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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

# THE

# CHURCHMAN

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history of sunny and stormy days to compare with it." Our author's historical summary is as good as his description. He saw, of course, Tamerlane's tomb, and all the "lions" of the city, ancient and modern. He also visited the prison; and some of the most interesting chapters in the work follow his account of this visit. They answer the question, "Do we know the truth about Russian prisons?" For ourselves, we are inclined to think that Dr. Lansdell has proved his case. This at least will be admitted on all sides, that as regards both prisons and hospitals, his inquiries and investigations have been of real service.

In the second volume Dr. Lansdell relates his journeyings through Bokhara, Khiva, and Turkmenia. The chapter on the city of Bokhara[1] is especially attractive, while it is rich in information; and the description of his "camel cradle" experiences across the Aralo-Caspian desert is very enjoyable, with many tempting bits of adventure. But we must content ourselves with referring our readers to the volume.

To this notice of a most interesting work it should be added that the information with which both volumes are richly charged seems thoroughly accurate. The references to Old Testament expressions are welcome and informing. Several appendices are of value, in many respects indeed unique. The volumes are admirably printed in large, clear type, and the maps are excellent. As to the esteemed author's tact, good temper, courage, and devotion to duty, we make no remark; but at least in tendering our hearty thanks to him we may express our pleasure and satisfaction with the work as that of a faithful Minister of the Church of England.

## Reviews.

*The Congo, and the Founding of its Free State.* A story of work and exploration. By HENRY M. STANLEY, author of "Through the Dark Continent," "How I found Livingstone," etc. Two vols., with 122 full-page and smaller illustrations, two large maps and several smaller ones. Low and Co.

THIS work has been eagerly looked forward to, and will be read with interest and enjoyment. It is dedicated to the King of the Belgians, Léopold II., "the generous Monarch who so nobly conceived, ably

[1] "I have a dim recollection, as a child, of hearing Dr. Wolff lecture on his travels. . . . How little I then dreamed that I should be the next of the Queen's subjects to enter Bokhara! yet on October 11th, 1882, I found myself approaching the very gate by which I presume Burnes had entered fifty years before."—Vol. ii., p. 78.

conducted, and munificently sustained the enterprise which has obtained the recognition of all the great Powers of the world, and has ended in the establishment of the Congo State." The work proves that Mr. Stanley's words about the Congo, spoken in the year 1877, were far from being idle or dreamy, the fond imaginations of a "Quixotic journalist;" and the question of that mighty water-way is a really practical one and of high importance. As regards West Central Africa, and indeed the whole Continent, Mr. Stanley has given, in the words of Gambetta, "an impulse to scientific and philanthropic enterprise," and has influenced Governments; nor can there be a doubt that the impulse which his work has imparted will "go on growing year after year."

In the opening chapters, Mr. Stanley traces the previous history of the Congo, and then he shows how the present volumes are a sequel to his book "Through the Dark Continent." On his return from Africa, he was met by King Léopold's Commissioners at Marseilles, in January, 1878; and after an interval of rest, in which a change of labour was afforded by the preparation of "Through the Dark Continent," he consented to serve the African International Association.[1] Accordingly, in January, 1879, the indefatigable traveller set off for Zanzibar, to enlist as many of his old comrades as might be willing to labour on the Congo again. On the 14th of August, 1879, he arrived before the mouth of the great river to ascend it. Just two years before (within two days), *i.e.* on the 12th of August, 1877, he had arrived at Banana Point,[2] after crossing the Continent, and descending the Congo. On the 22nd of August he arrived at Boma.

On September 27th, Mr. Stanley's band arrived at the site of their future greatest entrepôt, Vivi. Engravings of Head-quarters, Vivi, in volume i., add interest to the description of the work which was then done upon that rocky platform, after an agreement had been made with the local chiefs. From his road-making successes, specially in the pulverization of rock, he gained the title of *Bula Matari*, "Breaker of Rocks," a title with which, from the sea to Stanley Falls, all natives of the Congo are now familiar.

