



LIBRARY
OF THE
Theological Seminary.
PRINCETON, N. J.

Co BR 121 .D7 1877
Drew, G. S.
Sh Reasons of unbelief
Be

REASONS OF UNBELIEF.

With an Appendix.

✓
BY G. S. DREW, M.A.

AUTHOR OF "REASONS OF FAITH," "SCRIPTURE LANDS IN CONNECTION WITH THEIR HISTORY," ETC.

"It is come to be taken for granted by many persons that Christianity is not so much as a subject of inquiry; but that it is now, at length, discovered to be fictitious. . . . On the contrary, I think there is strong evidence of its truth; but it is certain no one can upon principles of reason, be satisfied of the contrary. And the practical consequence to be drawn from this is not attended to by every one who is concerned in it."—*Bishop Butler*.

LONDON :
LONGMANS, GREEN, & CO.
1877.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PREFACE.

WHAT the motive of this book is, and what is its purpose, has been sufficiently explained in the Introduction. Here it is only necessary to say that, in carrying out that purpose, I have used some pages which I wrote elsewhere under the same conviction that the “chief obstacle to the progress of Divine Truth in the minds of men, is the want of its being sufficiently presented.”

Everything which we hear uttered so loudly and impatiently at the present time on the side of unbelief, strengthens this conviction. As I said in the Preface to “The Divine Kingdom on Earth, as it is in Heaven,”—“In the narrowness and dimness of what may be called popular religious thought, lie the main causes of our spiritual uncertainty and feebleness, and of our practical embarrassments. We are told that, in days when ‘the heavens are clouded,

when The Sun,’ The Divine Source of spiritual illumination, ‘is darkened, and the Moon,’ The Church which shines by His radiance, ‘does not give her light—there shall be distress of nations with perplexity, men’s hearts failing them for fear, and for looking after the things that are coming on the earth !’” And I asked,—“ Could any words more truly describe our position at this time, and do they not instructively betoken the chief causes of our trouble ? ”

This question supplied the motive of a laborious attempt to open out, in the book above named, extended views of the realities with which Christian faith is conversant, and to furnish from such views some relief in perplexities by which many thoughtful men are at this time seriously troubled. Here, with a more limited design, I have used portions of that earlier volume, since I found myself unable to put into clearer language many of the thoughts which are embodied in these pages. Thus, amidst numerous difficulties arising from the care of a large parish, I have done the best I could do, to help in a work which demands the help of every Christian believer at this time. And, as in my “ Reasons of Faith,”

I have tried to do this in a spirit of considerate sympathy, putting myself, as far as was possible, in the position of those for whom these pages are intended. Meditated and written in this spirit, and in obedience to a summons which I could not disregard—I now commend this book to the Divine blessing, with the devout and humble trust that the labour bestowed upon it, has not been bestowed in vain.

LONDON, *May, 1877.*

“ It hath appeared to me, from many years’ meditation on the subject, that the chief obstacle to the progress of Divine Truth over the minds of men, is the want of its being sufficiently presented to them. In this Christian country there are, perhaps, nine-tenths of every class who know nothing at all about the applications and advantages of the single truths of Revelation, or of Revelation taken as a whole ; and what they do not know they cannot be expected to reverence or obey. This ignorance, in both the higher and the lower orders, . . . is due to the want of inquisitiveness on their part, and of a sedulous and skilful ministry on the part of those to whom the promulgation of Truth has been intrusted.”

CONTENTS.

	PAGE
INTRODUCTION	1
CHAPTER I.	
ON THE ALLEGATION THAT CHRISTIAN TRUTH IS ONLY A SENTIMENT OR AN ABSTRACTION	17
CHAPTER II.	
THE DISCLOSURES OF REVELATION NOT UNNATURAL	32
CHAPTER III.	
OF THE NATURE OF DIVINE REVELATION, AND ON CERTAIN OBJECTIONS TO THE ORGANS BY WHICH IT HAS BEEN CONVEYED	49
CHAPTER IV.	
DIFFICULTIES SUGGESTED BY THE CHURCH AND THE BIBLE	67
CHAPTER V.	
THE PERSON AND MINISTRY OF JESUS CHRIST	86
CHAPTER VI.	
OBJECTIONS FROM MAN'S WEAKNESS AND INCAPACITY	115

CHAPTER VII.

	PAGE
DIFFICULTIES ARISING FROM GENERAL SURVEY OF MAN'S HISTORY	133

CHAPTER VIII.

DIFFICULTIES SUGGESTED BY PROSPECTS OF THE FUTURE	153
---	-----

CHAPTER IX.

CONCLUSION	166
----------------------	-----

APPENDIX :

NOTE A.—On the " Hostility between Science and Theology "	173
,, B.—Resemblance between Christianity and the " Reli-	
gions of the World "	175
,, C.—On the Limited Diffusion of Christianity	178
,, D.—On Miracles	181
,, E.—On the Necessity of Faith	184
,, F.—Difficulties connected with Prayer	185
,, G.—On the Relation between the Church and the	
Bible	187
,, H.—On the Earlier Years of Christ's Life	189
,, I.—On the Intermediate State of Souls	191
,, K.—On Difficulties connected with the Future Life . .	193

REASONS OF UNBELIEF.

INTRODUCTION.

I PROPOSE to consider certain Reasons of Unbelief—their origin and working. And in thus describing the subject of these pages, I use the word ‘reasons’ in its genuine significance. Very much of the prevalent opposition to Christian Truth arises from indifference or prejudice, often from the lustful workings of mere self-will. But, besides these causes of men’s alienation from our belief and fellowship, many are also drawn away by what may truly be called ‘reasons.’ They are wrought on by considerations which have arisen from reflection and inquiry, which can be stated with logical distinctness, and which, on these and other accounts, should be treated with respect.

The manner in which they are brought forward, and the character of many who advance them, make this demeanour on the part of Christian men,

not only seemly, but imperative. Nay, more than this. It may be truly said that, if we ourselves are thoughtful and well-informed, capable of weighing evidence, and fairly acquainted with what can be advanced on both sides of this great question, we shall heartily sympathize with many of the difficulties of unbelievers. They are often urged by men with whom all who know the depth and completeness of the Christian argument, and the manifold considerations which are involved in it, who perceive the heights and depths which Christ's Gospel has revealed, its affecting disclosures of God's love, the benevolent influence it is exerting through all departments of human life—have more sympathy than they can have with those upon our side whose peremptory calls and claims so many are resisting, and whose narrow incoherent teaching is met with such scornful opposition. Yes, the sincerest believers are often painfully conscious of the weight of some of the arguments which the assailants of the Gospel are now urging with such zeal and diligence, and feel a cordial sympathy with the spirit in which those arguments are brought forward. While fully persuaded of the rightfulness of their own position, they freely acknowledge that there is very serious, nay, often apparently unanswerable, force, in the reasons which make some openly

deny the reality of those perceptions, which support our very life, as well as constitute our loftiest hope and joy; while they lead others to give only a formal assent to what we are earnestly maintaining, and to render our Creed a merely ceremonial homage for the sake of social decorum, or in order that the weak and ignorant may not be offended.

Among the reasons for that courteously dissimulating, as well as for obtrusively open, unbelief, many have their origin in the darkness by which man's sphere of being is surrounded. And from their very nature, they are incapable of being entirely removed, although they may be weakened, and in their working practically neutralized, by opposite considerations. Then again there are others which are fairly suggested by the imperfections of human testimony, and by historical difficulties connected with the agencies through which the Christian Revelation has been conveyed. Difficulties of this kind have always been, as they are now, subjects of animated and anxious controversy. But there is, besides, a third and comparatively neglected class, which wholly arise from imperfect apprehensions, and often from entire misconceptions, of the Christian Faith. And it is upon these that I propose to dwell in the following pages.

The defective and untrue notions of our belief,

which I have here in view, arise in large measure from what we may call the inadequate reports which Christian men have given of those great truths which Revelation has conveyed. This cause accounts for many, if not for most, of them. But, very frequently, they have their origin in the careless and superficial attention with which unbelievers regard the Creeds they are rejecting. So that we may justly say to large numbers of those who stand apart from us,—‘ It is in great measure your own failure in that carefulness which such a subject demands, as well as the inconsiderateness with which Christian verities are spoken of by their adherents, that has caused you to acquire notions of what we are believing, such as often utterly misrepresent the views that are actually ours. Indeed many of the opinions which you say excite your deep repugnance, and call forth your indignant protestations, are equally opposed to our own impressions of what is right and true. And you yourselves are very largely to blame for this misapprehension. If you had thought more carefully about many of the arguments which you bring forward, you must have seen that men who are clear-minded and well-informed, as you acknowledge many men on our side really are, whose sincerity cannot be questioned, and whose intellectual and moral instincts are like your own—could hardly entertain

such beliefs as you ascribe to them. You well know how the most substantial realities may be distorted when eager, excitable spirits, such as are likely to be moved on the religious side of their existence, are reflecting them. And from the very nature of the case, it is plain that those facts of the unseen world about which we are thinking, and which we regard in connexion with the “things which are seen and temporal,” are of such a character, and are in such relations with these things, as well as with each other—that they can be only discerned by strong and steadfast efforts of attention, and that they must be set forth by images which are very liable to be idolatrously misinterpreted. Think of the “real difficulties that unavoidably surround a scheme which is so deep and manifold in philosophy, and which occupies so vast a place in the history of nations;” and remember, too, man’s incapacity and weakness, his inveterate tendencies to put the instrument in place of the end, and to lose the meaning of a symbol in its form—and you will see how likely it is that, in this instance, some would unwittingly misrepresent the truths which they are intending to set forth, and how, too, on a hasty glance, you yourselves might easily misunderstand them. In all fairness you should have thought of this before treating, so indignant and contemptuously, what you speak of as our

illusions ; and especially when you know that such causes as those we have just mentioned, have thrown false, nay even grotesque and monstrous, aspects over some of the most certain and most glorious facts of those very Sciences which you are so fond of putting in advantageous contrast with Theology.'

We may fairly speak thus to unbelievers about the misconceptions of our faith to which attention is here directed, and which, it will be seen, include and suggest many of the arguments they now continually bring forward. Indeed, most of the objections with which at this time we are familiar, derive all the force they are exerting, from previous, larger and more fundamental, misapprehensions.

First among them may be placed that which betrays itself when men speak of Christianity as one of the 'religions of the world ;' when, in other words, they represent it as if it were nothing more than a certain spiritual theory, which members of the Jewish race, living under the peculiar physical conditions of Palestine, have framed respecting the Universe, its constitution, and its laws, and which must therefore take its place amongst other theories that have been similarly originated elsewhere. With this we may connect the notion that, supposing our creed has any substantial realities which correspond with it, they are of a

nature so alien from the things which surround us here, that they cannot in any way bear practically on our earthly life, and consequently that we have no reason for expecting that any revelation of them will be given. This notion—which, as we shall see, arises from neglect or ignorance of certain well known facts which science has recently discovered, as well as of what is really taught by our authorized instructors—throws doubt upon the probability that there will ever be any communication from the supernatural world, as well as on its practical usefulness, supposing it were given. In the same manner objections have arisen against the instruments by means of which the Christian Revelation has been conveyed. Human weakness and depravity, it is said, would necessarily spoil such instruments for their purpose, and deprive them of all trustworthiness, through those very corruptions which history tells us have actually arisen. In immediate connexion with this ‘reason,’ come the difficulties, standing in the way of our accepting Christ as The Eternal Word, which have been mainly suggested by inadequate views of His Person and His ministry. And with these we may connect others, which follow from the notion that the Christian rule of life cannot be observed here and now; that it puts forth requirements which are at the present time impracticable, and which were still more

so in the centuries before Christ's Incarnation. These difficulties again are strengthened by the wider contemplations of man's history which our recently enlarged knowledge has suggested, and by certain misapprehensions respecting what the Creeds teach concerning the future destiny of man, which are especially fruitful of arguments that are now being urged very effectively, and, in many instances, with as much sincerity as earnestness.

These, and such as these, are the misconceptions, suggestive of plausible and in many instances serious difficulties, which are here in view. And, as I go forward in my purpose, it will be seen that some of the most specious and striking pleas of unbelief, and those which we hear of most frequently at the present time, naturally arise from them.

For example, we shall here find the real source of objections which are commonly urged (1) from the apparent discrepancy between the discoveries of Science and the statements of Theology; (2) from the likeness which exists between Christianity and the Religions of the world; (3) from the limited diffusion of Christian truth; (4) from the nature of petitionary prayer; (5) from the importance which Christians ascribe to mere belief; (6) from the apparent failure of missionary efforts; (7) from the darkness and seeming injustice of the future destinies of large numbers

of mankind. In these, and other instances, it will be seen how naturally the Reasons of Unbelief which are commonly brought forward by its advocates, have been originated ; and that, for the greater part, they have arisen—either from the misrepresentations of men who have seen Christian Truth only under partial aspects, or who have failed to look through the symbols by which it is presented, or, again, from the impressions of those who have submitted only their fancy and emotions to the influences which revealed facts were meant to exercise. Such persons, of whom there are many amongst us at this time, put themselves prominently forward as the interpreters of our Belief ; and since they are doing this through the same excited eagerness, the same moral and intellectual defects, which account for their misapprehensions of it—we must hold them to be in a very large measure accountable for those pleas of difficulty which our opponents now make use of so effectively.

But then it will be asked, ‘By what standard are these misconceptions to be tested and rectified ? In other words, supposing the narrow, the confused and incoherent, views of which you have been speaking, are not true views of Christian truth, then, where are these to be found ?’—Now to this I answer, explicitly and emphatically,—They are to be found in the

Catholic Church, in its Documents and Institutions, and also in the teaching of the Fathers, by which name I mean to designate the Prophets and Doctors who have lived in every generation, and of whom some, with all the fatherly marks of wisdom and learning, of deep insight and manifold experience, upon them—have been, and now are, living in our own. No new and refined expositions of Christian Truth will be found in these pages, nor am I about to attempt any mitigation of the strong, and, it must be added, severe, aspects which are perceived in the Gospel when it is truly apprehended. There is no need of any endeavour of this kind for the complete accomplishment of the purpose which I have in view. In what I will again call the Catholic Teaching of the Church, which, in most instances, was explicitly and clearly grasped by its great Doctors, while in others they expressed it in language, which, like the language of all true prophets, often carried a larger significance than the speakers themselves apprehended—in this we may find means that are sufficiently effective for the removal of misapprehensions, which, it cannot be too often said, have nearly always arisen from partial and imperfect views of Revealed Truth, or else in an idolatrous misuse of the Instruments through which it has been conveyed. We shall go back to what the Christian Church has held from the beginning, and what the “ primitive and re-

stored Church of England ” is holding now. So that if one should find anything in these pages which he may be disposed to call “ original,” I can accept the designation only when the proper meaning of that word—which surely denotes a going back to the true origin of things—is kept in view. Only in that sense will he be able to speak of anything ‘ original ’ in what I am about to say ; though it is not unlikely that much which some readers will here meet with, will appear new to them, and perhaps they may call it strange. Yet I shall be setting forth only what has been held “ everywhere,” and “ always,” though I cannot add “ by all.” In this large and universal teaching of the Christian Church, we shall find the means of extinguishing many of the Reasons of Unbelief which are most effective at this time, and of greatly softening the aspect in which others are presented. Nay, more than this. In most instances, we shall see that the principles on which those ‘ reasons ’ are founded, confirm and vindicate our Creeds. Some of the heaviest artillery which has been in the hands of our assailants, can be turned upon themselves, defending the faith which it was formed and planted to destroy.

One falls, only too naturally, into this way of speaking, but so far as it suggests the idea of mere logical contention, it does not at all represent the temper

which will characterize these pages. I would call them demonstrative, rather than controversial ; for if their purpose is in any wise accomplished, they will help to show that, in genuine views of Christian Truth—views freed from the narrowness and obscurity which popular, excited, one-sided, teaching has thrown around it—in such views, the considerations or arguments adduced by our opponents, so far as they have been dictated by enlarged thoughts and high-toned feelings, and so far also as they have been logically urged, will find themselves justified, while in the character of objections, they will be utterly extinguished.

As one of our great teachers has well said, and I take his words as one of the mottoes of this volume, “The chief obstacle to the progress of Divine Truth, and its acceptance, is the want of its being sufficiently presented.” Many of us are now feeling very deeply the truth of this assertion. And if I might here presume to speak for a moment in their name, it would be to say that, being quite willing to accredit those who are so vehemently assailing our Belief with all that zealous love of truth, and that abhorrence of pretence and unreality which they profess, we feel perfectly certain that if they could see it as it really is ; if the vision, with all the great

objects contained in it, which is opened to our faith, could be also fully unfolded in their view, they would find that it satisfies all those demands of their reason and their conscience, all those impulses and aspirations of their hearts, in which their objections have arisen. Fully presented to them in its purity and its comprehensiveness, and attentively regarded, Christian Truth will irresistibly claim and convince, while it conciliates all high and right-minded men who are now standing opposed to it. They will see that it sustains and embodies all their protests against the ascription of capricious and vindictive feelings to the Most High ; that it reveals an ideal more lofty and glorious than they have ever formed of a character which is complete in every aspect ; and that it opens out the firmest ground, and awakens the strongest impulses, for all those movements in furthering human welfare, with respect to which they have supposed it is indifferent, if not obstructive. It presents the whole scheme of being, the frame and constitution of the Universe, in an Order that perfectly meets the conceptions which the wisest men have formed of what God is, and of what, in our circumstances, it was needful He should do. Such men tell us that the Gospel Revelation is in perfect agreement with the laws of the moral nature which is addressed by it ; that its parts are internally coherent ; that they harmoniously

combine with and interpret one another ; and that its communications exactly describe what we all feel we are, while at the same time it supplies the help which we are painfully conscious that we need. Yes, the wisest and the most deeply experienced men, ask most earnestly, ‘What depth of thought or feeling is there in which these messages from heaven have not found us ? What emergency in our history has there ever been, wherein they have not addressed us in language of such special adaptation as to make us absolutely certain, that He who spake in them must have known everything which we have felt and thought ? They have calmed our most painful anxieties, and alleviated our most bitter sorrows ; and our hardest difficulties have been solved by them.’ This is the testimony of men whose word we should take as decisive evidence on any other subject. They say that in the Gospel Revelation, they find a perfect accordance with truths of whose eternal supremacy they are assured ; that all its statements are in divine harmony among themselves ; and that it gives evidence quite irresistible that He who speaks in it understands our thoughts and has compassed our paths, and is acquainted with all our ways ; that He knows us altogether.

Therefore we may feel quite certain that, if the Truth which has these vouchers, be faithfully inter-

preted, and then zealously and lovingly set forth, it will vindicate itself. And having so awakened men's convictions, and commanded their assent, power will be exerted by it, and effects produced by its agency, through which their assurance will be further established and confirmed. Did not its Divine Revealer say, "I, if I be lifted up, will draw all men unto Me"? When the "Truth as it is in Jesus," which has been embodied and manifested in Him—has been sincerely unfolded and faithfully applied, it will authoritatively command, and not humbly plead for, the abolition of every wrong and every falsehood by which men have been corrupted and degraded. For He Who has been the Guardian of man from the beginning, will then "take unto Himself His great power, and reign" over all human interests as their true Sovereign and Vindicator. So that with respect to those who shall yet stand aloof, it will be enough to say, "Go and show them the things which we do hear and see. The blind receive their sight; the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up; and the poor have the Gospel preached unto them."

Far better than by arguments and assurances, by promises or threatenings, will He then and thus draw men unto Himself. Those who have gone farthest away from the ground on which sincere believers

stand, will themselves be brought to that position. And thence they also will perceive the living reality of those objects which furnish the motives of the Christian's activity, and which constitute the reasons of his peace and joy.

CHAPTER I.

ON THE ALLEGATION THAT CHRISTIAN TRUTH IS ONLY A SENTIMENT OR AN ABSTRACTION.

In the outermost circle of disbelief, that which is farthest from the standing-ground of Christian men, are those who affirm that our faith has no concern with objective realities, but only with theories and sentiments. They say that every race has a sense of the unseen and spiritual, and a theory concerning it; and that this is always determined by men's temperament and circumstances, especially by the climate of the country in which they are living. And Christianity—which, they remind us, is often spoken of by its adherents as a ‘scheme’ and a ‘philosophy’—must be content it seems to take a place amongst these unsubstantial ‘religions of the world.’

“It is,” one has lately said, “a mere sentiment, to which reasonable satisfaction should be yielded; or it may be spoken of as a force which is, indeed, capable of adding, in the region of poetry, universal completeness and dignity to man, but which is

mischievous if permitted to intrude on the region of objective knowledge." Or, as the same idea has been otherwise expressed, "All religions," and therefore ours among the number, "spring from the same sacred soil, the human heart. And they are to be regarded less as intrinsically true or false, than as products which are thrown up by certain states of civilization, and which, like the productions of geological periods, perish in those which succeed, when the conditions necessary to their continued existence are at an end."¹ We often hear, at this time, assertions of a similar description; and we may justly speak of those who utter them, as dwelling in the outermost circle of unbelief. For it is evident that such views dispose at once of the whole subject, and especially in the minds of vigorous men who are intent on absorbing callings such as politics or science. In their strenuous concern with what they know actually *is*, they naturally look with indifference, if not with disdain, on what they regard as only the imaginary picturings of what *may be* in the unseen regions which surround them. They ask, and when the subject is pressed on them, they ask impatiently, 'What have we to do with fancies of

¹ Professor Tyndall's *Belfast Address*; Professor Max Müller's *Inaugural Address, &c.*; J. S. Mill's *Essays on Religion*.

this kind? Why should you bid us turn our thoughts in this direction, when other matters, which are sufficiently difficult, but with respect to which certainty is attainable, claim all our strength and our resources ?'

In all ages men have thus put the Christian Belief aside, sometimes with rude denial, sometimes with courteous indifference, as if it were resting on the same level with other "modes of faith" for which "zealots fight." But the peculiarity of our time is that, whereas such professions used to be carelessly advanced with the purpose of excusing mere worldliness or sensuality, they are now advanced deliberately, as sufficient reasons for the entire rejection of our Creed. In strange neglect of the nature and conditions of the matter in debate, men, accomplished and erudite, and serious, too, in their profession—speak as if this peremptory assumption disposed of the whole question. It is indeed a strange misapprehension upon which this Reason of Unbelief is based ; and yet we cannot deny that it is largely accounted for by our vague apprehension of "things eternal and unseen," and that the state of mind which it manifests may be explained very easily when we think of the manner in which Christian Truth is widely represented.

We are here referring to that vague subjective

religionism of the day which has so vaporized the facts of our spiritual existence, and presented them in such cloudy and unnatural investments, that men are utterly weary of the whole subject, and even disgusted at the mention of it. Our current representations of “things unseen and eternal” are so unreal and incoherent, and so unnatural in the guise in which they are put forward, that the everlasting realities represented by them are neglected or despised. The fact is obvious ; and it is generally acknowledged. But it does not receive the heedful thought which should be bestowed on it. For surely such a defective apprehension of supernatural realities is one of the saddest, and, we may add, one of the most ominous, characteristics of our days. It is true, indeed, that man’s idolatrous² and carnal tendencies, and his failure in that purity and steadfastness to which the vision of God is promised, have always obscured his view of the laws and objects which Revelation makes known when the veil of time

² Lord Bacon’s countrymen need not be told that idolatry may prevail where there are no idols made with hands. In fact it shows itself wherever abstract notions are made to take the place of living realities, especially of those which Revelation has unfolded. Under its influence men have often bowed down in the halls of science and philosophy, just as they still bow before the icy abstractions and iron formulæ of the systematizing theologian, and, still more abjectly, before the empty phrases of the mere religionist.

and sense is lifted up by it, and have put in their stead mere dim and spectral shapes, *εἰδωλα*, vaporized and thrown off from them. In all ages men have thus misapprehended things eternal and unseen, and from the same inveterate tendency science and philosophy have suffered. But the peculiarity of our day is that, while we have discarded this error in matters of ordinary research, theologians are still wrought on by it. Men are now more productively at work than they have ever been before, on "things seen and temporal :" clear, well-defined, and profitable results are being gathered in every department of thought that comes within our range. And with these products of our scientific activity, the phantom forms and cloudy theories of that notional theology which man's unchecked idolatrousness is still framing, are utterly incongruous. On this account it has come to be looked upon contemptuously, if not neglected altogether, as if it were nothing better than the mere conjectures of the men who are its interpreters. We know this is a shallow and false conclusion. Nor can we wonder that theologians have angrily resented it. Indeed we may forgive even the intolerance of their zeal against those who look thus upon their teachings, when we think how that zeal has frequently been awakened. Yet they might have taken a

better course than that of giving way to such impatience. In the sincerity of some of the many vehement protests against their systems, our religious teachers ought to have discerned a witness which has been divinely given against the serious error they are committing. They should have learned wisdom from the men whose hostility God has been using for their instruction, and have reviewed their conclusions under the guidance of those Fathers of the Church to whom the gifts of prophetic insight have been vouchsafed. But, unhappily, this course has not been taken. Instead of it they have fiercely retaliated the enmity and scorn of their assailants ; and then they have thought to protect Divine Truth as if they had been set to guard, as well as to expound, it—by further elaborating their rotund schemes and systems which have hence obscured man's real place in the universe more effectively than ever, and have more grievously than ever misrepresented to him the fellow-heirs of his existence, the relations in which he is placed, and the obligations he is sustaining.

In this manner the misconception of which we have been speaking, has arisen. And yet, it surely should not have misled men who are considerate, and accustomed to inquiry. If they had pondered the import of the words and phrases which theolo-

gians employ, and if they had appealed to our accredited teachers and authentic documents, they would have seen that the schemes and dogmas and philosophies from which they so revolt, were never meant to be regarded as a congeries of abstractions, but that they are simply the forms in which external facts, made known by the instruments of God, have been systematically, and so conveniently, represented.³ They would have seen that it is a mere begging of the question, to affirm that our belief is only an ‘opinion’ or a ‘notion,’ and that many matters must be carefully discussed and settled, before they are logically entitled to ask ‘Why should we trouble ourselves with such guesses and conjectures, when, with small enough time and faculty at our command, so many realities are claiming our attention?’

When men speak in this manner, we feel that their language betrays an utter misconception of what we hold, and one which more careful inquiry would have prevented. Such inquiry would have shown them that, underneath the abstract theologies which man’s idolatrousness and restless propensity for

In fact, dogmatic theology with all its contents, taken as a whole, is but the “intellectual conception of the Revelation of God, truth after truth being set forth in their own objective existence,” an in the order of the Divine Constitution.

speculation, have originated, and enclosed within the often uncouth phrases in which those theologies have been expressed, are the actual realities of our position in the universe. There also may be discerned the inalienable relations in which we have been placed, and the imperative obligations that have been laid upon us. This is what our accredited teachers and our authentic documents affirm. They tell us that the Church's Creeds consist of a substantial Revelation, given from above, which unfolds the origin, the constitution and the purpose, of the Order in which we live, and which also shows our position among the things that are thus brought before our view, the relations which we sustain towards those things, and the laws by which they are connected with our life and ways.

In other words, they affirm that Christianity is not in the sense of the word as used by objectors a religion, but that it is a Revelation.⁴ It literally lifts up a veil which hides past and now surrounding

⁴ We cannot too often remind ourselves, and especially at the present time, that 'Religion' is not a scriptural designation of the Gospel. In the four places where the word (*θρησκεία*) occurs in the New Testament, it means an outward service. It has been well said, that "incautious language is the dry rot of the world;" and if we habitually speak of the Gospel Revelation as a 'religion,' and at the same time apply this designation to the superstition of heathendom, an injury is surely, though it may be unconsciously, wrought on men's convictions.

things from the senses of man, and which no effort of his intellect could enable him to pierce. Its disclosures began with the beginning of our history, and they have since been made known, "in many parts and methods," through agencies which have been expressly fitted for the purpose. The facts which it communicates were intended to take their place in the general inductions of man's knowledge, there to be combined, in the character of a supplement or an explanation, with things otherwise known by common observation or research. It tells us of the character and will of The Supreme Ruler of the Universe. It shows His design in surrounding Himself with existences like His own. It makes known the nature and position of the beings whom He thus created, the bonds and connexions in which He has placed them, and the prescribed paths of their advancement. It enables us to look backward from our appointed position in time and space, through the ages in which the scheme of the universe has been unfolding. And among the various forms of being which are recognized as growths from the aboriginal constitution established by God in the beginning, we can, by its means, discern the origin of our own condition as it comes into view far away in the dim recesses of eternity, and see it assuming the characteristics

by which it is distinguished. What may be called the normal shape and movements of creation have been thus revealed ; and, by the same agency, we are further informed respecting the causes which led to the variation of the human state from the original type of being, and from the glorious and blissful condition of the communities by which we are surrounded.⁵ Whatever is common, and whatever is specially distinctive, in the state of our own world, as we see it in connexion with other worlds and with the life of their inhabitants, is explained in these communications. They first show the fundamental principles of the Divine government, then how those principles have been applied to what is peculiar in man's condition, and in what form they are brought out in institutions which may be specifically spoken of as human and terrestrial. While, looking forward towards periods which are yet far off in the remote future, they also make known the universal progress of creatures and events, until the special

⁵ All the teachings conveyed by Revelation and notably those of Holy Scripture, are manifestly capable of being ranged under two heads ; those under the first describing the basis and general framework of creation, and the others dwelling on our special circumstances in the midst of it. Nor can the statements of this second portion be understood, we cannot enter into their intention and significance, without a constant reference to the larger prospects which have already, in the first portion, been opened out before our view.

peculiarities of the human community as well as of each man's individual course, shall have disappeared, having been absorbed in the general movements of the Universe, as it advances towards the end which its Creator and Sovereign has ordained.

It is true, indeed, that the vision which has been thus opened out in vast magnificence, and which, in the Christian's view, is always joined on to the facts of his earthly being, passes and fades away, on all sides, into mystery and darkness. Yet the objects comprised within its limits are intelligible, so that we can look through a considerable part of the scheme which they constitute, and can so examine its materials, and observe their mutual bearing, as to obtain the conclusion which they were meant to furnish. For these reasons it may well be said, and in the most emphatic meaning of the words, that these disclosures constitute not a religion, but a Revelation. They are God's account and explanation, in His own methods, of the Constitution of the Universe, and of our true place and relations in the midst of it.

Moreover the entire Revelation has been conveyed by means of accredited human agencies, and in a historical society, which has come down continuously from the creation of man unto this present time. It is sustained by vouchers which have satisfied the

clearest minds that have ever existed. After carefully examining the manifold testimonies upon which our belief in the Christian Revelation rests, men of the highest qualifications, from whose judgment there is no appeal, have given decisive evidence on behalf of their logical force and sufficiency. On this ground alone attention to our creeds may be demanded from those who, whether contemptuously or courteously, are now putting them aside with a peremptory off-hand assertion of their unreality. And this demand is indefinitely strengthened by the presumption which arises in their favour from the universal impression that mankind would receive such a communication from the Eternal as that which is contained in the Articles of our Belief. Except amongst the lowest and most degraded races, if, indeed, any race can be named as an exception, men have always been looking for such a Revelation of God, and of the Order which is centred round His throne. Now we know that to every other instinctive expectation of our nature there are objects corresponding. Such cravings are never disappointed. Surely, then, it may be said, that the universality of man's searchings and questionings concerning the unseen world, is equivalent to a strong testimony that there are corresponding objects to be found, beings towards whom devout reverence can be exercised, on

whom trust and affection can be fixed; in one word, that there is indeed a real life in which what may be called the religious faculties can be exercised and perfected. When we think of the universality of these feelings and their uniformity besides, how they are witnessed to by the traditions that have at all times prevailed among all races, how the commonest words in every language recognize the reality of the objects which are expressed in them —they must be regarded as furnishing arguments which no one may contemptuously set aside, for believing that there is indeed a strong presumption that Christians are in possession of reasons on which their position has been securely based, and on which it can be triumphantly defended.

Such are our convictions. And plainly the simple allegation—uttered as if it exempted the speakers from the necessity of bringing forward any evidence or arguments—that the objects of the Christian faith are in fact visionary and unsubstantial, betrays an entire misconception of what we hold, as well as of our reasons for holding it. It is a misconception which more careful inquiry would have prevented, and under which many are now speaking and acting inexcusably. For surely it is strange hardihood, if we may not say audacity, which moves men to reply, when we present to them the Gospel, intelligible as it

is, coherent in all its parts, sanctioned by ample vouchers, and fulfilling the universal expectations of mankind—‘Nay, but it consists of nothing but mere dreams ! They awaken indeed thought and feeling, and, strangely unlike in this respect to other dreams, they produce heartfelt impressions, and beget strenuous activity.⁶ But they have no substance, and they are without foundation. They are in fact merely identical with the “sentiment” to which we acknowledge that “reasonable satisfaction should be yielded,” and they “constitute a force which is capable of adding in the region of poetry inward completeness, and dignity to man ; but they must not be permitted to intrude into the region of objective realities.” The fact is so indeed ! It needs

⁶ In his *Modern Materialism &c.*, Dr. Martineau thus comments on what he elsewhere calls “this indulgent assurance that, though there is no longer any *truth* in religion, there is some nice feeling in it ; and that, while for all we have to teach we might shut up to-morrow, we may harmlessly keep open still as a nursery of *emotion* :”—“For emotion with a vacuum within, and floating in *vacuo* without, charged with no thought, and directed to no object, I avow distrust ; and if there be an ‘overshadowing awe’ from the mere sense of a blank consciousness and an enveloping darkness, I can see in it no more than the negative condition of a religion yet to come. . . . To suppose ‘an inward hue and temperature,’ apart from any ‘object of thought,’ is to feign the impossible. Colour must lie upon form, and heat must spring from a focus, and declare itself upon a surface. If by referring religion to the region of emotion, is meant withdrawing it from the region of truth, and letting it pass into an undulation in no medium and with no direction—I must decline the surrender.”

no argument, and you must take our word for it. Indeed, so secure are we in our conviction, that we do not hesitate to confront the whole human race with the assertion—"In your belief that God has revealed the order and facts of your existence, you have been misled by mere fancy. He has in reality kept unbroken silence. The Voices which you thought you heard, were pure illusions! Never and nowhere have they been uttered."

All this is, in effect, said by those who are occupying what we have called the outermost circle of disbelief. Now from such an assault, we may call it such an outrage, on the feelings and convictions of mankind, reasonable men will shrink, and acknowledge that they are under an obligation to bestow more attention on the subject than can ever have been given by the off-hand utterers of such assertions. They will feel that they must, at all events, bring forward some reasonable arguments for withholding their attention. In the judgment of all who are capable of judging, it will be clear that Christian believers must hear from their opponents some better answer than one which, in fact, assumes the whole question in debate, while at the same time it presents us with vague statements about "emotion" and "sentiment," that are not only incredible, but cannot be even understood.

CHAPTER II.

THE DISCLOSURES OF REVELATION NOT UNNATURAL.

THE foregoing considerations will compel those who have stood in the outermost circle of disbelief to move forwards by, at all events, one step towards the position we are holding. Except by an arrogance which is intolerable, to say nothing of an illogical begging of the whole question in debate, the bare unsupported assertion that Revelation has not given us possession of substantial facts—is impossible. The utmost our opponents can do is to bring forward considerations that may weaken our confidence in the reality and completeness of those things which are in the Christian's view. And the first method in which this is done by those with whom we are here concerned, appears in some such form as this.

They say, then, ‘Well, admitting that there are around our world, real beings and objects, that the mode of their existence can be made intelligible, and that some of them are known, yet you are certainly not entitled to affirm that any systematic

revelation, such as you speak of, has been given respecting them. You said that they could take their place in the general inductions of man's knowledge, and could be there combined, in the form of an explanation or supplement, with things otherwise known by common observation and research. Yet, so far as we can see, they do not bear, and certainly they have not been used in, such a character. We find them framed into systems of thought which stand apart from the sphere of things visibly around us: as things Revealed they are expressly separated from things Natural. In effect, they appear strange and isolated in our field of contemplation. Now surely this is tantamount to an acknowledgement that you are unable to affirm that the circumstances of those extra mundane regions are like our own, that their laws are similar to those by which earthly things are governed, or that they are fully and completely known. Our impression is that, supposing them to be substantial—yet the beings and objects contained in your systems of theology are shaped, and exist, under conditions very different from those amidst which we live and move, and have our existence upon earth. And, therefore, even admitting that we had full information concerning them, the effect it would produce upon us, could be only of an emotional and abstract character. It

could not take its place among the working forces of existence, but would only serve for contemplation: we should have nothing more than an intellectual, or sentimental, gratification in receiving it. And, indeed, this is openly acknowledged by yourselves, when you speak of those extra-mundane regions, and of the beings in them, as “spiritual,”¹ for if, by this designation, you do not mean purely ideal forms of being, mere gauzy phantoms which are floating through worlds of mist, you evidently do not mean things that are substantial and intelligible like the things that are existing here! ’

In some such form as this the objection which we are now considering, is brought forward; and we can distinctly trace its origin to that same general misconception of which we have before spoken, and for which Christian men are so grievously responsible. Here, therefore, we must bring this error under closer examination, with a view to the removal of its consequences.

¹ Few words are used by religious writers with greater and more misleading vagueness than the word “spiritual.” In place of its genuine meaning, as denoting realities, the informing quickening essences of outward shapes—which are in fact the only true realities—the word has come to represent the subjective conceptions or mere imaginations of the mind. Indeed in some instances it means even less than such notions and imaginations, and is only used to indicate what we have called mere phantom forms floating through worlds of mist.

If, then, we look more carefully to that account of the heavenly disclosures which in general terms was spoken of in the last chapter, we shall see that, while they open out a substantial sphere of being, this is not strange and alien as the idolatrous tendencies of men would represent it. Its contents blend themselves with the known circumstances of our existence, and form with them a system accordant with our own. In fact our informants represent those unseen things, not so much in their own essential nature as in relation to “the things seen and temporal” by which we are surrounded. They are brought forward as homogeneous with earthly objects; and our connexion with them is represented to be as real and living as are any of the other connexions into which we have been brought. And this being so, it follows that they must beget in us living movements: thought, interest, and emotion being awakened by these revealed facts as truly as by any of the circumstances of our earthly life. Moreover it is clear that a perception of them is also necessary to man’s welfare, his progress and development.

This is certainly the impression produced by Divine Revelation, when it is examined by one who is free from the illusions produced by our modern use of the term “natural” in distinction

from "revealed."² In his view the unseen portions of the universe contain objects as "natural" as those by which we are here surrounded. More and more plainly does he see that the universe is one place and one system in which our earth has been incorporated among the "many mansions" which constitute our "Father's House;" and that, when Revelation speaks of the human race as being united with other races in creation, it means with others that are kindred with men in their individual natures, and combined in similar forms of association. Their aims and works are represented as the same with those in which mankind are interested, and as being accomplished through the working of principles identical with those by which our earthly life is governed. Indeed so explicit is Revelation as to the fact that the scenes and objects, and the laws, which constitute and control other portions of the Economy in which the human system is included, are not different and apart from those with which we are familiar, but are in the strictest correlation and conformity therewith—that

² Every term employed in the Institution and Documents by which Revelation is conveyed, implies the Unity of which we are here speaking. Indeed, admitting the existence of other beings in the Universe the very statement of it surely implies that their moral and intellectual natures are similar to that with which we are endowed, and that they have instincts and perceptions like those of which we are conscious.

one who had carefully dwelt on their significance in this regard, might have anticipated those discoveries which show that the same material forces and laws that are around us here, prevail in the most distant spaces of creation ; as well as that more recent information from which we learn that there is an absolute identity between the materials of other worlds and the forms in which they are therein existing, and the substances and forms which are existing upon earth.³ Now, at all events, the demonstrated oneness of the material creation, so far as science has explored it, perfectly and harmoniously falls in with the impression which Revelation gives as to the oneness of that individual and social life of which it is the platform and arena. It tells us that life is everywhere the same, though in many scenes it is developed in infinitely higher modes and

³ It is well known that Science long ago discovered that the laws and forces in the most distant regions accessible to our observation are the same as those existing in the region with which we are familiar. And it has lately been shown that the *materials* of those worlds are identical with those of earth, and that they are similarly organized. From the recent discoveries of the spectrum analysis, by means of which we can estimate "the chemical composition of matter in the sun and fixed stars, with as much ease and certainty as we could do if we could handle it, and prove its reactions in the test tube"—we have learnt that many of our common metals, such as iron, copper, nickel, are existing in the sun ; and on the same authority we have reason to believe that there is a similar identity between the materials of the fixed stars and those of the substances around us here.

forms than any with which we are familiar upon earth. Amongst those scenes and societies, our sphere is harmoniously linked with all other spheres in the Universe of Being. The historical facts, and present realities and events, of man's existence, are in keeping with those which prevail elsewhere. In one word, the life which we are now living in the flesh, is an outcome and embodiment of principles which are developed universally through all regions of immortal being, whatever the realities which may be therein existing, and the acts and occurrences which therein are going forward.

