

development, as enables us to see what the Church really was when free from all ecclesiastical possessions and high church pretensions. We do not wish to infer that the Church to-day in external manifestation, in details of management and methods of work, should be exactly as that of the Apostles', but we do say that Mr. Slater has successfully exploded many traditional ecclesiastical theories. There is need of this excellent work in Canada as well as in England, and every Methodist who reads it will set higher value on his own Church.

*The Ideas of the Apostle Paul translated into their modern equivalents.*

By JAS. FREEMAN CLARKE, author of "Self-Culture," "Ten Great Religions," etc. Cloth, 8vo, 436 pp.

*The Gospel of Paul.* By CHAS. CARROLL EVERETT, Dean of the Harvard Divinity School. Cloth, 8vo, 313 pp. Boston and New York: Houghton, Mifflin & Co.

These are both very able and suggestive works, and specially interesting now as the eyes of the Sunday School world are turned to the life and writings of Paul. They are very valuable contributions to original views of Pauline Christianity. Neither of them are commentaries in either a critical or exegetical sense, but an endeavor to make intelligible the pivotal ideas around which Paul's thought revolved, and germinal source from which his power was evolved.

"The Ideas of Paul" has already passed through its sixth edition, and is no doubt a book that will outlive the generation in which it was produced. Our author, in studying the character of Paul and his ways of thought, has confined himself to the four epistles admitted by the destructive criticism as unquestionably genuine, viz., Romans, 1 and 2 Corinthians and Galatians, in which most of the characteristic ideas of Paul are to be found. The work is not a translation of the language in which Paul spoke and wrote into English; it is the translation of his thought into modern ideas, and our author has so far succeeded that the Calvinistic conception is clearly shown to be false; we could not say so much however of his views concerning Christ, which are strongly Unitarian. This book will be of great service to everyone seeking to know the great characteristics of this Apostolic champion of Gospel truth and spiritual freedom.

"The Gospel of Paul" is an interpretation of Paul's doctrine of the atonement, which seeks not to prove a previously formulated theory of the atonement by some of Paul's words, but a statement based wholly upon a natural and direct examination of the words of Paul after the manner of Biblical theology. The author claims for the results of this examination a "new" doctrine, and so it is when compared with the old substitutionary theories which are shown to be irreconcilable with Paul's language. The general notion "that Christ, in His death, bore vicariously the penalty of the world's sin" is ably combated by an exhaustive consideration of the nature of sacrifice, and a careful examination of the history of the substitutionary view which shows it not to be of Pauline origin. The author, in reaching his conclusion as to the true view of Paul's teaching, guards it against Socinian and other rationalizing interpretations, and applied this view to the rest of Paul's teaching. This contribution to soteriology greets the doctrine of salvation from the positive rather than the negative aspect in which atonement by the death of Christ is made to refer to Judaizers and to apply to Christian life only at its beginning. The Arminian will find "new" and suggestive thought in this book, which is no doubt destined to contribute much toward a solution of a true Scriptural conception of the atonement.