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The Anne Boleyn of Mr. Friedmann does not differ materially from the Anne Boleyn of Mr. Froude. Mr. Friedmann terms her "incredibly vain, ambitious, unscrupulous, coarse, fierce, and relentless." Of the charges brought against her, however, he considers her innocent, though indirectly he accuses her.[1]

If it be admitted that the "gospel light" was not, as sung by Gray, reflected from her eyes, Protestantism can well dispense with such a supporter. The more the history of the Reformation period is investigated, the clearer stands out the fact that leaders in court and ecclesiastical councils, as a rule, cared little for political and religious freedom, and much for personal greed and ambition. Thoughtful and devout observers on the Continent and in England were disgusted at the enormities of the religious orders, the selfish arrogance of the Vatican, the degrading puerilities which a vicious superstition had engendered. The Church of Rome had long possessed the field, and the moral state of the court of that "Defender of the Faith," Henry VIII., or of the court of that most Christian King, Francis I., may well be considered when judgment is being formed of the character and career of Anne Boleyn.

Reviews.

The Life and Times of Jesus the Messiah. By ALFRED EDERSHEIM, M.A., Oxon., D.D., Ph.D. Two vols. Second edition. Longmans, Green, and Co., 1884.

A REVIEW of the second edition of a work, as a rule, is a sort of summary, giving opinion in short compass, without entering into details of criticism. But to every rule there are exceptions. The work now before us is one of no ordinary character. It is a "Life of Christ," and it has its own peculiar features, as "The Life and Times of Jesus the Messiah." It is a work which displays remarkable ability and acuteness, independent thought as well as laborious research, while its language is lucid, stately, and impressive. Its descriptions of social and religious life in "the times" of the Messiah are often as pictorial as they are precisely accurate. A veritable treasure-house of Jewish learning —its value as a *present-day* work can scarcely be overrated. For ourselves, it was a matter of regret that a work of such a character was not, owing to circumstances, reviewed in these pages soon after it appeared. The

[1] "Whilst I am strongly of opinion," he writes, "that the indictments were drawn up at random, and that there was no trustworthy evidence to sustain the specific charges, I am by no means convinced that Anne did not commit offences quite as grave as most of those of which she was accused. She may have been guilty of crimes which it did not suit the convenience of the Government to divulge."

reception of a second edition, however—the volumes before us—afforded an opportunity of which we gladly availed ourselves; and the present notice of Dr. Edersheim's work will serve, we trust, to show our high appreciation of its aims and excellences, and also to lead those of our readers who as yet are acquainted with it only through reviews to procure it, and study it, for themselves. Among the many inspiriting tokens which are so welcome in days of doubts, and difficulties, and divisions, the appearance of such a "Life of Christ" as this, sound and strong, is worthy of note. The first edition was published towards the close of the year 1883: and a second edition quickly appeared. The third edition will we hope soon follow.

According to the Preface, this book was first and foremost to be a study of the Life of Jesus the Messiah. But secondly, since Jesus of Nazareth was a Jew, spoke to, and moved among Jews, in Palestine, it was necessary to "view that Life and Teaching in all its surroundings of place, society, popular life, and intellectual or religious development." Such a full portraiture of Jewish life, society, and thinking, furnishes alike a vindication and an illustration of the Gospel narratives. And in truth, continues Dr. Edersheim, "we know not only the leading personages in Church " and State in Palestine at that time, their views, teaching, pursuits, and " aims; the state of parties; the character of popular opinion; the " proverbs, the customs, the daily life of the country—but we can " in imagination enter their dwellings, associate with them in familiar " intercourse, or follow them to the Temple, the Synagogue, the Aca- " demy, or to the market-place and the workshop. We know what " clothes they wore, what dishes they ate, what wines they drank, what " they produced, and what they imported; nay, the cost of every article " of their dress or food, the price of houses and living; in short, every " detail that can give vividness to a picture of life." All this is indeed important for the understanding of the Gospel history, and justifies the fulness of archæological detail in Dr. Edersheim's book.

