

it has recently done in the matter of tolerating the French Republic, but its less discreet friends avow it is only that by that means it may more readily secure the ends it ever professes to have in view. When M. Layson, better known as Père Hyacinth, and Dr. Dollinger were unable to accept in their entirety the Romish dogmas, and though they did not wish to be separated from the Catholic Church, every attempt at compromise was arbitrarily refused; their efforts failed. Within its bosom there is no tolerance for independent thinking. It demands unconditional intellectual subservience. The result in these typical cases was the same. These honest, able and spiritually-minded men were driven out of the Church to which they were attached, and the Old Catholic Church, which is in a measure a compromise, despite the ability of a number of those by whom it was organized, has failed to make an impression on the popular mind. It is hardly likely that an amalgamated Church such as Dr. Schaff suggests would fare much better.

In his irenic endeavours it is possible that the learned Doctor has just gone a little too far in his delineation of Protestant shortcomings. Still, most will agree with him that the great purpose, so far as Italy is concerned, is to strengthen the native Church already there. That noble witness for the truth, the Waldensian Church, ought to receive far more liberal encouragement and support than it has yet done from the friends of Italian evangelization. The aim ought to be not the planting of isms, but the diffusion of the Gospel as a means of salvation and blessing to the Italian people. It is to be hoped that the deferred union of the Waldensian and the Free Church of Italy will ere long be accomplished, and that the Christians of that sunny clime may be encouraged in their endeavours to spread the knowledge of a pure Christianity throughout its length and breadth, and to preach the Gospel to them that are in Rome also.

PRINCIPAL CAIRNS ON SCOTTISH DOGMATIC THOUGHT.

IN the latest issue of the *Presbyterian and Reformed Review*, an ably-conducted quarterly, and one of the foremost exponents of Christian thought in general, and of Presbyterian thought in particular, there appears the first of a series of papers "intended to deal with recent dogmatic thought in different countries of the Protestant world." It is from the pen of Principal Cairns, of the United Presbyterian College, Edinburgh. The great clearness with which this venerable theologian writes and the absence of all parade of scholastic terminology enable the reader of average education, and who is tolerably familiar with religious subjects, to follow with ease the writer's line of argument and exposition. When Dr. Cairns' great attainments, his vigorous and disciplined mind, his profound and varied scholarship are taken into account, the surprise is sometimes expressed that whatever he has given to the world should be so uniformly characterized by remarkable clearness and simplicity of style. His case affords a refutation of the notion that a learned man must necessarily write and speak obscurely. Only confused and inaccurate thinkers "ray out darkness," which is occasionally mistaken for profundity. In dealing with fine shades of distinction and in grasping the meaning of subtle thoughts, Dr. Cairns is an adept, and what is clear to his penetrating vision he succeeds in making clear to the perception of his readers. Scotland can still delight in the possession of able and scholarly theologians, but it would have been difficult to select one better fitted for the task of giving a clear, candid and impartial retrospect of Scottish dogmatic thought during the last quarter of a century than the venerable theologian who opens the interesting series of papers in this representative Presbyterian publication.

At the outset Dr. Cairns maps out his field of enquiry, marking off all that does not properly belong to the special subject it is his aim to elucidate. To this he adheres with scrupulous fidelity. He gives no rein to the discursive faculty, and from the beginning to the close of his paper there is nothing irrelevant. In thus confining himself to the one subject, there is much pertaining to active religious thought in Scotland necessarily omitted, which, in other connections, would be of great interest. "This one thing I do," marks all that John Cairns undertakes, and the success with which he accomplishes his task is beyond dispute. In the present instance he confines himself "to the actual doctrines of Scripture," which have been discussed controversially during the period to which his in-

vestigation relates, and takes them up in orderly sequence. He begins with the doctrine of the Trinity, showing that the position formulated in the Nicene Creed is substantially held by all the eminent Scotchmen who have written on the subject during the last twenty-five years. Prominent among Dr. Cairns' mental and moral qualities is his love of fairness. No one with whom he differs in opinion can bring a charge against him either of misunderstanding or misrepresenting his position. If there is possible room for doubt the opponent invariably gets the benefit of it. In this connection, therefore, it was only to be expected that the views held by Dr. Lindsay Alexander and Dr. Wardlaw would find clear expression. On the doctrine of the Trinity these eminent Congregationalist divines were at one with their brethren in other communions in their acceptance of the Nicene Creed, but they held that there is insufficient "Scriptural authority for an eternal sonship or procession, these belonging alone to the work of redemption."

