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We bless His truthful word
 Who once, in parable,¹ withdrew the veil,
 And taught us that, when here His servants "fail,"
 The tidings there is heard,
 And friends, with friendly feet,
 Make haste, delighted at the glad event,
 And lift the white door of the eternal tent,
 The arriving friend to greet.

Ah, what a circle met
 To welcome thee, with smiles and close embraces !
 We know the voices, we have seen the faces ;
 Nor we, nor they forget.

H. C. G. MOULE.

Dorchester, Jan. 1st, 1892.



Reviews.



The Church and her Doctrine. London : Jas. Nisbet and Co.

THE essays which make up this book originally appeared in the columns of the *Record*. They are eleven in number. The Metropolitan of Australia writes on the Holy Trinity, and on the One Oblation of Christ. The Rev. C. H. Waller treats of the Incarnation. Canon Hoare discusses Justification and the Two Sacraments. The Sufficiency of Holy Scripture is entrusted to the congenial hands of Canon Girdlestone. Sir E. Laurie and the Bishop of Ossory write respectively upon Divine Judgment and the Communion of Saints. The Principal of Ridley Hall contributes an essay on the relation between doctrine and life, and another on the "I come" of our Lord. The series is completed by Prebendary Wace's essay on the Church.

It is unnecessary to add that the whole eleven are valuable contributions towards Church thought in the present day. They are conservative, and not afraid to say so ; charitable and yet precise ; learned and yet easily intelligible. Even where a reader could not agree with the conclusion arrived at, he would admit that the case was well and fairly put. There is no reason why these reprints should not prove extremely useful to the younger clergy and to thoughtful laymen.

But in view of certain discussions which are prominent at present, we are inclined to think that the most useful of the series is Dr. Wace's article on the Church. As he says himself, "There are few subjects in theology of more interest and importance than the doctrine of the Church." Especially is that the case at present, and we are convinced that there are numbers of the junior clergy who are waiting for some clear pronouncement in support of views which they are told are unfashionable and uncatholic, and yet which they intuitively feel to be correct. Outside of the heavier works, we could wish nothing better for such than Dr. Wace's essay. He begins by stating the importance of the subject, and that it has recurred incessantly, in century after century, from the earliest times. Obviously, the first thing is to define what is meant by "the Church." But here lies a difficulty—the term is so ambiguous ; and, of course, when

¹ St. Luke xvi. 9—"That, when ye fail, they may receive you into the eternal tabernacles."

two significations of the same term are used in a syllogism fallacies are bound to result. "In any verbal confusion of this kind the only satisfactory course," says Dr. Wace, "is to fix our attention upon realities rather than words, and to ascertain what are the facts with which we have to deal." Turning to the Scriptures, the first of these facts is that the Church was established by Christ. It is thus a society of men united with Him and with each other. Christ is the Head, and the Holy Spirit is the life of this society of men. But, then, the second fact that follows is that this is not a visible society. Its members are united to Christ by spiritual bonds which cannot be discerned by outward observation. Hence we must draw a distinction between the Church and the churches—that is to say, various communities of Christians in various localities. The former is invisible, the latter are visible; the former is the Church of the redeemed, the latter the churches of Christendom. Practically, all theologians admit this; the difficulty arises from this question: If these visible communities make up a visible church, does membership in the true, invisible Church imply a membership in them? Yes, says Mr. Gore; the invisible is a part of the visible. Perhaps so, Dr. Wace answers, in the earlier ages. But the schism between West and East alone renders it now impossible to speak of the "one visible Church on earth." There is no such thing, and the Reformation insisted upon this distinction. An invisible society is not inconsistent with visible churches. Both exist, Christ founded both, and the difference between them is most important. On its recognition lies "the great issue between a truly evangelical Christianity and those perversions of the Gospel of which the Roman Church is the worst and most conspicuous" (p. 257).