This conclusion, which may be gathered from the general tenor of Revelation, is distinctly implied in the statement that all intelligent beings were made in the Image of The Son and that they everywhere reflect His likeness.⁴ As we look through those abodes of life by which we are surrounded, and think of their inhabitants, we are reminded that He is also their Chief and Head. And in this common relationship we find the ground-work and reason of that community of nature about which we

⁴ In the "Image of God," that is of the Revealed Person of the Eternal Son, all immortal beings were created, so that the Most High is reflected in them all. And so St. Paul affirms, and not obscurely either in the light of these intimations, that Christ as the "Image of the Invisible God" was "the first begotten, *πρωτότοκος* (not, it has been well observed, *πρωτόκτιστος*), of every creature."

are otherwise informed. He is The Centre and Bond of a Fellowship which is universal. In and through Him we stand in real and close kindred with communities that are different from, and many of them higher than, our own : their members being distinguished by our characteristics of mind and of moral nature, nay, even by the shape and features of our persons. We are assured that they are pursuing their destinies under conditions similar to those which have been imposed on ourselves. Accordingly when they have come amongst us, they have come just as members of neighbouring communities, living in similar but far loftier and higher circumstances of life, might have been expected to come; and they have always bestowed their help as the elder and nobler members of one race would naturally bestow it, upon those who are younger and in an inferior position. In one word, they have shown a brotherly interest in man's affairs; and they have shown it in a manner which plainly betokens that in all essential respects the circumstances of their homes, that is, of the whole region external to our earth, are like those amidst which we are living, and that the course of their history, that is, of all immortals elsewhere, has included events similar to those by which man's course has been distinguished.⁵

⁵ Nous devons voir tous les êtres qui composent l'univers,

Hence it appears that the difficulty we have just been considering, derives all the force with which it is pleaded, from an utter misconception of the character of the statements which Revelation has conveyed. When these statements are fairly looked at and interpreted, we find that they are so perfectly accordant with those now generally accepted views of the material universe which show that the laws of continuity and correlation have been universally observed, that, as was just said, they actually anticipate them. Revelation nowhere introduces us into regions which, by their unlikeness to our own, bring

réliés entre eux par la loi d'unité et de solidarité tant matérielle que spirituelle, qui est une des premières lois de la nature. Nous devons savoir que rien ne nous est étranger dans le monde, et que nous ne sommes étrangers à aucune créature, car une parenté universelle nous réunit tous. Ce n'est plus seulement l'attraction physique des mondes qui constitue leur unité; ce ne sont plus seulement ces rayons de lumière, de chaleur, de magnétisme, qui resserrent tous les globes de l'espace en un seul résean; ce ne sont plus seulement les principes universels de la vérité qui établissent des liens indissolubles entre les humanités stellaires; c'est la loi Divine de la famille. Nous sommes tous frères: la vraie patrie des hommes c'est l'universe infini, auquel toutes les langues, par un accord merveilleux, ont donné le nom de *Ciel—ciel physique, et ciel spirituel.*" *La Pluralité des Mondes Habitées*, par M. Flammarion. This book—which, its author tells us, was written "parce que notre carrière nous ayant attaché à l'étude pratique de l'astronomie, tant à l'Observatoire qu'au Bureau des Longitudes, nous avons pu donner une base solide à la doctrine de la Pluralité des Mondes"—is remarkably distinguished among works of the kind by its perfect command of all the science and literature appertaining to the subject.

upon those who survey them, any real “intellectual confusion.” In other words there is more than an “analogy to the constitution and course of nature” in things revealed. We may say that in all essential respects, they are identical with that course and constitution. Nor is it difficult to show, so as to satisfy fair-judging men in what manner it has come to pass that language which will bear another interpretation, has been introduced into theological systems, and has too often become the current language of believers.

For while it is true that we are living in this unity and correlation with other regions, it has happened in our case, and we have reason to think in other cases also—that certain special conditions of existence have been added on to those which, originally and normally, belong to all the communities of intelligent beings now dwelling in the universe. Looking away from The Centre of life, the first members of the human race departed from the Fellowship in which they had been placed, and wherein they were happily abiding. Loss and immeasurable calamity immediately followed. Nor could anything have hindered the permanence of this calamity and loss, had not He Who is The Chief of all orders of existence interposed for man’s recovery in an act of self-devotion which brought out in the intensest expression which the universe has ever witnessed, that same law of

Vicarious Sacrifice, which binds its communities together. Through that Atoning Act He provided for the individual recovery of the apostates, bringing each man into a nearer relation with Himself than had before existed, and nearer than we see Him bearing towards the members of any of those Societies which are pursuing their course untroubled by any similar disasters. And in the same way He also provided for the renewal and establishment of the social bonds by which men had been connected. In addition to the families and communities of earth He set up another special institution which we call the Church, and which was provided for the purpose of completing the remedy He had supplied, that so men might again hold the place which had been assigned to them, and might effectively use its instruments in promoting what, in our apprehension, is the final end to which God has made all things subordinate, viz. the constant welfare and gradual development, through ever-ascending degrees of blessedness, of those spiritual natures which are kindred with His own.

It is in these provisions, joined on to those which are everywhere common to intelligent existence, that we find those circumstances of man's position which may be called distinctive and peculiar. And yet so far from rendering our position anomalous, as the

difficulty in question implies it is, they only bring out the universal principles of the Divine Government in an intenser fulness of expression. No thoughtful and well-informed observer, looking on our world in the place which it occupies amongst other existing communities, can perceive any reason for thinking that the symmetry of the Universal Order has here been marred, or its fixedness disturbed. If the peculiarities of man's position bring out into fuller prominence the original terms of immortal being, they do not present the human community as an anomaly amongst other orders. Still our earthly sphere is seen harmoniously revolving, as of old, along with its kindred tribes, around the great centre of existence, though it is distinguished amidst them by peculiarities which naturally attract the regards of eager and enthusiastic spirits, who bring those special aspects of our existence into a prominence which hides the ground whereon they rest. That which is common and universal is unobserved, because of their eager and almost exclusive attention to that which is special and distinctive; and then, through the same intellectual peculiarities which have caused this error, they speak more loudly and put themselves forward more obtrusively, than those by whom larger and more comprehensive views are entertained.

Now it is in this way that the misconceptions of those who say, ‘They are alien scenes and subjects which we find in your professed revelation’—it is, we repeat, in this way that their misconceptions have arisen, so far as the subjects of Revelation are matters of thought, of reasoning and meditation—and in perceiving what is the origin of their error, and how the facts really stand, we also see how the revealed disclosures must bear on human life and character, and how the contrary opinion that they are mere matters of sentiment and of abstraction, has originated.

For it is plain that the very statement of our correlation in one system, and our kinship and connexion with other members of it, imply the exertion of influences by which every spirit must be inspired and moved. In such a relation with surrounding beings and agencies, man’s reason, his will and his affections, must be stirred. His whole nature must actively respond to the appeals which from that source have been addressed to it. If, indeed, it be true that he is not dwelling within a sphere and amongst associates that are strange and inconceivable; but amidst intelligible scenes, and kindred beings,—then he must be wrought on by them, and he must also work amidst and on them in return. If we adopt that generalization which divides the contents of

the universe into Powers and Things—Powers which range downwards from the Supreme Being to the lowest created in His Image, and Things shaped and conditioned into a fitting platform on which existence must go forward—then, as one of the Powers, Man must live actively through forms of movement that are conditioned by the nature of Things, and under the influence of reasons, persuasions, excitements arising from the interpretation of them by other Powers.⁶ Thus must he live, and strive and toil, and thus must he also think and feel, by a necessity which is irresistible. And, in a due contemplation of this necessity, the common notion that our consciousness as Christians is mainly conversant with phantom shapes and scenes, and is made up of

⁶ “Of the two great classes which together constitute the universe, one comprehends all beings that are able to originate new trains of effects—these are the Powers; and the other is made up of such as can only propagate effects under certain fixed laws—these are Things. At the head of one class we conceive is God, as Lord of Hosts, Who, in virtue of His all-originating power as Creator, is called the First Cause, having round Him innumerable orders of intelligence which, though caused to exist by Him, are as truly First Causes in their action as He—starting all their trains of consequences in the same manner. In the other class we see the astronomical bodies, the immaterial forces, the fluids and solids of the World, the elements and atoms of chemistry, the dynamics of life and instinct—in all of which what are called causes are only propagation of effects under and by fixed laws. Hence they are second causes only; that is, causes whose causation are determined by others back of them; never in any sense Originative or First causes.”—Dr. Bushnell, *Nature and the Supernatural*.

feelings and abstractions—simply disappears, and is extinguished.

Does not the energetic life of every one of Christ's true followers show that substantial influences are working on him, and that he is under the influence of vitalizing objects ; and was it not for the production of this end that they were made known ? So also it is necessary for his due progress and development, that he should see where he is living, what powers converge upon him in this place of his activity, and to what issue his movements are directed. Much of his earthly life is altogether unintelligible unless it is connected with the beings and circumstances that are existing in those widely-extending regions which surround our world and its affairs. Only in a full view of those scenes can many of his perplexities be interpreted, can he be sobered in his levity, and lifted from his baseness. Thither also must he turn for the archetypal pattern of his movements and demeanour, and thence ascertain the laws by which his spirit should be wrought upon and purified. For this end he must look behind the intercepting veil which hides the Supernatural Economy, and see what is concealed by it—the Benignant Form which is ever near mankind, the glorious companies of which His nearness is the token and assurance, and the high ends towards which all

human movements linked with theirs, are constantly advancing.

It is true indeed that his first contemplation of our estate, especially in view of that work by means of which we are restored to our inheritance of blessedness, must awaken wonder and gratitude and adoration ; but if these feelings are the first, they are not the main, effects which are wrought by it. Its consideration bears mainly on the understanding and the conscience, on the affections and the will. Our moral, as distinct from our emotional nature, is called forth into exercise by what has been thus done on our behalf, just as truly as would be the case in that ordinary experience to which we necessarily refer in our description of it. One who recognizes himself as the member of an illustrious community, and who knows that after guiltily departing from it, he has been restored into this community by the self-devotion of another, who knows that his Benefactor is continually near him, and that he is surrounded by influences which the same friendly hand has instituted for his welfare—is in circumstances which will bring his nature out in its most practical developments. Of all men, his consciousness cannot be made up of mere abstractions and sentiments, although subordinately, indeed, these may form part of it. His first, predominating,

feeling must be that everything around him shall be subordinated to one main end, and this, an end which claims activity and diligence, courageous effort, self-repression and self-sacrifice, everything in fact by which the most energetic workers and the most valiant combatants are marked.

Thus, in view of the special, as well as of the general obligations which rest on him, he will be distinguished by strenuous activity, and his work will be worthily conducted. It is plain that his disregard of them will be followed by personal narrowness and weakness, and by grievous social disorders and corruptions. Is there not then an evident probability that a Revelation of these obligations will be given, and is it not the only reasonable course to look with interest on the form in which such a Revelation is professedly put forward, and consider thoughtfully the testimonies by which it is commended and sustained ?

CHAPTER III.

OF THE NATURE OF DIVINE REVELATION, AND ON
CERTAIN OBJECTIONS TO THE ORGANS BY WHICH IT
HAS BEEN CONVEYED.

INDEED such consideration may be claimed from every reasonable man. He cannot withhold it without serious blame, when others, of equal standing with himself, affirm that they are in possession of substantial facts bearing on human welfare, and when such men present those facts in a form which is coherent and intelligible, and which is sustained by vouchers consistent with the claims that are made on their behalf.

This is in effect what Christian men are doing. They say that they have received a sure and certain knowledge of important realities which are kindred with the circumstances wherewith we are daily conversant, and which along with them make up the whole scheme or economy of being whereinto the human sphere has been incorporated. The realities of which they thus speak, exist in those regions outside our world, concerning whose existence,

and their similarity to our own world, science has uttered an universally accepted testimony. They affirm, moreover, that a distinct consciousness of his connexion with things existing in those regions is necessary if man's life is to be worthily conducted ; and that, considering how information on all other subjects in which we are concerned has been given, there is the highest probability that he should not be left ignorant respecting these subjects.— Now, remembering the character of those who are thus claiming our attention, as well as the fact that there is nothing in the statements which they bring forward that can justify a contemptuous neglect—is it reasonable to refuse the hearing which they ask for ? Surely right-minded men will feel bound to examine the form and vouchers of the Christian Revelation, and to look upon those facts conveyed by it, which are said to lie outside our sphere, and to be inaccessible in ordinary methods of observation and research.

With this purpose, then, they turn to the accredited expositors and authentic documents of our Belief, and question them concerning the agencies through which their information has been given. ‘When,’ they will ask, ‘when, and by what means, did this knowledge come into your possession?’ And, whenever they have fairly pro-

posed the question, this is the reply which has been received by them.

‘These disclosures,’ it is said, ‘as is indeed implied in the very idea of a revelation which conveys knowledge essential to man’s welfare, and which compensates for his otherwise ruinous disadvantages,— were given at the very beginning of the world’s history, and traces of them can be discerned with perfect clearness among the earliest generations of mankind. We find them in the Church’s institution and ordinances, and in the written documents which are conserved by it.¹ Its consecrated times and places, and its sacrificial rites, betoken the terms of creaturely existence, and the method by which man has been restored into the Divine Kingdom, and is now maintaining his position there. Every place which has “holiness to the Lord” inscribed on it, and all the dedicated portions of our earthly time, are used as means of proclaiming that

¹ “The Church,” says Richard Hooker, “is but one, continued from the first beginning of the world to the last end.” In this statement he represents the catholic teaching which led Augustine to speak of Christianity as having been established and taught among the first generations of mankind. Our Holy Fellowship has, in truth, come down from the very hour when man was restored into the Divine Kingdom. In Seth, and Abel, and Adam, we recognize the earliest fathers of the Heavenly Family, the first depositaries of the trust and the testimony which was committed to its charge.

fundamental law of obedience and self-devotion which is instinctively recognized by all who have “kept their first estate.” Then, along with them, the sacrificial ordinances of the Church declare that the willing oblation of himself, and of his most valued treasures, which is an essential condition of loyalty in all worlds—must be rendered by man in cordial union with Him Who has ever observed the law of sacrifice in all His dealings with His creatures, but especially in that great expiatory Act through which we have been restored into His Kingdom. They affirm that we must habitually live in genuine sympathy with the devotion which He has manifested for our welfare. These fundamental truths and obligations have been conveyed by the Church’s institutions, and thus have they ever been interpreted by “holy prophets which have been since the world began.” Men of “clean hands, and pure hearts,” free from the frivolities and corruptions of their age, men such as Enoch and Noah were—having been gifted with special insight into the meaning of the sacred ordinances, have conveyed that meaning to their contemporaries. And then, “in sundry times and in divers manners,” as the history of mankind advanced, each of these Organs—the institutions, and the men who have interpreted them—has become more and more effective; the

Church, developed in relation to men's increasing personal and social needs, has been enlarged and strengthened. Conveying fuller information respecting man's supernatural relationships, it has met, with a completer adaptation, the increasingly complicated emergencies of society, and has been found in more perfect relation with our ordinary knowledge and resources. It has been constantly watched over and preserved by prophetic oversight, until, at length, in a perfect fulfilment of this function of the "goodly fellowship," it was cleansed, interpreted and developed by Christ, and then sent forth afresh, by the ministry of His Apostles, for still greater works of usefulness amongst mankind.

And along with it, as the witness of its authority and the expounder of its purposes, the words of its prophetic interpreters, along with the Divine commentary which they had received on the history of nations and individuals—were likewise disseminated. With their writings were mingled songs for man's adoring praise, wailing litanies for his grief and penitence, precepts for his guidance in every relation. Like the Church itself, they were authenticated and illumined by The Great Prophet of our race. He expounded the meaning of the older Scriptures, and then commissioned other "holy men of God" to carry forward the work which

had been done by the seers and prophets of the ancient dispensation. Reading the earlier Volume in the light which The Eternal Word had cast on its unfoldings, and seeing its communications reflected and embodied in His Person—their minds were enlightened, as no other men's minds have ever been, or, indeed, could ever be, enlightened, respecting the Divine Counsels. In their pages, accordingly, regarded as the continuation and development of the older Scriptures, the authoritative laws of the Heavenly Kingdom have been perfectly and finally declared. They have also vividly and in clear delineation pictured forth the various agencies of evil which have gathered round this Kingdom. They have shown the assailants who are in it and about it, and the irresistible control that has been laid on them; and they have represented it as coming forth in the future, clear and victorious, after all these assailants have passed away and been destroyed.

By these methods has the Revelation of those truths which are necessary to complete the previous revelations of nature and of providence, been conveyed.—But now our opponents, looking to it reluctantly, and under the influence of misconceptions which have been mainly produced by an inadequate account from its recipients, will at once reply. ‘This

report is altogether different from that which we meet with, not only in popular language on the subject, but in books of high authority.² However, admitting its accuracy, we utterly deny the likelihood that such a testimony would have been committed simply to human guardianship. And besides, if it had been needed at all, it would have been given at once in its completeness, and not have awaited the slow progress of man's history for its development.'

Now as to the first of these objections, we reply : ' It may be true that another account of the Gospel Revelation has been given in our popular expositions, but then it is surely not from such sources, which for the most part are furnished by eager spirits, whose peculiarities of mind and temperament evidently unfit them to appear as our representatives—it is not from them that trustworthy reports can be expected. Should we not rather look to authoritative teachers, to the Fathers and Doctors of the Church, and to its authentic Documents, for information on

² Even in a book of such high character, and of such claims to attention, as Rogers' "*Superhuman Origin of the Bible*," we find the mistake which makes Scripture and Revelation terms perfectly identical, continually repeated. The result is most confusing. It cannot be too carefully observed that, as has been well said, "we should look at Revelation not as a system of doctrines contained in an inspired volume, but rather as a series of complex historical facts, which may be contemplated under a vast multiplicity of aspects."

this subject? But they all represent Revelation as implying many Organs through which God has revealed His mind and will, along with the constitution and laws of the Eternal World. They speak of it as a "course of providential working," as "a series of historical facts," which have a vast multiplicity of aspects, and they are especially careful to show that, as an instrument of God's communication to mankind, the Written Word must take its place along with the visible institutions of the Church, with its pervading inner consciousness, and with the insight which has been vouchsafed to the spiritually-minded amongst its members. Moreover, this is always implied in the language of the Bible. The Holy Volume addresses man as living in a Fellowship, and it implies his possession of knowledge independent of itself. We must therefore put any other view among the misconceptions of which we have spoken; and affirm that, whatever may be uttered by popular teaching on this subject, Divine Revelation has been communicated through several vehicles, by which combined, and not by one solely, its information has been conveyed.'

But then our opponents will continue, 'Surely it is not likely, considering the weakness, the incapacity, the sensuousness of men, with their inveterate

propensity to substitute the means for the end, considering, in fact, all the evils which it was intended to remedy—it is not likely that Divine Revelation would have been entrusted to such guardianship. It was certain that the Church's rites and services would be corrupted, as you acknowledge they have actually been. And how certain also, that the insight and the inspiration which you attribute to its interpreters, would be mixed up with the impulses of their own temper, and the visions of their own imaginations. This would be the case when the Revelation was originally communicated ; and other dangers would besides arise when it was committed to writing, as, indeed, you are constantly acknowledging when you speak of the corruptions of the Scripture text, and of its inaccurate translations. If, indeed, a Revelation were needed for mankind, it would surely have been committed to an infallible depository ; and beings, far higher than the purest, wisest, noblest men that ever lived, would have been employed for its diffusion.'

These objections, it should be observed, are preliminary to an examination of the contents of the Revelation. And our first remark concerning them is this, that whatever force they may possess, it is weakened by the fact that they stand opposed to the instinctive impressions of mankind ;

for, in all lands and ages, men have believed in such communications.³ They have recognized the fitness of their fellow-men to act as messengers from God. All their deeper and better instincts have borne testimony to this fact. We see them, in one way or other, “either asking for such a revelation so conveyed, or fancying they had got it, or mourning its departure, or providing substitutes for it. In almost every region, men have learned to look back to such messages as having already come, or they are expecting them, and preparing to welcome their bestowment.” Now this, to say the least, seriously weakens the objection first brought forward, and reduces its apparent reasonableness. Admit that such a method of conveyance has its disadvantages, still the universal impression that it has been employed, shows that these disadvantages are not such as to overcome the expectation that God has spoken, and the belief that He has chosen human beings as His messengers and their words as the instruments of His communications.

³ In those obscure reminiscences which are extant in the mythologies of heathendom, we find an invariable testimony to a “wide-spread faith” through the eastern world “in these living relations between heaven and earth.... We have here, in these tokens of a free intercourse, of a beaten and well-trodden way between earth and heaven, what we may venture to call the heathen counterpart to the heavenly ladder, seen by Jacob in his dream, on which angels were ascending and descending, with the Lord Himself at the summit.”—Abp. Trench, *Hulsean Lectures*.

However, putting this consideration aside, we further observe that the objection proceeds on an utter misconception of what is meant when we speak of these heavenly communications. All the information which they were given to furnish, and every requirement conveyed by them, were meant to be blended with what we obtain from ordinary sources. With those others they were intended to form one perfect whole.⁴ What are called the supernatural, are intimately bound up with the ordinary secular, facts of man's existence, casting a heavenly aspect over it, and enabling him to live an exalted, nay, even a celestial life, while occupied with common duties and relation-

⁴ This view of the unity of our natural and supernatural knowledge is strongly commended by man's instinctive impressions respecting the unity of the Divine nature. Our knowledge of this attribute is derived, let us say, from that organic oneness which may be observed throughout the entire constitution into the midst of which the Christian scheme has been introduced. Every part thereof has an intimate living relation with every other part, in evident fulfilment of a single purpose ruling the mind in which the whole originated. Perfectly blended with one another, its materials embody, as they fulfil, the great design which must be regarded as their final cause. And while this manifestation of the Divine Unity obviously suggests, it moreover maintains and perfects that view of Christianity which regards it as having been so introduced into the midst of that which, by an ordinary distinction, is called the "natural" scheme of affairs—as with this to constitute one result. It thus stands rather as an integral portion of the whole sphere and economy of life, than as an economy and sphere distinct from, although harmonious with, that which was previously known.

ships. With the others, accordingly, they must be controlled by the laws of our probation in this world. But this would not be the case if the Church bore upon its surface the marks of that infallible character which—in answer, as it seems, to this very objection of unbelief—has been largely claimed for it. If, indeed, it were thus clothed and surrounded by the appendages of Divine Sovereignty, and, as “the concrete representative of things invisible,” did possess that infallibility which “smites hard at, and throws helplessly back,” every effort of the human intellect—it could only do so by contradicting its ideal and intention, and it would stand as an anomaly upon the earth. And so, again, if beings higher than men had been employed to receive those Divine communications, and convey them, they would have done this unsuccessfully. Having no sense of the wants they were supplying, and being consequently incapable of that sympathy which is needful in the human organs of revelation, if their purpose is to be accomplished—the agency of those higher beings would not have been effective. While, lastly, if their communications had been recorded without any possibility of error, our probation would have been further interfered with. The same objections which stand against the notion of the Church bearing on its surface overwhelming proofs of its divinity, may be raised

against the idea of exempting the Bible from all the obscurities and disadvantages which belong to other literary remains of antiquity. Indeed, the miracle, for it would have been such, must, "to have subserved any practicable purpose, have reached as well to the readers of Scripture as to the writers and transcribers. All minds must have enjoyed the very same measure of native power; must have possessed the same preparatory knowledge, the same simplicity of purpose, the same temper, industry, and power of retention. First the book a perfect miracle, and then every reader a prophet! The simpler method, surely, would have been for a voice to have sounded incessantly from the sky, repeating every hour the messages of Truth."

Or, to put the same reasoning in other words—If we acknowledge that the Centre of this world's Order, and the Giver of our natural life, is He who has given the Christian Revelation, we cannot think that, when He unfolded to man the disclosures of His Gospel, He abandoned that principle which, in all other departments of His work, we see He carefully observes. What is the great object for which the Gospel was professedly bestowed? If we can describe this in one word, we should say that it was to reveal fully before man's mind the true Constitution of the Universe, and so to help him that he might

maintain his position in conformity therewith. It was meant not to contravene, but to confirm, every law of the Divine Government with which he had already been made acquainted ; nor was it intended to abolish any path in which his probation was already going forward. It was rather to strengthen and assist him as he walked therein. But now an everywhere-disclosed law of our moral being is, that every partaker of it shall employ pains to discover what is right and true ; and, in the observance and fulfilment of that law, our trial in a large degree consists.⁵ While

⁵ "Revelation is submitted to us under conditions similar to those on which the works of God and His providential government of the world are submitted, exacting profound study, investigation, reflection. . . . It has its difficulties and mysteries as nature has ; and it requires, just as nature does, prolonged thought and effort to decipher them. Both have their level plains, where the eye sees far and the feet travel softly, but both also have lofty summits, which only persevering toil can scale, and deep abysses which keen eyes and adventurous feet can alone explore. And such things are probably found in both for the same reason —to make ample provision for the moral and intellectual discipline of man. Some have said that, if a Revelation were to be given at all, it would be 'written in the skies,' and flash instantaneous and universal conviction. No doubt, if man constructed one he would endeavour at least to imitate such a 'flash.' But on this point all that need be said is, that, if such a Revelation were given, it would be in glaring contradiction to all the analogies of that natural Revelation which God has given us in His works. There, as in relation to the Scriptures, 'man is equipped,' as Butler says, 'with apparently very inadequate instruments of investigation,' to plod on his path to knowledge, and, in each case, his experience is analogous. He has all along to wrestle with innumerable difficult problems, and in every direction finds that research

therefore we should expect to find in the Gospel larger materials from which truth may be obtained, and additional help too in obtaining it, we should yet feel that it would be to contradict the fundamental purpose of the Divine Message, nay to deny the end for which it had been given, if we looked for God to convey it through an agency which should infallibly place at once all truth in our possession, and thus close for ever one of the most important departments of our earthly trial. Instead of thinking that He would set the supernatural realities before our view in such a manner as to protect us from the slightest liability of error with respect to them, we should rather expect that He would so convey them that they can only be fully ascertained and understood by a diligent use of all the faculties and means which for that end He has bestowed on us.

‘Well,’ it may be said, ‘but, admitting this, our second objection is untouched. You describe the supernatural information as constantly enlarging, and as if it were in course of development with the advancing progress of mankind. Yet, surely, all the wants which you say it supplies, have been felt by man from the beginning. Nay, when has he terminates at last in insurmountable mysteries.”—Rogers’ *Super-human Origin of the Bible*.

not needed all the knowledge and the help which you declare he may obtain from it ?'

Such a question is not unreasonably asked. And in reply to it we say, 'All the truth and help which are essential to man's welfare have always been supplied to him. But then, as time has advanced, his requirements have augmented. They have been increasingly begotten by his larger knowledge and wider speculations, as well as by wants which have originated in his growing refinement and his increasing social complications. And it is in exact correspondence with such ever-enlarging needs, that his Divine Informant has given him additional information concerning the laws and facts of the Order in which he is abiding. Look closely and comprehensively at the course of the Christian Revelation and you see that it has been moving along the pathway of human history, keeping time with man's advancement, enlarging in perfect correspondence with the enlarging histories of individuals and of nations. More especially, when we place the prophetic interpretations and commentaries in connexion with the annals to which they were related, do we see that, as they should have done, they have advanced harmoniously together.'

It is certain, indeed, that "truth, like Him Whose Voice she is, is one and indivisible, and knows, in her

deep self, nothing of transient form. Yet the shadow varies, though the substance cannot change. The earthly reflection grows from age to age, but ‘the Word of the Lord endureth for ever in heaven.’ The whole Revelation of God, all that has been, or shall be, known on earth, from the beginning to the day of doom, was latent from the first in the Church’s spiritual consciousness, but it existed there as the universe visible existed before creation—as an unbathed music, an unspoken poetry, deep within the Heart of God.⁶ One by one, in their fulness and their detail, its manifold glories were to dawn on her inner apprehension and become part of her organic life, as the stars are painted one by one on the darkening azure of the sunset sky.” And thus will it move on with “increasing purpose” to the end. What Bishop Butler observed of the Bible, may be applied to the Church in its relations with mankind, “It is not at all incredible that a Book which has been so long in

⁶ “From the nature of the human heart, time is necessary for the full comprehension and perfection of great ideas. It is certain that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients; but, as received and transmitted by minds not inspired, and through media which were human, they required only the longer time and deeper thought for their full elucidation.”—Dr. Newman, *Development of Christian Doctrine*.

the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena, and the same facilities of investigation, from which such great discoveries in natural knowledge have been made, in the present and last age, were equally in the possession of mankind several years before.”

Thus fairly regarded, the objections of an unbeliever, looking on Revelation in its first aspect—his objections, or rather the denials into which they may be translated, cannot be sustained. Forced in this way from his position, he will feel compelled to listen to the voices of the Church, and to examine the Scriptures, which should be regarded as the Witness of its authority, and the Interpreter of its purposes.

CHAPTER IV.

DIFFICULTIES SUGGESTED BY THE CHURCH AND THE BIBLE.

OUR opponent has, indeed, no other alternative. His *à priori* objections against the Church, its ordinances, and its documents, have been proved to be untenable, unless, indeed, the rules which are gathered from experience in cases perfectly analogous, are, in this case, to be put aside. He must therefore feel that he is bound to apply himself to a detailed examination of the Organs of the Christian Revelation, as well as of the vouchers which sustain the claim that thier testimony should be heeded.

In this way only can he find the beings and objects which constitute that part of the Divine Economy which lies outspread before the eye of faith. Thus he is brought into the presence of the Church's genuine representatives. And coming thus to them, he must be impressed by the venerable associations with which they are clothed, as the guardians and administrators of the most ancient institution in the world. They welcome him as he draws near, and

say, ‘Come into the midst of our association. Listen to the messages which we are commissioned to deliver. Examine the records of our history, and attend to the purposes for which we are existing. We are ready to give you the fullest information on these subjects, and you will find a further account of them in this Volume, which declares the origin of our institution, its objects and its progress. And we admonish, nay we adjure, you to heed that which is contained in it.’¹ This, and more which need not be repeated, is the language of the Church in reply to his inquiries ; and if, in different circumstances, such language might be disregarded, it cannot be neglected in this instance. Those claims on his respectful deference, which he must acknowledge this Body has on every one approaching it, decisively forbid any light supercilious treatment of the solemn testimony with which it thus challenges attention. He is bound to examine this Society,

¹ This must be insisted on, since a different impression is created by many sincere Christians, who speak as if the Bible might be received and interpreted like any book which has been floating about loosely in the world, under whatever chance guardianship might happen to take charge of it. It is not thus with the Holy Volume, which is presented to us as the charter and history of a Society. This has a connected line of sponsors and guardians ; and all the credit which belongs to them must be admitted and borne in mind, as a reason for heedful attention to its contents. It demands, and does not apologetically plead for, men’s attention.

its form and antecedents, and then to give as careful an attention as he can bestow, to the Volume which has been so solemnly put into his hands.

His regards are thus first directed to the framework of the Church, to its economy and proceedings, and to the events of its momentous history ; in fine, to all those objects which the Christian habitually looks upon, and which daily become more living and more glorious in his view. But now we can readily imagine that one coming reluctantly, as our opponent comes, and moved by the influence of prejudices long entertained, will soon turn impatiently from these disclosures, and manifest an utter discontent with his informants. He will look scornfully on the men to whom he has been introduced, and on the documents which they have put into his hands. And we may expect to hear him say, in reply to them, some such words as these :—

‘ Surely you will not maintain that an institution such as I see this is, can claim any attention from me or confidence. It does not at all answer the description which you gave of it. Where are the marks of its Divine origin, and where are the works it was appointed to accomplish ? You said that God had set it up to so enlighten and strengthen and en-noble man’s whole nature that he might worthily

occupy his place in the great community of souls, and take part in the noblest of their exercises. You affirmed, moreover, that, besides these individual objects of the Church's labours, the evils of society were to be counteracted by its influence. In your description, I not only saw men personally restored and raised by its agency, but I also beheld families and communities purified and strengthened. You said that it was intended to confront and shame the world's baseness and corruption, and to overcome the men by whom our social evils are promoted. Through its influence "violence was to be no more heard in our land, nor wasting or destruction in our borders;" the kingdoms of the earth were to become asylums of truth and honour, and the abodes of that "peace which is the fruit of righteousness." In fact, nothing could surpass the benignity and wisdom and large comprehensiveness of its designs. And yet what is it in reality? Why, in many lands and ages, as I look backward and around, I can see no trace of it. In others, the traces can hardly be discerned; and, where it is seen, I find it so blended with heathen rites and services, and in some cases so utterly debased, that, instead of renewing man's spirit, and quickening and strengthening him, he has been deeply injured by this professed instrument

of God. Nay, even in the most favourable cases, how far below what you have represented it as meant to be, is the actual Church which I find existing. Instead of manifesting the invisible, and glowing with that Divine Light from the supernatural which you said shone through it, it evidently bears the commonest aspects of the world's conventions and societies, even where its outlines are not wholly darkened, and its channels of vitality stopped up.

'In some instances, indeed, I find exceptions to this melancholy statement. Here and there I can see your Fellowship rising up towards what you say is its Divine conception, but for the most part it is unspeakably below that high ideal, while in many places there is, as I said, no trace of it at all.—Then, as to the Book which it presents as the history of its origin and progress, and the interpreter of its purposes,—this is not at all what I expected, after what you have said of it. I looked for orderly, connected and dignified, statements of the nature of the Church and of its objects, statements keeping time with the general progress of man's history, and explaining its successive evolutions as it went forward. Instead of this, I find a mass of apparently promiscuous and unclassified materials. Prayers and anthems, maxims and proverbs, are intermingled

with fragments of biography and history, in a strange and often an inextricable confusion. In fact, the greater part of the Volume is plainly nothing more than the literature of a race which had no especial claims to genius and refinement. It is simply the “literary remains” of the Jewish people, which have here been swept together without discrimination. Now and then, indeed, one may discern glimpses of high genius, and of deep spiritual insight and forethought. But the mass of the Book’s contents is abrupt, unsystematic, incoherent. And how trivial are some of them. Many passages may be pointed out, which stand where they stand, without any meaning or advantage. Can it be said of those long lists of names which occur so frequently, of those trifling details of personal history, of those minute geographical descriptions, of those social and sanitary prescriptions of the Mosaic Law, of those descriptions of buildings erected for civil, as well as for ecclesiastical purposes, of those enumerations of spoils taken in battle, of those painful details of assassination and of war, of those episodes in foreign history—of all these things, and of so many others like them, can it be said that they are suitable and worthy vehicles of a Heavenly Revelation, or that, in any sense whatever, they have been “written for our learning”? ?

In some such form as this reasons for unbelief are

often urged, impatiently, and, we must admit, with considerable plausibility. Nor can the Christian advocate undertake to give an immediate and concise reply to them. That they can be met by an answer which is satisfactory ; that every one of these difficulties can, if sufficient pains be taken, be effectively dealt with, is certain from the fact that they have all been solved in the minds of men who see the force of every one of them, and whose moral and intellectual instincts are as clear and as sound as those of the objectors. But the solution of them can only be discerned gradually. And here, again, the first step towards supplying it consists in the removal of a prevailing misconception which is very mischievous in its effects, and for which, as in previous instances, Christians mainly are responsible.

This misconception arises from neglecting the mutual relations, and close connexion, which exist between the Church and the Bible.² So intimately

² “The Spirit, the Word, and the Church are the three mighty factors which have wrought together for the great and glorious issues of a Christendom such as that in the midst of which we now stand. The Church, taught and enlightened by the Spirit, unfolds and lays out the Word, and only as it is informed and quickened by that blessed Spirit of God, can lay it out for the healing of the nations. We cannot think of this Book by itself doing the work, any more than we can think of the Church doing it without this Book, or of the two doing it together without the ever-present breath of an Almighty Spirit.”—Archbishop Trench, *Hulsean Lectures*.

are they bound together that they cannot be intelligently considered apart from one another. Many of the Church's ordinances, nay, we may say its general framework and intention, are in large measure unintelligible apart from that interpretation of them which is given in the Scriptures. As again the Bible cannot possibly be understood apart from the Church, since it always looks upon men as living in that Holy Fellowship, and assumes this fact in every page, in all its reproofs and encouragements, in its meditations and prayers and thanksgivings. It always contemplates them as having been incorporated into the Divine Society, and as surrounded by its Institutions; so that, except by means of a constant reference to what we may call the Church-aspect of our being, many of the statements of Scripture are unintelligible. Those "holy men of God," the seers and prophets and apostles, through whose agency the Scriptures were given, wrote down their words for those who were already holding intercourse with the Father of spirits through other organs of communication; and they claimed for themselves the power of bringing out truths which were already known, in fuller manifestation and development.

When all this is clearly perceived, we are prepared for our reply to the objector. And first, then, we would say to him,—' We spoke of the Church as

existing in its ideal form ; and by this we do not mean that conception of it which is “ abstracted from any particular state or mode in which it has ever existed, but that which is given by the knowledge of its ultimate aim.”³ But we all know that this is not a world of realized ideals ; and herein the Church is in analogy with the general condition of things on earth. Every individual life, and all societies and institutions, fall short of the type which, nevertheless, determines their form and path, and which interprets their purposes. Nor can they be understood apart from this type : in order that they may be truly seen, their ideal form must be brought forward and contemplated. Now in this respect, we repeat, the Church is simply analogous with the nature and working of other societies on earth.’ This general answer applies to every part of the objection which we are here considering. And, in connexion with it, we may remind our opponent that an impression of its ideal form was kept up in the minds of many of its members. The greater number, indeed, neglected it as they were passing through those “valleys of the wildernesses which intervene

³ “By an idea I mean that conception of a thing which is not abstracted from any particular state, form, or mode, in which the thing may happen to exist at this or at that time, nor yet generalized from any number or succession of such forms or modes, but which is given by the knowledge of its ultimate aim.”—Coleridge, *Church and State*.

between the great providences of God, and wherein, through the imperfection of human sight, the Church to us seems to have been often lost.”⁴ Yet its true idea was ever beheld, and declared, by the prophets who have been raised up in every generation. We may say that they constructed it in thought, just as we ourselves may do, and set it over against the darkened materials by which they were, as we are now, surrounded. They saw it as their Master did, and felt that it interprets facts, and satisfies yearnings, which would otherwise be unaccountable. They ever looked to it in its catholic vastness and duration, as it has come down accompanying man

⁴ Our impression of the living power with which the supernatural institutions have ever existed and wrought amongst men, has been weakened by the popular distinction between the Church visible and the Church invisible, as if the former, through its frequent corruptions and disorders, had stood wholly separated from the other. Similar misconceptions, during the prevalence of the Donatist Controversy, elicited from Augustine this memorable declaration, “That they (the Catholic writers) never intended to affirm that the Church of Christ, which now has evil men commingled with it (in its visible manifestation upon earth), is distinct from the Church above, in which no evil is found; but that what they meant was that the self-same Church, the one Holy Church exists under different conditions (according as we view it here upon earth or above in heaven). Here it has an admixture of evil men, there it has not; just as it may be called, while upon earth, mortal, inasmuch as it is composed of men liable to death; while in another state it will be immortal, its members being no longer subject to the law of mortality. And yet it is one and the same Church.”—*Divine Kingdom, &c.*

from the beginning of his history ; just as the fundamental principles of Divine Law and the general pattern of the Divine Order have been maintained, or as we may say, mirrored, in men's spirits, amidst all the disorders and anomalies by which that pattern and those principles have been obscured.

Thus, in its ideal purity and perfectness has our Divine Society ever stood before the minds of its faithful members. And this must be remembered if the Bible is to be justly and intelligently regarded. We have already said, that apart from the Church it cannot be understood ; and in this respect especially, because the Book is a record of that conception of our Divine Society which its faithful members ever entertained and guarded. In their lofty contemplations, in their pathetic lamentations and severe reproofs, the typal realization of the Church may be discerned. Its genuine form and actual laws were clearly mirrored in their spirits and demeanour. And towards this it has been ever tending. The corruptions of those who have administered it, have not therefore any relevancy in the form wherein the objector brings them forward. The words of those very men have constantly condemned them, and against their evil doings the Church's true members have always solemnly protested. When we remember this, large portions of the Bible which otherwise are un-

intelligible, are satisfactorily explained. Indignantly “showing the house to the house of Israel, that they might be ashamed of their iniquity,”⁵ many in all ages have sought “to build up the old waste places, and to raise up the foundation of many generations.” The vision which was thus constantly before them is faintly pictured in our view when we see our builders renouncing all competition with genius loftier than their own, and applying themselves to bring out again the grand symmetry of those minsters and cathedrals which may be looked upon as the embodied prayers and anthems of days mightier as well as more devout than ours. In the noblest manifestation of that restoring spirit, and in efforts helped by God and His ministering spirits, have the prophets of every generation striven to build up His glorious Temple after the archetype which they looked upon, so that it might stand foursquare on its foundation, manifesting in its glorious and full-orbed perfectness principles as ancient as the Throne of God, and as far reaching as His Kingdom.

⁵ “Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the coming in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.”—Ezek. xlivi. 10, 11.

‘Yes,’ it may be said, ‘but then, whenever it has come out from that region of ideals into actual realization and activity, encroaching so to speak, upon the substantial ground where men are living—the Church has always been self-seeking, tyrannical, obstructive. And is this congruous with its claims as an organ of the heavenly disclosures? For such a purpose, would an agency capable of such corruptions as those which we have witnessed and heard of, have been employed?’ We answer, ‘Undoubtedly not, if the evils flowing from it were not in such a proportion to the good which it has accomplished, that they practically disappear in the comparison. Had the fact been otherwise, the Church would have contradicted its intention. But every one who has traced the history of civilization knows that, in the main, pure and ennobling influences have flowed from it. In the struggles for freedom, in the researches of science, in the arduous strife which man has sustained with the worst evils of his lot, the Church’s representatives have been ever foremost. It has originated many of the blessings which we most value, and of which we boast with proudest exultation. And it has entered into direct conflict with the darkness and corruption which the world’s spirit has originated, rectifying its disorders, resisting its influences of levity and falsehood, and alleviating the sorrows which are

caused by them, neutralizing all its powers of evil in their manifold developments. As light, it has illuminated the world's darkness ; as salt and leaven, it has counteracted the world's corruption. Who can deny that in all these ways the Church has wrought amongst the families, the provinces and kingdoms which it comprehends ?

