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anywhere to be rescued and employed. More secrets of blessing for the Church and the world than we often realize lie hid in that recess. The home where parents manifestly honour Jesus Christ in act and spirit, before the keen eyes of children and of servants; where His Word is plainly revered, and that often neglected Sabbath of which He is still the Lord is loyally honoured, and where His presence invoked at the board checks there and everywhere the easy sins of tongue and temper—that home is a true vehicle of the spiritual life. The development of such a home, and of such homes, is an aim supremely worthy of the devoted purpose of the true Church-teacher, and of the true Church-man.

I often heard from my now blessed father, for fifty-five years a faithful and laborious presbyter of the English Church, a proverb, old enough, but not out of date: "*An ounce of mother is worth a pound of clergy.*" The words are the homely concentration of the principle I now press. They carry with them the truths at once of grace and nature in the matter. They at least remind us of the ample teaching of the New Testament on the power and fruitfulness of that school of love and duty, that seed-plot of the growing life of grace, growing into the whole Church's spiritual growth—a Christian, a holy, HOME.

H. C. G. MOULE.

Reviews.

The Supernatural in Nature. A verification by free use of science. By J. W. REYNOLDS, M.A., Prebendary of St. Paul's, etc. Third Edition. London: Kegan Paul, Trench and Co. 1883.

The Mystery of the Universe our Common Faith. By J. W. REYNOLDS, M.A. 1884.

FEW things are more noteworthy in connection with the Christian faith than the strength of reason, the width of learning, and the power of argument which have been called forth in its defence. The direct appeal of the Gospel is so much more to the heart than to the head, to the moral than to the mental forces of our nature, that it would not have been strange if its preachers had been content to rest here and to trust thus indirectly to win the intellectual sympathies of mankind. The actual result, however, has been so very different as in itself to be hardly less striking than the Christian scheme from which it sprung. Within a short time, comparatively speaking, after the Church went forth upon her mission, the intellect of the then known world was ranged directly and beyond dispute upon the side of the new and majestic revelation committed to her charge. The wisdom of the heathen, in all its varied forms, gave way before the faith of Christ; and hitherto, at any rate, in spite of

many later kinds of subtle opposition, the mental no less than the moral victory has remained in favour of the Christian's creed. Even on this ground, therefore, the believer has much cause to look with confidence for success in the stern, and in many ways mournful, fight with unbelief in which his faith is now again engaged. At first, indeed, and for a time success may seem to be deferred. The foe has the advantage of choosing his own time and place of attack, and almost as a consequence comes far more fully fitted for the fight than most of those who are put on their defence. Neither the mass of Christians nor their natural guides can be expected at a moment's notice to possess that intimate knowledge of many branches of inquiry which belongs of course to special students, or to divine beforehand at what precise point their faith may be assailed. The common duties of everyday life, as well as the close pressure of the spiritual work to which the Church is called, stand in the way of so fortunate a state of things as this. As soon, however, as the point of an assault is fully understood, and men of science have announced the grounds on which, to say the least, they differ from some portion of the Church's creed, defenders have been raised up quickly by Almighty God with wisdom, zeal and knowledge, equal to fulfil the distracting and sometimes unwelcome task to which they are thus called. Our own age, accordingly, is growing fast to be as rich in masterly defences of religious truth as any of the ages which have passed away, and among these works of special worth a very high place is justly due to those of Prebendary Reynolds. In the books which are before us, as well as in his other writings, he shows an uncommon union of piety and knowledge, of the widest acquaintance with the sciences and a glowing zeal to use his rare acquirements to the utmost in the interests of Christian truth. To do full justice, therefore, to such a writer, is not of course within our power in the compass of a few short pages, even if on other grounds we thought ourselves at all sufficient for the work. Books like the "Supernatural in Nature" and the "Mystery of the Universe" need not merely to be read, but to be studied—to be chewed and digested, to use the often-quoted words of Bacon. To understand their worth, our readers need to master for themselves their clear and forceful arguments; nor can the separate "Themes" and "Studies" into which they are broken up be thrown without much loss into a simpler, or condensed into a briefer, form.

Foremost, however, among the more general aspects of Mr. Reynolds's writings is the fearlessness with which he welcomes freely all the facts and many of the conclusions of those various sciences with which he shows himself so well acquainted. He dissents, indeed, distinctly from conclusions which are rash, and really therefore unscientific, and he feels no sympathy with those vague, un-Christian theories into connection with which facts and conclusions, in themselves quite true, are sometimes forced by men of science more eager to decry revealed and even natural religion than to search into the solid grounds on which they can be shown to rest. But, whatever be his estimate of unproved theories, his recognition of the claims of every form of scientific truth is full, resolute and undoubting. It is stamped as clearly on almost every page of what he writes as his unshaken faith in that early revelation of God to man with respect to the general order and method of creation, which it is one great purpose of his "Supernatural in Nature" to illustrate, and so to verify by science. In his judgment, the wonderful and well-nigh all-embracing truths of modern knowledge are not so much human discoveries as Divine disclosures, and so he receives them with gratitude and awe as an ennobling and most fruitful portion of at least the physical side of the manifold wisdom of God. In this view we can hardly doubt that he is right; nor do we see, if it be not admitted, how the truths of inspiration can in the end be so firmly rooted in the mental as to be thence transplanted to the

