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between the vision from Mount Pisgah and the defilement of the Ge-Hinnom. Such a book was sure to grow ; but I do not believe, apart from the last chapter, that there is any reason to suspect above 2 per cent. as non-Mosaic in period. Various other features of the laws, censured as modern, could be shown, if I had space, to fit the Mosaic period better than the Josian. But I may perhaps be allowed to return to this hereafter.

On the language of the book, I have only time for two observations : (1) Its laws, in their persistent urgency in support of a central shrine, are, in effect, a polemic against what were known from Samuel's and Saul's time onward as "high places" (Heb. *bamah*, *bamôth*) for worship (see 1 Sam. ix., x.). In that sense the word occurs *passim* in the Kings and Chronicles. The *bamôth* form the *bête noire* of the reformers alike in Hezekiah's day and in Josiah's, in which Deuteronomy is supposed to have been launched, to promote their extirpation. Yet in those emphatic reiterations of injunction against their use and practice the word nowhere occurs. It is found in the great lyrics of xxxii. and xxxiii., but only in its primitive sense of "natural elevations." In every one of the older prophets, except Isaiah, the sin of the *bamôth* is, on the contrary, rebuked by the express term ; and Isaiah (xvi. 12) notices their use in Moab. If ever a negative argument can have weight, it is surely of vast weight here. It is as if our Poor Law statutes omitted the word "workhouse," or as if those of Walpole's time omitted the word "Excise." (2) The other point is rather an *argumentum ad hominem*. We are told that Jeremiah was a joint-author of Deuteronomy. In a later page occurs the remark that its Hebrew style is superior to and purer than Jeremiah's, and that the Aramaicisms frequent in him are in it rare ; and, if we except the lyrics, this, I believe, is wholly correct. It is singular that the gifted writer should not have perceived that the criticism on the style tends to disprove the attribution of authorship.

HENRY HAYMAN, D.D.



### ART. III.—THE INFLUENCE AND EFFECT OF MODERN SCIENCE ON CHRISTIANITY.

THERE can be no doubt that the advance in scientific discovery and knowledge has remarkably affected the religious faith of some who have pursued the study of Science, and attained to any high degree of knowledge of its laws ; and the publication of such discoveries, the formulation of scientific

laws which had been apprehended, with the results that seemed to be so indicated, have loosened and lessened religious faith and feeling in the multitude, who, without actual individual engagement in such study, accept its teaching, and the inferences from it, on the authority of those who have devoted themselves to the study of Science, and who claim to be able to show in what direction it leads. Thus, the simple faith of old religions, which saw God in all things and everywhere, has been considerably displaced, and sometimes uprooted. The growths from the fresh religious instinct in man, often crude and wild, but always luxuriant, and in a sense beautiful, when the upspringings of that instinct were spontaneous and unrestrained, have withered and died under the hot light of the sun of Science :

“The intelligible forms of old religion,  
The power, the beauty, and the majesty  
That had their haunts in dale or piny mountain,  
Or forest, by slow stream or pebbly spring,  
Or chasms and watery depths—all these have vanished :  
They live no longer in the faith of reason.”

This exuberance of religious recognition of Divine power under which man lived, and moved, and had his being, is evidence of a human religious instinct which, from the first, led man to the outreaching after the object of that instinct ; and even after revelation as to its object was begun, when the wild luxuriance of the growth was regulated, and in some degree directed, the freshness of the instinct showed vitality and vigour still. God was seen and felt in everything by the people of Israel ; nothing was impossible to Him ; no miraculous intervention by Him was unlikely : in fact, excess and error in manifestation by that people of the human religious instinct had to be restrained in the Decalogue—*e.g.*, “Thou shalt have none other gods but Me.” “Thou shalt not make to thyself any graven image, nor the likeness of anything . . . thou shalt not bow down to them, nor worship them.”

We find a strange and startling contrast in the aspect and condition of religious faith and feeling in modern times, in places in the world where men have climbed the hills of Science and found from their heights a farther view of the universe : the increased knowledge attained through the larger outlook tends to expel the faith by which God was apprehended on the lower plains of limited observation. While men sojourned on these lower plains, everything that was unaccountable, or apparently incomprehensible, was ascribed to God, and the faith that could so account for all that was too high for human knowledge then, could import the same God into association with the ordinary circumstances

of human life; whereas now the discernment of natural causes for phenomena in the physical universe, which before were outside the scope of human knowledge, and were attributed to immediate Divine agency, tends to displace God from man's belief in His direct action in matters of the kind; and the apprehension of laws that work in accordance with an observed order of evolution, producing developments and changes in Nature, tends to dislodge the idea of Divine design in the arrangement of the visible universe. Searches into the forces of Nature and their methods of action, the bridling of them for subservience, and the display of their service in use, prove dominion attained; and man's experience of such dominion seems to enthrone him over the works of God's hands, and that vicegerency develops in him the disposition to usurp the sovereignty.

