

## Short Notices.

*The Historic Faith.* Short Lectures on the Apostles' Creed. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Regius Professor of Divinity, and Fellow of King's College, Cambridge. pp. 250. Macmillan, 1883.

THIS is a book to be studied, a book for the time. We wish that we had space to show, by extracts, how timely a work it is. Yet to quote a few of its most striking passages would fail, perhaps, to prove how full and strong the book is, how ably written, and with what grip and grasp of the subjects treated in it. The Lectures are excellent—vigorous, clear, suggestive—and the Notes are a veritable mine of thought and learning. But "What," our readers may ask, "are the contents?" The title, in part, gives the answer. We may add, then, that the first and second of the eleven lectures relate to "Faith" and "The Creeds." In the next Lecture, Professor Westcott handles, of course, the first article in the Apostles' Creed; and so he proceeds to the end. The "Notes," as we have said, are very valuable. The idea of Religion, the Divine Fatherhood, Christology of the New Testament, and the Blood of Christ are some of the subjects discussed. The first paper on the "Communion of Saints" was read at the Leicester Congress.

In treating of Faith, Dr. Westcott refers to it as a principle of knowledge, a principle of power, a principle of action.

Further on, expounding that the Creed is historical as well as personal, the Professor says: "We believe in God, and we declare His nature by recounting what He has done in the limits of time and space. We speak of His works . . ." Thus, "we confess that we believe *In the Holy Ghost*; and as the manifestation of His unseen action, we believe not in the Holy Catholic Church, but, *that there is a Holy Catholic Church.*"

Touching upon the knowledge of God's work on earth, the Professor quotes Rom. vi., 17, R. V., "Ye became obedient from the heart to that form of teaching, *whereunto ye were delivered.*" Not, he says, *which was delivered you*, that is but a small part of the truth, but that "*whereunto ye were delivered,*"

In an exposition of "Almighty"—"*All Sovereign*" (*παντοκράτωρ*) the Professor reminds his readers that the title is descriptive not of abstract power but of exercised dominion.<sup>1</sup> When we say, therefore, "I believe in God the Father Almighty," we confess that the Father of mercies is the Ruler of the world, the Ruler of the worlds; the King Who sways by His will the course of all finite being.<sup>2</sup> "*The Creed places all that we see in connexion with the eternal.*"

Scripture, indeed, does not veil the darkness of life, while it reveals the light. It speaks most significantly of powers of evil as "world-sovereign," but none the less proclaims without a note of hesitancy that God is all-sovereign. The end is not here, and it is not yet. Meanwhile we can hold our faith, and say, in spite of tyrannies which crush for ages the power of nations, of ambitions which squander them with prodigal selfishness, of passions which divide and neutralize them: "I look forward further than my present sight reaches. I carry forward my hope to an order where this order will find its consummation. I appeal to the tribunal of a Sovereign Judge whose will is right and whose will must prevail. I believe in God the Father, Almighty."

<sup>1</sup> *Omnipotens* (*παντοδύναμος*) does not express the term *παντοκράτωρ*. Pearson brings out the "all-sovereignty" of God as distinguished from His "almightiness."

<sup>2</sup> In quoting 1 Tim. i. 17, Canon Westcott gives, "Unto the King of the ages . . ." Revised Version, in the margin. (*Rex seculorum*; African Creed of Augustine).

In expounding the clause of the Creed, "He descended into Hell," Dr. Westcott remarks that this clause, not found in the earliest Creeds, and almost peculiar to the West, has given occasion to misunderstanding and superstition. The soul of Christ passed into Hades, the unseen place; *not* the place of punishment. Bishop Pearson's exposition on the clause we may remark, is by no means satisfactory. Of our English word "hell" we may add, the primary idea is concealed, covered, just as the English word *hellier* is one who covers; a slater, a tiler.

In his lecture on Eternal Life we are not able to follow the learned Professor all through. Here is a specimen passage :

We declare our belief in "the life eternal"—that is faith's proclamation of the fulness of the divine victory—and we go no further. Yet we cannot wholly suppress the questions which arise when we pronounce words full of the largest hope. Does this life exclude death wholly and in all its forms? Does it include that "restitution of all things" which is proposed as the aim of human repentance and effort? Or does it leave room for existences finally alien from God, and unsubdued by His love, for evil, as evil, enduring as God is? To suggest this last alternative seems to be to admit the possibility of a dualism in a form wholly inconceivable. The present existence of evil carries with it difficulties to which nature offers no solution; but to suppose that evil once introduced into the world is for ever, appears to be at variance with the essential conception of God as revealed to us.