spiritual consciousness of men. After making every due allowance for errors in the interpretation of the facts which form the subject-matter of the sciences, for differences of opinion on the relative worth of those interpretations which are at least provisionally received, as well as for the later corrections to which the progressive character of the sciences makes them always liable, it is surely quite impossible for the Christian, or even for the Theist, to doubt that the amazing growth of modern knowledge, in the by-paths as well as in the highways of inquiry, represents a true and most significant revelation on the part of God to man. The works which men of science study are confessed to be the works of God; the powers by which they are studied are the powers which God has given; the results, moreover, are not only results foreseen by God, but are such as clearly justify at once His wisdom and His grace by the undenied and otherwise unattainable blessings which have thence abounded to mankind. All that is here assumed is that general truthfulness of the workings of the human mind which is not only bound up with the commonest concerns of life, but which gives its strength to the defensive literature of the Church as well as moral certainty to her doctrinal expositions. In the end, therefore, it would be fatal even to religion to deny to the human mind in one department of inquiry that power to ascertain truth which is eagerly claimed for it in another. But if this be so, it plainly follows, on the assumption of their Divine authority, that no real opposition can exist between the statements of the Scripture and those teachings of science which have received the firm assent of all whose training and acquirements entitle them to give a judgment. These separate forms of revelation differ indeed in the methods they employ, in the subjects they unfold, in the kind and degree of certainty they induce; but, so far as they touch on the truths which are in some degree common to them both, they cannot contradict each other. In this conviction Mr. Reynolds writes, and full of interest is the varied learning which he summons forth to illustrate that early story of creation which God made known to man.

Meantime it is not only quite natural, but in the highest degree needful, that the Church should watch with even jealous eyes the course of scientific thought, and scrutinize with eager strictness the claims put forth in its behalf by those who truly represent its teaching. She knows full well by personal experience, on the one hand, the priceless worth of the revelations entrusted to her care, and, on the other, that men of science, for several reasons, are often quite unable to estimate aright either the rational foundation or the spiritual power of the truths which they deny. As a chosen depository of religious truth, she is set apart by God, like the Hebrew race of old, in the interests of the world—the trustee of a great endowment, not for herself, but for mankind at large. She dare not put aside her office, or leave to science to give back, by fragments and at leisure, the truths which at least at first sight it often seems to take away. Even narrowness of mind, therefore, and an unwise neglect of other forms of knowledge, however lamentable, ought not to seem surprising; nor do they deserve unmeasured censure from opponents who are often just as one-sided as those whom they condemn, and as little comprehensive of all the conditions of the problems to be solved. Strictly spiritual truth, moreover, is for the most part quite outside the field of science; nor can the time come when this latter can do more than at most confirm the truths which it cannot discover. Science can never really take the place of Scripture in its collective mental and moral, and still less in its spiritual, influences, except with those who set themselves against all spiritual truth, renounce the higher intuitions of their nature, and bind themselves in fetters to the teaching of the senses and the lower understanding only. No one, accordingly, sees more clearly than Mr. Reynolds

at once the impotence of men of science beyond their own just sphere of thought and action, and the supreme importance to mankind of keeping firm and sure the spiritual heritage contained in Scripture.

The real difficulty, therefore, lies in the practical adjustment of these separate claims of Scripture and of science in such subjects as are in some sense common to them both; and it presents, of course, more room for difference of opinion than the settlement in the abstract of the light in which the discoveries of science should be regarded by religious men. But even here a general principle may be reached, sufficient as a basis of agreement to all but violent partisans, and carrying with it an approximate solution of many of those complicated questions which beset alike the men of faith who will not do dishonour to the teaching of God's works, and the men of science who dare not waive their trust in the record of His words. Nothing, surely, can be more reasonable than the interpretation of many-sided and, as the event has shown, obscure statements of Scripture by all those varied lights of modern knowledge which God has given for the special instruction of the Church quite as much as for the general blessing of the world. In the historical, the lingual, and even the merely grammatical aspects of Scripture, all wise men have long rejoiced to use whatever aids of strictly secular wisdom the providence of God has placed at their disposal. The principle is so far granted. Fundamental spiritual truth, indeed, is not directly furthered very greatly by this manifold elucidation of the sacred text. But indirectly even this has largely gained, while it is hardly possible to overrate the benefits which have thus accrued to a rational and manly faith on many questions, in themselves secondary, yet so connected with distinctly spiritual truth that doubt in many minds upon the one reacts with fatal injury upon the other. True, moreover, though it be beyond dispute, that the oracles of God are primarily given for the enlightening, training, and saving of men's spirits for the life to come, yet it is quite impossible for men, made as God has made them, to separate the action of their natural reason from the workings of their quickened spirit, or to receive by one faculty that which they reject by another. Human nature cannot thus be rent asunder. Not only is our reason the only power we possess whereby to test the worth and certainty of those outward evidences on which any professed revelation from God must be first presented for our acceptance, but it is plain that only by this power can be wrought an intelligent acquaintance with its contents, apart from which the heart and will cannot be deeply moved. Religious truths which claim to influence commandingly the present acts and all the future hopes of men ought not to be received mechanically and without the rightful exercise in due proportion of all the forces of that complex nature to which they are addressed by God. As soon, therefore, as it is found that Scripture touches, though it be but incidentally, on any subjects which fall within the natural compass of unaided reason, it seems at once distrustful and unwise to refuse to illustrate these passing statements by the fuller knowledge which indirectly, yet most really, Almighty God has given to man. To act thus is not in any way to dispute the special and supernatural character which marks the revelation of Scripture. This remains, and so far may remain, exactly where it was before. It is merely to draw out, by the light of later revelations, the fulness of that meaning which the earlier, and of necessity more popular, announcement held concealed within its brief but pregnant statements.

