

## Notices of Books.

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*The Divine Rule of Faith and Practice. A Defence of the Catholic Doctrine that Holy Scripture has been, from the Time of the Apostles, the Sole Divine Rule of Faith and Practice to the Church.* By WILLIAM GOODE, D.D., F.S.A., of Trinity College, Cambridge, late Dean of Ripon. Edited by his daughter, Anne E. Metcalfe. London: James Nisbet and Co., Ltd. Pp. xiv + 364. 4s.

More than sixty years have passed since the publication, in 1842, of "The Divine Rule of Faith and Practice," written when its author was a London clergyman; but the course of time has in no way diminished its value, although it is little known to the younger men amongst us. Those acquainted with the treatise are well aware that in the best age of English theology it would have deservedly held an honourable place, on account of the weighty reasoning and solid learning which characterize its contents. Mrs. Metcalfe's edition is an abridgment of the original volumes. She has executed her task with filial care, preserving intact the essential features of the work, while the text is merely shortened without being in any other way altered. As many as possible of the long patristic quotations are retained—enough to constitute in themselves a really valuable collection. Dr. Goode's argument runs in part on lines parallel with Chillingworth's, and it is interesting to compare the two writers. He discusses the relative claims of Scripture and tradition, the question being whether anything but Scripture is entitled, on the ground of a Divine origin, to "authority over the conscience as a Divine revelation." The supreme authority and sufficiency of Holy Scripture are ably vindicated, and the historical evidence relating to the doctrine of the Church of England and the teaching of the Fathers will be found set out at length. A chapter headed "The Christian Religion" contains an examination of the witness of Scripture regarding various details in the practice of the Church. It will thus be seen that the book deals with first principles, a clear understanding of which is as much a pressing need as ever. The perspicuity of the style is quite refreshing in these days of chaotic thought, and we have known more than one person who read the treatise from sheer interest in the writer's presentation of his case. It is to be hoped that there will be a large demand for this abridgment, and that it will make its way to quarters where it is most needed; but in a future edition references to the quotations should be added in footnotes and an index supplied. A short memoir of the author is prefixed, from which we learn that his father was curate to William Romaine, whom he afterwards succeeded at St. Ann's, Blackfriars. Dean Goode faithfully held aloft and passed on the torch of truth received from those before him.

*Modern Science and Christianity.* By Professor F. BETTEX. Translated from the German, with Additions and Notes, by EDMUND K. SIMPSON, M.A. Oxon. London: Marshall Brothers. Pp. x, 354. Price 3s. 6d.

Seven editions of the author's "Naturstudium und Christentum" have already appeared in Germany. A French adaptation of the work is also widely circulated, and an English translation was published in America before the appearance of the present one. In Mr. Simpson's edition a few paragraphs from several other books written by Professor Bettex are inserted with his sanction. These are incorporated in the text, and the translator has appended numerous notes and references. The object of the volume is to show that, with all the advances of science, a Biblical and Christian philosophy is not only possible, but truer and more adequate than any materialistic system. It forms a valuable contribution to the study of the subject, the argument being worked out with so much originality and vigour that even opponents will admit the author's statement of the case to be highly interesting. Professor Bettex devotes his first chapter—which should be compared with that on "Progress" in Mr. W. S. Lilly's "Shibboleths"—to an examination of the claim that the present age is wiser, greater, and generally more advanced than all that have gone before it. He gives a graphic sketch of the great civilizations of the past, and the achievements in art and science of the peoples of antiquity. There can be no doubt that many of our modern scientists are as blind to history as they are insensible to poetry; while the utilitarian character of new educational methods and the disparagement of classical learning are tending to bring about the results anticipated by Renan, who predicted that universal history would cease to be taught at all. The future school will no longer base the knowledge and capacities of modern man on the capabilities of nations long extinct, but on the opinions and demands of the present. We consider the appeal to the verdict of history made all the way through this book a feature deserving special attention. Its readers will perceive how apposite most of the historical illustrations are. The second chapter contains a fine description of the developments of science during the last century, revealing the universe to us as a stupendous unity, and the gains and losses which these developments have brought in their train are carefully estimated.

