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A table of contents for *The Churchman* can be found here:

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tion; as if the two did not proceed from the One, or as though the One were not, in all His ways, Oneness and Harmony.

UNITAS,

Author of "Unalism, or  
New yet Old Christianity."

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## Short Notices.

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*The Natural History of Immortality.* By JOSEPH WILLIAM REYNOLDS, Prebendary of St. Paul's. Longmans, Green and Co. 1891.

THE author of "The Supernatural in Nature," "The Mystery of Miracles," "The Mystery of the Universe," and "The World to Come," is sure to have something important and suggestive to say on the latest subject that he has chosen. He has a fertile faculty of apprehending scientific truths and thoughts, and showing their inner spiritual meanings and analogies. The fact of breaks in nature prepares us for the break of death between life and immortality; the idea of indestructibility in force and matter suggests the permanence also of the higher force of spirit. Without such intelligent spiritual force there could be no physical development in creation. And the highest visible intelligent being, man, is always looking forward to some higher stage in the universal law of progress and development; an ideal age, an ideal man. Whatever may become of physical units, man, the intelligent unit, sharing the permanence of the divine, ought to pass on to some higher growth of life. In the third chapter the writer returns to show that mechanical force must fully interpret the power of the universe; mere mechanical displacements of a primal homogeneous mass would not change the quantity and quality; the eternal power is more than nature; and that higher rule we are compelled to acknowledge when we become acquainted with the phenomena of mental and moral power. Then, again, all nature suggests the possibility of perfection; and man cannot become perfect without the regulative ideas of God, the soul, and immortality; without these ideas he tends to degenerate. Of this principle of human life the whole life of Christ is the historical type and embodiment. In an interesting chapter the author insists, in opposition to an acquiescent agnosticism, on the intellectual duty of going beyond the merely visible. In coming to closer quarters with the subject, he appeals to the truthfulness of our faculties, and argues that both the present and the future give proof of a coming time. After mentioning some of the infinite marvels of the microscope, and reminding us that the trunk of a fly is of more ingenuity than that of an elephant, he proceeds: "Faith and knowledge thus awakened, our consciousness of life and power goes beyond phenomena, from the finite to the infinite, from the temporal to the eternal. Partaking of the infinite and the eternal, one joy crowning another, we

are not alone in the earth, nor when our thoughts fly to the stars are our souls without a sanctuary. The Divine Idea is everywhere, and God everywhere is with us." In treating of physical phenomena as symbols, he claims the universe as a vast presentment of God and the greater life; and argues from facts in Nature that her existing laws testify to a natural history of the future. An interesting chapter follows on the lesson to be drawn from man's threefold existence, with fruitful passages on the Intermediate State and the Heavenly Condition. In the eleventh chapter the writer lays down certain leading principles in the theory of immortality: the Cause of all is Eternal, the Eternal is a Person, the Process of His operations is complex, Process is universal, and there is an incontestable advance in human nature towards something higher. Many valuable positions are occupied in the suggestive chapters on the prospective enlargement of human powers, as evidenced by their development on earth and by the witness of the undying faculty of hope. The chapters on visions and dreams as glimpses of immortality take note of many important and mysterious phenomena. Attention is called in two chapters to the significance attributed to dreams in both Old and New Testaments. Difficulties connected with the existence of evil spirits are examined in a calm and thoughtful temper in a series of ten chapters. The treatise ends with some chapters on the Practical Science of a Future State, the drift of which may be gathered from the following sentence: "An ordinary man can, if he will, find everywhere in the statements of materialists, and in the asserted faith of spiritualists, evidence of things transcending all that is earthly. These facts are mediate and immediate revelations, everything being mediately connected with everything else, while the whole and every part is manifestly of God, and is being carried on and on to an endless future which is coming every moment." The last chapter, on the occupation hereafter of the glorified, will be read with lively satisfaction by all who desire thoughtful and sympathetic guidance on that mysterious subject. Throughout the whole book Prebendary Reynolds has gathered together from science, philosophy and the history of religion a vast array of fertile considerations, all pointing in the direction of Christian belief. He has woven them together into a complex and subtle argument, from which the Christian thinker will derive constant and valuable help. The language is picturesque, and in some passages almost Shakespearean in wealth of language and fulness of ideas. From the closeness of the thought the argument sometimes requires a second and third perusal, which will help to fix it the more permanently in the intelligence of the reader. From the quiet of the study of a City rector, Prebendary Reynolds has conferred a real benefit alike upon thoughtful laymen and hard-working ecclesiastics, for the book contains suggestions which might be expanded into many volumes of useful sermons.