So far, therefore, as the interests of religion are concerned, it is not surprising that Mr. Reynolds finds but little fault with the theory of evolution in that sober sense in which only very timid or very cautious Christians would hesitate to accept it. Here in fact, as elsewhere, everything depends upon the sense in which the term is used. If, for instance, it be

used collectively to express the action in the universe of known and unknown natural forces, to the exclusion of the mind and will of a personal Creator, the term is then directly atheistic and opposed to any form of real religion. But it is not needful so to use it; nor, of course, was it in this sense that it was used by the colossal Leibnitz, who was at once the true founder of the theory and the masculine defender of even the subtlest specialties of the Christian's creed. On the assumption of the truth of those facts and processes it is intended to express, it may stand as neither more nor less than a convenient symbol for the highly probable—in some respects the certain—way in which Almighty God is pleased to work. In this sense—and if the sustaining action, as well as, when need be, the special intervention, of God be understood at every part of the process—the theory of evolution is as consonant with Christian Theism as the rival it has striven to displace. To many minds, moreover, of the highest order, as notably to that of Leibnitz, the mental conceptions and physical methods which it involves seem more noble, and, if we may so speak, more worthy of the majesty of the Most High, than the methods and conceptions connected with the older theory. Nothing, in any case, can be more irrational than fierce denunciations of this theory on the ground of its inherent tendency, if not to atheism, yet to the rejection of revealed religion. God is equally the true Worker and the only efficient Cause of the wonders of the universe, whatever be the nature of the process which He follows and the variety of the instruments which He uses. The argument from design, again, is really unaffected, whether God be thought to work by the way of continuous evolution or by that of discontinuous creations, if in some respects, perhaps, it may not be even strengthened in the eyes of many on the former view. But, anyhow, the force of this great argument rests upon the marks of design which a certain class of results exhibits, and is not dependent on the nature of the processes by which the results are reached. The question, accordingly, of the truth of evolution, as a theory, is clearly one of fact and evidence, and it therefore seems idle to dispute a principle which, more or less limited, is admitted by almost all the greatest masters of modern science in those departments of inquiry to which it is applied. Reasonable minds can hardly doubt that it must rest in part upon a sure foundation; and those who claim to judge from Scripture only may learn from Mr. Reynolds how slight is the support which Scripture really yields to that specific theory of creation which they have hitherto embraced. Nor should it be forgotten that the simpler the material machinery from which, in terms, the universe is said to be evolved, the more amazing really to the Christian, or even to the Theist, become the power and the wisdom which must lie behind the veil.

Mr. Reynolds, however, in his "Supernatural in Nature," and yet more fully in his "Mystery of the Universe," dissents on many grounds of a strictly scientific kind from the theory of evolution as a full and adequate explanation of the infinitely varied facts and forces which the phenomena of the universe hold forth to view. Not merely, as it is commonly stated, does it fail to give a rational account of the primeval origin of things, but, in his judgment, it does not reduce to order all known facts under a general principle. While, therefore, he admits its partial truth and adequacy, he yet presents himself another formula as better fitted to explain, at least approximately, the past and present history of the world. Those who would see this formula enforced must read his books, which they will find enriched with every form of vivid illustration.

¹ See THE CHURCHMAN for May, 1888, where Mr. Reynolds has discussed with great force the theory of evolution, and has restated his own principle as "the distribution and redistribution of matter, by differentiation of the Eternal Energy into the infinite and varied forces of the universe."

Nothing, finally, can be more admirable than the clearness with which Mr. Reynolds constantly points out, what is as constantly forgotten, that science leaves the universe to thoughtful minds as full of mystery at the end as it was found at the beginning of its researches. Though it has prodigiously enlarged man's knowledge in a great variety of ways, and is thus fulfilling, doubtless, vast purposes of God in His gradual development of the destinies of our race, it is utter folly to imagine that its light goes far to dissipate the darkness which surrounds the ultimate problems which perplex us in the spheres of spirit, mind and matter. Its own conceptions and conclusions are often quite as unthinkable (to use the modern word) as those which it proposes to replace. Divines, indeed, have never claimed to pass the bounds which God has set to human thought, nor to render fully thinkable those wondrous truths of Holy Writ whose practical relations are notwithstanding plain enough. Men of science are really just as powerless; and the result, therefore, in their hands is no explanation of the deeper mysteries of life and being, or of the past and future fortunes of the universe, but for the most part only a change in the terms in which these mysteries and their relations are expressed. The vocabulary from which the terms are drawn is no longer theological but scientific—scientific, moreover, in a sense so narrow that they are drawn no longer even from the sphere of mind, but almost solely from the sphere of matter. The mysteries, however, still abide unchanged, as well as the inevitable need of reasoning with respect to them in some terms of human thought and language, though the nature of these terms will vary with the thinker's standpoint. To the man of science, as much as to the man of faith, the Universe is still a Mystery, and the more closely Nature is studied the more clearly is the Supernatural seen.

