

contains pleasing reminiscences of bishops and other eminent men, touches on many ecclesiastical points of importance, and, above all, shows in simply-told stories of real life the strength and beauty of Gospel truth.

Reviews.

The Foundations of Faith. Eight Sermons, preached before the University of Oxford in the year MDCCLXXXIX. By HENRY WACE, M.A., Chaplain of Lincoln's Inn, and Professor of Ecclesiastical History in King's College, London. Pp. 390. London: Pickering & Co. 1880.

SEASONABLY has Mr. Wace come forward in the Bampton Lectures, not to show, as has often been shown of late years, that the truths and facts of "the Christian Faith" are consistent with the conclusions of Reason and Science, but rather to assert the positive grounds on which our Faith rests, and to enforce its authority. At the present day, in consequence of the prominence of scientific habits of thought, there is great danger of insufficient weight being allowed to the distinct and independent claims of the principle of Faith. Professor Wace has accordingly "endeavoured to illustrate the necessity and supremacy of this principle of our nature, and to vindicate its operation in those successive acts of Faith by which the Christian Creed as confessed by the Reformed Church of England has been constructed." The present work, therefore, properly speaking, is not of an apologetic character. It is, as the learned author remarks, an attempt to exhibit the supreme claim of the Gospel upon our allegiance; and it endeavours to show not merely that the Christian Creed may reasonably be believed, but that we are under a paramount obligation to submit to it.

The words of Hebrews xi. verses 1 and 2—"Now faith is the substance of things hoped for, the evidence of things not seen: for by it the elders obtained a good report"—our author takes as the key for opening his subject. If these words, he says, do not amount to a definition of faith, they at least express its most striking characteristic in practice—its power of giving a substantial reality to the objects of hope, and a verification to the invisible. With singular truth and vividness they describe the spiritual life of Israel, the animating principle of the saints of the Old Testament. "It was a life based on the invisible and directed towards an obscure and improbable future. But that invisible world was more real to the elders of Israel than any of the visible things around them." Over and over again the course of Nature had been interfered with in their behalf; and to their view no physical order was unalterable. Though the earth was moved, and though the mountains were carried

places of worship for all the neighbourhood around, and were well filled with worshippers. I inquired about the church, and was told that a 'faithful few' continued to attend. I asked what her husband had done, or was doing to amend matters. She said that he had tried 'Evensong,' and was going to try 'Mattins.' Doubting the efficacy of Mattins and Evensong, and seeing that by the acceptance of the charge I should almost have to begin life over again, I gratefully declined it. Another still more eligible offer quickly followed, and was accepted; and this has been the 'resting place' I spoke of, for seven years!"

into the midst of the sea, it was the consolation of Israel to know that the Lord of Hosts was with them and the God of Jacob was their refuge. And as the visible was eclipsed by the invisible, so was the present by the future. When conquered and crushed they were assured of the glorious destiny of the people. In their darkest hours they never doubted that the Messiah would appear to deliver them and to assert His absolute sway. All this was founded on simple faith. They had received certain promises handed down to them from the fathers of their race, and on those sacred words they rested the whole edifice of their spiritual, their moral, and even of their physical life. Now, the same principle of faith is equally, or we may say even in a higher degree, characteristic of the new dispensation. The prophetic element in the New Testament is perhaps stronger; the conviction of things unseen more striking. The unseen God of the Old Testament was a God who by His very nature was invisible, and faith was the only instrument by which He could be apprehended. But the Saviour in whom Christians believe has once been seen and heard; He has worn flesh and blood like ourselves, and in that flesh and blood He passed from earth; and we believe ourselves to be in union and communion with a human nature like our own, as well as with a divine nature. And as with the Jews so with us, the life of faith has been sustained by the statements of men, *ἁποστόλων*, subject to sufferings (Acts xiv. 15) as we are. "The witness of a few Apostles and Evangelists constitutes the basis on which the whole fabric of Christendom has been reared. They bear testimony to the most stupendous facts, and to the vastest visions of the future."

The Professor, at this portion of his argument, points out that in the religious life of other nations we observe a similar supremacy of the faculty of faith. In Mahometanism, Buddhism, Brahmanism, and in Confucianism, faith, taking the word in a broad sense, has supreme sway. It is important, of course, to distinguish between "faith" in a Christian sense, and an unreasonable submission, mere credulity.¹ Upon faith, in the general sense of the word, "every civilization has been based, and in proportion as such faith has been weakened has every civilization tottered to its fall." In our own day what is the danger?

