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I.

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT.

BOTH Jews and Christians receive the Old Testament as containing a revelation from God, while the latter regard it as standing in close and vital relationship to the New Testament. Everything connected with the Old Testament has, of recent years, been subjected to the closest scrutiny—the authorship of its several books, the time when they were written, their style, their historical value, their religious and ethical teachings. Apart from the veneration with which we regard the Old Testament writings on their own account, the intimate connection which they have with the Christian Scriptures necessarily gives us the deepest interest in the conclusions which may be reached by Old Testament criticism. For as the New Testament dispensation presupposes and grows out of the Mosaic, so the books of the New Testament touch those of the Old at every point: “*In vetere testamento novum latet, et in novo vetus patet.*”

We propose to take a summary view of the testimony of our Lord to the Old Testament, as it is recorded by the evangelists. The New Testament writers themselves largely quote and refer to the Old Testament, and the views which they express regarding the old economy and its writings are in harmony with the statements of their Master ; but, for various reasons, we here confine ourselves to what is related of the Lord Himself.

Let us refer, first, to what is contained or necessarily implied in the Lord's testimony to the Old Testament Scriptures, and, secondly, to the critical value of His testimony.

chapter on "Institutions" takes the broad ground that the whole significance of institutions depends on their being free associations in order to express ideals and aspirations and to serve as means for their development. This idea is logically developed and brightly illustrated from friendly societies and trades unions, and then applied to the Church.—*Religious Systems of the World. A Contribution to the Study of Comparative Religion. A Collection of Addresses, etc.* Second Edition, with several New Articles. 8vo, pp. viii, 824. (London: Swan, Sonnenschein & Co.; New York: Macmillan & Co., 1892.) A most interesting volume, giving a brief and clear survey of a vast field—inclusive not only of the various religious systems, but also of the several Christian denominations. The point of view varies with each address; but since, as a rule, an exponent of each type of faith has been entrusted with its exposition, most of the articles are both sympathetically and intelligently written. Presbyterianism has found, for example, an admirable expounder in the Rev. David Fotheringham, of St. John's Presbyterian Church, Tottenham. There is an especial timeliness in the words with which he brings his excellent paper to a close: "The members of the Presbyterian Churches have no need to be ashamed of the faith in which they have been nurtured, and it is their duty, wherever they go, to hold up its standard and keep its banners flying." The point of view of the collection, on the other hand, is distinctly naturalistic; falling in with and seeking to propagate that conception of the study of comparative religion which confounds all religions together as alike "essentially divine," and judges each "not by its supposed accordance with the letter of the Bible, but by its ability to minister to the wants and fulfill the aspirations of man." This is only a revival of the eighteenth-century naturalism; the old strife between natural and revealed religion is simply transferred from philosophical to historical ground. No one doubts that there is a natural religion and a natural theology; the question brought to issue by such teaching is whether a distinctively revealed religion exists, and whether its peculiar disclosures are necessary to salvation. There is an abundance of the crassest error abroad on this subject, and it begins to look as if the eighteenth-century battle was to be fought over again. An exception to the general fairness of the distribution of the lectures is found in the assignment of the treatment of the religion of Israel to a prepossessed disciple of Wellhausen and Kuenen, with the result of discrediting its records and thus reducing its monotheism to "monolatry."—*Vernunft und Offenbarung bei Johann Gerhard und Melanchthon. Untersuchung zur Geschichte der altprotestantischen Theologie.* Von Lic. Theol. Ernst Troeltsch, Privatdocent an der Universität Göttingen. 8vo, pp. vi, 213. (Göttingen: Vanderhoeck und Ruprecht; New York: B. Westermann & Co., 1891.) A solid and careful study of one of the fundamental elements of old Protestant thought, Melanchthon and Gerhard being taken as representatives of the older and newer Lutheranism. The author assumes at the outset, with Gass and against Tholuck, the close connection between Reformation dogmatic thought and the general scientific and philosophical outlook of its day; and then studies in turn Melanchthon's doctrine of the *usus organicus* of reason (Realphilosophie und Formalphilosophie), and the *usus catasceuasticus* and *anascceuasticus* (*cognitio Dei naturalis*), comparing each with the fundamental opinions of the old Protestant, Catholic and new Protestant dogmatics. The inclusion of natural reason and its deliverances under the category of "law," in contrast to the "gospel," by the old Protestant thought, has its lessons for to-day, as the book just reviewed on *Religious Systems of the World* and its naturalistic presuppositions show us.—*Over Sixty-six Sacred Books.* How they came to us and what they are. A Popular Handbook, etc. Second Edition, with Analysis and Questions. By Edwin W. Rice, D.D., author of *People's Com-*

