

Notices of Publications.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, OCTOBER, 1872.

The first article in this October number of the Presbyterian Quarterly is from the pen of Dr. Henry Neill, on "The Righteousness of God" as set forth principally in Paul's Epistles to the Romans, Corinthians, &c. Dr. Neill is "compelled to aver that the 'Righteousness of God' referred to is that righteousness of which God is the author; which gave character to the life, and made inexpressibly valuable the crucifixion of Jesus Christ, as the Son of God became obedient unto death; a righteousness demanded by justice and satisfying it; and which, when revealed to a believing soul, is revealed as belonging to it by divine constitution and lordly gift; and as truly as if wrought out by itself, securing for it salvation and everlasting life." Dr. Neill objects to the definitions of McKnight, Barnes, and others of the governmental school, deems that of Moses Stuart too narrow, and that of Lange and Olshausen, who embrace in it regeneration and sanctification, too broad; but agrees with Calvin, Haldane, Chalmers, and Hodge. Professor Welsh, of Union College, Schenectady, contributes a second paper on Faith, its plan and prerogative. He is led to combat the views of Spencer and Mill and the whole school of Positivists whom Comte called into antagonism to natural and revealed religion. His arguments are those of morality and moral freedom, of order and design, of universal belief, and of the affirmations of reason. On these he establishes a place for faith in God. A subject of a totally different character engages the attention of David Magill, of Princeton, "Florentine Philosophy in the days of the Medici." In his interesting essay he passes in review the Greek Platonists Gemistius Pletho and Cardinal Bessarion, Marcilius Ficinus, and the martyr Saronarola who taught him to preach the gospel, whom the writer shows to have been no mean philosopher. The Rev. G. S. Mott, of Flemington, N. J., takes for the title of his paper, "The Annihilation of the Wicked," and places at the head of it the names of five books by Landis, Hudson, Bartlett, George, and Constable, attacking or upholding the theory. Mr. Mott traces the theory from Origen downwards. He shows that the fundamental principles of the system are; 1st, that God did not endow man with a soul essentially immortal; and 2nd, that the grand and final penalty of sin is extinction of being. These two propositions Mr. Mott very satisfactorily proves to be false. "John Wesley: his character and opinions" is contributed by Professor Gillett, of the University of N. Y. It is a review of Tyerman's Life and Times of Wesley, which has already occupied the attention of the Edinburgh and British Quarterly Reviews. The sixth article is the first part of an outline of Dr. Dorner's system of theology. It bristles with scientific terms which, though valuable for the class-room might possibly form unpopular preachers if too closely adhered to. The Rev. Asa S. Colton, of Princeton, on Japan, gives a pleasing sketch of Japanese politics and religion. Another historical article follows by the Rev. Tillman C. Trowbridge, missionary in Central Turkey—"The Early History of the Ottoman Turks," from the days of Ortoğrul to the fall of Constantinople. The notices of contemporary literature, theological and literary intelligence, are as usual complete and full of interest.