Vivi Station was completed in February, and Mr. Stanley placed in charge Mr. Sparhawk, its future chief, who acted as his principal agent in the Lower River. Under this chief were 12 Europeans, 81 Zanzibaris, 116 coast natives, Kabindas, and Sierra Leones, 6 interior natives: total 215. The officers at Vivi consisted of Augustus Sparhawk, chief; J. Kirkbright, second chief; A. Moore, storekeeper and caterer; A. B. Swinburne, secretary; F. Mahoney, waiting orders; captain, engineer, and mate, *SS. Belgique;* mate and engineer, *Espérance;* mate and engineer, *En Avant.* Touching Mr. Stanley's troubles with some of his European co-workers, at various places and periods, we may remark, in passing, that he seems to have shown good temper and tact.

In February, then, with a sufficient escort, Mr. Stanley left Vivi Station for Isangila, to explore the country for a feasible waggon-route; and after accomplishing much in negotiation and work, though feeling every day the lack of men, he returned to Vivi in June. In August, the *Bula Matari* set out again with a pioneer force, and much road-making, with carrying of material and supplies, was done.

In the following February[3] they set out from Isangila for Manyanga, where they arrived towards the close of April. Mr. Stanley writes:

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[1] The Association had been founded in July, 1877.

[2] Banana Point and Boma are described in a review of Mr. Johnston's journey up the Congo, CHURCHMAN, vol. x., p. 128.

[3] February, 1881.

Thus we have completed within seventy days a total journey of 2,464 English statute miles, by ascending and descending the various reaches from camp to camp in fourteen round voyages, the entire distance of 88 miles of navigable water that extends between the cataract of Isangila and the cataract of Ntombo Mataka, abreast of the district of Manyanga. We were now 140 miles above Vivi, to accomplish which distance we had been employed 436 days in road-making and in conveying fifty tons of goods, with a force of 68 Zanzibaris and an equal number of West Coast and inland natives. During this period we had travelled 4,816 English miles, which, divided by the number of days occupied in this heavy transport work, gives a quotient of over 11 miles per day!

At Manyanga, four days after his arrival, whether owing to the chilly currents of wind that came rushing up the Congo Gorge day after day, or to the long-continued exposure to the heat of the fierce sun reflected from the rocks, or to the long strain on his system that the harassing work had caused, or to the cold season which annually recurs just at the close of the rainy season—to whatever it was owing, Mr. Stanley felt feverish, and soon was prostrated by fever. He lay for many days exceedingly ill. At the end of three weeks his sickness and weakness seemed to have approached a climax; and he thought he was going to die. He wished to pay the last offices of regard to his co-workers, and they were summoned to hear his farewell. Meantime, an attendant weighed out sixty grains of quinine, over which he dropped a few minims of hydrobromic acid, and poured an ounce of Madeira wine. This dose he delivered between Mr. Stanley's lips, for the sick man was too weak to lift the glass himself. He tried to speak to his comrades, but a cloud came over him, and he fell asleep. The crisis was past. After a long sleep, he was able to take a little food, and the fever did not return.

A body of recruits now came, and on the 12th of June Mr. Stanley felt well enough to begin to prepare for his journey to Stanley Pool (about 95 miles). On December 3rd a camp was formed at the landing-place near Stanley Pool, Léopoldville; the steamer *En Avant* was floating in the quiet haven of the Kintamo baylet, with no rapid or impediment intervening between her snug cove and Stanley Falls, a navigable length of about 1,000 miles being thus before her. On January 1st, large crowds collected to see the first steamer on the Upper Congo. The new station was named, of course, after King Léopold, the founder of the Association.

Early in April, the first Upper Congo Expedition set forth; *En Avant*, a whale boat, and her canoes; forty-nine coloured men and four whites. In June, however, the leader of the force fell sick; he soon waxed worse; he was obliged to return to Léopoldville, and there he remained for a time. In a brief interval of consciousness he gave orders for a caravan to be prepared; and as the Zanzibaris, who had accompanied him from Zanzibar, had performed their three years' term of service, they were to convey him to Vivi. At Manyanga, incipient gastritis made itself manifest: the system was thoroughly upset. During the interval of waiting for the boat from Isangila, Mr. Comber, head of the Baptist Mission, applied to the sick man for advice, and was recommended to found a settlement at Léopoldville.[1] Isangila station was found to be neat and clean. On July 8th, the caravan ascended the steep road that led up to

[1] On ground belonging to the Association, at Léopoldville, are two Mission stations: one is called the Arthington Mission of the Baptist Church; the other is undenominational, and is styled the Livingstone Inland Congo Mission. Mr. Comber presides over the Baptist Mission; Dr. Sims is the chief of the other. Our author praises the zeal of both, and remarks that "the prospect is infinitely brighter before them to-day than they could have anticipated some time ago" (vol. i., p. 497).

the Vivi rock platform, and at the summit the hammock was stopped and a group of strange Europeans, a band of recruits, appeared to tender a welcome. On the 19th, Mr. Stanley was in the harbour of St. Paul de Loando ; and in October, he laid before the Comité of the Association Internationale du Congo, the true condition of affairs.