ARTHUR C. GARBETT.

The Divine Programme of the World's History. By Mr. and Mrs. H. GRATTAN GUINNESS. Hodder and Stoughton. Pp. 448. 1888.

This joint production of Mr. and Mrs. Guinness is likely to be received with a more widespread approval than some of their previous publications; because it deals mainly with undisputed facts of history, and only slightly enters into the tangled controversy on the interpretation of inspired prophecy.

Accepting Holy Scripture as intended to unfold God's plan for accomplishing MAN'S redemption, these authors set themselves to trace the development of that plan, through seven great epochs "*associated with seven memorable names: Adam, Noah, Abraham, Moses, Daniel, and last, but not least, our Lord Jesus Christ—the second Adam, the Lord from heaven.*"

(1) "The ADAMIC foreview," as they explain it, predicted "the recovery of the fallen race by means of a suffering but triumphant member of it." (2) The programme of NOAH foretold, as to the three sections of the human family which sprang from him, "for the Semitic races *religious supremacy* . . . for Japhet's posterity . . . *political supremacy*, and for the descendants of Ham *servile degradation.*" (3) After several centuries, ABRAHAM, who left his country in trustful obedience to God's command, was informed that he would be the father of many nations . . . and that in *his* seed all nations would be blessed. (4) Five hundred years later, MOSES was enabled to reveal that Abraham's descendants, after obtaining Canaan, would be "plucked off their own land" and be "scattered among all people," yet maintain their distinct nationality, and have raised up for them A GREAT PROPHET, like Moses, but requiring implicit obedience from all. (5) Then came, after another lapse of

centuries, the revelation by King DAVID, that the expected deliverer would be one of *his* descendants; would have an eternal kingdom, extending over all the earth; and would be Divine as well as human. (6) Yet later, DANIEL foretold that though (the Davidic privileges having been forfeited by some of David's posterity) a succession of four Gentile monarchies would have power on the earth during the temporary humiliation of David's race, that David's Son would, notwithstanding the suffering of an ignominious death, be eventually everywhere supreme. And (7) as the conclusion of *the Divine Programme*, JESUS CHRIST, either personally or by Apostles under His control, declared that, during Jewish humiliation (the consequence of sin), the Christian religion would spread widely, by the instrumentality of preaching; which some would reject, whilst individuals, here and there, would welcome it, *under the power of the Holy Ghost*: so that there would be a mixed condition of things—genuine godliness side by side with a *growing* Christian apostasy.

Each stage in this important series is vigorously described in seven chapters of a large octavo volume. Proof is forcibly adduced that the successive predictions, though improbable at the time when they were uttered, have already been largely fulfilled. And the reasonable conclusion is very eloquently maintained, that the Book containing these superhuman predictions being evidently from GOD, the message of salvation which accompanies them should be welcomed with unwavering joy.

Even readers who cannot sympathize with the authors in all their prophetic views will feel the force of precious argument in such sentences as these (on pp. 440, 441, 446, and 448):

That a Redeemer should arise from a mixed race, capable, through the woman's seed, of grappling with the mighty foe of God and man; that of the three races of mankind the mightiest should become the meanest . . . and the least conspicuous the most . . . influential; that an aged and childless couple should become the parents of many nations, and especially of one . . . important people; that a fate terrible as that predicted by Moses for Israel should overtake that special nation, through whom the world was to be blessed; that a Jewish King who lived three thousand years ago should have a son who should sit on the throne of God in heaven . . .; that this great Heir of the throne of Judah should exercise . . . universal sway, though a suffering and dying man; . . . that He should depart, yet remain with His people to the end of the age; that Christendom should become so corrupt as to oppose Christ . . .—all these things seemed, when announced, *paradoxical*, so unlikely were they ever to occur . . . Yet none can question that the course of history, broadly regarded, *has run precisely on these lines* . . . then, beyond all question, WE ARE BOUND TO HOLD THE BIBLE TO BE FROM GOD. . . . But . . . the faith or revelation thus evidenced! what thought can measure its unspeakable preciousness! what tongue can utter, what pen can write, its glorious soul-satisfying world-transforming nature and effects! . . . Man *without* a revelation from his Maker, like a rudderless and dismasted vessel . . . drifts helplessly, hopelessly towards destruction. Redeemed man, enlightened by the beamings of the Sun of Righteousness, steers steadily and peacefully into the desired haven. The pilot is at the helm, home is in sight, and though the voyage has been dark and dangerous, it is all but over, and its blessed end and eternal issue is the kingdom of righteousness and glory, prepared and promised "from the foundation of the world."

D. D. S.

The Key-Words of the Bible. By A. T. PIERSON, D.D., author of "The Crisis of Missions," etc. Hodder and Stoughton. 1888.

