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I. THE LATEST PHASE OF HISTORICAL RATIONALISM.

IN the last number of the QUARTERLY (pp. 36 *et seq.*), we undertook to give some general account of the new historical rationalism which is being now introduced to the American churches by certain enthusiastic pupils of Adolph Harnack; and then, for its better elucidation, began a somewhat fuller exposition of one or two of the more fundamental positions assumed by Dr. A. C. McGiffert in his *Inaugural Address*, in his advocacy of it. We pointed out in that section of our article Dr. McGriffert's conception of Christianity as a development, and gave some account of the "transformations" which he conceives Christianity to have undergone since its origination by Christ. The most important of these "transformations" he represents, certainly with the best of right from his point of view, to be that from the primitive to the Catholic Church, to the better understanding of which his *Address* is devoted. For our better estimation of the significance of his teaching here, we should next consider more closely:

V. DR. MCGIFFERT'S THEORY OF THE PRIMITIVE CHURCH.

One of the most striking passages in Dr. McGiffert's *Inaugural Address* is that in which he draws a picture of "primitive Christianity" as it is conceived by him, preliminary to expounding what he calls the momentous "transformation of the primitive into the Catholic Church, of the church of the apostles into that of the old Catholic fathers." That important changes did take place

mind controls the whole motive state. (Pp. 297, 298.) But, we ask, if the mind dismiss the object in order to change the motivity, was not that decision to dismiss itself a choice based upon some motive? Then where is the progress in the argument? Or, again, if the mind may dismiss all motives, what becomes of Dr. Miley's analysis of the mental facts which he characterizes as the elements of choice? Or, again, if the mind dismiss all motives, and the act of dismission was not based upon some motive, then was not at least that act an arbitrary volition? But the author denies that volition is arbitrary. (P. 306.)

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STEVENS' JOHANNINE THEOLOGY.

THE JOHANNINE THEOLOGY: A Study of the Doctrinal Contents of the Gospel and Epistles of the Apostle John. *By George B. Stevens, Ph. D., D. D.* New York: Charles Scribner's Sons. 1894. Pp. 387, 8vo. \$2.00.

In 1892 Dr. Stevens published his *Pauline Theology*. In a notice of it (January Number of THE QUARTERLY for 1893) we complained that the author, not infrequently, forced the technicalities of the orthodox and traditional theology to stand for new and original ideas. We do not find this fault, to the same degree, with the volume which is before us. There was not an equal occasion. It is easier to pervert John than Paul, because Paul employs, to such a large extent, legal terms whose meanings are more fixed than the more philosophic language of John. It manifestly took more labor to write *The Pauline Theology* than it required to write *The Johannine*, but of the two books we like the latter much better.

The intellectual power, the ripe scholarship, the critical skill, the literary art, the width of reading, are all shown to be the possession of Yale's Professor of Criticism in the very highest degree. The reader feels that the influence of the higher criticism is in the sub-consciousness, if not in the consciousness, of the author. He surrenders to them passage after passage which, like monuments, have marked doctrines which the church has laid in its faith. But it is a satisfaction to know that the author generally finds some text which, by the laws of language and all the canons of criticism, yields the true Johannine doctrine as God's people have been accustomed to understand it. He reduces the number of our proof texts, but it is comforting to know that the essence of the doctrine is generally left. In this volume Dr. Stevens is a better defender of the faith than in his former treatise.

The aim of the volume is to present the theological contents of the Gospel and Epistles of John. The Apocalypse, because of the peculiarity of its form and type of teaching, is not a "source" in these conclusions. Taking these documents and insulating himself from every other writer of Scripture, the author concludes that the teachings of John are the most distinctive in their type, and the most truly and originally theological in their form, of any of the New Testament monographs. Among the more salient features, he finds in John an intense tendency to group his thoughts around certain great central truths; that he is contemplative, mystical, and emotional, yet not vague and shadowy; that his Scripture is neither a barren intellectualism nor yet a dreamy unpractical mysticism, but a penetrating, life-influencing realism; that the author's thought moves among antitheses, presenting those ethical and spiritual conceptions of religion which blend

this world with the spiritual order. "Theology is theory, religion is life." John writes not so much in the interest of theology as he does in the interest of life. We must remark just here that a sound philosophy depends upon the theory of knowledge; that a sound government depends upon the theory of the state; and so a sound ethical and spiritual life depends upon the theory of life, that is, upon theology.

