

one's unaccustomed spirit into an abyss of melancholy. Presently the service was over; the people dispersed, and two or three earnest, genial, Christian men waited for some words of brotherly converse and kindly farewell. Then one or two of them embarked in a small boat which was to bear them to the head of Loch Etive, to conduct another service. Miles away, gleaming in the evening light, one could see the white walls of the meeting-place. It was certainly a very humble and lilliputian representation of heaven. Still as the boat moved steadily on over the calm waters, and in the golden glow of the sunset, I could not help envying my friends, who seemed like happy souls borne along in the light of the Father's countenance to a happy ending in holy converse, remote from the dark passes and dusty ways and toils of this poor world. We who were left behind turned, the one to his quiet manse, the other to pursue his pilgrimage, with his heart feeling some pang of separation, and the dreariness of the miles that lay before him of lonely journeying. It is so that we part with those who leave us for the better land. And what of those of whom we are bereft? Do they become at once forgetful of us, and entirely engrossed with the new scenes on which they have entered? The bride may have a tear on her cheek even as she drives from her old home, though she be with the husband of her choice, and is making

for the new home which she has often thought of with delight; and yet no wrong is done to the husband or the new home. And may not our beloved part from us also with the tears of pain from the separation? And are not these the tears which the heavenly Father wipes from all faces in the eternal home—not by plunging the mind in absolute oblivion of the past, nor by so fascinating it with the new scenes and interests as to make it indifferent to the past; but by giving it so much clearer view and richer experience of God's perfect goodness that, however tender the recollections of those left behind, its view of their pilgrimage will not be so much of the rough roads and mountain passes they have to encounter, as of the tender hand and loving eye by which they are ever guarded? From its new experience the liberated soul will understand better than we can do how even the roughest experiences work out the higher good; and may have found, too, how much of the finest and best of the heavenly life is due to the very hardness of this life's discipline—not from contrast only, but, like finely tempered steel, as a wisely wrought out result. If the dwellers in the Father's house find themselves owing much to what once seemed severe training, they may feel more congratulation than sorrow when they see even their dearest prepared by similar means for an equal happiness.

The Bampton Lectures of 1892.

BY THE REV. D. MATHESON, M.A., PUTNEY.

Some Lights of Science on the Faith (Bampton Lectures for 1892). By Alfred Barry, D.D., D.C.L., Canon of Windsor, late Primate of Australia. London: Longmans, Green, & Co. Pp. 348. 12s. 6d. 1893.

THE relations of science to faith form a perennial subject of interest. Even the present generation has witnessed great changes in the drift of public opinion on both sides, and any fresh contribution to the discussion will certainly prove acceptable to earnest seekers after truth. Canon Barry has attempted a somewhat cyclopædic treatment of the whole subject. It therefore goes almost without saying that he finds himself more at his ease in some departments than in others. But he forestalls all criticism of this aspect of his work by

repeated assurances that there are great dangers in the present tendency to over-specialising, and that if his wider view loses something in minute mechanical accuracy, it gains much in comprehensiveness and in grasp of the real results of much study. The sciences which the learned lecturer chooses are biology (heredity and evolution), physics (the unity and the vastness of the universe), economics (socialism or individualism), and, finally, historic and literary criticism (miracle, inspiration).

The amount of learning which even the least satisfactory of the lectures displays is very considerable. Without pretence to any "over-specialising," we are disposed to estimate the biological

sections as indicating the most adequate preparation, and the physics section as the thinnest. But no chapter of the volume can be read without a feeling that the reader has been in touch with a mind of keen analytical power, and a heart full of love for truth and of loyalty to the Person of the Lord Jesus. One of the happiest impressions of the whole book is made by the repeated indications that the writer regards not ecclesiastical dogma, but the Person of Christ as the one object of faith and the one centre of Christianity.

For all that, he is in many respects a "High Churchman," regarding Baptism and the Lord's Supper as *the* channels of participation in the blessings of Christianity, and finding justification for this view in the Lord's words about the spirituality of His kingdom spoken to Nicodemus.

In method, Canon Barry is an enthusiastic disciple of the great Bishop Butler, whom he not only quotes, but has read and inwardly digested.

To begin with biology, the preacher believes that the doctrine of Heredity—especially when we recognise the limited power now conceded to it in the determination of character—supplies us with two useful analogies. Of these, one confirms the view of the "solidarity" of mankind which is implied in the mediation of Jesus Christ. It helps us to believe in the possibility of a new humanity taking its rise in Christ. We can re-utter Romans v. in the light of new knowledge. The other analogy enables us to fight all forms of "determinism." Here we have the nearest approach to a *bête noire* in the mind of our lecturer. Nothing pleases him better than to label a thing "determinism," and then devote it to destruction. One would imagine from some passages in Lecture II. that no man could be a Calvinist without the denial of personal responsibility—indeed, he falls foul of the "doctrines of Grace" in more ways than one in this chapter, and thus rather unnecessarily lengthens and complicates a most interesting and helpful discussion of one great application of his view that, "while scientific idolatry of law must supersede faith and virtually ignore the Christ, yet the recognition of law in its true sphere does really thus lead up to faith in the gospel of Christ as the true and all-sufficient satisfaction of the maturest thought" (p. 11).