The most brilliant achievements of this century have been its scientific advances. They have been so continuous, so surprising, so comprehensive, and so beneficent, that they have naturally fascinated, and almost absorbed, the attention of our generation; until the process by which they have been reached, and the temper of mind they foster, tend to assert a predominance over all others. Few things are more deserving of observation in the course of human thought, and in the development of human nature, than what may be called the lack of balance with which they have generally been accompanied. As one principle after another comes into prominence, as one faculty of man's nature after another asserts itself, it overbears all others for a time; it becomes exaggerated, and the whole mind receives a disproportionate development; until some forgotten truth reasserts itself, and then, perhaps, a new disproportion is created. It would be strange, indeed, if under the intellectual excitement which scientific discoveries have aroused in the present day, we had escaped a danger from which every previous age has suffered. But however this may be, there can be no doubt of the fact that the habits fostered by scientific thought have of late been acquiring a predominance which is destructive, not so much of particular doctrines of the Christian creed, as of the essential principle of faith as characterized in the text. Science in its strict

¹ We are sorry that the Professor declined "to examine the various definitions of faith." A Note upon "Faith," in a second edition, would increase, we think, both the interest and the value of the work, particularly, perhaps, with those who, having been vexed with sceptical doubts, anxiously inquire, What is faith, and how shall we obtain it?

application admits no assurance of things only hoped for, and can allow no conviction of things incapable of being tested by the senses. Its claim at every step is for verification—verification, as it is constantly insisted, by plain and practical tests.

A general discredit, in fact, is quietly and deliberately cast upon the whole fabric of our Creed as something which has no adequate basis whereon to rest. It is positively asserted or tacitly assumed, continues Professor Wace, that Faith, as contemplated by us in the general course of human history, is unjustifiable as a principle of action, and that the welfare of mankind is to be pursued by rigidly restricting our beliefs within the limits of that which can be sensibly verified. But evil surrounds us; sickness, sorrow, and dissatisfaction, are facts :—

Now it is precisely in the most mysterious doctrines of our Creed, in those which make the strongest demands on faith, and are the most remote from any possibility of scientific verification, that Christian souls find their support under these burdens of the flesh and these torments of the spirit. The message that "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life"—this is a message, simple as are its terms, which transcends all philosophy, all reason, all experience, nay, all capacity of comprehension: and yet it is in reliance on this message, and on other assurances of the same kind, that Christians are delivered from all despair, and are enabled under whatever distresses to cling to their belief in the love of their Father in Heaven. When the Christian minister can assure a suffering soul on the bed of death, in misery and pain, that, whatever its agonies, the Son of God in human form endured far worse for its sake as a pledge of the love of its Father, and in fulfilment of that love, He applies a remedy which is equal to any need. The message of the Cross, interpreted by the doctrine of the Incarnation, is thus in moments of real trial the support of the most elementary principle of faith.

In fact, the minimizing theology (which tends to throw into the background everything which is mysterious and perplexing in our faith, and to insist solely on that moral part of it which commends itself to a conscience enlightened by Christian teaching in surrounding society)—this minimizing theology depends for its plausibility upon a simple evasion of the real problems of philosophy and of the practical difficulties of life. The full and explicit faith of the Creeds recognizes those difficulties and looks them in the face. It owns that they are insuperable upon any grounds of mere natural reason, *and it offers supernatural realities and supernatural assurances to overcome them.* Professor Wace continues—

Considerations such as these may suffice to show that it would be vain to attempt any compromise with the scientific spirit by minimizing the articles of our faith. As long as we retain any of them, however elementary, as more than bare speculations, we go beyond scientific grounds, and rest upon assurances which transcend the capacity of mere reason. We rise above Nature, beyond the realm of sight and sense and observation, and we act on the conviction of things not seen. In proportion indeed to the depth and extent of the Christian's experience is his faith transformed into knowledge. We are given "an understanding that we may know Him that is true, and we are in Him that is true." But in the order of the Christian life, according to the old saying, faith comes before knowledge, and we believe in order that we may know.

Now the scientific principle is the very reverse of this. In the scientific sphere knowledge precedes faith, and we learn to know in order that we may believe. Science must know, however, before she can deny. The present attitude, therefore, of scientific philosophy towards religious truth is not one of negation, but of a simple confession of ignorance, or, as it is commonly called, Agnosticism. Science acknowledges its incompetence to pronounce positively for or against the great truths of our faith. If,

then, the principle of faith has been weakened by the influence of the scientific spirit, this result is due to an entirely fallacious impression. It is not the case that the slightest valid presumption has been established against our faith. It is simply that the dazzling blaze of the greatest illumination ever opened to the natural eye has entranced the mental vision of our age, and has made other objects and other sources of illumination seem for the moment dim to men. The apprehension of Bacon has been fulfilled. "Sensus, instar solis, globi terrestres faciem aperit, cœlestis claudit et obsignat." But though the impression be fallacious and unreasonable, we cannot be ignorant that it has a considerable effect. The consequences are felt in other matters besides religious faith. "They are perceptible in a general enfeeblement of the principle of authority, and in an indisposition to submit to restraint in thought, in speech, and in conduct. On the Continent, at all events, the prevalence of this temper is felt to menace society with very grave consequences indeed, and it would be rash to regard our own country as out of the reach of a like danger." What is urgently needed is the revival of the principle of faith, and with it a renovation of that just authority which holds families, societies, and nations together. In this country the spiritual force (God forbid) may by a false rationalism be stifled. It may yet prove the spring of a new life throughout those regions whence all faith and all civilization arose:—

The Christian cannot doubt that the Faith of the Gospel will thus return to its ancient home and reanimate its chosen people; and when that final triumph of the true Prophet and King of mankind is achieved, God grant that Europe may not have cause to hear in it an echo, or a reversal, of the voice once addressed to the Jews—"Behold we turn to the Gentiles."