Let any man look back comprehensively on its history, and, with all large-minded historians, he will acknowledge that a just estimate will show that its evils disappear in comparison with the good which it has wrought. In fact its corruptions are not greater than we might have expected to find in the most perfectly organized institution raised up and worked in a scene where no ideal, whether individual or social, can ever, from the nature of things, be perfectly embodied and fulfilled.

These considerations cover every substantial objection which our opponents have raised in the way of an acceptance of the Church as a worthy Organ of Divine Revelation.—And as regards those which, with the same intention, are brought forward from the structure and contents of the Bible, we should remember that it is only a confessedly imperfect representation of Holy Scripture which is in our hands, and that this is a serious disparagement and

disadvantage, which is seen to be more serious the more carefully it is considered. The Book which we habitually read, not only imperfectly represents the language, but also the chronological order and position, of its writers.⁶ Now this being so practically remembered that all helps to its right comprehension have been duly made use of, it will be seen that the Volume is in fact One, and that a singular simplicity and an exact method distinguishes it. Those who have studied it most carefully, most clearly recognize its perfect coherence and the complete adaptation to one another of its parts. And any notion that this unity might possibly be the effect of collusion among its authors is absolutely precluded, since it is “the product of about forty different men, of whom the earliest is separated from the latest by an interval of more than a thousand years.” Then moreover they

⁶ “These disadvantages are increased in the case of those persons who make a practice, in their private perusal of the Scriptures, of reading only the chapters appointed to be publicly read in Divine Service, as if they had been selected with a view to the personal use of each member of the Church. On such a plan some portions of Scripture, not only instructive, but needful for the right understanding of the other parts, are left unread. While other portions are read over and over, but often in such an order, or rather in such a disorder, so broken up, disjointed, and thrown together in fragments, that much of what might easily be made intelligible to a reader of ordinary abilities and acquirements, is either very little understood or sometimes most hurtfully misunderstood.”—Abp. Whately.

wrote under every conceivable diversity of circumstances, as well as at dates far distant from each other ; unconscious of each other's purpose, they were incapable of acting in concert. Yet every one who has studied the Book, has felt that it is a whole because constructed on that historical method, by which it pleased God that His Son should be manifested to mankind.⁷ In Him we have the secret of its unity. This results from the presence everywhere of that Divine Revealer, Who is its one Subject from the beginning to the end. For it should never be forgotten that we regard the Jehovah of the Old Testament as the Jesus of the New, and that whenever we read of the "Word of the Lord" in the older portions of the Volume, we read of Him who consummated the Revelation in His own Person during the Life and Ministry of which the later portions are the record.

When this unity is recognized, the triviality which

⁷ "Vast as the course which it (the Bible) has traced, it has been a circle still ; and, in that most perfect form, comes back to the point whence it started. The heaven which had disappeared from the earth since the third chapter of Genesis, reappears again in visible manifestation in the latest chapters of St. John's Revelation. The Tree of Life, whereof there were but faint reminiscences in all the intermediate time, again stands by the river of the Water of Life, and again there is no more curse. Even the very differences of the forms under which the heavenly kingdom reappears, are deeply characteristic, marking, as they do, not merely all that is won back, but won back in a more glorious shape than that in which it was lost, because won back in the Son."—Abp. Trench, *Hulsean Lectures*.

was spoken of wholly disappears. Every portion is seen to be an essential component of the whole, so that, to use the words of Richard Hooker, "in these sacred Volumes there neither wanteth anything the lack whereof might deprive us of life, nor doth anything in such wise abound that, as being superfluous, unfruitful, and altogether needless, we should think it no loss or denial at all if we should want it." Just as we might have expected from the familiar analogy between the world and the word of God, fresh portions of the one, as of the other, are ever coming into clearer light and fuller meaning, and connect themselves in more expressive significance with the remaining parts of the system into which they enter. More and more do we see reason for believing that "all is from The Spirit, and is for eternal service." While, with respect to the obscurity which is complained of—if some passages still remain mysterious, do they not even, in their mystery, teach us valuable lessons of patience and humility, while they prompt inquiries which are being constantly rewarded? We know that they have this effect; and we may recognize in it one token of the special fitness of the Bible for man's use in this probationary life, which, we should remember, is a state of discipline as well as of probation.^s And to docile

^s "No matter what the department of study—in all alike,

readers of Scripture, such discipline as it furnishes will ever be highly advantageous. In the words of St. Augustine, "The great Physician (of souls) has caused passages to be obscure that we may be exercised in knocking" (that they may be opened). "For," he says, "by knocking thou wilt be exercised, and being exercised, thou wilt attain to larger capacity; and having larger capacity, whatever is given, thou wilt be able to receive."

These considerations must, at all events, mitigate, if they do not remove, the difficulties which are pleaded as reasons for decisively rejecting the Bible as a suitable and effective instrument for conveying the messages of heaven. Let them be connected with those other considerations which were brought forward in

though not in the same degree, man is so organized, and his condition is such, that he can gain knowledge only by a tedious process, and through a labyrinth of errors and misconceptions. If, therefore, the Bible has been constructed (as it certainly has been) in such a way as to necessitate the perpetual activity of man's intellect, and to exercise his industry, perseverance, and humility; in other words, to constitute a perpetual discipline for him, it is in palpable analogy with his condition as a 'minister' of the mysteries, and 'interpreter' of the works of nature. The rational, and, indeed, perhaps sufficient, account of the fact in both cases, is suggested in the great truth that man is a creature who, to a great degree, must have 'the making of himself,' and that the strenuous exercise of all his powers, and its result in the formation of character, are of yet more importance to him than the absolute amount of knowledge he may acquire."—Rogers' *Superhuman Origin of the Bible*.

relation to the Church, and then such a peremptory dismissal of the Volume is seen to be impracticable. We may certainly call upon our opponent at least to suspend his judgment upon the subject, while we claim his attention to another still more important argument which must now be brought forward with respect to it.

CHAPTER V.

THE PERSON AND MINISTRY OF JESUS CHRIST.

IN order that the consideration to which we are referring, may be clearly understood, we must here turn, for a moment, to survey the ground which has been already traversed, and see how far those who were spoken of as standing in the outer circle of unbelief—where they regard and speak of our faith as if it were nothing more than a collection of theories and speculations—have been brought nearer the position which Christian men are holding.

From that distant ground they were first removed when it was shown that such an account of our Belief arises from a misunderstanding of the language which theologians employ, and that it cannot be maintained, in opposition to the statements of our authorized Instructors and authentic Creeds, without an unwarrantable assumption of the whole question in debate. Then they were brought a step nearer to us when they saw how baseless is the imagination that the heavenly communications relate

to circumstances which are altogether unlike those which surround men upon earth, and cannot therefore exercise any influence on our thoughts and lives. It was clearly shown that, in a true view of these communications, they are in keeping with things around us here, and are, in this respect, accordant with the testimony which Science gives concerning the regions outside our world; and, moreover, that they are represented as being such, that a knowledge of them is necessary in order that man's course in this life may be faithfully and duly ordered. From this it evidently follows, when we consider how all needful knowledge has been supplied, that there is a high probability that such disclosures will be made, and, therefore, that it is incumbent on objectors to examine the mode in which men, with claims to be regarded, affirm that such a Revelation has been given. Hence our opponents were led to examine the Revealing Agencies which have been employed, and which are proved to be clear of those *à priori* objections which are suggested by our account of them, as they are also free from many, at least, of those which rise up on a superficial contemplation of their actual form, and their authentic history.

Here, then, we imagine our opponents standing, within the precincts of the Church, and with the Bible

in their hands—yet still dissatisfied. They say that hitherto nothing more than a mitigation of their difficulties has been accomplished, and that, with good reason, they are still uncertain whether these Revealing Agencies have any claims on their attention and whether, therefore, there is any necessity for giving heed to the information which has been conveyed by them. It is, then, now and here, while they are occupying this position, that we present them with that consideration of which we have just spoken. And in doing this, we may hope to remove another misconception by which many who are on their side have been injuriously misled.

We begin, then, by reminding them, that while they were engaged in examining the written and spoken testimony which God has used, they were continually meeting with tokens of One all-pervading Presence. One Being everywhere confronts them.¹ Everywhere in the testimony of the Church, His name occurs; and in the Law and Prophets, and in the Psalms, as well as in other earlier portions of the Bible, are things “written concerning Him.” His

¹ For a detailed enumeration of these appearances, see *Scripture Studies*, p. 330. As was said above, they furnish the ground and reason of the unity of the Sacred Volume, which indeed might be described as “the history of those disclosures of Himself which Christ has made in His continuous fulfilment of that purpose to which He was pledged in the beginning.”

life comes up in every page of the New Testament, and is continually referred to by its writers. About Him the four Evangelists wrote almost exclusively ; and He is continually in view throughout the Acts, and Epistles, and the Book of St. John's Revelation. And when we turn from the Bible to those later writers whose testimony may be read in connexion with it, still the same Name recurs : this One Person is spoken of continually. In the regards of every one of the Church writers, He, of whom the four Gospels speak, was the central object around whom were grouped all the circumstances interesting to them at that time and in that place.² Before, and after, as well as during, His human life, He is brought prominently forward in connexion with that union which is affirmed to exist between this and other worlds, and as the Chief Agent in the revelation of facts which exist outside the sphere of human observation.

² "Their references to Him are gathered from all quarters of the Roman world. They bring to our hearing the voices of the dwellers in Palestine, Asia Minor, Egypt, North Africa, Gaul, Italy, and Greece. What we listen to in this instance are testimonies from the pens of fifty or sixty writers, which constitute so many segments of a great circle, the central object of which is such, and it is of such intensity, that it moulds to its own fashion the mind of every ingenuous reader. He cannot refuse to yield his reason, and imagination too, to this *one idea*. Undoubtedly it is everywhere the same *person* whom he encounters in these scattered memorials of a distant time."—*Restoration of Belief*.

This early and discursive vision forms, however, only a confused impression; and it is a confusion which, we shall see, is increased by inadequate teaching respecting His Person and His Work. Here, then, we ask those whom we will call inquirers, to look attentively at these numerous references to Christ, and it will be at once seen that they are susceptible of a three-fold division. In the most ancient ordinances of the Church, and in the older portions of the Bible, they have evidently an onward reference, anticipating a period far distant in the future. In the later portions, that is, in the greater part of the New Testament, and in the works of the Church writers immediately following, they are looking backwards to that same period. While the remaining references make up an historical record which presents itself to the eye as the central ground, or, as we may say, the focus, to which the others converge, and in which they get their full interpretation.

Looking to the first of these three groups of passages, we are told, that, immediately after the first apostasy had taken place, this Being came forward, under His familiar designation of The Word, to restore and re-establish the beings who had departed from the Eternal Presence. No sooner had they trans-

gressed the Divine Command, than they heard Him “walking in the midst” of their dwelling-place.³ Then, and there He declared the gracious purpose of Heaven to deliver them from the consequences of their guilt, and re-establish them in their original position. And He forthwith entered on the special ministry connected with this promise, which, without pause, He has continued from that epoch through all the centuries of human history. He was in frequent intercourse with the Patriarchs; we recognize Him as The Being who spake to Moses, and who was with the Church in its passage through the wilderness. From Him the communications of the Prophets were received. “The Word of God came unto them,” and they spake. In fact, all through the Old Testament, in the records of its History, in its Psalms and Prophecies, in its lessons of wisdom, and assurances of consolation, we see Him here, living and working amongst us, through all those centuries which are erroneously, although so commonly,

³ It is justly insisted by the Rabbins that, grammatically, the participle “walking” (as used Gen. iii. 8) agrees with “The Voice,” and not with “The Lord God;” and an inspection of the original will at once convince any Hebraist that such is the natural and obvious construction of the sentence. Hence “The Voice of the Lord God” must be taken as the designation of that Being who appeared to our first parents. And this designation agrees with that of the Mimra, or Word, which was the title applied by the Jewish paraphrasts in apostolic times, to the Person whose frequent appearances are related in the Old Testament.

spoken of as centuries “Before Christ.” He kept before men the pattern of their individual life, and encouraged them in striving to attain it. By His condemnation of their errors and misconceptions, as well as by direct communications, He opened out the real form and purpose of the Divine Order, and the course therein to which each one has been summoned. And He constantly repeated the promise that, hereafter, through the person and ministry of one who, by a special call and consecration, would be appointed to the office, He would afresh unfold, and unmistakeably interpret, in one clear view, all that “in many parts and methods,” He was then making known to the Fathers by the prophets. In the Person of the Messiah, He would show what is the true path which man must take through the universe ; by what course we may live a heavenly life amidst our earthly conditions of existence, and worthily demean ourselves as the sons of God, and as the citizens of His everlasting Kingdom.

All these promises look forward to a signal period in the world’s history ;⁴ and it is to this same period

⁴ “The life and energy of the nation was not really embarked, at least in its best days, in the pursuit of these (present) objects ; their attractive influence was intermittent, transient, accidental. The expectation of Israel was steadily directed towards a future, the lustre of which would in some real sense more than eclipse her glorious past. That future was not sketched by the vain imagin-

that later writers, forming the second of the classes above enumerated, are looking backward. Thither, in an habitual retrospect, their countenances are directed, meeting there the onward gaze of those who lived under the elder dispensation. Yes, the looks of every after generation, to our own, have been fastened there; there confronting all the earlier generations up to that great epoch.—Now, there, in that “fulness of the time,” we see Jesus of Whom the Evangelists have written. We familiarly know the place and the period of His appearing. On no region of earth, on no half-century of time, since time began its course, has more light been poured than on that which is there before us. Our personal remoteness from the things which are there beheld, need not at all affect our conviction, as it hardly need affect our consciousness, of their reality. There we are on broad firm ground; the light of Heaven rests on every object which surrounds us; and we are among living men. Nor is there an object or a person there, more distinctly manifested than Himself. His daily habits and demeanour, and His more marked proceedings, during the busy years of His brief andings of popular aspirations; it was unveiled to the mind of the people by a long series of authoritative announcements. These announcements did not merely point to the introduction of a new state of things; they centred very remarkably upon a coming Person.”—Dr. Liddon’s *Bampton Lectures*, 2nd edition, p. 75.

troubled life, and the character manifested through them, are familiarly known. We get into an intimacy with Him; and this becomes nearer and more confiding, the more we dwell on the materials out of which our vision of Him has arisen.

Every one is familiar with its details. We have all often dwelt upon its earthly aspects and bearings, from the lowly beginnings of His life in Nazareth, and amidst the hard conditions through which His ministry there, as well as elsewhere and afterwards, led Him—until its close. We have observed His patience and humility, His kindness and courage, His lofty nobleness of bearing, too, as He moved onwards and upwards along His appointed path, ever “increasing in wisdom,” and “waxing strong in spirit,” by means of the instruments that were set within His reach.⁵ The virtues which we see in men before His time, were but the faint gleams of His full-orbed fulgence; and by all who have lived since He came, that glory which was beheld in Him, has been only dimly, brokenly reflected. He was indeed the fairest among the sons of men; and, as we see Him in that

⁵ The heroic aspect of Christ’s character is sadly obscured by the fond and irreverent, we might almost say maudlin, familiarity expressed in many current religious phrases, and not less by certain Romish pictures and images in which those phrases are embodied.—Cp. *Divine Kingdom, &c.*, chap. v., and *The Son of Man, His Life and Ministry*, passim.

enclosed and narrow scene of His toils and sufferings, these views of His perfections are familiar. Yes, but we do not see Him in His loftiest aspects, in the “fulness of His grace and truth,” until those earthly enclosures fall away, and we observe the background of His path. Far outside Nazareth and Capernaum and Jerusalem, nay, far away from earth itself, we must take into account the glorious, although invisible, scenes and communities by which He was surrounded, and mark the oneness of His course with that of the most majestic of their occupants. In fellowship with the denizens of that larger world, as well as with the men who were close at hand, His eyes fully opened on its vast out-spreading harmonies, supported by its forces, upheld, exulting, in the midst of them—He lived and moved, and had His earthly being. And, plainly, its full significance cannot be discerned unless this view of it is borne in mind. Only then are His protracted seclusion, and its monotonous lonely occupations, His toils, and restraints, and self-denials, His protests, His anguish, and His conflicts—beheld in their full significance. Surveyed against that supernatural background, they all fall into their places as parts of His Revelation of the Divine Order of human life. In His announcements of the laws of that Order, and in His own unswerving conformity

to all of them, as well as in His protest against men's errors concerning it, and their transgressions —He showed, throughout those three and thirty years, how every son of God should live under the human conditions of his immortal being, amidst the toils of his appointed calling, through the duties and restraints of the associations in which he has been enrolled.

Dwelling considerately on the Gospel History, using it reverentially as a subordinate and yet trustworthy agent, just as the whole Bible should be used—this Image of a Perfect Man comes forth, and is ever appearing in more impressive aspects and under relations which are more and more far reaching and momentous. The entire life of Jesus of Nazareth, in its common aspects and relations, and in the higher works wherein His office as Messiah was accomplished, is distinctly witnessed. We are told of discrepancies, and such there may be, in the record. Nay it is possible that some of them cannot be accounted for. But we need not care for them; for there, in that absolute perfection of Christ's character, in that purity and greatness before which the loftiest minds have bowed most humbly in their noblest moods, and especially when we consider how it has been delineated and brought forward—we have a firm assurance of the truthfulness of the

history in which He is brought forward. We know that the form on which we are looking is real, and that the perfections we ascribe to Him are not illusions.⁶

In faint outline this is the vision which is before our minds and such is our conviction respecting it. But now we observe that this Person, this wondrous Man, who stands there in the centre of the ages, anticipated in His course by the best and most earnest men who

⁶ “This perfect character is placed before us in the most difficult method in which character can be delineated, that is, by an assemblage of facts and not by methods of abstract description. We are not told that Christ was free from such and such an imperfection, that He manifested this or that virtue. Nor are we left to imagine His excellencies from the commendations that are bestowed on them. But He is represented in the midst of minutely detailed, and some of them most ordinary, circumstances, and we are simply told what He therein did and what He said. Then we are left to set our own estimate on His actions and His words. Now we know that it demands genius of the highest order to delineate fictitious characters by such a method; and that nothing but the strongest impulses of intellectual ambition could induce any man to undergo the toil which such an enterprise demands. But, most certainly, this history was not written as a mere work of literature. And, most plainly, too, it was from no overweening affection for their Master, as it was in no deliberate exercise of skill, that the Evangelists wrote as they have done, for they manifest no pity for His sufferings, and they utter no invective against His foes. Yet so perfect is their representation, that this character, this person, around whom all allusions, all objects described by them, are grouped, and to bring out and exhibit whom was the great object of their writings, is seen with a distinct and vivid impressiveness, concerning which all are agreed that it is unexampled. The effect is that we behold Jesus as if we had actually stood in His presence, and had ourselves conversed with Him.”—*Reasons of Faith* (2nd edition), chap. ii.

had been looking forward from the beginning upon the place of His appearing, and contemplated thereby innumerable multitudes in after-ages, of whom the greatest have bowed in deepest reverence before Him—avowed His membership of the Church and recognized its Divine Authority. He ascribed a heavenly origin to its temple, and its priesthood, and to all its institutions.⁷ And therefore whatever deference He receives, is plainly reflected on this Body with which He thus identified Himself. So also, as respects the Scriptures, which the Church presents to its members, and to the world, as containing the charter of its authority and the interpretation of its purposes—we know that He accepted, and habitually employed them in that character. If He did not formally assert their authority, it is clear that He assumed it. On this assumption He taught and reasoned. Indeed much of what He said would be unintelligible, unless we admit that He ascribed authority to

⁷ "He is not a foreigner, nor does He wear that cosmopolitan garb with which some would fain invest Him. On Jewish ground He is a Jew, and He is identified with all the Jewish institutions. Not only is it the countenance of a Son of Abraham, with all the Hebrew features marked on it, that we are beholding, but we see that He has identified himself closely with the people of His birth. He observes their customs, He reverences their authorities, He frequents their assemblies, He worships in their temple, their institutions are supported by His offerings."—*Reasons of Faith*, chap. iii.

the Old Testament, and acknowledged it as an Organ of the heavenly communications. Yes, from that central period, and that illustrious position, He gave His high authority and sanction to those Revealing Agencies in whose presence our opponents stand. And surely every one must feel that they hence wear another aspect of greatness, and that upon them we can now discern the very signature of God.

This impression must be felt by every candid and sincere inquirer. And, while he is conscious of it, he perceives a far higher impressiveness, and a far more profound significance, in the testimony which the Church and the Bible bear respecting Him. Now He Himself comes forward with far greater dignity than in any of the aspects in which popular representations have presented Him. Inadequate conceptions, if we may not say entire misconceptions, of His Person, disappear, and are extinguished. And another character is given to His claims, when He declares that He Himself is that Being of whom the older portion so evidently speaks ; when, in other words, He identifies Himself with that Person of the Godhead through whom all the manifestations of the Eternal had been made to man. This Jesus of Nazareth, concerning whom the Evangelists have written, made Himself one with The Eternal Word ;

and, in doing this, assumed the Name and the Attributes of God. Nor can the assumption, when it is thus regarded, fail to impress every one who hears it, and all by whom He is observed.

But here, again, our opponent departs from us. We may assume that he is, in some degree, impressed by views, which, he must, at all events, admit are not only intelligible and coherent, but also so presented as to claim every serious man's attention. Nevertheless, we may imagine him saying, 'Even if we admit that Jesus had appeared occasionally, and ministered among men before that event which you speak of as His Incarnation, still we cannot accept *these* statements respecting Him. Possibly He may have been in nature far superior to man, yet we cannot think that you are right in claiming for Him Divine attributes. Has not every religion advanced the same claim on behalf of its founder and chief? Do we not everywhere hear of such Avatars? Are there not Sons of God in every mythology?

We sympathize with the difficulty which is felt by those who speak to us in this manner, though we have long since ceased to be ourselves conscious of it.⁸ Indeed we could not now think of Jesus of

⁸ Just as the pure are the most tender towards the fallen, so those who are the most fully convinced in their own minds, are the most tolerant. Indeed it may be said that intolerance and bigotry almost always betray lurking unbelief. They charac-

Nazareth in any other character than that in which He is represented in our creeds. Everything within the compass of our thoughts falls into glorious and Divine harmony when we can so look on Him. This conviction, however, and this feeling is a growth which can only arise from much thought in the course of many years, and it cannot be brought forward as an argument, except indeed so far as one is furnished by the mature convictions of men who are thoughtful and well informed. We may, however, show the difficulties which are involved in the denial of a truth which Christian men hold to be the greatest within the compass of man's knowledge. And we can show them by means of arguments that follow necessarily from that perfection of His character which is universally admitted.

First of all, then, it is unquestionable that He Himself claimed to be none other than The Word, of Whom we read in the Old Testament. And in advancing that claim He evidently assumed the Divine name and attributes. Nor was it only by

terize men who are destitute of genuine religious zeal and earnestness. We have an example of such men in the case of Herod, who, "after he had killed James," proceeded then—"because he saw it pleased the Jews," and not on account of any religious conviction of his own—"to take Peter also."—Cp. John Foster's *Lectures*, vol. ii. p. 232.

implication and inference that He advanced that claim. He constantly spoke of Himself as, in the highest conceivable sense of the designation, The Son of God, and He permitted, nay enjoined His followers to regard, and to address Him in that character. And with these assumptions, the loftiness of His demeanour corresponded. In His Words and His proceedings we perceive the perfect ideal of spiritual perfection. Moreover He always spoke of the greatest things simply and naturally, as if He were habitually familiar with them. "As a king," says Pascal, "enters upon the interests of an empire just as a private person does upon the most ordinary affairs, so Jesus Christ speaks with a naturalness (*naïveté*) of the things of God, and Eternity." And it has been well observed that "to feel the full force of this consideration, we should bear in mind the style in which it had been customary to treat on kindred topics. Our Lord's manner in every such instance manifestly became Him, who, having been with The Father from before the foundation of the world, had descended to hold converse with men concerning the things which He had seen and known."⁹

Now, instinctively we feel assured that any demands that have been advanced by such an One as we have seen and known He is, must be sustained. For,

⁹ Isaac Taylor, quoted in *Divine Kingdom*, p. 185.

if not, then He in whom we have seen all forms of goodness combined in perfect symmetry, must have been an enthusiast, or an impostor. And how can we, by any effort, imagine the possibility of such a sequel to our previous conclusions ? Surely, “ it is easier for a good man to believe that, in a world where he is encompassed by mysteries, where his own being itself is a consummate mystery, the moral Author of the wonders around him, should, for great moral purposes, have taken to Himself a created form, than that the one human life which realizes the idea of humanity, the one man who is at once perfect strength and perfect tenderness, the one pattern of our race in whom its virtues are combined, and from whom its vices are eliminated, should have been guilty, when speaking about Himself, of an arrogance, of a self-seeking, and of an insincerity which, if admitted, must justly degrade Him far below the moral level of millions among His unhonoured worshippers. It is easier, in short, to believe that God has consummated His works of wonder and of mercy, by a crowning Self-Revelation in which mercy and beauty reach their climax, than to close the moral eye to the brightest spot that meets it in human history, and—since a bare theism reproduces the main difficulties of Christianity without any of its compensations—to see

at last, in man's inexplicable destiny, only the justification of his despair.”¹

Moreover, while we listen to the lofty claims of Jesus, and mark the calm solemnity with which He advances them, we behold Him exercising universal lordship over all things visible and invisible, over nature and man, and over the world of souls. Evidently He possessed an absolute control over the whole system of things by which we are surrounded. By His miraculous achievements, He showed the power of His will in every region of existence. His mighty works, when viewed in connexion with each other, are seen to contemplate, with a comprehensiveness which is itself miraculous, all beings and objects, visible and invisible, with which man is connected and

¹ Dr. Liddon's *Bampton Lectures* (2nd edition), p. 204.

Moreover “Christ's self-assertion is not merely embodied in statements which would be blasphemy in the mouth of a created being; it underlies and explains His entire attitude towards His disciples, towards His countrymen, towards the human race, towards the religion of Israel. Nor is it confined to the records of one Evangelist, or to a particular period in His ministry. The first three Evangelists bear witness to it, in different terms, yet not less significantly than does St. John; and it belongs as truly, though not perhaps so patently, to our Lord's first great discourse as to His last. From first to last He asserts, He insists upon the acceptance of Himself. When this is acknowledged, a man must either base such self-assertion on its one sufficient justification, by accepting the Church's faith in the Deity of Christ; or he must regard it as fatal to the moral beauty of Christ's human character. *Christus, si non Deus, non bonus.*”—*Ibid.*, Preface to 2nd edit.

in which he is concerned. They show the hand of power working in every region that lies open to our mind, controlling and modifying the nature and action of its products, just as we ourselves work upon and amidst most of the processes which are within our reach.

And when we consider how wide is the range of this control, nay, that it is indeed universal, standing related to all things whereunto we are related, and of which we are informed—we may well ask, Can it be conceived that the writers of the Gospels could have invented such miracles; or that, by any effort, or any accident that can be imagined, they could have collected details which frame themselves into a system so consummately perfect and harmonious ?² Surely we must feel that the “signs and wonders” wrought by Christ, are the evidence of their reality, just as His character is its own witness of His actual existence. When we see Him on whom such streams of light have been poured from time before Him, and from time after Him—who stands forth in the centre

² It has been well remarked by Prof. Westcott that “Christ’s miracles extend as far as the most varied powers of man can venture, and open visions of hope in each of the cardinal points towards which his thoughts are turned. And in each direction they are charged with some peculiar message of hope, though all tend to the central truth of redemption,” i. e. are accordant with the end which He who wrought them professed.

of an illumination such as cannot be compared with that which surrounds any other being who ever lived—when we see Him laying the hand of power on agencies working through the universe in all its regions, and mark how all is done by Him in perfect harmony with His own benign and glorious character, and with His merciful designs for the welfare of mankind—can we listen to those who say, ‘Nay, but these are all illusions ! They were the mere fancies of the writers of the Gospels, if not their fabrications !’

Such assertions bring upon their authors greater difficulties than are involved in our conclusion that such miracles show that He is God.—And the same result follows when we consider the Apostles’ testimony respecting Him. Surely, from their familiar knowledge of their Master and of His Earthly Life, they must have had an overwhelming consciousness of the difficulties which unbelief is pleading. Yet they express themselves in such words as these ; “God was in Christ, reconciling the world unto Himself.” “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty.”—Moreover they tell us that they had seen Him in His resurrection body ; and, therefore, to deny that He is indeed Lord

of life and death, is to assert that they were either deceivers or that they had been deceived. And can we really credit this? Knowing them as we do, is our capacity of faith equal to the effort which is required from us in believing it? This is the way in which St. Paul puts the matter to his readers. He thus describes what may be called one article in the creed of the man who says that Jesus has not risen from the dead. If so, then the Apostles were "false witnesses." In other words, they were impostors, or they were dupes. They declared, in the calmest and most circumstantial manner, that they had seen Christ in bodily presence, after He had died. He had gone in and out among them. Their eyes had looked on Him. Nay their hands had handled of the Word of life. They said that they were especially commissioned to bear this testimony. They called themselves "witnesses of the resurrection of Jesus Christ," and they persevered, amid circumstances of the greatest imaginable discouragement and trial, in delivering their message, for the sake of which, in order that it might be distinctly known to all men, they gave up everything on which they could have set any value, even, in some cases, their very lives.³

³ "The martyrdom of the first Christians stands distinguished from all other examples by this circumstance, that it not merely proves the sincerity of the martyrs' belief, but it also proves that

Now one can understand how all these sacrifices might have been submitted to by fanatics for the sake of propagating their opinions, and we know that many instances can be found in which such sacrifices have actually been made. But, most plainly, these men were not fanatics. Not one of the marks of fanaticism can be seen on them. And it was not on behalf of opinions, but of facts, that their testimony was delivered. When we bear all this in mind, the unbeliever's belief that they were "deceivers," that they knowingly imposed on the world a tale which they knew was false, must be looked on as simply incredible. We have no capability of trust which will enable us to accept this statement which some of the opponents of the Gospel require us to receive, and to substitute for our deep conviction that the Apostles were "faithful witnesses of God," and that they declared what they did declare, because they knew that it was true.

'Oh, but,' say others, 'we do not ask you to

what he believes was true. In other cases of martyrdom, the sufferer when he lays down his life gives his testimony to the truth of an opinion. In the case of the Christians, when they laid down their lives, they gave their testimony to the truth of a fact, of which they affirmed themselves to be the eye and the ear witnesses. The sincerity of both testimonies is unquestionable, but it is only in the latter case that the truth of the testimony follows as a necessary consequence of its sincerity.'—Dr. Chalmers, *Works*, vol. iii. p. 219.

think they were deceivers. Our belief is they were deceived. These men whose part you are taking with such justice, were well-meaning dupes !' Is it so ? we answer. Then you lay upon us a greater difficulty still. For in that case we must ask, Who deceived them ? He, Whom they called Master, in Whom they trusted so implicitly, He must have done so. And can you ask us to believe this ? Is it in the power of the most credulous man to imagine that He was imposing on those simple trusting followers of His, when He promised that He would appear to them again, and that, in order to make good His promise, He managed that some phantom-like resemblance to Himself should flit to and from before them, after He had died ? Must we say that the "chief priests and pharisees" were right after all, when they called Him "that deceiver." But, perhaps the unbeliever means that Christ Himself was wrought on by a delusion ; that He unwittingly duped His followers, because He had been duped Himself. But this is more difficult than ever ! For it is carrying the accusation upwards against God Himself. This article of the unbeliever's creed requires us to think what we are absolutely unable to think, of Him who made us. For, speaking of our Lord simply as the "Son of man" one could sooner believe that the solid earth is nothing

but a painted shadow, and that we ourselves are only phantoms floating through a world of dreams—sooner could we believe this than we could credit the assertion that the Father of His creatures permitted the only perfect being who has ever appeared on earth in the likeness of a man, permitted Him, the consummately Just and Holy One to be the victim of delusion while He lived, and then sent Him down—for it comes to that—sent Him down into the silent darkness of annihilation when He died.⁴

Surely, in view of the difficulties involved in these considerations, every reasonable man will, at all events, abstain from a denial of Christ's Godhead. The farthest position away from our belief on this subject,

⁴ "In those closing paragraphs of the Gospel which describe the Resurrection, we find the same simplicity, the same archaic majesty, the same dignity—the dignity of guileless truth—the same avoidance of passion and exultation which we find in the body of the Gospels, and in each Gospel separately. When this fact is attentively considered, it furnishes a decisive evidence of the authenticity of these paragraphs. For nothing is more evident than that, away from their Master, the Evangelists do not fail to show themselves what they are—visionaries and men low in their way of thinking. They could only write in this style when they were recording things which they saw in Christ, or words which they had heard from Him. So that these final passages carry the marks of authenticity with peculiar distinctness. They could not have been written at all if they had not been truthful records of what the four writers had actually witnessed. If there be reality anywhere in the Gospels, there is reality here."—*Restoration of Belief*, p. 381.

which is accessible to the unbeliever is doubt respecting it; and not untrusting, but longing hopeful doubt, which, if it be honestly entertained and accompanied by careful inquiry, will in time surely be displaced by an infallible and absolute conviction—that He is indeed “God of God, Light of Light, Very God of very God.”

APPENDIX TO CHAPTER V.

The impossibility of accounting for the Apostles' testimony, except on the supposition of its truth, has been strikingly represented by the following statement of the difficulties in which the holders of the mythical theory, as it is called, are involved. “Their hypothesis is something of this sort. . . . The writings of the Old and New Testaments are the utterance and embodiment of the inner subjective life of the Hebrew race. Throwing their internal impressions into the form of a splendid ritualism, and associating this with rude myths of a flaming mount and of supernatural voices, which gave to it a divine origin and descent—this singular people at once made palpable to themselves by visible objects, their subjective ideas of spiritual truth, and indicated the profound earnestness of their souls by their full persuasion of heavenly guidance. At a subsequent period, stimulated by the recent appearance and extraordinary character of an illustrious individual, who was to many of his contemporaries a great prophet, and to even modern unbelievers a person singularly gifted and singularly virtuous, the best, if not the wisest of men—this same people, or large portions of them, with certain powerful minds as their leaders, threw their strong subjective conceptions of spiritual truth into the supposed facts of the history of Jesus, and the Christian interpretation of the Jewish ritual—an interpretation which attributed to it a previously prophetic design, and super-

seded it by an asserted supernatural fulfilment. The impression of the greatness and the memory of the transcendent virtue of Jesus so deepened and grew in the minds of His contemporaries, and of those who were immediately affected by them, that there came at last to be no adequate mode in which this deep feeling, and these sacred and reverential memories, could be bodied forth, but in an imaginary miraculous record of His Life ; in something superhuman being associated with this Person, and the extraordinary notion of His having in some way given a reality to the spiritual idea of the old Law.

" Now, without dwelling on the extreme improbability of this —this making into honest and truthful men, persons by no means fools who *professed* to record actual miracles and pretended to direct intercourse with heaven—without dwelling upon this, let us allow for a moment the hypothesis referred to : let us accept it as the solution of the facts, and then notice briefly one or two of the things that would seem to result from it. In the first place, it must certainly be conceded that, taking all the circumstances—the way in which the several pieces constituting what we called the Bible was composed, the sort of book they make when put together, the connexion between the two series of writings, and the two supposed religious dispensations—taking these and kindred things, and looking fairly and honestly at them, it must certainly be conceded that anything parallel is not to be met with in the history of the world. True or false, the Jewish and Christian Religions are the most wonderful things of which there is any account in the records of the race. What an extraordinary people that Hebrew people must have been, who, in the wilderness commenced, and in subsequent ages perfected, a ritual system embodying in its significance some of the profoundest truths afterwards to be demonstrated by logicians and philosophers ; and who did this by no divine or supernatural assistance, but simply from the impulses of their own inward religious life struggling to express itself, and finding utterance in this way ! How wonderful that this rude people should go on, perfecting their ideas, and multiplying their myths, till they took a new form in the history of Jesus, and in the spiritual or transcendental interpretation of the old ritual system which that introduced ! What a marvel it is, too, that the whole thing should have been so constructed, and so carried out,

as to seize on the human mind *beyond* Judea, to subdue the most cultivated portions of the human race, to supersede all other myths, theologies, and philosophies with which it came in contact, and to be spreading in the world as a regal power to the present day !

“ But, while this general fact is a presumption of something singularly powerful in the genius of the Hebrew people, it should be next noticed that the extraordinary nature of the Christian interpretation of the Hebrew ritual is itself worthy of specific remark. The idea of taking the tabernacle or temple, the altar and priesthood, with all the accessories of the ritual service, and giving them a significance, finding for them a design and a reality that should at once fill the earth and reach up to heaven—think of *that* ! After the prophecies or supposed prophecies, which for ages had stirred the national heart, filling it with splendid anticipations of a conquering Messiah :—after He was supposed to have come, and then to have departed, and to have so departed as to have disappointed the hopes cherished, to the last, by His immediate followers ;—*after* this, what an idea it was, to turn the very fact which shattered their expectations into a fulcrum on which to fix an engine that should move the world ! What an intrepid and sublime *daring* there is in the thought of Messiah the Priest being placed in the foreground of Messiah the King ; and of making the wide earth the place of sacrifice, the cross of ignominy the altar of propitiation, the upper world the holy of holies—the way into it being opened and sanctified by the resuscitated Redeemer, who passes through the vale of the visible heavens as into the interior of a temple, ‘ there to appear in the presence of God for us,’ for *us*, for humanity, and for the accomplishment of those spiritual objects which humanity spiritually needs ! However the truth of all this, objectively considered, may be denied, the whole thing rejected as fanciful, as being nothing more than the imaginative forms in which strongly excited and fervid minds threw their conceptions of spiritual things, from their inability to find for them fit expression in mere language—however this may be, it must certainly be admitted that there is a stupendousness about the theory, a magnitude and a magnificence, that should lead to the recognition of it as of something to be classed with the creations of genius.

“ We shall have a miracle of human genius instead of one of

Divine power, a prodigy of earth and nature instead of an actual ‘sign from heaven.’ All things considered, it will be found, I suspect, that, to admit the Divine origin of our religion, makes a much smaller demand on our credulity than to accept the hypothesis for accounting for its existence suggested by Philosophic Naturalism. Waiving, for the moment, higher motives, we might say—That as men we are believers for the credit of our understanding; and that if we were Jews we should be disposed to become believers for the credit of our ancient faith.”—Binney’s *The Law our Schoolmaster*.

CHAPTER VI.

OBJECTIONS FROM MAN'S WEAKNESS AND INCAPACITY.

WE can imagine our opponent thoughtfully pondering these difficulties, and in some degree impressed by their seriousness. Soon, however, other considerations which make up together a fresh “ reason of unbelief,” come forward to counteract the influence of that impression, and one of them will probably be stated in some such form as this :—

It will be said, ‘ But this doctrine of your creed carries us into a high transcendental region wholly unsuited to the thoughts of ordinary men. It is far above their intellectual capacity. Its heights and depths cannot be explored by them: they cannot comprehend a Revelation so vast and so significant. And even supposing they could look upon such a vision of the unseen, how could they live in conformity with its requirements ? Of such conformity the greater number are incapable. The ideal course and character which such requirements imply, are quite impracticable. Man’s moral, as well as his intellectual, capacities are out of proportion with this system of which you

affirm we are the members.¹ Enfeebled and broken as we are, with strong appetites and urgent needs, and subjected to the hard physical conditions of this earthly life,—we cannot even attempt any true fulfilment of such obligations as those of which you have been speaking.² The conventional surroundings, too, which make certain habits of conduct compulsory, put further insuperable difficulties in the accomplishment of such a character and life. And besides, when it has been honestly striven after, and partially attained, it does not secure the results which you are promising. Failure, disappointment, suffering, fruitlessness and frustration, most commonly distinguish it. The souls of those who have striven to realize that ideal condition are “exceedingly filled with the scorn of men who are at ease, and

¹ And such a proportion is assumed in the statement that “God has set the world in man's heart;” in other words that He has framed the human mind as a mirror capable of the entire image of our terrestrial system, and of the Economy whereof it forms a part. Obstacles indeed are now interposed, so as to obstruct the perfect exercise of the faculties which have this range and purpose, so that “no man can find out the work which God maketh, from the beginning to the end;” yet a large portion of the Divine System is meant to be the subject of every man's contemplation.

² The force of this difficulty is more apparent when the extent of the requirements in question is considered. For is it not said, “Be ye perfect, even as I am perfect”? Ye must be “blameless and harmless, as the sons of God without rebuke.” Ye must be “conformed to the image of Christ,” and be His “living epistles, read and known of all men.”

with the contempt of the proud ; ” “ waters of a full and bitter cup are wrung out to them ; ” while others, who neglect all their higher relations, and think only of those which are inferior and limited, who slip past, or actually cross, the barrier which you say should never be transgressed—“ prosper in the world,” secure the applause of men, “ have riches in possession,” and actually succeed in getting all which was promised to the others.’³

Here is the “ reason of unbelief ” which we have in view ; and every one knows under how many, and what very specious, shapes it is put forward. But it is mitigated, if it does not wholly disappear, when it is considerably examined in the light of what may be called the principal fact which Revelation has unfolded.