We have long been convinced that the best method of learning a subject is to fix its central thought in the mind, and to group other parts round that according to their greater or less importance. It is this method which has made such school-books as Collier's "Great Events of History"

so admirable for their purpose, forming, by-the-bye, a striking contrast to most of the elementary works on Scriptural or Ecclesiastical history. Dr. Pierson applies it in the volume before us to the interpretation of Scripture itself. He chooses a key-word, with a corresponding key-verse, as a general guide to the contents of each book, and sketches in bold outline and large print its main features, adding in smaller type the minor details and divisions.

By far the best part of Dr. Pierson's work lies in the choice of key-words and key-verses. What, for instance, could be happier than on 1 and 2 Samuel, key-word, "The Kingdom;" on 1 and 2 Kings, "Royalty;" key-verses, 1 Kings ii. 12; xi. 13 ("Then sat Solomon upon the throne of David his father, and his kingdom was established greatly." "I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen"); on 1 and 2 Chronicles, "Theocracy," key-verse, 2 Chron. xv. 12 ("The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will not forsake you")? Or, in the New Testament, Ephesians, "In Christ, One," key-verse, i. 3 ("Who hath blessed us with all spiritual blessings in heavenly places in Christ"); Colossians, "In Christ, Complete," key-verse, ii. 10 ("And ye are complete in Him, which is the Head of all principality and power")?

But in his explanations Dr. Pierson is not so good. "The word 'Passover,'" he tells us, for instance, "has a threefold significance: God passed over the blood-sprinkled houses; then He caused to pass over, or be set apart to Himself, all first-born (xiii. 12, margin); and He made Israel to pass over the Red sea (xv. 16)"—from which it would naturally be concluded that the same word was used in the Hebrew of all three places, whereas the Hebrew word for "Passover" in Exod. xii. is quite different from that found in Exod. xiii. and xv. On page 37, also, it is inaccurate to say that "the Psalms include five poetical books, from Job to Solomon's Song inclusive." If Dr. Pierson were to look at a Hebrew Bible, he would find a great deal more included under the third division of the Old Testament. Misprints, too, are rather serious blemishes in a book of this kind, where great exactness is requisite. In a future edition, Dr. Pierson must correct "A.D. 67" as the date of the Epistle to the Corinthians, and the statement that *Hesekiah* was vainly warned by Jeremiah of the captivity.

Still, on the whole, it is a decidedly useful little volume; and it will give much striking information to those who have not made a special study of the primary meaning of the Biblical books. Many of his sentences are full of suggestiveness; e.g., "The *Rod* was Moses' symbol; the *Spear*, Joshua's;" in contrasting the Books of Kings and of Chronicles, the former, "as a record of history, *analyzes*;" the latter, as a philosophy of history, *analyzes*." "*Miriam*, *Aaron*, and *Moses* all died before the passage of the Jordan: Prophecy, Priesthood, and Law bring us to the borders; but only Jesus, our Joshua, leads us into our inheritance." "Here" (in 2 John) "home and household are honoured as spheres of service. Woman is tempted to envy the wider public service of man. But her hand is on the potter's wheel, where vessels are shaped for the master." But why not "Master"?

A. LUKYN WILLIAMS.

The Bible and the Baptists. By R. W. KENNION, M.A., Rector of Acle. Seeley and Co. 1888.

In this age of little books there are some which are very little indeed. Their size is only too often matched by the spirit in which they are written, and the attenuated arguments which they contain.

This, however, cannot be said of Mr. Kennion's little book. It is as

admirable in spirit, being a true plea for unity, as it is clear and incisive in argument, being a true plea against a doctrine of unreason.

In it the leading points of difference between the majority of Christian Churches and our Baptist brethren on the Baptismal question are taken up, and they are dealt with on the lines of St. Augustine's well-known sentence—"Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus, senserit" ("no sober man will think or hold an opinion against reason, no Christian against the Scripture, and no lover of peace against the Church").

The points which Mr. Kennion chiefly makes are these :

That as to the "mode," Baptism does not only or always mean "immersion ;"

That the analogy of the "inward grace," conveyed as it is by the "pouring out" or "shedding forth" of the Spirit, suggests the ideal of affusion rather than immersion ;

That as to the "subjects," the Scriptures teach, if not directly, yet by the directest of all inference, the Baptism of Infants ;

That the substantial identity of the rite of Circumcision with the rite of Baptism fully bears this out ;

That the Covenant to which admission was given by Circumcision, and subsequently by Baptism, is neither merely legal nor national, but spiritual and world-wide ;

That Apostolic practice, and, by the showing of the Fathers, primitive custom, appear to have favoured Infant Baptism ;

That the doubts expressed as to its benefits are more sentimental than well-grounded ;

That there is no valid reason for rebaptism.

All these, and divers other points, are handled with a truth of touch which ought to be convincing. If not exhaustive, this little book is at least suggestive ; and many a district visitor, and for that matter, many a parson, too, who cannot give time for condensing "Wall on Infant Baptism," or the various treatises of St. Augustine and others which bear upon this point, may find these "smooth stones from the brook" very much to their hands.

For it is an honest attempt to deal in a small compass with a large question. The truth advanced is great, though it may not prevail. Our Baptist friends are not, in a general way, of the persuadable kind. They will, as a body, cling to that which makes them Baptists, with quite as much tenacity as some of them will hold to a demonstrably erroneous "down-grade" theology. But truth is truth for all that ; whether it makes for us or against us.