There may, however, be some fallacy in our way of conceiving and stating these questions.

There are other expressions in the same lecture, and elsewhere, which we should not use. To these, a second edition no doubt will give us an opportunity to refer. The volume, it may be added, is beautifully printed.

*The Mystery of Miracles: A Scientific and Philosophical Investigation.*  
By JOSEPH WILLIAM REYNOLDS, M.A., Rector of St. Anne, Gresham Street, City, Prebendary of St. Paul's. Third edition, pp. 430. Kegan Paul, Trench, and Co., 1883.

The first edition of this work was reviewed in November CHURCHMAN, 1879, and strongly recommended. At that time it was not known (we, at least, had never heard) who was the author of the book; but it was obvious that, whoever he might be, he had taken, and would keep, as we said, "a front-rank place." "His matter," we said, "is well-ordered; the style is clear, lively, and even entertaining by its freshness." It is with much pleasure that we invite attention to the third edition of so interesting and valuable a work. Prebendary Reynolds has done excellent service in a field—just now of the highest importance—where the workers of real scientific and literary ability, combined with doctrinal soundness, are few and far between. It is well that a thinker and writer of such power has been transferred from a laborious "East End" living to a charge cathedral-like in its quiet leisure; and we may hope that higher preferment (though in the Church of England such matters are miserably managed) will duly acknowledge the worth of such learned writings as the "Mystery of Miracles" and "The Supernatural in Nature." The book before us is well got up.

*Your Innings.* A Book for Schoolboys. By the Rev. GEORGE EVERARD, M.A., author of "Strong and Free." With an introductory note by the Lord Archbishop of York. Nisbet and Co.

This attractive little book (just published) is likely to do good service. On the cover is a sketch of a young cricketer, bat in hand, near the stumps, about to take his innings; and the idea is well worked out. The well-written book—short chapters with a series of paragraphs—is interest-

ing all through, and withal pointed and practical. The esteemed author uses illustrations, anecdotes, etc.; and he knows how to put things. One of the paragraphs gives school mottoes: Marlborough, *Dat Deus incrementum*; Charterhouse, *Deo dante dedi*; Brighton College, *Fiat Lux*; St. Paul's, *Doce, Disce, aut Discede*, etc.

*At Home in Fiji.* By C. F. GORDON CUMMING. Fourth edition. W. Blackwood and Sons.

"At Home in Fiji" was reviewed and warmly recommended in THE CHURCHMAN as soon as it was published. The present edition, complete in one volume, is very cheap, and deserves a large circulation, which doubtless it will have. The volume is tastefully got up and well printed; it has a map and several pleasing illustrations. But apart from its attractions as a drawing-room book of the season, "At Home in Fiji" has strong claims. It is a really good piece of work; it is very readable, and it is full of information about an interesting island. In its present form, therefore, it should take a good place among those choice books of travel which are not only read, but kept in high esteem. In a Missionary point of view, moreover, the work has a value and an interest of its own. Here is a bit about Missionaries' incomes:

You may judge from these particulars that a missionary's income is not on that excessively luxurious scale which you might suppose from reading the comments made by many travellers. . . . To me, one of the strangest things here is the unaccountable jealousy of the missionaries, and their marvellous influence with the people, which pervades all classes of white men, old residents and newcomers alike. To understand the position, you must recollect that forty years ago two missionaries landed on these isles, to find them peopled by cannibals of the most vicious type. Every form of crime that the human mind can conceive reigned and ran riot; and the few white settlers here were the worst type of reprobates, who could find no other hiding-place; for the earliest founders of this colony were a number of convicts, who, about 1804, escaped from New South Wales, and managed to reach Fiji, where, by free use of firearms, they made themselves dreaded, and the chiefs courted them as useful allies in war. So these desperadoes gained a footing in the isles, and amazed the Fijians themselves by the atrocity of their lives. One man, known as Paddy Connor, left fifty sons and daughters to inherit his virtues!

"In the forty years which have elapsed since the Wesleyan missionaries landed here," (says our author) "they have won over a population of upwards of a hundred thousand ferocious cannibals. They have trained an immense body of native teachers—established schools in every village. The people themselves have built churches all over the isles, each of which has a crowded congregation; and there is scarcely a house which has not daily morning and evening family prayers—a sound never heard in the white men's houses; and of course the old vile customs are dropped, and Christian manners take their place. Such is the system of supervision by the teachers, that any breach of right living must be at once known, and visited by the moral displeasure of those whom the people most respect.