Of "original sin" he will not speak. It was righteousness that was original; sin was only a parenthesis, the end of which we are allowed to

foresee. Guilt he holds to be "inalienably personal," and Adam's guilt incapable of being imputed to humanity. Sudden conversion is only the reawakening of an original righteousness long dormant, for the image of God was only obscured, never blotted out. Baptism is the point at which the "heredity" influence of the Head of the new creation is brought to bear like the other forces of heredity upon a child's life, not coercively, but really, and conversion is the yielding of the individual to this force (p. 135). The results of Christ's mediation also belong to *all* humanity. If humanity has risen and improved, it has not been by the blind, mechanical action of a law of development, but through Christ, whose influence has been exerted without the knowledge of the great mass of the humanity influenced, but "in Christ shall *all* be made alive."

The doctrine of Evolution practically began its reign with the theory of natural selection. It was crowned with shouts of "Down with Christianity! Long live Materialism!" No wonder if theologians were prejudiced against it. But the view that here, too, science, which is the modern incarnation of law, is a schoolmaster to lead us to Christ, has been long growing, and Canon Barry gives it voice with much subtle insight and with much accuracy of statement. To begin with, evolution is not mere impersonal law; it gives a basis for a new teleology on the ruins of much of the old. Such a law, so long drawn out in its wondrous working, is a demonstration of design and a proof of a designer. And when we say "design," we mean to imply not such contrivances as are necessitated by limited power, but such as are required by a self-imposed purpose.

"In the evolution of the inanimate world, our immediate inference may be of supreme force; and in that of the organic world, of a supreme life, while the further inference of will, and so of personality, lies behind these; but in respect of the world of conscious personal being, that which there lay in the background comes out as the most primary inference. There the Supreme Power must be a supreme moral will, and what is this but a Supreme Personality" (p. 122).

Here and there throughout the chapter the twin antagonists, materialism and pantheism, are satisfactorily dealt with, the one as "ignoring the human personality," the other as "denying the divine." There is an admirable passage on the distinction of man from brute.

The Mosaic story of creation is treated as (1) containing no suggestion of leaps and bounds; (2) giving in general the scientific order of evolution; (3) shaped by its aim which was to substitute theism, with its goodwill, for pantheism; finally, the analogy of the evolution of the new creation is traced at some length. Let us quote: "It is part of the great analogy at which we have glanced that it works slowly, with a slowness of which human earnestness is impatient and eager to anticipate it. . . . But He, whose it is, foresaw, and bade us foresee, the slowness of advance, and the offences which must needs come. We are content if each soul and each age has its little part in the progress, which needs for its accomplishment the fulness of time" (p. 133).

The fourth lecture reminds one of Chalmers' astronomical discourses. From new knowledge we may put a wider meaning into the words, "by Him all things consist; and the lesson is, "Let more of reverence in us dwell." But the level of the sermon is not equal to that of the others.

The lecture on "Christ and Human Society" is also rather disappointing, after expectation had been raised high by the earlier efforts. Dr. Barry quotes from De Laveleye: "Every Christian who understands and accepts the teaching of his Master is at heart a socialist, and every socialist, whatever may be his hatred of religion, bears within himself an unconscious Christianity." But he seems anxious to pare away the meaning of the first part, and to reduce his conclusions generally to mere balanced commonplaces. At the same time, the discussion leads to some vigorous thrusts. As for the scriptural foundation sought for socialism, the Jerusalem communion was never of general Christian obligation; the precepts of the Sermon on the Mount were for social conditions utterly different from ours; and the Lord's rule of poverty was for Himself and the Twelve only, and for the special needs of their special mission. As for Individualism, "any attempt to go back to the old condition of society, as strictly organised under an almost absolute rule of law, must be a fatal anachronism. The assertion of liberty of thought, conditioned only by the laws of truth and righteousness, has been victoriously made once for all, and is being clenched every day by new intellectual enterprise and discovery. It can never be unmade; and within limits, and those wide limits, it must carry with it freedom of word

and freedom of action. . . . The unity of human society which our age needs must in some way recognise and conserve the freedom which has been won; and it follows from this that while it will, of course, use law both coercive and directive, and claim that obedience to it be unhesitatingly rendered, it must rely mainly on influences which tell on the individual by free conviction, moulding public opinion, fostering public spirit." Of course this tells against many schemes of socialism. In any practical scheme of unity "each soul must realise, as the dominant conception of its life, the drawing to this Divine Centre [God in Christ]—in a free obedience to a divine law, even if it rise not to the higher consciousness of a Divine Spirit. In that consciousness is the strength of true Christian individualism; in the resulting unity with others so drawn to the one Centre, the bond of Christian socialism." That is well said; but it does not help us much further on. Indeed, it is not very clear how it is to be reconciled even with the contention that "few will doubt that, in the present condition of civilised society, law may be rightly used to secure for the mass of our people such right material environment of life as may give fair scope to their higher humanity" (p. 206).