In November, Mr. Stanley sailed away again for Congo-land, and towards the end of December he arrived at Vivi, with physical energies recuperated and freshened during his five months' absence from the expedition. In March (1883) he was once more at Léopoldville ; and in May he arrived at Bolobo. This concludes the first volume.

By the middle of June the expedition reached the spot henceforth to be known as Equator Station. The bush was cleared from the site of the new station, of which Lieutenant Vangele was appointed chief, with twenty-six men to form its garrison. The Bakuti made friendship with the Europeans after the customary forms of blood brotherhood ; all claims were settled and the necessary gifts distributed.

The Commander then returned to Stanley Pool. There was trouble at Bolobo ; the station had been burnt, with all its stores, and the force was fired upon. With his usual skill in dealing with the natives, Mr. Stanley soon secured peace. On September 29th, the steam-flotilla arrived again off Equator Station, from which he had been absent one hundred days. No better illustration could be desired to exhibit the effects of industry inspired by goodwill and zeal, than this station at the equator, he writes, "as it was seen by us after this comparatively short absence. We had left it a jungle of worthless scrub ; we returned to find an Equatorial hotel—commodious, comfortable, rain-proof, bullet-proof, burglar-proof, and almost fire-proof." The domestic adornments of the solid clay-house were tasteful ; and the garden was well supplied with European vegetables. Their goats gave them fresh milk, and the hens produced a supply of eggs. Each of the coloured men, imitating the chief, had built for himself a clay-hut in the centre of a garden, wherein the Indian corn was already over six feet high ; the sugar-cane was tall and thriving.

At Equator Station, well-governed, and peaceful, Mr. Stanley wrote in October: "We have abundance of food, obtained very cheaply, and the prices are now so established to everyone's content, that there is nothing left to complain of." "Brinjalls, bananas, plantains, sweet cassava, potatoes, yams, Indian-corn, eggs, poultry, goats, sheep, the native productions assisted by vegetables of Europe, flourishing in the gardens, with tea, coffee, sugar, butter, lard, rice, and wheat-flour from Europe, afford a sufficient variety for a sumptuous *ménu*." Equator Station, we may observe, is 757 English miles from the sea, and 412 from Léopoldville. Up the Congo, to Stanley Falls, some 600 miles further, the flotilla steamed away in October. At the beginning of December, Stanley Falls was reached ; a site for a station was soon selected, and the necessary negotiation concluded. Binnie, the engineer of the *Royal*, was appointed *pro tem.* chief of the station. Thirty-one armed men were left with him, sufficient supplies, and ammunition. "We committed him to the care of Providence," writes the Commander-in-chief, "and on the 10th of December we turned our faces homeward." On the 6th of June, 1884, Mr. Stanley left Vivi ; and in the beginning of August, at Ostend, he presented his report to the King of the Belgians.

We have mentioned the principal dates in our sketch of Mr. Stanley's course during the six eventful years of his mission in the Congo basin ; for the truth is that so little has been known of the great traveller's doings during that period (he himself having never written or published anything) one is apt to forget the length of time which that laborious

enterprise—the founding of the Congo State—took up. It is interesting, by a study of these volumes, to mark—month by month, and year by year—how the advance of the Commander-in-chief of this most remarkable expedition proceeded, station after station being founded, in the midst of difficulties and dangers which dauntless energy and singular skill, good-sense and judgment providentially overcame. The thread only of Mr. Stanley's course—in this imperfect notice of his work—we have set ourselves to trace. It must be added that the very readable volumes are admirably printed, and contain many pleasing illustrations. The maps are excellent.

