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I.

THE ANTISTES OF ZURICH.

THE office of antistes is peculiar to some of the Swiss cantons. He is not a bishop (for the Swiss, with their republican sympathies, are opposed to aristocracy, whether in State or Church), but only the head minister. When Zwingli first came to Zurich, he was called the leut-priester, or chief-priest. This title was dropped in the Reformation for the less objectionable Latin title of antistes (literally, "one who stands before," a master-workman). The antistes is, therefore, the first among equals. He is the preacher at the cathedral, the leading church in the city of Zurich, and also superintendent of the whole cantonal Church. The cantons of Zurich, Basle, Schaffhausen, and we believe also St. Gall and the Grisons have this office. Zurich, the mother Church of the Reformed and the Presbyterian Churches throughout the world, is of peculiar interest to all their adherents. From her as a source and centre the Reformed doctrines radiated through all parts of Europe. But although she once occupied so prominent a position in the days of the Reformation, her history, especially since the Reformation, is unknown to most English readers. This is, perhaps, owing to the fact that very little of it has been published in English. Our space does not permit us to do more than refer to the first two antistes, Zwingli and Bullinger. Nor, as they are well known, is it necessary to describe the genius, eloquence, scholarship, patriotism and bravery of Zwingli, or to dwell at length on the splendid services, the careful thinking and the executive ability that made Henry Bullinger the fit successor of Zwingli. But after Bullinger and Zwingli what? We propose briefly to state the main facts

Bishoprics of Phrygia, that "it is not written for popular ignorance by a man who has read a little for the purpose." Mr. Black's book on *The Christian Consciousness* would, however, be fairly described by these words. He has evidently a popular and not a scientific audience in view; and he writes in that large, buoyant and joyful tone which commends itself to occasional listeners. He has an acquaintance with his subject which enables him to treat it with some intimacy; but he has not given it the profound study which would give authority to his utterances. He lacks precision in statement, logical sequence, conclusiveness: and the consecution of his clauses, and even of his thoughts, is associational rather than logical. The analytical reader will be constantly stumbling over loosenesses in thought and expression. For example, what distinction does the author make between "moral" and "ethical" in such a sentence as this: "The survival of the sharpest is not always the survival of the fittest, from the moral, or even from the ethical, standpoint"? Yet this distinction is repeatedly suggested. Again, what can he mean by speaking of "the third and last missing link" in the process of evolution, as "that which connects man with God"? Is God the end term of an evolutionary process into which man is to develop just as and in the same sense as the beast has developed into man? Or have we here only some rhetoric which we must not take too seriously? Even what the author means by "the Christian consciousness," the very subject of his volume, the reader will find some difficulty in determining. Certainly the two descriptions on pp. vi and 13, will puzzle more than enlighten him. From them we will learn that the Scriptures are "the supreme" authority; yet "the Christian consciousness" is "coördinate" with them; and is a "touchstone for trying the Bible:" that it is a source of authority "in and of itself;" and yet is not "a primary and independent" source of authority; and nevertheless not a "subordinate" authority. Possibly these things offend more when one comes to them directly from such lucid and exact writing as Prof. Bois' chapters on parallel subjects. And at all events it is clear that Mr. Black has in mind more to make a strong impression as to the value of what we commonly call the Christian spirit as a light for life, than to give an exact theological analysis of the matters involved. It is a pity that he has permitted the appearance of theological analysis to enter his discussions of advance in Christian morality at all.—*Studies in Theology*. Lectures delivered in Chicago Theological Seminary. By the Rev. James Denney, D.D. Second Edition. 12mo, pp. viii, 272. (London: Hodder & Stoughton; New York: A. C. Armstrong & Co., 1895.) This volume consists of ten lectures, which manage to deal with most of the salient points of theology, briefly indeed, but in a very stimulating manner. Its chief characteristics are sturdy good sense, adequate knowledge of recent trends of thought and deep evangelical feeling, which wells up everywhere and suffuses all the lines of thought. One of the most helpful elements in the volume is the running criticism, which is kept up from the very first, of the theories of Ritschl and his followers. We do not know where one could go for a better exposition of the Ritschlite theories, or a more searching exposure of their inability to do justice to the fundamental doctrines of Christianity. Perhaps it is partly due to the adoption of this method of stating truth by means of contrast with a system of error, that the truth is sometimes understated, and that generally an apologetical tone colors the doctrinal treatment. The best portions of the volume are those which deal with the great central verities, especially the two lectures on the Atonement, in which the Bible doctrine of a reconciliation with God in the blood of Christ is expounded and defended with immense force. The least satisfactory portions of the volume are those that concern the doctrine of Holy Scripture. Here Dr. Denney

falls so far below his own level, that the reader is led to wonder on what grounds he can sustain the high doctrinal position he has taken up on some other topics. When it is hinted to us that "revelations" may consist in "impressions made on the human mind by God and His works" (p. 7), and cannot be by words, but must be by means of external patefaction and internal intuition (p. 25); when it is openly declared of the Canon that it has only "the authority of the Church" (p. 225)—of the Roman Church of the second century; when the authority of the apostolic word is subordinated to that of the individual heart under the supposed guidance of the Spirit (pp. 222, 229); one begins to wonder by what warrant Dr. Denney's franker appeals to the Scriptures can be justified. Surely to every reader of the New Testament the inadequacy of such a statement as this, as an account of the authority of the apostles, ought to be at once apparent: "The twelve men who had been with Jesus had a natural and proper ascendancy" in the original Christian community. Were, then, these twelve the only men in the original Christian community "who had been with Jesus?" And did they speak with no other "authority" than was accorded to all who "had been with Jesus?" It is refreshing to escape from the inadequacies of such statements regarding Scripture, to delight in the good sense and admirable pointedness with which Dr. Denney deals with most other topics—even the more subordinate ones—which fall under discussion. Could anything be better conceived or more crisply expressed, for example, than the passages on the nature of Church unity, and the duty of the Church relative to social agitations, which occur in immediate continuity to the passage we have just commented upon (pp. 189, 200)?

Princeton.

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V.—PRACTICAL THEOLOGY.

THE CHRISTIAN STATE. A Political Vision of Christ. A Course of Lectures Delivered in Churches in Various American Cities. By GEORGE D. HERRON. New York: Thomas Y. Crowell & Co. 1895. Pp. 216, 5 x 3 in.

This volume is upon the whole by far the best which Dr. Herron has yet written. It breathes throughout an air of restraint which is to be found in none of the preceding. There is an evident effort to speak moderately and with accurate truthfulness which pleases the thoughtful reader as much as it surprises him. And this favorable impression as to our author was confirmed when the present writer had the opportunity of hearing him in his recent campaign in California. The bearing of the lecturer was dignified and impressive. His intense earnestness and seriousness could not be doubted by any hearer. Even in the sharp arraignment of the church which he made in his address to workingmen in Oakland, there was nothing which spiritual, evangelical Christians have not always said, with special reference generally to the church of Rome. He indicated the centre of the mistakes of the workingmen when he said that they were culpable for having sought "rights" more than righteousness. The striking effect produced upon his audience was enough to prove to any one, however unfriendly previously, his real power. The after-results have shown that the community was profoundly stirred.

The change manifest in the book is, however, a change in tone and manner rather than in essence and matter. Occasionally the old faults reappear to some extent. The old ideas are almost all there either in statement or in