

as a rule are just. Yet one feels painfully that, in connecting the world of wrath and condemnation with God's holy nature, save in a secondary way, as Christ stated it, the professor loses sight of an important truth. "The wages of sin is death" is true ; or, as Christ said, "He that committeth sin is the servant of sin." Paul again puts it thus : "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?" This is law indeed, but it is natural, not arbitrary nor even moral law apart from the natural. Dr. Orr is inclined to conservatism in theology, and in his case it cannot be called the common conservatism of ignorance, for he is an accomplished divine. Probably the very license of the German theologians drives him back to what he deems more scriptural ground. I do not wish to delude anyone into the belief that, save to the critical theologian, "The Ritschlian Theology" will prove very entertaining reading. It is too much broken up with comment and reference, which give it scientific value, to please one who enjoys the smooth flow of language. Those, however, who desire to know the form of religious thought that fills Protestant Germany, and affects more or less the students of the same faith in other lands, will willingly avail themselves of Dr. Orr's complete statement and judicious criticism. I must not omit to mention that the price of the book is ninety cents.

The Fleming H. Revell Company's second volume belongs to the International Theological Library, published by T. & T. Clark, of Edinburgh. It is entitled "Christian Institutions," and its author is Alexander V. G. Allen, D.D., Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge, Mass. It has 577 large octavo pages, and its price is not indicated. Dr. Allen's work covers to a certain extent the creed and doctrine, as well as the organization and ritual of the Church, and its method is historical. The first book, on the "Organization of the Church," has twelve chapters, of which the first is an historical survey of the Divine