

many particulars, has failed in satisfactorily establishing these important points (as to early dates), will not, I apprehend, be denied by any one who has given his attention to the subject. Its aberrations, however, as will be seen in the course of the ensuing pages, are in various instances open to observation and remedy; and it is besides worthy of remark that Capellus, Petavius, Bedford, Ferguson, and many others, who, without pretending to such critical coincidences, have followed up the evidences of Scripture chronology as they presented themselves to their judgment, have made very near though unequal approaches to the same conclusions. May there not, then, even yet remain some room for hoping that, with patient investigation, a strict adherence to legitimate evidence, a freedom, as far as may be possible, from the prejudices of hypothesis, and, above all, an humble and implicit reliance on those inspired notices of time which have been so distinctly and emphatically vouchsafed, and a confident trust that the same Holy Spirit which dictated them has not failed to preserve them from a corruption which would utterly defeat what I cannot but regard as their undoubted object—a more satisfactory result may, by the Divine blessing, be attainable? It is almost needless to repeat that the Hebrew genealogies must alone be relied on as the basis of this or any other attempt to attain it.”

The work contains fourteen chapters, and it may be useful to give their titles:—On the Hebrew and Septuagint computations of the patriarchal genealogies—From the Creation to the call of Abraham—The four hundred and thirty years of sojourn—From the Exodus to the foundation of Solomon’s Temple—From the Foundation to the Dedication of the Temple—From the Dedication of the Temple to its destruction—The astronomical canon of Ptolemy, its authority, construction, and application—The seventy years’ captivity—Proofs of the date of the Nativity and Baptism of Jesus Christ—Duration of our Saviour’s Ministry—Chronology of the Acts of the Apostles—A trial of the Sabbatical years, said to be ascertained by contemporary history—On the Jubilees, and the seventy weeks of Daniel—The arrangement of Ezekiel’s three hundred and ninety years. There is also an appendix on the dates of St. Paul’s Epistles. We think the work is a valuable contribution to the subject it discusses, and are happy to be able to introduce it to such of our readers as have not seen it.

A View of the Evidences of Christianity, in three parts. By WILLIAM PALEY, M.A., Archdeacon of Carlisle. With Annotations by RICHARD WHATELY, D.D., Archbishop of Dublin. London: J. W. Parker and Son. 1859. 8vo, pp. 416.

THIS is just the work on which we like to see the mind of Dr. Whately employed. His clear powers of reasoning enable him to appreciate sound arguments, and detect those which are fallacious, and it is gratifying to find that he gives all the weight of his commendation to the celebrated work of Paley. In the introduction, the editor says:—

“To Paley’s *Evidences*, and his *Horæ Paulinæ*, and to the little book of *Introductory Lessons on Christian Evidences*, published several years ago, no answer, as far as I know and believe, has ever been brought forward. The opponents of Christianity always choose their own position; and the position they choose is always that of the assailant. They bring forward objections, but never attempt to defend themselves against the objections to which they are exposed.”

Dr. Whately therefore thinks that a work whose arguments have proved impregnable, is still worthy the attention of the Christian world, and he has endeavoured to make it more useful as well as more attractive, not only to convince gainsayers, but also to edify thoughtful and candid persons.

“It is not for the refutation of objectors merely, and for the conviction of doubters, that it is worth while to study in this manner, with the aid of such a guide as Paley, the two volumes—that of nature and that of Revelation—which Providence has opened before us; but because it is both profitable and gratifying to a well-constituted mind to have in each of them the evident hand-writing of Him, the Divine Author of both.”

The body of annotations is rather an extensive one, on the whole, and is confirmatory, explanatory, and supplemental, as each case requires. It is not easy to convey by extracts the nature of Dr. Whately's additions, but we will quote one, on Paley's statement:—
“There is no room for insinuating that our books were fabricated with a studious accommodation to the usages which they obtained at the time when they were written:”—

“Not only is this true, but the *omission* in the New Testament of many things which, humanly speaking, we should have expected to find there, is a strong (though often overlooked) internal evidence of Divine agency. We find in the New Testament nothing of the character of the Catechism, such as we are sure must have been employed for instructing learners in the first rudiments of Christianity; nor again, do we find anything of the nature of a *Creed*, nor a *Liturgy*; nor anything answering to a *Rubric* (or set of Canons), prescribing the mode of administering the sacraments, and of conducting all parts of the Church service; nor any precise description of the manner of *ordaining* ministers, and of carrying on *Church Government*.