We have thus given a summary sketch of the first lecture in the volume before us. In these Bampton Lectures the object has been to offer a contribution towards strengthening the Foundations and elucidating the Elements of Faith, and thus to illustrate the character and the just limits of that Authority, on which, notwithstanding the silence of science and the hesitations of reason, we build our expectations of things hoped for, our conviction of things not seen. The lecturer shows how Faith is founded in the deep convictions of the conscience; he traces the development of its lofty structure under the guidance of revelation; and, lastly, he considers the ground on which it rests in our own Church, and at the present time.

In his second lecture, headed "The Faith of the Conscience," Professor Wace remarks that the first and most momentous of necessary principles, the main principles on which the Christian Creed is built, is Belief in God. Persistent efforts are now made by able and influential writers to undermine this first principle. Distinguished men of science write popular handbooks, in which the most sceptical philosophy of the last century is revived and justified.¹ When we claim faith in a divine revelation, we are challenged at the outset to state what justification we can have for believing in anything which cannot be verified by natural reason and ordinary experience. It is alleged that the elementary article of belief in God is incapable of such verification, and doctrines assuming a revelation from Him are consequently treated as outside the range of practical discussion. Now St. Paul propounds a fact in human nature and a principle of the divine government which throw a vivid and a terrible light upon the history of this first article of faith. He says of the ancient world, *οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει* (Rom. i. 28). The Greek conveys much more than "they did

¹ For example, Professor Huxley's account of Hume.

not like to retain God in their knowledge." It implies that they did not "duly apply themselves to that process of testing, proving, trying—as metals are tried in the fire—the natural revelation vouchsafed to them, and that they thus incapacitated themselves from retaining a true knowledge of God." The knowledge of God was sufficiently open to them, but it was not to be attained without moral effort; and the loss of it is consequently ascribed to a distinct failure of moral energy, which was justly punished by divine reprobation, and which led to deeper moral corruption. The very faculties by which they might have known God being deprived of their due exercise, lost their soundness and their genuineness, and became ἀδόκιμοι, base coin, unable to bear the severe tests of life. For the arguments which may afford man a substantial knowledge of God, and lead him to worship Him and to trust Him, continues Mr. Wace, are not simply intellectual. They put a strain upon the moral nature. And if men take the broader and easier road of moral supineness, they at once lose their hold upon God, and are in imminent danger of falling into an abyss of corruption, such as that described in the first chapter of the Epistle to the Romans.

It is an interesting fact, we read, that the philosophers by whom the belief in God has been most strongly maintained—such as Socrates and Plato among the Greeks, and Kant among the Germans—have also been those whose attention has been most concentrated upon moral considerations, and who have done the most to stimulate the moral element in human nature. "The later Stoics," says Dean Merivale, as compared with their predecessors, "had attained a clever idea of the personality of God, with a higher perception of His goodness and His purity. They could not rest in the pantheism of an earlier age." But stoicism was undoubtedly the noblest moral system of the ancient world. Thus, before considering the evidence afforded by Jewish and Christian history, we find, on a broad survey of facts, that morality and a belief in God seem, as the Apostle declares (Rom. i. 28), to rise or fall together. What is the secret of this remarkable connection? It is to be found, says Professor Wace, in the recesses of the conscience; it is a conviction that we are responsible.

The ineradicable instinct of the human conscience compels men to believe that sooner or later, here or hereafter, in one way or another, the claim of righteousness will be satisfied, and that judgment will be executed. Belief in God has been embedded from the earliest centuries in the deepest moral convictions of our race, and a philosophy which is content to criticize beliefs thus authenticated, instead of treating them as the most momentous premisses with which it has to deal, places itself practically out of court.

Having shown in the second lecture that the primary dictates of conscience afford imperious reasons for believing in a living God—righteous, almighty, and personal in His relations to us—Professor Wace proceeds to the next great step in the development of Faith, the belief, namely, that He has given us a positive revelation. And here, in referring to the eliminating tendency of rationalistic theology, the Professor quotes from that misnamed work, "Supernatural Religion." The author of "Supernatural Religion" says that "it is singular how little there is in the supposed revelation of alleged information, however incredible, regarding that which is beyond the limits of human thought." To show the ignorance or carelessness of such a statement it is enough to quote the words of St. Paul: "He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained." Jesus Christ will be our Judge; but the validity of such an article of faith stands or falls with the belief in a positive revelation from God. No conviction of

the moral perfection of Christ can of itself justify the belief that He will hereafter personally judge us. That is a definite matter of fact which we can only credit on His word, or on that of His apostles, and their assurance on such a point can have no validity, unless they speak on the authority of that Supreme Being, who has vouchsafed to make known His will and purposes to us. So, again, with regard to the forgiveness of sins, we are absolutely dependent upon positive Divine assurance. In forcible terms Professor Wace lays down this truth:—

There are only two remedies for these agonies of the conscience. The one is to administer to the soul the opiate of excuses and palliations for sin; and this is the usual resource of other religions than the Christian, and of the world at large. The other is the express assurance of the forgiveness of sins made on the authority of God Himself.

