

grievous errors entertained and published by that large class of men who follow in the footsteps of Dr. Pusey, but also and more particularly to those of the school of such men as Maurice, Kingsley and Jowett, whose philosophical speculations have led them far away from the doctrines "once delivered unto the saints." An antidote was needed to the false teachings and theories of these neological divines. That antidote we possess in the valuable volume entitled "*Modern Anglican Theology*," being "Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett, and on the Doctrine of Sacrifice and Atonement," by the Rev. James H. Rigg. The volume is published by Alex. Heylin, 28, Paternoster Row, London, and can be had or ordered through our Book Steward. We had the pleasure of reading most of these chapters when they first appeared in the pages of the London Review, and New York Methodist Quarterly, and we are happy to possess them in their present revised and extended form. We regard this volume not only as a thorough investigation of the sceptical principles of these neological writers, but also as furnishing a complete refutation of the dangerous scheme of interpretation which the aforesaid authors have adopted. A more valuable volume cannot be put into the hands of our young ministers and students. Mr. Rigg has rendered good service to the cause of our common Christianity, and we trust divine providence will long spare him for the defence of the faith against the dangerous heresies which are in the present times disturbing the mind of the Church. These new forms of infidelity can be successfully repelled only by such judicious and logical arguments as are presented in the rich and rare work, which we cordially recommend to our readers.

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The enterprising firm of Harper and Brothers, New York, has issued the first volume of a new "*History of France*" by Park Godwin. Our readers will be able to form a judgment of the style and character of the work from the subjoined quotation, on a most important subject, "The Introduction of Christianity into Gaul."

"The new and divine doctrine revealed by Jesus of Nazareth had been more easily propagated among the Jewish synagogues and Grecian schools than in the silent forests in the West of Europe. The labours and sufferings of a century had produced it an obscure establishment in Italy and Spain, and brought it, in the persons of individuals, into Britain, Gaul, and the South of Germany; yet it was nowhere significant enough to attract official attention, and much less to arouse public alarm. Those first persecutions of it which are commonly ascribed to the fears of the Emperors arose rather from an enmity which confounded it with Judaism, or made it a pretext for personal resentments. Neither Nero nor Domitian knew enough of Christianity to deem it a proper object of wrath. Nor until the time of Trajan (after A. D. 99,) when the silent spread of it had begun to threaten the income of the heathen temples, and a popular animosity was stirred up by the priests, was it distinctly recognized as a *religio nova et illicita*. The more serious opposition even then was confined to those who derived their support from the prevalent idolatry, or who were deeply tinctured with the old pagan literature. From them, rather than from any heartfelt attachment of their own to the ancient faith, the populace took their tone, and began to demand, in a somewhat tumultuary manner, the suppression of the Christians.

A rescript of Trajan, which is the first judicial determination of the case, betrays a mingled indifference and perplexity. Pliny, the Governor of Bithynia, to whom this was addressed, was so pleased with the effects of it, in producing revocations of faith and sacrifices to the gods on the part of reputed Christian disciples, that he indulged the fond hope of bringing the superstition soon to an end. Gladly, too, would the just spirits of Hadrian and of the Antonines have supplanted the