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The Rev. A. C. GARBETT has sent us the following remarks on the philosophy of *Natural Law in the Spiritual World.*

"From the unhealthy admixture of Divine and human things results not only a phantastic philosophy but also an heretical religion." So wrote Bacon; and as we have studied Mr. Drummond's famous book, the words have been constantly present to our mind. The truth, indeed, of the principle is owned by Mr. Drummond himself, though he holds the hope that the nature of his subject may create an exception in his favour. Nor would we deny that the "Defence," which the *Expositor* has lately published, goes far to take off the edge of some of the objections which have been naturally urged against it. Nevertheless, after all allowance has been made, the book still seems to us, in its present form at least, to be rash in many of its statements, unsuccessful in its main object, and in its letter at any rate opposed to important truths of Scripture which have been hitherto unquestioned by believing Christendom. We say "in its present form," because, in the case of many passages, a use of language more exact, and a study of Scripture more careful, might lead to such a change in Mr. Drummond's mode of speaking as would bring them into harmony with truths which Christians, trained in Scripture only, hold most dear. Mr. Drummond's command of words seems to us greater than his subtlety in their use, and so he may often mean right when he speaks wrong. Again and again we come across sentences which show that floating loosely in his mind are qualifications which he has not had the skill at the proper place to weave into the texture of his arguments. Even, therefore, the truths which he announces often look like errors by the want of caution with which they are stated, and from the same cause he seems sometimes to contradict himself.

At the outset, however, the "Natural Law," with other similar books, stands open in its principle to at least one strong objection. This is, that in the minds of many it may endanger Christian truths by the nature of the ground on which it seems to rest their proof. To throw a light on Scripture doctrines by an appeal to the natural workings of God's hand, as on all sides they are shown around us, is wise and safe and sanctioned by the example of Holy Writ itself. The facts from which the light is drawn remain the same from age to age, and are open to the minds and eyes of all. The growth, for instance, of the lilies, though not cited by our Lord in the connection urged by Mr. Drummond, abides for ever as a speaking witness to the providential care of God. But when, with Mr. Drummond here and throughout his book, men go further and argue from those subtle relations, which Science now discloses behind the open facts, the case is greatly altered. Not merely are these relations hidden from the common eye, and therefore only to be learned by most men through the eyes and minds of others, but even to those whose work it is to study them, they are themselves but known

imperfectly. All physical Science is of necessity progressive, and hence, in most cases, its statements are provisional only. That which seems proved in one age may be disproved in another. Not only, therefore, will the value of all illustrations, drawn from a scientific study of God's works, change or perhaps be wholly lost with the change or even revolution which may pass over that field of study from which they are drawn, but in proportion as the truths of Scripture have been presented in this their assumed scientific connection, will be the likelihood that they themselves will suffer. In the case of careless searchers after truth, the proved error, or at least inadequacy, of the alleged scientific statement will go far to shake the Scripture doctrine with which it has been rashly bound by way of proof or illustration. Scripture is thus hampered—not, as Mr. Drummond phrases it, with truth "as it is in nature," but with those partial and not seldom halting views of it which happen at the time to reign among the leaders of the scientific world.