On its recognition depends the issue between *Non est salus—extra Ecclesiam* on the one hand, or *extra Christum* on the other. The latter is Scriptural, Apostolical, and, above all, pronounced by Christ Himself; the former is due to the gradual growth of a diseased ecclesiasticism. A proof that communion with some particular visible society is an indispensable condition of salvation is only a comparatively modern idea, is furnished by the distracted state of the churches in St. Cyprian's time; and, Dr. Wace adds, the history of the same Bishop affords a striking commentary of the fact that so-called spiritual councils are not infallible. He refers to Cyprian's controversy with Novatian on the "lapsed," and the question arising therefrom upon the validity of heretical and lay baptism. Cyprian's answer was against such validity, and although opposed by other churches, he was confirmed by the seventh Council of Carthage. Here, then, was a decision on a spiritual subject given by a spiritual court—and it was afterwards universally acknowledged to be wrong. Dr. Wace quotes Archbishop Benson on this same point: "The conclusion reached by such an assembly uncharitable, unscriptural, uncatholic and unanimous." Moreover, in the Archbishop's opinion the mischief was corrected by the gradual work of the ordinary principles of Christian society, and especially amongst the laity. Therefore the mere reference of spiritual questions to a purely spiritual court seems from history to afford us no security at all against fatal error and injustice.

Dr. Wace next discusses the question of the right organization of visible churches. What are the essential qualifications—the "notes" of a true Church? Antiquity, succession, unity, universality and catholicity is the Roman answer. Dr. Wace adopts the answer expressed by Field. A Church must be Scriptural, sacramental, and regularly constituted. This he urges with great force and interest, and especially points out that Apostolic succession is no safeguard against error, quoting in support of this contention the prevalence of Arianism amongst the Church in the fourth century.

Continuing, Dr. Wace deals with the necessity of the threefold ministry in the Church. The principle may be admitted, but it should not, he urges, be exaggerated. For example, is it necessary for the secure enjoyment of sacramental grace? Mr. Gore says sacramental grace is "securely promised" on that condition alone, and that, too, under a "covenant" with God. But this is certainly not so in the case of Holy Baptism. Lay baptism, in case of necessity, is admitted on all hands to be valid. And in the case of Holy Communion this is certainly not the teaching of our Church, as regards cases of necessity. Where is any "covenant," such as Mr. Gore speaks of, to be found in Scripture, saying that Holy Communion cannot be administered at all, where no episcopally-ordained minister can be had? And Dr. Wace again quotes the letter in which the Caroline High Churchman, Dr. Cosin, advised a friend not to scruple to communicate with the French Protestants. Episcopal ordination may be essential to a duly constituted Church, but it is going too far to say that the Sacraments are never valid without it.

With reference to episcopal government, Dr. Wace urges that it is Scriptural and primitive, but that Apostolic succession is not always dependent on bishops in cases of necessity. This is the position of the foreign Reformed Churches. Not so, however, with English Nonconformists, who are schismatics. Our relation towards them is different from our relation towards, *e.g.*, the Lutheran Church of Germany.

Dr. Wace concludes his articles with some observations on the relations between the Church and the Civil Authority. "Spiritual" authority, he urges, is no safeguard against error or scandals. Even if it were, the authority of what is called "the Church" is nowadays not obtainable, and cannot be appealed to; and no one will claim a promise of immunity from error for particular churches. With regard to the authority of the Civil Power, the latter has a responsibility over the religion of the country. Especially so in our case, since we are what is called an "Established" Church. But it is, besides, a matter of principle. "The Inity, according to the present Archbishop of Canterbury, saved the Church of Africa from dangerous error in Cyprian's time; the lay power emancipated the Church of England from the abuses of the spiritual power at the Reformation; and it is essential at the present day to maintain that independent right of intervention in spiritual things which is represented by the Royal Supremacy" (p. 308).

At the present time such words have a more than ordinary value. The same may be said of the whole of Dr. Wace's essay. We have only given a bald and incomplete summary of its contentions; to gain the full benefit it will, of course, be necessary to read it entirely and carefully. Dr. Wace presents his abstract arguments in the clear and luminous style which has become associated with his name; he is decided, yet courteous; instructive, and yet pleasant. We may say of his essay in particular, what, indeed, is true of the whole collection, that it will prove a real boon to minds who feel the need of a forcible restatement of old and valued truths.

A.

A Cyclopadia of Nature Teachings. With an Introduction by HUGH MACMILLAN, LL.D., F.R.S.E. Elliot Stock. 1892.