From the deeply interesting passages in which is described the metropolis of Judaism, with two worlds, heathenism and Judaism, existing side by side, we take the following graphic sketch:

> When the silver trumpets of the priests woke the city to prayer, or the strain of Levite music swept over it, or the smoke of the sacrifices hung like another Shechinah over the Temple, against the green background of Olivet; or when in every street, court, and housetop rose the booths at the Feast of Tabernacles, and at night the sheen of the Temple-illumination threw long fantastic shadows over the city; or when at the Passover, tens of thousands crowded up the Mount with their Paschal Lambs, and hundreds of thousands sat down to the Paschal Supper—it would be almost difficult to believe that heathenism was so near, that the Roman was virtually, and would soon be really, master of the land, or that a Herod occupied the Jewish throne. Yet there he was, in the pride of his power, and the reckless cruelty of his ever-watchful tyranny. . . . The theatre and the amphitheatre spoke of his Grecianism; Antonia was the representative fortress. (P. 119.)

And so, adds Dr. Edersheim (p. 129), in Jerusalem there were two worlds, side by side. "On the one hand, was Grecianism with its theatre and amphitheatre; foreigners filling the Court, and crowding the city; foreign tendencies and ways, from the foreign king downwards. On the other hand was the old Jewish world, becoming set and ossified in the schools of Hillel and Shammai, and overshadowed by Temple and Synagogue. And each was pursuing its course by the side of the other." If Greek was the language of the Court and camp, the language of the people (spoken also by Christ and His Apostles) was a dialect of the ancient Hebrew.

The chapter in which Dr. Edersheim deals with the greatest of uninspired Jewish writers of old, Philo of Alexandria, will have an especial

interest for some of his readers. Recent assaults upon the fourth Gospel contain strange statements in regard to the Logos of Philo and the Logos of St. John; and certain critics who have not advanced so far as M. Renan have evidently failed to perceive the significance of the inspired writer's statement, *The Logos was made flesh*, ὁ λόγος σὰρξ ἐγένετο. This is, indeed, the foundation-truth of the Johannine Gospel; and herein, as we have always maintained, is the starting-point of true comparison between the Logos of the Alexandrian seeker-after-truth and the Logos of the writers to whom truth was revealed by the Holy Ghost. As Dr. Edersheim remarks, in the fourth Gospel "God is not afar off, unrecognisable by man, without properties, without name. He is the Father. Instead of a nebulous reflection of the Deity we have the Person of the Logos . . . St. John strikes the pen through Alexandrianism when he lays it down as a fundamental fact of New Testament history that 'the Logos was made flesh,' just as St. Paul does when he proclaims the great mystery of 'God manifest in the flesh.'"[1] Further. "It is not by a long course of study, nor by wearing discipline, least of all by an inborn good disposition, that the soul attains the new life, but by a birth from above, by the Holy Ghost, and by simple faith which is brought within reach of the fallen and the lost." The value of the chapter from which we thus quote is increased, as regards critical students, by an Appendix on Philo and Rabbinic Theology. And here we may remark, that at the end of vol. ii. are several Appendices which scholarly readers will thoroughly appreciate.

"Birth *from above*," it will have been noticed, is Dr. Edersheim's expression; and his exegesis of γεννηθῇ ἄνωθεν (vol. i., p. 382) differs from Professor Westcott's. "Born *from above*," he says, and not "born *again*," or "*anew*," is the right rendering. His note runs thus: "The word ἄνωθεν has always the meaning *above* in the fourth Gospel (ch. iii. 3, 7, 31; xix. 11, 23); and otherwise also St. John always speaks of 'a birth' from God" (St. John i. 13; 1 John ii. 29; iii. 9; iv. 7; v. 1, 4, 18). The Revised Version, following Dr. Westcott ("The Speaker's Commentary"), has "born *anew*," but in the margin appears "*from above*."

The passage in which occurs the *Magnificat* is very suggestive. Dr. Edersheim points to the word χάρις, "grace," "favour," "spiritual blessing," as the key-note of the song. The narrative, as he says, is entirely one of "grace," "favour." Mary was "highly favoured," κεχαριτωμένη; she *received* grace[2] ("was *endued with* grace," R.V. *marg.*). Bengel's saying, "Non ut mater gratiæ, sed ut filia gratiæ," is quoted; and Dr. Edersheim well observes that Jeremy Taylor's remarks ("Life of Christ") in this matter, would "require modification."

Dr. Edersheim has "unhesitatingly retained" the reading of the *textus receptus* in Luke ii. 14. From his narrative we quote a few sentences:

> Glory to God in the highest—
> And upon earth peace—
> Among men good pleasure!

