

## RIGHT WAYS.

How much more just was S. Paul's conception of that work of destruction and construction which God had given him to perform. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Nor let it be thought that, because the dominion of the Church is spiritual, it is therefore less real or less powerful than a sovereignty which invokes the aid of temporal and material weapons. On the contrary, that is no real sovereignty which loses all power and influence the moment its material accessories and supports are removed; but that is the true royal authority which makes itself felt in the conscience, the heart and the will. And this is the sovereignty of the Church of Christ. Her influence is unseen and intangible; yet it is real and powerful. He has made it felt in every age, in all circumstances, and under every form of government. Her light penetrates even through the darkness of anarchy itself; her liberty declares itself and remains unshackled under the most grinding despotism. Men may introduce confusion into God's order on earth; but even whilst the work of evil is going forward, the Church is doing her own part and restoring the principles of truth and righteousness and loyalty in the midst of the perplexity which she is silently removing. Men may subject their fellow-men to a grinding bondage, and deprive them of the liberty which is necessary for their free development and growth of body and soul; but the Church, even when she seems to be conniving at the tyranny of the few and the servitude of the many, is silently consuming the chains of the slave and breaking the rod of the oppressor. This is that reign of truth, and righteousness, and love, which makes men free with a true liberty, whilst it makes them bondsmen to Christ.

It would be unnecessary to extend to a much greater length the statement of the principles and duties involved in the subject which has now been before us—the mediatorial character of the Church of Christ. But a very few words must be added on the greatness, and dignity, and responsibility of this high calling of the servants of our Lord:

1. Endeavour to realise it.
2. Cherish a sense of its greatness.
3. Live in the spirit of it.
  - (1) Self consecration.
  - (2) Self-denial.

So anticipate a more glorious Kingdom.

(Concluded.)

## REVIEWS.

ARTICLES ON ROMANISM. By the Rev. John Henry Hopkins, S.T.D. \$1.00. Whittaker, New York; Rowsell, Toronto. 1890.

The title of this book accurately describes its character. It consists of two articles on Monsignor Capel, reprinted from the American Church Review, together with a correspondence between the author and Monsignor Capel; and of one article on Dr. Littledale's "Petrine Claims," from the same periodical. It is somewhat surprising to find Monsignor Capel not only reproducing the stock arguments which have often been refuted; but also quoting the well known falsified text of S. Cyprian, adducing passages in support of the Papal claims which Roman Catholic writers themselves admit to be spurious, and which by universal consent are corrupt. Here is the most trying part of our controversy with Rome, that her advocates are found using weapons and instruments which we should hold to be unlawful. A not unnatural consequence of these methods is a considerable amount of personalities and recrimination which find their way into the controversy, and which it is not quite easy to avoid. We confess that a good part of this book is very unpleasant reading; but that is not the fault of Dr. Hopkins, who acquits himself with fairness and moderation. To many persons the element of personality introduced into this volume will make it more interesting.

THE PRODIGAL SON. Christ's Parable of Mercy. By Rev. Walter C. Whitaker. 10 cents. Church Year Publishing Co., Jacksonville. 1890.

This little pamphlet is No. 4 of the "Church

Year Series," and contains four simple, excellent practical sermons on the parable of the Prodigal Son, treating of the following subjects: 1. He sins. 2. He repents. 3. He is forgiven. 4. The Prodigal's Brother.

CHRISTIANITY AND BIBLICAL CRITICISM. By Rev. J. deSoyres, M.A. McMillan, St. John, N.B.

This is a paper occasioned by the publication of *Lux Mundi*, and read before the St. John Clerical Association. Mr. deSoyres remarks: "It is hardly necessary to state that my purpose, in calling attention to this remarkable work, is neither to invoke its authority, nor, on the other hand, to raise the pitiful cry of the heresy-monger against those with whom, on some of the deepest theological issues, I find myself at variance. I note it as a historical fact, a sign of the times, which it behoves us, as ministers and priests of Christ's Church, to take into earnest, prayerful consideration—eliminating all personal aspects, all questions of party rivalry, all fears of man's approval or criticism." The paper then proceeds to deal with Biblical Criticism historically, and more particularly with the recent criticism of the Old Testament. It is a valuable contribution to the subject.

LIGHT ON LIFE'S HIGHWAY. By Wayland Hoyt, D.D. John Y. Huber Co., Philadelphia. 1890.

This is a thin quarto (592 pages) of sketches, "richly illustrated," as the title page states, "for the despondent and the cheerful; the tired and the toiling; the doubting and the believing; for those under bright skies and grey." The writer dedicates the volume appropriately to those among whom he has ministered; and he writes as recognizing that we live in a "doubtful world," where no one can be sure of "success;" in "a difficult world where 'painful foresight and economy' have to be exercised; in 'a sinful world,' where we are beset by sin and temptation. But, for all this, he says, it is 'a pleasant world,' and yet again it is 'a sorrowful world.' For those who are living in a world like this, a world of lights and shadows, the author provides comfort and guidance in the volume before us. We were proceeding to give an account of some of the contents of the volume; but a great deal of it has been omitted from the copy before us, so that it does not read continuously. As far as we can judge, the contents are interesting and good.

