

of this symbol; its employment of such words as "person," "substance," or "essence," in an entirely different sense from that of ordinary language. Nor shall we refer at length to the "damnatory" clauses which are a stumbling-block to many. But we do think that Prof. Christlieb, who, after quoting the Creed as declaring that "he who would be saved must *thus* think of the Trinity" commends this stringency, was in duty bound to adhere to every clause of it. Instead of which he proceeds to show that although belief in a Trinity is an essential article of faith, one ought not to believe it as this symbol interprets and defines it. On the contrary, he maintains that there are some points in the teaching of this Creed, concerning the relations of the Divine Persons, which are not in full accord with those of Scripture. And still less do they satisfy the questions and requirements of speculative theology. And again,— "The Athanasian Creed is evidently too stiffly arithmetical in some of its definitions and antitheses, without attempt to reconcile their obvious contradictions," &c. Now if this be so—if the Creed be a mere bundle of paradoxes—why should any one who cannot possibly hold the doctrine of the Trinity as thus repulsively stated, be declared in danger of everlasting perdition? It is surely one thing to believe in the Scriptural doctrine and a totally different thing to embrace the metaphysical distinctions of an anonymous creed. It appears to us that Dr. Christlieb himself is obnoxious to its anathema.

The argument on Miracles is an excellent one in

almost every particular. The author denies that they are in any sense "a rent in nature's harmony," or a violation of the laws of nature. On the contrary he contends that they are, for the most part, "an intensification of natural forces." Their aim is a redemptive one; and they are not an unnatural breach in nature, but "a supernatural interruption of the non-natural." Of course the objections of Hume and Spinoza are submitted to a critical examination. The last section of the chapter is an attempt to prove from the history of missionary and charitable effort, that there are still miraculous manifestations. This position is based upon a few apparently unexpected successes quite inadequate for the purpose; it opens the door, on the other hand, to the so-called miraculous appearances at Paray-le-Monial or Lourdes and the entire hagiology of mediæval Rome. When the opening is afforded for belief in prodigies there can be no limit to credulity and superstition.

Having thus endeavoured to give our readers some idea of the scope, learning, and ability of this book, we heartily commend it to their careful attention and study. We have seen no work, for years past, which so fully expounds and defends the fundamental doctrines of Christianity. Certainly none of the numerous manuals and treatises on Evidences issued of late can compare with it in depth of learning, acuteness and solidity of argument, or in the spirit of earnestness and devotion which pervades the volume throughout.

LITERARY NOTES.

THE commerce of literature has always partaken more of the character of a profession than of a trade, and this fact is amply illustrated in the biographies of the many author-publishers who have given to Book-craft much of its interest and importance. The typical bookseller is not a purveyor of literature merely—a trafficker in folios and duodecimos, as one might traffic in dry-goods and groceries—but he is often a creator in the art, and is always an ardent student, and a sympathetic friend of letters. The history of the Book-trade, to a great extent, would be the record of the growth of literature; while the narrative of its great publishing achievements would be the story of such enterprises as have given a powerful impetus to learning, and furnished a valuable incentive to the diffusion of useful knowledge. "A History of Booksellers" has just been published, which, in some degree, endeavours to do justice to these co-workers in literature. However inadequately it does this, the perusal of its interesting pages will bear out what we have said in regard to the character and qualifications of this class. In the volume we have the instructive story told of the rise and growth of such houses as Murray, Longman, Blackwood, Charles Knight, the Chambers, the Rivingtons, the Nelsons, and other notabilities of the publishing fraternity. While the incidents in the career of these publishers are of interest to the

general reader, the literary student will find the study of the gossip and correspondence of the authors and their publishers of peculiar interest. Nothing brings the author more clearly out in relief, nor gives a better idea, to the public apprehension, of the manner of the man, than to note the concern a writer betrays in the birth and reception of his literary progeny. Whether the child is to live or to die in the public favour, and if the former, what is to be the place assigned for the offspring of his brain, are the living questions which author and publisher are often found discussing. Such topics of interest and like material in the way of literary and trade gossip, the reader will find profusely scattered throughout this History of Book-publishing. As a companion to the *Manuals of English Literature*, the student will not find the work destitute of service; and to such we particularly recommend it.

Mr. Goldwin Smith's article on Female Suffrage, in *Macmillan*, relates to a subject of great political importance in England, and has extensively attracted the notice of the press both there and here. We have accordingly included it among our selections, although, (as is duly acknowledged in a note in *Macmillan*.) a few paragraphs had already appeared in an article on Woman's Rights by the same author, in these columns.