

CURRENT LITERATURE.

Polemics. *Protestant Episcopacy in Great Britain* (1) is a heavy indictment against the Romish doctrine of Apostolical Succession, illustrated especially by the case of the Scottish Episcopal Church. Mr. Tod tells us his endeavour has been rather "to write into the text the opinions of persons who may be considered to be authorities for or against any of the matters discussed than to express his own views; and so there is reference given for every statement of fact of any moment." The work, then, is authoritative on its own-side, and is well worth careful consideration by all who take an interest in such matters. It is written in an old style which is attractive, and it bears the impress of great carefulness in preparation. The aspect of the doctrine, as it regards a section of the English Church, is set out on p. 55, where Mr. Tod affirms that in the Church of England "the archbishops and bishops have neither mitre, crozier, nor pastoral staff, and in which, should any articles of the kind be used, they would be illegal. There are, besides, no altars and no priests, or any vestments used to represent chasubles, albs, or tunics; and in which the central catholic doctrine and central ceremony of the mass has never been held or performed, and cannot be held or performed." Mr. Tod's account of the Tulchan, Spottiswoodean, and Sharpean Bishops in Scotland is most interesting, though somewhat lengthy. The author concludes his treatise by stating that "by giving a proper estimate of the value of the Romish doctrine, Episcopalianism in Scotland will have a fair chance to stand its ground upon its own intrinsic merits, as being Scriptural, as being formulated by the primitive Church and existent ever since, and as being, if properly used, a fairly efficient ecclesiastical system, direct in government and free from the defects of the parity, more nominal than real, claimed for systems of modern adaptation." The book is well printed and carefully got up, and its leaves are cut, which is an advantage.

Paul of Tarsus (2) seems to be a work of fiction, in which the author takes the events and circumstances of St. Paul's life as given in the New Testament, and weaves them into a narrative seldom amusing and sometimes absurd. He attempts to prove that St. Paul—and our Saviour too—were Essenes; and that