We have no space for detailed notice of the treatment of the general criticism of the miraculous. Its aim is to show that the critical warfare of recent years has thrown the personality of the Lord Jesus into a new prominence, and to force us to face the question: Is Christ, or is He not, what He claims to be?

The lecture on "Inspiration" opens with the assertion that the old foolish neglect of the divers portions and divers manners has not only given way to a sense of the infinite and helpful variety of Scripture, but has ripened into a new and intelligent conception of the unity both of the general spirit of the Bible and of its singleness of aim to set forth Christ as the centre of revelation. But the most important matter of the lecture is a somewhat minutely applied analogy between the phases of New Testament criticism in the past half century and the course which Old Testament criticism may be expected to run. The analogy is over-pressed. The neglect of external evidence for the New Testament books cannot be paralleled by neglect of the external evidence for those of the Old Testament.

This is followed by a well-argued passage dis-

tinguishing revelation from inspiration. From this comes a corollary: revelation made might be bigger than the prophet was inspired to grasp. But it might still be possible for a New Testament writer to infer from an Old Testament passage not only what the Old Testament prophet was inspired to grasp, but the larger revelation which was really presented to him. The new light of Christ might disclose the full meaning. This lies open to the obvious question: If the revelation made did not enter the prophet's mind, how could it appear in his writing without that mechanical method of inspiration against which the whole of the argument is formed?

In the final lecture the question is raised how far a firm conviction of the divine revelation contained in the Scriptures may prevent our acceptance of certain critical theories. He concludes that if the history is true, it must not have passages mutually contradictory. Apparent contradictions he regards as only apparent. As for any theory that later traditions have insensibly modified and sometimes coloured the original representation, or that the speeches put in the mouth of Scripture characters were ever the free development by the historian of a compendious report, or the reading

back into past records of a ritual development which was later, he regards as highly questionable, but needing closer definition of terms.

We should like to quote several brilliant passages that fully atone for the too frequent cumbrous sentences. The style is truly often involved to such an extent that a reviewer is tempted to take a mean revenge by quoting one or two specimens; but this would be unfair. There do come breaths of real inspiration that dispel the mists and reward the toiling reader. We cannot refrain from quoting the following:—"In His (Christ's) face there is a glory above all else, spiritual, transcendent, divine. If it be, as we believe, the revelation, through the incarnation of Godhead, of all the mysteries of heaven, it claims true faith as its due. The alternative to that faith, as human thought more and more clearly sees, is not science, but nescience—the confession, as to all ultimate Being, of the Unknown and the Unknowable. To that faith (be it always remembered) we are drawn, not only by the understanding, but by the conscience in its hunger and thirst after righteousness, by the heart in its inexhaustible capacity of reverence and love, by the spirit in its ineradicable aspiration after the Infinite and Eternal."

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xxvi. 28.

"For this is my blood of the covenant, which is shed for many unto remission of sins" (R.V.).

EXPOSITION.

"For" introduces the reason why they were all to drink of the wine. "Drink ye all of it; for this is my blood of the covenant."—MORISON.

"This"—this which ye are about to drink, the wine which is in this cup. Although this wine was red, it must not be supposed that the point of the symbolism lay in the colour, but in the circumstance of its being poured out into the cup. The outpouring is the symbolical correlative to the breaking in the case of the bread.—MEYER.

The word *covenant* is everywhere (with possibly the one exception of Heb. ix. 16) a better equivalent of the Greek word than testament.—PLUMPTRE.

"Which is shed"—which is being poured out. He speaks by anticipation but in the present tense, because His passion has already truly begun.—ABBOTT.

"For many."—In a sense for all, in that all may accept and become partakers of the new covenant (Rev. xxii. 17); yet not for all, in that all will not accept nor become partakers (Rev. xxii. 15).—ABBOTT.

"Unto remission of sins."—St. Matthew alone records these words in this connexion. The figure in *remission* is either that of forgiving a debt, the word being frequently used of the year of release; or from "letting go" the sacrificial dove or scapegoat to symbolise the putting away of sin.—CARR.