It were well for the Church of England, and all who symbolize with her on this question, if her members, and especially those who minister, would give more heed to the great cardinal truth of the Covenants of Grace, as set forth in such works as "Bishop Hopkins on the Two Covenants" and "Goode on the Better Covenant." They would then see more clearly, and appreciate more fully, the place and value of the great initiatory rite.

And it would be still better, and would tend much to the removal of objections, if more heed were given to the selection of fitting sponsors, the due preparation of parents, and the after-instruction of baptized children. Good old Philip Henry's practice, endorsed as it is, as to its value, by the experience of his son, should not be forgotten. "In dealing with his children about their Spiritual state, he took hold of them very much by the handle of their Infant Baptism, and frequently inculcated upon them, that they were born in God's House, and were betimes

dedicated and given up to Him, and therefore were obliged to be His servants."

We confidently recommend this little "pugio fidei" as being anything but "pugio plumbeus."

M. A.

Lectures on the History of Preaching. By the late Rev. JOHN KER, D.D. Pp. 401. 1888. London: Hodder and Stoughton.

There is a good deal of interesting matter in this volume, though when we put it down we confess to a feeling of considerable disappointment. Seeing that the writer goes back to preaching in the Old Testament, and enters fully into that of Christ and His Apostles, we expected from the title to find its history continued to the present time. It is not so. There is a tolerably full account of preaching up to the time of the Reformation, but after that date Dr. Ker deals exclusively with German preaching. There is no account whatever of either the English or the Scotch pulpit. Considerably more than half the book is occupied with German preaching since the Reformation. A whole lecture is given to Luther, and another to Spence, who has been called "The Reformer of the life of the German Church, as Luther was the Reformer of its doctrine." There is a very full account of Pietism, Illuminism, of the Transition period of Schleiermacher, and of the Mediating School of Nitzsch and Tholuck, etc. The accounts of the last named and of Schleiermacher are specially interesting, and very suggestive, but surely the title should have been "The History of Preaching before the Reformation, with an Account of German Preaching since." The explanation no doubt is, that the lectures have been edited since the writer's death, and he, had he lived, would have added many additional lectures. Generally speaking, the space devoted to any period is most unequally apportioned. The writer deals most fully with Chrysostom, his life, style and matter, and passes over other celebrated preachers very quickly. No modern preacher, outside Germany, is, as far as we can remember, even alluded to. England, Scotland, and France, and even America, have surely produced preachers worthy of mention in a volume of the kind indicated by the title.

We see but little else to criticize in the volume. We think the author has overlooked the meaning of the word "schism" when he writes (p. 82): "Those are chargeable with schism who exalt their outward unity into a denial of the Christianity of those who are not within it. And we may say that those also are guilty of *schism* who persist in remaining in a community when they have abandoned its principles"—guilty, but surely in the latter case of something different from schism. Speaking generally, the writer seems to us hardly to realize the value of the corporate unity of the Church. On the other hand, many of his thoughts are most true and suggestive; for instance, when he argues that you get a far truer view of the preachers from their sermons than from their controversies, as detailed in the pages of Gibbon (p. 6), and (p. 8) that the history of preaching may teach us to avoid paths that have led others astray—the paths, as he points out, of excessive allegorizing, extreme self-inspection, exclusive moral essay-preaching, etc.

His summary of the characteristics of Christ's preaching is admirable. There is great simplicity, and yet there is a never-fathomed depth. There is great variety, and yet there is one constant aim. There is great sympathy, and yet just faithfulness; the whole Lecture (No. 3) is admirable. There are many pithy sentences, such as "The East tended to ascend from the human to the Divine, the West to descend from the Divine to the human" (p. 56); speaking of men who in their day have

produced the most remarkable effect, "They had the individuality, the fire of electric power, which no writing can reproduce" (p. 76). Again, how true is the following: "If you ask the difference between a doctrine and a dogma, I should say it is this: a doctrine is a truth held for its practical value; a dogma is a truth held merely for its place in the creed. The dogma is *ut credam*, the doctrine is *ut vivam*!" And then he illustrates by the difference between the recitation of the Athanasian Creed and the personal acceptance of the precious promise contained in St. John xiv. 16. Again, "In times of decay and failing faith, the zeal of the missionary brings in new tides of life" (p. 86).

Dr. Ker values very highly Augustine's "De Doctrinâ Christiana," and gives copious extracts from it. He strongly urges that those who suggest to preachers to give their hearers the sermons of others would rob them of their power (p. 119). He repeats in two different lectures, with evident approval, a saying of Tholuck, "Every sermon should have heaven for its father and earth for its mother."

Our readers will see that though we criticize the title, and must regret that in more than half of a volume of 401 pages the writer should have dealt so exclusively with the preachers of one country only, and though some lectures, especially No. 5, are rather on Church history than on preaching, we yet can warmly recommend them and heartily thank Mr. Macewen for editing them.

Two short extracts shall conclude our notice:

Let me only hope that you will take a different way; that you will speak to men, feeling that they have souls, and knowing that you have a message from God to them: and that you will endeavour to declare simply, faithfully, and earnestly the word of eternal life. If religion is to be preserved, if we are to be delivered from reaction to a dead ceremonialism, and from stumbling forward into an empty paganism, it must be by living preachers, and the preaching of life. (P. 146.)

