

sacrifice ; showing that it was intended on the one side to teach the heinousness of sin, and on the other the means of restoration. "The interest of the patriarchal age to a student of the Scriptural doctrine of sacrifice centres in the offerings of Adam and Abel. So long as the hand of Eve was unstretched to the forbidden fruit, so long sacrifice was simple, fearless, entire, and consisted in the total consecration of body, soul, and spirit. The problem of subsequent sacrifice was so to alleviate or annul the consequences of the Fall as to restore that earliest stage of trustful and complete surrender of the whole nature as a *θυσία ἁγία*. Towards the solution of that problem, but a meagre advance was made in the pre-Mosaic times." Part II. is taken up with the Mosaic doctrine of sacrifice, and contains a full and complete account of the wonderfully intricate and significant system that was instituted under the law. Dr. Cave points out that through all these were two underlying principles: *atonement*, which means the covering up of sin so as to render it unprovocative of the wrath of God ; and *presentation*, or the way in which sinful man was to approach God acceptably. Part III. brings out the post-Mosaic doctrine of sacrifice, which is carried through the times of the Judges, Kings, and Prophets ; and chapter iv. contains a capital review of the theories connected with the Old Testament sacrifice. Dr. Cave is against the allegorical method of interpreting Scripture, for he holds that allegorizing is unhistorical, and makes ingenuity a test of truth. Book II. Dr. Cave entitles "Pleromatic," and is occupied with the New Testament account of Christ's atoning work, which is treated with reverence, and tolerable completeness. Chapter iii. is a most important one, giving as it does the simple New Testament statement of the Atonement, drawn out with great skill. Chapters iv. and v. present us with a condensed examination of the numerous theories respecting this doctrine, which leaves little to be desired. Chapters vi., vii., and viii. are taken up with a comparison of the Old and New Testament sacrifices ; and then follow two chapters about the sacrifice of the Lord's Supper, in which the Romanist, Lutheran, Zwinglian, Socinian, and Calvinistic theories are considered, their foundations shown, their weak points brought out, and the true Scriptural doctrine stated. The work concludes with two chapters on sacrifice in the heavenly world, and an appendix on the Hebraic sacrificial terms and their Hellenistic equivalents, on Azazel, and the Jewish interpretation of Isaiah liii. The whole forms a treatise which deserves a high place