WILLIAM SINCLAIR.

*The Man with Seven Hearts.* By ARTHUR BURRELL. Pp. 188. Elliot Stock.

These are clever and suggestive dialogues forming a kind of mystic allegory on religious and moral subjects. The characters in the conversation are the Critic; his Wife, the Philosopher; the Reader; and the Casual—an old German gentleman occasionally present. The story of the Man with Seven Hearts, who sacrificed himself seven times for seven different persons whose love and gratitude he had won, is very touching. Many useful lessons may be learnt from the Critic in Church, and the Crack Scholarship. In looking through these amusing pages, the reader feels a pleasant sensation of a puzzle to be thought out.

*Kæso: a Tragedy of the First Century.* By NATHANIEL HURD. Pp. 113. Elliot Stock. 1889.

We desire to call attention to this striking drama of the time of Domitian. The story is of the early days of Christianity. Kæso, a young nobleman, loves Salvia, the daughter of a rich Roman—Salvius. In order to prosper his suit he accuses the father on a charge of Christianity, intending by his influence with Domitian to obtain his full pardon and so win the hand of Salvia. The plan unfortunately miscarries; for Domitian is only too pleased to have a chance of appropriating the wealth of Salvius. Salvia, whom the Emperor tries to make an inmate of his palace, is poisoned by Spuria, a matron in love with Kæso; and Kæso, in defending Salvia, is wounded by a poisoned dagger. The subtle and gloomy portrait of Domitian is well drawn. He looms as an ill-omened figure of dignity and power. The fawning and unprincipled favourite, Spado, is also well delineated. The bright, gay, well-intentioned young Roman noble, gradually turning towards Christianity, is a charming portrait. The blank verse is vigorous, stately, and musical; the characters are distinctly drawn; and there are many beautiful similes well introduced and suitable to Italian surroundings. We quote some fine lines from a soliloquy of Kæso, when he knows that he has caused the death of Salvius:

What is to die, I wonder?  
 And what makes death worth dying? Marcus knew,  
 And taught the lesson unto Salvius.  
 Were it not well in some cool windless haven,  
 Beyond life's heat and baffling storms, to gaze  
 Back on the pain of fall and failure—back  
 On agonizing wrench of cruel death,  
 As who, escaping slow from pale disease,  
 Or nursed to vigour after wound in war,  
 Lies on his couch, and toys with memories  
 Of anguish sweet to think on, for the thought  
 That all is over, and distress a dream?  
 For pain of body leaves no sting behind:  
 'Tis pain of mind that pains on unassuaged,  
 The pain of wrong unhindered, or deed done  
 That not Omnipotence can e'er undo:  
 This, as we grow more wise to know the right,  
 And, better, loving what we wisely know,  
 Is pain beyond most potent panacea.  
 Mine this, whatever or wherever I!  
 Take warning all ye purblind fools who dream  
 To scale white hills by filthy paths and win  
 Pure coronal of patient enterprise  
 By slower speed of simple subtilty!  
 Fate, like the netman of the sword-show game,  
 Meshes me helpless in still tightening toils.  
 Minded to conquer circumstance by craft  
 That hope styled gallant stratagem, I find  
 My free self, tyrant circumstance's thrall,  
 And beaten, know my buseness.

*The First Century of Christianity.* By HOMERSHAM COX. Second edition. Two vols. Pp. 569. Griffith, Farran and Co., 1892.

