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"Catholic Truth," and to enjoy what they call "Catholic Practice." They wish to do all this openly if possible. If not—no doubt many of them are, to use Mr. Coles' definition of Dean Butler, men of "a practical habit of mind"! That what such phrases as "Catholic Truth and Practice" mean to them has been made wonderfully clear is, we believe, the chief service rendered to English Christianity by the publication of Dean Butler's Life. Of course, had union with Rome been proved possible on terms they would have accepted, the opportunity they desire would have been theirs in all its fulness. But since such union is impossible, what then? Will they secede to Rome? Have they or their followers been seceding in recent years? On the contrary, they have apparently determined to remain, externally at least, in full communion with the English Church, and in such a position to teach this "Catholic Truth," to carry out this "Catholic Practice."

It is unnecessary to define either this "Truth" or this "Practice." As we have already said, Dean Butler's Life sheds a flood of light upon the meaning of both.

W. E. CHADWICK.



REASON, A HEAVEN-SENT GUIDE TO TRUTH.

OUR adaptation of means to an end is proof that we have reason, and can use it aright. The fact and use are miniatures of that grandest use and largest application of intelligence which we discern in the universe and intimate relation of every part. The smallest and largest organic or inorganic structures are so fitted to, and work with, the innumerable universal combinations that they become the master argument as to the existence, throughout time and space, of an intelligent, all-ordering Providence. Not to accept this truth pours contempt on our faculties, and deprives existence of reason.

Our power to apprehend the connection of processes working out a purpose; the linking of nature and art, of light and the eye, of sound to the ear, of invisible fashionings toward outward form; witness that we can and do greatly know the relations of the universe to God and man. We are not in darkness; and, though an atheist goes one point beyond the devil, God-given reason is that heaven-sent light and power by which we may all see, desire, and attain the elements of future perfection.

By experiments we, so to speak, obtain science as to the other side of things, and have greatly broken down the barriers separating metals from the non-metallic elements. We prove that the solid, liquid, gaseous states of matter merge into one another. We are able to condense every sort of gas and air into a liquid. We know that solid metals are not inert masses, but vibrating things of great complexity. By instruments, we, in a manner, get up to the sun, and find that the metals in his atmosphere seem sentient things, are strangely life-like in their behaviour. We are beginning to learn about growing processes of the inorganic world, not less majestic in their progress than those prevalent in organic nature; and that in a solid mass there are particles which have a freedom of motion characteristic of gaseous molecules. Disciplined reason shows that the centre and cause of all is Eternal Power, who arranges the universe and its worlds with all guidances for our life, even more than the sun rules the planets, than its light tinges every blade of grass and colours all the flowers. This Eternal Power manifests Himself in life, in wisdom, in love. The degree of reason in a man to apprehend and serve God is the correct measure of that man, and will lead him to a thousandfold more beauty in nature; and, as he listens to the universal psalm, he will learn greater and diviner consecration than that of the ancient Jewish Temple, though God was the true light there.

PREBENDARY REYNOLDS.

Review.

Divine Immanence. By J. R. ILLINGWORTH, M.A. London: Macmillan and Co. 1898. Price 7s. 6d.

IT would be surprising indeed if a book by the author of "Personality, Human and Divine"—the Bampton Lectures for 1894—did not contain material worthy of our best consideration. "Divine Immanence" is, indeed, a sequel to the lectures; and we have found it full of suggestiveness, replete with subtle thought, and bearing everywhere the marks of a highly trained and devout Christian philosopher. For there is no reason, in the nature of things, why philosophy and Christianity should not be mutually compatible. Nay, we may go farther, and assert with confidence that as in Christianity philosophy has found its completest reason and justification, so in the truest philosophy Christianity must ever behold its noblest champion and aid.

True, from earliest days men have been prone to believe—more's the pity!—that between Christianity and philosophy is fixed a great and impassable gulf, to the detriment both of the science of thought and the truth of doctrine. And of this school of divines, Tertullian, if not the earliest, is one of the powerfullest leaders. But although the tendency of Latin Christianity has, from a variety of causes, helped to exalt