

authority." There is the coldly intellectual wing, which writes on its banner the high name of Reason. And there is the warmly emotional wing, which prefers to call what it appeals to within, spiritual insight, religious feeling, Christian consciousness, immanent deity, the Logos, or the witness of the Holy Ghost in the heart. The difference between the rationalist and the mystic is fundamentally only a difference of temperature: the rationalist rises into the mystic whenever his feelings are stirred, whenever his religious emotions are deeply moved; and the mystic falls into the rationalist whenever his heart is chilled. Mysticism is thus but the protest of what we call broadly the heart against the cold processes of the mere logical understanding. Whenever therefore we find the opponents of "external authority" giving heed to the voice of natural religious feeling within them, rationalism takes on a mystical color. "Now that the assailants of Revelation have grown so exceedingly pious," wrote Mr. Vaughan a half-century ago, and the words are even more applicable to-day, "we find them zealously enlisting certain modifications of mysticism on their side." This is the account to be given of the numerous mystical modes of representation which now confront us upon all hands. They are simply emotional rationalism. One of the advantages which ought to flow from the republication of such a book as Mr. Vaughan's is to open men's eyes to the meaning of such phenomena. Mr. Vaughan does not attempt a detailed account of the teaching of every mystical writer, but confines himself to the more epoch-making movements. But his sketch includes a glance over the whole field; and, despite the awkwardness of the form of composition which he adopted, it gives the reader a really illuminating view of the several forms of mystical thought from the Hindu Yogis to the modern adherents of "the Christian consciousness."—*Gesetz und Evangelium*. Von Dr. C. F. W. Walther. Aus seinem schriftlichen Nachlass gesammelt. 8vo, pp. iv, 124. (St. Louis, Mo.: Concordia Publishing House, 1893.) Besides his academic lectures, Dr. Walther was, it seems, accustomed to give to the whole body of students, assembled usually on a Friday evening, series of freer talks on theological and practical topics. Among these was a course of twenty-two talks on "Inspiration;" one of twenty-two talks on "The Truth of the Christian Religion;" one of forty-nine talks on "Justification;" one of sixty-two talks on "Election and Justification;" and (among still others) two courses, one of ten and the other of thirty-nine talks, on "The Law and the Gospel." The Introduction to each talk, the citations used in it, and the plan of treatment, exist in Dr. Walther's own hand; for the rest full stenographic notes of his students are available. From this material, it is proposed to publish the whole of them in due time; and the present book, which contains the shorter course on "The Law and the Gospel," makes the beginning. Like all that Dr. Walther wrote, these talks are characterized by accuracy of statement, thoroughness of theological knowledge, and entire devotion to confessional Lutheranism; and they have in addition much of the fire and freedom of the extemporaneous address. The thirteen theses on which they are based recognize the importance and difficulty of rightly distinguishing between the law and the gospel; and point out some prevalent modes of conception by which the distinction is confused. For example, the confusion between law and gospel, made by papists, Socinians and rationalists, in making the gospel itself a doctrine of works, is deservedly scored; men are warned not to mix the gospel with the law, or the law with the gospel, but to preach the law in its full strictness, and the gospel in its full sweetness; they are warned not to reverse their places, but to preach the law first and the gospel second; not to tell the awakened sinner to work out a peace for himself before he comes to the gospel, and the like. In theses and

treatment alike the strictest Lutheranism reigns, and Calvinists will find something to modify; but through all, the spirit of the man of God throbs. We hope the other series of talks will be speedily published; and we venture to express the wish that the series on "Inspiration" may be next given to us; the times demand it.—*Atonement the Fundamental Fact of Christianity*. By Newman Hall, LL.B., D.D. (Edin.). Author of *Come to Jesus*, *The Lord's Prayer*, *Gethsemane*, etc. 8vo, pp. 159. (New York: Fleming H. Revell Company, 1893.) Dr. Newman Hall, in the evening of his useful life, publishes this testimony to the truth that "the Gospel is Atonement for guilt, the basis and the power of righteousness of life,"—that "salvation by Atonement is the central doctrine, we hesitate not to say the essential *fact*, of Christianity"—that "salvation through the Atoning sacrifice of our Lord Jesus Christ is not merely an important, but the essential and characteristic feature of Christianity." Over against "the moral influence" theory, he strongly and richly develops the true doctrine that Christ "came to do a work of God *manward*; reconciling God to us as the basis and influence for reconciling us to God; so that forgiveness by the cross and the resultant change in our *condition* as regards God, is precedent to and the instrument of our change in *character*." Not only is the book thus, as a whole, a faithful presentation of the Scriptural doctrine of the nature of the Atonement, but it is sown with pungent sentences, in which the skill of the great preacher in phrasing telling statements is manifest. We wish the chapter on "The Witness of the Sufferings of Jesus" could be issued separately as a tract. Dr. Hall does not always attain, however, to theological exactness in the language he uses; and his chapter on "Misrepresentations and Objections" suffers considerably in consequence. The whole book is a strong plea for the great truth that Jesus Christ came into the world to die, and to die as our substitute (pp. 18, 44, 86, 110), in order to reconcile God to us (p. 15), by paying the penalty due from us (pp. 35, 45, 102, 130). And yet in this chapter, in attempting to meet objections, he denies that Christ was the substitute for a definite body of sinners and affirms "that the sacrifice of Christ is a foundation for the mere offer of mercy;" speaks of the doctrine that Christ appeased the wrath of God as "a heathenish notion;" and declares that "His sufferings could not be penal," although He had elsewhere explicitly declared that, as our sin-bearer, "He bore the penalty" (p. 45), and "suffered the penalty" of the broken law (p. 130). This is only one more illustration of how ill men sometimes know how to defend the truth which they confess. We could wish this unsuccessful chapter in answer to objections excised from an otherwise most excellent book.—*Discussions by Robert L. Dabney, D.D., LL.D.*, Professor of Moral Philosophy in the University of Texas, and for many years Professor of Theology in Union Theological Seminary, in Virginia. Edited by C. R. Vaughan, D.D., Pastor of the Presbyterian Church of New Providence, Va. Vol. iii. Philosophical. 8vo, pp. 611. (Richmond, Va.: Presbyterian Committee of Publication, 1892.) The first volume of Dr. Dabney's trenchant *Discussions* was noticed in this REVIEW, Vol. ii, p. 714, and the second volume in Vol. iii, p. 593. There remains yet a fourth volume to complete the promised series. This third volume is entitled "Philosophical," and contains much philosophizing of the most lucid and most satisfying order. Papers on "Positivism in England," "The Philosophy of Dr. Bledsoe," "The Philosophy of Volition," "The Emotions," "Inductive Logic," "The Nature of Physical Causes," "Induction and Analogy," "Final Cause," "Monism," "The Immortality of the Soul," appear in this volume, and no thoughtful pastor ought to omit reading them. And whatever other topics are discussed, are treated in a truly philosophical spirit. What a clear and strong style Dr. Dabney possesses!—*Inauguration of the*