TO all but the remote few, the barrier so long supposed to exist between the teaching of Science and Religion is slowly but surely disappearing. Not the least satisfactory feature in this welcome change is to be found in the fact that the desire for reconciliation is now as frequently to be met with on the side of theology as on that of science. Dr. Hugh Macmillan, who has always been a pioneer in this laudable movement, now recommends what may be called a companion to his "Bible Teachings in

Nature," such an admirable selection from eminent writers that the volume will probably be found as interesting to the student of science as it will certainly prove useful to the student of theology, for whose special benefit the work has been compiled. The eclectic catholicity with which the work has been undertaken may be gathered from the fact that the names which have been placed under tribute include those of Darwin, Huxley, Ruskin, Carlyle, Tyndall, Herschell, Goethe, Emerson, Cuvier, and many more almost as great as these.

The Church, it must be confessed, has been but slow in reaching the conclusion that God's works could not possibly teach one thing and His Word another, and has given but a half-hearted recognition to the suggestive question of the great Puritan poet—

What if the earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought?

This tardiness and indifference on the part of the theologian is all the more difficult to account for when one calls to mind that the Bible sets the greatest importance upon the open manifestation of the works of nature, and through poet, prophet, and apostle makes continual reference to the fact in endless variety of imagery, that the heavens declare the glory of God, and the firmament showeth His handiwork. The unknown poets of the Psalms, as well as the great Psalmist himself, were eloquent exponents of the higher ministry of nature. Like many poets in the modern times, in their hours of deep dejection, when

The weary weight
Of all this unintelligible world

had brought them down to the brink of despair, it was their habit of mind to seek relief in the assurances of nature; to fall back for comfort and consolation on the abiding phenomena of that mighty Kosmos that day unto day uttereth speech, and night unto night showeth knowledge, whose line has gone out through all the earth, and their words to the end of the world.

There is certainly no authority from the Bible for regarding the study of Nature with indifference or distrust. The difference arose in a later stage of Christianity, of which we have still some fragments remaining. The revelations of geology, written on the rock for ever, are not only impossible to deny, but unsurpassed in their magnitude and sublimity, the immeasurable cycles of their vast chronology dwarfing man into the creature of a moment. And yet many in the Churches, even now, are unwilling to regard them. We look back and laugh at the Roman Church, which clung with such obstinacy to its belief that the earth was the centre of the universe long after Kepler, Copernicus, and Galileo had proved beyond question that it was nothing of the kind; while with regard to geology many sincere Christians are committing an exactly similar mistake. A limited knowledge is frequently the cause of scepticism, but those who wilfully reject the fuller manifestation which puts doubt out of the question, surely fall under the category of those unbelievers rebuked by St. Paul as being without excuse, because the invisible things of Him are clearly seen by the things that are made.

The separation of Nature from Religion was one of the earliest heresies of Christianity. The unaffected homeliness of the Gospels began to lose some of their simplicity even in the hands of the Fathers, and in the controversies of the scholastic theology which succeeded them nearly lost it altogether. Not the least of the miracles of Christianity was its power to outlive the interminable hair-splitting and logic-chopping of

the so-called fathers of scholastic theology, who were supposed to be its guardians from the really patristic period to the dawn of the Reformation.

Any movement such as that with which Dr. Macmillan has identified himself, and which is calculated to bring back the teaching of Christianity into the open air in which its earliest lessons were so frequently and eloquently exemplified with reference to nature, is one which ought to meet with general acceptance. It is most remarkable, as we have said, that a religion so closely associated with nature, continually illustrating its wealth of wisdom by a parabolic teaching taken from the common objects and occupations of country life, the labourers in the vineyard, the sower and the seed, the sheep and the shepherd, the fisherman and his net, the fig-tree and the vine, the wheat and the tares, and the lilies of the field should have so survived the frightful deterioration it suffered at the hands of the cell-grubbing scholiast of the Middle Ages. The test, however, only proved the possession of an indestructible germ. Christianity addresses itself to the unsophisticated heart of humanity, holding its place there by the purity and simplicity of its original atmosphere, its Divine helpfulness, and its luminous identity with the poetry of nature and the God of nature. Its relation to the elder dispensation points in the same direction. What are the favourite hymns of praise in the churches of to-day? The songs of a Syrian shepherd, who three thousand years ago pictured the green pastures and the quiet waters of his native land, the fruitful earth beneath him and the heavens above, "the work of Thy fingers, the moon and stars which Thou hast ordained;" the beauties of nature, "the work" of GOD.