MAGAZINES.—*Littell's Living Age* (for May 10 and 17) is before us with all its accustomed abundance and excellence of contents. Mr. Herbert Spencer's Essay on Justice is concluded, two more instalments of Mr. Norris's Marcia are given. "Sons and daughters" is continued from Blackwood. "King and Minister, a midnight Conversation," is an attempt to explain a political event in Central Europe, which has created a greater sensation than anything of the kind which has happened for many a year. A suggestive paper by Dr. Bryce, from *The Speaker*, on "Scientific Conservatism," is worth reading. He says that most literary men are still Liberals, which we doubt, if he means Gladstonians; but he admits that most scientific men are Conservatives. "The Young Cavour" is a very interesting sketch of the youth of one who took his place in the front rank of European politicians. *Let Loose* is a thrilling story. Mr. Edward Clodd has a brief but sufficiently full account of "Miracle Plays," starting with the Oberammergau Passion Play. And there are many other articles hardly inferior in interest or merit to those which we have indicated. *The Canada Educational Monthly* (May) begins with "A Word about Ruskin" by Mr. Morrison, of Brantford, the tone of which may be known from its opening remarks: "The name of John Ruskin should be penned with feelings of admiration and reverence;" and again: "Ruskin was not perfect, yet it is safe to say that few men have ever lived with loftier aims, few men have ever, in a certain line, done more good in and for their generation." It is an excellent paper. Next comes the beginning of a valuable paper on the "Foundation of the Secondary School," by Professor Nicholas Murray Butler, and a very important sketch, by superintendent J. C. Littlemore, of California, on "How a teacher may waste the time of his pupils," besides other

papers of value. *Church Bells Portrait Gallery* (May) has four excellent portraits, all of them admirable likenesses, although some of them representing their subjects as they were a few years ago. They are Bishop Walsham How, of Wakefield, Bishop Westcott, of Durham, Dr. Dix, of New York, and Sir John Kennaway. *The Literary Digest* (May 17) is a good number of a very useful publication, placing within our reach the contents of a great many papers and magazines which we should otherwise never see. We have some extracts from periodicals, English, French, German, Russian, American. Perhaps one of the saddest is a Russian article on "The Gag of the Press," from a Moscow paper, which tells us how a certain liberty was secured in 1865 by a Ukase "to grant more freedom of facilities to the press of the land;" but this was gradually withdrawn, until, in 1882, "new regulations were enacted which practically annulled the last vestiges of the 'freedom of facilities' granted by the Ukase of 1865. Among many other articles of interest we may note one from the *Independent*, a symposium on "Creed Revision."

## FAITH—AN ESSAY.

BY THE REV. ALFRED OSBORNE, B.D., INCUMBENT OF GRACE CHURCH, MARKHAM.

The subject given by the Ruri-decanal Chapter is one of great importance, and in consequence has been handled by various schools with more or less thoughtfulness and precision. This essay is an attempt to set the question on a broader basis, and is the result of study along certain lines of apologetics.

On taking up this subject of faith, we must remember that we stand on the common ground of all religions. It is true that Christian faith is a definite theological concept, but Christianity does not create faith. It is advisable to clear the ground before we consider the subject in the light of Revelation. Much of the difficulty, in the field of controversy, lies in the common mistake as to the nature of faith, and in giving a clear definition we are met by the question, What is faith? The reply commonly given is this; Faith is a resulting condition of mind after due examination of the grounds of Christianity, as if Christianity created faith by presenting its evidence, and that none but Christians, and by implication only those who can pursue an argument, or weigh evidence, can have faith. This is to lay the foundations of "The City of God" on the broad plains of doubt. *i. e.* that a necessary foundation for faith must be previous doubt. This is the consideration of faith as a merely mental concept and a restfulness of satisfied intellect, a passive acquiescence of the truth of the thing proven, has occupied the ground to the destruction of the reality. Faith is not a passive acquiescence in the truth of a demonstration, for this would be to lift it out of the true region of its life.

Faith is an elemental energy, a primary intuition, and its very being is activity. Three thousand years ago, when the Aryan civilization had made its home on the Ganges, we find earnest religious thinking, and the problems which have troubled the Christian world, were fought out pretty much on modern theological lines. We find in a later Hinduism a clear distinction between "the way of works," and "the way of faith," this faith being love for and devotion to an object, commonly some Hindu incarnation. By this sharp separation a base morality attended the one, and a pharisaic literalism the other; but the doctrine of faith was known and recognized, and "salvation by faith" had its place and meaning in Hindu theology.

If faith be an elemental energy of the soul we can see that it defies analysis, and belief is intelligible only by believing. If it were a resulting effect of evidence, it could not be faith, for such is knowledge—unless faith and knowledge be synonymous terms. We propound, then, that faith is a radical act of the inner life, essentially an active principle of being, and verifies itself in action.

We may get at the root idea in the Old Testament. The Church, too, has seized this truth, that man is not left to make up his mind and produce what is called faith after experience, but the order is, "from faith to experience." The question whether man comes into this world written upon by the finger of God, or not, is the question of the Bible versus some modern science. We believe faith *per se* to be a disposition of the soul, and that it exists without evidence, and before evidence; that faith grounds itself wholly and solely in an inner and vital relation of the soul of its source. Sonship is the one basis of all faith, and faith is the witness to this inner

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