

an abuse of freedom in opposition to law, which, in the mass of humanity, constitutes a kingdom of sin opposed to the Kingdom of God. Guilt lies in separation from God or the disturbance of man's true relation to Him. The kingdom of wrath, however, is not God's, but is inconsistent with His holy nature. It belongs to the world of separation from God; and to conscious guilt appears in the form of divine judgment. Christ's life and death were man's fulfilment of all righteousness, by which the Kingdom of God was established on earth, and justification is the forgiveness of sin by the loving Father in the Son revealed. Ritschl's doctrine of the Church is vague, and his view of the Holy Spirit is impersonal; but Herrmann and Kaftan are more definite and evangelical. Mr. Garvie's strictures throughout the book, and in his critical estimate which constitutes its last chapter, reveal a tolerant yet fairly conservative spirit, disinclined to surrender any supposed cardinal doctrine at the call of the new theology. His table of contents is in itself a valuable analysis of his scholarly work, and his index is a sufficient one. The serious student of theology, and all who would be familiar with one of the chief movements of present day religious thought, may read this work with great profit and satisfaction, and without any fear of its sapping the foundations of faith. The aim of the Ritschlian school is not to destroy faith, but to make it rest on a reasonable basis.

The second book from the Revell Company and Messrs. T. & T. Clark is, "A Critical and Exegetical Commentary on the Book of Proverbs," by Crawford H. Toy, D.D., Professor of Hebrew in Harvard University, 554 pages demy 8vo., cloth, price three dollars. This volume belongs to the International Critical Commentary of Drs. Driver, Plummer, and Briggs. These internal-evidence fanatics, who excogitate history and literature from the depths of their inner-consciousness, are the worst friends that the really critical study of the Bible has, and are driving liberal minded but devout readers back into the superstitious fetishism of mechanical inspiration by their iconoclastic extravagances. Dr. Toy, it is plain, knows Hebrew, and is well acquainted with the bibliography of his subject.