There is much valuable information in these volumes ; though the evidence does not seem to be treated quite without bias in some particulars. In the account of St. Paul's Communion at Troas, for instance, it is very difficult to see on what grounds the writer says that the bread was broken while the disciples were fasting. It was an evening meeting in which St. Paul prolonged his speech till midnight, and discoursed yet longer, and then broke the bread and ate, after which he talked with them a long while, even till break of day. Nor would it be easy to substantiate the statement that there is not the slightest reference in ancient writers to a combination of the love-feast with the Eucharist. In the chapter on Liturgies and Prayers, the "Apostolic Constitutions" are introduced without the warning that, although early, they are certainly not Apostolic. The evidence again is strained in such a sentence as this : "From the use of the definite article in the expressions *the* prayer, and *the* prayers, it seems at least probable that they had already settled forms of prayers ; and from the use of the plural number that they had fixed times of assembly in their temple daily, besides their attendance, as devout Israelites, in the temple ritual." "The prayers" cannot possibly be taken to mean more than the customary supplication. In the chapter on Ritual, the statement of Polycrates that the Apostle John wore the golden plate of the Jewish priest, and that of Epithanias that St. James of Jerusalem entered once a year into the Holy of Holies, and wore on his head the same golden plate, are taken as grave matters of fact ; the language, however, of these passages is strongly metaphorical ; and, as Marriott points out, the object of the writer is to bring out the supreme Apostolic authority of St. John (and St. James), whose office in the Christian Church was to bear rule in spiritual things over the spiritual, even as the High Priest of old over Israel after the flesh. The second volume contains interesting chapters on the Jews before the Christian era ; the Jews under Rome, the contemporary conditions of the Temple, the Synagogue and the Sanhedrin ; the Jews at the Dispersion ; the Church at Jerusalem ; the Eastern Churches ; and the Church at Rome.

*Hazell's Annual* for 1893 contains 740 pages of closely-printed but clear matter of statistics and information, all of the most interesting kind—politically, socially and historically. Among its new articles it gives an account of Bimetallism, the Behring Sea Question, the Condition of Building Societies, the Coal Supply of the World, the Gothenburg System, Influenza, the Labour Movement of 1892, Land Nationalisation, Question of a Teaching University for London, the Metropolitan Water Supply, One Man One Vote, the obscure region in Asia known as the Pamirs, State Pensions, Socialism, Vivisection, and Woman's Suffrage. It is impossible to prize too highly the clearness and impartiality of this extraordinary volume.

*The Clergy List* for 1893 is another monument of compendious industry. The clergy have only themselves to thank if details of income and population are not rightly given. A very brief numerical summary would be a valuable addition.

Reserved for further notice : Clews to Holy Writ ; Apologetics, or Christianity Defensively Stated ; The Hidden Mystery ; The Question of Questions ; Poems in Petroleum ; Cross Bearing ; Faith ; Thoroughness ; Some Australian Sermons ; Memoir of W. M. Falloon ; Prayer Thoughts ; The Pillar in the Night ; Expository Lectures and Sermons ; Home Weal and Home Woe ; The Biblical Museum, vol. x. ; The Class and the Desk ; Bible-Class Expositions ; Nineteen Centuries Ago and Now ; Fruit Farming for Profit in California ; Women of the Bible ; Men of the

Bible; Moule's Holy Communion; Gladstone's Romanes Lecture; Bunyan's Pilgrim's Progress; The Decalogue; Some Lights of Science on the Faith; Twofold Life; Ryle's Ezra and Nehemiah; Hibbert Lectures, 1892; The Incarnation; A Revelation of Human Duties, being the Bishop of Durham's Charge; Out in the Sunshine; The Smaller Cambridge Bible for Schools, Judges; Robinson's Catechism on the Book of Common Prayer; Dr. Jessop's Doris; Child's Church and Science; Arcana in the Ruwenzori; Bishop Westcott's Gospel of Life; The Lenten Opportunity; Talks in a Hospital; The King of Sorrows; Poems (Edward Templeman); The Confessions of St. Augustine; Seven Lamps of Fire; Bible Class Expositions; The Creed or a Philosophy; University and Cathedral Sermons; The Scientific Study of Theology; The Sacrifice of Praise; Christ Mystical; The Life of Love; Biblical Doctrine of Sin; Commentaries on the History of England; and The Sacramental System.