It is strange, indeed, that it should be necessary thus to insist on the fact that the most vital articles of the Creed are dependent upon express supernatural revelation; but a loose habit of rationalizing the doctrines of the Gospel has, unhappily, spread far beyond avowedly sceptical circles. *It would be inconceivable that the profession of sceptical, and even of infidel opinions, should be regarded with so much indifference, even in nominal Christian society, and that laxity in submitting to the obligations of Christian worship should be viewed so lightly, as is too often the case,¹ were it not for the wide-spread admission among us of the original doubt of the tempter, "Yea, hath God said?"* That subtle question, which was at the root of the first temptation, is at the root of every temptation to which the soul of man is subjected. Men are rare who adopt the language of Milton's Satan, "Evil, be thou my good," and who, in the full belief that God has uttered a command, can be indifferent to it. But they doubt, or affect to doubt, whether He has really spoken. It is treated as a matter of speculation, and they are tempted to run the risk of its not being really true.

Further on, in the lecture on Revelation, Professor Kuenen is quoted as admitting that the Prophets were convinced that they had received specific revelations from God. And no critic doubts, as a matter of historic fact, that the Apostle Paul, for example, claimed to have received direct revelations. Professor Wace accordingly inquires whether we are not justified in saying that in view of such considerations the burden of proof is not, as seems often assumed, on the side of those who accept this testimony, but on that of those who reject it:—

Here are several witnesses, respecting the profound depth of whose moral and religious nature there can be no doubt whatever, testifying to their own experience, in a matter which they know and feel to bear a moral and spiritual import of the most momentous character. Can it be considered reasonable, is it consistent with common prudence, to put such evidence aside on the ground that it transcends our own experience, and is beyond our power of verification? It is not too much to say that this is, to a large extent, a question of the exercise of intellectual and moral modesty. A man must have a very surprising confidence in his own intelligence and moral discernment who can venture summarily to dismiss such statements as St. Paul's as hallucinations; and accordingly it must be observed, as a matter of fact, that the critics who adopt such views display, as a rule, a self-confidence and a serene sense of

¹ We have placed this sentence of the Professor's in italics. We thoroughly agree with him as to the injurious results in daily life of loose habits of rationalizing the doctrines of the Gospel. We would add the expression of our deep regret that sceptical books and publications in which infidel articles are admitted should be found on the drawing-room tables of sincerely Christian families.

superiority, which of itself is sufficient to disable their judgment in the matter. Some of them can treat St. Paul as a tutor would his pupil, can rearrange his thoughts, can point out to him which are important and which are unimportant, can indicate where he wanders from his subject and where he has lost the clue to his own meaning. Others, as we have seen, like the author of "Supernatural Religion," can pronounce that, after all, there is not much beyond the range of human thought in St. Paul's alleged revelations, and that we do not really lose anything by dismissing them as illusions. It is no wonder that men, who can treat Apostles and Evangelists on these terms of mental and moral equality, should reject their claims to supernatural information. But those who feel that, in reading the Gospels and Epistles, they are communing with moral and spiritual conceptions transcending any that are elsewhere to be met with, to whom almost every word brings home a sense of their own feebleness, sin, and ignorance, and of the moral and mental supremacy of the writers—such persons will judge very differently of the claim of the Apostles to be the recipients of a Divine revelation. They will feel that the case completely fulfils the requirement of Hume—that to prove a miracle, "the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish." They will listen to such claims with awe, and they will either accept them with confidence and joy, or will reject them with fear and trembling.

In the fourth lecture, Professor Wace speaks of the grand revelation with which the Book of the Covenant opens, a revelation not so much—properly considered—a revelation of Nature as of God, all the wonders of Nature being reviewed and displayed so as to reflect the power and majesty of that great Being who created them. Professor Wace proceeds as follows:—

Now with respect to the practical effect of the revelation of God thus conveyed to us, we are not left to our own speculation. We can appeal to the evidence of fact in a singularly interesting form. It was the custom in the Jewish Church to read in their synagogues selections from the Prophets illustrating the several portions of the Law. Accordingly, when the opening chapters of Genesis were read, that which we may call the second lesson of the synagogue was from the 5th verse of the 42nd chapter of Isaiah to the 10th verse of the 43rd. We there possess what was regarded by the Jews as the practical commentary on the commencement of the Book of Genesis; and what is the burden of that great prophecy? It is that of the opening verses, which have been taken as the text of this lecture. It proclaims a message from the Creator:—"Thus saith God the Lord, He that created the heavens and stretched forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein." So far we have a summary of the first chapter of Genesis, and an application of it to the purpose just indicated—the description of God. But the prophet is commissioned to announce what this Lord, the Creator of heaven and earth, said to His servant, and to the people of Israel so far as they were one with that servant, and to what purpose this revelation of His infinite power and wisdom is to be applied. "Thus," he proceeds, "saith God the Lord . . . I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles." Throughout the Scriptures no grander or more marvellous utterance is to be found. If the opening revelation of the Book of Genesis be overwhelming in its awful majesty, not less overpowering in its graciousness is the assurance here conveyed, that the people of Israel were in covenant with the Almighty Creator, and were privileged to appropriate all that awe, all that might and majesty, as bestowed upon themselves, for their righteousness, their support, and their protection, and that they were thus to become "a light of the Gentiles"—the instruments, as they have undoubtedly been, of an universal moral enlightenment.

