

carnally minded is death" (Rom. viii. 6), while he continually reminds those to whom he is writing that the Body of Christ is *One*. He tells us that we are to "mark" and to "avoid" those who cause divisions (Rom. xvi. 17; 1 Tim. vi. 2, 5). St. Jude speaks of those who separate themselves as "sensual, having not the spirit" (19).

The following are other passages in which *schism* or *division* is spoken of more or less clearly as *sin*, or in which Christians are exhorted to "be of one mind," "likeminded," "to speak the same thing."

1 Cor. i. 10-13, xi. 18, xii. 25; 2 Cor. xiii. 11; Rom. xii. 16, xv. 5, 6; Phil. ii. 2, iii. 16; James iii. 15; Gal. i. 8, 9; Eph. iv. 3-6, 13-16.

How solemn is St. Paul's appeal to the Corinthian Church! Would that it could be heard, and be listened to throughout Christendom, by all those who love the Lord Jesus in sincerity!

"I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 18).

Be faithful to the Church, that you may, as far as you can, help to bring about that end.

#### REVIEWS.

A SIMPLE ANALYSIS OF THE CHURCH CATECHISM. Pp. 16. Milwaukee, Wis.: The Young Churchman Co. Toronto: Rowsell & Hutchison.

This is very simple and suitable, each answer being generally in the form of a complete sentence.

SYSTEMATIC BIBLE STUDY FOR ADVANCED CLASSES. By Miss L. L. Robinson. Pp. 170. Price 20c. Milwaukee, Wis.: The Young Churchman Co. Toronto: Rowsell & Hutchison.

Like all that issues from this publishing company, this volume is very satisfactory. It stands in catechetical form, but some of the intercalated notes are very suggestive. Thus on the election of St. Matthias it is noted: "Since the Holy Spirit had not yet descended as the guide and inspiration of the Church, we must believe this act of the Apostles to have been in obedience to the command of Christ Himself, and, as such, an indication of His will regarding the continuance and preservation of the Apostleship as a distinct order of the ministry."

THE OLD THEOLOGY AND THE NEW. Being the stenographic report of a sermon by the Very Rev. G. Mott Williams, delivered at the close of his ministry as Dean of All Saint's Cathedral, Milwaukee. Pp. 17. Milwaukee: The Young Churchman Co. Toronto: Rowsell & Hutchison.

A good sermon and specially useful as showing that people usually stand aside and refuse to believe, but they only balk at a perversion of truth which they have been asked to accept as the truth of God. An anecdote will bear extraction:—"I went one day—following the lead of a little Sunday school boy of mine who had been brought into the Church from without, whose father had been a Scotch Presbyterian and was now an infidel. His mother had been a Baptist. I followed him home and stood on the other side of a cradle from his mother. I said: 'Why won't you let me baptize your baby? Jamie wants his little baby sister baptized.' There was a long silence, and finally the mother broke it by saying: 'Do you believe in infant damnation?' I said: 'I do not have to believe in it. There is nothing in my Church teaching that makes me believe in it. I have no doubt that our blessed Master loved every little child in Judæa, but none of them were taken up into His arms and blessed except the ones that were brought to Him for His blessing!'"

APOLOGY OF THE CHRISTIAN RELIGION: Historically Regarded with Reference to Supernatural Religion and Redemption. By Rev. Jas. Macgregor, D.D. Price \$3.50. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co. 1891.

The wide spread of skeptical and agnostic attacks on the Christian revelation has had the effect of calling forth a corresponding number of apologies; and these defences of the faith not only as formally meeting the assaults of the unbelievers, but as adapting themselves to the varied states of mind among doubters.

This contribution of Dr. Macgregor's is a really valuable work; and although it adds little in the way of actual material to the bulwarks of the faith, no one will complain that it is a mere hash-up of old arguments. Some subjects are presented in a new light, and everywhere there is a freshness and vigour of treatment which carries the reader easily along.

On one or two points we are not in entire agreement with the author; and we wish that he had such a knowledge of "Sacerdotalism" as would make him a little more discriminating in his remarks. We also think that here and there he might be briefer with advantage; but these are slight deductions from the general excellence of the work.

The book is divided into two parts, the first dealing with the actual effects of Christianity, the other with its evidences in the stricter sense. Under the first head he treats first of the victory of the Gospel over the opposition of the world and worldly religion and worldly philosophy; and then of its inwardly transforming and regenerating power. In the second part, he sets forth the evidences for Christianity in the character of Christ, in His teaching, and in His miracles. In His teaching chief reference is made to the Resurrection, which is afterwards discussed with great fullness. There is a good chapter on the ancient narrative of the creation and the early history of mankind. Altogether the work is strong, lucid, and convincing.

CANON AND TEXT OF THE OLD TESTAMENT: By Dr. Trants Buhl. Price 3/6. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co., 1892.

