

## Reviews.

*The Ancient Irish Church.* By John Healy, LL.D., Rector of Kells. Religious Tract Society.

IN the pages of this magazine we have, within a comparatively short period, noticed at length the Irish Church Histories of Professor Stokes and of the Rev. Thomas Olden. The present work, one of a useful series on Church history published by the Religious Tract Society, does not pretend to the fulness of the volumes referred to, but within the space of 190 pages it conveys a large amount of most useful information in an agreeable style. Dr. Healy is quite at home in the antiquities of the Church, and is a recognised authority and an hon. sec. of the Society of Antiquaries of Ireland. His chapters on the ministry of women in the ancient Irish Church, on the differences between Ireland and Rome, and on the rise and progress of the Romish party, have a considerable freshness in them, and will well repay perusal. Dr. Healy traces the gradual decay of the Columban party under the rising influence of the See of Armagh, and shows how there were Romanizers in Ireland for five centuries before Ireland was Romanized. He says very truly that Bernard of Clairvaux, in writing his life of Malachy of Armagh, in the twelfth century, is simply writing the panegyric of the man who, above all others, led the Church of Patrick and Columba to bow before the Pope. "One idea," says Dr. Healy, "runs through the whole of Bernard's book. It is that the Church of Ireland did not acknowledge the authority of the Pope, and was not subject to him. The life of Malachy is meaningless on any other assumption. The life-work of Malachy was to bring about a change in this respect. It is for this that he is lauded by his biographer. It was in recognition of his success that he obtained the honour of being the first Irishman resident in Ireland who was canonized by the Pope."

Still, up to the time of Malachy, Bishops were appointed by popular election, and were consecrated by one Bishop, and held no strictly territorial sees, and swore no allegiance to any ecclesiastic outside the country. And in all these particulars there are sufficient proofs of the independence of the Church down to the twelfth century. At the same period the Irish liturgies were styled schismatical by Gillebert, Danish Bishop of Limerick, and first Papal Legate. The celibacy of the clergy was seldom insisted upon, auricular confession was not required, the "sacrament of penance" was unknown, and "chris" was not used in baptism.

For a description of Malachy's too successful life-work, of his zeal in introducing the Cistercian order into Ireland, who did more than any other to forward Roman interests, and of his death just after he had persuaded the Irish Archbishops to petition Rome for the Pallium, Dr. Healy's interesting pages may well be consulted by those who wish to refresh their memories on the history of the darkest days of the Irish Church. We heartily join in the aspiration with which this useful

volume closes : " Perhaps there is still some work reserved for the Irish Church to do. Once she held aloft the lamp of truth, and was a shining light to all Western Europe. The Lord may again choose her for the accomplishment of His high and holy purposes. When that call comes, God grant that she may be ready !" G. R. WYNNE, D.D.

*The Immaculate Conception of the Blessed Virgin Mary.* By the Rev. J. R. Palmer. Elliot Stock, 1892. Pp. 30.

This work, modest as it is in scale and manner, is no common and merely popular production. Mr. Palmer is unmistakably a serious student, and a conscientious one. He writes with a manifest conviction that his subject is not merely academic, but of present and vital significance, as its bearing on the Roman doctrines at large is considered, and as the vigour of the modern Roman propaganda is realized. Meanwhile he deals with it as carefully and calmly as if it were a matter of purely abstract inquiry, and has read both patiently and widely for information. We do not know any book of at all the same small compass which gives so much information on this subject, so well verified, so intelligibly arranged, and with such quiet strength of inference as this. It reminds us of a remarkable anonymous tractate, published some twenty years ago by Rivington, "Mariolatry"—the work of a masterly student of modern Roman Catholic literature, and which does not seem to have come in Mr. Palmer's way, or he would have reinforced from it some of his strongest points. In particular, it gives the amplest evidence from representative modern Roman quarters that the *culte* of the Virgin—a word sometimes toned down by benevolent critics to an almost innocent meaning—is, in precise theory, as much the worship of a goddess as the *cultus* of the greatest of pagan deities ever claimed to be. And how wide is the practical application of this theory among even educated Continental Romanists ! One of the most striking examples we know is the dedication, by M. Henri Lasserre, of his translation of the Gospels to Our Lady of Lourdes, closing with the prayer that she would be pleased to shed "*la rosée de sa grace*" upon "this little grain of wheat." In view of such utterances we hold that it is simply fair to say—as, for example, Mr. Palmer (p. 16) in effect says—that the adoration of the Virgin is an invasion of "*the worship due to God alone.*"

The management of quotations and references in Mr. Palmer's book is generally excellent as regards fairness and judgment. We somewhat doubt the pertinency (p. 23) of the citations of Job xxxiii. 23 and Eccles. vii. 28. But the author is abundantly free to adduce them as possible evidence. And the book as a whole is a model of clearness along with compression, and of good sense along with an unmistakable depth of conviction.