Professor Bettex holds that the repudiation of the sacredness of individuality is the great error of Darwinism. The Darwinian theory, he thinks, will eventually be discarded in so far as it assumes to be a theory of creation, though brought into the field for a long time yet to come by men who on various grounds wish to have it true. It is far from being generally accepted by continental savants, whose opinions are recorded here at considerable length. Another notable portion of the volume is the chapter entitled "Science: A Criticism," which pictures in a telling manner the limitations of science, exposing the lengths to which some who speak in its name carry their pretensions. Materialism forms the

subject of the last part. The author unfolds to view its moral impotency and vulgar ideals, and points out how it "shirks the great problems of human existence," while robbing man of all that renders life or death endurable. Want of space prevents us from noticing many subsidiary matters touched upon by Professor Bettex in the course of his argument. But we hope that the examples he gives of the spread of superstition among educated people in an age which boasts of its superior enlightenment will not pass unheeded. From the purely literary point of view this able defence of the Christian position is a work of great merit.

*The Creeds: An Historical and Doctrinal Exposition of the Apostles' Nicene, and Athanasian Creeds.* By the Rev. ALFRED G. MORTIMER, D.D., Rector of St. Mary's, Philadelphia. London: Longmans, Green and Co. Pp. xx, 321. Price 5s.

This volume was designed in the first instance for the "Oxford Library of Practical Theology," but the editors considered it too scientific for the class of readers they have in view. It has therefore been published separately. Though there is much in the expository portions with which we do not agree, the book is in various respects a useful one, and contains a good account of the history of the three Creeds, summarizing in a convenient way the views of English and foreign scholars. An appendix also gives the full text of all the more important Creed forms in the early centuries, some forty in number, chronologically arranged. The advantages of this compilation for reference purposes are obvious, and it is so far brought down to date that it includes a notice of Dr. Sanday's paper in the *Journal of Theological Studies*. The doctrinal exposition follows the order of the articles of the Apostles' Creed, under which the articles of the other two are grouped. Dr. Mortimer does not undertake to prove them from Holy Scripture, though passages are sometimes quoted for their illustration; and his professed aim is rather to explain "the Creed as we find it developed in the ordinary theology of the Church." The consequence is that he occasionally explains St. Thomas Aquinas and others of the schoolmen instead of explaining the Creed, especially in the latter part of the book. But we gladly note his defence against recent attacks of two fundamental verities of the faith—our Lord's divinity and the doctrine of the Atonement—as well as his weighty words on sin and judgment. Dr. Mortimer has little respect for what people nowadays call "advanced thought."

*Glimpses into Paradise.* By the Rev. SEPTIMUS HEBERT, M.A., late Vicar of Iver, Bucks. London: James Finch and Co. Pp. xii, 330.

The reticence of Holy Scripture regarding the state of the faithful departed between death and resurrection contrasts strangely with the popular craving for information about it. Books that profess to satisfy the demand for details have an enormous sale, and there is a large and growing literature on the subject. One work of this kind has reached a

seventy-third edition within a comparatively short time. We do not think that the attempts made to lift the veil are either desirable or satisfactory, and the volume before us in no way tends to shake this opinion. Mr. Hebert goes so far as to say that the conditions of life in the unseen world are "mistakenly supposed" to be unknowable, and justifies investigation into them by asking whether an Englishman intending to settle in Canada would not make careful inquiries before starting as to the country to which he was going. Such an argument will no doubt carry weight with a certain number of people. But the difference in the sources of our knowledge of Canada and those of our knowledge of what lies beyond the grave might have occurred to the writer. His own book shows how little we know. The author supposes himself to see in a dream a spirit conducted into paradise by its guardian angel, and accompanies them there, where he is permitted as a silent and invisible spectator to witness all that goes on.