mentaries on Matthew, Mark, Luke and John, etc. 12mo, pp. 159. (Philadelphia: The American Sunday-school Union [1892]). An admirable little handbook, likely to supply fully the needs of primary instruction. The first section, which deals with the texts and versions, is especially praiseworthy and attains a very high accuracy, barring only such easily corrected peccadillos as these: p. 58, the report of the old MS. at Damascus was a canard; p. 59, the "cursives" are not written in a "running hand," but in a later *book-hand*. The like may be said for the last section, on the writers and composition of the books, etc. The intermediate chapter vi, on the Canon, is less successful, inasmuch as it bases the Canon on "the general religious consciousness of early Christians" (p. 64), almost on a Canon-making inspiration of the early Church (p. 69). The author has been misled apparently by Weiss. The truth, of course, is that the Canon was made by the fact that just these books and no more were given the Church as its authoritative *corpus juris* by the apostles, the authoritative founders of the Church. What men have often misunderstood as evidence of a selecting by the Church after testing, is simply the historical evidence of the spread of the apostolically given books over the whole Church. The books were not given in a collection, but one by one; and the collection formed itself by the gravitation together of the books thus given one by one to different sections of the Church. Let any one search and look: throughout the whole early Church the principle of the Canon is never fitness to edify, or harmony with the Christian consciousness, but the historic tradition of apostolic gift. It is doubt of *this* that makes a book an antilegomenon; it is assurance of *this* that establishes it in the Canon. We hope Dr. Rice will rewrite this chapter in this sense, and so render his excellent little book a perfect handbook for its purpose.—*The Doctrine of the Episcopal Church*. So far as it is set forth in the Prayer Book. Digested and Arranged by Henry R. Percival, M.A., Honorary S.T.D., of Nashotah, Rector of the Church of the Evangelists, Philadelphia. 12mo, pp. iv, 103. (New York: G. P. Putnam's Sons, 1892.) The main contents of this book consists of a *catena* of sentences from the formularies of the Protestant Episcopal Church, arranged under rubrics designed to present the doctrinal system taught in these formularies. Such a *catena* takes its color, of course, as much from the arranger as from the materials arranged, unless it is done with scrupulous inclusion of all the materials furnished by the formularies and with a careful scientific regard to the historical point of view of the formularies. Dr. Percival, apparently has not been able to escape from his personal views in his work. Hence we have Confirmation, Penance, Holy Orders, Matrimony treated as if they were sacraments, no trace of which conception is discernible in the formularies themselves. Occasionally also a side-note creeps in which quite reverses the meaning of the text. Thus, *e. g.*, on p. 41, we read on the side margin, "Concupiscence has only the nature of sin, and God hates nothing in the baptized," as a gloss on Art. x—a gloss which just reverses its obvious sense. How little completeness has been studied in the gathering of the material, is at once evident when we mention that fifteen of the Thirty-nine Articles are not quoted at all. Apart from these drawbacks, the *catena* is an instructive one and certainly bears out the contention of the author that the Episcopal Church has a system of doctrine, and that, we may add, an evangelical one. A brief Introduction shows beyond controversy that the American Episcopal Church has established and set forth the Thirty-nine Articles, as well as the Prayer Book, as her doctrine; and points out the illegitimacy in that communion of the looser opinions which are now so often held by the divines of that Church. In an Appendix we have a series of stimulating brief expositions of the doctrines of Holy Scripture, Christ's Human Knowledge, Endless Punishment and the Atonement. A modified