

## Book Notices.

"The Christian Doctrine of Salvation." By Geo. Barker Stevens, Ph.D., D.D., LL.D. Edinburgh: T. & T. Clark. Toronto: William Briggs. Svo, pp. xi-546.

This book treats the very core and kernel of the Christian faith. Its purpose is to present a Biblical, historical and constructive discussion of the Christian doctrine of salvation. It approaches the subject first from the historical point of view. It treats of the sacrificial system, the Old Testament, prophetic doctrine, the teaching of Jesus, and that of the Pauline and Johannine writings. It criticizes the principal forms of modern theology, the commercial theory of Anselm, the governmental theory of Grotius, the modern penal satisfaction theories, and the ethical satisfaction and subjunctive theories. Part III. is devoted to the constructive development of the doctrine, the Christian concept of God, the personality of the Saviour, the nature and ends of punishment, the forgiveness of sins, the relation of Christ to mankind, his relation to human sin, the satisfaction of God in the work of Christ, eternal atonement, salvation by union with Christ, the Christian character, salvation and the kingdom of God, salvation and human destiny. "Righteousness," says our author, "includes both the goodness and severity of God, that is, it embraces at once equally His justice and His benevolence and purity. The divine righteousness, in the narrow sense of retributive justice, is radically unscriptural and incongruous with the Christian concept of God. Christ reveals God himself in his saving holy love. Salvation is primarily salvation from sin, and in salvation from sin salvation from penalty is implicit. It is not correct to say that Christ procured for men the pardon of their sins by influencing the mind of God in their favor, and so inducing Him to forgive. Christ lived, labored, suffered and died, not to make God willing to save, but to show how willing He is, and to make His eternal willingness effective, really to accomplish what God in his holy love desires to do."

"The Growth of Christian Faith." By Geo. Ferries, M.A., D.D. Edinburgh: T. & T. Clark. Toronto: William Briggs. Svo, pp. xvi-368.

This book covers in large part the same ground as Dr. Stevens' "Christian Doctrine of Salvation." It treats the preparation for religion, the different schools of thought in the Christian community, the genesis of spiritual life, the advance in faith. Like Dr. Stevens' book, it reviews various theories of the doctrine of the atonement—Anselm, Abelard and more recent writers. It rejects the old forensic theory as now untenable, and develops a theory of Christian righteousness which alone dignifies and glorifies man's existence. In the final chapter the partial developments of religion in the Jews and the heathen are discussed. The author quotes Jewish authorities, showing the new and broader conceptions of Biblical truth which many leading Jewish minds profess. Dr. Max Nordau, a representative Jew, maintains their reverence for the character of Jesus, who is, he says, "soul of our soul as He is flesh of our flesh. We claim Him for ourselves just as we claim the synoptic Gospels as the flower of purely Jewish literature." Our author concludes: "The Jews' perception of righteousness may be trusted to constrain them to rest only in the revelation of complete righteousness made in Christ."

"Half-hours with 'The Methodist Hymn-Book.'" By Mary Champness. London: Chas. H. Kelly. Toronto: William Briggs. Pp. xv-288.

It is in singing the hymns of the ages that we realize the meaning of the words "the Holy Catholic Church, the communion of saints." Our creeds divide us, says our author, but in our hymns we are one, "We are not divided, all one body we." This is strongly exemplified in the new Wesleyan hymn-book, "Methodists and Baptists, Unitarians and Romanists, 'Brethren' and Moravians (for, as Mr. Horder says, 'There is little heresy in hymns') 'in sweet consent unite their Alleluia.'" The spoils of