First, however, we should observe that this very incapacity, this oppressive sense that we shall find it impossible to realize the ideal character which has been unfolded as our own—has been distinctly recognized in the heavenly disclosures. As we before said, our

³ This sense of powerlessness and incapacity, and of defeat, in efforts to reach a high ideal—awakens the saddest strains of poetry. The highest forms of the epic describe the contention through which man strives after it; tragedy is the picture of his failure and overthrow. But nowhere has this experience been more, perfectly or more powerfully rendered than in the Psalms and in the writings of St. Paul. See especially the Penitential Psalms and Romans, chap. vii.

world is represented in them as having once been separated from the Universal Order, and as having consequently fallen into a state of dislocation and derangement, from which it is in course of being restored. Now this implies that, while recognizing the purity and rightness of that type of individual being which has been set forth as appropriate to man, the feeling will arise that, in our case, there are serious, if not insuperable, difficulties in the way of it being perfectly embodied. Under the familiar designation of the "depravity of human nature," our consciousness of feebleness and inadequacy has been taken account of in the Christian Revelation; and, with express reference thereto, it brings forward adequate means of healing, effective implements of help, special provisions for meeting that incapacity of which we have spoken, and for so perfectly removing it that every man may yet attain those heights of dignity and blessedness which still stand, as they were originally put, within his view.⁴

⁴ What in fact is the "depravity of human nature" except its conscious dislocation, caused by evil, so that it is out of time and tune with the movements of the Order in which it dwells, and of the divine harmonies by which it is surrounded? So accordingly the renovation of man's spirit by Divine Agency is described in terms which clearly indicate "the congruity of the change with the original construction of human nature. It is called a new birth, or it is the opening of the eyes of the blind, or the unstopp-

We shall see this if we look more closely to the nature of that interposition through which our perfect recovery is meant to be effected. Full and careful views of it, will show that if our path is now encompassed with greater difficulties than those which at first surrounded man—our motives to effort and endurance are also greater; if we have now to fulfil a more arduous work, we are furnished with more helpful and more inspiring means for its accomplishment.

This will be evident if we observe that, not only knowledge, but quickening and healing influences are contained in the messages which Revelation has conveyed. Powers are shown to be exerted by their agency through which men are sobered in their levity, and strengthened in their weakness, and lifted from their degradation. We are told of a Divine Person Who communicates life and inspiration to human spirits, Who strengthens the intellect and the moral nature of those who will submissively receive His influence, and qualifies them for the due fulfilment of every obligation under which they are here living. His work and the effects of it are brought out vividly

ping the ears of the deaf, or it is the springing up of a fountain of purity, or it is a gale of heaven, neither seen nor known but by its effects; or it is the growth and fructification of the grain, or the abode of a guest in the home of a friend, or the residence of the Deity in his Temple." --*Natural History of Enthusiasm.*

before our eyes, and are perfectly illustrated by the demeanour and the ministrations of Him about Whom the Evangelists have written. We believe that He showed from the beginning the typal form of that existence of which we are made partakers, and into the full realization of which we are required to enter.⁵ But this is beheld more clearly, and it is more deeply felt, when, at the last, He is seen taking on Himself our nature; being "made in all things like unto" ourselves, beset by our temptations and compassed by our infirmities, and so humbling Himself to the lowest stage on which humanity is ever found; appearing "in the form of a servant, and becoming obedient unto death, even the death of the cross."

In that life, and especially as it was beheld in the days of His Incarnation, we have an answer which is final and decisive with respect to the first part of

⁵ The universal testimony of the Church is to the effect that all the manifestations of God which are described in the Old Testament, as well as in the New, were made through the Second Person of the Trinity. Jonathan Edwards only repeats the consentient testimony of the Fathers on the subject, when he writes, "As soon as man fell, Christ entered on His mediatorial work. . . . He began to do the part of an Intercessor for man as soon as he fell. From that day, He took upon Him the care of the Church in the exercise of all His offices. . . . When we read . . . what God did from time to time, towards His Church and people, we are to understand it especially of the Second person of the Trinity. When we read of His appearing after the fall in some visible form, or outward symbol of His Presence, we are ordinarily, if not universally, to understand it of The Son."

that “ reason of unbelief ” with which we are here concerned. It was lived through by one who was truly human, “ born of the substance ” of a human mother ; and made man of a “ reasonable soul and human flesh.” Catholic teaching is explicit, and emphatic also, in all forms of emphasis, as to the genuineness of Christ’s human nature in all its faculties and susceptibilities. And in this matter, it only repeats those statements of Holy Scripture which tell us that “ He was touched with a feeling of our infirmities, and was in all points tempted as we are.” If it should be said, ‘ Yes, but He was stronger than we by reason of that perfectness of His humanity, and better able to cope with difficulties’—then we reply, ‘ But for the same reason He was also far more sensitive, so that the struggles through which He passed, were far greater trials than they could have been in the experience of those whose natures were lowered by reason of corruption.’ In truth every one of man’s difficulties were fairly met by Him. He lived under the severest physical conditions of our life, yet they never vanquished Him. He was surrounded by our worst conventional embarrassments ; yet, neither defying nor outraging them, they were simply, and in high superiority, used by Him, or they were passed by with lofty nobleness when they involved transgressions of Divine

Law. And thus He showed decisively that the course enjoined on man is practicable, even while he is living in the flesh, hampered by traditions of evil and frivolity, and by usages that may be pleaded as making virtue and nobleness impossible. Every relationship was fulfilled, every duty was calmly and unobtrusively accomplished, in His household and community, in His nation and in the Church, in His connexion with all surrounding persons and occasions, and in His heedfulness of every one of their just requirements. The common life of man was not only consistently but greatly lived out by Him in every step of His career. The virtues which had been seen in the best men before His time, gave but a faint gleam of His full-orbed fulgence. And by all men since then, the glory which was then seen in Him has been only dimly and brokenly reflected. Surveyed with regard to all surrounding things, the Life of Jesus in that period of time, was evolved in complete and harmonious development. And it also rested upon and grew out of past times and generations. In every relationship, He was united to, and, so to speak, came forth from, the general mass of His predecessors upon earth. When He appears in that central age of the world's history, we see their vitality at work in His person and associations. As the Son of Man

He realized the ideal of humanity, and man's entire life was perfectly lived out by Him in every aspect and development.⁶

Thus He decisively replied to the objection that such a course is impracticable under the conditions of our earthly being. But besides this, He gave, and He is ever giving, effective help to all who have set before themselves this same pattern of existence. He brings Himself near to them in a relationship which is so close and intimate, that language expressive of the most familiar union, is strained and exhausted for the purpose of describing it. In perfect sympathy with each one's special needs, He draws nigh to every human being as his brother, encouraging him in his struggles and efforts of obedience, "taking each one's infirmities, bearing his

⁶ We suffer great loss by our common neglect of the first thirty years of the Life of Jesus. His circumstances during that period are well known, and if the notices of Him are few, they are also most significant. Great caution indeed is needed in the development of those notices lest any of the truths respecting His Person which are set forth in the Church's creeds, should be obscured. But when this caution has been used, the consideration of them will strengthen men's hold of Catholic Truth, as well as illuminate the familiar pages of the Evangelists. They will enable us to approach Christ in the scenes of His ministry with a deeper and more vivid sense of His Personality. His relation, too, with men will be widened in our view, and we shall perceive fresh aspects of His character and a fuller significance both in the language of His teaching and in its illustrations.—See *The Son of Man, His Life and Ministry*: Introduction.

sicknesses," walking beside him in the darkest paths of shame or sorrow, sharing all his sadness, weariness, and pain, and thus overcoming his sullen, inward-looking disposition.⁷ He so draws out towards Himself our thoughts and our affections that we can cordially and zealously follow His example. Moreover, all these purposes which He is ever fulfilling on our behalf by means of His personal fellowship, are carried forward and perfected by the ordinances of that Society of which He is the Head and Centre. Through it, and by its agencies, He also carries on His work in men's individual restoration, while He afresh compacts them together in their corporate relations, so that families and kingdoms, as well as individuals, are again perfectly reinstated in the great Economy of Being.

In this help, as well as in His example, we find a sufficient answer to that first part of that "reason of unbelief" which is now under consideration.—'But then,' it may be said, 'admitting this, you have

⁷ Language is exhausted in expressing the personal nearness and sympathy of Christ, especially in His farewell discourse, in St. Paul's Epistles, and in the Epistle to the Hebrews. He often spoke, not only of drawing near to His disciples, but of dwelling in them. And the realization of these promises is declared by St. Paul in language which all like-minded with him can appropriate, when he said, "I live, yet not I, but Christ lives in me."

furnished no answer to the second part which affirms that the course prescribed to man, entails on those who walk in it, suffering and disappointment. In fact, that objection is strengthened by a record of His experience. For was not His life marked throughout by sorrow and disappointment, and did it not close in failure and disaster ?'

'Yes,' we reply, 'it was so marked, and it did close as you have said. But your difficulty, in this instance, wholly proceeds from that low misconception which is expressed in the plausible, but false maxim that "happiness is man's end and aim;" in other words, that his great object is to secure personal gratification, ease, and self-indulgence, escaping all forms of strife and toil, and making what is called the "best of this world," while securing the "best" also of the other. Happiness of this kind has never been promised as the reward of obedience to the requirements of the Christian Revelation. Something far higher has been set in the view of Christ's disciples, even that strength and nobleness which flows from conflict and toil, and from patient, brave endurance. This is the reward which is promised to him who conforms to the conditions which God has appointed. "Let him cast himself freely on the career to which the secret persuasion of duty points, without any reservation of self, and he

will find in the exercise which its difficulties give to the understanding, its conflicts to his will, its humanities to his affections—in this exercise he will find that united action of his whole and best nature, that inward harmony, that moral order which emancipates from all personal anxieties, and unconsciously yields the divinest repose.” That is to say, he will get “blessedness,” which (says one of our great teachers, himself, however unconsciously, having been taught by Christ) is greater than “happiness.” “Was it not,” he asks, “to preach this truth that man can do without happiness, and instead thereof must find blessedness, that sages and martyrs, the poet and the priest, in all time have spoken and suffered, bearing testimony, through life and through death, of the God-like that is in man, and that in the God-like only, has he strength and freedom ?”⁸ Such is

⁸ “If happiness mean, as for most men it does, ‘agreeable sensations,’ enjoyment refined or not, then must we observe that there is a certainty that it is not man's end, and should not be his aim. Strictly considered, this Truth that he has in him something higher than a love of pleasure, take pleasure in what sense you will, has been the text of all true teachers and preachers, since the beginning of the world; and, in one or another dialect, we may hope will continue to be preached and taught till the world end. . . . We commonly construct our theory of Human Duties, not on any Greatest Nobleness principle, never so mistaken, no, but on a Greatest Happiness principle. The word Soul with us, as in some Slavonic Dialects, seems to be synonymous with Stomach. . . . Observe, too, that this is all a modern affair; belongs not to the old heroic times, but to these dastard

our call of duty, and we secure this reward, when we do not shrink from giving it obedience. And just as He Who obeyed it with unswerving fidelity, Who shrank from no toil and no sacrifice, and Who “resisted even to blood in striving against sin,” was never agitated in His spirit, was never, not even in His last agony—unless it might have been for one dark moment—bereaved of His peace, so, according to our measure of the same faithfulness, may it be also with ourselves. Even when we are toiling most painfully, and struggling most earnestly, and with most of outward perturbation, against the evil by which we are encompassed, we may be conscious of quietness and rest: we may know an inward tranquillity which “passes the understanding” of those who are unacquainted with its source. It is this reward of fidelity which has been promised by the true interpreters of the Christian Revelation and by Christ Himself. “My peace,” He says, “I give unto you. In Me it shall be yours.”’

We see what a misconception this part of the objection we are considering rests upon, and that it disappears as quite irrelevant in our argument, when

new times! ‘Happiness our being’s end and aim’—all that very paltry speculation, is at bottom, if we will count, not yet two centuries old in the world. The only happiness a brave man ever troubled himself with asking much about, was happiness enough to get his work done.”—T. Carlyle, *Past and Present*.

we inquire what has been really promised as the reward of man's faithful discharge of his vocation.—Then as to the second part of the objection, we may ask, 'But what is the meaning of "success," of genuine success? Surely it does not convey the thought of an immediate conquest over difficulties, of an open and instant triumph of the cause to which we are devoted? Is it not, on the contrary, involved in the very conception of triumphant work that it shall be first followed by what appears failure and frustration? He who is engaged in that activity which has been "prepared for him," and who leaves his work to be used by the Ruler of the Fellowship in which he is incorporated, who leaves it to be overruled and interwoven by Him, through those lines of movement which His wisdom has devised, into the general effect and consummation—knows that of necessity, and because the harmonies of this vast economy are so far-reaching, the result of his efforts can only be partially ascertained, and may be altogether hidden and unknown, while yet, in the end, it will be surely fruitful and victorious.'⁹ Do we not see this in the Life of Him

⁹ Apparent failure, that is, failure as determined by earthly standards, must, from the nature of the case, often be the portion of him who takes his position upon a centre outside the world, and frames his purposes and measures his activity on a celestial scale. For in the far-reaching harmonies of the vast economy in which he works, the results of his efforts can be only partially

about Whom we have been speaking? It is indeed true that He failed to secure visible success and popular applause. But what has He done for the world? "Is it not, has it not been, changed ever since He lived in it? Have not all the conditions of human existence been raised by the meaning which He has shown to be in them, and the grace which He has put upon them? Is not the air now charged with heavenly odours, and a kind of celestial consciousness, and sense of other worlds wafted on us in its breath? Yes, Christ, and His all-quicken^g life are now in the world as fixed elements, and will be till the end of time, so that we may say, 'Look ye hither, all ye blinded and fallen of mankind. There is a better nature among you, a pure heart out of some purer world is come into your prison, and He walks through it with you.'"

Upon this subject we may recall some words which came from "that wonderful man who swayed the destinies of Europe in the first years of this century." It has been remarked on as "an argument ascertained, and may here be altogether hidden and unknown. It has been thus with all the great witnesses and workers who have ever lived, and who have always consoled themselves with the assurance of the patriarch, when He said "I know that my Vindicator," the Vindicator of the cause which I have chosen, and unto which I shall adhere to the end, "I know He liveth and will stand at the latter day upon the earth," to justify me and all who have worked with me on my principles, and in my trust.

not unnatural in one who had that special passion for human glory, which has been the incentive of so many heroic careers, and of so many mighty revolutions in the history of the world. In the solitude of his imprisonment, and in the view of death, Napoleon is said to have expressed himself to the following effect.¹ ‘I have been accustomed to put before me the examples of Alexander and Cæsar, with the hope of rivalling their exploits, and living in men’s minds for ever. Yet, after all, in what sense does Cæsar, in what sense does Alexander, live ? Who knows or cares anything about them ? At best, nothing but their names is known ; for who, among the multitude of men who hear, or who utter, their names, really knows anything about their lives, or their deeds, or attaches to those names any definite idea ? Nay, even their names do but flit up and down the world like ghosts, mentioned only on particular occasions, or from accidental associations. Their chief home is the school-room ; they have a foremost place in boys’ grammars, and exercise-books ; they are splendid examples for themes ; they form writing copies. So low is heroic Alexander fallen ; so low is imperial Cæsar, ‘ut pueris placeant et declamatio fiant !’

¹ Fr. Lacordaire, *Occasional Sermons*, quoted by Dr. Newman in his *Grammar of Assent*.

“‘But,’ on the contrary, he is reported to have continued, ‘there is just one name in the whole world that lives. It is the name of one Who passed His years in obscurity, and Who died a malefactor’s death. Eighteen hundred years have gone since that time, but still it has its hold upon the human mind. It has possessed the world, and it maintains possession. Amid the most varied nations, under the most diversified circumstances, in the most cultivated, in the rudest, races and intellects, in all classes of society, The Owner of that great Name reigns. High and low, rich and poor, acknowledge Him. Millions of souls are conversing with Him, are venturing on His word, are looking for His presence. Palaces, sumptuous, innumerable, are raised to His honour. His image, as He was in the hour of His deepest humiliation, is triumphantly displayed in the proud city, in the open country, in the corners of the streets, in the tops of mountains. It sanctifies the ancestral hall, the closet, the bed-chamber. It is the subject for the exercise of the highest genius in the imitative arts. It is worn next the heart in life; it is held before the failing eyes in death. Here, then, is One Who is not a mere name, Who is not a mere fiction, Who is a reality. He is dead and gone, but still He lives—lives as the living, energetic thought of successive generations, as the awful motive power of a

thousand great events. He has done, without effort, what others with life-long struggles have not done. Can He be less than Divine? Who is He but the Creator Himself, Who is Sovereign over His own works, towards whom our eyes and hearts turn instinctively, because He is our Father and our God?""

CHAPTER VII.

DIFFICULTIES ARISING FROM GENERAL SURVEY OF MAN'S
HISTORY.

BUT now a difficulty far greater than that which we have just attempted to remove, comes forward for consideration. Unlike the other, this is independent of individual experience, and arises from a survey of human history, and a general contemplation of mankind.

When this survey and contemplation are enlarged, when the scroll on which human fortunes—with their sad tokens of falsehood, of baseness and malignity, of irremediable anguish and inconsolable remorse—have been written, is more carefully examined, we see everywhere the prophet's vision of “lamentation, and mourning, and woe.” It meets us on all sides so that we feel how forcibly the objection comes when men say, ‘Whatever may be attainable by individuals of exceptional faculties and opportunities, the mass of men, the communities of earth, are, and it seems must for ever be, out of harmony with that condition of blessedness for which you say they are destined, and which marks the ancient races of the

universe. Nothing can seem more unlikely, nay more hopeless and even impossible than the permanent restoration and fellowship of the earth's inhabitants amidst them.'

It is an immense consideration which is here opened out before our view. It chills trust and hope, and it paralyzes efforts in innumerable directions, as will be clearly seen if we now examine in detail the objections to which we are referring.

For here the first impression is deepened, the more closely the details are examined. In this instance minute investigation confirms the inference which is suggested by the first and general survey. If it be true that Christ's redeeming work appears as a track of light from the beginning of man's history to this present hour, out of what an abyss has it arisen, and how impenetrably obscure are the regions on either side of it! 'Clouds and darkness' are indeed around these earthly ways of God. And what awful forms, what scenes of misery and horror, rise up in their oppressive gloom, as we think of the innumerable millions who have lived, perplexed and suffering all through their lives, and dwell on the mysteries of their condition and their history. The recent explorations in Egypt and Assyria, and in the cities of the West, and an examination of the literature and relics, and of the pictured and sculptured memorials of

the races which were living there—have shown not simply a disregard of the ends of life, but tokens of foulness and baseness, of lust and cruelty, from the thought of which we retreat with shuddering dread and horror.¹ Innumerable multitudes are seen carried forward by mighty impulses of evil which, apparently, they could not resist; overwhelming influences confirming and augmenting their depravity, as they were passing on through wretchedness here, to apparently worse wretchedness hereafter. This is what we witness in the past. And, at the present hour, masses still vaster lie prostrate beneath the same blighting dominion of which countless generations of their ancestors have been the slaves and victims! Then again, hardly anything seems being effected for their amelioration and relief! If we look searchingly into the improving agencies at work, and take into account, not only the missionary and other philanthropic efforts which are directly meant to promote the improvement of man's condition, but, still farther, the ameliorating influences of civilization and science,

¹ For an example in illustration of the above statement, see Mr. Layard's *Discoveries in the Ruins of Babylon and Nineveh* (1853), in which are published fearful tokens of Assyrian cruelty in the treatment of military captives. In one of the plates of chapter xx. is exhibited some unknown torture applied to the head; and in another is exhibited the process, applied to two captives, of flaying men alive.

and of other movements, which, without professing any benevolent purpose, still tend to promote a better understanding of facts, of their bearings and relationships—we see, nevertheless, almost as mournful a disproportion as ever between the good which is at work, and the evil with which it is contending. ‘Now here,’ it may be said, ‘are realities in present and past times, which cannot be accounted for. We set them against what you have told us about the Divine intention and instruments of man’s restoration; and we do not hesitate to affirm that, looked at fairly, and taking into account all the exceptive instances that should be allowed for, they plainly contradict your declarations.’²

Such is the “reason of unbelief” which we are now thinking of, and which, strongly as it may be stated by objectors, is felt still more strongly and deeply by believers, because of the higher standard by which

² “Human life,” says one of these objectors, “is but a poor affair at best, and the scene which spreads below and around is but a battlefield at nightfall, with a few victors taking their faint shout away, and leaving the plain crowded with wounds, and vocal with agony. ‘Existence itself,’ insists Hartmann, ‘is an evil in proportion as its range is larger, and you know it more, and that of cultivated men is worst of all. The constitution of the world (so stupidly does it work) would be an unpardonable crime did it issue from a power that knew what it was about.’”—Dr. Martineau, *Religion as affected by Modern Materialism*, p. 33.

they measure man's condition and his prospects. Our spirits are most heavily oppressed as we think of the facts that have been just recounted, because of their strong contrast with the Revelation of glory and love, which is also in our view, and which forbids us to retire, as if in dread, from such gloomy contemplations. But now, before reaching any final conclusion on this subject, let us look at these facts in connexion with, and under the light of others, which are equally unquestionable, and which will show the mournful spectacles we have been surveying, under another aspect, and perhaps suggest some different inferences respecting them.³

First of all, then, we recur to the fact that in the beginning the main substance of the Gospel Revelation was universally promulgated, and that grace has been given to all men for their enlightenment and recovery. Fragments of the Church, of its truths

³ No writers have more powerfully represented than Christian writers have, these mysterious aspects of the Divine Government. For examples see especially John Foster's *Life and Correspondence*, vol. ii. p. 246; and Dr. Newman's *Apologia*, part vii. Very instructive is it, and full of meaning, to compare these statements from men occupying such different points of view. For, while no one could have expressed more vividly, and even painfully, their sense of the difficulties occasioned by these mysteries, neither has any declared more confidently his conviction that, nevertheless, "Righteousness and judgment are the foundations of God's throne."

and institutions, even of its ritual, may be discovered in almost every region of the earth. Everywhere men have had glimpses of those disclosures which we possess in their integrity. They have had intimations of all those verities which God has perfectly revealed to us in Christ. So that in times and places which seem covered with utter darkness, and involved in wretchedness with no alleviation, there have been gleams of light, sometimes brightening towards perfect day, and visitations of mercy which showed that there also God was present amongst His creatures. This view may be neglected in our ordinary teaching, but the Catholic Church has always earnestly affirmed that "The Light" from heaven "enlighteneth every man that cometh into the world;" that "grace has been given for the merits of Christ all over the earth, so that there is not, nor has there ever been, any corner even in paganism, where it has not been present, present in each heart of man, present in sufficiency for his ultimate salvation."⁴

⁴ "Surely you ought to know the Catholic teaching on the subject of grace, . . . without my insisting on it. 'Spiritus Domini replevit orbem terrarum.' Grace is given for the merits of Christ all over the earth. There is no corner even of paganism where it is not present, present in each heart of man in real sufficiency for his ultimate salvation. Not that the grace presented to each is such as at once to bring him to heaven; but it is sufficient for a beginning. It is sufficient to enable him to plead for other grace, and that second grace is such as to impetrated a third

Everywhere accordingly, we can see that, as the Apostle said, men have been "feeling after God, if, haply, they might find Him." In that line of His dealings on which our attention is fixed, and of which Scripture gives the record, the original Revelation was comparatively, at all events, preserved in its integrity. It thus kept up a witness of truths which were originally disclosed, as well as of others which were made known afterwards, and it interpreted the obscure and fragmentary knowledge which, in other places, men possessed. This function has been discharged by the Church from the beginning, and especially among the communities in its immediate neighbourhood. Thus, as one has well said, "If the Bible contains only the record of the Divine dealings with a single nation, if that large other-world, which was no less God's world than Israel was, could scarcely be named upon its pages, yet, at times, figures crossed the rim of Judaism when brought in contact with it ; and, though passing over it only for a moment, as dim shadows, they give us hints of communications which were going on unsuspected. We are told, for example, of Job, no Jew but an

grace ; and thus the soul is led on from grace to grace and from strength to strength, until at length it is, so to say, in very sight of heaven, if the gift of perseverance does but complete the work. . . . All this may take place even outside the Church."—Dr. Newman, *On Anglican Difficulties*, p. 70.

Arabian Emir, who, beneath the tents of Uz, contrived to solve that question to his heart, which still perplexes us through life, viz. the co-existence of evil with Divine Benevolence. He was one who wrestled with God, as Jacob did, and strove to know the shrouded Name, and hoped to find that it was Love. We find Naaman the Syrian, and Nebuchadnezzar the Babylonian, under the providential and loving discipline of God. Rahab the Gentile was saved by her faith. The Syro-Phoenician woman by her sick daughter's bedside, and amidst the ravings of insanity, recognizes, without human assistance, the sublime and consoling truth of a Universal Father's Love in the midst of apparent partiality. The 'light that lighteth every man which cometh into the world, had not left them in darkness.'⁵ Of these truths the Church which, in the words of Richard Hooker, is but "one body from the first beginning of man's history to its last end"—kept up the faithful witness, and delivered the true interpretation. It did this effectively until the time of Christ's appearing, when it was again sent forth by Him afresh upon its mission, enlightened and strengthened and confirmed.

The great truth that the dispensation which bears His Name is none other than the old dispensation

⁵ F. W. Robertson, *Sermons*, vol. iv. p. 164.

in a completer form, should always be remembered in this connexion. Most important in its bearing on the difficulty we are considering, is the certainty that the Church has always carried forward that work of enlightenment and redemption, that work bearing on the bodies and the souls of men, on individuals and on societies—which it is carrying forward at this present time. It has ever existed as the “befriending and correcting opposite of the world, as the embodied conscience of mankind.”⁶ Even in the midst of those scenes of gloom, of hopeless anguish and confusion, to which the reason of unbelief we are now considering, has directed our attention—we see it entering into an aggressive conflict with that dark-

⁶ “From the beginning the Church has not only served as a witness of man's redemption, and carried out its purpose in the healing of individual spirits, but it has also been, as Coleridge (*Church and State*, p. 138) has described it, ‘the sustaining, correcting, befriending opposite of the world, the compensating counterforce to the inherent and inevitable defects of the State,’ and, it may be added, of all human associations.—Cp. Arnold, *On the Church*, p. 151. This influence is wrought (says Mr. Gladstone, *State in Relation to the Church*, vol. i. p. 176) ‘by proposing more powerful motives to do good and avoid evil, by the general development and invigoration of the human faculties; by removing the great obstructions to unity and peace in societies, caprice, self-sufficiency, arbitrary will, and predisposing the minds of men to submit to reason; and, we may add, by the importance which is given to peace as a distinct substantive object for which, independently of its results, and when considered merely as implying the absence of the opposite evils, much ought to be sacrificed and endured.’”—*Divine Kingdom, &c.*, p. 90.

ness and corruption. Really, if imperfectly, it has rectified the world's disorders, resisting the influences of its levity and falsehood, and alleviating the sorrows which they have always caused. It has contended with the powers of evil in their manifold developments. Not only as a "light" which should illuminate the world's darkness, but as "salt" which should counteract its tendencies to decay and putrefaction —has the work of the Church been actually accomplished amongst the families, the provinces and kingdoms, that are in truth combined by it. God has provided for the removal of those evils, the thought of which is so appalling. And if men had truly and zealously worked with Him, those woful ailments and the wickedness which caused them—that degradation and cruelty and suffering, of which we have been reminded—would have been impossible. It is true, indeed, that some of the evils afflicting every part of man's threefold nature, his body, soul, and spirit, would still, and, of necessity, exist in large and fearful measure, even if the Church's commission had been accomplished. But it is no less true now, as it has been always true, that the evils by which man has actually been afflicted, would in that case have everywhere been immensely diminished. For, from the beginning, it has been appointed to go everywhere, diffusing itself among

the families of men, and labouring earnestly in the Divine task of helping and enlightening them. And it was thus to go accompanied by the Bible, as the charter of its authority and the interpreter of its purposes.

If now we look again over what seemed utter confusion and unmitigated sorrow, a scene of unbroken, hopeless gloom—we perceive that an illuminating and assisting work has been really going forward. And, meanwhile, as we see this fuller light shed upon the sad retrospect and contemplation, another and a more important consideration must be taken into our account. This present earthly scene of existence should be beheld as standing in connexion with another which is far vaster ; and which, although it is neglected in our popular teaching, should be always present in every Christian's prospects.

By what method man would have moved on to the next scene of his existence, if he had remained amongst the unfallen, can only be conjectured. It is probable that, as is the case with loyal and obedient spirits, the change would have occurred by means of what may be called a natural translation into the community which is next in the scale of being above our own. But from the time of his apostasy, it was appointed that, after his life on

earth has ended, he should move into another, which may be called a supplementary, condition of existence, and should there remain until the course of the world has closed, when all the generations of the world will go forward with their Redeemer to enter together on the higher estate for which they have been prepared by Him.⁷ In the new and strange circumstances of mankind, this supplementary condition was necessary for the purpose of man's individual, and also of his corporate and social, restoration. For this end, accordingly, it was appointed and it exists, as one of the Church's institutions. So that besides uniting in firmer bonds the members of living generations, our Divine Fellowship binds together

⁷ The evidences of the reality of an intermediate condition of existence between death and the resurrection may be arranged under two principal heads. There are (1) those considerations of fitness in such an arrangement and institution which are instinctively suggested by other circumstances in our position, and which, combined together, form a strong presumption of its reality, such as prepares us to receive any authentic intimation on the subject with unquestioning confidence. And (2) there is an immense body of Scripture testimony which is interpreted with uniform agreement, by the highest authorities, as warranting the fact and placing it beyond question. Now, in an examination of both these classes of testimony, and while the reality of the intermediate estate is rising up in unquestionable certainty before the inquirer, it also presents itself to him as an ordinance or appointment of the mediatorial scheme, so that it may be spoken of as having been established in the beginning, as auxiliary and subservient to the purposes contemplated in The Mediator's intervention.—*Scripture Studies*, Appendix, Note D.

all who have ever dwelt on earth by assembling them in that separate state where they must abide until the consummation of this world's affairs, and have intercourse with one another, as well as with those who have preceded and succeeded them in their position upon earth.

In this state then all human generations save the last, which remains to inherit the wisdom and experience of its predecessors, and to witness the final development of the Divine purposes amongst mankind—will dwell in a condition of immaterial existence, freed from the sensible hindrances which now obstruct a perfect interchange of knowledge, and a free communication of thought and intelligence. By means of this association, the fragmentary portions of each man's information and experience will be completed, so that every one will at length have set before him that complete exhibition which earth's finished history will furnish, respecting God's administration of this region of His universe. Through the successive additions to its knowledge which will be made by each fresh occupant of that abode when he goes into it, there will be diffused throughout its vast community at the closing era of terrestrial affairs, that same full and comprehensive acquaintance with the workings of the Divine Government, and the significance of the events that have tran-

spired in it—which has been attained by those latest occupants of earth who will inherit all the wisdom and experience of the generations which they have succeeded. The full meaning of the Economy under which he was here placed, will thus be disclosed to every individual; and, with the quickened and then unobstructed faculty of a spirit for the contemplation of spiritual truth, each one will understand the real meaning and intention of all the ordinances of heaven, as they bear on the immortal relations between creatures and their Lord.

Then, and thus, the complete purport and intention of all the arrangements of the economy of restoration will be seen and understood. And in this, as well as other respects (which we cannot here dwell upon, but which will readily suggest themselves)—this supplementary abode of which we are speaking, constitutes, along with our present embodied state of being, one world. The two are, in truth, but different regions of one realm wherein the Mediator's purposes are being carried out.^s

^s “If we bear in mind that this abode constitutes, along with our present embodied state of being, one world, and that the two are in truth but different regions of the one realm wherein the Mediator's purposes are being carried out, we shall at once perceive how the processes, simultaneously advancing in both of them, are related to one another. This is that department of His Kingdom in which the Divine purposes are first gradually de-

All the brief pathways of human beings, wheresoever we may trace them, are seen converging towards that assembly of disembodied souls. And every one's course, whenever, and in whatever scene it is passed—can only be fully understood when it is regarded in the light which is cast upon it by this fact. Now, under what a different aspect do many perplexed, struggling, darkened lives appear when they are thus regarded. Let us think of it! Every one who has ever lived, will thus at once participate in the largest intellectual perceptions, and receive all the moral influences which flow from those perceptions, and which will be increased by that fuller acquaintance with the nature and purposes of the redeeming dispensation, which, along with them, will constitute the inheritance of the latest generations upon earth.⁹

veloped in the progress of human history; while the light which may be revealed here, is instantly propagated through that other world until it has been diffused universally, and with what may be spoken of as uniform intensity. Throughout that portion of God's realm, a communication is instantly made of the last steps in the development of His designs which have been witnessed upon earth; while, again, means are put into the possession of this world's occupants as soon as they pass into the unseen state, which will enable them to obtain the final conclusions and highest advantages of man's terrestrial research."—*Divine Kingdom*, p. 111.

⁹ Some interesting remarks on this subject will be found in Bishop Bull's *Discourses* (Works, vol. i. pp. 23—82); in Calvin's *Psychopannychia*, "qua refellitur quorundam imperitorum error

Consider now how the difficulty which appeared so formidable, looks when it is contemplated in the light of these two facts; viz. first, that in all times and places there has been an universal ministry of grace and instruction, outside the Church's limits, as well as in those regions where its course onwards can be traced; and, again, that simultaneously, in another closely connected scene, men have been living under a special guardianship and influence through which their earthly discipline has been completed. Let these two facts—of which the second stands quite clear of all unauthorized teaching about purgatory—be taken into due account, and then we must surely feel that the oppressiveness of the mystery on which our present “reason of unbelief” is founded, has been greatly mitigated, if it has not been entirely removed.

We see that what appeared to spread out as a scene of impenetrable gloom is, in truth, irradiated, here and there, by a heavenly illumination, far and, it may be, universally extending. In virtue of that illumination, we perceive that every honest struggler

qui animas post mortem usque ad ultimum judicium dormire putant?” in Huntingford’s *Testimonies to Intermediate State, &c.* (London, 1829); in Copland’s *Mortal Life* (Lond. 1834); in Dr. Maywahlen’s remarkable work, entitled *Der Tod, das Todtentreich. und der Zustand, &c.* (Berlin, 1854); and in C. Kingsley’s *Life and Letters*, vol. ii. pp. 394—397.

has been helped forward, every effort in resisting error has been met and seconded, every true thought has been justified. On any theory, indeed, and in the view of every careful thinker, it is an oppressive theme of contemplation ! Yet, how far more easy and tolerable it is, when the universality of the Church is borne in mind, even when our view is limited to this visible scene, and to what appertains to the earthly history of man. And then, how immense is that relief which is further ministered, when the connected scene in the "intermediate condition," and all the influences which are at work, among the souls who have therein entered—is taken into our account. The anxiety and anguish of all who have most deeply realized that gloomy contemplation is surely well-nigh calmed ! Nor is this all ! We have a further resource, and additional help is given, while we thus dwell on what, indeed, at first looked as if it were a confounding and appalling contemplation : we have this when we turn and listen to Him whose sense of those calamities, and whose tenderness and sympathy, are so much intenser and deeper than our own.¹

Let us question Him upon that awful theme. And if it be true that He makes no direct reply to our inquiries, yet we hear Him utter an assurance

¹ *Reasons of Faith*, chap. vii.

that all is right and well, notwithstanding the facts which apparently contradict our belief that He is Wise and Benignant and Almighty, Who is supremely controlling our affairs ! Once, indeed, we hear Him utter that assurance in direct address to heaven, on an occasion when He had confronted those very aspects of the Divine Government by which we have been so painfully disquieted ! "I thankfully confess to thee, O Father," He said, "that Thou hast done well ! Yea, even so, Father, for so it seemed good in Thy sight." And on other occasions, He distinctly intimated that Divine Love had been exercised even to the utmost verge of possibility, in securing the welfare of that minority which had so disastrously gone astray from the paths of blessedness ! For we must not fail to observe that it is as a minority, and, we may add, a small minority, in comparison with those to whom creation had been a blessing, that He has represented them ! We may, likewise, call attention to the fact that His language when He was speaking on this subject, rebukes those vague notions of Divine Omnipotence which are the real source of so much of that uneasiness whereof we are conscious when we dwell upon it ! That attribute of God does not represent unlimited power working in freedom from all conditions ! In fact, such a conception excludes the very idea of power, which

necessarily implies limits and obstacles. The Omnipotence we speak of, represents power that is unlimited within a bounded range of possibilities; and such a boundary Christ recognized in His emphatic use of the words "cannot" and "impossible!" Within that limit, however, He declared that all had been done, even to the "uttermost," which Infinite Love and Wisdom could do, to avert those dreadful calamities. And He plainly intimated that, even while possessing those attributes, He had no power of helping those who would not trust Him. And now we ask—Does He not in all these assurances give us reasons for confidence which we must acknowledge are all sufficient, when we remember Who He is? He is conscious of all that mysteriousness by which we are troubled! He, too, is looking into that darkness. He is looking into it further and more deeply than we can look, and with the future, as well as the past and present, in His view. All, and far more than we see of these mysteries which trouble us, are seen by Him. And not His words only, His sighs, His tears, assure us that He is not indifferent to the anguish which He looks upon, while yet He calmly and sorrowfully affirms that 'all is well!' Why then may not His serenity be shared in by ourselves?

This assurance has been well set forth by one of the

wisest thinkers of our age. “It is certain,” he says, “that He who knows, and who has in His view, all that I see and know, and far more, and whose emotions of pity are like my own—save that they are deeper and more constant—has also in His view such facts or such prospects as are more than sufficient for the double purpose;—first, of securing an habitual composure and tranquillity, and then for holding entire an unskaken loyalty towards God. So that if now the question be put to me whether my Christian Belief enables me to rid myself of that burden, far-reaching care, and trouble, which I share with the thoughtful of all ages, my reply is this:—‘In truth, I have not found the means of ridding myself of this burden; but, in the Gospels I have found Him in communion with whom I am learning to bear it, and thus I hope to bear it to the end, still retaining my trust in God, as supremely Good and Wise, a Just God and a Saviour.’”²

² *Restoration of Belief*, p. 359.

CHAPTER VIII.

DIFFICULTIES SUGGESTED BY PROSPECTS OF THE
FUTURE.

AND now that so many “ reasons of unbelief ” have been weakened, if we may not say removed, surely this attitude of trust in One, whose sensibilities are, at least, as tender as our own, and whose knowledge and range of sight, are immeasurably greater—is a reasonable attitude, and must so commend itself to every inquirer who is impartial and clear-minded.

This, surely, must be his conviction. And how greatly is it strengthened by remembering that, in almost every instance, the difficulties which we have been considering, have not only been effectively met and dealt with; but the principles on which they are founded, have pleaded on our side, sanctioning and confirming the explanations of them which have been given. Moreover this impression, which is deepened by the unquestioning belief, and earnest declarations, of the best, and, some of them, the wisest, men that have ever lived—who say how perfectly they are satisfied in that position to which we have been leading him whom we must speak of as

our opponent¹—is still further, and more deeply, confirmed by that confidence which must linger in the heart of every unbeliever when he remembers the manifold evidences which have been given that He, of whom we are speaking, is indeed worthy of our trust.

Just at this point then we can imagine that those who were farthest from us, have been seriously moved by such considerations and remembrance. And yet their influence will pass away, when, looking apart from past and surrounding things, men cast their gaze on into the future, and recollect what may well be called the appalling difficulties which are there unfolded in our view.

We are now speaking of the future beyond the grave, and of the prospects which there open before those unhappy beings who are, commonly, and very significantly, called the “lost”—“lost,” since they have wandered away from the harmonies of the Divine Order, and have gone far, and it seems fatally,

¹ Such are the deliberate avowals of men whose testimony we must in all reason listen to, and accept. It is true that there are only a few in every age who possess the moral and the intellectual qualifications which are necessary for not only obtaining such convictions, but for also presenting them as the grounds of our own confidence. But as the testimony of such men would be held decisive in any other matter, so no reason can be given why, in this instance, it may not be relied upon.

astray into the “outer darkness” by which it is surrounded. ‘He,’ it may be said, ‘He in Whom you are trusting, adopted the strongest language which is found in the Psalms and Prophets, whenever He referred to their condition. Nay, far from mitigating the severity of those announcements, and throwing any glimmer of light on what may truly be called the lurid darkness of those prospects, He even added to their awfulness. Indeed, no one has ever spoken, or could speak, more sadly and more hopelessly, of the terrible prospects that lie before those unfortunate members of our race. And when we think who most of those sufferers, even those who have most criminally gone astray, who they are, and remember their feebleness and incapacity—feebleness and incapacity which have often been inherited, and which are as we may say constitutional—when we think of their terribly heavy disadvantages, of the almost overwhelming might of the temptations under which they have succumbed, and then of the dark hopelessness of the anguish which is reserved for them—when all this is realized, the relief of which we were just now for a moment conscious, disappears. Our difficulties come back upon us with augmented force. Even admitting that every other reason you enumerated has been satisfactorily dealt with, this alone would abundantly justify our unbelief.’

It is indeed a serious difficulty which is thus put forward, and one which cannot be dealt with by any attempts to mitigate its seriousness. In view of it, especially as it is suggested by common popular teaching on this subject—we can well understand the despairing perplexity with which the question may be put—‘ Is there, indeed, while such prospects are in our view, is there any sufficient ground and reason for speaking of Christ as The Saviour of mankind ? Surely, after all, the trust which you have reposed in Him, is without foundation ; the rest and joy begotten by that trust, are nothing more than an illusion.’²

One cannot wonder that this is said, and that even an excitement of horror is produced by the prospects we are speaking of, especially as they are represented in those popular statements which so often shockingly dilate on the anguish and torments of those

² Every one has felt the heavy burden of these meditations, and has mournfully uttered the inquiries which they extort from us. Sadly and painfully have they been entertained by the thoughtful of all ages, for they press upon us, whatever point of view we occupy : they are in no wise the peculiar difficulty of the man who has recognized Christ Jesus as the Son of God and the Gospel Revelation as coming from above. The abyss out of which proceeds the illumined path He has trodden from the beginning, and the darkness also which through its whole course surrounds that path—are clearly and awfully in view, whatever may be the point of observation from which we are looking.

sufferers, reckoning up, in horrible detail, the elements of the misery which they are enduring, and the lengthened period through which it is prolonged. In such pictures we find what may well be spoken of as visions of excitement, and for this reason we should first ask for a considerate estimate and measurement of the fact, apart from the exaggerations which it not unnaturally awakens.³

Thus looking, then, we see that the language of the Old Testament upon this subject, is not only figurative, but we may say necessarily so, just as our common expressions are, when we speak of the "corruption" of man's nature, and of the "decay" of his faculties and powers. When it is said that evil men will be cast into Gehenna, where "the worm dieth not, and the fire is not quenched,"⁴ the prophet Isaiah was

³ It has been justly said that "The graphic and powerful pictures of the fate of the 'lost' which are given in the New Testament, fared as badly as other conceptions when they fell into the hands of the materialists of the Middle Ages. Their true meaning was entirely obliterated; and Hell, instead of being the Gehenna of the Universe, the place where all its garbage and filth are consumed, was changed into a region shut in by adamantine walls and full of impossible physical fires. The one idea is awful, while the other is simply grotesque. An ancient Jew, who had occasion to pass by the valley of Hinnom, and whose senses were invaded by the sights and smells of that doleful region, must have entertained a conception of the Hell described by Christ, as different as possible from that which has reached us from the Middle Ages."