In the case before us this objection falls with special force. Mr. Drummond's book is not a work on Natural Theology, in the spirit of Derham or Paley, where the reasoning is based on purely physical grounds, and where Science fitly bears the burden of its own conclusions. Still less is it, of course, a treatise on religion where Scripture is alone responsible for what is taught. Nor is it chiefly a collection of essays on doctrinal subjects, on which the light of Science has been thrown by way of illustration merely. Even this Mr. Drummond repudiates as far below the purpose which he has in view. This may be left for others. For himself, he aims at nothing less than the object of providing so sure a natural basis for many of the truths of Scripture as shall leave the scientific infidel without excuse. Though he is not always consistent, and on one occasion freely owns the evidential weight inseparable from the historical Resurrection of Christ, yet on the whole he seems persuaded that the ancient evidences for Christianity are insufficient for the demands of a scientific age. Men of Science may be pardoned, in his judgment, if they regard Theology with distrust. With the aid of modern Science, therefore, he proposes to ground more firmly many spiritual truths, or at least to arbitrate between conflicting expositions of the words of Scripture. The distinction, for instance, between the natural and the spiritual life, with the need of a special living Author for the one as for the other, are truths to be retained because both the distinction and the need are in a loose sense capable of proof on the principles of modern Biology. In the same way the whole temple of spiritual truth, in Mr. Drummond's eyes now tottering to its fall, may be rebuilt in even greater glory than of old, and its foundations cast so deep in physical truth that none will henceforth venture on a task so hopeless as its overthrow. The consequence seems plain. If in the late discussions on spontaneous generation the verdict of Science had been given for Pouchet against Pasteur, or for Dr. Bastian against Dr. Tyndall, then the spiritual truth, on which in this connection Mr. Drummond strenuously insists, must on his own principles be given up as false. To the verdict of Science, as the interpreter of infallible physical truth, he has pledged himself, and by this, therefore, he must stand or fall. Nor can we see how, in the case of any other Scripture truth, this result is certainly to be avoided so long as the scientific theory of the day is to be regarded as regulative of the doctrinal statements of Scripture. The fact that at the moment spiritual truth can be stated in the current terms of Biology does not render the principle itself, thus double-edged, secure to use. Granting even, for a moment, all for which Mr. Drummond pleads in the name of the so-called Law of Continuity, yet still the principle of reasoning by way of proof from the natural to the spiritual

worlds, could never be considered safe till we had before us a revelation of natural truth as full, as determinate and as assured from error as that which on the spiritual world the inspired Scriptures give us.

Much therefore of Mr. Drummond's complaint against the exceptional position of the science of Theology seems to be greatly misplaced. Divines, on the contrary, have done wisely in refusing the aid of a principle so uncertain at any time, and so dangerous in its possible results. Hitherto, indeed, as Mr. Drummond admits, the very materials for such a course have been almost entirely wanting; but even now that they are in a great degree more copious, it may be still unsafe to use them in the way that he proposes. At least there is no room for just complaint until the truth and value of his principle is recognised by all who are competent to judge. But, in any case, this refusal to build its conclusions on natural Science in no way implies that Theology is that lawless branch of knowledge which Mr. Drummond seems to consider it to be. Allowance being made for the special nature of its subject-matter, it may be fairly questioned whether as a science it is marked by less reverence for law or a strictly scientific method than most other at any rate kindred sciences. The sacred Scriptures, in their relation to God and man, combined perhaps with those spiritual experiences which they at once create and mould and satisfy, constitute its field of study as clear and well-defined as that which forms the basis of Biology. Many of its doctrinal statements are but the formulated expressions of God's varied workings in connection with Redemption—of laws, that is, in their own sphere and under their own conditions, as real and constant as those which mark the physical exertions of His power—laws, moreover, which have been ascertained by the exercise of man's noblest faculties as well as specifically by those methods of reasoning, both inductive and deductive, which were in use here centuries before physical Science can be said to have been born. Rash generalizations, varied interpretations, and even national peculiarities, have doubtless found a place in the many discussions to which the facts have given rise. But here, at least, Theology is not "the Great Exception." In their progress to maturity, the history of even the strictly physical Sciences has been marked by similar experiences.

But, whatever may be thought of Mr. Drummond's judgment on the scientific aspect of Theology, on one point at any rate there is no room for doubt. The novel principle, on which he rests the value of his book, must be judged by its conformity to actual fact. Even if we admit that those conclusions of Biology, which Mr. Drummond uses, will never be unsettled by the onward progress of the Science, and that so far an undoubting appeal may be made to what they teach, yet still the identity of these laws of the natural with those of the spiritual world can only be established by a careful study of the facts. The scientific method, of which Mr. Drummond speaks so highly, imperatively demands this. Abstract reasoning on the mere probabilities of the case is here wholly out of place. The Law of Continuity, therefore, seems to us to be quoted to very little purpose, even if we take that view of it which Mr. Drummond chooses to adopt. This so-called law is vague in character, and indeterminate in application. Even as it was first enounced by Leibnitz, it is not so much a physical truth as a metaphysical principle of reasoning—capable at best of only partial proof, and therefore no more fitted to arbitrate in matters of fact than any of those old Scholastic maxims whose falsity was long ago exposed by Bacon. The extension, accordingly, of the Law of Gravitation from the solar to the stellar systems was no conclusion from this principle, but the legitimate consequence of an ascertained series of facts. In the absence, indeed, of any