Let us then preach salvation by faith, and regeneration through the Holy Spirit; let us seek to search the depths of the soul with the Gospel of Christ; let us bring all God's truth to bear on the life of men, in plain practical speech, and we shall be workmen that need not to be ashamed. (P. 401.)

Let all who preach, preach in this spirit.

It is easy for preachers to grow careless about their sermons—to slip down the hill:

Sed revocare gradum superasque evadere ad auras
Hoc opus, hic labor est. (See p. 265.)

C. ALFRED JONES.

Life of the Right Hon. William Edward Forster. By T. WEMYSS REID.
2 vols. London: Chapman and Hall.

Anything like a full review of these deeply interesting volumes we are at present unable to give. We must content ourselves with a brief notice of the biography and a few extracts, taken mainly from that section of it which is headed "The Irish Secretaryship." At this juncture, of course, the documents relating to Mr. Forster's Irish administration, including confidential letters from Mr. Gladstone, have an absorbing interest.

In April, 1880, Mr. Gladstone returned to power, and Mr. Forster was appointed to the post of Chief Secretary for Ireland. With the demand of the Irish people for Home Rule, says Mr. Reid, "no member of the New Government showed any sympathy. It was the conviction of all that to grant any kind of local autonomy to Ireland would be ruinous to the interests of the United Kingdom as a whole. But there was a strong disposition to believe that the Home Rule Party would be prepared to co-operate with the Liberals upon most questions of Imperial

policy, and that by making to Irish demands such concessions as were "in themselves equitable and wise, the feeling of the people in favour of "Home Rule might be modified, if not altogether removed." The hopes of the Irish Secretary and his colleagues, as everybody knows, met with a bitter disappointment. Mr. Forster's career, begun on his own part with a feeling of warm sympathy with the Irish people, was destined to end in gloom.

In October, 1880, Mr. Forster writes to the Premier: "Parnell and Company have clever law-advisers of their own. It is not even easy to find technical proof of the connection of any one of them with the Land League, and the Land League has hardly any written rules, and publishes no list of officers. The speeches are, in fact, almost the only evidence, and these are framed as carefully to keep within the law as they are to tempt others to break it." He proposes proceeding against "Parnell and Co.," and in the course of his letter he says: "Parnell has incited to these outrages; but they may now be beyond his control." Mr. Gladstone's reply has this passage:

I do not see why legislation should mean, necessarily, only suspension of the *Habeas Corpus*. We are now, I believe, inquiring whether the law allows, under certain circumstances, of combinations to prevent the performance of certain duties, and the enjoyment of certain rights. If it does not, as I understand the matter, we prosecute. If it does, why may not the law be brought up to the proper point by an amending Act?

This language concerning combinations may be compared with Mr. Gladstone's recent declarations on the subject. Among the "Land League leaders," whom it had been resolved to prosecute, were Mr. Parnell, Mr. Dillon, Mr. Biggar, Mr. Sexton, Mr. Patrick Egan, Mr. T. Brennan, and Mr. P. J. Sheridan. The "charge against them was one of conspiracy to prevent the payment of rent, and to defeat legal processes for the enforcement of rent, to prevent the letting of farms from which tenants had been evicted, and to create ill-will between different classes of her Majesty's subjects." Again, it may be said, let this be compared with Mr. Gladstone's recent language.

In introducing the Protection Bill, at the beginning of the Session of 1881, Mr. Forster said: "The men who have planned and perpetrated the outrages to which I have referred are the men without whose help the speeches of the honourable members for the city of Cork, Tipperary, and Cavan would be merely harmless exhortations and vapouring. It is these men who have struck terror into the heart of the districts in which their operations have been carried on, and we must strike terror into them, in order that outrage may be stopped, person and property may be protected, and liberty may be secured. We must arrest these criminals. We cannot do it now, because they have made themselves safe by the enormity of their crimes and the power which those crimes have enabled them to acquire. They know that they would be perfectly foolish to fear the law when no man dares to appear and give evidence against them." There was "a real reign of terror." In March the Protection Bill became law.

Mr. Reid refers to the absurd charge, not infrequently in those days brought against the Chief Secretary, that he used his authority under the Protection Act to arrest leading men because they were his political opponents; and we gladly quote that never during Mr. Reid's intercourse with Mr. Forster did he hear one word of bitterness or animosity fall from his lips with regard to those who had shown something more active than mere political enmity in their dealings with him. He was invariably, in private conversation, generous and gentle in his allusions to his rivals and his foes. "It is strange," repeats Mr. Reid, "that I should

have to defend such a man from the charge of having violated the law— for if the charge had been true, such would have been his offence—in order that he might avenge himself upon his political opponents in Ireland.” Mr. Reid well adds that not the slightest evidence has ever been advanced in support of a statement which, repeated since Forster’s death, may be branded as a malicious and mendacious calumny.

