

REVIEWS AND NOTICES OF BOOKS.

THE PRINCETON REVIEW. July, 1858.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. July, 1858.

In the present scarcity of good new books, we turn with peculiar zest to the valuable Quarterlies before us. The last number of the *Princeton*, however, is scarcely so interesting or able as usual. The article which has struck us most favorably is one on the "Historical Value of the Pentateuch," which furnishes in brief a lucid *resumé* of the best information on the subject.

The *British and Foreign* is avowedly an original publication only in part, and enriches its pages with some of the most vigorous articles that appear in the American religious periodicals. The best paper, however, in the number now received is an original by (as we suppose) the Editor, Principal Cunningham, of Edinburgh. It discusses the great Theological question of "Calvinism and Arminianism" in a review of the recent literature of the subject by Whately, Faber, Mozley, and others. We give the conclusion of the article, regretting our inability to find space for the whole:—

"We are unwilling to quit this subject without some reference, however brief, to the objections by which the Calvinistic doctrine of election has been commonly assailed. The leading practical lessons suggested by a survey of the controversy for guiding men in the study of it, are such as these:—1st, That we should labour to form a clear, distinct, and accurate apprehension of the real nature of the leading point in dispute, of the true import and bearing of the only alternatives that can well be maintained with regard to it. 2nd, That we should familiarise our minds with definite conceptions of the meaning and the evidence of the principal arguments by which the truth upon the subject may be established, and the error refuted. 3rd, That we should take some pains to understand the general principles at least applicable to the solution (or rather the disposal, for they cannot be solved) of the difficulties by which the doctrine we have embraced as true may be assailed. And 4th, That we should then seek to make a wise and judicious application of the doctrine professed, according to its true nature, tendency, and bearing, and its relation to other truths, without allowing ourselves to be dragged into endless and unprofitable speculations in regard to its deeper mysteries or more intricate perplexities, or to be harassed by perpetual doubt and difficulty. A thorough and successful study of the subject implies the following out of all these lessons, and this conducts us over a wide and arduous field. It is on the first only of these four points we have touched,—one on which a great deal of ignorance and confusion seem to prevail. Of the others, the most important is that which enjoins a careful study of the direct and positive evidence that bears upon the determination of the main question on which the controversy turns. The strength of Calvinism lies in the mass of direct, positive, and, as we believe, unanswerable proof that can be produced from Scripture and reason, confirmed by much that is suggested by experience and the history of the human race, to establish its fundamental principles of the foreordination of whatsoever comes to pass, and the real and effectual election of some men to eternal life. The strength of Arminianism lies not in the direct and positive evidence that can be produced to disprove Calvinistic foreordination and election, or to establish anti-Calvinistic non-foreordination and non-election, but mainly in the proof, that God is not the author of sin, and that man is responsible for his own character and destiny, and in the inference that since Calvinism is inconsistent with these great and admitted truths, it must be false. This view of the state of the case shews the importance of being familiar with the direct and positive evidence by which Calvinism