Only once before had the words of Angels' hymn fallen upon mortal's ears, when, to Isaiah's rapt vision, Heaven's high Temple had opened, and the glory of Jehovah swept its courts, almost breaking down the trembling posts that bore its boundary gates. Now the same glory enrapt the shepherds on Bethlehem's plains.

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[1] Dr. Edersheim's remarks on the Alexandrian views, as compared with the argumentation of the Epistle to the Hebrews, are admirable. There is, indeed, a similarity of form, he says, but "the widest possible divergence in substance and spirit."

[2] The verb only occurs elsewhere in the New Testament in Ephesians i. 6 (R. V.): "to the praise of the glory of His grace, *which He freely bestowed* on us in the Beloved."

Then the Angels' hymn had heralded the announcement of the Kingdom coming; now that of the King come.

From a striking passage on the visit of the Magi, we quote the following:

It appears that the temporary shelter of the "stable" had been exchanged by the Holy Family for the more permanent abode of a "house;" and there the Magi found the Infant-Saviour with His Mother. With exquisite tact and reverence the narrative attempts not the faintest description of the scene. It is as if the sacred writer had fully entered into the spirit of St. Paul: "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." And thus it should ever be. It is the fact of the manifestation of Christ—not its outward surroundings, however precious or touching they might be in connection with any ordinary earthly being—to which our gaze must be directed. The externals may, indeed, attract our sensuous nature; but they detract from the unmatched glory of the great supersensuous Reality.

Dr. Edersheim does well in adding a remark that "in this seems to lie the strongest condemnation of Romish and Romanising tendencies, that they ever seek to present—or, perhaps, rather obtrude—the external circumstances. It is not thus that the Gospel most fully presents to us the spiritual, nor yet thus that the deepest and holiest impressions are made."

The chapters in which John the Baptist is brought before us are impressive and informing, with many touches of expository power. The whole teaching of the Baptist, it is well said, was saturated with Isaiah-language and thoughts. Now, one picture was most brightly reflected on those pages of Isaiah which had formed the Baptist's religious training, and were the preparation for his work; it was "that of the Anointed, Messiah, Christ, the Representative Israelite, the Priest, King, and Prophet, in whom the institution and sacramental meaning of the Priesthood, and of Sacrifices, found their fulfilment." In his announcement of the Kingdom, then, that great Personality always stood out before John's mind; it was the Isaiah-picture of "the King in His beauty," the vision of "the land of far distances."[1]

Dr. Edersheim's observations upon Isaiah liii. (in connection with the Paschal Lamb) possess a peculiar interest. That prophecy, he says,

must always have been Messianically understood; it formed the groundwork of Messianic thought to the New Testament writers. Nor did the Synagogue read it otherwise, till the necessities of controversy diverted its application, not indeed from the *times*, but from the Person of the Messiah. But we can understand how, during those forty days, that greatest height of Isaiah's conception of the Messiah was the one outstanding fact before his [John's] view. And what he believed, that he spake, when again, and unexpectedly, he saw Jesus.

His eye had been fixed upon the Coming One; we mark (John i. 22-28) increased intensity and directness in testimony; he says—after forty days' meditation and prayer (v. 29)—the Coming One has come: "*Behold the Lamb of God, which taketh away the sin of the world.*"

One of the best chapters in the book is that in which Dr. Edersheim deals with the Temptation. Several passages in it are interesting and eloquent. No reader surely will fail to admire the beauty of the description on page 303: "Jesus stands on the lofty pinnacle of the Tower, or "of the Temple-porch, presumably that on which every day a priest was "stationed to watch as pale morning light passed over the hills of Judea "far off to Hebron, to announce it as the signal for offering the morning "sacrifice. If we might indulge our imagination, it would be just as the "priest had quitted that station. The first desert-temptation had been "in the grey of breaking light, when to the faint and weary looker the "stones of the wilderness seemed to take fantastic shapes, like the bread

[1] Dr. Edersheim, as one would expect, cannot agree with Mr. Cheyne ("Prophecies of Isaiah," vol. i., p. 183) that there is no Messianic reference here.