“Yet all these things, we are sure, must have existed. We even find frequent mention of *prayers* offered up by Apostles, and of their ‘breaking bread’ (celebrating the Lord's Supper), in the congregations. But the prayers which they used, on these and on other occasions, are not recorded. And it is very remarkable that the *only two* prayers of the Apostles that we do find recorded in words, had reference to such peculiar *occasions* (the election of an Apostle in Acts i., and their first persecution in Acts iv.), as made them quite *unsuitable for ordinary public worship*. The same is the case, in a less degree, with the three hymns, that of Zecharias, that of the Virgin Mary, and that of Simeon, which are introduced from the New Testament into our Service. They had, each, reference to a peculiar occasion, but not to such a degree as to unfit them altogether for ordinary worship; for which they have been adopted accordingly. The same may be said of the prayers of the first martyr Stephen; and also of those prayers of Jesus Himself, which are recorded in John's Gospel. One short form of prayer which our Lord taught to His disciples,—and that before the chief part of the Gospel had been revealed—is all that we find recorded.

“Now that no Liturgies, Creeds, or other Formularies, such as we have been speaking of, should have been committed to writing by any of the Apostles or Evangelists, is a fact which will appear the more unaccountable, humanly speaking, the more we reflect on the subject. Supposing Paul to have been too much occupied with other writings to find leisure for recording such things, why was it not done, by his direction or permission, by one or other of his companions or assistants,—by Luke, or Timothy, or Titus, or some of the others whom we find mentioned? If not by any of these, why not by Barnabas, or Peter, or some other Apostle? or by some of their numerous fellow-labourers?”

And Dr. Whately concludes that “Divine Providence had decreed

that no Canons, Liturgies, etc., should form part of Holy Scripture." The passage is a very suggestive one, but we would ask whether the absence of these formularies is not quite sufficiently accounted for by remembering that the writings of the New Testament did not contemplate furnishing any *complete* system of doctrine or practice, but were merely, so to speak, *incidental*, and called forth by special occasions. It is doubtful whether the writers of the Gospels or Epistles ever thought that they were writing for all time; nor do they appear, in any case, to supersede the actual teaching and ministration, on the spot, of properly appointed men.

Twelve Sermons from the Quaresimale of P. Paolo Segneri. Translated from the original Italian by JAMES FORD, A.M., Prebendary of Exeter Cathedral. Second Series. London: Masters. 1859. 8vo.

IN his preface to the former volume of Segneri's sermons, Mr. Ford expressed some apprehension as to the success of his undertaking. He supposed that for various reasons the discourses of a Jesuit priest, though they had charmed and edified an Italian audience two hundred years ago, might fail of a similar effect on modern readers in this country. On this account he only ventured on the publication of the first twelve discourses of the *Quaresimale* with the view of eliciting the opinion of the public. This opinion has been found to be in accordance with his own, having been expressed by an early call for a second edition of his first volume; and he has thus been encouraged to proceed.

We agree with Mr. Ford that there is scarcely any phase of earnest Christian effort from which something may not be learned by those who are able and willing to distinguish what is good in the midst of what is imperfect or erroneous. Evil as is the reputation of Jesuitism, there is much in the history of its efforts which might well be imitated by those who believe themselves to be possessed of sounder principles and a purer faith. The spirit of a Xavier might largely be followed in missionary efforts; and there were, doubtless, some who belonged to the early history of the Society of Jesus who were animated by the better spirit of that devoted man. The author of this *Quaresimale*, who lived a century after, appears to have been so.

Whether or not Italy may be disposed to "take a lesson from the more exact, profound, and reverent character of Anglican divinity," it is probably true, as Mr. Ford suggests, that our preachers might derive some fresh inspiration from the more warm, animated, and expressive rhetoric of the South; and it is not unlikely that specimens of this kind from such a quarter may be more striking than some of a similar character with which we are familiar in our own literature. About the time when Segneri was endeavouring to rouse his countrymen to a sense of religion by these earnest discourses, our own Dr. South was employing an eloquence which in many points may be compared with that of Segneri, to rouse his English countrymen from the state of *coma* which had resulted from the delirium of the great re-