⁴ Isaiah lxvi. 24. Cp. Mark ix. 44.

describing the punishment which was inflicted on the viler class of criminals, whose bodies after execution, were deprived of the rites of sepulture, and were either burned to ashes, or left mouldering above ground to be devoured by worms. Within the precincts of Jerusalem there was a valley bearing that very name, where this worst part of criminal punishment was executed. Fires were continually kept burning there, in order to destroy the dangerous effluvia from the animal remains which were cast into it and burnt; and hence the name of this place, the most execrable known to the Jews, was employed to denote the habitation of the evil, and is thus used in Christ's discourses in the New Testament. Now the fact that, in speaking of the future of evil men, He employed language which would at once remind His hearers of the most offensive scenes and processes with which they were acquainted, really expressed nothing but that which we commonly express in the words to which we just referred. In that figurative delineation, He was describing what is, in fact, accomplished in the victims of vice and folly daily before our eyes, as we behold men rotting in their "trespasses and sins;" indifference, deadly unconsciousness, and then loathsome corruption, stealing over them, till they become an incumbrance on the earth, an odious and ghastly offence to every one who

must come near them.⁵ Thus Christ spoke of evil men. And He always connected their future retribution with those present results of evil which are going forward now in their experience. “Sowing to the flesh,” they now “of the flesh reap corruption,” so that the darkest representations of their after-condition is simply the lengthening out of those consequences, wrought by the selfishness and the malignity that so disturb the harmonies of the Divine Kingdom—which we are continually witnessing. Those consequences, He said, would continue, and grow more intense, in that after-life into which the present life will pass. He called it a scene of endless confusion and discord, of weariness and sorrow and self-reproach. And He did indeed also speak as if release and restoration from it were impossible.

⁵ This figure has been powerfully depicted by Tennyson in his “Vision of Sin.” The poem begins by representing a youth, in the fulness of youthful energy, “riding upon a horse with wings that would have flown,” going through a palace gate into a scene of riotous profligate indulgence. Thence, after a while, he comes forth, a grey-headed, “gap-toothed man, as lean as Death, who slowly rode across a withered heath.” We learn how corrupt he had become, by listening to his loathsome ribald talk, pouring out scorn on all things pure and venerable. He had “lived after the flesh,” and had therefore spiritually died. After describing the outbursts of his corrupted folly, the vision leaves him “sinking far below, amidst the rottenness of other death, pierced with worms, and slowly quickening into baser forms. Then some one spake ‘Behold! It was a crime of sense, avenged by sense, that wore with time!’ ”

The fact on which we are now dwelling, should be carefully remembered. Christ introduced no new difficulty. The hardest thing that can be said, is that in His sad and dark allusions to the destinies of the wicked, the self-willed, and the mistrusting, He does not mitigate what we observe, and must for ourselves foresee, of the troubles which such men are incurring in “mind and body and estate.” The difficulties which they suggest, have been painfully entertained by the thoughtful of all ages ; and the special oppressiveness which we feel in thinking of them, arises from their strong contrast with the revelation of Glory and Love which is also in our view, and which, as was said before, forbids us to shrink away from, as if we feared, such gloomy contemplations.

But now, to bring forward our main answer to this last difficulty—let it be observed that, while He adopted the representation which men have adopted in all ages, as the very words they use are testifying, as to the consequences of vice and folly—He could not, looking on into the future, He could not have given any intelligible explanation of what will happen in a condition which cannot possibly, by any means, be made intelligible to our minds. We may talk about the ultimate destinies of the finally impenitent, but, if we examine the value of the single terms which must be used in doing so, we

shall find that they are in effect unmeaning words. No definite significance can be assigned to them. Happily, we have no experience that will enable us to attach any real thought to the language which must be used in speaking of a condition wherein the evil beings of all ages are assembled, and assembled in a complete and permanent separation from the good.⁶

For these reasons, any explanation of the condition of those whom we call the ‘lost’ is quite impossible. And if we may so speak, the impossibility

⁶ “No form of words could make the consciousness of one who has been steeped in the abominations of a Norfolk Island community intelligible to another who has always lived amidst the associations of a pure and refined English home. Nor could the consciousness of this person be made intelligible to the former. For while, through their varied combinations, words may indeed set forth a hitherto unknown experience, their power in doing this is limited by the value which each separate vocable has already gotten in our minds. And, in the case supposed, many of the terms that must be used to make the two courses of experience mutually intelligible to the individuals referred to, are in their respective minds devoid of meaning; in fact, the men are destitute of the necessary medium of communication. Now this supposition illustrates the difficulty which is spoken of above. We may talk about the ultimate destinies of the finally impenitent, but if we examine the value of the single terms which must be used in doing so, we shall find that they are in fact mere words; no definite significance can be assigned to them. Happily we have no experience that will enable us to attach any real thought to the language which must be used when we speak of a condition wherein the evil beings of all ages are assembled in an entire separation from the good.”—*Divine Kingdom*, p. 285.

is increased by the certainty that, in time to come, great changes in the physical universe will occur, similar to those which have already happened, but probably of far vaster magnitude. In the words of a great master of science, "This vast universe will visit other regions of the infinitude of space ; new, and it may be, inconceivable, circumstances will then have intervened : new forces, and new combinations of forces existing, will have been introduced. Both the rate, and the line, of our earth's stately progress, will be changed." And, besides, it may be confidently asked, 'Can the materialism of the universe, created, dependent, and bounded as it is, be destined to perpetuity ? Does not the very notion of it, as a subordinate agency, imply that it will come to an end, and that it will, in due course be succeeded by some other which shall in like manner be divinely appointed for the accomplishment of the supreme design of all creation ?'

These natural uncertainties, as we may call them, with respect to the circumstances of the future life, give force to the question, 'Why should the trust which we were beginning to place in Christ, as our Saviour, be withdrawn ? Why should we be even shaken in maintaining it?' He uses language with regard to the future of evil men which is evidently warranted by our common instincts, and by obser-

vation also, so far as we can trace the consequences of their deeds. He looks, and speaks, not more sadly, if we may not say severely, than even we can see. He is justified in doing! Is it not then wiser to acknowledge that we who are here witnesses of the stern inflexibility of the constitution of the universe, must regard it as only too credible that an eternal impossibility may prevent the restoration of the lost at any future period? While yet we may also say, that, if such an impossibility does not exist, if, in the resources of the Infinite Understanding, there are any agencies which can provide for the ultimate deliverance of the apostates from their sad, and otherwise continually darkening, condition—then, unquestionably, those agencies will be employed. When, or how, they will come into operation, probably no human form of speech could state, or make intelligible. If they exist at all, they are hidden amidst those depths which lie shrouded before our view; and therefore we need not wonder that an awful silence has been maintained respecting them. A dimly glimmering, and faint hope is here, indeed, suggested on behalf of the unhappy subjects of our darker contemplations. And yet when we consider how, even should that hope be realized, their perfect fruition of existence must be retarded by their wrongly-chosen course, and how, at whatever dis-

tance afar off may be the period when we regard them, it must cause them to be then occupying a position far inferior to that which they might have otherwise attained—we may, even with this prospect of what may be spoken of as Universal Redemption in our view, perfectly concur in the statements which speak of transgressors as victims of “eternal loss.” Yes, of loss eternal, and irreparable too, as we must admit when we remember that, even in our most hopeful anticipation of their prospects, they will be separated for ages, if not for ever, from their best companions in this stage of their existence, not to speak of their long delayed attainment of those heights of blessedness which were immediately within their reach.

Thus, as we linger in presence of the heavy darkness which stands before us at that remotest point of thought, its unfathomable depths suggest considerations which may, in a great degree, mitigate the only discomfort which our view of the Revealed Order of Heaven and Earth can cause. Glorious throughout, in its design and its provisions, it nevertheless suggests one difficulty, in the fearful and ever-deepening woe of those who have transgressed its ordinances—which mars the sublime complacency that should accompany our meditations.

And yet this occasion of saddest pain—which is itself one of the trials of our faith, nay, which is a portion of our remedial discipline in the present state—may, as we thus speculate on the possibilities of the unknown future, be even now partially removed, while hereafter we shall be relieved from it entirely. For, from the higher point of view from which we may then look, we shall have such a profound consciousness of the rectitude of every appointment, and of the unspeakable smallness of the minority among the heirs of life to whom existence has become a curse, that we shall perfectly share in the Divine Complacency which we know is undisturbed by the knowledge of their sufferings, whatever may be the intensity of those sufferings, and whatever the length of their duration.

CHAPTER IX.

CONCLUSION.

WE hold this conviction, and we hold it undisturbed by any of the “ reasons of unbelief” which are now forced upon our notice. In every instance, they arise from defective and narrow apprehensions of what is in the view of Christian men; and they are mitigated, if not entirely removed, by the larger teaching of the Fathers and Doctors of the Church.

That teaching opens out visions very different from those which we meet with in the popular representations of the eager impulsive spirits who obtrude themselves on men’s attention. Our genuine instructors show us all things in heaven and earth joined together in one grand system, which includes all worlds and ages, and all the races which have sprung up in the midst of them. Using the Organs of Divine Revelation in their purely instrumental character, and not mainly intent, after the manner of our popular teachers, on theories respecting them, Catholic Teachers have shown our present, and all future, human life in unbroken continuity with

the past, and connected in one Economy with all other existences : our sphere of being is seen to be harmoniously linked with all other spheres belonging to that Universal Order into which it was originally incorporated.¹ Looking out from the most commanding position of thought which man has ever occupied, and thence taking the largest and most comprehensive views of our place and relations, and of the course of our affairs, they showed how every misconception of heresy and all the cavillings of disbelief, only bring out more fully the majesty and glory of the Truth which the Divine Revealer embodied in His Person, and unfolded in His Life and Work. They showed that the historical realities

¹ "The inconsiderate, we might almost say idolatrous, language which is used by many Christian men about the Church and the Bible, has the effect of obscuring Christ Himself, as well as His words and works, and hiding from our brethren's view the glories of His kingdom. Instead of putting forward these instruments, first of all, in their simply instrumental character, many demand, at the very outset, that homage for them which cannot be duly rendered till most of their purposes are served, till they have in fact placed man above themselves, and brought him into living intercourse with those supernatural realities about which they were given to furnish information. Thence, and only thence, from what we may call a position of approximate belief, can he understand and appreciate these Revelation Organs, just as he can only fully understand, and with perfect effectiveness employ, the instruments of scientific research when he has already fruitfully used them in actual investigation."—*Son of Man; His Life and Ministry*, pp. 253-4.

and the present events and facts of man's existence are in keeping and analogy with those which prevail elsewhere, and that the principles embodied in them, the laws according to which we ourselves live and work and suffer, are identical with those by which existence in all worlds is ordered. Hence we see that the very grounds upon which the main objections to our creed are founded, are justified in the facts which it actually discloses, and that, when they are duly heeded, our faith receives from them strength and confirmation.

Moreover this larger teaching communicates reasonable confidence as we look on in the future towards the farthest limits to which thought can convey us with assurance. And while we hence see that the regions beyond those limits are unillumined, that no lights can be descried amidst them, that they are shrouded by a darkness into which conjecture alone can venture—yet they show that this conjecture may be hopeful, and that even there the mind is not utterly baffled, nor entirely destitute of help in its advances.

Of all this we have seen some glimpses, and now the question may be asked, 'Should not what we have thus seen, beget trusting and heedful regards when men with claims upon our confidence, declare that in

Christ's Gospel we have God's Revelation of Himself, of the nature of the system in which He has placed us, and of our duties and relations in the midst of it? 'We are sure of this,' they tell us, 'and you also may be sure.' And why should we not heed them when it has been clearly proved that all presumptions are in favour of their trust, and that the very furthest point away from theirs is *doubt* upon the subject—doubt, and not mistrusting, but longing, hopeful, doubt.'

Yes, hopeful, longing doubt, like that of the Apostle Thomas, is the furthest position to which any man can reasonably betake himself from the Christian ground which we are occupying. St. Thomas doubted because Christ's Resurrection seemed too good news to be believed. Well, and there really is no other position but such doubt—doubt from which he desires to be freed—that an unbeliever can justify by any of the arguments which we have considered. On the other hand, we have seen reasons which require him to move from this position. For that is a great illusion by which many men console themselves when they suppose that by denying, or even neglecting, the verities of the Christian Revelation, they have freed themselves from every perplexity, and secured a clear and open region of speculation in which their minds may

wander where they list. Hardly any illusion can be falser, or more entirely unfounded. When one affirms that such and such things do not exist, or, if the controversy relate to the future, that they never will, his negative is really tantamount to an affirmation, viz. that certain other things are lying in the years to come, or are existing now around us. The denials, nay, even the doubts, of such men do in fact constitute a creed. Indeed it may be said that in many cases unbelievers are, of all beings, the most credulous : they often hold views which stagger and overcome our capabilities of trust ; we are not sufficiently confiding to believe in them. One might show the truth of this assertion in detail, in the case of every form of infidelity, from that of him who tells us ‘There is no God,’ which plainly implies his belief that he himself is gifted with omniscience ; for, unless he be, how can he know that there are not somewhere tokens of the Divine Existence by which even he would be convinced ;²—from his case, we say, to the mildest form of sceptical denial, it may be shown that, at all events, an absolute negation is impossible, and that the furthest point to which any one can depart from the Christian position, is a state of doubt in which he is bound to listen to evidence, and hold himself accessible to reasons for

² John Foster, *Essays*.

conviction. And, therefore, just as the Apostles spake to their untrusting companion, do we now speak to ours in the position where he also stands aloof. ‘Brother,’ we say, ‘believe us. The fact is as we affirm. We have seen the Lord. And it was no phantom vision that flitted doubtfully before our eyes which we looked upon, as you might have concluded from the stray reports that may have reached you. We are certain that if you will also stand and look, your darkness, too, will be irradiated with His presence ! You also will see His face and hear His voice ! Nay, your very hands will handle the Word of Life. And you will be assured, as we have been, that you can trust Him, and trust Him utterly for ever !

Then you will be no longer faithless but believing. And you will join with us in glorifying the great Name of Him Who, “ by His death, hath destroyed death, and by His rising to life again hath restored unto us everlasting life ;” and Whom, therefore, “ with Angels and Archangels, and all the company of Heaven, we laud and magnify,” evermore praising Him, and ascribing all honour and glory to His Name.

APPENDIX.

	PAGE
NOTE A.—On the “Hostility between Science and Theology”	173
,, B.—Resemblance between Christianity and the “Religions of the World”	175
,, C.—On the Limited Diffusion of Christianity	178
,, D.—On Miracles	181
,, E.—On the Necessity of Faith	184
,, F.—Difficulties connected with Prayer	185
,, G.—On the Relation between the Church and the Bible	187
,, H.—On the Earlier Years of Christ’s Life	189
,, I.—On the Intermediate State of Souls	191
,, K.—On Difficulties connected with the Future Life .	193

APPENDIX.

I HERE append some additional instances of those pleas of unbelief which are most commonly brought forward. In every instance, it will be seen that they are products of those same misconceptions—on the part of men who have only seen Christian Truth under partial aspects, or have failed to look through the symbols by which it is presented, or who have submitted only their fancy and emotions to its influence—on which we have dwelt in the preceding pages.

NOTE A,

ON THE “HOSTILITY BETWEEN SCIENCE AND THEOLOGY.”

We saw (Chap. I.) that they are pleading an irrelevant argument, as they are guilty of an unwarranted assumption, who say, ‘Why should we trouble ourselves with mere notions and conjectures, when, with small enough time and faculty at our command, so many substantial realities of matter and life are urgently claiming our investigation?’ In reply, we showed that the statements of Revelation are not marked by the abstract character which is implied in this objection; but that they relate to facts, and to facts which are as substantial as any that are made known by experience, or by observation.

Hence it is evident that the common expression, “hostility between science and theology,” which is intelligible enough if Christianity is indeed only a ‘Theory of the Universe,’ cannot be

admitted when we regard it as a congeries of realities, and an announcement of the laws by which existence is controlled. It is true that the method by which these facts and laws have been made known, has been supernaturally used; but in itself it is familiar, and the things it communicates are identical in nature and form with other realities within our view. They may therefore claim a place in that great induction from which a complete knowledge of man's condition must be drawn. What is science but a collection of results which have been obtained from an observation of realities? And, whatever its pretensions, is it not necessarily defective, unless every class of realities has been examined, and taken into its account? Besides, it manifestly needs the light, the knowledge and explanations, which revealed facts supply. Surely, then, if its researches are conducted in the genuine philosophic spirit—instead of regarding these facts with jealous hostility, it should welcome them, and give them respectful and attentive consideration.

And not only is the alleged hostility unjustifiably, and even absurdly spoken of, but, as the consideration just named might lead us to expect, it brings difficulties upon the scientist, which are, at least, as serious as those which beset the theologian. Not to speak of certain incidental notices which came forth while the Revelation was in progress, although they formed no part of it,¹ consider how the range of view which it implies, and its occasional allusions, have anticipated our recent astronomical and geological discoveries. Many direct statements, as well as passing, intimations made by The Revealer, are, in fact, seen to have anticipated some of the latest and surest results of scientific investigation. The effect of this investigation has been to set within our view those very scenes of life about which Revelation speaks, and those periods of existence which are implied in its announcements. Unexpected and impressive

¹ *Divine Kingdom, Sc., chap i.*

illustrations of what in it was before obscure, have been supplied by what we have recently learnt concerning the mutual connexions of regions outside our sphere, and by our knowledge of their close interdependence, and of their physical identity. Innumerable instances might be brought forward in proof and explanation of these statements. And when larger views are taken on both sides, and points of reconciliation are looked out for, other instances will be discovered. The two classes of facts will fall into, and will manifest, the harmony which actually belongs to them, which can already be perceived in many instances, and which, we may be certain, will be discovered in others.

This conviction will strengthen, the longer and the more simply and steadfastly the facts of Revelation are dwelt upon. Our feeling that they are in unity with all other realities that have been surely ascertained, will be increasingly confirmed, just as the astronomer feels his sense of the unity of the whole creation deepened, now that he finds reasons for believing that not only the same laws, but the same materials, exist in the most distant regions of the Universe which are found here in the movements and materials of earth. Over and above that trust in his conclusions, which is drawn from his knowledge that the methods employed by him are secure—beyond this, in the substance of the conclusions themselves, he finds reasons, the force of which he cannot convey to an outsider, or to one just entering on his researches, for being assured that he has grasped the very reality of things, that he is concerned and conversing with what really *is*, in what he is believing.

NOTE B.

RESEMBLANCE BETWEEN CHRISTIANITY AND THE "RELIGIONS OF THE WORLD."

The view of Christian truth which removes the apparent discrepancies between Science and Theology, also explains the

resemblance between Christianity and the “religions of the world.”

For when we consider all that is implied in the statement that the disclosures of Revelation began with the beginning of man’s history, we might expect that traces of those truths which were made known when the Revelation opened, would be universal. In the earliest settlement of mankind, only a small community was gathered, and its members would naturally carry with them, in their migrations from that common centre, recollections of what they had learned from their first teacher, and then hand them down in sacred traditions to their children. In this way the main substance of the Heavenly Message would be diffused in every region of the world, as is now discovered to be the case among all races which have not fallen utterly into a condition of barbarism and darkness. Fragments of that account of Himself, of His purposes and ways, which God gave to the first members of the human family, exist everywhere. And, as we might very naturally expect, portions of the original instruments of worship are also everywhere discovered. Some traces of the ritual used in the primeval Church, are found in countries widely separated; and this accounts for the fact that Moses was expressly commanded to blend and incorporate some of the Egyptian rites and ceremonies among the religious ordinances of his people, and for those resemblances to Catholic worship which so surprised many of the first missionaries in the East.

How natural, too, that, while we should everywhere perceive a common substratum of Revealed Truth, we should also discover it mixed up with many errors, and characterized by features which betokened the region into which it had been carried. How easily would it get blended with speculations distinctly marked with the one-sidedness of the race by which it has been preserved. Such partiality and narrowness would in time necessarily characterize the traditions which were held

by men living in separated regions; and who were therefore deprived of the mutual counsel, and compensating help, which different communities might have given to each other. As Neander has observed, "What has been said of the spiritual gifts whereby the particular members of the Church combine to make up what is wanting in each, is also applicable to the differences between nations. Each has received its peculiar post and office in creation." "Unto one is given, by The Spirit, 'the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit;'" while others are furnished with endowments that may be used in forms of practical activity. But, apart from one another, they naturally took partial and incomplete, or, as we before said, one-sided views of truth, views which are brought out, and are also justified, by the Christian Revelation where it is retained in its integrity.

Thus, in Mahometanism we see a mighty protest on behalf of the unity of God, and of the changelessness of His Eternal Will. In Brahminism we find glimpses of the Incarnation. Buddhism tells how The Divine Spirit dwells in men, and quickens and inspires them. In all these systems we find many partial unveilings of the unseen world, and of our place and destiny therein, such as it might be expected we should find. But then, as we might also have expected, these truths are never seen in perfect combination. The declarations of these "religions of the world" are never harmoniously joined. There is no depth and completeness in their revelations of the Order in which we are living. Their crescent lights are never blended in one full-orbed illumination. In short, they stand in that very relation to our Creed, which due consideration would have led us to expect. And just so also do the Societies connected with them stand in relation to the Christian Church, and their sacred documents, the Koran and the Vedas, bear the same relation to our Scriptures. Those Societies do not come down from

the beginning of man's history, nor are they, as the Church of Christ now is, advancing in diffusive movement over the surface of the earth. And so again their sacred writings are only collections of precepts and rhapsodies. Unlike the Bible, they are not livingly connected with the history of past ages; nor do they, as it does, reach downwards in continuous progress to the times which are now present, and from hence move far onward into the future. That is to say, these 'religions of the world' stand in that very relation to the Messages of God which we should expect, when the true character of those Messages is perceived.

NOTE C.

ON THE LIMITED DIFFUSION OF CHRISTIANITY.

But then, it may be said, 'These views of the relation in which Divine Revelation stands to the "religions of the world," give additional force to another difficulty, that, viz. which is drawn from men's imperfect apprehension of Christian truth, and from its limited diffusion and acceptance.'

It is asked, 'Why, since your Creed explains the perplexities and supplements the deficiencies of these religions, why has it not been everywhere eagerly received? Candid, not to say charitable, reflections on what Christian men have done to extend the knowledge which they naturally regard as the most valuable in their possession, disclose a vast expenditure of strenuous effort in the work. The prodigal self-devotion of some amongst them has so compensated for the apathy of their associates, that the total amount of missionary earnestness appears to have been almost commensurate with the demand for it. And why then, simply regarding your Creed as the statement of realities otherwise unknown, why, commended and confirmed, as it has been, by vouchers so impressive,

and especially by its answer to the perplexities, and its supplement of the defects, in the systems that surround it—has it not, long since, been universally received into the place which, if your account of it be true, it may rightly claim in that induction of facts from which a complete knowledge of man's condition may be drawn?"

Questions of this kind are often put impatiently, and we must acknowledge that there is great force in them. But our view of Divine Revelation, as being simply an unveiling of the unseen order of existence and of the connexion in which we stand to it, furnishes an effective solution of this difficulty. For, from the nature of the human mind such truths require patient exercises of attention, sustained and steadfast fixedness of thought, in order that they may be adequately apprehended. As has been already said, "Time is necessary for the full comprehension and perfection of great ideas; and the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended, all at once, by the recipients; but, as received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their full elucidation." Besides, it was needful that man's acquaintance with himself, and with his history, should be enlarged, and that he should gain a profounder insight into the structure of the material creation, in order that he might see the full significance of what has been unfolded in his view. And this increased knowledge must be joined with the meditations of saints, the questionings of heresy and unbelief, and the progress of human affairs, before the obscuring veil which rests before men's intellects, can be perfectly removed. Moreover, as we have already said, in order that their comprehension of what has been made known might be perfected, the co-operation of races, their mutual counsel and compensating help, was needed. And, hitherto, to furnish this has been impossible, on account of

the separation of peoples, which makes the world, as we see it in past ages, so unlike what we see it in our own. Christian truth, therefore, being what, in our treatment of the misconceptions with which we have been dealing, we have affirmed it is—man's faulty apprehension of it, and its consequently limited diffusion, necessarily follow. Besides, as we have already seen (Chap. VII.) that these misconceptions imply no fatal disadvantage to individuals, we can also see that they are now plainly coming to an end.

Larger apprehensions of our Belief, extended views of the realities with which it is conversant, are dawning on men's minds, and its truths are coming forth in more numerous and practical relations. Moreover its universal diffusion is in our view assured. Christ's Teaching is identified with the civilization which is now universally extending, and the highest literature will secure the diffusion of the Gospel along with it. Indeed we may say that our Lord's announcement that it will be proclaimed as "a witness among all nations," is in actual fulfilment before our eyes. It is being carried, far and wide, in a course wherein it cannot now be stayed. And, we may add, that we see along with this fulfilment of His words the fact by which He also said the universal diffusion of His Gospel would be accompanied, in the enfeeblement of the faith of those to whom it had already been entrusted, in the decline, if not the departure, of their love.

So that when put under the light of true views of what Christian men are holding, this reason of unbelief also wholly disappears. Nor is this all! The principles which have suggested it are so satisfied by the facts as they really stand, that we may fairly cite them as witnesses on behalf of our conviction that here too we are moving amidst the harmonies of God.

NOTE D.

ON MIRACLES.

Our view of the substantial and familiar character of the objects which Revelation has made known, also enables us to deal effectively with the common objections against Miracles, and with the preeminent assertion that they are impossible.

The feeling expressed in that assertion naturally arises from the error which we have been combating. One who is possessed with the idea that our Belief is a mere sentiment which takes its rise in the human heart, and has its form determined by the civilization amidst which it has arisen, may well ask, in his deep sense of the powerlessness of such forms of being, and of their incongruity with the hard facts of the material creation, and its inexorable laws, may even ask impatiently,—‘In what manner can they be related to each other? Cloudy forms of opinion, and mere sentiments, can no more affect the physical realities and movements amidst which we are living, than the mists of an Alpine region can mould its rocky forms, or imperil their stability.’ It is a real perplexity under which one who thus speaks, is so impatient. But it is no perplexity at all to the man who sees in the Universe around him substantial regions occupied by living beings, who, though they may be loftier than, are like, himself, and who so perceives them that the whole may be divided into “Things and Powers.” In this view, man himself, together with all created spirits and with God, is a Power appointed to operate from above on the things by which he is surrounded. Call these Things, these materials and agencies, Nature; and Man, with all other spirits as *supernatural* beings, are seen moving out from Nature, and above it. “Consciously superior, man is ever streaming into it in currents of causality, subduing it, developing or directing its secret laws, harnessing its forces, and using it as the pliant instrument of

his will. Thus are all created beings, in one sense, first causes and springs of action, side by side with the Creator, whose minatures they are, whose footsteps they distinguish, and whose recognition they naturally aspire to.”² Nothing is more familiar to our observation than the fact that nature and natural laws, are thus subordinated. We constantly see the realm of spirits thus working on, moving, and moulding, the other inferior realm which we call Nature, changing its shapes, and directing its activity, according to the plan which has been ordained by God. But “all this activity suspends no law, and breaks no bond of system. Nature stands fast in its old methods of cause and effect.” It stands as the subject on which not only God Himself, but all the beings whom He has created, are expending their activity, and so exercising their faculties and instruments. They are thus to exercise themselves in it, and upon it; and, by this activity of theirs, great moral purposes are served and furthered, in their intercourse, through nature, with God and with each other.

Such movements are going forward in every region of the Universe. And a miracle is a supernatural movement of this kind. “It is carried forward in acts which operate on the chain of cause and effect from outside the chain, and from above it, and which thus produce, before the senses, some event which moves our wonder, and betokens the presence of more than human power, because power which is exercised in a manner that surpasses our experience, though not, in any wise, contradicting it.” This is an accurate definition of a miracle. And “it includes these characteristics; first, that it is by some action upon, but not in the line of cause and effect; secondly, that it is in the sphere of the senses, for, though the regeneration of a soul may require as great a power as the raising of Lazarus, it is yet no proper miracle because it gives no token to the senses;

² Dr. Bushnell, *Nature and the Supernatural*.

and, thirdly, it must be understood to indicate a supernatural power, otherwise feats of jugglery and magic would be miracles." Now let any one consider this true view of the miraculous, let him reflect upon the supernatural working of all existing powers, in many modes diverse from our experience, upon the things around them ; and let him bear in mind, also, that what we have been saying is recognized in the fact that the mighty deeds of which the Bible tells us, are never called 'wonders' alone, but 'signs and wonders,' signs of a hand working in an exercise familiar to others, though not to us, and coming down on worthy occasions from above—and he will see that miracles are in such a sense part of the ordained system of God that it would be imperfect in their absence. They have a necessary place in the general movements of the universe. As has been well said, " Man, like all other free intelligences is ever acting supernaturally upon the circle of nature from without, and acting thus in freedom from its blind causalities. And why, then, may not higher powers than men thus act? And why, also may not God Himself?"

We see all the force of this question when we take into account the real character of that vision which is opened out by our belief. And the truth contained in it is further confirmed and developed by the fact that, as we have before said (Chap. V.), the miracles of which we read, stand connected with all regions of experience and contemplation, with all things visible and invisible, wherewith man is connected and in which he is concerned. Let any one consider how wide their range is, nay, that it is indeed universal, while he remembers at the same time those characteristics of them which have been already dwelt upon, and then let him answer this question, ' Can you conceive that the writers of these Gospels could have invented such miracles, or that by any effort or any accident that can be imagined, they could have collected details which frame themselves into a system so consummately perfect and harmonious? '

NOTE E.

ON THE NECESSITY OF FAITH.

We come next to the objections which stand connected with Faith, and with the importance which is attached to it in Christian Teaching. And we shall see that these also originate in that same fundamental misconception of our belief which represents it as a congeries of mere sentiments and abstractions.

In accordance with this idea, it has been said that Faith consists in a merely intellectual exercise, in correctly holding opinions which tradition has conveyed. Such an idea is naturally suggested by the impression that our creeds are only concerned with notions and opinions, and that they relate to a condition of things wholly different from that which is existing upon earth. But, from the point of view which we have reached, and from which we clearly see that they are declaring things which are substantial, and which are also similar to the things existing upon earth—we see how erroneous this opinion is. What we really mean by Faith has been accurately described when we are told that it is the “substance of things hoped for,” as if events which are certain, though they have not yet happened, are beheld by it as actually occurring; and that it is also the “evidence,” or conviction, “of things not seen,” as if objects which are invisible to sense, were actually present in our view. In other words, it is the living realization of the facts which Revelation has made known, along with that consciousness of trust and assurance which necessarily follows, whenever they have been truly realized. It is—

. “The brightest evidence
Of things beyond our sight ;
Breaks through the clouds of flesh and sense,
And lives in heavenly light.

It sets times past in present view,
 Brings distant prospects home,
 Of things a thousand years ago,
 Or thousand years to come.”

Now in such exercises we recognize Faith among the most familiar experiences in common life. We could not work or move, all statesmanship, commerce, and indeed enterprise of every kind would be at an end ; we should be stopped in every form of our activity, and utterly perish, if we did not, in this very manner, constantly look on the invisible and bring the distant near, if, in exercises of trust our spirit did not thus go forth to the scenes and objects with which on adequate testimony we have been acquainted. Nay, it has been justly said, that “ we even see by faith ; and that without faith we should only take in impressions of the figures and phantasms which light has painted behind the eye. For what is it, except faith, which, after the sensation of sight has passed, is conscious of truth and substance in the things which have been seen, and then receives them as actual realities ? ”³ Faith, in fact, exists and acts everywhere, in all regions of our experience. And it is in the highest application of this principle or faculty that we behold the Universal Order which Revelation unfolds to us, and exercise trust in Him Who is the Great Centre around Whom the beings and materials of that Order are assembled.

NOTE F.

DIFFICULTIES CONNECTED WITH PRAYER.

In that view of our belief on which we have been dwelling, the difficulties connected with Prayer also disappear ; or are, at all events, indefinitely lessened. Men unmindful of the large-

³ Dr. Bushnell, *ubi supra*.

ness and complexity, and also of the solid reality, of our system of existence, of its complete subordination to our welfare and advancement, and of our place in it among the Powers which work upon surrounding Things, have in such unmindfulness naturally asked, ‘ Is it likely that movements going forward irresistibly at the bidding of inexorable law, can be modified or set aside; that the laws of nature can be suspended, or traversed—by petitionary supplications? Can the Omnipotent ever be moved by the prayers even of the best men, in His administration of the universe?’

Now questions of this kind betoken an utter misconception of Christian Belief upon this subject. When Christ taught His disciples to pray, He told them that it was “After this manner” that their supplications should be offered. They were to say, “Our Father. May Thy kingdom come, and Thy will be done.” Then, “Give *us* this day our daily bread, Forgive *us* our trespasses.” That is to say, He taught them that, having freed themselves from all selfish desires, and asking in their petitions for all others, as well as for themselves—they were to seek conformity to the Will which is everywhere working out its purposes, and to ask that their affections might be so ordered that they, and others through their means, might be made sharers in the Divine Blessedness. “After this manner,” should our supplications be offered in an exercise of confidence in God’s wisdom, and of closest sympathy with all, near and far away, who are partakers in the existence, and the prospects, which have been given to ourselves.

This view satisfies the strongest expressions of confidence as to the efficacy of Christian worship, which have been anywhere uttered with authority. Such worship can never be offered vainly and uselessly. Nor is its advantage only found in its reflected influence upon the worshipper. He will always “receive effectually” the things which he has “asked for faithfully;” that is, after realizing the Power Who can bestow them,

and cordially exercising trust in His wisdom and benignity. How, or where, or in what manner and form, we do not know ; and yet we are certain that Powers acting upon Things in conformity with these laws of our moral being, will then make those Things more fruitful of our welfare than otherwise they would have been. Of which truth we have abundant illustrations and analogies in our commonest experience.

NOTE G.

ON THE RELATION BETWEEN THE CHURCH AND THE BIBLE.

In speaking of the Church and the Bible (Chap. V.) we have insisted on the principle that the Written Word cannot be separated from the visible Institutions of the Church, from its pervading inner consciousness, or from the insight which has been vouchsafed to the spiritually-minded amongst its members. However neglected in our popular teaching, this principle has ever been held by the greatest Fathers and Doctors, since as well as before the Reformation, and notably by Luther, Calvin, and Melancthon.

Nor have many, pre-eminent in our own days for their reverence for Holy Scripture, been less emphatic in their assertion of this principle. Thus it was remarked about thirty years ago by the late Isaac Taylor, "It has been nothing so much as this inconsiderate 'Bible alone' outcry that has given modern Popery so long a reprieve in the heart of Protestant Countries, and," he added, with an emphasis which has deepened every year since the words were written, "it is now the same zeal without discretion, that opens a fair field for the spread of doctrines," which he described as kindred with those of the Papal superstition (*Ancient Christianity*, vol. i. p. 54). With the same conviction Edward Irving declared, with a vehemence which will only be resented by those who have most need of his rebukes ; "I do solemnly charge

this ‘religious world’ with the most Church-destroying spirit that hath been ever seen, in that they are labouring to bring it to pass that the holy ordinances of the Church should become null and void. . . . Is it anything to comfort me, in this despite of God’s ordinances, to talk like infatuated persons about the Bible, while they despise and slight that living Church for the nourishment of which the Bible is appointed? It is as if a conqueror, after cutting up the framework of society, root and branch, and violating all its holiest ordinances, should comfort the bleeding life of the people, by babbling of the beauty of the fields, and the plenty of the fruits of the earth, from the light of which their eyes are swimming into the darkness of death. What mean ye to pretend that ye are reverencing God’s Word when ye are disesteeming the ordinances which rest upon His Word? Speak of the Book with every exaggeration with which a Papist ever spoke of the infallible Church, speak of the Bible in whatever terms most blasphemous the ignorant covetous monks ever spake of the infallible Pope, and your language will be received, your voice blessed, your word applauded, as if you were an Angel of God. But speak you anything of the Church, or any ordinance of the Church, however gentle, however temperate, however apologetical you may be, and all voices are lifted up against you, until, methinks, it is best to refrain one’s speech, and be even as a dumb man before them. There are just these two things now in esteem, human beings and the Bible; but as to any differences amongst human beings, in respect of being unbaptized or baptized, in communion with the Church or excommunicate, in a holy office or out of it, in a holy place or out of it—such differences are no more. And what, under such circumstances, can you expect, but a broken disbanded troop, shifting every man for himself the best way he can? So are we broken, and so broken will the enemy find us when he maketh his great attack.” *Last Days*, p. 449.

NOTE H.

ON THE EARLIER YEARS OF CHRIST'S LIFE.

It was observed (Chap. VI. p. 123) that we suffer great loss by our neglect of the first thirty years of our Master's life. It is true, indeed, that very little has been told respecting them. Nay, we may even admit that, in some measure, those years were intentionally veiled, and that, for this end, a special influence, restraining them from writing after the usual manner of biographers, was exerted on the mind of the Evangelists. Still, their notices respecting this period, if few, are most significant ; the veil which they have cast over it is not impenetrable, or of such a nature that earnest and devout inquirers need be hindered from an attempt to ascertain what lies behind. On the contrary, this part of the Gospel History invites the attention of those who are accustomed to "ponder in their hearts" every Divine Communication. Men who look thoughtfully, as well as lovingly and trustfully, towards the home in Nazareth and its surroundings, and who have duly qualified themselves to weigh the import of the few but most significant words that have been written concerning the Life which was therein passed, who consider the subject under all the lights which converge upon that time and place—will find it marvellously illumined. The existence which was witnessed by men living there, will shine forth with a clearness and definiteness which could not have even been imagined, before we thus apply ourselves to look on it.

Here we will indicate, in a few words, the direction in which such meditation and inquiry should be exercised, and our principal sources of information on the subject.

With this view we first name the chief purpose of the Incarnation which was to embody again man's aboriginal nature, and in that nature to reveal afresh the Divine plan and order of his life. In other words, Christ came to show in His person and

His work what God had constituted man to be, and what, amidst all His duties and relationships, He meant him to become. Now in the inspired pages, and especially in our Lord's personal and direct teaching, completed by that of His apostles—we can discern, with hardly any possibility of misapprehension, the perfect ideal of a human course ; and any error or defect in our conception of it may be corrected by the fuller details of His after-life, which again are illustrated by the instructions and precepts which we find in the Epistles.

From these sources the ideal form of human being may be accurately learned, and we are sure that it was in that form that His life was manifested, as He lived through childhood and youth and early manhood, in His home and neighbourhood, in the nation and the Church. Then, again, we know, definitely and in detail, the outward circumstances amidst which His life went forward. We have been told in what framework, and under what terms and conditions, the ideal of man's existence was embodied in His person. In some particulars, indeed, the scenes of the early part of His course may be obscure ; but, in regard to the chief of them, and those which reveal most plainly what we wish to learn, they are so translucently disclosed, that we may clearly see, and distinctly hear, and intelligently hold converse with, the things and persons amidst which, as a Galilean Jew, He lived and moved, as son and brother, as friend and neighbour and citizen, and as a circumcised member of the Church.

Moreover, this knowledge is enlarged by attending to the fuller details respecting the later portion of His life, under the conviction that when it passed into its wider sphere, there was no break in the continuity of its development. And this surely cannot be questioned. His course, His habits and proceedings while He fulfilled His public ministry, were the consistent extension and issue of His life in His earlier years. The distinctions which then marked Him abode unchanged, and all

those precepts which He delivered in His later years had already been practically observed by Him in the years which they succeeded, so that *His maxims may, in fact, be taken as historically descriptive of what He then was, and of what He then habitually did.*

This is a source of information which should be used with special heedfulness in such an inquiry as that which we are indicating. When it is connected with the others which have been pointed out, the darkness of the thirty years of His course in Nazareth, as well as of the greater part of the three years which followed it, is dispersed, and His entire Life on earth is brought out in complete harmonious development. Cp. *Son of Man, His Life and Ministry*, passim.

NOTE I.

ON THE INTERMEDIATE STATE OF SOULS.