Thus, the scientific achievements of this present age would seem direct Divine miracles to ages past, and so, by such advance of Science, the former religious faith, which instinctively acknowledged God and loyally gathered close to Him, has been disintegrated and scattered.

However, the march of Science cannot properly intrude on and invade the sphere of religious faith. As *Romanes* remarks: "Science is essentially a department of thought having for its object the explanation of natural phenomena by natural or proximate causes; the aims and methods of Science are exclusively concerned with the ascertaining and the proof of the proximate How of things and processes physical. Religion, on the other hand, is a department of thought having no less exclusive reference to the Ultimate; it is not in any way concerned with causation, further than to assume that all things and all processes are ultimately due to intelligent personality. Thus, Science and Religion move in different mental planes." But when men, ignorant of Science, in time past introduced Religion as furnishing the explanation of natural phenomena by its supply of a proximate direct causation, they brought Religion out of its own peculiar sphere; and when the region of Science was entered for search and discovery, and its laws and their action as proximate causes of phenomena in the physical universe became known, then Religion was no longer required to furnish explanation of proximate causes in the region of Science; and, being not wanted in that way in that region, the impulse rushed in to exile it altogether from the region of faith.

The whole domain of Religion includes the visible and the invisible universe, the physical and the spiritual spheres, the region of Science and the region of faith. God works through laws and processes, producing proximate causes discernible in

Science throughout the material universe, but the exercise of Science is limited to the physical field; and though Science may be there seen as furnishing explanation of proximate causes of natural phenomena, God is the Ultimate even within that region. In olden ignorance of Science, God was made the proximate causality also; but when scientific knowledge was enlarged, proximate causes for phenomena were discovered, and God was found to be needless, as it was supposed, in the field of Science, and so was dethroned altogether as an object of faith.

But God's sovereignty is infinite. He governs and regulates in spheres beyond the region of Science, and His methods of action, so to speak, throughout His illimitable dominion are unsearchable and His ways past finding out. We can discern the scientific laws by which it pleases Him to rule in all of this material universe which is within our ken; but any further perception of His methods in spheres outside is impossible to us, and even inconceivable by us. Yet even within the limits of this little scene of His sway with which we are immediately concerned, and where observation and perception as to the general laws through which He works are to some extent possible, we may, if we will, reach to a discernment of His overruling ultimate power and wisdom and mercy in the exercise of His dominion. As Mozley puts it: "Wonder in the natural world differs from that wonder which has for its object the supernatural; but although the two wonders are not the same, it is not the less true that one of them points to the other, that physical wonder is an introduction to the belief in the supernatural—in this way, that it tends to raise in the mind a larger idea of possibility; the notion of the potential as distinguished from what is actual; the sense of the unknown."

There is much that is painfully perplexing in the surface aspect of many of the laws to which the life of God's creatures on this earth is subjected; much that seems practically to contradict beneficent design, and to testify rather to injustice or tyranny; much that we can only bow down under in faith with the submissive utterance: "It is the Lord; let Him do what seemeth unto Him good." But there are attainable glimpses of the all-wise and good God behind and above the surface seemings, regulating the order as to times and seasons in the detail of the discovery of the laws through which He governs here, and indicating that His human creatures on earth are now under temporary conditions only of government, out of which they may hope to pass to a permanent sphere under the rule of the infinite and eternal King. For instance, the researches of Science, and the discovery of its laws and

methods which God has appointed and adopted as ways of working in Nature, have suddenly and marvellously advanced with a rush within the last half-century or less; the wondrous forces and powers in Nature were there, but unknown to man, and dormant for him during the whole previous lifetime of humanity, so that, it would seem, such discovery was designedly prevented and delayed till man had been educated and established in the feeling and practice of Christian ethics, till humanity had been largely and deeply imbued with the spirit of Christ. If these forces and powers in Nature had been discovered and evoked beforehand, while human nature was in the rough, so to speak, and unsoftened and unmoulded, and in no degree sanctified under the influence of the teaching of Christianity, it is fearful to think what awful weapons would have come into the hands of man for mutual destruction, and of what internecine war this world of humanity would have been the battlefield.