"This (and the fact that besides feeding and clothing the native teachers, each village once a year contributes to the support of the mission) is the ground which the white men take as an excuse for decrying the excellent missionaries."

*Thoughts on Immortality.* With some remarks on Canon Farrar's "Eternal Hope," and Kindred subjects. By JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool. pp. 86. W. Hunt and Co.

The greater portion of this little book is the substance of a sermon (on 2. Cor. iv. 18.) preached in Peterborough Cathedral six years ago.

The sermon has been freshly cast and written out, and some interesting additions (e.g. quotations in foot-notes) have been made. In a postscript, Bishop Ryle refers to the loose language of certain writers, the precise meaning of whose rhetoric no two persons agree about; he also touches upon the Annihilation and conditional immortality theories. The lucidity of the learned Bishop's language, its nerve and consistency, need here no comment. We earnestly recommend this vigorous work.

*The Pulpit Commentary.—Jeremiah.* Exposition by Rev. T. K. CHEYNE, M.A. Vol. I. Kegan Paul, Trench and Co. 1883.

The first volume of the Commentary on Jeremiah, we are inclined to think, is too bulky. Of the length of Mr. Cheyne's exposition, or of his Introduction, indeed, we are far from complaining; but some of the Homiletics and Homilies, by various authors, might well have been more terse and crisp. The second volume will give us an opportunity of making some comments on the work as a whole. On the life and writings of Jeremiah, having regard especially to modern criticism, the best publication—in brief, with which we are acquainted—is a Lecture by Bishop Wordsworth [Lent Sermons in Oxford, 1869. J. Parker and Co. 1870]. The student will do well to read that lecture (which may have been published in a separate form), together with this volume of the "Pulpit Commentary." We quote a good bit from Mr. Cheyne:

Jeremiah did not cease preaching, but with very little result. We need not wonder at this. The visible success of a faithful preacher is no test of his acceptableness before God. There are times when the Holy Spirit himself seems to work in vain, and the world seems given up to the power of evil. True, even then there is a "silver lining" to the cloud if only we have faith to see it. There is always a "remnant according to the election of grace"; and there is often a late harvest which the farmer does not live to see. It was so with the labour of Jeremiah.

*A Popular Introduction to the New Testament.* By J. RAWSON LUMBY, D.D., Norrisian Professor of Divinity, Cambridge. pp. 360. Hodder and Stoughton.

Many who observe in a prefatory note the statement that this work is mainly a reprint from "The Clergyman's Magazine," will experience, perhaps, considerable surprise. Professor Lumby has chosen, however, the word "Popular" to express, on his title-page, the character of this "Introduction."

*Genesis the Third: History not Fable.* By EDWARD WHITE, Minister of St. Paul's Chapel, Kentish Town. pp. 80. T. Fisher Unwin.

This is the Merchants' Lecture for March, 1883. It is singularly clear, and is full of point. We pass over Mr. White's references to the theory of his book "Life in Christ," etc. It is well to mention that his defence of Genesis iii. is, in regard to this theory, a departure from the great Puritan divines to whom in his eloquent peroration he appeals. His comments on the "so-called scientific conclusion of the antiquity of man and of his bestial origin" are exceedingly clever, and he quotes with great effect a few sentences from Dr. Martineau:

Dr. Martineau, who has consistently abandoned the whole Bible as a supernatural work, justly characterises the real effect of what is considered by many the scientific improvement on the Mosaic history. He says: "And in so far as Church belief is still committed to a given cosmogony and natural history of man, it lies open to scientific refutation, and has already received from it many a wound

under which it visibly pines away. It is needless to say that the *new* 'Book of Genesis,' which resorts to Lucretius for its 'first beginnings,' to protoplasm for its fifth day, to 'natural selection' for its Adam and Eve, and to evolution for all the rest, contradicts the *old* book at every point; and, inasmuch as it dissipates the dream of Paradise and removes the tragedy of the Fall, cancels at once the need and the scheme of redemption, and so leaves the historical churches of Europe crumbling away from their very foundations."—*Religion as affected by Modern Materialism*, p. 8.

We strongly recommend the second volume of *Present Day Tracts*, lately published by the Religious Tract Society. This volume (Tracts 7-12) contains Professor BLAICKIE'S "Witness of Palestine to the Bible," and Canon RAWLINSON on "The Early Prevalence of Monotheistic Beliefs." The third volume of this most timely series will be especially interesting; but the first volume (Tracts 1-6) containing a valuable paper on the Resurrection, by Prebendary ROW, is likely to do good service. It is enough to mention SIR WILLIAM MUIR'S "Rise and Decline of Islam"; DR. WACE'S "The Authenticity of the Four Gospels"; and the DEAN of CANTERBURY'S "Mosaic Authorship of the Pentateuch," as forming the most recent portion of the *Present Day Tract* series.