"for which the faint body hungered. In the next temptation Jesus stands "on the watch-post which the white-robed priest had just quitted. Fast "the rosy morning-light, deepening into crimson, and edged with gold, is "spreading over the land. In the Priests' Court below Him the morning-"sacrifice has been offered. The massive Temple-gates are slowly open-"ing, and the blast of the priests' silver trumpets is summoning Israel to "begin a new day by appearing before their Lord. Now then let Him "descend, Heaven-borne, into the midst of priests and people. What "shouts of acclamation would greet His appearance! What homage of "worship would be His! The goal can at once be reached, and that at "the head of believing Israel. Unseen by those below, Jesus surveys "the scene. By His side is the Tempter, watching the features that "mark the working of the spirit within. And now he has whispered it. "Jesus had overcome in the first temptation by simple, absolute trust. "This was the time, and this the place to act upon this trust, even as the "very Scriptures to which Jesus had appealed warranted. But so to "have done would have been not trust—far less the heroism of faith—"but *presumption*. The goal might indeed have been reached; but not "the Divine goal, nor in God's way—and, as so often, Scripture itself "explained and guarded the Divine promise by a preceding Divine "command."

The exposition of the Sermon on the Mount is not only very able and instructive, but it has a peculiar value in relation to the Talmud. In dealing with the Lord's Prayer, for example, Dr. Edersheim admits that there are somewhat similar expressions in Hebrew literature; but he adds, of course, that "all recorded Talmudic prayers are of much later date than the time of Jesus." And what a contrast, he argues, between the teaching of the Messiah and that of the Talmud! "Who that has read half-a-dozen pages successively of any part of the Talmud, can feel otherwise than by turns shocked, pained, amused, or astounded? There is here wit and logic, quickness and readiness, earnestness and zeal, but by the side of it terrible profanity, uncleanness, superstition, and folly. Taken as a whole, it is not only utterly unspiritual, but anti-spiritual." Of the Talmud—as of Buddhist writings, which, just now, it is fashionable in a certain circle to patronize—an honest critic should mark the tone, and examine, not picked-out portions merely, but the whole. The Talmud, says our author, is anti-spiritual:

> Not that the Talmud [he adds] is worse than might be expected of such writings in such times and circumstances, perhaps in many respects much better—always bearing in mind the particular standpoint of narrow nationalism, without which Talmudism itself could not have existed, and which therefore is not an accretion, but an essential part of it. But, taken not in abrupt sentences and quotations, but as a whole, it is so utterly and immeasurably unlike the New Testament, that it is not easy to determine which, as the case may be, is greater, the ignorance or the presumption of those who put them side by side. Even where spiritual life pulsates, it seems propelled through valves that are diseased, and to send the life-blood gurgling back upon the heart, or along ossified arteries that quiver not with life at its touch. And to the reader of such disjointed Rabbinic quotations there is this further source of misunderstanding, that the *form* and *sound of words* is so often the same as that of the sayings of Jesus, however different their spirit. For, necessarily, the wine—be it new or old—made in Judæa, comes to us in Palestinian vessels. The new teaching, to be historically true, must have employed the old forms and spoken the old language. But the ideas underlying terms equally employed by Jesus and the teachers of Israel are, in everything that concerns the relation of souls to God, so absolutely different as not to bear comparison. (P. 525.)

Here and there, in every portion of the work, occurs a comment in which is explained some Greek or Hebrew word of interest. The Biblical student will thoroughly appreciate these exegetical remarks, which, as we have

said, are happily frequent. Two or three instances may be given. Thus, upon Luke xii. 29, instead of "neither be ye *of doubtful mind*" we find "neither *be ye uplifted*" (in the sense of not aiming or seeking after great things). This rendering of *μετεωρίζειν*, says Dr. Edersheim, is in accordance with its uniform use in the LXX., and in the Apocrypha. In Josephus and Philo, no doubt, the sense is "doubtful mind;" but the "context here shows that the term refers to the disciples coveting great things." Again, the invitation of the Pharisee, Luke xi. 37, was to the "morning meal" (which took place early, immediately after the return from morning-prayers in the Synagogue)—not to "dinner." Although in *later* Greek the word *ἄριστον* was used for *prandium*, yet its original meaning as "breakfast" seems fixed by Luke xiv. 12, *ἄριστον ἢ δεῖπνον*. So, in Matt. xxii. 4, Dr. Edersheim renders "early meal," *not* "dinner," as in the A. V. and the R. V. The King had made ready his "early meal" (*ἄριστον*), the servants were bidden to say, and that, no doubt with a view to the later meal, "the oxen and fatlings were killed." The invitation was given and repeated. Again, in Matt. xxiv. 40, "one shall be *taken*" (*παραλαμβάνεται*), the idea, we are reminded, is "*received*," *taken up* (by the angels; v. 31). It is the same word as in John xiv. 3: "I will receive you unto Myself."