The idea of a dream is taken from Bunyan, as the preface informs us; and we are constrained to say that this is the sole trace of resemblance to Bunyan's allegory. The main part of the book consists of theological discussions on purification, future punishment, and a variety of kindred topics. These discussions take the shape of dialogues between saints in paradise, much of whose conversation is made up of long passages, given verbatim, with references, out of the writings of all sorts of people, from Dante to Pauline W. Roose. It produces a strange effect to find a saint quoting Professor Huxley and Mr. John Page Hopps, and reciting, "by permission of Mr. John Murray," Dean Stanley's lines on the death of his wife, to explain what death means. Another saint, who discourses on prayers for the dead, prosaically remarks that "the whole subject is exhaustively gone into and studied" in one of Dean Luckock's works, adding, "it is unnecessary for me to go into it further." Many similar specimens might be cited. As regards one of these imaginary conversations in paradise, on the view of heaven attributed to "modern evangelicalism," its bad taste is only equalled by the incorrectness of its statements. And, generally speaking, to represent the speculations of recent writers as utterances of ransomed spirits within the veil heard in a dream is a clumsy and inartistic device. It does not add to our enlightenment in the least. We know, after reading Mr. Hebert's book, just as little about the life of the unseen world as we knew before.

*The New Testament in Modern Speech.* By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Lit., Fellow of University College, London, and formerly Headmaster of Mill Hill School. Edited and partly revised by ERNEST HAMPDEN-COOK, M.A. London: James Clarke and Co. Pp. xiv, 674.

Dr. Weymouth, whose death occurred a few months since, was a Biblical scholar of some note, holding decided opinions of his own on certain points. His "Resultant Greek Testament," exhibiting the text on which the majority of modern editors are agreed, is known to many.

The text adopted there is followed in the present translation, designed as an idiomatic rendering into everyday English, and made directly from the Greek, independently of the versions already in use. Dr. Weymouth disclaimed any ambition to supplant these, but desired to furnish a succinct and running commentary, to be used side by side with them. It was scarcely to be expected that the accomplishment of the task he set himself could be quite successful, yet his translation has many merits, and is distinctly superior to that by Dr. Moffatt in the "Historical New Testament." The brief footnotes are frequently most suggestive. In the parable of the Sower, and elsewhere, for "the Word" we have "the Message." In St. John xxi. 17 the diminutive is explained as a term of endearment, and the rendering "My dear sheep" is proposed. So in St. John's First Epistle "dear children" takes the place of "little children." In Acts ii. 22 the day of the Lord is "that great and illustrious day." A note on Eph. iii. 15 vigorously defends "the whole family" as the right translation, and refers to an article by Dr. Weymouth on the subject in the *Theological Monthly* of April, 1889. The persistency with which "the Good News" is throughout substituted for "the Gospel" appears to change the sense in several passages; neither is the alteration an improvement. But there is much good work in the book, especially in the Epistles, where obscurities in the argument are often made clear. It may be used with profit as a companion to the Authorized and Revised Versions.

*Maranatha: or, New Wine and Old Bottles.* By the REV. FRANCIS BARTLETT PROCTOR, M.A., Fellow of King's College, London. London: Arthur R. Stockwell. Pp. 322.

Mr. Proctor is a follower of the late Dr. Stuart Russell, author of "The Parousia," a work which attracted considerable attention some years since, and was written to advocate the view that the destruction of Jerusalem was the Second Advent of Christ. On p. 116 of the present volume it is laid down as an axiom that "we are bound to believe that the Lord did come in or about the year 70, and then fulfilled all His predictions and promises concerning the Second Coming." We can only call this a hard saying, which seems to us all the harder because no intelligible reason is given for our believing anything of the kind. Mr. Proctor's chapters, though discursive, are not uninteresting, for he has much to say on things in general. But for proofs of his main proposition the reader will look in vain. Dr. Russell conspicuously failed to establish his case, and there can be no doubt that he was altogether at sea in his interpretation of the Apocalypse. It is, on the face of it, incredible that the Second Advent actually occurred in or about the year 70, and that the whole Church was in ignorance of the fact, mistakenly expecting a future visible reappearing of its Lord.