H. C. G. MOULE.

*Church History at St. Paul's Cathedral.*

Such lectures as those recently delivered at St. Paul's, and reported in our contemporary, the *Church Times*, admittedly serve a very useful purpose. They help, among other things, to kindle interest in our land—"the land," as Tennyson has said, "with love far brought from out the

storied past." Then, amidst the many and rapid changes in the present, we need very much the steadying power which can only come from a knowledge of what has taken place before us. In this light the saying of the late Bishop Lightfoot, quoted by the Archbishop at the Congress, is true: "The study of Church history is a cordial to drooping courage."

In laying stress on the fact that there were reformations before the Reformation, Dr. Creighton only brought into prominence what is often overlooked. There can be no sudden leaps in human progress any more than there can be in natural development. God's purposes in either domain ripen with the process of the suns. The coming of the Friars in the thirteenth century prepared the way for the coming of Wiclif in the fourteenth, and the advent of the reformers in the sixteenth, century. And it has been specially made evident that both the Dominicans and the Franciscans were really only influential in so far as they acted on the Reformation principle of the double appeal to Bible truth and primitive usage. Diego and Dominic alike saw and avowed that if they wished to reform the abuses of their time they must adopt the simple mode of life of the heretical teachers while they combated their errors. "Let us show a genuine sanctity," they said, "to meet pretended holiness, and let us boldly and clearly preach the Word of God as the corrective of error." Simplicity of living, sincerity of conviction, and the setting forth of spiritual truth, were the marks of the Dominican order in the palmy days of their power. With very slight exceptions these were the characteristics of the Franciscans. Amidst much that was fantastic, even grotesque, in the teaching of St. Francis of Assisi, there is much that rings true with the genuine metal of the Gospel of Christ. The saint avowedly chose the words of Christ, "Go ye into all the world, and make disciples of all the nations," as his model and starting-point. On seeing them, he said: "This is what I wish; this is what I am seeking for." "God give you peace" was his greeting to every man to whom he preached repentance and peace. Even Pope Innocent III. so far sympathized with the preaching brothers as to say to them: "Go in God's name and preach repentance to all." The lecturer, in dealing with the features of Francis's teaching, was careful to show that the saint preached not the doctrine of Christ, but Christ Himself; not the law of God so much as the love of Christ. And righteousness was held up before men not as the secret of future, but of present happiness, of peace in this world here and now. In all this we see a complete contrast to the seductive corruptions of the world on the one side and the purely monastic life on the other. The Friars—the *Preaching Brothers*—conquered the world not by retiring from it; they mingled with the world, and by their piety and zeal rose above the world and self alike. In an age when little of the Bible was translated, these men, speaking the common language of the people, and leading irreproachable lives in the midst of the people, and throwing themselves upon the people for bodily support, became a real power in the land, the true prophets of their time, and the undoubted forerunners of the Great Reformation.

*The Great Enigma.* By W. S. LILLY. Pp. 318. Murray.

This admirable work is very opportune. Mr. Lilly has an acute critical faculty, wide philosophical and theological reading, a moderate and judicial temper, and a brilliant style. No one who takes up the book can possibly find it dry, and it is sure to be read through to the end. He begins by tracing the growth of modern scepticism, and explains that to the riddle of existence there can be but three answers: Theism, Atheism, and Agnosticism. With great perspicuity he shows how the importance of Atheism is accentuated by the fact that it is taken up by the masses,

