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I.

THE ETHICAL GOSPEL.

IT may be admitted that no conception of Christianity is even approximately correct, in which ethical considerations do not obtain a large place. Obviously the person of Christ must be central in the system of truth which bears His name; and no view of His person can be maintained in harmony with the gospel narratives, in which the moral element, as distinguished from the metaphysical, is not made prominent. One may hold with the firmest conviction of their truth the facts of Christ's supernatural birth, His resurrection from the dead and the presence of constantly recurring miracle in His ministry, and have besides a due sense of the great though varying significance of these facts, and yet maintain that they do not constitute the chief glory of that wondrous life. We seem to be justified in saying, in the light of the four gospels, that the supreme glory of Christ for us, the highest which we are permitted to discern as distinct from that in which we can only believe, is His abiding consciousness of God and of oneness with Him, His entire devotion to God's will even when that disclosed to Him the cross with its shame and pain, His intense and untiring compassion for the sinful and the suffering; that it lay more in His possession in absolute perfection of qualities which we may and should share in part with Him, than in the supernatural attributes which are exclusively His own. And while this is true of Christ's person, the same principle—the supreme importance of the moral—holds good of His work. No view of it can be maintained, in the light either of the gospels or of the epistles, which does not make the deliverance of men from

wrought in His incarnation "He wrought as man and *as man alone*" (p. 20): while the humanity through which the divine is thought thus vainly to strive to express itself would be conceived as an incomplete humanity with no spiritual energies of its own. In a word, this construction would seem to posit for the person of Christ a divinity which never acts as such, and a humanity which never acts at all! This can hardly be thought an acceptable substitute for the Catholic doctrine of a Divine Human Person acting freely in His two organs of a perfect divine and a perfect human nature.—*Foundation Truths of Scripture as to Sin and Salvation*. In Twelve Lessons. By John Laidlaw, M.A., D.D., Professor of Systematic Theology, New College, Edinburgh, etc. 12mo, pp. 131. (Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons [1897]). This is the latest issue in the admirable series of *Handbooks for Bible Classes* edited by Prof. Marcus Dods, D.D., and the Rev. Alexander Whyte, D.D., and it is excellently adapted, by its division into lessons and its analyses and lists of questions, as well as by its whole tone and contents, for use as such a *Handbook*. Dr. Laidlaw expresses also in his Preface the hope that its effect will be to show how fully evangelical doctrine stands upon a strictly Scriptural basis, and how entirely its main points are vitally connected with one another. It will do this; for it is an eminently winning presentation of the chief facts of sin and salvation from the hand of an eminent teacher who shows himself, however, a master no more of theological thought than of the art of so putting things as to place the treasures of truth within the reach of the babes. Just the right things are said here in just the right way and in just the right order. The student is asked to begin with sin as a fact; and then to proceed to learn whence it comes and into what it issues, and then what provision God has made for relief from it—first in a Saviour who redeems us and then in a Sanctifier who applies that redemption and brings us to the fruition of a complete salvation. We could desiderate a little clearer and fuller treatment of propitiation and expiation in the work of Christ, a little fuller exposition and closer analysis of the objective side of union with Christ, a little more exact statement of what is called the "use" of faith in salvation. The truth of "particular redemption" seems at times likely to be obscured: and at times it is almost made to appear as if the office of faith were so to connect the soul to Christ as to induce immediately the "mystical" union, on the basis of which organic oneness pardon is received—which would, of course, be to reverse the Scriptural order and to make the internal change the foundation of the objective justification. Such appearances are, however, the result of the language of isolated sentences only; such as when, on p. 74, salvation seems to be discriminated from redemption as *personal*, while the latter was "obtained *for man*" as such, or when, on p. 91, faith is said "to link the soul to Christ" and "therefore put it *in possession* of the entire fruit of His redemption." On the very next page, however, we read the more exact statement that faith saves not by "linking" us to Christ, but by *trusting* ourselves to Him. The treatment of the *ordo salutis* is greatly illuminated by making union with Christ *central*, and dealing with the several stages as either leading up to or the issue of it: but it would conduce not only to theological precision but to the better apprehension of those for whom the book is intended, if it were made clearer that faith induces primarily and directly only an objective union with Christ by virtue of which the sinner becomes one public person with His Lord, and only secondarily and consequently that intimate, vital union with Him which is commonly called the "mystical union." The whole objective side of salvation might, indeed, be wisely strengthened in the second edition of this excellent little volume. For the benefit of this next edition we would also note that

"affect," p. 66, should be "effect," and "Truth," p. 74, "truth."—*The Growth of Sacrificial Ideas connected with The Holy Eucharist*. Read before the Liverpool Clerical Society and Published at its Request. By the Rev. David Morris, B.A., Chaplain H. M. Prison, Liverpool, etc. 32mo, pp. 78. (London, New York and Bombay: Longmans, Green & Co., 1897.) Mr. Morris essays to trace in this interesting paper, the gradual transformation of the conception of the Lord's Supper as a simple "commemoration of the Lord's death, in which the faithful received all the benefits of that atonement, and also as a thank-offering of the whole Church for all the favors of God in creation and redemption" (which he thinks the uniform doctrine of the Church up to Cyprian), into the idea that it is a propitiatory sacrifice which *in itself* is an atonement satisfactory, propitiatory, *ex opere operato* (which he insists is the doctrine taught in the Church of Rome, most generally, since the time of Radbert.) It is a rapid survey alone which the limits of his paper enables him to give: but it is characterized by good sense and a general accuracy which is unaffected by one or two slight slips. Is it Mr. Morris' or the proof-reader's or the compositor's pronunciation which has led to the confusion of "alms" and "arms" in the phrase, "Give arms to the poor," which occurs on p. 17?

Princeton.

BENJ. B. WARFIELD.

V.—PRACTICAL THEOLOGY.

LAWS RELATING TO RELIGIOUS CORPORATIONS. Being a Collection of the General Statutes of the several States and Territories for the Incorporation and Management of Churches, Religious Societies, Presbyteries, Synods, etc., with Reference to Special Legislation, pertaining to Denominational Churches. By WILLIAM HENRY ROBERTS, D.D., LL.D. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work, 1896.

At first blush it seems strange that a minister of the Gospel should be written as the author of a reliable law-book. But those who are acquainted with the author of this book and his labors for the Church of which he is a member and a servant, know how thoroughly furnished and all round he is always found to be fitted for every work to which the Church asks him to bend his efforts. They will not feel any of the surprise that others may feel at finding him in this new rôle of the maker of a law-book.

Since 1892, the Presbyterian Church in the United States of America has had the subject of the temporalities of the Church engaging the attention of its courts from the highest to the lowest. The General Assembly of that Church in 1892 appointed a Committee to take into consideration the whole subject of Church Temporalities. That Committee has, from the time of its appointment to this, had upon its roster such names as John Fox, D.D., William S. Fulton, D.D., Willis G. Craig, D.D., J. G. McClure, D.D., A. S. Millholland, D.D., Hon. Thomas Ewing, Hon. John W. Foster, Hon. David Wills, Hon. William M. Lanning, Hon. Robert N. Willson, Silas B. Brownell, E. W. C. Humphrey, C. S. Conger, S. B. Huey. The proper study of the subject demanded an acquaintance with the laws of all the several States. It was necessary to the work of the Committee that these statutes should be brought together in one volume in order to such study, and the General Assembly therefore directed the gathering of these laws of the different States and Territories into one cover, and the publication of the book. And though the work was committed by these ministers, judges and lawyers of the Committee to the hands of a man who is not a lawyer, any one