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course, be said that the existence of an important and powerful third party in politics at the present moment is proof that the idea is practicable. But the analogy of the Liberal Unionists is wholly misleading. In the first place, the Unionists are constituted as a party for a special and obviously temporary purpose. No one supposes that the Home Rule controversy will go on for ever, and as soon as it comes to an end the *raison d'être* of the Liberal Unionists will come to an end also. It is not even true that they include the moderate men of both sides. They are taken exclusively from one party, and comprise some of the most extreme men of that party. There is absolutely no real likeness between the Liberal Unionists and the proposed "moderate" party in the Church. But, in the second place, we object to all comparisons between Church parties and political parties. For good or ill, English affairs are managed by a system of party government, and so far as can be seen there is no prospect of this system being displaced. Now this system is primarily practical; it is a means of government, and it is only secondarily, or even accidentally, that it rests upon a difference in men's thoughts about politics. If, as has sometimes nearly happened, there were no differences of opinion to define the two parties, we should have to invent them, so necessary to our system of government is the existence of political parties. But the case of the Church is exactly the contrary. The practical work of the Church, her government and organization, her teaching and pastoral care, could be carried on perfectly without any party differences whatever. The parties exist, not as means of government, but because they express real and to some extent inevitable differences of opinion on theological matters within the Church. Whether, then, there be a superficial analogy or not, there is such a fundamental difference between the causes which necessitate political parties and those which necessitate Church parties, that it is altogether misleading to argue from the one to the other.

The distinction we have drawn points also to the answer to our correspondent's proposal. We have alluded to the real difference of opinion within the Church. It cannot be seriously questioned that at the Reformation the formularies of the Church of England were, whether intentionally or not, so drawn up as to include two widely divergent schools of thought, which have ever since held their own within the limits of the Church. At some periods these schools of thought have shared the general indifference on religious matters, and have been content to exist side by side without controversy; at other times, such as the present, they have disputed keenly and pertinaciously. The object of all who love the Church of England must be to mitigate the violence of party disputes. How is this to be done? Some will answer, by driving the extreme partisans out of the Church; others will say, like our correspondent, by forming a party indifferent to the questions at issue, so as to reduce the combatants on either side to insignificance: others will hold that it can be done not by quelling, still less by ignoring, controversy, but by tempering with discretion and sympathy the zeal of the controversialists. Now it seems to us that our correspondent's suggestion would wholly fail of its object. There are, no doubt, moderate men on both sides, but there influence, which is considerable, is exerted not in separation from, but in co-operation with, the more extreme partisans. The moderate High Churchman, so long as he is content to range himself under the same banner with the

extreme ritualist, undoubtedly checks the one-sided zeal of the latter for the very reason that both are members of the same party. The same is true, perhaps even more true, of the moderate Low Churchman and the ultra-Protestant on the other side. But take these moderate men out of the two main parties, and form them into a party of themselves, and their influence is gone. The extremists no longer owe anything to them; they acknowledge no common party obligations; they will refuse to listen to their counsel. The result indeed would be to reduce some one to insignificance, but it would not be the extreme men. Experience shows that the Moderates are always the insignificant and powerless party, if they are a party at all. The combatants would become at once more bigoted and more conspicuous than before; for zeal and discretion would be permanently separated, and the world would imagine that those who made the most noise—i.e., the two extreme parties—really constituted between them the whole Church.

The mistake arises, as we have pointed out, from the mistaken idea that the two schools of thought in the Church are casual and temporary accidents, and not permanent elements in the Church of England as she at present exists. There may come a time when a new Reformation will shut out one side or the other; there may also come a time when the one shall have convinced and absorbed the other. We confess, however, that we do not anticipate the immediate approach of either event, and till one or other occurs, the only way—as it seems to us—in which the bitterness of controversy can be mitigated is by the infusion of a large leaven of caution, generosity, and kindness into the councils of both sides; in other words, by the retention in both of just that element of moderation which our correspondent wishes to extract and precipitate in the form of a third party.—*English Guardian*.

REVIEWS.

THE APOCRYPHA. Edited with various renderings and readings from the best authorities. By the Rev. C. J. Ball, M.A. Price, 6/6. London: Eyre & Spottiswoode, 1892.

