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I.

THE SABBATH-SCHOOL MOVEMENT OF TO-DAY.

FROM whatever standpoint we approach the Sabbath-school question—whether as churchmen, statesmen, philanthropists, social economists, philosophers, or simply as statisticians—its importance grows upon us in proportion to the thoroughness and sweep of our investigations. It cannot be comprehended at a glance. There are over 22,000,000 persons—teachers and scholars—enrolled as members of Protestant Sunday-schools in different parts of the world. Nearly 11,000,000 of these are in the United States—more than one-sixth of our population. Eighty-eight per cent. of the entire number speak the English language or are domiciled in English-speaking countries.

These 22,000,000 Protestants are banded together in a complete network of societies, conventions, institutes, denominational and interdenominational, national and international, for correspondence, extension, mutual improvement and development. The Bible is the great text book. Here is a practical exemplification of the essential unity of Protestant Christendom. A study of the lesson-papers issued by the different Churches reveals surprisingly little divergence of teaching; and it is not at all an uncommon thing for children of different Church connections to meet in a union school and use the lesson-helps of some one denomination without the slightest misgiving on the part of any persons interested.

According to a statement made at the World's Sunday-school Convention, held last autumn at St. Louis, there are now 25,099 Sunday-schools, 81,950 teachers and 1,635,000 scholars in the differ-

treatment alike the strictest Lutheranism reigns, and Calvinists will find something to modify; but through all, the spirit of the man of God throbs. We hope the other series of talks will be speedily published; and we venture to express the wish that the series on "Inspiration" may be next given to us; the times demand it.—*Atonement the Fundamental Fact of Christianity*. By Newman Hall, LL.B., D.D. (Edin.). Author of *Come to Jesus*, *The Lord's Prayer*, *Gethsemane*, etc. 8vo, pp. 159. (New York: Fleming H. Revell Company, 1893.) Dr. Newman Hall, in the evening of his useful life, publishes this testimony to the truth that "the Gospel is Atonement for guilt, the basis and the power of righteousness of life,"—that "salvation by Atonement is the central doctrine, we hesitate not to say the essential *fact*, of Christianity"—that "salvation through the Atoning sacrifice of our Lord Jesus Christ is not merely an important, but the essential and characteristic feature of Christianity." Over against "the moral influence" theory, he strongly and richly develops the true doctrine that Christ "came to do a work of God *manward*; reconciling God to us as the basis and influence for reconciling us to God; so that forgiveness by the cross and the resultant change in our *condition* as regards God, is precedent to and the instrument of our change in *character*." Not only is the book thus, as a whole, a faithful presentation of the Scriptural doctrine of the nature of the Atonement, but it is sown with pungent sentences, in which the skill of the great preacher in phrasing telling statements is manifest. We wish the chapter on "The Witness of the Sufferings of Jesus" could be issued separately as a tract. Dr. Hall does not always attain, however, to theological exactness in the language he uses; and his chapter on "Misrepresentations and Objections" suffers considerably in consequence. The whole book is a strong plea for the great truth that Jesus Christ came into the world to die, and to die as our substitute (pp. 18, 44, 86, 110), in order to reconcile God to us (p. 15), by paying the penalty due from us (pp. 35, 45, 102, 130). And yet in this chapter, in attempting to meet objections, he denies that Christ was the substitute for a definite body of sinners and affirms "that the sacrifice of Christ is a foundation for the mere offer of mercy;" speaks of the doctrine that Christ appeased the wrath of God as "a heathenish notion;" and declares that "His sufferings could not be penal," although He had elsewhere explicitly declared that, as our sin-bearer, "He bore the penalty" (p. 45), and "suffered the penalty" of the broken law (p. 130). This is only one more illustration of how ill men sometimes know how to defend the truth which they confess. We could wish this unsuccessful chapter in answer to objections excised from an otherwise most excellent book.—*Discussions by Robert L. Dabney, D.D., LL.D.*, Professor of Moral Philosophy in the University of Texas, and for many years Professor of Theology in Union Theological Seminary, in Virginia. Edited by C. R. Vaughan, D.D., Pastor of the Presbyterian Church of New Providence, Va. Vol. iii. Philosophical. 8vo, pp. 611. (Richmond, Va.: Presbyterian Committee of Publication, 1892.) The first volume of Dr. Dabney's trenchant *Discussions* was noticed in this REVIEW, Vol. ii, p. 714, and the second volume in Vol. iii, p. 593. There remains yet a fourth volume to complete the promised series. This third volume is entitled "Philosophical," and contains much philosophizing of the most lucid and most satisfying order. Papers on "Positivism in England," "The Philosophy of Dr. Bledsoe," "The Philosophy of Volition," "The Emotions," "Inductive Logic," "The Nature of Physical Causes," "Induction and Analogy," "Final Cause," "Monism," "The Immortality of the Soul," appear in this volume, and no thoughtful pastor ought to omit reading them. And whatever other topics are discussed, are treated in a truly philosophical spirit. What a clear and strong style Dr. Dabney possesses!—*Inauguration of the*