The portion of the second volume in which the events of the last week of the Life are set forth has been written, we think, with special care, and it certainly shows remarkable power. Many a scene is an impressive study, full of pathos.

Here is a graphic sketch:

> As, at about half-past one of our time, the two Apostles ascended the Temple-Mount, following a dense, motley crowd of joyous, chatting pilgrims, they must have felt terribly lonely among them. . . . In all that crowd how few to sympathize with them; how many enemies. . . . The worshippers were admitted within the court of the priests in three divisions. We can scarcely be mistaken in supposing that Peter and John would be in the first of the three companies. . . . for they must have been anxious to be gone, and to meet the Master and their brethren in that "Upper Room." . . . . . The sacrifice was laid on staves which rested on the shoulders of Peter and John . . . . It was probably as the sun was beginning to decline that Jesus and the other ten disciples descended once more over the Mount of Olives into the Holy City.

Dr. Edersheim thinks that the house in which our Lord held the Passover belonged to Mark's father (then still alive); a large house, as we gather from Acts xii. 13. The soldiers went to seek Jesus in the Upper Chamber of Mark's house; Mark, roused from sleep, cast about him a "linen cloth" (Mark xiv. 15).

The description of Christ before the Sanhedrists, strikes us as vivid, and every detail is suggestive. The High Priest adjured Him by the Living God, and no doubt or hesitation could here exist. Solemn, emphatic, calm, majestic, as before had been His silence, was now His speech. And His assertion of what He was, was conjoined with that of what "God would show Him to be, in His Resurrection, and sitting at "the right hand of the Father, and of what they also would see, when "He would come in those clouds of heaven that would break over their "city and polity in the final storm of judgment. They all heard it—and, "as the Law directed when blasphemy was spoken, the High Priest rent "both his outer and inner garment, with a rent that might never be re-"paired. But the object was attained. Christ would neither explain, "modify, nor retract His claims. They had all heard it; what use was "there of witnesses?—He had spoken Giddupha (blaspheming). Then, "turning to those assembled, he put to them the usual question which "preceded the formal sentence of death. As given in the Rabbinic "original, it is: 'What think ye, gentlemen?' And they answered, if

"for life, 'For life!' and if for death, 'For death.' But the formal "sentence of death, which, if it had been a regular meeting of the "Sanhedrin, must now have been spoken by the President, was not pro-"nounced."

Honest students of the Gospel narrative will ask (it is their duty to ask), what they ought to think of Him who thus "asserted" Himself before the Sanhedrists; and Dr. Edersheim appeals to such in a very striking passage. "On that night of terror," he writes, "when all the "enmity of man and the power of hell were unclaimed, even the false-"hood of malevolence could not lay any crime to His charge, nor yet any "accusation be brought against Him other than the misrepresentation of "His symbolic Words. What testimony to Him this solitary false and "ill-according witness! Again: 'They all condemned Him to be worthy "of death.' Judaism itself dare not now re-echo this sentence of their "Sanhedrists. And yet is it not after all true—that He was either the "Christ, the Son of God, or a blasphemer? This Man, alone so calm "and majestic among those impassioned false judges and false witnesses; "majestic in His silence, majestic in His speech; unmoved by threats to "speak, undaunted by threats when He spoke; Who saw it all—the end "from the beginning; the Judge among His judges, the Witness before "His witnesses: which was He—the Christ or a blaspheming impostor? "Let history decide; let the hearts and conscience of mankind give "answer. If he had been what Israel said, He deserved the death of "the Cross; if He is what the Christmas-bells of the Church, and the "chimes of the Resurrection-morning ring out, then do we rightly "worship Him as the Son of the Living God, the Christ, the Saviour of "men" (Vol. ii., p. 561).

To several other passages which had especially attracted us, we should gladly call attention; but our limits are already overpassed.