## MAGAZINES.

*Blackwood* has an amusing skit by Hugh Stutfield, on modern feminine frivolity in religious matters, called "Athanasia in Search of a Creed." Mr. Andrew Lang, with the light and humorous touch and perfect accuracy of criticism which have won for him so distinguished a place in English letters, carries the war of the controversy about Mary Queen of Scots into the enemy's camp, by showing how easy it would be to prove against Queen Elizabeth the same amount of complicity in the death of Amy Robsart, which is alleged against her Scottish cousin as to the death of Darnley. Mr. Skelton contributes a wise and timely article on Dante Rossetti in reference to the gossip of W. B. Scott. The Rev. W. K. R. Bedford draws attention to the career of the late Mr. Brandram, and urges that more care should be bestowed in the universities and other places of education on the delightful and powerful art of reading.

In *The Cornhill* there is a pleasant paper of the kind that is a delight to all Englishmen, entitled "Nature Studies, by a Son of the Marshes." "Cyclops in London" is a striking account of the Thames Iron-works and Ship-building Company. An unpublished poem by Charlotte Brontë on Memory and Immortality is an added treasure to literature. An interesting account is given of Hateshu, an Egyptian Queen belonging to the vigorous eighteenth dynasty, born about 1600 B.C., and reigning between two great conquerors, Thotmes I., her father, and Thotmes III., her brother.

*The Newbery House Magazine* contains the third part of the interesting series of Special Forms of Prayer in the Church of England, dealing with the reigns of Charles II., James II., and William and Mary. The valuable series on the Livery Companies deals this time with the Cloth-workers, Woolmen and Dyers. A thoughtful paper on Women's Work follows by Lady Laura Ridding, wife of the Bishop of Southwell. The scope of an article on the Poor Law may be gathered from its last sentence: "We may at any rate make some amends for such a forsaking of our own country by going to Austria for the outlines of a better Poor Law, and learn from the Viennese how on their principles we may relieve our poor, without pauperizing either them or ourselves." A well illustrated article by Dr. Hayman brings to notice one of the glories of English architecture—Selby Abbey; and there is a short biographical sketch of Sam Fife, Bishop Selwyn's Bo'sun.

*The Leisure Hour* has a second fascinating paper by Edward Whympers on Ascents in the Himalayas; a prettily illustrated article on a Gloucestershire Ship-Canal; a glimpse into the mysterious regions of Thibet by the celebrated traveller, Miss Bishop; Prebendary Harry

Jones writes forcibly on the Soldier as a Type of Christian Manhood; there is a capital and useful paper on the Free Shelters of London; a gentle corrective to some of the opinions expressed in Mr. Wright's new life of the poet Cowper; and the usual charming Sketches of Natural History and Science.

*The Sunday at Home* provides an interesting paper on the Jain Caves at Ellora. Dr. Green, in a paper on Anglican Hymn-writers, deals with Heber, Milman, Keble, Lyte, Monsell, Bickersteth, Walsham-How, Ellerton, and Stone. Prebendary Gordon-Calthrop discourses powerfully on "Giving Wine to the Nazarite." Mr. J. F. Crump suggests reasons for ineffectual prayer. "Talks with Workers" and "Things New and Old" contain some fertile thoughts.

*The Sunday Magazine* has, as usual, a varied and interesting programme. There is a bright and interesting paper by Professor Mahaffy on Mount Athos; a thoughtful meditation on Martha and Mary by the late Dr. Alexander Macleod; a second paper on the Common Lodging-houses of London, by Mr. Mearns; a second paper on Tennyson, in which "One Who Knew Him" draws out his great sympathy with nature; and Dr. Bowman-Stephenson begins a valuable series of "Chapters from the Early History of America," the present instalment being "The Battle of the Creeds."

*Cassell's Family Magazine*. Amongst the useful articles which make up the agreeable miscellaneous fare of this magazine are papers on the Poetry of the Search-Light; Animals' Trials by Jury; Dinner and Digestion; Reporting in Parliament; the proposal to fill up a beautiful Welsh Valley to provide water for Birmingham; a charming experience in Gardening; and a series of clever character illustrations called "A Highly Respectable Family."