“There may be, even in this life, that terrible hardening of the soul and searing of the conscience, that antagonism of the soul to light as light, good as good, God as God, which, in its own nature, excludes repentance, and therefore forgiveness also. But with the vast myriads who depart this life it is not so. Thousands are born and die without a single conscious act of will; thousands pass through life in absolute idiocy, in an ignorance almost animal; thousands with poor stunted feeble souls, that have never taken in a clear thought of God, or exercised a deliberate choice between good and evil. On thousands the touch of fever or delirium has, for the last days, or months, or years of life, turned the harmonies of the soul, like ‘sweet bells jangled out of tune,’ into a strange and appalling discord. Shall we say that in cases such as these, there is to be a special energy of the Divine Omnipotence transforming the whole nature as with a lightning flash, and raising the soul in a moment to

the completeness of the glorified saint who has been made perfect by suffering? Shall we say that those who thus depart, having had the seal of baptism stamped upon their souls, are admitted to the Paradise of God, while for all others there is the doom of those who languish for ever in the darkness where no hope enters? Shall we refer baptized and unbaptized alike to the immutable decree which adjudges some to the right hand and others to the left, in order to proclaim the Sovereignty of the Will from which it issues? If neither of these solutions satisfy us, will it not be truer to our intuitive convictions, to the teaching of Scripture, to the analogy of God's moral government in this life, to the lessons of experience, if we believe that the state into which the soul passes at death is one which admits of discipline, change, progress; that there also the love which does not will that any should perish, but that all should come to repentance, proclaims evermore to the 'spirits in prison,' as during those hours of the descent into Hades, the glad tidings of reconciliation? . . . May we not believe, rejecting with a righteous abhorrence the dark dreams of the popular theology of Rome, that there the memory of the past, with all its shame and sadness, the prospect of the future, with all its hope and brightness—will work together to an issue which no purgatorial fires could accomplish? . . . If the future is to be the development and continuation of the present, if we are not to pass from a life of ever-varying relations with our fellow-men, each bringing with it opportunities for self-discipline and for serving God, to an absolute isolation, may we not yet go one step further, and believe, as some did in the earliest ages of the Church, and as others have thought of late, that those whose joy it has been in life to be fellow-workers with Christ in leading many to righteousness, may continue to be fellow-workers there, and so share the life of angels in their work of service, as in their ministries of praise? The manifestation of God's righteous judgment and of His changeless love, may thus, using men and angels as His

instruments, help to renew throughout His universe all who are capable of renewal. These things lie behind a veil, and we see but as in a glass darkly; but that thought of the developed energies and ripened growth of the saints of God, is at least truer to the laws of our spiritual life than the belief in a dreamless sleep till the morn of the resurrection, or in long ages passed in self-centred contemplation, or even in the ceaseless utterance of the great Hallelujah of the Spirits before the Throne."—E. H. Plumptre, *Sermon on the Spirits in Prison*.

NOTE K.

ON DIFFICULTIES CONNECTED WITH THE FUTURE LIFE.

In the observations which were advanced on this topic (Chap. VIII. p. 162), we proceeded on the assumption that what is commonly spoken of as the ultimate design of God when He called immortal beings into existence may be, in fact, thus designated. But can this be certainly affirmed? May there not be in His view another and a further purpose utterly beyond our conception, for which all moral natures are being thus sedulously trained? In that path through which they will move in their continual approach towards Him, and which, by its very nature, is interminable, may not some occasion arise when, ineffably and inconceivably indeed, its continuity will be broken, and when it will be developed into new forms and circumstances that shall be recognized as those for which all the antecedent training of immortals was introductory and preparative?

Such conjectures are not useless, however vague they may be, and incapable of being definitely expressed. Not vainly does the mind thus adventurously project itself into the abysses of that remote futurity, if a conviction of the endlessness of its own course be thereby confirmed, and if its anticipations of

the objects and pursuits which lie forward in that course, are thus quickened and enlarged. And even greater value may be attached to these conjectures, since they vividly suggest the existence, in the future, of depths, wherein some of the hardest problems which have arisen in our view, may receive solutions such as could not now be made intelligible in the highest moods of our thoughtfulness, or in the most significant expressions. For example, as we look towards those remote periods, this question will arise—May not the case of the apostate occupants of the universe be so dealt with in the course of them, as perfectly to remove the uneasiness whereof we are conscious when we think of it ; and yet so that by no means could the nature of that future dispensation be now explained to us ?

In such dim conjectures—which will remind many readers of the Voice in Tennyson's “ Vision of Sin ” which “ cried to the summit, ‘ Is there any hope ? ’ and to which an answer pealed from that high land, but in a tongue no man could understand ”—we have the suggestions of a trust, which has often grown into a belief, that, in some ineffable way, Divine Love and Wisdom will ultimately triumph in the recovery of every evil being in the universe. How widely this belief has pervaded the Church in all ages, may be seen in Hagenbach's *History of Doctrines*, and in Jeremy Taylor's Sermon, *Christ's Advent to Judgment*.

THE END.

WORKS BY THE SAME AUTHOR.

8vo, cloth, 10s. 6d.

THE DIVINE KINGDOM ON EARTH AS IT IS IN HEAVEN.

“ Entirely valuable and satisfactory . . . There is no living Divine to whom the authorship would not be a credit.”—*Literary Churchman*.

“ Thoughtful and eloquent. . . . Full of original thinking, admirably expressed.”—*British Quarterly Review*.

THE SON OF MAN: HIS LIFE AND MINISTRY.

“ Mr. Drew’s object is to bring the Life of Christ before us in its actual reality, to enable us to realize it as encompassed by its actual surroundings. Accordingly he dwells not a little on the scenes and circumstances under which our Lord in His humanity grew up to manhood, and endeavours to trace the connexion between these, and the form and manner of His teaching. To our minds by far the most valuable part of the book lies in the deeper and more thoughtful chapters on our Lord’s Conflict, on the Death, and on the Resurrection and Ascension. These may be studied profitably by any one, however deeply he has meditated on their tremendous subjects.”—*Literary Churchman*.

“ This is a suggestive and valuable addition to our modern literature of the Life of Christ. Mr. Drew has aimed to construct an image of His private life, and to trace the unity between this, and His public ministry. Classical history and geography, and Jewish literature, have supplied him with materials for depicting the social, political, and religious influences, in the midst of which the early years of Jesus were passed. With rare subtlety, and with perfect reverence and reason, he has been able to produce a living portrait of Christ before He began His public work. Following on the same line of thought, he has secured a new angle from which to survey the ministries of Galilee and Judea, the Crucifixion and the Resurrection. The result is a fresh and interesting renovation of the Gospel History.”—*Nonconformist*.

Second Edition, post 8vo, with Map, price 10s. 6d., cloth.

SCRIPTURE LANDS, IN CONNEXION WITH THEIR HISTORY; WITH AN APPENDIX AND EXTRACTS FROM A JOURNAL KEPT DURING AN EASTERN TOUR IN 1856-57.

“ Mr. Drew has invented a new method of illustrating Scripture history, from observation of the countries. Instead of narrating his

travels, and referring from time to time to the facts of sacred history belonging to the different places, he writes an outline history of the Hebrew nation, from Abraham downwards, with special reference to the various points in which the geography illustrates the history. The advantages of this plan are obvious Mr. Drew thus gives us not a mere imitation of "Sinai and Palestine," but a view of the same subject from another side. . . . He is very successful in picturing to his readers the scenes before his own mind. The position of Abraham in Palestine is portrayed, both socially and geographically, with great vigour. Mr. Drew has given an admirable account of the Hebrew sojourn in Egypt, and has done much to popularize the newly-acquired knowledge of Assyria in connexion with the two Jewish kingdoms. We look with satisfaction to the prospect of a larger work from the same author, and are confident that he cannot adopt a method better suited to his talents and knowledge, or more generally useful in the present state of Biblical literature."—*Saturday Review*.

"Mr. Drew's book is a very able one, having a well-considered plan, exhibiting large Biblical learning, doing justice to the philosophy of history equally with the claims of faith, and written with remarkable elegance and spirit. It seems to us a valuable aid to the appreciation of the truthfulness of the Scripture history, to the realization of its scenes and its progress, and to the comprehension of its significance."—*Nonconformist*.

"This volume will be read by every Biblical student with equal profit and delight. . . . We do not remember any work in which Scripture has been interwoven so admirably with the natural history of the place in which its transactions happened. It has been written in a devout and reverential spirit, and reflects great credit on its author as a man of learning and a Christian. We regard it as a very seasonable contribution to our religious literature."—*Record*.

HENRY S. KING & CO.,

65, CORNHILL, AND 12, PATERNOSTER ROW, LONDON.

Second Edition, revised and enlarged, in Feap. 8vo, price 6s.

* REASONS OF FAITH; OR, THE ORDER OF THE CHRISTIAN ARGUMENT DEVELOPED AND EXPLAINED.

"Interesting and thoughtful. . . His scheme of reasoning is finely and truly conceived."—*Spectator*.

"Our readers will not find in this volume a mere commonplace work on the evidences; but something more, and for these times, far better."—*Journal of Sacred Literature*.

"Novel and interesting."—*Examiner*.

"Characterized by adequate knowledge, by candour, and by refined suggestive thought. . . . One of the best conceived and most solidly reasoned works on the evidences produced in recent times."—*Non-conformist*.

LONDON: LONGMANS & CO., PATERNOSTER ROW.

JANUARY 1877.

GENERAL LIST OF WORKS

PUBLISHED BY

MESSRS. LONGMANS, GREEN, AND CO.

PATERNOSTER ROW, LONDON.



History, Politics, Historical Memoirs, &c.

The **HISTORY of ENGLAND** from the Accession of James the Second.
By Lord MACAULAY.

STUDENT'S EDITION, 2 vols. crown 8vo. 12s.

PEOPLE'S EDITION, 4 vols. crown 8vo. 16s.

CABINET EDITION, 8 vols. post 8vo. 48s.

LIBRARY EDITION, 5 vols. 8vo. £4.

LORD MACAULAY'S WORKS. Complete and Uniform Library Edition. Edited by his Sister, Lady TREVELYAN. 8 vols. 8vo. with Portrait price £5. 5s. cloth, or £8. 8s. bound in tree-calf by Rivière.

The **HISTORY of ENGLAND** from the Fall of Wolsey to the Defeat of the Spanish Armada. By JAMES ANTHONY FROUDE, M.A. late Fellow of Exeter College, Oxford.

LIBRARY EDITION, Twelve Volumes, 8vo. price £8. 18s.

CABINET EDITION, Twelve Volumes, crown 8vo. price 72s.

The **ENGLISH in IRELAND in the EIGHTEENTH CENTURY.** By JAMES ANTHONY FROUDE, M.A. late Fellow of Exeter College, Oxford. 3 vols. 8vo. price 48s.

JOURNAL of the REIGNS of KING GEORGE IV. and KING WILLIAM IV. By the late CHARLES C. F. GREVILLE, Esq. Edited by HENRY REEVE, Esq. Fifth Edition. 3 vols. 8vo. 36s.

RECOLLECTIONS and SUGGESTIONS, 1813-1873. By JOHN EARL RUSSELL, K.G. New Edition, revised and enlarged. 8vo. 16s.

On PARLIAMENTARY GOVERNMENT in ENGLAND; its Origin, Development, and Practical Operation. By ALPHEUS TODD, Librarian of the Legislative Assembly of Canada. 2 vols. 8vo. price £1. 17s.

The CONSTITUTIONAL HISTORY of ENGLAND, since the Accession of George III. 1760-1860. By Sir THOMAS ERSKINE MAY, K.C.B. D.C.L. The Fifth Edition, thoroughly revised. 3 vols. crown 8vo. price 18s.

DEMOCRACY in EUROPE; a History. By Sir THOMAS ERSKINE MAY, K.C.B. D.C.L. 2 vols. 8vo. [In the press.]

The NEW REFORMATION, a Narrative of the Old Catholic Movement, from 1870 to the Present Time; with an Historical Introduction. By THEODORUS. 8vo. price 12s.

- The OXFORD REFORMERS** — John Colet, Erasmus, and Thomas More ; being a History of their Fellow-work. By FREDERIC SEEBOHM. Second Edition, enlarged. 8vo. 14s.
- LECTURES on the HISTORY of ENGLAND**, from the Earliest Times to the Death of King Edward II. By WILLIAM LONGMAN, F.S.A. With Maps and Illustrations. 8vo. 15s.
- The HISTORY of the LIFE and TIMES of EDWARD the THIRD.** By WILLIAM LONGMAN, F.S.A. With 9 Maps, 8 Plates, and 16 Woodcuts. 2 vols. 8vo. 28s.
- INTRODUCTORY LECTURES on MODERN HISTORY.** Delivered in Lent Term, 1842 ; with the Inaugural Lecture delivered in December 1841. By the Rev. THOMAS ARNOLD, D.D. 8vo. price 7s. 6d.
- WATERLOO LECTURES** ; a Study of the Campaign of 1815. By Colonel CHARLES C. CHESNEY, R.E. Third Edition. 8vo. with Map, 10s. 6d.
- HISTORY of ENGLAND under the DUKE of BUCKINGHAM and CHARLES the FIRST, 1624-1628.** By SAMUEL RAWSON GARDINER, late Student of Ch. Ch. 2 vols. 8vo. with two Maps, price 24s.
- The SIXTH ORIENTAL MONARCHY** ; or, the Geography, History, and Antiquities of PARTHIA. By GEORGE RAWLINSON, M.A. Professor of Ancient History in the University of Oxford. Maps and Illustrations. 8vo. 16s.
- The SEVENTH GREAT ORIENTAL MONARCHY** ; or, a History of the SASSANIANS : with Notices, Geographical and Antiquarian. By G. RAWLINSON, M.A. Map and numerous Illustrations. 8vo. price 28s.
- A HISTORY of GREECE.** By the Rev. GEORGE W. COX, M.A. late Scholar of Trinity College, Oxford. VOLS. I. & II. (to the Close of the Peloponnesian War). 8vo. with Maps and Plans, 36s.
- GENERAL HISTORY of GREECE** to the Death of Alexander the Great ; with a Sketch of the Subsequent History to the Present Time. By the Rev. GEORGE W. COX, M.A. With 11 Maps. Crown 8vo. 7s. 6d.
- The GREEKS and the PERSIANS.** By the Rev. GEORGE W. COX, M.A. (*Epochs of Ancient History, I.*) With 4 Coloured Maps. Fcp. 8vo. price 2s. 6d.
- The TALE of the GREAT PERSIAN WAR**, from the Histories of Herodotus. By GEORGE W. COX, M.A. New Edition. Fcp. 3s. 6d.
- The HISTORY of ROME.** By WILLIAM IHNE. VOLS. I. and II. 8vo. price 30s. The Third Volume is in the press.
- GENERAL HISTORY OF ROME** from the Foundation of the City to the Fall of Augnstulus, B.C. 753—A.D. 476. By the Very Rev. C. MERIVALE, D.D. Dean of Ely. With Five Maps. Crown 8vo. 7s. 6d.
- HISTORY of the ROMANS under the EMPIRE.** By the Very Rev. C. MERIVALE, D.D. Dean of Ely. 8 vols. post 8vo. 48s.
- The FALL of the ROMAN REPUBLIC** ; a Short History of the Last Century of the Commonwealth. By the same Author. 12mo. 7s. 6d.
- The STUDENT'S MANUAL of the HISTORY of INDIA**, from the Earliest Period to the Present. By Colonel MEADOWS TAYLOR, M.R.A.S. M.R.I.A. Second Thousand. Crown 8vo. with Maps, 7s. 6d.
- The HISTORY of INDIA**, from the Earliest Period to the close of Lord Dalhousie's Administration. By J. C. MARSHMAN. 3 vols. crown 8vo. 22s. 6d.

The NATIVE STATES of INDIA in SUBSIDIARY ALLIANCE
with the BRITISH GOVERNMENT; an Historical Sketch. By Colonel G. B. MALLESON, C.S.I. With 6 Coloured Maps. 8vo. 15s.

INDIAN POLITY; a View of the System of Administration in India. By Lieutenant-Colonel GEORGE CHESNEY, Fellow of the University of Calcutta. New Edition, revised; with Map. 8vo. price 21s.

THE BRITISH ARMY in 1875; with Suggestions on its Administration and Organisation. By JOHN HOLMES, M.P. New and Enlarged Edition, with 4 Diagrams. Crown 8vo. price 4s. 6d.

THE HISTORY of PRUSSIA, from the Earliest Times to the Present Day; tracing the Origin and Development of her Military Organisation. By Captain W. J. WYATT. Vols. I. and II. A.D. 700 to A.D. 1525. 8vo. 36s.

POPULAR HISTORY of FRANCE, from the Earliest Times to the Death of Louis XIV. By ELIZABETH M. SEWELL, Author of 'Amy Herbert' &c. With 8 Coloured Maps. Crown Svo. 7s. 6d.

STUDIES from GENOESE HISTORY. By Colonel G. B. MALLESON, C.S.I. Guardian to His Highness the Maharâjá of Mysore. Crown 8vo. 10s. 6d.

LORD MACAULAY'S CRITICAL and HISTORICAL ESSAYS. CHEAP EDITION, authorised and complete. Crown 8vo. 3s. 6d.

CABINET EDITION, 4 vols. post 8vo. 24s. | LIBRARY EDITION, 3 vols. 8vo. 36s.
PEOPLE'S EDITION, 2 vols. crown 8vo. 8s. | STUDENT'S EDITION, 1 vol. cr. 8vo. 6s.

HISTORY of EUROPEAN MORALS, from Augustus to Charlemagne
By W. E. H. LECKY, M.A. Second Edition. 2 vols. 8vo. price 28s.

HISTORY of the RISE and INFLUENCE of the SPIRIT of RATIONALISM in EUROPE. By W. E. H. LECKY, M.A. Cabinet Edition, being the Fourth. 2 vols. crown 8vo. price 16s.

THE HISTORY of PHILOSOPHY, from Thales to Comte. By GEORGE HENRY LEWES. Fourth Edition. 2 vols. 8vo. 32s.

THE HISTORY of the PELOPONNESIAN WAR. By THUCYDIDES. Translated by R. CRAWLEY, Fellow of Worcester College, Oxford. 8vo. 10s. 6d.

THE MYTHOLOGY of the ARYAN NATIONS. By GEORGE W. COX, M.A. late Scholar of Trinity College, Oxford, 2 vols. 8vo. 28s.

TALES of ANCIENT GREECE. By GEORGE W. COX, M.A. late Scholar of Trin. Coll. Oxon. Crown 8vo. price 6s. 6d.

HISTORY of CIVILISATION in England and France, Spain and Scotland. By HENRY THOMAS BUCKLE. New Edition of the entire Work, with a complete INDEX. 3 vols. crown 8vo. 24s.

SKETCH of the HISTORY of the CHURCH of ENGLAND to the Revolution of 1688. By the Right Rev. T. V. SHORT, D.D. Lord Bishop of St. Asaph. Eighth Edition. Crown 8vo. 7s. 6d.

MAUNDER'S HISTORICAL TREASURY; General Introductory Outlines of Universal History, and a series of Separate Histories. Latest Edition, revised by the Rev. G. W. COX, M.A. Fcp. 8vo. 6s. cloth, or 10s. 6d. calf.

CATES' and WOODWARD'S ENCYCLOPÆDIA of CHRONOLOGY, HISTORICAL and BIOGRAPHICAL. 8vo. price 42s.

THE ERA of the PROTESTANT REVOLUTION. By F. SEEBOHM. With 4 Coloured Maps and 12 Diagrams on Wood. Fcp. 8vo. 2s. 6d.

- The CRUSADES.** By the Rev. G. W. COX, M.A. late Scholar of Trinity College, Oxford. With Coloured Map. Fcp. 8vo. 2s. 6d.
- The THIRTY YEARS' WAR, 1618-1648.** By SAMUEL RAWSON GARDINER, late Student of Christ Church. With Coloured Map. Fcp. 8vo. 2s. 6d.
- The HOUSES of LANCASTER and YORK; with the Conquest and Loss of France.** By JAMES GAIRDNER, of the Public Record Office. With Five Coloured Maps. Fcp. 8vo. 2s. 6d.
- EDWARD the THIRD.** By the Rev. W. WARBURTON, M.A. late Fellow of All Souls College, Oxford. With 3 Coloured Maps and 8 Genealogical Tables. Fcp. 8vo. 2s. 6d.
- The AGE of ELIZABETH.** By the Rev. M. CREIGHTON, M.A. late Fellow and Tutor of Merton College, Oxford. With 5 Maps and 4 Genealogical Tables. Fcp. 8vo. 2s. 6d.
- The FALL of the STUARTS; and Western Europe from 1678 to 1697.** By the Rev. E. HALE, M.A. Assistant-Master, Eton. With 11 Maps and Plans. Fcp. 8vo. 2s. 6d.
- The FIRST TWO STUARTS and the PURITAN REVOLUTION, 1603-1660.** By SAMUEL RAWSON GARDINER, late Student of Christ Church. With 4 Coloured Maps. Fcp. 8vo. 2s. 6d.
- The WAR of AMERICAN INDEPENDENCE, 1775-1783.** By JOHN MALCOLM LUDLOW, Barrister-at-Law. With 4 Coloured Maps. Fcp. 8vo. 2s. 6d.
- REALITIES of IRISH LIFE.** By W. STEUART TRENCH, late Land Agent in Ireland to the Marquess of Lansdowne, the Marquess of Bath, and Lord Digby. Cheaper Edition. Crown 8vo. price 2s. 6d.

Biographical Works.

- The LIFE and LETTERS of LORD MACAULAY.** By his Nephew, G. OTTO TREVELYAN, M.P. 2 vols. 8vo. with Portrait, price 36s.
- The LIFE of SIR WILLIAM FAIRBAIRN, Bart. F.R.S.** Corresponding Member of the National Institute of France, &c. Partly written by himself; edited and completed by WILLIAM POLE, F.R.S. 8vo. Portrait. 18s.
- ARTHUR SCHOPENHAUER, his LIFE and his PHILOSOPHY.** By HELEN ZIMMERN. Post 8vo. with Portrait, 7s. 6d.
- MEMOIRS of BARON STOCKMAR.** By his SON, Baron E. VON STOCKMAR. Translated from the German by G. A. M. Edited by F. MAX MÜLLER, M.A. 2 vols. crown 8vo. 21s.
- AUTOBIOGRAPHY.** By JOHN STUART MILL. 8vo. price 7s. 6d.
- The LIFE of NAPOLEON III.** derived from State Records, Unpublished Family Correspondence, and Personal Testimony. By BLANCHARD JERROLD. 4 vols. 8vo. with numerous Portraits and Facsimiles. VOLS. I. and II. price 18s. each. The Third Volume is in the press.
- LIFE and LETTERS of Sir GILBERT ELLIOT, First EARL of MINTO.** Edited by the COUNTESS of MINTO. 3 vols. 8vo. 31s. 6d.
- ESSAYS in MODERN MILITARY BIOGRAPHY.** By CHARLES CORNWALLIS CHESNEY, Lieutenant-Colonel in the Royal Engineers. 8vo. 12s. 6d.
- The MEMOIRS of SIR JOHN RERESBY, of Thrybergh, Bart. M.P. for York, &c. 1634-1689.** Written by Himself. Edited from the Original Manuscript by JAMES J. CARTWRIGHT, M.A. 8vo. price 21s.

ISAAC CASAUBON, 1559-1614. By MARK PATTISON, Rector of Lincoln College, Oxford. 8vo. 18s.

LORD GEORGE BENTINCK; a Political Biography. By the Right Hon. BENJAMIN DISRAELI, M.P. Crown 8vo. price 6s.

LEADERS of PUBLIC OPINION in IRELAND; Swift, Flood, Grattan, and O'Connell. By W. E. H. LECKY, M.A. New Edition, revised and enlarged. Crown 8vo. price 7s. 6d.

DICTIONARY of GENERAL BIOGRAPHY; containing Concise Memoirs and Notices of the most Eminent Persons of all Countries, from the Earliest Ages. By W. L. R. CATES. New Edition, extended in a Supplement to the Year 1875. Medium 8vo. price 25s.

LIFE of the DUKE of WELLINGTON. By the Rev. G. R. GLEIG, M.A. Popular Edition, carefully revised; with copious Additions. Crown 8vo. with Portrait, 5s.

MEMOIRS of SIR HENRY HAVELOCK, K.C.B. By JOHN CLARK MARSHMAN. Cabinet Edition, with Portrait. Crown 8vo. price 3s. 6d.

VICISSITUDES of FAMILIES. By Sir J. BERNARD BURKE, C.B. Ulster King of Arms. New Edition, enlarged. 2 vols. crown 8vo. 21s.

The RISE of GREAT FAMILIES, other Essays and Stories. By Sir J. BERNARD BURKE, C.B. Ulster King of Arms. Crown 8vo. price 12s. 6d.

ESSAYS in ECCLESIASTICAL BIOGRAPHY. By the Right Hon. Sir J. STEPHEN, LL.D. Cabinet Edition. Crown 8vo. 7s. 6d.

MAUNDER'S BIOGRAPHICAL TREASURY. Latest Edition, reconstructed, thoroughly revised, and in great part rewritten; with 1,500 additional Memoirs and Notices, by W. L. R. CATES. Fcp. 8vo. 6s. cloth; 10s. 6d. calf.

LETTERS and LIFE of FRANCIS BACON, including all his Occasional Works. Collected and edited, with a Commentary, by J. SPEDDING, Trin. Coll. Cantab. Complete in 7 vols. 8vo. £4. 4s.

The LIFE, WORKS, and OPINIONS of HEINRICH HEINE. By WILLIAM STIGAND. 2 vols. 8vo. with Portrait of Heine, price 28s.

BIOGRAPHICAL and CRITICAL ESSAYS, reprinted from Reviews, with Additions and Corrections. Second Edition of the Second Series. By A. HAYWARD, Q.C. 2 vols. 8vo. price 28s. THIRD SERIES, in 1 vol. 8vo. price 14s.

Criticism, Philosophy, Polity, &c.

The LAW of NATIONS considered as INDEPENDENT POLITICAL COMMUNITIES; the Rights and Duties of Nations in Time of War. By Sir TRAVERS TWISS, D.C.L., F.R.S. New Edition, revised; with an Introductory Juridical Review of the Results of Recent Wars, and an Appendix of Treaties and other Documents. 8vo. 21s.

CHURCH and STATE: their relations Historically Developed. By T. HEINRICH GEFFCKEN, Professor of International Law at the University of Strasburg. Translated from the German by E. FAIRFAX TAYLOR. 2 vols. 8vo. 42s.

A SYSTEMATIC VIEW of the SCIENCE of JURISPRUDENCE. By SHELDON AMOS, M.A. Professor of Jurisprudence to the Inns of Court, London. 8vo. price 18s.

A PRIMER of the ENGLISH CONSTITUTION and GOVERNMENT.

By SHELDON AMOS, M.A. Professor of Jurisprudence to the Inns of Court.
Second Edition, revised. Crown 8vo. 6s.

OUTLINES of CIVIL PROCEDURE. Being a General View of the Supreme Court of Judicature and of the whole Practice in the Common Law and Chancery Divisions under all the Statutes now in force. By EDWARD STANLEY ROSCOE, Barrister-at-Law. 12mo. price 3s. 6d.

The INSTITUTES of JUSTINIAN; with English Introduction, Translation and Notes. By T. C. SANDARS, M.A. Sixth Edition. 8vo. 18s.

SOCRATES and the SOCRATIC SCHOOLS. Translated from the German of Dr. E. ZELLER, with the Author's approval, by the Rev. OSWALD J. REICHEL, M.A. Crown 8vo. 8s. 6d.

The STOICS, EPICUREANS, and SCEPTICS. Translated from the German of Dr. E. ZELLER, with the Author's approval, by OSWALD J. REICHEL, M.A. Crown 8vo. price 14s.

PLATO and the OLDER ACADEMY. Translated from the German of Dr. EDUARD ZELLER by S. FRANCES ALLEYNE and ALFRED GOODWIN, B.A. Fellow of Balliol College, Oxford. Crown 8vo. 18s.

The ETHICS of ARISTOTLE, with Essays and Notes. By Sir A. GRANT, Bart. M.A. LL.D. Third Edition. 2 vols. 8vo. 32s.

The POLITICS of ARISTOTLE; Greek Text, with English Notes. By RICHARD CONGREVE, M.A. New Edition, revised. 8vo. 18s.

The NICOMACHEAN ETHICS of ARISTOTLE newly translated into English. By R. WILLIAMS, B.A. Fellow and late Lecturer of Merton College, and sometime Student of Christ Church, Oxford. New Edition. 8vo. 7s. 6d.

PICTURE LOGIC; an Attempt to Popularise the Science of Reasoning by the combination of Humorous Pictures with Examples of Reasoning taken from Daily Life. By A. SWINEOURNE, B.A. With Woodcut Illustrations from Drawings by the Author. Second Edition. Fcp. 8vo. price 5s.

ELEMENTS of LOGIC. By R. WHATELY, D.D. late Archbishop of Dublin. New Edition. 8vo. 10s. 6d. crown 8vo. 4s. 6d.

Elements of Rhetoric. By the same Author. New Edition. 8vo. 10s. 6d. crown 8vo. 4s. 6d.

English Synonymes. By E. JANE WHATELY. Edited by Archbishop WHATELY. Fifth Edition. Fcp. 8vo. price 3s.

On the INFLUENCE of AUTHORITY in MATTERS of OPINION. By the late Sir GEORGE CORNEWALL LEWIS, Bart. New Edition. 8vo. 14s.

COMTE'S SYSTEM of POSITIVE POLITY, or TREATISE upon SOCIOLOGY. Translated from the Paris Edition of 1851-1854, and furnished with Analytical Tables of Contents. In Four Volumes, 8vo. each forming in some degree an independent Treatise:-

VOL. I. General View of Positivism and its Introductory Principles. Translated by J. H. BRIDGES, M.B. Price 21s.

VOL. II. Social Statics, or the Abstract Laws of Human Order. Translated by F. HARRISON, M.A. Price 14s.

VOL. III. Social Dynamics, or the General Laws of Human Progress (the Philosophy of History). Translated by Professor E. S. BEESLY, M.A. 8vo. 21s.

VOL. IV. Synthesis of the Future of Mankind. Translated by R. CONGREVE, M.D.; and an Appendix, containing the Author's Minor Treatises, translated by H. D. Hutton, M.A. [In the press.]

- DEMOCRACY in AMERICA.** By ALEXIS DE TOCQUEVILLE. Translated by HENRY REEVE, Esq. New Edition. 2 vols. crown 8vo. 16s.
- ORDER and PROGRESS:** Part I. Thoughts on Government; Part II. Studies of Political Crises. By FREDERIC HARRISON, M.A. of Lincoln's Inn. 8vo. price 14s.
- BACON'S ESSAYS with ANNOTATIONS.** By R. WHATELY, D.D. late Archbishop of Dublin. New Edition, 8vo. price 10s. 6d.
- LORD BACON'S WORKS,** collected and edited by J. SPEDDING, M.A. R. L. ELLIS, M.A. and D. D. HEATH. 7 vols. 8vo. price £3. 13s. 6d.
- On REPRESENTATIVE GOVERNMENT.** By JOHN STUART MILL. Crown 8vo. price 2s.
- On LIBERTY.** By JOHN STUART MILL. New Edition. Post 8vo. 7s. 6d. Crown 8vo. price 1s. 4d.
- PRINCIPLES of POLITICAL ECONOMY.** By JOHN STUART MILL. Seventh Edition. 2 vols. 8vo. 30s. Or in 1 vol. crown 8vo. price 5s.
- ESSAYS on SOME UNSETTLED QUESTIONS of POLITICAL ECONOMY.** By JOHN STUART MILL. Second Edition. 8vo. 6s. 6d.
- UTILITARIANISM.** By JOHN STUART MILL. New Edition. 8vo. 5s.
- DISSERTATIONS and DISCUSSIONS:** Political, Philosophical, and Historical. By JOHN STUART MILL. New Editions. 4 vols. 8vo. price £2. 6s. 6d.
- EXAMINATION of Sir. W. HAMILTON'S PHILOSOPHY,** and of the Principal Philosophical Questions discussed in his Writings. By JOHN STUART MILL. Fourth Edition. 8vo. 16s.
- An OUTLINE of the NECESSARY LAWS of THOUGHT;** a Treatise on Pure and Applied Logic. By the Most Rev. W. THOMSON, Lord Archbishop of York, D.D. F.R.S. New Edition. Crown 8vo. price 6s.
- PRINCIPLES of ECONOMICAL PHILOSOPHY.** By HENRY DUNNING MACLEOD, M.A. Barrister-at-Law. Second Edition. In Two Volumes. VOL. I. 8vo. price 15s. VOL. II. PART I. price 12s. VOL. II. PART II. just ready.
- A SYSTEM of LOGIC, RATIOCINATIVE and INDUCTIVE.** By JOHN STUART MILL. Ninth Edition. Two vols. 8vo. 25s.
- SPEECHES of the RIGHT HON. LORD MACAULAY,** corrected by Himself. People's Edition, crown 8vo. 3s. 6d.
- The ORATION of DEMOSTHENES on the CROWN.** Translated by the Right Hon. Sir R. P. COLLIER. Crown 8vo. price 5s.
- FAMILIES of SPEECH:** Four Lectures delivered before the Royal Institution of Great Britain. By the Rev. F. W. FARRAR, D.D. F.R.S. New Edition. Crown 8vo. 3s. 6d.
- CHAPTERS on LANGUAGE.** By the Rev. F. W. FARRAR, D.D. F.R.S. New Edition. Crown 8vo. 5s.
- HANDBOOK of the ENGLISH LANGUAGE.** For the use of Students of the Universities and the Higher Classes in Schools. By R. G. LATHAM, M.A. M.D. The Ninth Edition. Crown 8vo. price 6s.
- DICTIONARY of the ENGLISH LANGUAGE.** By R. G. LATHAM, M.A. M.D. Abridged from Dr. Latham's Edition of Johnson's English Dictionary, and condensed into One Volume. Medium 8vo, price 24s.

- A DICTIONARY of the ENGLISH LANGUAGE.** By R. G. LATHAM, M.A. M.D. Founded on the Dictionary of Dr. SAMUEL JOHNSON, as edited by the Rev. H. J. TODD, with numerous Emendations and Additions. In Four Volumes, 4to. price £7.
- THESAURUS of ENGLISH WORDS and PHRASES**, classified and arranged so as to facilitate the Expression of Ideas, and assist in Literary Composition. By P. M. ROGET, M.D. New Edition. Crown 8vo. 10s. 6d.
- LECTURES on the SCIENCE of LANGUAGE.** By F. MAX MÜLLER, M.A. &c. The Eighth Edition. 2 vols. crown 8vo. 16s.
- MANUAL of ENGLISH LITERATURE**, Historical and Critical. By THOMAS ARNOLD, M.A. New Edition. Crown 8vo. 7s. 6d.
- SOUTHEY'S DOCTOR**, complete in One Volume. Edited by the Rev. J. W. WARTER, B.D. Square crown 8vo. 12s. 6d.
- HISTORICAL and CRITICAL COMMENTARY on the OLD TESTAMENT**; with a New Translation. By M. M. KALISCH, Ph.D. VOL. I. *Genesis*, 8vo. 18s. or adapted for the General Reader, 12s. VOL. II. *Exodus*, 15s. or adapted for the General Reader, 12s. VOL. III. *Leviticus*, PART I. 15s. or adapted for the General Reader, 8s. VOL. IV. *Leviticus*, PART II. 15s. or adapted for the General Reader, 8s.
- A DICTIONARY of ROMAN and GREEK ANTIQUITIES**, with about Two Thousand Engravings on Wood from Ancient Originals, illustrative of the Industrial Arts and Social Life of the Greeks and Romans. By A. RICH, B.A. Third Edition, revised and improved. Crown 8vo. price 7s. 6d.
- A LATIN-ENGLISH DICTIONARY.** By JOHN T. WHITE, D.D. Oxon. and J. E. RIDDLE, M.A. Oxon. Fifth Edition. 1 vol. 4to. 28s.
- WHITE'S COLLEGE LATIN-ENGLISH DICTIONARY** (Intermediate Size), abridged for the use of University Students from the Parent Work (as above). Medium 8vo. Third Edition, 15s.
- WHITE'S JUNIOR STUDENT'S COMPLETE LATIN-ENGLISH and ENGLISH-LATIN DICTIONARY.** New Edition. Square 12mo. price 12s. Separately { The ENGLISH-LATIN DICTIONARY, price 5s. 6d. The LATIN-ENGLISH DICTIONARY, price 7s. 6d.
- A LATIN-ENGLISH DICTIONARY**, adapted for the Use of Middle-Class Schools. By JOHN T. WHITE, D.D. Oxon. Square fcp. 8vo. price 3s.
- An ENGLISH-GREEK LEXICON**, containing all the Greek Words used by Writers of good authority. By C. D. YONGE, M.A. 4to. price 21s.
- Mr. YONGE'S NEW LEXICON**, English and Greek, abridged from his larger work (as above). Revised Edition. Square 12mo. price 8s. 6d.
- A GREEK-ENGLISH LEXICON.** Compiled by H. G. LIDDELL, D.D. Dean of Christ Church, and R. SCOTT, D.D. Dean of Rochester. Sixth Edition. Crown 4to. price 36s.
- A LEXICON, GREEK and ENGLISH**, abridged from LIDDELL and SCOTT's *Greek-English Lexicon*. Fourteenth Edition. Square 12mo. 7s. 6d.
- A PRACTICAL DICTIONARY of the FRENCH and ENGLISH LANGUAGES.** By L. CONTANSEAU. Revised Edition. Post 8vo. 7s. 6d.
- CONTANSEAU'S POCKET DICTIONARY**, French and English, abridged from the above by the Author. New Edition. Square 18mo. 3s. 6d.

A NEW POCKET DICTIONARY of the GERMAN and ENGLISH LANGUAGES. By F. W. LONGMAN, Balliol College, Oxford. 18mo. 5s.

NEW PRACTICAL DICTIONARY of the GERMAN LANGUAGE; German-English and English-German. By the Rev. W. L. BLACKLEY, M.A. and Dr. CARL MARTIN FRIEDLÄNDER. Post 8vo. 7s. 6d.

The MASTERY of LANGUAGES; or, the Art of Speaking Foreign Tongues Idiomatically. By THOMAS PRENDERGAST. 8vo. 6s.

Miscellaneous Works and Popular Metaphysics.

LECTURES delivered in AMERICA in 1874. By CHARLES KINGSLEY, F.L.S. F.G.S., late Rector of Eversley. Crown 8vo. price 5s.

GERMAN HOME LIFE. Reprinted, with Revision and Additions, from *Fraser's Magazine*. Second Edition. Crown 8vo. 6s.

THE MISCELLANEOUS WORKS of THOMAS ARNOLD, D.D. Late Head Master of Rugby School and Regius Professor of Modern History in the University of Oxford, collected and republished. 8vo. 7s. 6d.

MISCELLANEOUS and POSTHUMOUS WORKS of the Late HENRY THOMAS BUCKLE. Edited, with a Biographical Notice, by HELEN TAYLOR. 3 vols. 8vo. price 52s. 6d.

MISCELLANEOUS WRITINGS of JOHN CONINGTON, M.A. late Corpus Professor of Latin in the University of Oxford. Edited by J. A. SYMONDS, M.A. With a Memoir by H. J. S. SMITH, M.A. 2 vols. 8vo. 28s.

ESSAYS, CRITICAL and BIOGRAPHICAL. Contributed to the *Edinburgh Review*. By HENRY ROGERS. New Edition, with Additions. 2 vols. crown 8vo. price 12s.

ESSAYS on some THEOLOGICAL CONTROVERSIES of the TIME. Contributed chiefly to the *Edinburgh Review*. By HENRY ROGERS. New Edition, with Additions. Crown 8vo. price 6s.

RECREATIONS of a COUNTRY PARSON. By A. K. H. B. FIRST and SECOND SERIES, crown 8vo. 3s. 6d. each.

The Common-place Philosopher in Town and Country. By A. K. H. B. Crown 8vo. price 3s. 6d.

Leisure Hours in Town; Essays Consolatory, Æsthetical, Moral, Social, and Domestic. By A. K. H. B. Crown 8vo. 3s. 6d.

The Autumn Holidays of a Country Parson; Essays contributed to *Fraser's Magazine*, &c. By A. K. H. B. Crown 8vo. 3s. 6d.

Seaside Musings on Sundays and Week-Days. By A. K. H. B. Crown 8vo. price 3s. 6d.

The Graver Thoughts of a Country Parson. By A. K. H. B. FIRST, SECOND, and THIRD SERIES, crown 8vo. 3s. 6d. each.

Critical Essays of a Country Parson, selected from Essays contributed to *Fraser's Magazine*. By A. K. H. B. Crown 8vo. 3s. 6d.

Sunday Afternoons at the Parish Church of a Scottish University City. By A. K. H. B. Crown 8vo. 3s. 6d.

Lessons of Middle Age; with some Account of various Cities and Men. By A. K. H. B. Crown 8vo. 3s. 6d.

Counsel and Comfort spoken from a City Pulpit. By A. K. H. B. Crown 8vo. price 3s. 6d.

Changed Aspects of Unchanged Truths; Memorials of St. Andrews Sundays. By A. K. H. B. Crown 8vo. 3s. 6d.

Present-day Thoughts; Memorials of St. Andrews Sundays. By A. K. H. B. Crown 8vo. 3s. 6d.

Landscapes, Churches, and Moralities. By A. K. H. B. Crown 8vo. price 3s. 6d.

SHORT STUDIES on GREAT SUBJECTS. By JAMES ANTHONY FROUDE, M.A. late Fellow of Exeter Coll. Oxford. 2 vols. crown 8vo. price 12s. or 2 vols. demy 8vo. price 24s. Vol. III. in the press.

SELECTIONS from the WRITINGS of LORD MACAULAY. Edited, with Occasional Explanatory Notes, by GEORGE OTTO TREVELYAN, M.P. Crown 8vo. price 6s.

LORD MACAULAY'S MISCELLANEOUS WRITINGS:—

LIBRARY EDITION. 2 vols. 8vo. Portrait, 21s.

PEOPLE'S EDITION. 1 vol. crown 8vo. 4s. 6d.

LORD MACAULAY'S MISCELLANEOUS WRITINGS and SPEECHES. STUDENT'S EDITION, in crown 8vo. price 6s.