And, again, in regard to evolution, which has tended to depose God from His rightful throne in human thought. Evolution is a law of Nature, which is discernible as working towards the development of animal life on earth. Nature seems the sole governess here: she nurtures some types of life, and leaves others to die out, as she finds ability for adaptation or otherwise, in accordance with the law of natural selection; but it is remarkable that Christ introduced a direct interference with that law. Those that were most unfit, as Nature would pronounce them, who would not survive under the law of natural selection, appeared to be the fittest for consideration and care and benefit from Him; and the like kind of obstruction to the operation of the law of natural selection is still being made by Christianized man. God is the Author of the natural laws and processes which work in connection with the progress of animal life on earth; but the partaking of such feeling as Christ inculcated, and the exercise of such action accordingly by which Nature's method in evolution is obstructed, as to the present environment, place man on a higher plane of evolution for the development of his spiritual life into a fitness for its nobler circumstance in a future state of being beyond this world. This conflict with the law of natural selection which is being carried on by the higher life, or, as we may say, the spiritual life in man, was recognised by the late Professor Huxley in his Romanes Lecture three years ago. He defines the higher life as man's "ethical nature," and says that "the practice of what is ethically best—what we call goodness or virtue—involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence; that such influence is

directed not so much to the survival of the fittest as to the fitting of as many as possible to survive." He admits the conflict, but, in his agnosticism, cannot account for it or explain its object, or point to any ultimate permanent result as consequent on it; whereas the complex life in man—the spiritual and the animal—the prospect of a future environment which waits for him, and for which he is now passing through a state of preparation and discipline, would suggest an explanation of this conflict between his "ethical nature," or, rather, his spiritual life, and the cosmic process working by laws which distinctly belong to the present sphere of his being.

The sudden discovery of proximate immediate causes for natural phenomena, which had been instinctively ascribed to direct Divine action, came as a shock on the old, easy, and seemingly settled belief in God, and disturbed it and displaced it in some. It is piteous to read the pathetic laments over their lost faith made by not a few of those that were thus bereaved; but a reaction has set in already. True, some leaders of thought and quest in Science have still preserved their faith in God; but others, from whom it has departed, are beginning to rise and look over the framework of the system of laws which God uses in His government here, and to perceive, beyond, the illimitable immensities under the sway of the Almighty, and the infinite complexity of the methods of His rule—to catch indications also from the exercise of His government of man in his environment on earth, of the destiny appointed for God's human creatures in the spiritual sphere of God's eternal kingdom, where a place is prepared for them: and so the errant faith returns, and is welcomed to their hearts; others seek for it, again, in the wilderness, and, having found it, rejoice; so that, I believe, while the suddenness and the amazing character of the revelations of modern Science have, for the present, disturbed and frightened faith in God, yet ultimately the larger views of God and of His illimitable kingdom, and of His methods of rule in this department of His dominion, will re-establish man's belief in Him, and root faith more firmly than ever in the human heart. The fresh force of Christianity, too, which in the fulness of time has come into influence on humanity, and its unparalleled results for enlightenment and benefit and blessing, will help man to a closer comprehension of the things pertaining to the kingdom of God; and thus vague searchers for truth through the mazes of Science will at length come to Christ with the confession: "Lord, to whom shall we go? Thou hast the words of eternal life." And that loving Lord will look on them, and say: "Ye believe in God; believe also in Me"; and

He will repeat the assurance which He uttered from the lips of His incarnate Divinity: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

A. D. MACNAMARA.



#### ART. IV.—CARDINAL MANNING'S ADMISSIONS.

WITH the personal character of Cardinal Manning as it is portrayed in Mr. Purcell's "Life" the following paper is not concerned. But we may be excused if we say that, while it is hardly surprising to find English Roman Catholics in high quarters expressing disapproval of the work, it is matter for some surprise that Cardinal Vaughan should not have preferred the silent contempt, which is always dignified and often astute, to an apology for his predecessor which has betrayed how little there is to be said. In his article, published in the February issue of the *Nineteenth Century*, no attempt is made to explain the unhappy episode of the Errington case, or reconcile the conflicting self-revelations of public utterances and private correspondence. The biographer is attacked; the unwisdom, the lack of good taste, that mark his work, are severely criticised. But no vindication of his subject appears. The Cardinal closes with the hope that a worthier biography may one day be produced; but as he counsels the delay of a quarter of a century as healthy and judicious, unless an unbroken series of editions of the present work can be guaranteed, the tardy vindication of a buried memory will have to include its exhumation.

Our present business is with the contents of the twenty-seventh chapter of the second volume. The title of this chapter is, "Hindrances to the Spread of the Catholic Church in England." It consists of a most interesting series of autobiographical notes, written in the summer of 1890. They are introduced by a sentence the sentiment of which we gladly echo: "The candour and openness with which he does not fear to rebuke his own people, and the just and generous tribute which he offers from his own experience, both as a Catholic priest and an Anglican, to the piety, religious-mindedness, and exemplary lives of so many Anglicans of every rank and condition of life, is a noble legacy which cannot fail to soften antipathies and lessen any lingering prejudices in the hearts of the people of England."

We do not purpose offering a digest of this remarkable chapter. It is to certain instructive admissions and concessions