The fifth lecture is headed "Our Lord's Demand for Faith." Professor Wace remarks that our Lord's appeal starts from an intense moral

illumination, and the way was prepared for Him by calls to repentance more solemn and penetrating than had ever been heard, even in the course of Jewish history. John the Baptist is the typical preacher of repentance. But Jesus, as a preacher of repentance, probes the hearts of his hearers with depth and severity. It is one of the strangest, and perhaps one of the most characteristic, features of rationalizing writers that this aspect of the Sermon on the Mount is so little appreciated by them. They applaud its "sublime morality," they condescend to pronounce that, in their opinion, no teacher has ever soared to such a height, and they would fain represent its moral teaching as the sum and substance of the Gospel. But unless a man be made in some other mould than his fellows, it is wonderful that he can read the Sermon on the Mount without trembling. In proportion to the beauty and the force of the moral truths it declares, is the spiritual and moral ruin it reveals among us, and the condemnation it pronounces upon every human soul. The Professor proceeds as follows:—

The laws of Sinai, denouncing sinful acts amidst thunder and lightning, and with all the sanction of the terrors of Nature, are as nothing compared with this sword of the Spirit, piercing to the dividing asunder of the soul, discerning the very thoughts and intents of the heart, and denouncing the severest judgment upon mere words and looks and inclinations (St. Matt.) When the force of this aspect of the Sermon on the Mount is adequately brought home to a man's conscience, his only fitting utterance is that of Job—"I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." The wrath of God is revealed from heaven in that discourse with a terrible calm, which leaves a man desperate of all resources in himself, and compels him to cry for some deliverance from the body of death and evil which encompasses him.

Let it next be observed what are the means by which this intense and penetrating moral illumination is produced. We here approach another point in which the Sermon on the Mount, considered as a typical instance of our Lord's teaching, is at the present day most strangely and flagrantly misrepresented. It is the favourite contention of those who impugn the faith of the Church that the teaching of that Sermon is purely moral and independent of theology. "It is undeniable," says the author of "Supernatural Religion," with characteristic strength of assertion, "that the earliest teaching of Jesus recorded in the Gospel which can be regarded as in any degree historical is pure morality almost, if not quite, free from theological dogmas. Morality was the essence of His system; theology was an after-thought." Two pages afterwards this writer states with perfect correctness, but with complete unconsciousness of inconsistency, that Christ's system "confined itself to two fundamental principles, love to God and love to man." But is there no theology involved in teaching love to God? No theology in the belief that God is, and that He is the rewarder of them that diligently seek Him, and that, in spite of all the difficulties, perplexities, and cruelties of the world, He is worthy of the whole love and trust of our hearts! Why, this is the very theological problem which has racked the heart and brain of man from the dawn of religious thought to the present moment. On these two commandments—to which, in the curious phrase just quoted, Christ's system is said to have "confined itself," as though they were slight and simple—on these two commandments hang all the Law and the Prophets. They are the germ from which has sprung the whole theological thought of the Christian Church, and to which it returns; and no theologian can wish to do more than to deepen his own apprehension of them, and to strengthen their hold upon others. With similar inconsistency, M. Renan declares that "we should seek in vain for a theological proposition in the Gospel;" and yet states, elsewhere, that "a lofty notion of the Divinity was in some sort the germ of our Lord's whole being." "God," he adds, "is in Him: He feels Himself in communion with God; and he draws from His heart that which He speaks of His Father." These are strange inconsistencies.

Professor Wace adds to this comment on M. Renan a criticism on

“*Ecce Homo*” “one of the most popular of recent attempts to supersede the Church’s conception of our Lord’s life and work.” The writer of “*Ecce Homo*” started with the assumption that theology could be excluded alike from our Lord’s object and from His method, and that it had nothing to do with the purpose and constitution of the Christian Church! “This is, in fact,” adds our author, “the primary principle from which attempts to explain away our faith now proceed.”

In the lecture on the Faith of the Early Church appear many striking and eloquent passages. The evidence that a new spiritual power had been introduced into the world, we read, is conspicuous in the records of the early Church, and is especially to be discerned in one marked characteristic of Christian life. That characteristic is the intense joy, hope, and enthusiasm by which it is animated. . . . All around us is a disappointed world—a world of disappointed valour, disappointed justice, disappointed virtue, a world in which suicide had come to be looked upon as a natural and reasonable resource. But in the midst of it the martyrs and confessors, the humblest Christians and the most distinguished alike, display all the energy of hope, of love, and of the complete satisfaction of their hearts:—

The Christian soul breathes in an atmosphere of light, and grace, and peace, and truth. It is not merely hoping for ultimate salvation. It is living in the light; all things have become new to it in the spirit, and it is assured that they will hereafter become new to it in the body. Read the records of the Church without an eye to controversy, and with a simple desire to apprehend their main characteristics, and you will find them summed up in this description of Christian life by St. Paul:—“Therefore being justified by faith we have peace with God, through our Lord Jesus Christ, . . . and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