In concluding our notice of these volumes we may repeat our hearty recommendation. We do not agree with every doctrinal exposition given therein, nor do we regard the work as free from faults. Several sentences, we think, might well have been pruned; and now and then the swing of the narrative is checked by critical details which would form an excellent foot-note. But viewing the work as a whole, we are delighted with it; and we tender sincere thanks to the learned author for so readable, so rich, so deeply reverent a book. As an expository and critical commentary upon the narrative of the Evangelists, its rank is of the highest. And although a certain portion of the work will be studied only by clerical or "theological" readers, yet, after all, there is very little which cultured lay readers will not peruse with interest. To the younger clergy we would venture to suggest that if, just now, they feel any doubt as to an addition to their library—"what new books shall I buy?"—they should secure this book (worth of the ordinary . . . how many?) and *stick to it*.

John Wiclif: his Life, Times, and Teaching. By the Rev. ARTHUR ROBERT PENNINGTON, M.A., Canon Non-Residentiary of Lincoln; Rector of Utterby, Lincolnshire; Author of "The Life of Erasmus," "Epochs of the Papacy," etc. Society for Promoting Christian Knowledge.

Of the numerous literary productions which the Wyclif Quincentenary celebration called forth, the most valuable, and likely to be the most enduring, is the life of the great Reformer by Canon Pennington, which has already, more than once, been brought under the notice of readers of THE CHURCHMAN, but not formally reviewed.

It is by no means an easy task to write in about 300 pages, 12mo., a work at once popular and exhaustive on a subject having so many ramifi-

cations as the career of Wyclif. The theological development of Wyclif —on which the later and greater Reforming movement depended—was to a great extent the outcome of his political circumstances; and English politics at that time were more dependent on continental politics than during the three subsequent centuries. A proper treatment of the subject, therefore, involves a knowledge of the Papacy and the Holy Roman Empire. Canon Pennington comes to the subject equipped by laborious researches, the results of which have been embodied in his "Epochs of the Papacy;" and he had already traced the development of the doctrines of the Morning Star of the Reformation in that work and the "Life of Erasmus."

The coldly impartial lifting of the veil from individual life is a modern characteristic. Our forefathers took little pains to chronicle the events of private life; and the four foremost English authors—Wyclif, Chaucer, Spenser, Shakespeare—are as men almost unknown to us. The man's life must, to a certain extent, be recast from an examination of his times and his works. The biographer, therefore, necessarily depends upon them; and to a superficial observer it may appear that there is much introduced extraneous to a "life," whereas, in fact, it is this that now constitutes the life of the man to us.

The subject of Wyclif's career, though extensive, has been already well threshed out. The Wyclif Society has been able, in the three years of its existence, to throw but little additional light on the life of Wyclif; and it is unlikely that many facts will be added to those in the pages of Lechler, whose exhaustive treatise must form the basis of all books on the subject. Originality must lie rather in the treatment than in the array of new facts; and Canon Pennington fully establishes his claim to originality in his portrayal of the struggle of the two "nations"—the northern and the southern—at Oxford. Wyclif was connected with the northerns, who were in philosophy Realists, and in politics and religion opposed to the Church of Rome. "Wiclif, as a northern man, had made common cause with the northern party, which had become in his time, as Wood says, the weakest in the University, and had thus become animated with that spirit which led him to stand forward afterwards in defence of civil and religious liberty and independence." Canon Pennington shows clearly how, in his early period, Wyclif is identified with the movements of the age. The scholastic influence is shown in his work on a doctrine so purely abstract as "Dominion in Grace." This tenet, which has been cited by the enemies of the Reformer, and even by writers of such acumen as M. Wallon, as a direct encouragement to contemporary revolutionists, is most clearly explained by the Canon.

As one of the "northerns," Wyclif was led to oppose the Papal usurpations, and naturally carried on the war which had been waged by Grosseteste and others against the corruptions of the orders—corruptions so graphically brought before us by the characters and stories of his contemporary, Chaucer.

In his opposition to Papal usurpations and the corruptions of the order, Wyclif was merely acting with the movement of the times. His next step was to examine the foundations on which the ecclesiastical edifice was based; and here lies the originality of Wyclif, of which Canon Pennington makes a great point. In attacking the doctrines of the Roman communion, Wyclif inaugurated a new era in the Church. Wyclif lit the torch of the Reformation, which, though nearly, was never quite extinguished. The last chapter, Wyclif's influence on the Reformation, is the most important in Canon Pennington's book. It has been common, not only among secular, but among ecclesiastical writers, to regard the English Reformation as a German ecclesiastical movement,

forced upon a reluctant people, from a train of circumstances originating in the passions and temper of Henry VIII. Canon Pennington, in some pages of great vigour and ability, has brought forward a series of cogent proofs that Wyclif's influence was permanent, despite fierce persecution; that the German Reformation was the outcome of Wyclif's movement, for which the English people were fully prepared by his previous work.