A well-written and useful little book—180 pages—is *The Laws and Polity of the Jews*, (R. T. S.) by E. W. EDERSHEIM: part I. "Polity of the Jews," part II. "Domestic Laws"; part III, "The Ten Laws; Moral Laws in Daily Life." The chapter on "Hospitality and the Stranger" is very good; but Miss Edersheim has done her work well from beginning to end.

From Messrs. Blackie and Son (49, Old Bailey, E.C.) we have received specimens of "Blackie's Comprehensive School Series." The first and second "Readers" are very good; bright, simple, and well-arranged; of the "First Historical Reader," and "First Geographical," we may say the same. No. II. "Historical" is also well-written, and has many pleasing illustrations; whether a full-paged engraving to show the battles of Ligny, Quatre-Bras, and Waterloo was necessary, is matter of doubt. The type is very clear. "Domestic Economy," Part I, and "Principles of Agriculture," Part I, short and terse, are very cheap and good.

Notices of Professor WACE'S *The Gospel and its Witnesses* (J. Murray); Dr. UHLHORN'S *Christian Charity and the Ancient Church* (T. and T. Clark); Mr. LITTON'S *Worship and Ritual* (Shaw); M. RENAN'S *Recollections of my Youth*, an excellent translation of the "Souvenirs" (Chapman and Hall); the fourth edition of Dr. KINNS'S *Moses and Geology* (Cassell); and Mr. SMITH'S *I've been a-Gipsying* (T. Fisher Unwin), have been unavoidably postponed.

We have received a beautiful copy of the *New Testament*, illustrated, from Messrs. Longman. This volume was published, if we remember right, at the price of ten guineas. The blocks are little worn, and at a guinea the book is wonderfully cheap. A fitting notice of it will appear in the next CHURCHMAN.

In the *National Review* (Allen and Co.), Lord CARNARVON writes upon preaching. It is an interesting paper; but its novel feature is a suggestion concerning special preachers who should visit the different parishes of the diocese, with, of course, the consent of the Incumbent. This matter has lately been brought before the readers of THE CHURCH-

MAN. The noble earl also suggests that certain laymen should be licensed to preach. There are many laymen "who would bring to the task learning and zeal, and those gifts of eloquence and personal persuasion by which God may be served as well through the mouths of laymen as of the clergy." We thankfully quote these words of a peer, whose piety, culture, and judgment none will question; and we are glad to notice them, too, in a periodical staunchly, though wisely, "Conservative."

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### THE MONTH.

**T**HE Report on Ecclesiastical Courts has been issued. The opinion of newspaper critics, on the whole, seems to be favourable. The *Record* has given an admirable summary, and its leading articles are ably written and free from party prejudice. The *Guardian* well says that "whatever may be the result of the labours of the Royal Commission, the thoroughness of the inquiry it has instituted deserves the highest praise." The recommendations of the Report will be examined in the November CHURCHMAN.

The obsequies of the Count de Chambord were solemnized at Göritz with becoming pomp.

The interest excited by the Luther commemorations still increases in Germany. At Wittenberg, in the Luther-hall, the Crown Prince, after an appropriate speech, read an order from the Emperor. The Emperor said:

"I most fully appreciate the rich blessing that may accrue to our beloved Protestant Church from its members everywhere being reminded of the great inheritance and noble possessions which God has given us through the Reformation. I should not like to be unrepresented at such a festival, especially at Wittenberg, the immediate scene of Luther's mighty and Divinely blessed work, all the more as this passes the limits of a merely local festival. I accordingly appoint your Imperial and Royal Highness, my dear son, my representative at the festal proceedings."

The Prime Minister has paid a visit to Copenhagen.

An interesting biographical sketch of the Rev. Sydney Gedge appeared in a recent *Record*.<sup>1</sup>

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<sup>1</sup> The Rev. Sydney Gedge, M.A., late of All Saints' Lodge, Dorking; formerly Fellow of St. Catharine's College, Cambridge; Curate of North Runcten, Norfolk; Second Master in King Edward's School, Birmingham; Vicar of All Saints', Northampton, and Rural Dean; an Honorary Life Governor of the Church Missionary Society. On the 29th August, 1883, he "came to his grave at the full age" of eighty-one years and five months, "even as a shock of corn cometh to his season."