In *The Thinker* there is an interesting and vigorous paper by Mr. Keir-Hardie, M.P., on "The Church and the Labour Problem." In another paper Professor Sayce brings his knowledge of ancient monuments to bear on the Book of Ezra. There are also interesting articles on "The Problem of the Book of Daniel"; "The Economic Condition of the Hebrew Monarchy"; "Antioch as the Birth-place of Christianity"; and "The Christian Doctrine of the Creation." In the review of "Baur's Teaching and Influence" a true and valuable sentence occurs: "He sees history not as it was, but as he thinks it must have been."

*The Expository Times* has important papers on "The Babylonian Religion and Judaism;" on "Old Testament Theology," by Professor A. B. Davidson; on "The Æthiopic Version of the Old Testament," by Mr. Gwilliam; and on "The Teaching of our Lord as to the Authority of the Old Testament," by the Bishop of Gloucester.

The readers of *The Quiver* will find much to interest them in the account of Dr. Moon's work for the blind; in Professor Blackie's "Theology of the Sun;" and in Dean Lefroy's meditation on three great sayings in the Bible: "It is good," "it is finished," "it is done."

Besides the usual stories of adventure, *The Boy's Own Paper* has an interesting account of big animals by Dr. Stradling, and bantams by Gordon Stables.

In *The Girl's Own Paper*, Miss Tytler continues her account of that very interesting personage, the Electress Sophia. The papers on Education continue very practical and suggestive.

In *The Church Sunday School Magazine* the biography is that of Archbishop Theodore, one of the founders of the Church of England. Mr. Frost continues to give useful information on the cost of elementary education during the last fifty years, and the Bishop of Manchester contributes his unpublished address on "The Neglect of Religious Education in Elementary Schools."

*The Anglican Church Magazine* opens with an interesting comment on the recent extension of the work of the Church Pastoral Aid Society. "The Evangelicals in the Church of England are coming to be recognised, and to recognise themselves as being representatives not of a party, but of a spirit. The *Rock*, with that good sense and dignified feeling on which we have occasionally commented, is feeling the way to a better state of things." We cannot quite agree with Mr. H. C. Richards, when in his excellent article on "Betting and Gambling," he says, "As a matter of pure ethics I think that a man or woman is entitled to spend upon either betting or gambling so much and no more of his annual income as he can afford after due provision for the maintenance of himself and his family, and his charitable obligations." The New Testament teaches us that all our money is a talent from God, and that for our use of every shilling of it we are responsible to Him.

In *The Church Missionary Intelligencer* Mr. Hole contributes one of his biographical papers on "Early Days, Friends and Localities of the Church Missionary Society." There are interesting letters and extracts from Mr. Hind in Kin-Shiu, Archdeacon Wolfe in the Fuh-Kien Mission, and from Mr. Eugene Stock from New Zealand.

*The Church Missionary Gleaner* contains "A Preaching Tour in the Yoruba Country," from the Rev. T. Harding's journal.

In *The Bible Society Monthly Reporter* Captain Poulden gives an account of the relation between the South American Missionary Society and the Bible Society; and the Rev. Harry Scott and Miss Blanche Carey write respectively on "The Bible in New Guinea" and "The Bible in India."

*Little Folks* gives an account of work done by its readers for poor children in 1892, and has a pretty sketch of the life of Court Pages in olden days.

The R.T.S. 110th Biography is Granville Sharpe, the Emancipator.

We have also received *The Cottager and Artisan*, *The Child's Pictorial*, *The Dawn of Day*, *The Church Worker*, *Friendly Greetings*, *Light in the Home*, *New and Old*, *Our Little Dots*, *Everybody's Stories*, *Boys' and Girls' Companion*, *Awake*, *The Child's Companion*, *The Children's World*, *The People's Weekly*, *The Pulpit and Pew*, and *Sunny Corners*.

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### THE MONTH.

THE firmness of Lord Rosebery appears to have had the result of calming the excitement in Egypt.

Lord Winchilsea has been exceedingly busy during the last month in rousing agricultural labourers and farmers throughout the country to a sense of the unity of their interests and the peril in which those interests stand.

A Parliamentary return shows that a sum of over £20,000,000 has been raised in eighteen years for the building of new churches and the restoration of old ones in England.

The remains of the Rev. John Newton and his wife, which lay, with a multitude of other bodies, beneath the Church of St. Mary, Woolnoth, have been transferred to his country parish churchyard at Olney.