

books recommended, he says that Coleridge, and Browning, and Emerson, and Matthew Arnold, and many others in modern times, have done as much as his recognized teachers to fertilize the minds of the theological student. After enumerating a large number of valuable works in the different branches of theological study, he says, in the concluding paragraph, "you must build up the results of your exegesis into a New Testament theology." Some books which he suggests as helpful here are Baur's Lectures (untranslated); Wendt's Teaching of Jesus; Weiss' Biblical Theology of the New Testament; Sabatier's Paul; Baur's Paul; and Pfeiderer on Paulinism.

IN the December number of the *Presbyterian College Journal*, of Montreal, there is an article by Rev. John Campbell, in which he discusses what may be done for the mutual approach of Christians of different denominations. After mentioning how the barrier of traditionalism may be removed, he goes on to speak of the hindrance to union that is found in the diversity of theological belief. After speaking of the one Gospel which is in reality preached, and noting the unhappy differences that obtain because men are forced to subscribe to dicta that could be hard to prove from Scripture, he goes on to say: "I see no reason why a Bible-possessing and Bible-loving church of the nineteenth century should be cribbed, cabined, and confined by the legal spirit, the misconceptions, the narrowness of Augustine and Anselm, of Aquinas and Calvin. The Presbyterian Church of to-day is greater and wiser than all these mere men." Speaking more particularly of portions of our own creed as a barrier to union, he proceeds, after quoting from Dr. McCrie, who had formerly stated that the English divines who composed the confession and catechisms never intended them to be subscribed to as a bases of ministerial communion: "A first step toward the mutual approach of different denominations is the simplification of the creed, even if it be summed up in that called The Apostles. There can never be union on the basis of the Westminster Confession, which is an anachronism of the present day. Several congregations and individuals well worthy to enter our Presbyterian fold are being kept out of it by the barrier wall of a confession, several items of which they believe to be untrue, and dishonoring to God. What right have we to break up the unity of Christendom, and offend our brethren in Christ, by our traditional veneration for a relic of scholasticism?" We have quoted thus at length because no detached sentence could be given, and they are strong words upon the one side of the question. But we do well to consider before we follow any master.