

this would not relieve the difficulty under which the sinner labours. What! though we could pour around it the brightness and splendours of the mid-day sun,—why this would not mend the matter. What! though we were to arrange before the sinner's view all the mighty and commanding motives and considerations contained in the Sacred Record, and which are so powerfully adapted to impress the mind and conscience—what would it avail unless God brought them home in demonstration of the Spirit and with power? The great defect is not in the Gospel—that is plain enough, yea so plain that even he who runneth may read. But it is in the sinner's own nature, and it is this that requires to be renewed and corrected. And hence the necessity of the Spirit's renewing grace. He alone can effectually change the sinner's nature; He opens the darkened heart; He pours the light of life into it; He begins the good work; He works in them by His mighty power; He quickens them; He begets within them the hopes and aspirations of a better life; and by the immediate although inexplicable operation of His hand they are effectually called into a state of salvation. May our readers be the subjects of that effectual calling! May they cry mightily for God's Holy Spirit to work effectually in them, and to produce all the good pleasure of His goodness in them, and the work of faith with power.

W.

NOTICES OF BOOKS.

THE HARVEST AND THE REAPERS. "Home work for all, and how to do it." By Rev. Harvey Newcomb. Boston: Gould and Lincoln. Montreal: J. Dougall.

We have received from the book-store of Mr. Dougall the work bearing the above title, and have perused it with much interest. The subject, in these bustling energetic days, is a very important one. Times and seasons in the history of the human race are marked by peculiar characteristics, and we would fain hope that the reader of religious history will, on looking back over what will then be the past, pronounce that in our day Christians came more plainly to recognize it to be their duty, as Members of the Church militant on earth, to work *individually* in their Master's cause. In the Old World and the New we find this duty more and more recognized, and hence we have Church Endowment Schemes, Home Mission Funds, Territorial Churches, Mission Sabbath Schools, tent and out-door preaching, and Ragged Schools and Churches. There are then hopeful indications on many sides around us, and to all earnest workers and to all who ought so to be, and in the last class we include all who call themselves disciples of the Lord, we can cordially commend the work in question. A plain practical treatise, it fully explains the extent of the Home field, and suggests modes of working it. It inculcates in forcible, manly terms the doctrine of personal responsibility and the duty of individual effort, and in connection with these, develops a plan for carrying "the Gospel to every creature" in the land. This is in effect the territorial scheme of Dr. Chalmers, as carried out by him in St. John's Parish, Glasgow, and also in Edinburgh. The work in question gives most gratifying

proof of the success of this plan in the city of New York. The Mission Sabbath School, when judiciously planted in a populous locality, is found to grow almost invariably into a Church, thus introducing the leaven of the Gospel into the masses of irreligion and sinfulness. The author explains that the same plan is found to work effectually in the country as well as in the city. There is ample room for efforts in this new land. May the duty be widely recognized! May "the people have a mind to work." May Christians recollect that they are planted in the vineyard of the Lord that they may bear fruit to the glory of God. And may we all, when the day for working is past, rejoice together, in those mansions of bliss, which the Father hath prepared for them that love Him. We cordially recommend the work in question to any of our readers who desire to enter upon some work in the vineyard. It will be forwarded post-free to any part of the Province by Mr. Dougall.

Modern Anglican Theology: Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett; and on the doctrine of Sacrifice and Atonement. By the Rev. JAMES H. RIGG. London: Alex. Heylin.

In this volume Mr. Rigg has done excellent service to the cause of sound Biblical theology. In its structure it is not so compact and symmetrical as we could wish; for the majority of its "chapters" were, in the first instance, separate contributions to different quarterly periodicals; and they are now reproduced in one work, with only such slight modifications as an occasional new paragraph, a foot-note, or an appendix to a chapter. Hence it has lengthier and more formal introductions to the several chapters, and a more frequent recurrence of leading facts, ideas, and trains of argument, than would have found place in it, had the author, at the outset, formed the design of writing a book on the five leaders of thought in the Broad Church school of "Modern Anglican Theology." Perhaps, after all, his repetitions are an advantage, as the matters to which they refer are much out of the ordinary course of English thought.