The Rev. SYDNEY SMITH'S MISCELLANEOUS WORKS; including his Contributions to the *Edinburgh Review*. Crown 8vo. 6s.

The WIT and WISDOM of the Rev. SYDNEY SMITH; a Selection of the most memorable Passages in his Writings and Conversation. 16mo. 3s. 6d.

The ECLIPSE of FAITH; or, a Visit to a Religious Sceptic. By HENRY ROGERS. Latest Edition. Fcp. 8vo. price 5s.

Defence of the Eclipse of Faith, by its Author; a rejoinder to Dr. Newman's *Reply*. Latest Edition. Fcp 8vo. price 3s. 6d.

CHIPS from a GERMAN WORKSHOP; Essays on the Science of Religion, on Mythology, Traditions, and Customs, and on the Science of Language. By F. MAX MÜLLER, M.A. &c. 4 vols. 8vo. £2. 18s.

ANALYSIS of the PHENOMENA of the HUMAN MIND. By JAMES MILL. A New Edition, with Notes, Illustrative and Critical, by ALEXANDER BAIN, ANDREW FINDLATER, and GEORGE GROTE. Edited, with additional Notes, by JOHN STUART MILL. 2 vols. 8vo. price 28s.

An INTRODUCTION to MENTAL PHILOSOPHY, on the Inductive Method. By J. D. MORELL, M.A. LL.D. 8vo. 12s.

PHILOSOPHY WITHOUT ASSUMPTIONS. By the Rev. T. P. KIRKMAN, F.R.S. Rector of Croft, near Warrington. 8vo. 10s. 6d.

The SENSES and the INTELLECT. By ALEXANDER BAIN, M.D. Professor of Logic in the University of Aberdeen. Third Edition. 8vo. 15s.

The EMOTIONS and the WILL. By ALEXANDER BAIN, LL.D. Professor of Logic in the University of Aberdeen. Third Edition, thoroughly revised, and in great part re-written. 8vo. price 15s.

MENTAL and MORAL SCIENCE: a Compendium of Psychology and Ethics. By the same Author. Third Edition. Crown 8vo. 10s. 6d. Or separately: PART I. *Mental Science*, 6s. 6d. PART II. *Moral Science*, 4s. 6d.

LOGIC, DEDUCTIVE and INDUCTIVE. By ALEXANDER BAIN, LL.D.
In Two PARTS, CROWN 8vo. 10s. 6d. Each Part may be had separately :—
PART I. *Deduction*, 4s. PART II. *Induction*, 6s. 6d.

A BUDGET of PARADOXES. By AUGUSTUS DE MORGAN, F.R.A.S.
and C.P.S. 8vo. 15s.

APPARITIONS; a Narrative of Facts. By the Rev. B. W. SAVILE,
M.A. Author of 'The Truth of the Bible' &c. Crown 8vo. price 4s. 6d.

A TREATISE of HUMAN NATURE, being an Attempt to Introduce
the Experimental Method of Reasoning into Moral Subjects; followed by Dia-
logues concerning Natural Religion. By DAVID HUME. Edited, with Notes,
&c. by T. H. GREEN, Fellow and Tutor, Ball. Coll. and T. H. GROSE, Fellow
and Tutor, Queen's Coll. Oxford. 2 vols. 8vo. 28s.

ESSAYS MORAL, POLITICAL, and LITERARY. By DAVID HUME.
By the same Editors. 2 vols. 8vo. price 28s.

The PHILOSOPHY of NECESSITY; or, Natural Law as applicable to
Mental, Moral, and Social Science. By CHARLES BRAY. 8vo. 9s.

**UEBERWEG'S SYSTEM of LOGIC and HISTORY of LOGICAL
DOCTRINES.** Translated, with Notes and Appendices, by T. M. LINDSAY,
M.A. F.R.S.E. 8vo. price 16s.

FRAGMENTARY PAPERS on SCIENCE and other Subjects. By
the late Sir H. HOLLAND, Bart. Edited by his Son, the Rev. F. HOLLAND. 8vo.
price 14s.

Astronomy, Meteorology, Popular Geography, &c.

BRINKLEY'S ASTRONOMY. Revised and partly re-written, with
Additional Chapters, and an Appendix of Questions for Examination. By J. W.
STUBBS, D.D. Fellow and Tutor of Trinity College, Dublin, and F. BRUNNOW,
Ph.D. Astronomer Royal of Ireland. Crown 8vo. price 6s.

OUTLINES of ASTRONOMY. By Sir J. F. W. HERSCHEL, Bart.
M.A. Latest Edition, with Plates and Diagrams. Square crown 8vo. 12s.

ESSAYS on ASTRONOMY, a Series of Papers on Planets and Meteors,
the Sun and Sun-surrounding Space, Stars and Star-Cloudlets; with a Dissertation
on the Transit of Venus. By R. A. PROCTOR, B.A. With Plates and Wood-
cuts. 8vo. 12s.

THE TRANSITS of VENUS; a Popular Account of Past and Coming
Transits, from the first observed by HORROCKS A.D. 1639 to the Transit of
A.D. 2012. By R. A. PROCTOR, B.A. Second Edition, with 20 Plates (12 coloured)
and 38 Woodcuts. Crown 8vo. 8s. 6d.

The UNIVERSE and the COMING TRANSITS: Presenting Re-
searches into and New Views respecting the Constitution of the Heavens;
together with an Investigation of the Conditions of the Coming Transits of Venus.
By R. A. PROCTOR, B.A. With 22 Charts and 22 Woodcuts. 8vo. 16s.

The MOON; her Motions, Aspect, Scenery, and Physical Condition.
By R. A. PROCTOR, B.A. With Plates, Charts, Woodcuts, and Three Lunar
Photographs. Crown 8vo. 15s.

**The SUN; RULER, LIGHT, FIRE, and LIFE of the PLANETARY
SYSTEM.** By R. A. PROCTOR, B.A. Third Edition, with 10 Plates (7 co-
lored) and 107 Figures on Wood. Crown 8vo. 14s.

OTHER WORLDS THAN OURS; the Plurality of Worlds Studied under the Light of Recent Scientific Researches. By R. A. PROCTOR, B.A. Third Edition, with 14 Illustrations. Crown 8vo. 10s. 6d.

The ORBS AROUND US; Familiar Essays on the Moon and Planets, Meteors and Comets, the Sun and Coloured Pairs of Stars. By R. A. PROCTOR, B.A. Second Edition, with Charts and 4 Diagrams. Crown 8vo. price 7s. 6d.

SATURN and its SYSTEM. By R. A. PROCTOR, B.A. 8vo. with 14 Plates, 14s.

The MOON, and the Condition and Configurations of its Surface. By EDMUND NEISON, Fellow of the Royal Astronomical Society, &c. With 26 Maps and 5 Plates. Medium 8vo. 31s. 6d.

A NEW STAR ATLAS, for the Library, the School, and the Observatory, in Twelve Circular Maps (with Two Index Plates). Intended as a Companion to 'Webb's Celestial Objects for Common Telescopes.' With a Letterpress Introduction on the Study of the Stars, illustrated by 9 Diagrams. By R. A. PROCTOR, B.A. Crown 8vo. 5s.

SCHELLEN'S SPECTRUM ANALYSIS, in its application to Terrestrial Substances and the Physical Constitution of the Heavenly Bodies. Translated by JANE and C. LASSELL; edited, with Notes, by W. HUGGINS, LL.D. F.R.S. With 13 Plates (6 coloured) and 223 Woodcuts. 8vo. price 28s.

CELESTIAL OBJECTS for COMMON TELESCOPES. By the Rev. T. W. WEBB, M.A. F.R.A.S. Third Edition, revised and enlarged; with Maps, Plate, and Woodcuts. Crown 8vo. price 7s. 6d.

AIR and RAIN; the Beginnings of a Chemical Climatology. By ROBERT ANGUS SMITH, Ph.D. F.R.S. F.C.S. With 8 Illustrations. 8vo. 24s.

AIR and its RELATIONS to LIFE; being, with some Additions, the Substance of a Course of Lectures delivered at the Royal Institution of Great Britain. By W. N. HARTLEY, F.C.S. Demonstrator of Chemistry at King's College, London. Second Edition, with 66 Woodcuts. Small 8vo. 6s.

NAUTICAL SURVEYING, an INTRODUCTION to the PRACTICAL and THEORETICAL STUDY of. By J. K. LAUGHTON, M.A. Small 8vo. 6s.

DOVE'S LAW of STORMS, considered in connexion with the Ordinary Movements of the Atmosphere. Translated by R. H. SCOTT, M.A. 8vo. 10s. 6d.

KEITH JOHNSTON'S GENERAL DICTIONARY of GEOGRAPHY, Descriptive, Physical, Statistical, and Historical; forming a complete Gazetteer of the World. New Edition, revised and corrected. 8vo. price 42s.

The PUBLIC SCHOOLS ATLAS of MODERN GEOGRAPHY. In 31 Coloured Maps, exhibiting clearly the more important Physical Features of the Countries delineated, and Noting all the Chief Places of Historical, Commercial, or Social Interest. Edited, with an Introduction, by the Rev. G. BUTLER, M.A. Imperial 8vo. or imperial 4to. 5s. cloth.

The PUBLIC SCHOOLS MANUAL of MODERN GEOGRAPHY. By the Rev. GEORGE BUTLER, M.A. Principal of Liverpool College; Editor of 'The Public Schools Atlas of Modern Geography.' [In preparation.]

The PUBLIC SCHOOLS ATLAS of ANCIENT GEOGRAPHY, in 25 Coloured Maps. Edited by the Rev. GEORGE BUTLER, M.A. Principal of Liverpool College. Imperial 8vo. or imperial 4to. 7s. 6d. cloth.

MAUNDER'S TREASURY of GEOGRAPHY, Physical, Historical, Descriptive, and Political. Edited by W. HUGHES, F.R.G.S. Revised Edition, with 7 Maps and 16 Plates. Fcp. 6s. cloth, or 10s. 6d. bound in calf.

Natural History and Popular Science.

TEXT-BOOKS of SCIENCE, MECHANICAL and PHYSICAL,
adapted for the use of Artisans and of Students in Public and Science Schools.

The following Text-Books in this Series may now be had:—

ANDERSON's Strength of Materials, small 8vo. 3s. 6d.

ARMSTRONG's Organic Chemistry, 3s. 6d.

BARRY's Railway Appliances, 3s. 6d.

BLOXAM's Metals, 3s. 6d.

GOODEVE's Elements of Mechanism, 3s. 6d.

____ Principles of Mechanics, 3s. 6d.

GRIFFIN's Algebra and Trigonometry, 3s. 6d. Notes, 3s. 6d.

JENKIN's Electricity and Magnetism, 3s. 6d.

MAXWELL's Theory of Heat, 3s. 6d.

MERRIFIELD's Technical Arithmetic and Mensuration, 3s. 6d. Key, 3s. 6d.

MILLER's Inorganic Chemistry, 3s. 6d.

PREECE & SIVEWRIGHT's Telegraphy, 3s. 6d.

SHELLEY's Workshop Appliances, 3s. 6d.

THOMÉ's Structural and Physiological Botany, 6s.

THORPE's Quantitative Chemical Analysis, 4s. 6d.

THORPE & MUIR's Qualitative Analysis, 3s. 6d.

TILDEN's Chemical Philosophy, 3s. 6d.

WATSON's Plane and Solid Geometry, 3s. 6d.

* * * Other Text-Books in extension of this Series are in active preparation.

ELEMENTARY TREATISE on PHYSICS, Experimental and Applied.

Translated and edited from GANOT'S *Éléments de Physique* by E. ATKINSON, Ph.D. F.C.S. Seventh Edition, revised and enlarged; with 4 Coloured Plates and 758 Woodcuts. Post 8vo. 15s.

NATURAL PHILOSOPHY for GENERAL READERS and YOUNG PERSONS; being a Course of Physics divested of Mathematical Formulae expressed in the language of daily life. Translated from GANOT'S *Cours de Physique* and by E. ATKINSON, Ph.D. F.C.S. Second Edition, with 2 Plates and 429 Woodcuts. Crown 8vo. price 7s. 6d.

HELMHOLTZ'S POPULAR LECTURES on SCIENTIFIC SUBJECTS.

Translated by E. ATKINSON, Ph.D. F.C.S. Professor of Experimental Science, Staff College. With an Introduction by Professor TYNDALL. 8vo. with numerous Woodcuts, price 12s. 6d.

On the SENSATIONS of TONE as a Physiological Basis for the Theory of Music. By HERMANN L. F. HELMHOLTZ, M.D. Professor of Physics in the University of Berlin. Translated, with the Author's sanction, from the Third German Edition, with Additional Notes and an Additional Appendix, by ALEXANDER J. ELLIS, F.R.S. &c. 8vo. price 36s.

The HISTORY of MODERN MUSIC, a Course of Lectures delivered at the Royal Institution of Great Britain. By JOHN HULLAH, Professor of Vocal Music in Queen's College and Bedford College, and Organist of Charterhouse. New Edition. 8vo. 8s. 6d.

The TRANSITION PERIOD of MUSICAL HISTORY; a Second Course of Lectures on the History of Music from the Beginning of the Seventeenth to the Middle of the Eighteenth Century, delivered at the Royal Institution. By JOHN HULLAH. New Edition. 8vo. 10s. 6d.

SOUND. By JOHN TYNDALL, LL.D. D.C.L. F.R.S. Third Edition, including Recent Researches on Fog-Signalling; Portrait and Woodcuts. Crown 8vo. 10s. 6d.

HEAT a MODE of MOTION. By JOHN TYNDALL, LL.D. D.C.L. F.R.S. Fifth Edition. Plate and Woodcuts. Crown 8vo. 10s. 6d.

CONTRIBUTIONS to MOLECULAR PHYSICS in the DOMAIN of RADIANT HEAT. By J. TYNDALL, LL.D. D.C.L. F.R.S. With 2 Plates and 31 Woodcuts. 8vo. 16s.

RESEARCHES on DIAMAGNETISM and MAGNE-CRYSTALLIC ACTION; including the Question of Diamagnetic Polarity. By J. TYNDALL, M.D. D.C.L. F.R.S. With 6 plates and many Woodcuts. 8vo. 14s.

NOTES of a COURSE of SEVEN LECTURES on ELECTRICAL PHENOMENA and THEORIES, delivered at the Royal Institution, A.D. 1870. By JOHN TYNDALL, LL.D., D.C.L., F.R.S. Crown 8vo. 1s. sewed; 1s. 6d. cloth.

SIX LECTURES on LIGHT delivered in America in 1872 and 1873. By JOHN TYNDALL, LL.D. D.C.L. F.R.S. Second Edition, with Portrait, Plate, and 59 Diagrams. Crown 8vo. 7s. 6d.

NOTES of a COURSE of NINE LECTURES on LIGHT delivered at the Royal Institution, A.D. 1869. By JOHN TYNDALL, LL.D. D.C.L. F.R.S. Crown 8vo. price 1s. sewed, or 1s. 6d. cloth.

FRAGMENTS of SCIENCE. By JOHN TYNDALL, LL.D. D.C.L. F.R.S. Third Edition, with a New Introduction. Crown 8vo. 10s. 6d.

LIGHT SCIENCE for LEISURE HOURS; a Series of Familiar Essays on Scientific Subjects, Natural Phenomena, &c. By R. A. PROCTOR, B.A. First and Second Series. Crown 8vo. 7s. 6d. each.

A TREATISE on MAGNETISM, General and Terrestrial. By HUMPHREY LLOYD, D.D. D.C.L., Provost of Trinity College, Dublin. 8vo. 10s. 6d.

ELEMENTARY TREATISE on the WAVE-THEORY of LIGHT. By HUMPHREY LLOYD, D.D. D.C.L. Provost of Trinity College, Dublin. Third Edition, revised and enlarged. 8vo. price 10s. 6d.

The CORRELATION of PHYSICAL FORCES. By the Hon. Sir W. R. GROVE, M.A. F.R.S. one of the Judges of the Court of Common Pleas. Sixth Edition, with other Contributions to Science. 8vo. price 15s.

The COMPARATIVE ANATOMY and PHYSIOLOGY of the VERTEBRATE ANIMALS. By RICHARD OWEN, F.R.S. D.C.L. With 1,472 Woodcuts. 3 vols. 8vo. £3. 13s. 6d.

PRINCIPLES of ANIMAL MECHANICS. By the Rev. S. HAUGHTON, F.R.S. Fellow of Trin. Coll. Dubl. M.D. Dubl. and D.C.L. Oxon. Second Edition, with 111 Figures on Wood. 8vo. 21s.

ROCKS CLASSIFIED and DESCRIBED. By BERNHARD VON COTTA. English Edition, by P. H. LAWRENCE; with English, German, and French Synonyms. Post 8vo. 14s.

The ANCIENT STONE IMPLEMENTS, WEAPONS, and ORNAMENTS of GREAT BRITAIN. By JOHN EVANS, F.R.S. F.S.A. With 2 Plates and 476 Woodcuts. 8vo. price 28s.

The NATIVE RACES of the PACIFIC STATES of NORTH AMERICA. By HUBERT HOWE BANCROFT. 5 vols. 8vo. with Maps, £6. 5s.

The ORIGIN of CIVILISATION and the PRIMITIVE CONDITION of MAN; Mental and Social Condition of Savages. By Sir JOHN LUBBOCK, Bart. M.P. F.R.S. Third Edition, with 25 Woodcuts. 8vo. 18s.

BIBLE ANIMALS; being a Description of every Living Creature mentioned in the Scriptures, from the Ape to the Coral. By the Rev. J. G. WOOD, M.A. F.L.S. With about 112 Vignettes on Wood. 8vo. 14s.

HOMES WITHOUT HANDS; a Description of the Habitations of Animals, classed according to their Principle of Construction. By the Rev. J. G. WOOD, M.A. F.L.S. With about 140 Vignettes on Wood. 8vo. 14s.

INSECTS AT HOME; a Popular Account of British Insects, their Structure, Habits, and Transformations. By the Rev. J. G. WOOD, M.A. F.L.S. With upwards of 700 Illustrations. 8vo. price 14s.

INSECTS ABROAD; a Popular Account of Foreign Insects, their Structure, Habits, and Transformations. By J. G. WOOD, M.A. F.L.S. Printed and illustrated uniformly with 'Insects at Home.' 8vo. price 21s.

STRANGE DWELLINGS; a description of the Habitations of Animals, abridged from 'Homes without Hands.' By the Rev. J. G. WOOD, M.A. F.L.S. With about 60 Woodcut Illustrations. Crown 8vo. price 7s. 6d.

OUT of DOORS; a Selection of original Articles on Practical Natural History. By the Rev. J. G. WOOD, M.A. F.L.S. With Eleven Illustrations from Original Designs engraved on Wood by G. Pearson. Crown 8vo. price 7s. 6d.

A FAMILIAR HISTORY of BIRDS. By E. STANLEY, D.D. F.R.S. late Lord Bishop of Norwich. Seventh Edition, with Woodcuts. Fcp. 3s. 6d.

The SEA and its LIVING WONDERS. By Dr. GEORGE HARTWIG. Latest revised Edition. 8vo. with many Illustrations, 10s. 6d.

The TROPICAL WORLD. By Dr. GEORGE HARTWIG. With above 160 Illustrations. Latest revised Edition. 8vo. price 10s. 6d.

The SUBTERRANEAN WORLD. By Dr. GEORGE HARTWIG. With 3 Maps and about 80 Woodcuts, including 8 full size of page. 8vo. price 10s. 6d.

The POLAR WORLD, a Popular Description of Man and Nature in the Arctic and Antarctic Regions of the Globe. By Dr. GEORGE HARTWIG. With 8 Chromoxylographs, 3 Maps, and 85 Woodcuts. 8vo. 10s. 6d.

THE AERIAL WORLD. By Dr. G. HARTWIG. New Edition, with 8 Chromoxylographs and 60 Woodcut Illustrations. 8vo. price 21s.

KIRBY and SPENCE'S INTRODUCTION to ENTOMOLOGY, or Elements of the Natural History of Insects. 7th Edition. Crown 8vo. 5s.

MAUNDER'S TREASURY of NATURAL HISTORY, or Popular Dictionary of Birds, Beasts, Fishes, Reptiles, Insects, and Creeping Things. With above 900 Woodcuts. Fcp. 8vo. price 6s. cloth, or 10s. 6d. bound in calf.

MAUNDER'S SCIENTIFIC and LITERARY TREASURY. New Edition, thoroughly revised and in great part rewritten, with above 1,000 new Articles, by J. Y. JOHNSON. Fcp. 8vo. 6s. cloth, or 10s. 6d. calf.

BRANDE'S DICTIONARY of SCIENCE, LITERATURE, and ART. Re-edited by the Rev. GEORGE W. COX, M.A. late Scholar of Trinity College, Oxford; assisted by Contributors of eminent Scientific and Literary Acquirements. New Edition, revised. 3 vols. medium 8vo. 63s.

HANDBOOK of HARDY TREES, SHRUBS, and HERBACEOUS PLANTS, containing Descriptions, Native Countries, &c. of a Selection of the Best Species in Cultivation; together with Cultural Details, Comparative Hardiness, Suitability for Particular Positions, &c. By W. B. HEMSLEY. Based on DECAISNE and NAUDIN'S *Manuel de l'Amateur des Jardins*, and including the 264 Original Woodcuts. Medium 8vo. 21s.

A GENERAL SYSTEM of BOTANY DESCRIPTIVE and ANALYTICAL.

By E. LE MAOUT, and J. DECAISNE, Members of the Institute of France. Translated by Mrs. HOOKER. The Orders arranged after the Method followed in the Universities and Schools of Great Britain, its Colonies, America, and India; with an Appendix on the Natural Method, and other Additions, by J. D. HOOKER, F.R.S. &c. Second Thousand, with 5,500 Woodcuts. Imperial 8vo. 31s. 6d.

The TREASURY of BOTANY, or Popular Dictionary of the Vegetable Kingdom; including a Glossary of Botanical Terms. Edited by J. LINDLEY, F.R.S. and T. MOORE, F.L.S. assisted by eminent Contributors. With 274 Woodcuts and 20 Steel Plates. Two Parts, fcp. 8vo. 12s. cloth, or 21s. calf.

The ELEMENTS of BOTANY for FAMILIES and SCHOOLS. Tenth Edition, revised by THOMAS MOORE, F.L.S. Fcp. 8vo. with 154 Woodcuts, 2s. 6d.

The ROSE AMATEUR'S GUIDE. By THOMAS RIVERS. Fourteenth Edition. Fcp. 8vo. 4s.

LOUDON'S ENCYCLOPÆDIA of PLANTS; comprising the Specific Character, Description, Culture, History, &c. of all the Plants found in Great Britain. With upwards of 12,000 Woodcuts. 8vo. 42s.

FOREST TREES and WOODLAND SCENERY, as described in Ancient and Modern Poets. By WILLIAM MENZIES, Deputy Surveyor of Windsor Forest and Parks, &c. With Twenty Chromo-lithographic Plates. Folio, price £5 5s.

Chemistry and Physiology.

A DICTIONARY of CHEMISTRY and the Allied Branches of other Sciences. By HENRY WATTS, F.R.S. assisted by eminent Contributors, Seven Volumes, medium 8vo. price £10. 16s. 6d.

ELEMENTS of CHEMISTRY, Theoretical and Practical. By W. ALLEN MILLER, M.D. late Prof. of Chemistry, King's Coll. London. New Edition. 3 vols. 8vo. PART I. CHEMICAL PHYSICS, 15s. PART II. INORGANIC CHEMISTRY, 21s. PART III. ORGANIC CHEMISTRY, New Edition in the press.

SELECT METHODS in CHEMICAL ANALYSIS, chiefly INORGANIC. By WILLIAM CROOKES, F.R.S. With 22 Woodcuts. Crown 8vo. price 12s. 6d.

A PRACTICAL HANDBOOK of DYEING and CALICO PRINTING. By WILLIAM CROOKES, F.R.S. With 11 Page Plates, 49 Specimens of Dyed and Printed Fabrics, and 36 Woodcuts. 8vo. 42s.

OUTLINES of PHYSIOLOGY, Human and Comparative. By JOHN MARSHALL, F.R.C.S. Surgeon to the University College Hospital. 2 vols. crown 8vo. with 122 Woodcuts, 32s.

HEALTH in the HOUSE; a Series of Lectures on Elementary Physiology in its application to the Daily Wants of Man and Animals, delivered to the Wives and Children of Working Men in Leeds and Saltaire. By CATHERINE M. BUCKTON. New Edition, revised. Small 8vo. Woodcuts, 2s.

The Fine Arts, and Illustrated Editions.

A DICTIONARY of ARTISTS of the ENGLISH SCHOOL: Painters, Sculptors, Architects, Engravers, and Ornamentists; with Notices of their Lives and Works. By S. REDGRAVE. 8vo. 16s.

MOORE'S IRISH MELODIES, with 161 Steel Plates from Original Drawings by D. MACLISE, R.A. Super-royal 8vo. 21s.

LORD MACAULAY'S LAYS of ANCIENT ROME. With 90 Illustrations on Wood, from the Antique, from Drawings by G. SCHAFER. Fcp. 4to. 21s.

Miniature Edition of Lord Macaulay's Lays of Ancient Rome, with the Illustrations (as above) reduced in Lithography. Imp. 16mo. 10s. 6d.

POEMS. By WILLIAM B. SCOTT. I. Ballads and Tales. II. Studies from Nature. III. Sonnets &c. Illustrated by 17 Etchings by W. B. Scott (the Author) and L. ALMA TADEMA. Crown 8vo. price 15s.

HALF-HOUR LECTURES on the HISTORY and PRACTICE of the FINE and ORNAMENTAL ARTS. By WILLIAM B. SCOTT. Third Edition, with 50 Woodcuts. Crown 8vo. 8s. 6d.

The THREE CATHEDRALS DEDICATED to ST. PAUL, in LONDON; their History from the Foundation of the First Building in the Sixth Century to the Proposals for the Adornment of the Present Cathedral. By WILLIAM LONGMAN, F.A.S. With numerous Illustrations. Square crown 8vo. 21s.

IN FAIRYLAND; Pictures from the Elf-World. By RICHARD DOYLE. With a Poem by W. ALLINGHAM. With Sixteen Plates, containing Thirty-six Designs printed in Colours. Second Edition. Folio, price 15s.

The NEW TESTAMENT, illustrated with Wood Engravings after the Early Masters, chiefly of the Italian School. Crown 4to. 63s. cloth, gilt top; or £5 5s. elegantly bound in morocco.

SACRED and LEGENDARY ART. By MRS. JAMESON.

Legends of the Saints and Martyrs. New Edition, with 19 Etchings and 187 Woodcuts. 2 vols. square crown 8vo. 31s. 6d.

Legends of the Monastic Orders. New Edition, with 11 Etchings and 88 Woodcuts. 1 vol. square crown 8vo. 21s.

Legends of the Madonna. New Edition, with 27 Etchings and 165 Woodcuts. 1 vol. square crown 8vo. 21s.

The History of Our Lord, with that of his Types and Precursors. Completed by Lady EASTLAKE. Revised Edition, with 31 Etchings and 281 Woodcuts. 2 vols. square crown 8vo. 42s.

The Useful Arts, Manufactures, &c.

GWILT'S ENCYCLOPÆDIA of ARCHITECTURE, with above 1,600 Engravings on Wood. New Edition, revised and enlarged by WYATT PAPWORTH. 8vo. 52s. 6d.

HINTS on HOUSEHOLD TASTE in FURNITURE, UPHOLSTERY, and other Details. By CHARLES L. EASTLAKE, Architect. Third Edition, with about 90 Illustrations. Square crown 8vo. 14s.

INDUSTRIAL CHEMISTRY; a Manual for Manufacturers and for use in Colleges or Technical Schools. Being a Translation of Professors Stohmann and Engler's German Edition of PAYEN'S *Précis de Chimie Industrielle*, by Dr. J. D. BARRY. Edited and supplemented by B. H. PAUL, Ph.D. 8vo. with Plates and Woodcuts. [In the press.]

URE'S DICTIONARY of ARTS, MANUFACTURES, and MINES. Seventh Edition, rewritten and enlarged by ROBERT HUNT, F.R.S. assisted by numerous Contributors eminent in Science and the Arts, and familiar with Manufactures. With above 2,100 Woodcuts. 3 vols. medium 8vo. £5 5s.

HANDBOOK of PRACTICAL TELEGRAPHY. By R. S. CULLEY, Memb. Inst. C.E. Engineer-in-Chief of Telegraphs to the Post Office. Sixth Edition, with 144 Woodcuts and 5 Plates. 8vo. price 16s.

TELEGRAPHY. By W. H. PREECE, C.E. Divisional Engineer, P.O. Telegraphs; and J. SIVEWRIGHT, M.A. Superintendent (Engineering Department) P.O. Telegraphs. Small 8vo. with 160 Woodcuts, 3s. 6d.

RAILWAY APPLIANCES; a Description of Details of Railway Construction subsequent to the completion of the Earthworks and Masonry, including a short Notice of Railway Rolling Stock. By J. W. BARRY, Member of the Institution of Civil Engineers. Small 8vo. with 207 Woodcuts, 3s. 6d.

ENCYCLOPÆDIA of CIVIL ENGINEERING, Historical, Theoretical, and Practical. By E. CRESY, C.E. With above 3,000 Woodcuts. 8vo. 42s.

OCCASIONAL PAPERS on SUBJECTS connected with CIVIL ENGINEERING, GUNNERY, and Naval Architecture. By MICHAEL SCOTT, Memb. Inst. C.E. & of Inst. N.A. 2 vols. 8vo. with Plates, 42s.

NAVAL POWERS and their POLICY, with Tabular Statements of British and Foreign Ironclad Navies, giving Dimensions, Armour, Details of Armament, Engines, Speed, &c. By JOHN C. PAGET. 8vo. 10s. 6d.

TREATISE on MILLS and MILLWORK. By Sir W. FAIRBAIRN, Bart. F.R.S. New Edition, with 18 Plates and 322 Woodcuts, 2 vols. 8vo. 32s.

USEFUL INFORMATION for ENGINEERS. By Sir W. FAIRBAIRN, Bart. F.R.S. Revised Edition, with Illustrations. 3 vols. crown 8vo. price 31s. 6d.

The APPLICATION of CAST and WROUGHT IRON to Building Purposes. By Sir W. FAIRBAIRN, Bart. F.R.S. Fourth Edition, enlarged; with 6 Plates and 118 Woodcuts. 8vo. price 16s.

The THEORY of STRAINS in GIRDERS and similar Structures, with Observations on the application of Theory to Practice, and Tables of the Strength and other Properties of Materials. By BINDON B. STONEY, M.A. M. Inst. C.E. New Edition, royal 8vo. with 5 Plates and 123 Woodcuts, 36s.

A TREATISE on the STEAM ENGINE, in its various Applications to Mines, Mills, Steam Navigation, Railways, and Agriculture. By J. BOURNE, C.E. Eighth Edition; with Portrait, 37 Plates, and 546 Woodcuts. 4to. 42s.

CATECHISM of the STEAM ENGINE, in its various Applications to Mines, Mills, Steam Navigation, Railways, and Agriculture. By the same Author. With 89 Woodcuts. Fcp. 8vo. 6s.

HANDBOOK of the STEAM ENGINE. By the same Author, forming a KEY to the Catechism of the Steam Engine, with 67 Woodcuts. Fcp. 9s.

BOURNE'S RECENT IMPROVEMENTS in the STEAM ENGINE in its various applications to Mines, Mills, Steam Navigation, Railways, and Agriculture. By JOHN BOURNE, C.E. New Edition, with 124 Woodcuts. Fcp. 8vo. 6s.

PRACTICAL TREATISE on **METALLURGY**, adapted from the last German Edition of Professor KERL'S *Metallurgy* by W. CROOKES, F.R.S. &c. and E. BÖHRIG, Ph.D. M.E. With 625 Woodcuts. 3 vols. 8vo. price £4 19s.

MITCHELL'S MANUAL of **PRACTICAL ASSAYING**. Fourth Edition, for the most part rewritten, with all the recent Discoveries incorporated, by W. CROOKES, F.R.S. With 199 Woodcuts. 8vo. 31s. 6d.

LOUDON'S ENCYCLOPÆDIA of **AGRICULTURE**: comprising the Laying-out, Improvement, and Management of Landed Property, and the Cultivation and Economy of Agricultural Produce. With 1,100 Woodcuts. 8vo. 21s.

Loudon's Encyclopædia of Gardening: comprising the Theory and Practice of Horticulture, Floriculture, Arboriculture, and Landscape Gardening. With 1,000 Woodcuts. 8vo. 21s.

REMINISCENCES of **FEN** and **MERE**. By J. M. HEATHCOTE. With 27 Illustrations and 3 Maps. Square crown 8vo. price 28s.

Religious and Moral Works.

CHRISTIAN LIFE, its **COURSE**, its **HINDRANCES**, and its **HELPS**; Sermons preached mostly in the Chapel of Rugby School. By the late Rev. THOMAS ARNOLD, D.D. 8vo. 7s. 6d.

CHRISTIAN LIFE, its **HOPES**, its **FEARS**, and its **CLOSE**; Sermons preached mostly in the Chapel of Rugby School. By the late Rev. THOMAS ARNOLD, D.D. 8vo. 7s. 6d.

SERMONS chiefly on the **INTERPRETATION** of **SCRIPTURE**. By the late Rev. THOMAS ARNOLD, D.D. 8vo. price 7s. 6d.

SERMONS preached in the Chapel of Rugby School; with an Address before Confirmation. By the late Rev. THOMAS ARNOLD, D.D. Fcp. 8vo. 3s. 6d.

THREE ESSAYS on **RELIGION**: Nature; the Utility of Religion; Theism. By JOHN STUART MILL. 8vo. price 10s. 6d.

INTRODUCTION to the **SCIENCE** of **RELIGION**. Four Lectures delivered at the Royal Institution; with Two Essays on False Analogies and the Philosophy of Mythology. By F. MAX MÜLLER, M.A. Crown 8vo. 10s. 6d.

SUPERNATURAL RELIGION; an Inquiry into the Reality of Divine Revelation. Sixth Edition, carefully revised, with Eighty Pages of New Preface, 2 vols. 8vo. 24s.

NOTES on the **EARLIER HEBREW SCRIPTURES**. By Sir G. B. AIRY, K.C.B. 8vo. price 6s.

ISLAM under the **ARABS**. By ROBERT DRURIE OSBORN, Major in the Bengal Staff Corps. 8vo. 12s.

RELIGION and **SCIENCE**, their Relations to each other at the Present Day; Three Essays on the Grounds of Religious Beliefs. By STANLEY T. GIBSON, B.D., late Fellow of Queen's College, Cambridge. 8vo. 10s. 6d.

The **PRIMITIVE** and **CATHOLIC FAITH** in Relation to the Church of England. By the Rev. B. W. SAVILE, M.A. Rector of Shillingford, Exeter, Author of 'Truth of the Bible' &c. 8vo. price 7s.

SYNONYMS of the OLD TESTAMENT, their BEARING on CHRISTIAN FAITH and PRACTICE. By the Rev. R. B. GIRDLESTONE, M.A. 8vo. 15s.

An INTRODUCTION to the THEOLOGY of the CHURCH of ENGLAND, in an Exposition of the Thirty-nine Articles. By the Rev. T. P. BOULTBEE, LL.D. New Edition, Fcp. 8vo. price 6s.

An EXPOSITION of the 39 ARTICLES, Historical and Doctrinal. By E. HAROLD BROWNE, D.D. Lord Bishop of Winchester. New Edit. 8vo. 16s.

The LIFE and EPISTLES of ST. PAUL. By the Rev. W. J. CONYBEARE, M.A., and the Very Rev. J. S. HOWSON, D.D. Dean of Chester:—

LIBRARY EDITION, with all the Original Illustrations, Maps, Landscapes on Steel, Woodcuts, &c. 2 vols. 4to. 42s.

INTERMEDIATE EDITION, with a Selection of Maps, Plates, and Woodcuts. 2 vols. square crown 8vo. 21s.

STUDENT'S EDITION, revised and condensed, with 46 Illustrations and Maps. 1 vol. crown 8vo. price 9s.

HISTORY of the REFORMATION in EUROPE in the TIME of CALVIN. By the Rev. J. H. MERLE D'AUBIGNÉ, D.D. Translated by W. L. R. CATES. 7 vols. 8vo. price £5. 11s.

* * * Vol. VIII. completing the Work, is preparing for publication.

NEW TESTAMENT COMMENTARIES. By the Rev. W. A. O'CONOR. B.A. Rector of St. Simon and St. Jude, Manchester. Crown 8vo.

Epistle to the Romans, price 3s. 6d.

Epistle to the Hebrews, 4s. 6d.

St. John's Gospel, 10s. 6d.

A CRITICAL and GRAMMATICAL COMMENTARY on ST. PAUL'S Epistles. By C. J. ELLICOTT. D.D. Lord Bishop of Gloucester and Bristol. 8vo. Galatians, Fourth Edition, 8s. 6d.

Ephesians, Fourth Edition, 8s. 6d.

Pastoral Epistles, Fourth Edition, 10s. 6d.

Philippians, Colossians, and Philemon, Third Edition, 10s. 6d.

Thessalonians, Third Edition, 7s. 6d.

HISTORICAL LECTURES on the LIFE of OUR LORD. By C. J. ELLICOTT, D.D. Bishop of Gloucester and Bristol. Sixth Edition. 8vo. 12s.

EVIDENCE of the TRUTH of the CHRISTIAN RELIGION derived from the Literal Fulfilment of Prophecy. By ALEXANDER KEITH, D.D. 37th Edition, with Plates, in square 8vo. 12s. 6d.; 39th Edition, in post 8vo. 6s.

HISTORY of ISRAEL. By H. EWALD, late Professor of the Univ. of Göttingen. Translated by J. E. CARPENTER, M.A., with a Preface by RUSSELL MARTINEAU, M.A. 5 vols. 8vo. 63s.

The ANTIQUITIES of ISRAEL. By HEINRICH EWALD, late Professor of the University of Göttingen. Translated from the German by HENRY SALLY, M.A. 8vo. price 12s. 6d.

The TREASURY of BIBLE KNOWLEDGE; being a Dictionary of the Books, Persons, Places, Events, and other matters of which mention is made in Holy Scripture. By Rev. J. AYRE, M.A. With Maps, 16 Plates, and numerous Woodcuts. Fcp. 8vo. price 6s. cloth, or 10s. 6d. neatly bound in calf.

LECTURES on the PENTATEUCH and the MOABITE STONE.
By the Right Rev. J. W. COLENSO, D.D. Bishop of Natal. 8vo. 12s.

The PENTATEUCH and BOOK of JOSHUA CRITICALLY EXAMINED.
By the Right Rev. J. W. COLENSO, D.D. Bishop of Natal. Crown 8vo. 6s.

An INTRODUCTION to the STUDY of the NEW TESTAMENT,
Critical, Exegetical, and Theological. By the Rev. S. DAVIDSON, D.D. LL.D.
2 vols. 8vo. price 30s.

SOME QUESTIONS of the DAY. By the Author of 'Amy Herbert.'
Crown 8vo. price 2s. 6d.

THOUGHTS for the AGE. By the Author of 'Amy Herbert,' &c.
New Edition, revised. Fcp. 8vo, price 3s. 6d.

**The DOCTRINE and PRACTICE of CONFESSION in the CHURCH of
ENGLAND.** By the Rev. W. E. JELF, B.D. 8vo. price 7s. 6d.

PREPARATION for the HOLY COMMUNION; the Devotions chiefly
from the Works of JEREMY TAYLOR. By Miss SEWELL. 32mo. 3s.

LYRA GERMANICA, Hymns translated from the German by Miss
C. WINKWORTH. Fcp. 8vo. price 5s.

**SPIRITUAL SONGS for the SUNDAYS and HOLIDAYS through-
out the Year.** By J. S. B. MONSELL, LL.D. Ninth Thousand. Fcp. 8vo. 5s.
18mo. 2s.

ENDEAVOURS after the CHRISTIAN LIFE: Discourses. By the
Rev. J. MARTINEAU, LL.D. Fifth Edition, carefully revised. Crown 8vo. 7s. 6d.

HYMNS of PRAISE and PRAYER, collected and edited by the Rev.
J. MARTINEAU, LL.D. Crown 8vo. 4s. 6d. 32mo. 1s. 6d.

The TYPES of GENESIS, briefly considered as revealing the Development
of Human Nature. By ANDREW JUKES. Third Edition. Crown 8vo. 7s. 6d.

The SECOND DEATH and the RESTITUTION of ALL THINGS;
with some Preliminary Remarks on the Nature and Inspiration of Holy Scripture.
By ANDREW JUKES. Fourth Edition. Crown 8vo. 3s. 6d.

**WHATELY'S INTRODUCTORY LESSONS on the CHRISTIAN
Evidences.** 18mo. 6d.

BISHOP JEREMY TAYLOR'S ENTIRE WORKS. With Life by
BISHOP HEBER. Revised and corrected by the Rev. C. P. EDEN. Complete in
Ten Volumes, 8vo. cloth, price £5. 5s.

Travels, Voyages, &c.

The INDIAN ALPS, and How we Crossed them: being a Narrative
of Two Years' Residence in the Eastern Himalayas, and Two Months' Tour
into the Interior, towards Kinchinjunga and Mount Everest. By a Lady
PIONEER. With Illustrations from Original Drawings made on the spot by the
Authoress. Imperial 8vo. 42s.

TYROL and the TYROLESE; being an Account of the People and the Land, in their Social, Sporting, and Mountaineering Aspects. By W. A. BAILLIE GROHMAN. With numerous Illustrations from Sketches by the Author. Crown 8vo. 14s.