The second topic of doctrine taken up is "variously called Doctrine of the Person of Christ, Christology or Incarnation." Though this doctrine has not been the subject of extended controversial treatment during the period under review, under this head Dr. Cairns briefly but comprehensively criticizes the works bearing on the subject by Professors Bruce and Morrison, Dr. Whitelaw, Dr. Stalker and Professor Milligan. Next he takes up the doctrine of the Atonement. On this important and central topic he enters with greater fulness. Beginning with the work of Dr. John MacLeod Campbell he states the conclusions reached by Professors Smeaton, Crawford, Bruce and Lindsay Alexander. From this he advances to the consideration of Justification and Adoption and the controversy occasioned by the diverging views on the Fatherhood of God as presented in the writings of Frederick Denison Maurice, Drs. Crawford and Candlish. In this connection Dr. Cairns pays a high tribute to Dr. Smeaton's Cunningham lecture, "The Doctrine of the Holy Spirit." The doctrine of Election is next considered. From one or two historical references it is deduced that the keen and bitter controversies over this subject have virtually subsided in Scotland. There is no evidence that there is a tendency to abandon the doctrine, only those who have differed concerning it are now more disposed to view it in its relation to other no less clearly-revealed aspects of divine truth.

The paper closes with a brief reference to the doctrine of Eschatology, the Last Things. Only one branch comprehended in it is noticed. Future probation, conditional immortality and ultimate restoration is touched upon. After accounting for the origin of discussion on these and kindred topics, Dr. Cairns says:—

The present writer is far from saying that the Scripture evidence opposed to these doctrines has been shaken or that the admission of this would not in turn end in the felt sacrifice of deep or deeper elements of Scripture truth and Christian consciousness. Still it must be acknowledged that these views have been brought forward with a plausibility never before equalled, under the sanction of names, which, if not the highest, enlist some consideration, and in an age to which novelty and even heresy have for not a few more of attraction than repulsion. In these circumstances it may be regarded as somewhat remarkable that in Scotland these movements and tendencies have as yet borne little fruit in the shape of literary production, and that almost nothing of strenuous controversy excited by them is of Scottish origin and diffusion.

In a few sentences Dr. Cairns forecasts the outlook of Scottish theology in a thoughtful and hopeful spirit. His added years have not lessened his mental buoyancy. There is no trace of gloomy pessimism in his broad and generous nature. A sentence or two may be transcribed from his closing paragraph:—

Whilst there are movements and tendencies in the field of doctrine not to be contemplated without serious anxiety, the review now given forbids in regard to the Scottish Churches a preponderance of gloom and misgiving. Whatever change in doctrine has hitherto been suggested from the side of Germany, or any other quarter, the Scottish people, like the American, have been able, sooner or later, to estimate it at its just value. . . . There is no decay in the spirit of moral and social reform in Scotland, especially on one great question—that of temperance. The Foreign Missions of the Churches are also increasingly urging their claims. . . . Much indeed fails, but with practical work thus cherished, with Christian learning largely in the field, and with a spirit of devotion, though too feeble, yet unquenched, the lovers of the best traditions of their country may leave to the Spirit of God, apart from whom all is fruitless, the care of that saving truth which has not so largely blessed the past without Him, and which will only open out new treasures the more that He is acknowledged and sought in the future; and they may thus, with all the critical helps and processes of the nineteenth century in the one hand, humbly but confidently grasp in the other the Bible of Knox and Melville, of Rutherford and Chalmers, in the belief that "the Word of the Lord endureth for ever."

Books and Magazines.

THE ILLUSTRATED LONDON NEWS gives five artistic illustrations of important events, and contains contributions from eminent and popular writers in every number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The April number of this attractive monthly is one of marked excellence. The first of a series of papers on Ocean Steamships, describing and illustrating "Ocean Passenger Travel," is given. The second of Mr. Jephson's papers appears in this number. Other descriptive papers are "Cruise of the U.S. Steamer *Thetis*," "A Kangaroo Hunt," "The Dakota Indian Outbreak." There are other and varied attractions that enhance the value of the current number of Scribner's.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The noticeable contributions to the *Student* for this month, in addition to the brief but suggestive editorials, are "Israel's Greatest Sin—Idolatry," by Professor Bernard Taylor; "Men and Methods in Berlin," by Rev. A. W. Hitchcock; "The Development of the Sabbath Among the Hebrews," by Rev. J. T. Nichols; and "How to Prepare an Expository Sermon on Psalms xlii. and xliii.," by Rev. Dr. Norden. The student of the sacred Scripture will find much else that is helpful in the present number.