who are as incapable of thinking as they are of flying. He analyzes Montei's *Catéchisme du Libre-Penseur*, and concludes this part of the subject by the warning that to use the elementary schools as a means of inculcating Atheism has been, and is, the cherished object of the Anti-Christian sectaries who have so largely obtained political power throughout Europe. They are training the coming generation to believe that the answer to the great enigma is not moral, but material; to put aside faith in the Divine as a senseless and servile superstition; to find the rule of right and wrong in self-interest; to see in ethics only a regulation of police; to acquiesce in physical fatality, and to practise a brutal egoism. Critical Agnosticism he illustrates by an analysis of the life and writings of Rénan. In the same way that Paley argues with Hume, Mr. Lilly finds the possibility of the miraculous on the limitation of human knowledge. We do not assert that which is contrary to reason, or contradictory, or impossible when we say that there are events with the laws of whose working we are, and ever must remain, unacquainted. As a Romanist, Mr. Lilly leans more to the authority of the Church than the genuineness of the New Testament; but that genuineness is constantly increasing in clearness, and the supreme importance of the witness of the New Testament lies in the fact that it contains the teaching of the Founder of Christianity Himself. The chapter on Scientific Agnosticism is a critique of the philosophy of Mr. Herbert Spencer. Mr. Spencer's generalities, he says, with their integration and disintegration, leave the mysteries of the immeasurable world precisely where they found it. The key to the problem of existence is not sensation, but personality; and it is to be sought, not in the charnel-house of physics, but in the spiritual temple of reason. Mr. Lilly then proceeds to show the importance, and at the same time the inadequacy, of Rational Theism. He next explains the position of mysticism, or the inner life of faith in general. He reaches his purpose in the last chapter, when he shows how Christianity alone definitely satisfies the highest and best aspirations of man, intellectual, moral, and religious. It presents Christ to the world as the image of the invisible God, in whom the eternally ideal has become the historically real; the Divine Word, the thought of the infinite and eternal, made flesh and dwelling among us; the realization of the Divine will in the moral and religious order; and the desire of all nations. While no one pretends that Christianity offers us a complete explanation of the scheme of things, there is no more reason in the nineteenth century than there was in the first why its message should not be received by cultivated and intelligent men who feel their need of it, and who will carefully and candidly examine its claims for themselves. We may call Christianity if we will "a chapel in the infinite"; still, it is a sacred shrine where life and death are transfigured for us; where we may gaze into the eternal realms of spirit and deity; where wise and learned, foolish and ignorant, alike may handle everlasting realities, and realize in their deepest experience the powers of the world to come.

WILLIAM SINCLAIR.

*The Witness of the Epistles.* By the Rev. R. J. KNOWLING. Pp. 451. Longmans.

This important work places its author in the front rank of contemporary critical theologians. Many persons have thought of the importance of the argument from St. Paul's Epistles for themselves, but nobody has as yet set it in so clear and full a light. As Mr. Knowling says in his preface, some years ago a remarkable series of articles by Dr. Matheson appeared in the *Expositor*, entitled "The Historical Christ of St. Paul." These articles drew out with great force and skill the argument from the

four Epistles, Galatians, Romans, First and Second Corinthians, as a historical basis for the facts of the life of Jesus; but although this argument was not entirely new to English apologists, and although it has since been frequently employed and popularized, it certainly is of fresh interest and value to consider, as he does, the subject more generally, taking into account the manner in which it has been treated by various foreign theologians. Mr. Knowling has made himself thoroughly acquainted with the whole range of modern German New Testament criticism, and shows how subsequent thought and investigation have tended to invalidate the mythical theory of Baur; and how to the four great Epistles modern criticism justified even the most hesitating in adding 1 Thesalonians, Philippians, Philemon, and, in part, Colossians. The author gives a minute retrospect of the history of views of the importance of St. Paul as a witness to historical Christianity, both at home and abroad. In an admirable chapter he rebuts at length the recent attacks upon the four great Epistles, and points out the contradictions between the various writers. After devoting important sections of the work to a critical examination of St. Paul's chronology in reference to the Incarnation, to his method of dealing with our Lord's life and teaching, our Lord's death and burial, the Resurrection, the Ascension, and the Return, he gives a masterly account of the fact that while St. Paul's Epistles are founded on a historical Christ, they deal mainly with doctrines, and less with facts. Neither the position of St. Paul before his conversion nor after is intelligible unless he had some information as to the life and teaching of Jesus; and again, to fill his exhortations with mere quotations from the teaching of our Lord would have been to reduce Christ to the position of a Rabbinical dispenser of apothegms and texts. St. Paul had so thoroughly assimilated the events and the lessons of Christ's life, that he was able to deal with them freely in his own personality, like the other Apostles. It would be impossible to account for St. Paul's change of life and character by his reflecting on Old Testament prophecy, or by his Jewish theology; it is equally impossible to account for them by Hellenistic influences. St. Paul is evidently face to face with a life-giving personality which neither Hellenism nor Judaism can explain, and with a new relationship between God and man realized in a mystical union with Jesus by faith. Christianity contains a new principle: the preaching of the power of the cross. Saul the Pharisee is specially chosen by God to illustrate this power. His whole Christian life depends in the truest possible sense on the death and resurrection of Christ.