That a work of this kind was called for, there cannot well be a doubt. The five writers who pass in review before Mr. Rigg, much as they differ from each other, are the same in spirit, and unquestionably the ruling authorities of the philosophising Christians of the day. And from their genius, their eloquence, their earnest spirit, as well as their falling in with the tendencies of the present age in regard to religion and philosophy, they exercise a commanding influence not only over theologians but general readers. Coleridge, who dwells much in cloud-land, is rarely indeed, if ever understood; but he is extensively read, and intensely admired. Hare, from his genial spirit, large sympathies, extensive learning, simple and idiomatic English, and, notwithstanding certain drawbacks, his sound evangelism in sentiment and character, is an universal favourite. Jowett has not yet found access to the masses of the reading public; but his influence is already extensive among the rising divines of the advanced semi-infidel school, who are taught that the old-fashioned Christianity of past generations is now *effete*, and needs a recasting, if it keep pace with the advanced intelligence of a thinking and critical age. Kingsley, where most wrong-headed, is right-hearted; and there is a brilliancy, a force, a point, and a power of vivid word-painting in whatever he writes, that we cannot help following and sympathising with him in the most eccentric of his movements. Maurice's views are in almost every respect identical with Kingsley's, but he has a very different mode of stating and enforcing

them. Both are indeed eloquent, earnest, and thoroughly confident that they are themselves in the right, while the rest of the Christian world are blinded by weak prejudices, and stereotyped habits and associations. They both, too, when it suits their purpose, are outrageously unscrupulous in caricaturing the sentiments of their opponents, more especially the evangelical party of their own Church. But, while Kingsley is always open, frank, and fearless, Maurice often temporises, conceals, or half-explains his meaning. He rarely reasons. His usual method is to dogmatise and denounce. What would shock the prejudices of his readers in a naked statement he wisely clouds under a veil of mysticism, leaving them to infer that what is to them unintelligible is something very profound. He clothes the most heretically pagan of his ideas in the sacred garb which has for ages been the recognised and venerated costume of evangelical piety and truth. And he does all this so adroitly, and with such dexterous management, that he appears the earnest and intrepid champion of "the faith once delivered to the saints," while, in truth, by daringly fastening his own meaning on the inspired Word of God, instead of reverently drawing the Divine Spirit's meaning out of it, he manages entirely to discard some of the most vital doctrines of Christianity, such as the Trinity, the atonement, the eternity of future punishments, and the proper inspiration of the Sacred Scriptures, while he more or less mutilates and distorts almost all the rest.

Such being the talents and popular attractions of these seductive but dangerous writers, Mr. Rigg engaged in no ordinary task when he took in hand the work of exhibiting them in their genuine colours; and this, we conceive, he has done with triumphant success. He does full and frank justice to their real merits, and these are many; but he, at the same time, lays bare with an unflinching hand their very grave errors and defects. In doing this, he analyses the philosophy and explains the theology of each; shows the points in which they agree, and those in which they differ among themselves; opposes the false analogies, the gratuitous assumptions, the sophistical reasonings, the glaring contradictions, and the gross perversions of Scripture in which they abound. Above all he brings out with overwhelming evidence the important but damaging fact, that the mighty revelations, by means of which these modern lights of the nineteenth century expect to regenerate the Church and the World, are little else than the old Platonism of Athens, combined with the Neo-Platonism of Alexandria, modified and modernised in their passage to this country through the hands of the transcendental idealists of Germany; and here, to secure them acceptance with the simple and unsuspecting, most artistically dressed up in an imposingly decorous but deceptive Christian garb. Mr. Maurice is at present the Coryphaeus of this school of (shall we call them?) theologians. We therefore quote Mr. Rigg's summing-up of his strictures on this modern Anglican:—

"We have shown the influence of Mr. Maurice's philosophy, or theosophy, upon his theology. We have traced his system to its first principles. We have proved that it is based upon true Platonism; but that some of its developments coincide rather with Neo-Platonism. The idea of a personal Trinity is one distinctively Christian; but Mr. Maurice has followed the Neo-Platonists in his method of adjusting this idea to Platonism. The system which results from this interpretation of Christianity by Platonism, we cannot regard as a Christian system. The vital and characteristic doctrines of Christianity are metamorphosed and dislocated. They are bleached into the pale complexion of Platonism or Neo-Platonism; and