The correspondence between the Chief Secretary and the Premier during the autumn of 1881 has a peculiar interest. “At Leeds,” writes Mr. Gladstone, “I shall do my best.” How he did his best, the biographer describes as follows :

Amid enthusiastic cheers from the vast audience the Prime Minister [after referring in general terms to Forster] went on in clear and forcible language to denounce the conduct of Mr. Parnell and of the other Land League leaders, in striving to stand between the people of Ireland and the Land Act, in order that the beneficial effects of that measure might not be allowed to reach those on whose behalf it had been passed. Such conduct, however, Mr. Gladstone declared, would not be tolerated. “The resources of civilization” were not exhausted, as Mr. Parnell would yet discover if he continued to maintain his attitude of uncompromising hostility to the law . . . Even Mr. Gladstone’s colleagues in the Cabinet did not know at the moment when he spoke that he and Mr. Forster had at that time practically decided on the arrest of the Land League leader.

The pages which relate the history of “The Kilmainham Compact” (the “new departure”) and Mr. Forster’s resignation contain tempting extracts ; but we can only say they appear to afford the fullest justification of the manly and straightforward course pursued by the Chief Secretary. Five days after Mr. Forster’s resignation, his successor, Lord Frederick Cavendish, was foully murdered in the Phoenix Park by a band of assassins. Nobody could wonder at the emotion which Forster displayed when he heard of the tragedy. But it was “just like” Forster to go next morning to Mr. Gladstone, and offer to return to Dublin that evening, temporarily to fill the vacancy caused by the loss of Mr. Burke. Remembering all the circumstances, the offer was one which Forster’s friends may well recall with pride.

It is not wonderful, writes his biographer, “that in the lurid light of the great crime of May 6th, men should have viewed the policy and actions of Mr. Forster very differently from the way in which they regarded them before that event.” Numberless Radicals had been inclined to scoff at his warnings ; and others, without going so far, were now for the first time enabled to realize the gravity of the task in which he had been engaged. As for the “new departure,” it came to an end when the cowards’ blows were struck in the Phoenix Park on the 6th of May. The Coercion Bill, introduced by Sir William Harcourt, was in many respects more severe and stringent in its character than anything which Forster had proposed.

When Carey, in February, 1883, turned Queen’s evidence, and revealed the whole ghastly truth with regard to the Phoenix Park murder, the measure of the risks which Mr. Forster had run became known. It was really “Buckshot Forster” who was the object of the vengeance of the Dublin “Invincibles ;” and marvellous was the story of his repeated escapes from their attempts upon his life.

The matters which during the present month have been brought before Parliament, in connection with an action against the *Times*, give to certain statements in this portion of the biography a peculiar importance. The manner in which Sheridan was to be employed as an agent of Mr. Parnell is one of the facts in the O’Shea negotiations which now stand out with special significance.

The chapters of this biography which describe the passing of Mr. Forster's Education Bill are full of interest. Other very readable sections are those which relate to the Colonies and to Gordon at Khartoum. But for many admirers of Forster, the supreme interest of the work lies in the touching narrative of his closing days; in the prayers of his pain and weakness, in his listening to hymns and the reading of the Psalms, and other portions of the Word of God.

Short Notices.

Sermon preached in Westminster Abbey at the opening of the Lambeth Conference, on July 2nd, 1888, by the Archbishop of CANTERBURY. Society for Promoting Christian Knowledge.

ONE passage from this noble Sermon, rich in suggestions, may here be quoted. His Grace says:

Never more necessary than now to use the world as not abusing it. To abuse it gracefully is the temptation of the age, and to gild the abuse with philanthropy. The philanthropy of the Gospel without its Philotheism is popular. But its philanthropy will never live without its Philotheism, any more than the form of a Church will live without the spirit.

To say "Christianity is not a Theology" is in one sense true, because Christianity is a life. But it would be just as true to say Christianity is not a history, or Christianity is not a worship. But you cannot have the life without the worship, without the history, or without the theology. The spiritual life is the Life of God. As material life has its science of biology, so has spiritual life its science of theology. Without theology, Christian life will have no intellectual, no spiritual expression, as without worship it will have no emotional expression, without history no continuous development. Intellectual expression is necessary to the propagation and so to the permanence of the faith. To know it is the profession of the clergyman, and the most living interest of a cultured layman.

The Expositor. Vol. VII. Hodder and Stoughton.

This volume contains several admirable papers. We are particularly pleased with the one by Dr. Plummer, on the rendering of *τοῦτο ποιέτε*. From this welcome paper many of our readers will be glad to see an extract. We give it from the section which relates to Justin Martyr. The whole paper is good; and it will have special weight with many because Dr. Plummer is candid and impartial. Some readers, indeed, will think he might press a point or two rather more. We quote from the Justin Martyr section because we have always thought some Anglican divines, resisting notions now repeated in such organs as the *Church Quarterly* boldly enough, have been too timid in regard to Justin.

All the Greek Fathers, with the exception of Justin Martyr (it is said), treat the words as meaning "Perform this action." Dr. Plummer says:

"But does Justin Martyr really differ from the other Greek Fathers on this point? The fact that none of the others even notice the sacrificial rendering, at once creates a presumption that his words do not imply that he adopted it. Some of them had read Justin. If those who had read him had understood him to advocate so striking a rendering as 'Offer this sacrifice in remembrance of Me,' would not some of them have called attention to the fact? But let us look at Justin himself, and form our own conclusions as to his meaning: