simple fact that God did create the heaven and the earth the Hebrews could and, I may add, did understand as well as the wisest moderns" (p. 24). These are very sensible remarks; and they adumbrate the true position regarding the relation of the Bible to science. Accordingly the author says that while God did not intend the Bible to teach science, neither "did He make the stars to teach astronomy; nor light to teach optics, but for all that, in them, potentially at least, are those sciences. I do not believe that science can be learned from the Bible any more than history can be learned from the prophecies; but as in the latter we learn their true meaning from the history which records their fulfillment, so the science which gives us so many facts about creation enables us to know what is the true meaning of those brief descriptions which make up the narratives" (p. 175). This may be extremely stated, but it points out the truth in this much disputed matter. In expounding the first chapter of Genesis thus in the light of science, Dr. Warring does not always carry us with him. He seems to be too minute in seeking correspondences; and sometimes to press the narrative under the thumb-screw of too severe an exegetical method. Nor do all of his harmonistic expedients commend themselves to us. The peculiarities of his exposition are chiefly the following: His view that the "days" of the narrative are ordinary days of twenty-four hours each, serving to mark the end of each successive period of varying length (p. 190 sq.)—a view which seems to be exegetically untenable; and his contention that the account in Genesis concerns the origin only of those things which man sees and with which he deals, only therefore of things con-

temporary with man, and "has nothing to do with the long succession of geological horizons, with plants and animals preceding and unlike those contemporaneous with man" (p. 26; cf. 16, 17, 191 sq.)—a suggestion which probably embodies an exegetical fact of importance, but which needs to be worked out more sympathetically than is done here. Dr. Warring's synchronizing of the periods marked out by the days, with geological periods, is also peculiar: the first day is made to cover pregeological time; the second the Azoic and Archæan times; the third, the whole stretch from the Lower Silurian to the Tertiary, inclusive; while the Quaternary period is divided between the fourth, fifth and sixth days. The book is written with good temper and sufficient knowledge, but will probably be more valuable as an *argumentum ad hominem* to silence the gainsayer, than as a constructive piece of work.—*Religion for the Times*. By Lucien Clark, D.D., Assistant Editor of *The Christian Advocate*. 12mo, pp. 421. (New York: Hunt & Eaton, 1892.) "This work," says the Introduction, "is not a treatise on Christian evidences, yet it is confidently believed that it contains many forcible evidences of the truth and substantial value of Christianity. There can be no clearer proof of the power and utility of a system than the fact that it furnishes real assistance to men in the affairs of this life." It is to exhibit the fact of "the utility of Christianity in its relations to the fundamental interests of humanity" that the author devotes himself, in a series of chapters on Christianity and Secular Pursuits, the Best System of Morals, Culture and Christianity, the Debt of Civilization to Christianity, Christianity the Pillar of the State, the Value of the Christian Home, Christianity the Light in Darkness, the Friend of the Poor, the Fountain of Benevolence, the Guide and Protector of Youth, the Consolation of Age and the Conqueror of Death. This is quite an extensive scheme and in its entirety gives a comprehensive survey of the impact of Christianity on human life. There is some danger in treating this theme to-day of overstating the relative importance of Christianity's work for this world: and it is a high excellence of Dr. Clark's treatment of the relation of Christianity to secular pursuits, that he fairly avoids this danger, laying the stress on the mission of Christianity "to rescue man from sin, to restore him to his proper relation with God, and introduce him into the kingdom of heaven," and making the saving of the soul and the provision for the other world primary, and its fitting for a "kingdom" in this world subsidiary. A passage in the Introduction perhaps oversteps the mark: "Certainly one object of the mission of Christ and His gospel was to bring men to glory, but that is a remote object." This is true only in the sense that it is the ultimate, determining end, to which all else tends. For, after all that can be said of the secular profitableness of godliness, which has promise of the life which now is, we cannot be freed from the great fact that the life that now is, is itself only a brief preparation for that eternal life which is to come. This greater outlook only, however, provides an additional stimulus to diligence in the application of godliness to the life that now is. It only, therefore, sharpens the point of the exhortations of Dr. Clark, sufficiently pointed already, such as: "'Six days shalt thou labor and do all thy work' is a command as imperative and as important as that other which relates to sacred offices, 'Remember the Sabbath-day to keep it holy'" (p. 16). We can commend the book as a sober and clear study of the relation of Christians to life, by one who knows how to hold the balance true. We may ask one question, however: Can we say, with Dr. Clark, that all infidel attacks are aimed against only the misrepresentations and caricatures of Christianity? In that case would not the true apologetics be of that concessive kind which abandons all that is attacked? But this, Dr. Clark, justly as we think, scores as "foolish and futile" (p. 106).—*Christus Comprobat; or, The Testimony of*