

doctrines which afterwards became incorporated in Christian dogma. This, however, was only a secondary relationship." The account of Socrates is full and fair; the significance of Philo-Judæus is well brought out, and the differences between Socrates and Christ are distinctly shown. Socrates taught men that by taking thought they might put opportunity to better uses, or might be enabled by the application of discoverable methods to substitute dignity and beauty for the querulousness customary in common life. Laudable and indispensable as an aim of this sort is, one cannot but admit that it differs widely from the object of religion. What Christianity has to tell is embodied in a life; the teaching of Greek philosophy is that happiness must be sought in wisdom, but what that wisdom contains for the bettering of men it never definitely declares. This is one difference between Socrates' teaching and that of Christ: there is another difference between the two infinitely greater and deeper, but that Mr. Wenley says very little about.

*The Coat without Seam Torn* (5) is the title of "A plain appeal to the Holy Scriptures on behalf of unity among English Christians in the one Apostolic Church." It is apparently a bundle of ninety-nine leaflets, in which an attempt is made to show the fact and the value of the one true Church, and the danger of schism. The book is divided into eight sections, and the leaflets composing each are arranged in some kind of logical order. The author's statements are made in such a way as to be as little offensive as possible, and the arguments are supported with quotations from the Scriptures and from divines of various schools. The book is as fair as an *ex parte* statement can be expected to be, but we do not imagine it will be convincing to any very great extent to those who are not of the author's way of thinking. He does not say in so many words that salvation is alone of the Church he defines; and indeed it would be difficult to deny that the Spirit of God has blessed the efforts of many whom Mr. Macleane would call schismatics. We heartily echo his desire for unity.

(1) *Protestant Episcopacy*. By John Tod. London: J. Nisbet & Co. 1889. Price 15s.

(2) *Paul of Tarsus*. By the Author of "Rabbi Jeshua." London: G. Redway. 1889.

(3) *Agnostic Fallacies*. By the Rev. J. Reid Howatt. London: J. Nisbet & Co. 1889. Price 1s. 6d.

(4) *Socrates and Christ*. By R. M. Wenley, M.A. Edinburgh and London: W. Blackwood & Sons. 1889.

(5) *The Coat without Seam Torn*. By Douglas Macleane, M.A. London and Sydney: Griffith, Farran, Okeden & Walsh. Price 3s. 6d.