WILLIAM SINCLAIR.

*Horæ Evangelicæ.* By the late Professor BIRKS. Edited by the Rev. H. A. BIRKS. Pp. 401. Price 10s. 6d. Bell and Sons.

This is the republication of a portion of a well-known larger work by the late Professor Birks. Its intention is to give the internal evidence of the Gospel history, and it is founded on an inquiry into the structure and origin of the four Gospels, and the characteristic design of each narrative. These chapters are divided into two books. The first book deals with such interesting questions as the mutual relations of the four Gospels; the relations between the Books of St. Matthew and St. Mark; the chronological regularity of the third Gospel; the relative date of St. Luke's Gospel, as shown by internal evidence—first, generally; second, as to the first year of the public ministry; third, as to the time from the second Passover to the transfiguration; fourth, as to the last circuit and journeyings; fifth, as to the closing section; the historical relations of the fourth Gospel. The second book discusses the chronology, authorship, and date of the Book of the Acts, together with the date and

authorship of the three early Gospels. An appendix is added from the author's later M.S., discussing the view of the Hebrew origin of St. Matthew's Gospel. This part contains a very interesting chapter on the weight due to early traditions. The book would be an excellent subject for study in the sixth forms of the public schools, and would supply many a topic for interesting expository sermons. From an evidential point of view, it is well worth while to have the best work of a thoughtful, candid, and devout writer in defence of such important positions as the authenticity of the Greek Gospel of St. Matthew; the intermediate date, authenticity, and integrity of St. Mark and St. Luke; the authenticity of St. John's Gospel; the individual authorship, but mutual interdependence, of all the four; the early date of the synoptists between A.D. 30 and 63; the Divine inspiration, real consistency, and entire truthfulness of all the four.

WILLIAM SINCLAIR.

*Book by Book.* Pp. 566. Price 7s. 6d. Isbister and Co.

It was a happy thought on the part of the publishers to put together the introductions to various books of Holy Scripture in "The New Illustrated Bible" lately completed by Messrs. Virtue. The introduction to the Pentateuch and the historical books are by Professor Robertson; to the Book of Psalms by the Bishop of Worcester; to the Book of Job, Proverbs, Ecclesiastes, and the Song of Solomon, by Professor Davidson; to Isaiah, Jeremiah, and Lamentations, by Dr. Spence, of Gloucester; to Ezekiel and Daniel by Professor Leathes; to the minor prophets by Professor Elmslie; to the synoptic Gospels by Professor Sanday; to the writings of St. John by Dr. Salmon; to the Acts of the Apostles by Archdeacon Farrar; to the Epistles of St. Paul by Professor Marcus Dods; to the Pastoral Epistles by the Bishop of Ripon; to the Epistle to the Hebrews, James i. and ii., Peter, and Jude, by Canon Maclear; and to the Revelation by Professor Milligan. In his introduction to the Pentateuch, Professor Robertson shows how Wellhausen and Kuenen begged the whole question. In the preface to the Psalter, the Bishop of Worcester discusses the authorship with great candour and moderation. He says: "We may assign the first two books in the main to David and his contemporaries; the third represents a later period of Jewish song, and may have been collected by the men of Hezekiah. In Book IV. Psalms ci. and cx. are almost certainly Davidic. Books IV. and V. carry upon their face the evidence of a later date; they are full of allusions to the exile and the return." The Dean of Gloucester gives good reasons for holding the Jewish view that the whole body of writing contained in the Book of Isaiah presents the composition of one man, compiled and abbreviated by the scribes after the return. *Book by Book* aims only at popular studies, but will be useful alike to Sunday-school teachers, the clergy who have no access to larger works, to candidates for Orders, and to Diocesan Church Reading Unions.

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