Now it is from this point of view, continues the Professor, that the Creeds of the Church are to be approached; and when they are placed in this light, all the appearance of mere speculative dogmatism, which is attributed to them by scepticism, at once melts away, and seems scarcely to need refutation:—

They are not mere abstract statements respecting the nature of God. They embody the most moral, the most human, the most touching and affecting conceptions which can stir the depths of the heart. If the Creeds are the distinctive characteristic of the Christian Church, it is not because Alexandrian metaphysics, or any mere theological speculations, had elaborated theories about the Divine nature. That was the work of the Gnostics, of the Arians, and of similar heretics. It was because, as a matter of certain apprehension and most blessed fact, our Lord Jesus Christ, fulfilling in His life and death and resurrection the promises of the Old Testament, had revealed to men the image of a God of infinite love and light, had brought that God home to them in their very flesh and blood, had assured them of reconciliation and union with Him, had offered Himself as a propitiation for their sins, and in answer to their prayers had bestowed on them a grace and power which they felt in daily experience to be the firstfruits of redemption.

And here we must close this Review, which has already exceeded our usual limits. The work before us is a masterly one and of great value at the present moment. We have preferred to show its character by freely quoting some important passages. For the length of our quotations we need not, we are assured, write any apology. The lecture upon the Reformation, which warmly defends Luther, and the vital doctrine of justification by faith, has an interest of its own. But the special value of

these lectures from a "Liberal" theologian, we think, is in relation to the various types of Rationalism, the shallowness and unreasonableness of which they exhibit, while at the same time they teach the simple all-sufficient truths of the Gospel.

The literary merits of the work, we may add, are of no mean grade. The present work will well sustain the reputation of the Boyle Lecturer of 1874.

Morning, Noon, and Night. A Pocket Manual of Private Prayer, with Meditations on Selected Passages of Scripture, Hymns and Prayers for Special Occasions. By Clergymen of the Church of England. Edited by the Rev. EDWARD GARBETT. Pp. 160. Elliot Stock. 1880.

A REMARK was recently made, in an interesting biography, if we remember right, that comparatively few Manuals of Devotion had been issued by the Evangelicals of the Church of England. However this may be, we very gladly welcome the valuable little book before us, "A Pocket Manual of Private Prayer; Prayers, together with Meditations on Selected Scriptures, and Hymns. The fact that this Manual is edited by Canon Garbett will serve as a guarantee for both purity and richness of doctrine. But among his co-workers are such divines as Bishops Perry and Ryan, Dean Fremantle, Archdeacon Prest, Mr. Cadman, Dr. Bell, and Canon Clayton. The book comes before us, therefore, under exceptionally favourable auspices; and it will be found, we believe, upon a careful examination, to deserve the warm and unqualified tribute of praise which we accord. Dedicated to Archbishop Tait, "in grateful recognition of his sympathy with all efforts to promote the spiritual life of the Church," the Manual is likely to win its way among devout persons, differing upon matters of minor importance, but agreeing in regard to the great doctrinal and practical truths of Scriptural religion. The object of this work, says the esteemed editor, "is to furnish aid to private devotion in such a form that it may be carried in the pocket and made available in those intervals of leisure which are interposed here and there in the busiest life." It is Dr. Barrow, we think, who remarks that in nearly every business there "are chinks for devotion;" and it is well for all Christians, who can find the quiet leisure, to devote a few minutes to prayer at noon-day. "Morning, Noon, and Night" (Ps. lv. 17; Dan. vi. 16) is the happily chosen title of the book of prayers before us. As to its structure we abridge from the preface—a valuable portion of the work—the following exposition:—

Christian experience naturally begins with Expectation. . . . Then follows the lesson, without which all spiritual progress is impossible—recognition of sin as the fact to which the redemption accomplished by the Lord Jesus Christ has been adapted. . . . Hence faith is led onward to the perfect atonement completed in the sacrifice and death of the Lord Jesus Christ, and to the full assurance of acceptance in Him. Lastly, the promise of final triumph in the state of glory will crown all Christian experience with praise. . . . Thus the four topics are suggested of Expectation, Humiliation, Salvation, and Final Glory, corresponding with the Divine programme of the Spirit's work, that He should convince the world of sin, righteousness, and judgment. These general outlines are in accordance with the Ecclesiastical Year of the Church of England. Advent is the period of Expectation, Lent is the season of Humiliation, Easter seals a completed Salvation with the fact of the Resurrection, and

the Ascension points to the great harvest of the Church Glorified. In these successive celebrations there is also a general analogy with the seasons of the year when they are held, and it is in harmony with these seasons that the plan of the present work is arranged.

We earnestly recommend this book, and we hope it may have a very large circulation, for it cannot fail to accomplish great good. It is well printed, neatly got up, and very cheap. If, on the axiom that a critic should be critical, we ought to make a suggestion, in view of a second edition, we remark—with due diffidence—that in two or three of the prayers sentences might well be shorter (free from quotation), and the language more simple.