Mr. Ball is a bold man to attempt single handed a supplement to the great Variorum Bible upon which some of our most eminent Hebrew and Greek Biblical scholars were employed. Yet he has done his work in a thoroughly satisfactory manner. The plan is precisely the same as that followed in the treatment of the Old and New Testament. We have, as text, the authorized version of the books, and under each page all the various renderings and readings of importance which are sanctioned by ancient manuscripts or translations, or by critics or commentators. We see no falling off in the quality of the work, whether we regard the fulness of the notes or the judicious selection made.

The books of the Apocrypha which are in the Vulgate, distributed among the books of the old Testament, are in our own Bibles printed separately between the Old and New Testament, in order to show their secondary rank or deuterocanonical character. In most English Bibles of modern date they are not found at all. But, however they may be preserved, no competent scholar will now think of denying their importance as furnishing a link between the Old and New Testaments, and giving us some notion of the religious thought of the ages which lay between the last of the Hebrew prophets and the advent of Christ. We have not only tested this work at many points, but have compared its contents with the Speaker's Commentary on these books, and we are astonished to find how complete is the critical material with which we are here provided. We commend this volume with the greatest confidence, and we do so not only for its own sake, but on account of the

great work of which it now forms a part, the precious Variorum Bible, a Biblical library in itself, quite indispensable to those who have few commentaries, and useful to all students of the Scriptures.

THE PULPIT, A MAGAZINE OF SERMONS. (September), vi., No. 3. Buffalo: Edwin Rose; Toronto: Williamson & Co.

This number has a better selection of sermons than is often found. The hard-working clergy will find them very useful and can easily adapt them to the Church's system, as all around there is a general levelling up.

THE ENGLISH LITURGICAL COLOURS AND RECENT WRITINGS THEREON. By A. S. Barnes, M.A., Oxford. Price 1/6.

LOW MASS IN ENGLAND BEFORE THE REFORMATION. By A. S. Barnes, M.A., Oxford. Price 1/. London: Church Printing Company; Toronto: Rowsell & Hutchison.

Both these pamphlets are of great interest to those who wish to see the Church of England as she was four centuries ago. It is a very healthy sign that these studies are becoming common among the clergy who hope for a better Church tone and practice than now prevails in Canada. These pamphlets show a deal of reading and are very instructive—the second are especially so.

CHURCH PRINCIPLES, NOT DIGOTRY. Kendall: T. Wilson; Toronto: Rowsell & Hutchison.

This small paper of 12 pages, whereof pp. 9 to 12 give part of the Lambeth resolutions, is very sound in its teachings and convenient for distribution. It meets a want.

THE LIVING CHURCH QUARTERLY. September, 1892. Milwaukee, Wis.: The Young Churchman Co.; Toronto: Rowsell & Hutchison.

It is our fault that this Quarterly has been left unnoticed; it got covered up. The book catalogue is full and makes one discontented with his impetuosity, but it is very useful even to him. This appears to be the last issue containing the Canadian clergy, who will henceforth appear only in the Year Book, Toronto.

WORK AND PAY.—Sermon by the Rt. Rev. Hugh Miller Thompson, D.D. Price 5c.

CHRISTIANITY BETWEEN SUNDAYS. By George Hodges, Rector of Calvary Church, Pittsburg; pp. 267. Price \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Much of modern preaching is occupied with the consideration of social problems, and the clergy seem to vie with the editors in devising what is best for the wants of the people. The ruling power at present is without doubt the Democracy. Bishop Thompson, of Mississippi, looks for the solution of capital and labour troubles in the principles, "All ye are brethren," and "No people prospers by another people's loss." Mr. Hodges' collection of sermonettes is most seasonable, and he discusses his subjects in exactly the form that will fix them on the memory and lay them deep in the heart. They are of the usual style of sermons, give expression to new thoughts in terse and vigorous words, and adapt his teaching to the world's present needs. The titles are themselves attractive: "Business on Christian Principles," "Religion on Business Principles," "What a Blind Man Saw," "Why we Ought to Love God." They are in all twenty-one. In "The Dry Brook" we find a new thought—that the drying up even of Cherith would teach the prophet the lesson of sympathy with suffering humanity; and in "The Interview with Nicodemus," that even to Christ's preaching there were some, like Nicodemus, could get a sermon all intended for themselves, and yet go on in the same old way. We can heartily commend the work; its form, paper and binding are all that could be desired.

We are desirous to look at the "Constitution and By-Laws of St. Andrew's Guild," a Church of England young people's society. The guild is intended to take a wider form than that of the Brotherhood of St. Andrew, and include women as well as men. Its constitution and by-laws ap-