There are a great many topics to which we would like to draw attention, and make an exhibit of the author's views upon them, but from the nature of the case this cannot be done in a notice of this length. Among these topics of interest are the following: The relation of John's theology to the Old Testament, where the author shows that the Johannine theology is founded upon the Old Testament; the union of the Son with the Father, where the author shows that John made a distinction between the monogenetic and the mediatorial sonships of Christ; the doctrine of the Holy Spirit, of the appropriation of salvation, of the nature of spiritual life, of love, and of eschatology. In his last chapter, the author compares the theology of John and Paul. This is too interesting not to notice it more particularly, for they "represent the two most distinctive types of apostolic doctrine":

1. Both apostles have an intense sense of the direct efficiency of God in all things. But how do these two writers differ in their conception of the sovereign will of God? In Paul "God is conceived of in a more legal way than in John; he is a judge on the throne of the world. The problem of religion is, how man may appear before him so as to be accepted and acquitted. To John, God appears rather as the being in whom all perfections are met. The problem of religion is, whether men will desire and strive to be like him." "Paul emphasizes more the will of God, John, more his nature. Paul thinks it enough to ground events in the choices or acts of God; John goes farther, and grounds them in his essence."

2. Both writers emphasize the pre-existence of Christ; but Paul "contemplates the Saviour chiefly in his historic manifestation . . . It remains for John to seek out some term which shall designate his essential, eternal, nature. This term is the *Logos*, by which the apostle would express the nature of one who sustains an inner, changeless relation to God, which underlies the incarnation and saving work of the Redeemer."

3. Both agree in ascribing a sacrificial significance to the saving work of Christ. "For Paul, his death on the cross is the central point of his work, and for John he is the Lamb of God whose death takes away the world's sin, and the propitiation of the sins of the world. But John appears to conceive of the idea of sacrifice more comprehensively than Paul. For Paul, Christ's death is a ransom-price by which men are redeemed."

4. Both agree upon the main features of sin. But "Paul connects sin in its origin and diffusion with the transgression of Adam, while John—so far as he intimates any view of sin's origin—appears to ascribe its introduction into the world to Satan. Both ideas rest upon the narrative of the fall in Genesis."

5. These two apostles differ more clearly as to the mode of salvation than in any other particular. Paul's great words are *justification* and *righteousness*; John's *birth from God* and *life*. Paul casts the doctrine in "juridical forms," and conceives of the method "as a mere court-room process." John conceives of salvation "as the result of a divine impartation of life," bestowing upon its subject "character."

6. Both apostles coincide closely as to the doctrine of faith. It is mystical, and not merely formal, with both. Paul associates it with such phrases as "in Christ," "dying with Christ," and "newness of life"; John associates it with "abiding in Christ," "living through Christ," and "eating the flesh and drinking the blood of the Son of God." With both faith is a "new life-force."

7. Both apostles magnify the love of God. "For Paul, love best summarizes that which is perfect; it is the very essence of goodness"—the law and motive-principle of human life and conduct. John goes beyond Paul in representing love as "the law of the divine nature as well as of the human—a universal principle or law of being."

Our author concludes that Paul and John supplement each other in many particulars. We may add that the same is true in respect to all writers of Scripture, and that the recognition of this fact shows the superiority and greater safety of the systematic method as compared with the biblical.

The *Johannine Theology* is the product of a very high grade of scholarship, exceedingly entertaining, full of instruction, but too divergent from orthodox interpretations to be entirely safe and satisfactory throughout.

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COCKE'S STUDIES IN JOHN'S EPISTLES.

STUDIES IN THE EPISTLES OF JOHN: or the Manifested Life. *By A. R. Cocke, D. D., Author of "Studies in Ephesians," Etc., Pastor at Waynesboro, Va.; Professor of Philosophy in the Valley Seminary.* Richmond, Va.; Presbyterian Committee of Publication; 1895. Pp. 159.

A little over two years ago Dr. Cocke published his *Studies in Ephesians*, and a few months later he issued two pamphlets on *Immersion in the Bible*. The former of these showed him to be a clear and devout expositor of Scripture, and the latter evinced him to be a fair and effective controversialist. These publications also gave good promise that we might expect something even better from his pen, and we have pleasure in saying that the volume before us goes far to fulfil this promise.

For the "Studies" in this volume Dr. Cocke has chosen those precious passages of Scripture, the Epistles of John. These Epistles are simple, tender and devout, and at the same time lofty, profound and difficult. It was, therefore, no ordinary task which our author ventured on when he took up these Epistles for a series of "Studies" rather than for a continuous exposition. To say that he has succeeded well is to render real praise to his work. Its exposition is careful and correct, its literary style simple and lucid, and its tone is spiritual and devout. To read the book will minister strength and comfort to heart and life.

In the volume there are nine studies or chapters. Seven of these are founded on the first Epistle, and these are followed by a single one based on each of the other Epistles. In this way the whole ground of the Epistles is covered in accordance with the author's plan.

The titles of the studies are as follows: Fellowship, Tests of Fellowship, Degrees in Life and Fellowship, Character of the Life in God's Children, Confidence and the Holy Spirit, "Let us Love one Another," The Testimony Concerning Eter-