proof to the contrary, the existence of the law within the limits of our system created some presumption that it might be found in other systems also. Newton himself argued thus. On the other hand we hold with Whewell, that as in some respects the stellar systems clearly differ from each other, so each system might have had its own appropriate law of central force. Had this been found to be the case, it would be absurd to say or think that such a breach of continuity, as Mr. Drummond would regard it, would have wrought confusion on the intellectual aspect of the universe. In the interest of Science as well as in the spirit of Bacon's reiterated warnings, we protest against the voluntary bondage under which so many men of Science place themselves in deference to this so-called Law. In itself, therefore, and within those rational limits, under which alone it ought to be applied, this principle brings no sort of proof for Mr. Drummond's favourite position. Like all similar maxims, however generally useful, it must give way to the inexorable teachings of the crucial facts. To prejudge the question, on the ground of this or any other form of abstract reasoning, is to commit the very error which long ago so fatally opposed the growth of physical Science. Man neither is nor can be the measure of the actual universe, nor must a plausible anticipation usurp the place of a legitimate interpretation of the facts.

When, therefore, we leave Mr. Drummond's argument from Continuity and look at the question merely in the light of the phenomena to be explained, we are struck at once by the very limited application of which Mr. Drummond's vaunted principle seems capable. Decided limits Mr. Drummond himself owns that his principle has—so decided, indeed, that (apart from the vague suggestions of his Introduction) he attempts no illustration of it save so far as it may touch upon the laws of life. The title of his book so far misleads. Natural Law, not so much in the "spiritual *world*" as in the single department of the spiritual *life*, is really all its subject. At best, therefore, even were it fully true, this boasted principle is so confined that its ultimate results could be but small. The cause of the spiritual world at large would gain but little. Even, however, within these narrow limits we cannot think the principle in question proved. In spite of the *Expositor's* "Defence," much of the criticism in a recent number of the *Contemporary Review* seems to be very just. The law, for instance, by which, through the living instrumentality of parentage, God gives life and being to the offspring of the animal world, cannot be said to be identical with the law by which, without such instrumentality, God quickens into life the dead-born spirits of believing Christians. Only, in fact, by reducing the laws which he compares to their most meagre possible expression can Mr. Drummond's principle of identity be even probably proved. No one questions that a real analogy subsists between many of the correlated truths which Mr. Drummond touches, and though it may have but little scientific value in his eyes, this answers well enough for all the purposes of popular instruction. Nor do we doubt that from this popular point of view, most of what is essential in Mr. Drummond's chapters has long ago been seized and used by thoughtful minds in every age, however ignorant by necessity of the teachings of modern Science. Stripped of the scientific verbiage in which they are paraded, the natural truths which Mr. Drummond sets before us are such that none but scientific minds could need for them a scientific proof. The simple facts after all are here to most men plainer to understand, and more effective in their lessons, than when swathed in the laborious scientific pedantry by which they are supposed to be made clear.

Meantime to men of Science let us give their due. Their special work

is to search below the surface of appearances, and it would not be right for them to rest content with that which satisfies the minds and eyes of common men. We can understand, therefore, so far, Mr. Drummond's satisfaction as he contemplates the achievements of his special science, and rests no longer in things natural, upon appearances, but upon those secret laws of which the appearances are but the outward form and visible expression. No doubt, moreover, to many of Mr. Drummond's readers his reasoning will seem conclusive, and "the naturalness of the Supernatural" appear most fully proved. Grant, therefore, for a moment, this—nay grant, not only in the sphere of life, but in all the compass of the correlated worlds, that this identity of their respective laws should be made known hereafter beyond the power of disproof. Even then, the evidential value of the principle is surely overrated greatly by its ardent votary. At best, its worth would be illustrative and defensive only—powerful not to affirm positively, but to repel negatively the objections of the Deist, exactly in the spirit of that massive argument of Butler, which Mr. Drummond seems to rate so slightly. Against the ancient Atheist, or the modern Agnostic, it would have no force at all. The reason seems to be plain. The mere fact of the identity of natural with spiritual law, were it never so extensively found or abundantly proved, could never of itself be urged in proof of the existence either of the spiritual world or of the laws which regulate its conduct. The proved identity, for instance, not only of the nature, but also of the laws of solar and of stellar light, is in itself no proof of the existence of the light in either case, or of the laws which govern its transmission. The existence of the light of the sun and of the stars, with the respective laws of each, is first of all discovered, and afterwards, but not before, the identity of the laws is shown. This, surely, ought to be the order here. The existence of the spiritual world, and the nature of its laws, must first be proved, and then (if it be so) the identity of its laws with those of nature be made plain. On any other principle it would be as just to reason downward from the existence of the spiritual to the existence of the natural, as upward from the existence of the natural to that of the spiritual. In all his chapters, accordingly, Mr. Drummond appeals to Scripture for the only proof which he presents of the spiritual truths which he discusses. In other words, the existence of the spiritual world and its laws is really proved by him, on evidence distinct from that of Science, before he enters on the special subject of his inquiry. That identity of law, which he afterwards discovers, is but a mental link which binds in thought the worlds together.

