

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

doctrine and faith at the expense of philosophy, let us not forget that to the great Alexandrian divines of the third century we are indebted for an admirable presentation of the just view in which the claims both of Faith and Reason are to be regarded and interpreted. If Tertullian ("De Præser.," 7) insists upon our considering Philosophy as the mother of heresy, let us remember that Clement of Alexandria ("Strom.," i. 5) is equally insistent on our not overlooking the fact that Philosophy was a preparation for the Gospel; and he adds these significant words: *μία μὲν οὖν ἡ τῆς ἀληθείας ὁδός, ἀλλ' εἰς αὐτὴν καθάπερ εἰς ἀνάσπον ποταμὸν ἐκρέουσι τὰ ρεῖθρα ἄλλα ἄλλοθεν.*

The present work of Mr. Illingworth is described by himself as "an essay on the spiritual significance of matter." Here is something to arrest our attention at the very outset. We have read every chapter, not always, perhaps, with entire agreement, but at any rate with a growing sense of gratitude to Mr. Illingworth for his noble vindication of the main theme, and of the rights of philosophy in general. It is written less in the interests of analysis, of which we have had enough of recent years, than in the interests of that synthesis, that combination and harmony of philosophical ideas, for which we have often sighed in vain. Spirit is seen to be the final cause of matter; since, though neither matter nor spirit can be known in their ultimate analysis, and therefore cannot be completely known, inasmuch as they represent distinct and distinguishable phases of our own human experience, yet they may be known and realized in their combined action and reaction; for is not spirit that which thinks, and wills, and loves, and matter that which moves and energizes itself in space and time? Such is, in briefest compass, the main motive of the first chapter; and the remaining chapters are an elaborated commentary on this primary thesis.

The fault of the philosopher has been—and perhaps increasingly is—that he strives to behold all things through a pure thought-medium, a colourless atmosphere of single identity, without difference, through which all real existences pass like intellectual phantoms, coming nowhence, progressing nowhither. The scientist (the materialist, so to speak, in accurate usage of the term) sees everything through a medium of gross matter, which is incapable, *in itself*, of rapidity or movement. Both are in error, because they deal with abstractions. Neither in thought-for-itself nor matter-for-itself, but in the larger world of actual experience, of life, of reality, can Truth expatiate and find a home. In this fulness of life alone is a real content adequately and profoundly realized. Hence we shall arrive at the just deduction that the spirituality of matter, so far from being a mere inference, is an experience; and the unique value of personality lies in the simple fact that (as Illingworth shows, p. 68) it exhibits spirit and matter in combination, so that the transcendence of God and His immanence are become a dual aspect of one vital fact.

As regards the miraculous element in Christianity—a persistent and notable "crux" to many—it may be worth remarking here that miracles have been of peculiar value in teaching us, when we dare to face the stern realities of Nature and natural law, that, as there have been occasions when God has sanctioned the suspension of natural laws for the higher manifestation of the spiritual order that underlies them, there exists, therefore, a Divine influence behind and beyond the logic of facts, to control those facts in the interest of man's spiritual and moral life. Consequently, "matter" and "law" are no longer incalculable entities in the phantasmagoria of human existence, but positive agents in the disclosure of Divine love, whereby, however mysteriously, all things are made to work together for good unto them that trust God.

This appeal to love, which affects man's heart, and therefore probes the deepest recesses of his constitution as a rational being, involves his

personality; for only through love can man be finally governed. Love is, therefore, in the words of Tennyson, "Creation's final law," and our notion of God Himself must (to use Illingworth's own impressive words) "include the capacity for influencing persons, who can only be influenced by love."

It is beyond the scope of this notice to touch further on those important questions of doctrine and destiny which are handled with singular lucidity by Mr. Illingworth in the pages of his book. But enough has been said, perhaps, to indicate our belief that this work is one of that rare class of books which not only stimulate thought, but profoundly influence and modify both life and conduct.

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Short Notices.

The Early Days of Christianity. Quiver Edition. By Dean FARRAR. Cassell and Co. 1898. Pp. 664.

THIS work was issued first in 1882. The present is a cheap, handy, well-printed edition. It consists of five books, the first dealing with the condition of the world at the time of the coming of Christ; the second with St. Peter and the Church Catholic; the third with Apollos, Alexandrian Christianity, and the Epistle to the Hebrews; the fourth with Judaic Christianity and St. James; and the fifth with the earlier life and writings of St. John. The Dean has dealt so fully with the life of St. Paul in another work that he does not come within the scope of the present volume. It is a fascinating and interesting subject, and the vast knowledge and wide reading of the writer have thrown a light over the whole work which makes it an extremely readable and valuable compendium of that thrilling and important period of the world's history.

A History of Christianity in the Apostolic Age. By Dr. MCGIFFERT. International Theological Library. T. and T. Clark, Edinburgh, Pp. 680. Price 12s.

An able and temperate account of the origin of Christianity from the Naturalistic or Unitarian point of view. Unitarianism, however, does not satisfactorily account for the phenomena of Christ's life. If He consciously stepped into the position of Messiah without really being Messiah, it is extremely improbable that He could have influenced His followers to the degree of founding the Christian Church in His name. Dr. McGiffert accounts for this influence by the reappearances of Christ after His death; but if they were real, they imply just the very fact of Deity which Christianity has always asserted.

A Five Years' Course of Bible and Prayer-Book Teaching: Fifth Year. Prayer-Book, the Rev. J. W. GEDGE. New Testament, the Rev. H. D. S. SWEETAPPLE. Old Testament, the Rev. J. WAGSTAFF. S. S. Institute. Pp. 198.

These subjects are skilfully interspersed so as to give greater variety to the Lessons than is given by the usual fifty-two Sundays' course. The Lessons are interesting, and faithful to the standpoint of the Reformation.

The Lives of the Saints. December. By S. BARING GOULD. Pp. 425. J. C. Nimmo.

In this volume we have St. Ambrose, St. Daniel the Stylite, St. Thomas, St. John the Divine, and St. Thomas à Becket. The legends are told in an easy, pleasant style.