As One that Serveth. By the Rev. G. A. CHADWICK, D.D. Elliot Stock. 1880.

Songs in the Twilight. By the Rev. CHARLES D. BELL, D.D., Rector of Cheltenham. Pp. 170. Nisbet.

A VOLUME of Sacred Poetry—a volume which may justly be termed poetry—will always be welcome. And Dr. Chadwick, it is seen at a glance, has many of the true poetic gifts. Several pieces are exceedingly good; and as we have dipped into the volume here and there we have been much pleased with the spiritual fervour and felicitous suggestiveness of the language.

The first portion of Dr. Chadwick's book is entitled "In the Days of His Flesh;" the second, "The Pilgrim."

The following verses picture the raising of the Ruler's daughter:—

JAIRUS.

Beside our dolorous bed
The mighty Master stayed,
A moment bowed His royal head,
And, as we deemed, he prayed,
Then spoke, with measured utterance deep,
"She is not dead: she doth but sleep."

The people laughed aloud,
Yet, o'er my heart like balm,
Flowed, amid all the scoffing crowd,
A changeless, awful calm;
And in her mother's eyes I saw
Woe swallowed up of hope and awe.

They went: we lingered there:
The quiet Master said,
To her, so cold, so still, so fair,—
The Life unto the dead,
Spoke, without wonder, doubt, surprise,
"Damsel, I say to thee, Arise."

With His own hand He raised
Our lost one, and the glow
Bloomed in her cheek, and round she gazed
As one who fain would know
Which world she waked in; and we seemed
For wonder even as men that dreamed.

He doeth all things well ;
 Great things and small are one
 To Him who governs heaven and hell ;
 So when this deed was done,
 The very tones which woke the dead,
 Desired us give our darling bread.

The tender thoughtfulness of the Divine Healer and Restorer, who is the Physician of the body as well as of the soul, is well brought out in the last verse. The Lord Jesus, who is very pitiful and of tender mercy, who doeth all things well, considering the physical weakness of the little maid while she gazed—

As one who fain would know
 Which world she waked in—

and at the same time observing the father and mother struck with awe and amazement,¹ commanded them to minister to her need. The pitifulness of Him who worked wonders while He was as one that serveth, is, here and in many passages, brought before us by our author.

"Songs in the Twilight," an attractive-looking book, has not reached us in time for the notice in our present impression which a work—whether prose or poetry—by Canon Bell would naturally receive at our hands. Not having leisure to examine it, we must content ourselves with a quotation from the opening verses :—

Here as I sit by the light of the fire,
 Far into the night alone,
 Watching the flame as in many a spire
 It curls from the old hearth-stone,—
 Plaintive thoughts come and go,
 Now they ebb, now they flow,
 Borne in waves from the shore of the long ago.

And many a face of the dead and dear
 Looks across from that distant shore,
 And many a voice is heard in mine ear,
 Now silent for evermore.
 And I dream by the blaze
 Of the far sweet days,
 Which pass in their glory before my gaze.

* * * *

Thus I muse and I dream by the fire alone
 Through the shadows to morning grey,
 And I feel that the bloom from my life has gone,
 And its colour is lost to the day.
 Anon, I grew calm,
 Hope sheddeth her balm,
 And God in the night gives a song and a psalm.

The Early History of the Athanasian Creed, by the Rev. G. D. W. Ommaney, was briefly reviewed in our last impression (page 151). With regard to two points in the Review, we have received an explanation from Mr. Ommaney, which, we are sure, our Reviewer would desire us to insert without delay.

Having stated it to be Mr. Ommaney's conclusion, with a reference to p. 274, that the Commentary on the Athanasian Creed, attributed

¹ St. Mark says—*ἐξέστησαν ἐκστάσει μεγάλης*.

by Waterland to Venantius Fortunatus, was written at "the commencement of the seventh century," our Reviewer added, "Unless we have altogether mistaken our author's chain of reasoning, his conclusion appears to rest mainly, if not exclusively, upon the alleged fact that there is nothing in that Commentary which can be 'shown to be borrowed from any source subsequent to the sixth century.'" Mr. Ommaney asserts in his letter to us, that the Reviewer "unintentionally misrepresented" the character of his argument. Mr. Ommaney says :—

In proof of my assertion it will be necessary to quote in full the two passages which he quotes in part, or alludes to. On p. 274 my words are :—*"On a former occasion I have produced reasons for believing the Commentary commonly attributed to Venantius Fortunatus to have been composed before the rise of the Monothelite controversy—i.e., before A.D. 630."* And then I have subjoined this foot-note on the words "former occasion":—*"Athanasian Creed, examination of recent theories respecting its date and origin, pp. 271," &c.* The other passage, which will be found on p. 61, is as follows :—*"After reviewing all the instances in which any connection can be so traced between this Commentary and other works of antiquity, it may be confidently denied that in any single case it has borrowed from any source subsequent to the sixth century. There is nothing, therefore, to set against the evidence that it was written in that century or at the beginning of the following one—before the rise of the Monothelite controversy—evidence which I have endeavoured to show must be considered sufficient, even admitting the authorship of Venantius Fortunatus to be a matter of uncertainty."* And a foot-note is annexed, as in the former case, referring my readers to my earlier work for the evidence in question. It is astonishing to me, how any person could extract from these two passages the proposition which your Reviewer has managed to extract from them. In truth, so far from resting any conclusion respecting the dates of Fortunatus' Commentary mainly, if not exclusively, upon the fact that it contains nothing which can be shown to have been borrowed from any source subsequent to the sixth century, I expressly refer to my former work as stating the grounds of my belief upon the subject. In the second that fact is alleged, not as positive evidence of the date of the Commentary, but as the result of an examination in detail of the several passages in which any connection can be traced between it and other works of antiquity. And I infer from it that "there is nothing to set against the evidence" previously produced, thereby discriminating it from that evidence.

