

Kingdom of God," and will be followed by a similar work on "The Epistle to the Hebrews."

Many in these days are asking, "Why should we trouble ourselves with the psychological discussions of the Apostle Paul? Is not the Sermon on the Mount sufficient? Outside our churches lies a world wounded to the heart. Back, back to our Lord's simple teaching—obey Him, go forth to help! Trouble no more with Paul's theological disquisitions." Just as if for the service of hurt and bruised humanity a firm and intelligent grasp of truth were not necessary—a knowledge of the inner workings of the human mind, an acquaintance with the true nature of sin and of righteousness, of human helplessness and of divine grace, and a true appreciation of the motives that prompt to right action and impel to Christian service.

And so this book of Prof. Bruce's is timely, for one cannot read it thoughtfully without understanding better what the service of Christ means, and without entering more heartily on that service among the bruised and wounded ones all about us.

We obtain our knowledge of what Paul's conception of Christianity was from his controversial epistles—Galatians, Corinthians, Romans. These four epistles have the advantage of being acknowledged on all hands as indubitably genuine. And they have also this additional advantage, that a time of controversy brings out the deepest thoughts of men's minds, and sets their hearts on fire to defend what is dear to them.

Before entering on a study of these epistles, Dr. Bruce devotes two chapters to the study of two important questions. The first, as to whether there was a growth in the apostle's theology which, he contends, was, *a priori*, possible, but of which no proof has yet been adduced. The second, as to the effect Paul's religious history had in moulding his conception of Christianity. In considering the question of Paul's conversion, our author shows himself entirely out of sympathy with those who resolve the objective appearance of Christ into a subjective experience on the part of the apostle. But while he maintains the objective character of Christ's appearance, he holds that there was also a subjective state to correspond with it. He shows how one day Saul of Tarsus made a great discovery—even the discovery that the tenth commandment forbade coveting (Rom. vii. 8.); that is to say, that not the outward action only, but the state of the heart also, was condemned as sin. With considerable skill our author traces the development in the Pharisee's mind from the time of this great discovery until the day on the way to Damascus when he saw the Christ, and was ushered into the blessedness of the Christian faith. It is not meant that at the time of his conversion he formulated his Christian theology; the way in