This very learned work will probably produce a disturbing effect somewhat similar to that caused by Dr. Driver's work on the Literature of the Old Testament, to which this may be considered a supplement, dealing as it does with the Canon and Text. Dr. Buhl succeeded the eminent Dr. F. Delitzsch in the Professorship at Leipzig, having been brought from his native city, Copenhagen, in the University of which he was professor. The book which he has given us is a work of consummate scholarship and of deep and extensive learning. If Dr. Buhl places the final formation of the canon rather late, there is evidently nothing arbitrary in his conclusions; and he makes such copious reference to the literature of every part of his subject that the reader has every opportunity of verifying or correcting the judgments of the author.

THE EARLY CHURCH: a History of Christianity in the First Six Centuries. By the late Professor David Duff. Price \$4. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co. 1891.

This volume contains the lectures on the early Church delivered by Dr. Duff as Professor in the United Presbyterian College, in Edinburgh; and they are published from his manuscripts by his son. They were not arranged in book form, and the editor has quite properly and necessarily divided them into chapters, and he has done this very well. Moreover, he has provided the reader with a great many additional references which will add much to the value of the work.

Dr. Duff was evidently well furnished for his work. He was familiar with the writings of the fathers and other writers from whom all the material for such a work must be drawn. He has, on the whole, made fair and judicious use of his matter, and he has told his tale in good, plain, clear English. In places he shows that he is a Presbyterian, which we should expect. His views of the ministry are different from our own. His defence of Augustinianism, in some points, is decidedly acute, even if we cannot go the whole way with him. His notions on the constitution of the Church we sometimes demur to. But we think that students of the Anglican communion may receive considerable help from these pages;

and if any of our readers can afford to have two or three histories of this period, we can recommend Dr. Duff's as one of them.

MAGAZINES.—The February *Century* (Midwinter Number) is gotten up with great care and taste. To many people the continuation of the articles on "The Jews in New York" will prove of paramount interest at the present time. It is illustrated with singular clearness of detail. Others will follow eagerly the present instalment of "Nanlahka," the remarkable joint story by Rudyard Kipling and Wolcott Balestien—the latter now dead, and his sister married to Kipling. There is plenty of other good material in this number for all readers. *Murray's Magazine* is becoming a very close competitor with the *Century* for the highest grade of American taste in reading. Its illustrations are very creditable. Perhaps the most interesting article for our readers in this number is that entitled "The Episcopal Church in New York"—adorned with excellent portraits of Bishop Potter, Morgan Dix, Doctors Huntington, Rainsford, Satterlee, Wesley Brown, Morgan, Green, Arthur Ritchie, and Hoffman. "The last man of a Nation," beautifully illustrated, is an article of more than ordinary interest and value, as it dips into that pathetic view of continental history which deals with the many dying tribes of American Indians. *Arena* opens this month with a well written biographical notice (and portrait) of Herbert Spencer. It deals very largely with economic and political questions, and pays no little heed to the passing phases of religion and quasi-religious thought and feeling. Inspiration, Heresy, Hypnotism, The Atonement receive more than passing notice, so that the lucubrations of this able monthly cannot be overlooked without mental loss. *Church Eclectic* as usual well merits its name. Besides original articles of permanent value, though characteristically short and terse, we have a careful selection on Church subjects from varied sources, such as *John Bull*, *Church Times* and *Church Bells*. The columns devoted to "Miscellany," Correspondence, and General Notes," can scarcely be paralleled in any other Church periodical, so admirably is the month's cream skimmed off the literary surface of public print. *Littell's Living Age* bears its usual freight of a more general character—careful selections from Blackwood, Temple Bar, Spectator, &c., &c. These weekly compilations must be a precious boon to myriads who cannot afford either time or money for the larger reviews.

#### SIX DELUSIONS WITH RESPECT TO THE CHURCH.

BY THE LORD BISHOP OF SOUTHWELL.

It is a delusion that the Church of England was ever Roman; or ever acknowledged as a Church any subjection to the Pope, or any other relation but that of an independent English Church (or Churches), established by the preaching of missionaries from Rome, accepted by kings and people of what we call England.

2. It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire. She renounced certain prominent mediæval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) Roman schism in England, which remains till this day in our English Roman Catholic bodies.

3. It is a delusion that the Church of England was a different Church after the reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, or than a drunkard's personal identity is lost if he reforms.

4. It is a delusion that king, queen, and Parliament either reformed the Church or ordered that the Pope should no longer be her head. The Church declared, what she had repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign bishop. Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

5. It is a delusion that the recognition of the Royal supremacy meant or means any spiritual headship, or anything else than what had always been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope; that the

last appeal of strange, in the of Henry exists.

6. It is a Church of Eject to Pa personal or p errors herself her own wor limitation of than for Par as the Conq Sovereign, quires that c enactment, j must have it and princes gion. Perso deal of grou can only be Church aut civil force fo and the lin the Crown, since the C haziness the Synod and

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