The other particular adduced by our Reviewer to show the inconclusive character of Mr. Ommaney's arguments has reference to the dates assigned by him to the Oratorian and Bouhier Commentaries. Upon this point Mr. Ommaney writes to us :—

He is "somewhat surprised to find it alleged as an argument in favour of the early date of the Bouhier Commentary that it is ascribed to St. Augustine—a fact which disposes Mr. Ommaney to draw from it the conclusion that it is the product of the eighth century." It will be noticed that your Reviewer invests my argument with an air of absurdity by suppressing an essential part of it. What were my words? "Some external evidence is supplied by the fact that the Bouhier Commentary is expressly attributed in Troyes, No. 1979, to St. Augustine. Whatever may have been the cause of this, the fact disposes me to regard it as the product of the eighth century, not later. It would not have been attributed to St. Augustine in the tenth century, unless it had then possessed the character of antiquity" (p. 28). It is not, therefore, the bare fact of this Commentary being attributed to St. Augustine (as stated by your Reviewer) which disposes me to regard it as the product of the eighth century, for that could be no evidence of date; but the fact that it was so attributed in the tenth century—a very different thing. "But Mr. Ommaney," continues the Reviewer, "does not rely upon this 'external evidence' only. He has 'internal evidence' also, on which his conclusions are based." It might be expected that he would go on to state my internal evidence, and examine it

on purpose to expose its inconclusive nature. But no! He specifies one particular of it and no more, thereby necessarily leaving it to be inferred that that is the whole, whereas I have adduced two other particulars. And while he rejects the particular which he mentions as inconclusive, he passes over in silence my grounds for maintaining it.

Short Notices.

The Evidential Value of the Acts of the Apostles. By the Very Rev. J. S. Howson, D.D., Dean of Chester. Pp. 170. W. Isbister. 1880.

This is a charming little book, bright, interesting, cogent and suggestive. It supplies a want, and in many ways it is likely to do good service. We quote a specimen passage which tells its own tale:—

I have reserved to the last the topic which appears to me of pre-eminent importance. The constant mention of the Holy Spirit, the constant recognition of the supremacy of the Holy Spirit, is more characteristic of this book, as regards religious teaching, than anything else. So conspicuous, so distinguishing a fact is this, that the book has been beautifully and truly termed "the Gospel of the Holy Ghost." The one most remarkable feature in the doctrine of the book is the prominence given in it to the work and offices of the Third Person of the Holy Trinity. The history of the early days of the Christian Church, as told in these Acts, is, so to speak, a specimen of the way in which the Lord Jesus will continue "to do and to teach" from his Royal Throne in Heaven, by the power of the Holy Ghost sent down according to his own solemn words to his disciples, the night before the Cross. "If I depart, I will send the Comforter to you; when He is come, He will guide you into all truth."

The Supremacy of the Holy Ghost.—"This," adds Dean Howson, "is the point up to which I am always led on a careful study of the Acts of the Apostles—the supremacy of the Holy Ghost in our system of doctrine and in the individual life. This, too, is the inner meaning of the harmony of this book with the Gospels on the one hand and the Epistles on the other. If there is one point above all others that I desire to express strongly at the close of the present course of lectures, it is this."

These lectures, the Bohlen Lectures for the present year, were delivered in the church of the Holy Trinity, Philadelphia. John Bohlen, the John Bampton of the United States, bequeathed to trustees, six years ago, 100,000 dollars for religious and charitable objects. The sum of 10,000 dollars was set apart for the endowment of the J. Bohlen Lectureship.

Young England. Volume I. London: 56, Old Bailey.

We have here the first volume of "Kind Words," under the new name of "Young England." The chief fault to be noticed is the lack of a really good serial story. With this exception, "Young England" may bear comparison with any other magazine of its class. Indeed, its prize competitions, we think, are superior to any. Many of the illustrations are excellent: the frontispiece is the *Atalanta*, the ill-fated training-ship. This is an attractive volume for boys and girls.

Pictures from the German Fatherland. Drawn with Pen and Pencil. By the Rev. S. G. GREEN, D.D., author of "French Pictures," &c. Religious Tract Society.

Dr. Green may be heartily congratulated on his German "Pictures." He has described in a very attractive manner the Rhine, the Black Forest, Northern Germany, the Tyrol, Luther's country, and many places of his-