'**The FROSTY CAUCASUS;**' An Account of a Walk through Part of the Range, and of an Ascent of Elbruz in the Summer of 1874. By F. C. GROVE. With Eight Illustrations engraved on Wood by E. Whymper, from Photographs taken during the Journey, and a Map. Crown 8vo. price 15s.

A THOUSAND MILES up the NILE, being a JOURNEY through EGYPT and NUBIA to the SECOND CATARACT. By AMELIA B. EDWARDS. With Eighty Illustrations from Drawings by the Authoress, Two Maps, Plans, Facsimiles, &c. Imperial 8vo. price 42s.

OVER the SEA and FAR AWAY; being a Narrative of a Ramble round the World. By THOMAS WOODBINE HINCHLIFF, M.A. F.R.G.S. President of the Alpine Club, Author of 'Summer Months among the Alps.' With 14 full-page Illustrations, engraved on Wood from Photographs and Sketches. Medium 8vo. 21s.

THROUGH BOSNIA and the HERZEGOVINA on FOOT during the INSURRECTION, August and September 1875; with an Historical Review of Bosnia, and a Glimpse at the Croats, Slavonians, and the Ancient Republic of Ragusa. By A. J. EVANS, B.A. F.S.A. With Map and 58 Wood Engravings from Photographs and Sketches by the Author. 8vo. 18s.

DISCOVERIES at EPHESUS, including the Site and Remains of the Great Temple of Diana. By J. T. WOOD, F.S.A. With 27 Lithographic Plates and 42 Engravings on Wood from Original Drawings and Photographs. Imperial 8vo. price 63s.

MEMORIALS of the DISCOVERY and EARLY SETTLEMENT of the BERMUDAS or SOMERS ISLANDS, from 1615 to 1685. Compiled from the Colonial Records and other original sources. By Major-General J. H. LEFRoy, R.A. C.B. F.R.S. &c. Governor of the Bermudas. 8vo. with Map. [In the press.]

ITALIAN ALPS; Sketches in the Mountains of Ticino, Lombardy, the Trentino, and Venetia. By DOUGLAS W. FRESHFIELD, Editor of 'The Alpine Journal.' Square crown 8vo. with Maps and Illustrations, price 15s.

The RIFLE and the HOUND in CEYLON. By Sir SAMUEL W. BAKER, M.A. F.R.G.S. New Edition, with Illustrations engraved on Wood by G. Pearson. Crown 8vo. 7s. 6d.

EIGHT YEARS in CEYLON. By Sir SAMUEL W. BAKER, M.A. F.R.G.S. New Edition, with Illustrations engraved on Wood, by G. Pearson. Crown 8vo. 7s. 6d.

TWO YEARS IN FIJI, a Descriptive Narrative of a Residence in the Fijian Group of Islands; with some Account of the Fortunes of Foreign Settlers and Colonists up to the Time of the British Annexation. By LITTON FORBES, M.D. F.R.G.S. Crown 8vo. 8s. 6d.

MEETING the SUN; a Journey all round the World through Egypt, China, Japan, and California. By WILLIAM SIMPSON, F.R.G.S. With 48 Heliotypes and Wood Engravings from Drawings by the Author. Medium 8vo. 21s.

UNTRODDEN PEAKS and UNFREQUENTED VALLEYS; a Mid-summer Ramble among the Dolomites. By AMELIA B. EDWARDS. With a Map and 27 Wood Engravings. Medium 8vo. 21s.

The DOLOMITE MOUNTAINS; Excursions through Tyrol, Carinthia, Carniola, and Friuli, 1861-1863. By J. GILBERT and G. C. CHURCHILL, F.R.G.S. With numerous Illustrations. Square crown 8vo. 21s.

The ALPINE CLUB MAP of SWITZERLAND, with parts of the Neighbouring Countries, on the Scale of Four Miles to an Inch. Edited by R. C. NICHOLS, F.S.A. F.R.G.S. In Four Sheets, price 42s. or mounted in a case, 52s. 6d. Each Sheet may be had separately, price 12s. or mounted in a case, 15s.

MAP of the CHAIN of MONT BLANC, from an Actual Survey in 1863-1864. By ADAMS-REILLY, F.R.G.S. M.A.C. Published under the Authority of the Alpine Club. In Chromolithography on extra stout drawing-paper 28in. x 17in. price 10s. or mounted on canvas in a folding case, 12s. 6d.

HOW to SEE NORWAY. By Captain J. R. CAMPBELL. With Map and 5 Woodcuts. Fcp. 8vo. price 5s.

GUIDE to the PYRENEES, for the use of Mountaineers. By CHARLES PACKE. With Map and Illustrations. Crown 8vo. 7s. 6d.

The ALPINE GUIDE. By JOHN BALL, M.R.I.A. late President of the Alpine Club. 3 vols. post 8vo. Thoroughly Revised Editions, with Maps and Illustrations:—I. *Western Alps*, 6s. 6d. II. *Central Alps*, 7s. 6d. III. *Eastern Alps*, 10s. 6d. Or in Ten Parts, price 2s. 6d. each.

Introduction on Alpine Travelling in General, and on the Geology of the Alps, price 1s. Each of the Three Volumes or Parts of the *Alpine Guide* may be had with this INTRODUCTION prefixed, price 1s. extra.

Works of Fiction.

The ATELIER du LYS; or, an Art-Student in the Reign of Terror. By the Author of 'Mademoiselle Mori' Third Edition. 1 vol. crown 8vo. 6s.

NOVELS and TALES. By the Right Hon. B. DISRAELI, M.P. Cabinet Edition, complete in Ten Volumes, crown 8vo. price £3.

LOTHAIR, 6s.

CONINGSBY, 6s.

SYBIL, 6s.

TANCRED, 6s.

VENETIA, 6s.

HENRIETTA TEMPLE, 6s.

CONTARINI FLEMING, &c. 6s.

ALROY, IXION, &c. 6s.

The YOUNG DUKE, &c. 6s.

VIVIAN GREY 6s.

CABINET EDITION of STORIES and TALES by MISS SEWELL:—

AMY HERBERT, 2s. 6d.

GERTRUDE, 2s. 6d.

THE EARL'S DAUGHTER, 2s. 6d.

EXPERIENCE of LIFE, 2s. 6d.

CLEVE HALL, 2s. 6d.

IVORS, 2s. 6d.

KATHARINE ASHTON, 2s. 6d

MARGARET PERCIVAL, 3s. 6d.

LANETON PARSONAGE, 3s. 6d.

URSULA, 3s. 6d.

BECKER'S GALLUS; or, Roman Scenes of the Time of Augustus: with Notes and Excursions. New Edition. Post 8vo. 7s. 6d.

BECKER'S CHARICLES; a Tale illustrative of Private Life among the Ancient Greeks: with Notes and Excursions. New Edition. Post 8vo. 7s. 6d.

HIGGLEDY-PIGGLEDY; or, Stories for Everybody and Everybody's Children. By the Right Hon. E. M. KNATCHBULL-HUGESSEN, M.P. With Nine Illustrations from Original Designs by R. Doyle, engraved on Wood by G. Pearson. Crown 8vo. price 6s.

WHISPERS from FAIRYLAND. By the Right Hon. E. H. KNATCHBULL-HUGESSEN, M.P. With Nine Illustrations from Original Designs engraved on Wood by G. Pearson. Crown 8vo. price 6s.

The MODERN NOVELIST'S LIBRARY. Each Work, in crown 8vo.
complete in a Single Volume:—

- ATHERSTONE PRIORY, 2s. boards; 2s. 6d. cloth.
- MADEMOISELLE MORI, 2s. boards; 2s. 6d. cloth.
- MELVILLE'S GLADIATORS, 2s boards; 2s. 6d. cloth.
- GOOD FOR NOTHING, 2s. boards; 2s. 6d. cloth.
- HOLMBY HOUSE, 2s. boards; 2s. 6d. cloth.
- INTERPRETER, 2s. boards; 2s. 6d. cloth.
- KATE COVENTRY, 2s. boards; 2s. 6d. cloth.
- QUEEN'S MARIES, 2s. boards; 2s. 6d. cloth.
- DIGBY GRAND, 2s. boards; 2s. 6d. cloth.
- GENERAL BOUNCE, 2s. boards; 2s. 6d. cloth.
- TROLLOPE'S WARDEN, 1s. 6d. boards; 2s. cloth.
- BARCHESTER TOWERS, 2s. boards; 2s. 6d. cloth.
- BRAMLEY-MOORE'S SIX SISTERS of the VALLEYS, 2s. boards; 2s. 6d. cloth.
- THE BURGOMASTER'S FAMILY, 2s. boards; 2s. 6d. cloth.
- ELSA, a Tale of the Tyrolean Alps. Translated from the German of WILHELMINE VON HILLERN by Lady WALLACE. 2s. boards; 2s. 6d. cloth.

Poetry and The Drama.

POEMS. By WILLIAM B. SCOTT. I. Ballads and Tales. II. Studies from Nature. III. Sonnets &c. Illustrated by 17 Etchings by L. ALMA TADEMA and WILLIAM B. SCOTT. Crown 8vo. price 15s.

MOORE'S IRISH MELODIES, with 161 Steel Plates from Original Drawings by D. MACLISE, R.A. New Edition. Super-royal 8vo. 21s.

The LONDON SERIES of FRENCH CLASSICS. Edited by CH. CASSAL, LL.D. T. KARCHER, LL.B. and LÉONCE STIÈVENARD. In course of publication, in fcp. 8vo. volumes. The following Plays, in the Division of the Drama in this Series, are now ready:—

CORNEILLE'S LE CID, 1s. 6d.
CORNEILLE'S POLYEUCTE, 1s. 6d.
RACINE'S IPHIGÉNIE, 1s. 6d.
VOLTAIRE'S ZAÏRE, 1s. 6d.

VOLTAIRE'S ALZIRE, 1s. 6d.
LAMARTINE'S TOUSSAINT LOUVERTURE
2s. 6d.
DE VIGNY'S CHATTERTON, 1s. 6d.

BALLADS and LYRICS of OLD FRANCE; with other Poems. By A LANG, M.A. Late fellow of Merton College, Oxford. Square fcp. 8vo. 5s.

SOUTHEY'S POETICAL WORKS, with the Author's last Corrections and copyright Additions. Medium 8vo. with Portrait and Vignette, 14s.

LAYS of ANCIENT ROME; with IVRY and the ARMADA. By the Right Hon. Lord MACAULAY. 16mo. 3s. 6d.

LORD MACAULAY'S LAYS of ANCIENT ROME. With 90 Illustrations on Wood, from the Antique, from Drawings by G. SCHAREF. Fcp. 4to. 21s.

Miniature Edition of Lord Macaulay's Lays of Ancient Rome, with the Illustrations (as above) reduced in Lithography. Imp. 16mo. 10s. 6d.

The ENEID of VIRGIL Translated into English Verse. By JOHN CONINGTON, M.A. New Edition. Crown 8vo. 9s.

HORATII OPERA. Library Edition, with Marginal References and English Notes. Edited by the Rev. J. E. YONGE, M.A. 8vo. 21s.

The LYCIDAS and EPITAPHIUM DAMONIS of MILTON. Edited, with Notes and Introduction (including a Reprint of the rare Latin Version of the Lycidas, by W. Hogg, 1694), by C. S. JERRAM, M.A. Crown 8vo. 2s. 6d.

BOWDLER'S FAMILY SHAKSPEARE, cheaper Genuine Editions. Medium 8vo. large type, with 36 Woodcuts, price 14s. Cabinet Edition, with the same ILLUSTRATIONS, 6 vols. fcp. 8vo. price 21s.

POEMS. By JEAN INGELOW. 2 vols. fcp. 8vo. price 10s.

FIRST SERIES, containing 'DIVIDED,' 'The STAR'S MONUMENT,' &c. Sixteenth Thousand. Fcp. 8vo. price 5s.

SECOND SERIES, 'A STORY of DOOM,' 'GLADYS and her ISLAND,' &c. Fifth Thousand. Fcp. 8vo. price 5s.

POEMS by Jean Ingelow. FIRST SERIES, with nearly 100 Illustrations, engraved on Wood by Dalziel Brothers. Fcp. 4to. 21s.

Rural Sports, &c.

DOWN the ROAD; Or, Reminiscences of a Gentleman Coachman. By C. T. S. BIRCH REYNARDSON. Second Edition, with Twelve Coloured Illustrations from Paintings by H. Alken. Medium 8vo. 21s.

ANNALS of the ROAD; Or, Notes on Mail and Stage Coaching in Great Britain. By CAPTAIN MALET, 18th Hussars. To which are added, Essays on the Road, by NIMROD. With 3 Woodcuts and 10 Illustrations in Chromolithography. Medium 8vo. 21s.

ENCYCLOPÆDIA of RURAL SPORTS; a complete Account, Historical, Practical, and Descriptive, of Hunting, Shooting, Fishing, Racing, and all other Rural and Athletic Sports and Pastimes. By D. P. BLAINE. With above 600 Woodcuts (20 from Designs by JOHN LEECH). 8vo. 21s.

The FLY-FISHER'S ENTOMOLOGY. By ALFRED RONALDS. With coloured Representations of the Natural and Artificial Insect. Sixth Edition, with 20 coloured Plates. 8vo. 14s.

A BOOK on ANGLING; a complete Treatise on the Art of Angling in every branch. By FRANCIS FRANCIS. New Edition, with Portrait and 15 other Plates, plain and coloured. Post 8vo. 15s.

WILCOCKS'S SEA-FISHERMAN; comprising the Chief Methods of Hook and Line Fishing, a Glance at Nets, and Remarks on Boats and Boating. New Edition, with 80 Woodcuts. Post 8vo. 12s. 6d.

HORSES and STABLES. By Colonel F. FITZWYGRAM, XV. the King's Hussars. With Twenty-four Plates of Illustrations, containing very numerous Figures engraved on Wood. 8vo. 10s. 6d.

The HORSE'S FOOT, and HOW to KEEP it SOUND. By W. MILES, Esq. Ninth Edition, with Illustrations. Imperial 8vo. 12s. 6d.

A PLAIN TREATISE on HORSE-SHOEING. By W. MILES, Esq. Sixth Edition. Post 8vo. with Illustrations, 2s. 6d.

STABLES and STABLE-FITTINGS. By W. MILES, Esq. Imp. 8vo.
with 18 Plates, 15s.

REMARKS on HORSES' TEETH, addressed to Purchasers. By W.
MILES, Esq. Post 8vo. 1s. 6d.

The HORSE: with a Treatise on Draught. By WILLIAM YOUNATT.
New Edition, revised and enlarged. 8vo. with numerous Woodcuts, 12s. 6d.

The DOG. By WILLIAM YOUNATT. 8vo. with numerous Woodcuts, 6s.

The DOG in HEALTH and DISEASE. By STONEHENGE. With 70
Wood Engravings. Square crown 8vo. 7s. 6d.

The GREYHOUND. By STONEHENGE. Revised Edition, with 25
Portraits of Greyhounds. Square crown 8vo. 15s.

The OX; his Diseases and their Treatment: with an Essay on Parturi-
tion in the Cow. By J. R. DOBSON. Crown 8vo. with Illustrations, 7s. 6d.

Works of Utility and General Information.

The THEORY and PRACTICE of BANKING. By H. D. MACLEOD,
M.A. Barrister-at-Law. Third Edition, thoroughly revised. 2 vols. 8vo.
price 26s.

The ELEMENTS of BANKING. By HENRY DUNNING MACLEOD,
Esq. M.A. of Trinity College, Cambridge, and the Inner Temple, Barrister-at-
Law. Crown 8vo. price 7s. 6d.

M'CULLOCH'S DICTIONARY, Practical, Theoretical, and Historical,
of Commerce and Commercial Navigation. New and revised Edition. 8vo. 63s.
Second Supplement, price 3s. 6d.

The CABINET LAWYER; a Popular Digest of the Laws of England,
Civil, Criminal, and Constitutional: intended for Practical Use and General
Information. Twenty-fifth Edition. Fcp. 8vo. price 9s.

BLACKSTONE ECONOMISED, a Compendium of the Laws of
England to the Present time, in Four Books, each embracing the Legal Principles
and Practical Information contained in their respective volumes of Blackstone,
supplemented by Subsequent Statutory Enactments, Important Legal Decisions,
&c. By D. M. AIRD, Barrister-at-Law. Revised Edition. Post 8vo. 7s. 6d.

PEWTNER'S COMPREHENSIVE SPECIFIER; a Guide to the
Practical Specification of every kind of Building-Artificers' Work, with Forms
of Conditions and Agreements. Edited by W. YOUNG. Crown 8vo. 6s.

WILLICH'S POPULAR TABLES for ascertaining according to the
Carlisle Table of Mortality the Value of Lifehold, Leasehold, and Church Property,
Renewal Fines, Reversions, &c.; also Interest, Legacy, Succession Duty, and
various other useful Tables. Eighth Edition. Post 8vo. 10s.

HINTS to MOTHERS on the MANAGEMENT of their HEALTH
during the Period of Pregnancy and in the Lying-in Room. By the late
THOMAS BULL, M.D. New Edition, thoroughly revised and improved. Fcp.
8vo. 2s. 6d.

The MATERNAL MANAGEMENT of CHILDREN in HEALTH and Disease. By the late THOMAS BULL, M.D. New Edition, thoroughly revised and improved. Fcp. 8vo. 2s. 6d.

The THEORY of the MODERN SCIENTIFIC GAME of WHIST. By WILLIAM POLE, F.R.S. Seventh Edition, enlarged. Fcp. 8vo. 2s. 6d.

The CORRECT CARD; or, How to Play at Whist: a Whist Catechism. By Captain A. CAMPBELL-WALKER, F.R.G.S. late 79th Highlanders; Author of 'The Rifle, its Theory and Practice.' 32mo. 2s. 6d.

CHESS OPENINGS. By F. W. LONGMAN, Balliol College, Oxford. Second Edition revised. Fcp. 8vo. 2s. 6d.

THREE HUNDRED ORIGINAL CHESS PROBLEMS and STUDIES. By JAMES PIERCE, M.A. and W. T. PIERCE. With numerous Diagrams. Square fcp. 8vo. 7s. 6d. SUPPLEMENT, price 2s. 6d.

A SKETCH of the HISTORY of TAXES in ENGLAND from the Earliest Times to the Present Day. By STEPHEN DOWELL. Vol. I, to the Civil War 1642. 8vo. 10s. 6d.

The NEW CODE of the Education Department, with Notes, Analysis, Appendix, and Index, and a Sketch of the Administration of the Grants for Public Elementary Education (1839-1876). By H. J. GIBBS, and J. W. EDWARDS, Barrister-at-Law. Second Edition, revised and adapted to the New Code, 1876. Crown 8vo. 3s. 6d.

A PRACTICAL TREATISE on BREWING; with Formulae for Public Brewers, and Instructions for Private Families. By W. BLACK. 8vo. 10s. 6d.

MODERN COOKERY for PRIVATE FAMILIES, reduced to a System of Easy Practice in a Series of carefully-tested Receipts. By ELIZA ACTON. Newly revised and enlarged; with 8 Plates and 150 Woodcuts. Fcp. 8vo. 6s.

MAUNDER'S TREASURY of KNOWLEDGE and LIBRARY of Reference; comprising an English Dictionary and Grammar, Universal Gazetteer, Classical Dictionary, Chronology, Law Dictionary, a synopsis of the Peceage useful Tables, &c. Revised Edition. Fcp. 8vo. 6s. cloth, or 10s. 6d. calf.

Knowledge for the Young.

The STEPPING-STONE to KNOWLEDGE; or upwards of 700 Questions and Answers on Miscellaneous Subjects, adapted to the capacity of Infant minds. New Edition, revised. 18mo. 1s.

SECOND SERIES of the STEPPING-STONE to KNOWLEDGE: Containing upwards of 800 Questions and Answers on Miscellaneous Subjects not contained in the FIRST SERIES. 18mo. 1s.

The STEPPING-STONE to GEOGRAPHY: Containing several Hundred Questions and Answers on Geographical Subjects. 18mo. 1s.

The STEPPING-STONE to ENGLISH HISTORY; Questions and Answers on the History of England. 18mo. 1s.

The STEPPING-STONE to BIBLE KNOWLEDGE; Questions and Answers on the Old and New Testaments. 18mo. 1s.

The STEPPING-STONE to BIOGRAPHY; Questions and Answers on the Lives of Eminent Men and Women. 18mo. 1s.

The STEPPING-STONE to IRISH HISTORY: Containing several Hundred Questions and Answers on the History of Ireland. 18mo. 1s.

The STEPPING-STONE to FRENCH HISTORY: Containing several Hundred Questions and Answers on the History of France. 18mo. 1s.

The STEPPING-STONE to ROMAN HISTORY: Containing several Hundred Questions and Answers on the History of Rome. 18mo. 1s.

The STEPPING-STONE to GRECIAN HISTORY: Containing several Hundred Questions and Answers on the History of Greece. 18mo. 1s.

The STEPPING-STONE to ENGLISH GRAMMAR: Containing several Hundred Questions and Answers on English Grammar. 18mo. 1s.

The STEPPING-STONE to FRENCH PRONUNCIATION and CONVERSATION : Containing several Hundred Questions and Answers. 18mo. 1s.

The STEPPING-STONE to ASTRONOMY: Containing several Hundred familiar Questions and Answers on the Earth and the Solar and Stellar Systems. 18mo. 1s.

The STEPPING-STONE to MUSIC: Containing several Hundred Questions on the Science ; also a short History of Music. 18mo. 1s.

The STEPPING-STONE to NATURAL HISTORY: VERTEBRATE OR BACK-BONED ANIMALS. PART I. *Manimalia*; PART II. *Birds, Reptiles, and Fishes.* 18mo. 1s. each Part.

THE STEPPING-STONE to ARCHITECTURE; Questions and Answers explaining the Principles and Progress of Architecture from the Earliest Times. With 100 Woodcuts. 18mo. 1s.

INDEX.

ACTON'S Modern Cookery	27	
AIRD's Blackstone Economised	26	
AIRY'S Notes on the Hebrew Scriptures.....	19	
Alpine Club Map of Switzerland	23	
Alpine Guide (The)	23	
AMOS's Jurisprudence	5	
— Primer of the Constitution	6	
ANDERSON'S Strength of Materials.....	13	
ARMSTRONG'S Organic Chemistry	13	
ARNOLD'S (Dr.) Christian Life	19	
— Lectures on Modern History	2	
— Miscellaneous Works	9	
— Sermons	19	
— School Sermons	19	
— (T.) Manual of English Literature	8	
Atelier du Lys (The)	23	
Atherstone Priory	24	
Autumn Holidays of a Country Parson	9	
AYRE'S Treasury of Bible Knowledge	20	
BACON'S Essays, by WHATELY	7	
— Life and Letters, by SPEDDING	5	
— Works, edited by SPEDDING	7	
BAIN'S Emotions and Will	10	
— Logic, Deductive and Inductive	11	
— Mental and Moral Science	10	
— on the Senses and Intellect	10	
BAKER'S 2 works on Ceylon	22	
BALL'S Alpine Guide	23	
BANCROFT'S Native Races of the Pacific ..	14	
BARRY on Railway Appliances	18	
BECKEE'S Charicles and Gallus	23	
BLACK'S Treatise on Brewing	27	
BLACKLEY'S German-English Dictionary ..	9	
BLAINE'S Rural Sports	25	
BLOXAM'S Metals	13	
BOULTBEE on 39 Articles	20	
BOURNE'S Catechism of the Steam Engine ..	18	
— Handbook of Steam Engine	18	
— Improvements in the Steam		
— Engine	18	
— Treatise on the Steam Engine	18	
BOWDLER'S Family SHAKSPEARE	25	
BRAMLEY-MOORE'S Six Sisters of the		
 Valleys	24	
BRANDE'S Dictionary of Science, Litera-		
 ture, and Art	15	
BRAY'S Philosophy of Necessity	11	
BRINKLEY'S ASTRONOMY	11	
BROWNE'S Exposition of the 39 Articles.....	20	
BUCKLE'S History of Civilization		
BUCKLE'S Miscellaneous Works	9	
BUCKTON'S Health in the House (Physio-		
 logical Lectures)	6	
BULL'S Hints to Mothers	26	
— Maternal Management of Children	27	
Burgomaster's Family (The)	21	
BURKE'S Rise of Great Families	5	
— Vicissitudes of Families	5	
Cabinet Lawyer	26	
CAMPBELL'S Norway	23	
CATES'S Biographical Dictionary	5	
— and WOODWARD'S Encyclopædia	3	
Changed Aspects of Unchanged Truths	10	
CHESNEY'S Indian Polity	3	
— Modern Military Biography	4	
— Waterloo Campaign	2	
COLENSO (Bishop) on Pentateuch	21	
— on Moabite Stone, &c.	21	
Commonplace Philosopher, by A.K.H.B.	9	
COMTE'S Positive Philosophy	6	
CONGREVE'S Politics of Aristotle	6	
CONINGTON'S Translation of the <i>Aeneid</i> ..	24	
— Miscellaneous Writings	9	
CONTANSEAU'S French Dictionaries	8	
CONYBEARE and HOWSON'S St. Paul	20	
COTTON'S (Bishop) Memoir	4	
Counsel and Comfort from a City Pulpit	10	
COX'S Aryan Mythology	3	
— Crusades	4	
— History of Greece	2	
— General ditto	2	
— Greeks and Persians	2	
— Tale of the Great Persian War	2	
— Tales of Ancient Greece	3	
CRAWLEY'S Thucydides	3	
CREIGHTON'S Age of Elizabeth	4	
CRESY'S Civil Engineering	18	
Critical Essays of a Country Parson	9	
CROOKES'S Chemical Analysis	16	
— Dyeing and Calico Printing	16	
CULLEY'S Handbook of Telegraphy	18	
D'AUBIGNE'S Reformation	20	
DAVIDSON'S Introduction to the New Testa-		
 ment	21	
DECASNE and LE MAOUT'S Botany	16	
DE MORGAN'S Budget of Paradoxes	11	

DEMOSTHENES' Oration on the Crown, translated by COLLIER	7	GREVILLE'S Journal	1
DE TOCQUEVILLE'S Democracy in America	7	GRIFFIN'S Algebra and Trigonometry	13
DISRAELI'S Lord George Bentinck	5	GROHMAN'S Tyrol and the Tyrolese	22
——— Novels and Tales	23	GROVE on Correlation of Physical Forces	14
DOBSON on the Ox	26	———'s (F. C.) Frosty Caucasus	22
DOVE on Storms	12	GWILT'S Encyclopædia of Architecture	17
DOWELL's History of Taxes	27		
DOYLE'S Fairyland	17		
EASTLAKE'S Hints on Household Taste	17	HALE'S Fall of the Stnarts	4
EDWARDS'S Journey of 1,000 Miles through Egypt and Nubia	22	HARRISON'S Order and Progress	7
——— Untrodden Peaks	22	HARTLEY on the Aii	12
Elements of Botany	16	HARTWIG'S Aerial World	15
ELLIOTT'S Commentary on Ephesians	20	——— Polar World	15
——— Galatians	20	——— Sea and its Living Wonders	15
——— Pastoral Epist.	20	——— Subterranean World	15
——— Philippians, &c	20	——— Tropical World	15
——— Thessalonians	20	HAUGHTON'S Animal Mechanics	14
——— Lectures on the Life of Christ	20	HAYWARD'S Essays	5
EVANS' (A. J.) Bosnia	22	HEATHCOTE'S Reminiscences of Fen and Mere	19
——— (J) Ancient Stone Implements	14	HEINE'S Life, Works, and Opinions, by STIG AND	5
Elsa; a Tale of the Tyrolean Alps	24	HELMHOTZ on Tone	13
EWALD'S Antiquities of Israel	20	——— Popular Lectures	13
——— History of Israel	20	HEMSLEY'S Handbook of Trees and Plants	15
FAIRBAIRN'S Applications of Iron	18	HERSCHEL'S Outlines of Astronomy	11
——— Information for Engineers	18	HINCHLIFE'S Over the Sea and Far Away	22
——— Life	4	HOLLAND'S Fragmentary Papers	11
——— Mills and Millwork	18	HOLMS on the Army	3
FARRAR'S Chapters on Language	7	HULLAH'S History of Modern Music	13
——— Families of Speech	7	——— Transition Period	13
FITZWYGRAM on Horses and Stables	25	HUME'S Essays	11
FORBES'S Two Years in Fiji	22	——— Treatise on Human Nature	11
FRANCIS'S Fishing Book	25		
FRESHFIELD'S Italian Alps	22	INNE'S Roman History	2
FROUDÉ'S English in Ireland	1	Indian Alps (The), by a Lady Pioneer	21
——— History of England	1	INGELOW'S Poems	25
——— Short Studies on Great Subjects	10		
GAIRDNER'S Houses of Lancaster and York	4	JAMESON'S Saints and Martyrs	17
——— Puritan Revolution	4	——— Legends of the Madonna	17
GANOT'S Elementary Physics	13	——— Monastic Orders	17
——— Natural Philosophy	13	JAMESON and EASTLAKE'S Saviour	17
GARDINER'S Buckingham and Charles	2	JELF on Confession in the English Church	21
——— Thirty Years' War	4	JENKIN'S Electricity and Magnetism	13
GEFFCKEN on Church and State	5	JERRAM'S Lycidas of Milton	25
German Home Life	9	JERROLD'S Life of Napoleon	4
GIBBS & EDWARDS'S New Code	27	JOHNSTON'S Geographical Dictionary	12
GIBSON'S Religion and Science	19	JUKES's Types of Genesis	21
GILBERT and CHURCHILL'S Dolomites	23	——— on Second Death	21
GIRDLESTONE'S Bible Synonyms	20		
GOODEVE'S Mechanism	13	KALISCH'S Commentary on the Bible	8
——— Mechanics	13	KEITH on Fulfilment of Prophecy	20
GRANT'S Ethics of Aristotle	6	KERL'S Metallurgy	19
Graver Thoughts of a Country Parson	9	KINGSLEY'S Lectures delivered in America	9

LANDSCAPES, CHURCHES, AND MORALITIES, by A. K. H. B.	10	MAY'S CONSTITUTIONAL HISTORY OF ENGLAND.... — HISTORY OF DEMOCRACY 1	
LANG'S BALLADS AND LYRICS	24	MELVILLE'S NOVELS AND TALES 24	
LATHAM'S NEW ENGLISH DICTIONARY	7	MENZIES' FOREST TREES 16	
— JOHNSON'S DICTIONARY 8		MERIVALE'S FALL OF THE ROMAN EMPIRE... — GENERAL HISTORY OF ROME 2	
— HANDBOOK OF THE ENGLISH LANGUAGE	7	— ROMANS UNDER THE EMPIRE ... 2	
LAUGHTON'S NAUTICAL SURVEYING	12	MERRIFIELD'S ARITHMETIC & MENSURATION. 13	
LAWRENCE ON ROCKS	14	MILES ON HORSE'S FEET AND HORSESHOEING ... 25	
LECKY'S HISTORY OF EUROPEAN MORALS.....	3	— HORSES' TEETH AND STABLES..... 26	
— RATIONALISM 3		MILL (J.) ON THE MIND..... 10	
— LEADERS OF PUBLIC OPINION 5		MILL (J. S.) ON LIBERTY 7	
LEFROY'S BERMUDAS	22	— ON REPRESENTATIVE GOVERNMENT 7	
LEISURE HOURS IN TOWN, BY A. K. H. B.	9	— ON UTILITARIANISM 7	
LESSONS OF MIDDLE AGE, BY A. K. H. B.	10	— 'S (J. S.) AUTOBIOGRAPHY 4	
LEWES' HISTORY OF PHILOSOPHY	3	— DISSERTATIONS AND DISCUSSIONS 7	
LEWIS ON THE INFLUENCE OF AUTHORITY IN MATTERS OF OPINION	6	— ESSAYS ON RELIGION &c. 19	
LIDDELL AND SCOTT'S TWO LEXICOONS	8	— POLITICAL ECONOMY 7	
LINDLEY AND MOORE'S TREASURY OF BOTANY	16	— SYSTEM OF LOGIC 7	
LLOYD'S MAGNETISM	14	— HAMILTON'S PHILOSOPHY 7	
— WAVE-THEORY OF LIGHT	14	— UNSETLED QUESTIONS 7	
LONGMAN'S (W.) EDWARD THE THIRD	2	MILLER'S ELEMENTS OF CHEMISTRY 16	
— LECTURES ON HISTORY OF ENGLAND	2	— INORGANIC CHEMISTRY 13	
— OLD AND NEW ST. PAUL'S	17	MINTO'S (LORD) LIFE AND LETTERS 4	
— CHESS OPENINGS	27	MITCHELL'S MANUAL OF ASSAYING 19	
— (F. W.) GERMAN DICTIONARY.....	9	MONSELL'S SPIRITUAL SONGS 21	
LOUDON'S AGRICULTURE.....	19	MOORE'S IRISH MELODIES 21	
— GARDENING	19	MORELL'S MENTAL PHILOSOPHY'..... 10	
— PLANTS	16	MÜLLEER'S (MAX) CHIPS FROM A GERMAN WORKSHOP 10	
LUDLOW'S WAR OF AMERICAN INDEPENDENCE	4	— LECTURES ON LANGUAGE 8	
LUBBOCK ON ORIGIN OF CIVILISATION	14	— SCIENCE OF RELIGION 19	
LYRA GERMANICA	21		
MACAULAY'S (LORD) ESSAYS	3		
— HISTORY OF ENGLAND ... 1		NEISON ON THE MOON	12
— LAYS OF ANCIENT ROME 24		NEW REFORMATION, BY THEODORUS	1
— LIFE AND LETTERS..... 4		NEW TESTAMENT, ILLUSTRATED EDITION.....	17
— MISCELLANEOUS WRITINGS 10			
— SPEECHES 7		O'CONOR'S COMMENTARY ON HEBREWS	
— COMPLETE WORKS..... 1		— ROMANS 20	
MACLEOD'S ECONOMICAL PHILOSOPHY	7	— ST. JOHN'S GOS. 20	
— THEORY AND PRACTICE OF BANKING 26		PCL 20	
— ELEMENTS OF BANKING..... 26		ODLING'S COURSE OF PRACTICAL CHEMISTRY ... 16	
McCULLOCH'S DICTIONARY OF COMMERCE ...	26	OSBORN'S ISLAM 19	
MADEMOISELLE MORI.....	24	OWEN'S COMPARATIVE ANATOMY AND PHYSIOLOGY OF VERTEBRATE ANIMALS 14	
MALET'S ANNALS OF THE ROAD	25		
MALLESON'S GENOESE STUDIES.....	3		
— NATIVE STATES OF INDIA..... 3		PACKE'S GUIDE TO THE PYRENEES 23	
MARSHALL'S PHYSIOLOGY.....	16	PAGET'S NAVAL POWERS 13	
MARSHMAN'S LIFE OF HAVELOCK	5	PATTISON'S CASAUBON 5	
— HISTORY OF INDIA 2		PAYEN'S INDUSTRIAL CHEMISTRY 18	
MARTINEAU'S CHRISTIAN LIFE	21	PEWTNER'S COMPREHENSIVE SPECIFIER	26
— HYMNS	21	PIERCE'S CHESS PROBLEMS	27
MAUNDER'S BIOGRAPHICAL TREASURY	5	POLE ON WHIST	27
— GEOGRAPHICAL TREASURY..... 12		FREECE AND SIVEWHITE'S TELEGRAPHY ... 19	
— HISTORICAL TREASURY	3	PRENDERGAST'S MASTERY OF LANGUAGES	9
— SCIENTIFIC AND LITERARY TREA- SURY	15	PRESENT-DAY THOUGHTS, BY A. K. H. B. 10	
— TREASURY OF KNOWLEDGE..... 27		PROCTOR'S ASTRONOMICAL ESSAYS	11
— TREASURY OF NATURAL HISTORY ... 15		— MOON	11
MAXWELL'S THEORY OF HEAT.....	13	— NEW STAR ATLAS	12
		— ORBS AROUND US..... 12	
		— PLURALITY OF WORLDS	12

PROCTOR'S <i>Saturn and its System</i>	12	TAYLOR'S <i>History of India</i>	2
— <i>Scientific Essays</i>	14	— (<i>Jeremy</i>) <i>Works</i> , edited by EDEN	21
— <i>Sun</i>	11	Text-Books of Science	13
— <i>Transits of Venus</i>	11	THOMSON's <i>Laws of Thought</i>	7
— <i>Universe</i>	11	THORPE's <i>Quaitative Analysis</i>	13
PUBLIC SCHOOLS ATLASES (THE)	12	THORPE and MUIR's <i>Qualitative Analysis</i>	13
— <i>Modern Geography</i>	12	TILDEN'S <i>Chemical Philosophy</i>	24
 RAWLINSON'S <i>Parthia</i>	2	TODD (A.) on <i>Parliamentary Government</i>	1
— <i>Sassanian Monarchy</i>	2	TRENCH's <i>Realities of Irish Life</i>	4
RECREATIONS OF A COUNTRY PARSON		TREVELYAN'S <i>Selections from MACAULAY'S Writings</i>	10
REDGRAVE'S <i>Dictionary of Artists</i>	17	TROLLOPE'S <i>Barchester Towers</i>	24
REILLY'S <i>Map of Mont Blanc</i>	23	— <i>Warden</i>	24
RERESBY'S <i>Memoirs</i>	4	TWISS'S <i>Law of Nations during the Time of War</i>	5
REYNARDSON'S <i>Down the Road</i>	25	TYNDALL on <i>Diamagnetism</i>	14
RICH'S <i>Dictionary of Antiquities</i>	8	— <i>Electricity</i>	14
RIVERS' <i>Rose Amateur's Guide</i>	16	— <i>Heat</i>	13
ROGERS'S <i>Eclipse of Faith</i>	10	— <i>Sound</i>	13
— <i>Defence of ditto</i>	10	— <i>American Lectures on Light</i>	14
— <i>Essays</i>	9	— <i>Fragments of Science</i>	14
ROGET'S <i>English Thesaurus of Classified Words and Phrases</i>	8	— <i>Lectures on Light</i>	14
RONALD'S <i>Fly-Fisher's Entomology</i>	25	— <i>Molecular Physics</i>	14
ROSCOE'S <i>Outlines of Civil Procedure</i>	6	 UEBERWEG'S <i>System of Logic</i>	11
RUSSELL'S (LORD) <i>Recollections and Suggestions</i>	1	URE'S <i>Arts, Manufactures, and Mines</i>	18
 SANDARS'S <i>Justinian Institutes</i>	6	 WALKER on <i>Whist</i>	27
SAVILE on <i>Apparitions</i>	10	WARBURTON'S <i>Edward the Third</i>	4
— <i>on Primitive Faith</i>	19	WATSON'S <i>Geometry</i>	13
SCHELLEN'S <i>Spectrum Analysis</i>	12	WATT'S <i>Dictionary of Chemistry</i>	16
SCOTT'S <i>Lectures on the Fine Arts</i>	17	WEBB'S <i>Objects for Common Telescopes</i>	12
— <i>Poems, illustrated</i>	17, 24	WELLINGTON'S <i>Life</i> , by GLEIG	5
— <i>Papers on Engineering</i>	18	WHATSBY'S <i>English Synonymes</i>	6
Seaside Musings by A. K. H. B.	9	— <i>Christian Evidences</i>	21
SEEBOHM'S <i>Oxford Reformers of 1498</i>	2	— <i>Logic</i>	6
— <i>Protestant Revolution</i>	3	— <i>Rhetoric</i>	6
SEWELL'S <i>Preparation for Communion</i>	21	 WHITE'S <i>Latin-English and English-Latin Dictionaries</i>	8
— <i>Questions of the Day</i>	21	WILCOCKS'S <i>Sea Fisherman</i>	25
— <i>History of France</i>	3	WILLIAMS'S <i>Aristotle's Ethics</i>	6
— <i>Tales and Stories</i>	23	WILLICH'S <i>Popular Tables</i>	26
— <i>Thoughts for the Age</i>	21	WOOD'S (J. G.) <i>Bible Animals</i>	14
SHELLEY'S <i>Workshop Appliances</i>	13	— <i>Homes without Hands</i>	15
SHORT'S <i>Church History</i>	3	— <i>Insects at Home</i>	15
SIMPSON'S <i>Meeting the Sun</i>	22	— <i>Abroad</i>	15
SMITH'S (SYDNEY) <i>Essays</i>	10	— <i>Out of Doors</i>	15
— <i>Wis and Wisdom</i>	10	— <i>Strange Dwellings</i>	15
— <i>(Dr. R. A.) Air and Rain</i>	12	— (J. T.) <i>Ephesus</i>	22
SOUTHEY'S <i>Doctor</i>	8	 WYATT'S <i>History of Prussia</i>	3
— <i>Poetical Works</i>	24	 YONGE'S <i>English-Greek Lexicons</i>	8
STANLEY'S <i>History of British Birds</i>	15	— <i>Horace</i>	25
STEPHEN'S <i>Ecclesiastical Biography</i>	5	 YOUATT on the <i>Dog</i>	26
Stepping Stones (the Series)	27, 28	— <i>on the Horse</i>	26
STOCKMAN'S <i>Memoirs</i>	4	 ZELLER'S <i>Socrates</i>	6
STONEHENGE on the <i>Dog</i>	26	— <i>Stoicks, Epicureans, and Sceptics</i>	6
— <i>on the Greyhound</i>	26	— <i>Plato</i>	6
STONEY on <i>Strains</i>	18	 ZIMMERN'S <i>Schopenhauer</i>	4
Sunday Afternoons, by A. K. H. B.	9		
Supernatural Religion	19		
SWINBOURNE'S <i>Picture Logic</i>	6		

Date Due

FACULTY



Princeton Theological Seminary-Speer Library



1 1012 01016 2164