The divorce between Nature and Religion is one that bears evil fruit on both sides. The atheistic student of nature is not less unlovely than the gloomy ascetic who regards all nature as under a curse, and therefore opposed to revelation. Time was when a blind indifference to the works of God was considered a proof of superior piety, and the indulgence of a love of nature as the mark of a carnal mind—a species of pietism still alive in the days of our grandfathers. That sweet singer of Nehemiah's court begins his beautiful "song of degrees" with the memorable words, "I will lift up mine eyes unto the hills, from whence cometh my help." But if he had written in this strain in the beginning of the present century, he would possibly have been called to book, as Wordsworth was, for his pantheistic tendencies. Dr. Macmillan's devout work, with similar teachings, may be taken as a proof, not only that these days are past, but that the conclusions of modern science, much as some of them have been suspected, will tend rather to build up than destroy the bulwarks of religion. The theory of evolution, long looked upon with such dread by the orthodox, is now beginning to be regarded, even by eminent Churchmen, as offering a more sublime conception of the Author of our being, and, instead of dispensing with the hand of a Creator and Preserver, seems to demand a more continuous intervention of that infinite power which brings into existence every living thing, than any other hypothesis ever declared to the world. The word "reveal," may be explained as the uncovering of the invisible, the removing of a veil; and undoubtedly Science has unveiled much. The teaching of Science, indeed, may either be used or abused. A man may build up his faith with it, or he may wrest it to his own destruction. It may deepen and enlarge the sphere of his own worship, or make him intolerant of that of his neighbour, just as it is received; but that is not the blame of true Science.

Agassiz long ago said that scientific systems are only translations into human language of the thoughts of the Creator; and we are finding out more and more the deep significance of these weighty words. Let

nobody imagine that such works as Dr. Macmillan's tempt anyone to forsake the good old paths. On the contrary, the volume before us gives renewed emphasis to that injunction contained in one of the oldest and most sacred poems—"Remember that thou magnify His work which men behold."

A LAYMAN.

Short Notices.

The Life and Letters of the Right Hon. Sir Joseph Napier, Bart. New and revised edition. Cassell and Co.

THE first edition of this Life of ex-Lord Chancellor Napier was reviewed in the *CHURCHMAN* by Canon Wynne. By the process of abridgment and omission, the present edition is, for the general reader at all events, much improved. It is now handy as to size, and a very readable book. A good many years ago, at a certain club, we used to meet Sir Joseph Napier, and enjoy conversation with him, the impression left being always of great intellectual power, and most decided attachment to religious principles, with a tolerant and kindly spirit.

Pictured Palestine. By JAMES NEIL, M.A. With eighty illustrations, pp. 320. Nisbet and Co.

Mr. Neil has done much in the way of teaching about Palestine by pictures and illustrations. "Palestine Explored," "Figurative Language of the Bible," and other well-known works of his are valuable; learned, with a remarkable measure of originality. The volume before us is interesting and full of information. It is printed in large type.

Problems of Christianity and Scepticism. By the Rev. Alex. J. HARRISON, B.D., Vicar of Lightcliffe, Evidential Missioner of the Church Parochial Mission Society, Lecturer of the Christian Evidence Society. Pp. 330. Longmans, Green and Co.

Here we have "Lessons from twenty years' experience in the field of Christian Evidence"; an ably-written and useful book.

Prophecy an Evidence of Inspiration. By MAXWELL M. BEN-OLIEL. Griffith, Farran and Co.

An interesting little book. Four extemporary discourses, taken down by a reporter, and revised; earnestly conservative.

The Pulpit Commentary.—Job. Exposition by Rev. G. RAWLINSON, M.A., Canon of Canterbury. Homiletics by Rev. T. WHITELAW, D.D. Homilies by various authors. Kegan Paul, Trench, Trübner and Co.

We are pleased receive a Commentary on the Book of Job, at the present moment, which contains the opinions of so learned and judicious a divine as Canon Rawlinson. Upon three points we may quote him.

In his Introduction, after quoting Dr. Stanley Leathes and other commentators, he thus sums up: "If, however, on these grounds