It is particularly in this, the closing chapter, that the author shows his grasp of the subject, and makes a very important departure from the beaten track.

The chapter on "Poor Priests" is a clear exposition of Wyclif's views on "Missions," and is especially valuable at a time when attention is being given to the best modes of reaching the millions, to whom religion of any kind is almost unknown. The author is very happy in working out the points of resemblance between the movements of Wyclif and Wesley in this respect.

Canon Pennington does not attempt to give to Wyclif's doctrines a consistency which they did not possess, and frankly admits that the Reformer's views as to Episcopacy were fluctuating. Perhaps a little more prominence might have been given to these fluctuations in doctrine: the Reformers were necessarily, as men, groping their way in the dark, and hesitating at every step.

Most works in a small compass on Wyclif are very hazy. Canon Pennington has himself clear conceptions of his theme, and clothes his conceptions in appropriate language, transparent, and attractive. In style the work is an advance on his previous historical productions, in which the sober muse of history was arrayed in too gorgeous robes. The style of this work is at once terse and ornate. Many happy illustrations occur, as when describing the permanence of Wyclif's influence: "Thus, like the fabled river of old, the stream rolled on, as it were in a subterraneous course, until at length it burst forth into the full light of day, and poured its fertilizing tide over a parched and barren soil, so as to clothe it with rich vegetation."

The Canon possesses no mean power of graphic portrayal; and the great events connected with Wyclif appear in lively colours on his canvas, as—the angry scene at the Synod in St. Paul's, Oxford student life, the great riot on St. Scholastica's day, and the sad scene by the tomb where the Reformer's ashes were outraged.

The work is readable throughout. The subject is singularly interesting, not only to every member of the Church of England, but to every Protestant; and it has been treated by Canon Pennington in a masterly manner. Compact in form, correct in detail, spirited in description, the work is a most suitable gift-book; while the new views which it brings forward, as to the genesis of Wyclifism and its continuity, give it a permanent place in ecclesiastical literature.

H. R. CLINTON, M.A.

The Unity of Nature. By the DUKE OF ARGYLL. Alexander Strahan.

This is a sequel to the well-known treatise, "The Reign of Law," by the same illustrious author. We believe that this book is destined to form a landmark in the Christian literature of our day. It is calculated to render the greatest and most needed services in various pending controversies, religious, literary and scientific. To all thoughtful students of Science and Scripture it may be commended with the utmost confidence, no less for the value of its arguments and reflections than for the reverent and impartial treatment of each topic, and specially for the author's firm and consistent vindication of the harmony which unites the truths of Nature and of Revelation. This is the distinguishing merit of

the book. It does not, like too many popular treatises, inquire, "How many of the old beliefs may be surrendered in deference to the dominant temper of modern inquiry?" But it submits to the test of the most thorough and exhaustive investigation some of the principles which have been taken for granted by modern scepticism, and proves either that they are unsound or that they are easily reconcilable with Revelation. The unity of Nature is an inexhaustible subject, and it evidently possesses a wonderful fascination for the author (even in the busy life of a statesman), which he has imparted in a very striking way to some of the descriptive passages in this book.

His readers will enter fully into the noble Duke's feelings as he writes in the Preface: "Every subject of interest, every object of wonder, every thought of mystery, every obscure analogy, every strange intimation of likeness in the midst of difference—the whole external and the whole internal world—is the province and the property of him who seeks to see and to understand the unity of Nature. It is a thought which may be pursued in every calling—in the busiest hours of an active life, and in the calmest moments of rest and of reflection."

Some of the most charming parts of the book are the descriptions of natural scenery and of the habits and instincts of various animals in various parts of the world, as we accompany the author through the grounds of Inverary Castle, into the Riviera, and on to the banks of the St. Lawrence. Many of those narratives in the Old Testament, such as the fall of man and the inherited taint and plague of sin, which have given offence to men of Science, and which some believers in the Christian faith pass over altogether and would gladly explain away as parable or poetry, are shown to be not only true, but necessary, and capable of being expressed in the most accurate language of modern Science.