But if this be so, we fail to see that positive evidential value which is claimed by Mr. Drummond for his principle in the interests of Christian truth. All that it really proves, on the assumption of its truth, is the general unity of the government which pervades the natural and the spiritual worlds. In the way of direct proof, it goes no further than this. That, on the other hand, which alone could really bear the weight of Mr. Drummond's claims, would be the proved discovery on purely scientific grounds of a spiritual world and its appropriate laws. Could this be ever shown beyond dispute by Science, in total independence of the guiding hand of Scripture, great indeed would be the confirmation of revealed religion. But as yet no one pretends that Science can do this—least of all Mr. Drummond, who more than once admits the impotence of Science here. Sometimes, however, he seems to speak as though the reality of the spiritual world were just as obvious and as little needed proof as the reality of the natural—seemingly forgetful that the hidden spiritual experiences of thousands (even were they always uniform) are no equivalent by way of argument for the uniform natural experiences of all man-

kind. A just evidential value, as the "Defence," in the *Expositor*, contends, belongs no doubt to the sphere of Christian experience—varying, and often ill-defined, and, save in its outward and often feeble manifestation, impalpable to others as it must be confessed to be. But on any estimate, if it be taken by itself, apart from the dogmatic Scripture with those outward evidences which guarantee its inspiration, we are sure that this Christian experience is utterly inadequate as a foundation from which to reason backward to the truths out of which, nevertheless, it springs. Full as it is of comfort and even of assurance to the individual believer in the truths of Scripture, it is yet powerless argumentatively to convince the unbelieving world at large. Bishop Butler's judgment is as philosophically true as it is Scripturally exact; and evil will be the day when Christian apologists desert the evidences, on which Revelation rests its own defence, for the insecure though tempting foundations which the advance of human knowledge seems sometimes to offer.

# Short Notices.

*Brief Memories of Hugh McCalmont, first Earl Cairns.* By the author of "The Memoir of the Rev. William Marsh, D.D.," "English Hearts and English Hands," etc. Nisbet and Co.

THESE "brief memories" are dedicated to Lady Cairns, by whose desire they have been written. On the title-page appear Tennyson's verses:

"A life in civic action warm,
A soul on highest mission sent.
A potent voice of Parliament,
A pillar stedfast in the storm.

"I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but from hour to hour
In reverence and in charity."

In the little book are seven chapters, of which the first is "Boyhood and Early Manhood." We read: "When the little Hugh was only eight years old, his sisters, to whom he was a priceless darling, with their own hands decked him out in his velvet tunic and large lace collar and cuffs, according to the fashion of the time, and then he was placed in a sedan-chair and carried to the Town Hall at Belfast, there to deliver a lecture on chemistry. This feat was accomplished by the little boy with so much ability, modesty, and self-possession as to win the surprised admiration of the whole audience." "From a child he delighted in going to church." "At twelve years of age he became deeply interested in the sermons of that prince of preachers, Hugh McNeile, late Dean of Ripon; and whenever he happened to be taking clerical duty in Belfast during the summer months, when the Cairns family were at their country-home, the boy would ride in early on the Sunday morning, and willingly spend a lonely day in the deserted town-house, for the sake of hearing him preach. The dignified eloquence of 'the eagle-eyed orator' captivated the boy's fancy; the clear reasoning and logical sequence of his arguments convinced and delighted the mind of the future genius of the Chancery Bar; whilst the