

236. We have in this small book the outlines of 57 sermons. They possess this valuable quality, if no other, they have stood the *experimentum crucis*, as the author testifies. But they possess other good qualities—as a wide range of practical and evangelic topics, a clear and logical plan, amplitude of thought and only the divisions and subdivisions of his subject, with little or no filling up—at least, merely suggestions or hints. Still, we must discriminate. They have not all the breadth and catholicity of the simple, glorious Cross. To some of them we should strongly except on the ground of doctrinal teaching. For instance, No. 3, "The Limits of Probation." The author decidedly favors the new theology—after death probation—strongly affirming that the idea of *probation* "being the purpose of life is foreign to the Scriptures"—"the conditions both for pain and pleasure much more favorable in next life,"—"not that suffering necessarily leads to repentance there,"—"it gives a real meaning to the article, 'He descended into hell'" (the italics are the author's). In replying to the objection that "the doctrine is dangerous," he says: "1. The alternative danger of current theology. 2. No doctrine can be dangerous if it be true. 3. Safe to rest upon the intrinsic attractiveness of Jesus." The first and last reasons strike us as contrary to the facts of eighteen centuries of experience and to the whole trend of the law of moral cause and effect.

*Funk & Wagnalls.* "The Teaching of the Twelve Apostles; or, the Oldest Church Manual." By Philip Schaff, D.D., LL.D. Third edition, revised and enlarged. We can do no better than repeat what we have said already. "The interest in the *Didache*, the most important literary discovery of the last few years, continues unabated. Already over three hundred monographs have been written about it since 1884, and the whole MS. has been photographed in Jerusalem, and a *fac-simile* published by the Johns Hopkins University in Baltimore. It has been introduced in Europe and America as a text-book for classes of special students (so-called Seminary Studies), as the best *introduction to the study of patristic theology*. It sheds light back upon the apostolic age and forward to the second century, and touches the most interesting questions of primitive church history, such as the moral instruction of catechumens, the mode of baptism, the Lord's supper and love feast (Agape), the Lord's Day, public worship and prayers, the apostolic church offices, the origin of the episcopate, and the doctrine of the second advent."

All these topics are amply discussed in Dr. Schaff's work, which has been pronounced by German, English, and American scholars the best monograph on the *Didache*. It certainly is the most complete and well adapted for a text-book. The third edition is con-

siderably improved, enlarged, and brings the literature down to the close of the year 1888.

*Robert Carter & Brothers.* "The Credentials of Science the Warrant of Faith." By Joseph Parsons Cooke, LL.D. 12mo, 334 pp. This volume consists of the series of lectures—ten in number—delivered at the invitation of the Union Theological Seminary of New York City in the spring of 1887, and now published. The lectures were subsequently amplified and delivered as a course before the Lowell Institute of Boston. The scope and trend of the book are sufficiently indicated by its title. The topics of the lectures are as follows: The Argument of Natural Theology, Preparing the Way, The Induction of Newton, Deduction, Examples of Scientific Investigation, Laws of Nature, Determinate and Indeterminate Laws, Theories or Systems of Science, Predominant Principles of Scientific Thought, The Systems Compared: Religion and Science. The author is a Professor in Harvard University, and, as might be expected, discusses the grave subject in the spirit and from the standpoint of a student of science, and not as a theologian. Hence he writes not as a partisan; not as one bent on the establishment of the Christian faith, but in the spirit of candor, fairness, and love of the truth. He freely admits the difficulties in the way of harmonizing the deductions of science and the teachings of the Bible, but he claims that the "speculative objections to Christian faith which are so confidently and persistently set forth are no greater than must be encountered in every department of abstract thought, and are inseparable from our material relations." He claims a "close resemblance in this particular between the systems of science and the systems of religion," and he regards this fact as "the most cogent of the evidences of natural theology." The closing lecture is full of strong points. We quote a few sentences as specimens: "While thus wonderfully adapted to man's spiritual needs, so just in proportion as our knowledge becomes enlarged, and our insight deepened, is Christianity found to be in harmony with all truth. The most gifted minds and profoundest scholars the world has known have not only confessed Christ before men, and acknowledged Him to be the Lord, but have also testified that increasing acquirements and widening vision brought an even deeper conviction of the truth. If, then, man can in any case rely on his experience as a test of truth; if harmony with nature is any evidence of participation in the scheme of nature; if this world is not wholly a phantom and a deceit; if all knowledge is not equally delusive—then the essentials of Christianity must be true. Such is the argument."