The most important part of this book in the religious controversies of the future is that which treats of man's place in the unity of Nature. We shall be enabled more clearly to understand those features in the character of man which make him "the great exception." Primeval man was not a savage, nor inferior in intellectual capacity to any of his descendants. So far from this, the earliest inventions of mankind were the most wonderful which he has ever made; for instance, language, the use of fire and the discovery of the methods by which it can be kindled, the domestication of wild animals, and the processes by which the various cereals were first developed out of some wild grasses. "That the first man should have been born with all the developments of savagery is as impossible as that he should have been born with all the developments of civilization."

Here also we see the cause of the failure of the attempts which have been made to account for the origin of religion without God. If there be no God, the sceptic is asked, How all men came to invent one. But if God exist, as the unity of Nature indicates by so many separate and converging lines of argument, then the question is, How long He left His creatures without any intuition or revelation of Himself? The origin of man's perception of God ceases to have any other mystery than that which attaches to the origin of all the other elementary perceptions of his mind and spirit. It would seem, then, that from the very first, and as part of the outfit of his nature, some knowledge was imparted to him of the existence of the Creator and of the duty which he owed to Him. To the brutes the senses convey all that they know. Not so to man. To us they speak but little "compared with what our spirit of interpretation gathers from them."

It is to be earnestly wished that his Grace's present work may be widely known and carefully studied, not only for the sake of the truths of

Revelation, but for the sake of society itself; for no man who looks at the present condition of the world, especially among the crowded masses of our great cities, will hesitate to acknowledge the accuracy of the following words. We quote them from the last chapter of the book:

> Those who wish to sever all the bonds which bind human society together—the State, the Church, the family—and whose spirits are in fierce rebellion against all law, human or divine, are, and must be, bitter enemies of religion. The idea must be unendurable to them of a Ruler who cannot be defied, of a Throne which cannot be overturned, of a Kingdom which endureth throughout all generations. The belief in any Divine Personality as the source of the inexorable laws of Nature is a belief which enforces, as nothing else can enforce, the idea of obligation and the duty of obedience.

But the book as it is, we must add, is not suited for general circulation in those places where such truths are specially needed, and among thousands of our countrymen who would not be unwilling to receive its teaching if it were given in a form which they could understand, and in language more level with their comprehension.

We commend this book to the admirers of Professor Drummond's "Natural Law in the Spiritual World," which offers us, what is in reality, a new religion, without Creeds, and Articles, and Sacraments, and authority, in which also it is very doubtful whether he regards the continuance and transmission of any of the positive institutions of the Christian Church as a duty never to be superseded, and an essential part of the Christian religion.

WILLIAM ANDERSON.

Short Notices.

Religion in England from 1800 *to* 1850. A History, with a Postscript on Subsequent Events. By JOHN STOUGHTON, D.D. Two vols. London: Hodder and Stoughton. 1884.

THE six volumes of Dr. Stoughton's History of Religion in England have a good place, probably, on the shelves of many of our readers; and the two companion volumes, lately published, which complete the pious and learned author's work, carrying on his narrative during the nineteenth century, will be cordially welcomed. The characteristics of Dr. Stoughton's writings are so well known that we need scarcely discuss them. Seldom indeed will a candid critic question either the impartiality or the kindliness of his tone and method; and his ability, painstaking research, and deep reverence, will be admitted—or rather we should say, will continue to be admitted—upon every side. Now and then his view of affairs, we think, appears defective or inaccurate. Nevertheless, his History of Religion is rich, and very readable: in certain respects, indeed, it is unique. Many Churchmen, like ourselves, will value in it the information given about our Nonconformist brethren by a cultured and honoured Nonconformist.

The first of the two volumes before us begins with "Political Relations;" then proceeds to "The Episcopal Church." From chap. viii. onwards, we find Presbyterians, Independents, Baptists, Wesleyans, and Irvingites, and so forth. The second volume opens with "Church and State, 1830-1837;" among its other chapters are "Tractarianism," "Typical Churchmen," "Roman Catholicism," "The Evangelical Alliance."

In his sketch of "Early Evangelicals, 1800-1837," appears much that is