THE CANADA EDUCATIONAL MONTHLY.—(Toronto: The Canada Educational Monthly Publishing Co.)—Mr. W. H. Fraser, M.A., of University College, Toronto, replies to Professor Hutton on "The Equality of Greek with French and German," in fresh, vigorous and scholarly fashion. A. Cameron, B.A., gives some astronomical lore in a short paper on "The Evening Sky." Dr. Dunton says some excellent things on "Moral Education" and Dr. McLellan discusses the aims of the Normal School. The other contents of the number will be found profitable and interesting to all engaged in the noble work of education.

THE ANDOVER REVIEW.—(Boston: Houghton, Mifflin & Co.)—The April number of this theological review is unusually attractive. It opens with a solid paper by A. P. Peabody, D.D., LL.D., on "The Life and Times of Plato." Alfred G. Langley discusses "Revelation, Inspiration and Authority." Then follow papers on "The Poetry of Alfred Austin," "Bazan's Russia," "Mr. Bellamy and Christianity" and "The Function of Public Prayer." There are, among other good things, "Notes from England," by Joseph King, M.A., and a comprehensive survey of "German Theological Literature," by Rev. Mattoon Curtis, M.A.

THE MISSIONARY REVIEW OF THE WORLD.—(New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—In the department set apart to the literature of missions there are a number of very interesting and suggestive papers in this month's number. The Rev. Edward Storow gives an account of "A Jesuit Mission in India;" Dr. Gracey discusses "Missionary Methods," and Rev. S. L. Baldwin, D.D., tells about "Ling Ching Ting, the Opium Smoker." Dr. Leonard explains "Why Missions are Modern," and Mrs. J. T. Gracey describes the attitude of "London Papers and India's Women." There are other communications of no less interest, and there is the usual full and comprehensive survey of the mission field, which is the world.

THE METHODIST MAGAZINE. Edited by W. H. Withrow, D.D. (Toronto: William Briggs.)—The April number opens with a continuation of "Through Hungary," the present paper being descriptive of Carpathian mountain scenery and associations. The editor continues his "Canadian Tourist Party," this time conducting them and his readers from "Strassburg to Heidelberg." The accompanying illustrations are of excellent quality. "Round about England" is followed by another editorial contribution "At the Grave of Barbara Heck." Dr. Hugh Johnston pays a fitting and graceful tribute to the memory and work of the late Dr. Rose. Among other good things in the number is a "Symposium on Methodism," to which Principal Sheraton, James Croil, the Hon. Richard Harcourt and the Rev. Professor Newman contribute.

THE PRESBYTERIAN AND REFORMED REVIEW.—(New York: Anson D. F. Randolph & Co.; Toronto: The Presbyterian News Co.)—The number for the current quarter opens with a thoughtful and comprehensive paper on "Recent Dogmatic Thought in Scotland," from the pen of Principal Cairns. Professor H. P. Smith writes on "The Value of the Vulgate/Old Testament for Textual Criticism." "Christianity and Tolerance" is the theme on which Professor Sloane descants. Professor Watt, of Belfast, keenly criticizes "Mr. Gore on the Holy Spirit and Inspiration." Professor Shortt deals with "Looking Backward." There are two papers on Union to which a number of able writers contribute. One is on "The Proposition for Federal Union Between the Two Reformed Churches," and the other on "Presbyterian Union in India." Dr. Shedd supplies an editorial note on "The Materialistic Physics Unmathematical." There are the usual full, comprehensive reviews of important theological works in all departments, as well as of those pertaining to general literature. The number is one of superior excellence.

THE TREASURY FOR PASTOR AND PEOPLE.—(New York: E. B. Treat.)—The number for April, the closing one of volume VIII., has been received. One of its features is the complete index of texts, authors and topics of the twelve monthly issues for the year. The most prominent articles in this issue in the sermonic line are: "The Heroism of the Christian Ministry," by Dr. Jay Benson Hamilton, with a fine portrait, a view of his church, and a sketch of his life; and a sermon by Dr. Stalker, of Glasgow, entitled, "Biography in Three Words," full of fine discriminating thought. Professor W. H. Warriner, in the Living Issues, discusses "The Minister and His Bible;" Dr. T. L. Cuyler has a beautiful pen picture of Dr. Edward N. Kirk; Dr. E. P. Goodwin, a concluding article on "The Attitude of Nations and Christian People toward the Jews;" Dr. Schaffler, a telling article on "Spiritual Dynamics," and Dr. H. Taylor gives sensible views on "Preaching the Gospel." "The Leading Thoughts of Sermons" are by Bishop Lightfoot, President Patton and Canon Scott Holland. Editorials are on: "Wash Your Brains," "Making a Difference," and "Economy for God." Dr. Moment treats the Sunday School Lessons with his usual ability and lucidity.