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the Rev. G. B. Durrant to pass off the official list of secretaries without a word of sustained gratitude and fervent Godspeed. There are hundreds in the mission field who in long years have grasped the brotherly hand so readily held out to them, and hundreds, both at home and abroad, who owe missionary inspiration and guidance to words from voice and pen. Such links can never be broken. They extend into regions beyond space and time.

G.



### Notices of Books.

THE DOCTRINE OF THE PERSON OF JESUS CHRIST. By Professor H. R. Mackintosh, D.D. Edinburgh: *T. and T. Clark*. Price 10s. 6d.

A new book on the Person of Christ is always welcome. The problem of His personality is so many-sided that even the dullest and least intelligent writer is apt to stumble on something new and suggestive. So many books have been written, and so many new aspects of the problem have arisen, that sometimes a new book, even when written by the wisest and best, runs the risk of obscuring the issue. Professor Mackintosh is a scholar of the highest repute, he writes in simple and nervous English, he is markedly suggestive in the treatment of his subject, and, best of all, he writes with conspicuous clarity. As he tells us in his preface, he not only attempts to set before us his own opinions, but he tries to provide a competent guide to the best recent discussion both here and in Germany. We do not think he fails.

He makes one further point in the preface: it is a defence of the dogmatic and the metaphysical in the sphere of religion. The business of dogmatic is not to supersede faith, but to "fix in lucid conceptual forms the whole rich truth of which faith is sure." Further, the revelation of God in Christ raises speculative problems. Hence the presence in theology of metaphysic; but it is the metaphysic of faith, never moving beyond the sphere of conscience. Dr. Mackintosh is loyal to his preface as he writes his book. There is much of dogma in it, not a little of metaphysic, but when it is finished we feel it is true to say of it that it makes for the more confirmation of the faith.

The first 280 pages of the book are devoted to a careful study of the Person of Christ as it is set before us by the writers of the New Testament and in all the controversies of the early and the later Church. Little need be said of this summary of the history of doctrine. It is full and sufficient, it is fairly and evenly balanced, it is clear and intelligible. Professor Mackintosh has done afresh what has been often done before, but rarely if ever has it been done so fully and so clearly in so few pages.

In the latter half of the book an attempt is made to reconstruct the doctrine of Christ. Dr. Mackintosh begins by showing that there is a real problem—a problem which is not solved by the definition of Chalcedon.

The doctrine of the two natures of Christ has to face a serious dilemma—the Scylla of a duplex personality, and the Charybdis of an impersonal Manhood. In the view of our author the Fathers tended to lose sight of the Manhood of Jesus. In order, therefore, to arrive at a true view we must go beyond Chalcedon back to the New Testament, where the unity of Person and the true Manhood are clearly realities. The next two chapters are, in consequence of this, devoted to a study of the historic Christ as presented in the New Testament, with special reference to the relationship between His Person and His work. Professor Mackintosh quotes Luther and Athanasius to illustrate the line he takes. Luther: "Christ is not called Christ because He has two natures. What does that signify to me? He bears this glorious and consoling name because of the office and the work He has undertaken." Athanasius "sees Christ's power, through His works, to be incomparable with that of men, and comes to learn that He alone among men is God the Word." The work illumines the Person, suggests this book, but it equally recognizes that the Person explains the work. We cannot drop the problem of the Person of Christ because, at least in practical issue, the nature of His work is clear.

In the chapters that follow we have Christ set before us as the object of saving truth, as the exalted and glorious Lord, as perfect Man, as Very God. These are the immediate certainties of the believing mind, and of none of these has Professor Mackintosh any doubt. Of the last he writes:

"Let men perceive that in Christ there stands before them One who in spiritual reality—that is, in will and character—is identical with God Himself, that in Him we have to do with nothing less than the Eternal, and at once it becomes plain that revelation can go no further. In other words, the dimensions of this revelation form the differential feature of Christianity. . . .

"Herein is love, writes St. John—not that we love God, but that He loved us, and sent His Son. And the message broke the world's hard heart. . . . Thus it is religion, not theology, which has the deepest stake in the divinity of Christ. Let men be persuaded that it after all is a metaphor only, an overwrought symbol, the adoring hyperbole of which must be quietly confessed in the sane mood of reflection, and the high appeal which has long moved them will be impoverished beyond remedy. The glory of God's love will fade into dimmer hues. There will remain problems no word but this can solve, and needs which no lesser gift can satisfy."

Thus writes a scholar who has surveyed the world's thinking, and who has faced the problem unafraid. They are inspiring and hopeful words, and though he has not solved all the problems, he has shown that the humble believer need not be afraid of the best scholarship—nay, that he can welcome it as a helper and a friend.

Next he turns from these facts to the transcendent problems that lie behind them, and in a footnote of exceptional value he saves us from losing our faith in the quagmire of speculation:

"They are real problems, and theology will always try to solve them by reasoned thought, but we are much more sure of our facts than of our theories. While the fact of Christ's oneness with God is certain for faith, interpretations of this oneness will vary to the end. But every form of interpretation presupposes the initial impression of His transcendence."

The modern mind all too easily tends to give up or deny the facts which it cannot fully explain. Theories may have to go in view of facts, but facts can never legitimately be made to yield to theories. This said, Dr. Mackintosh deals in turn with the Christian idea of Incarnation and some of its difficulties, the pre-existence of Christ, His self-limitation or kenosis, His development as an Incarnate Person, His place in the Trinity. Here we are much more in the region of speculation, and all his readers will not agree with the writer. In dealing with the question of the kenosis, Dr. Mackintosh points out that for the completely Christian view of Christ four postulates are necessary: (1) Christ is now Divine; (2) His Divinity, like all Divinity, is eternal; (3) His life on earth was unequivocally human; (4) we cannot predicate of Him two consciousnesses or two wills. In view of these we must suppose a kenosis. We quite agree: we believe that St. Paul said what he meant when he wrote *ἐκένωσεν ἑαυτὸν*; we believe that Christ's emptying of Himself was willing and loving, in accordance with His will, and the product of His love. But we are not quite sure that we should have stated the third postulate as Professor Mackintosh writes it. Christ's life on earth was human, but it was also Divine, and in the relationship of those two statements lies the problem of the kenosis. Of course, Professor Mackintosh means (3) to be taken in the light of (1) and (2), but it would be as well to say so. With regard to (4), there are two questions still awaiting answer: Is Dr. Sanday's theory of the conscious and subconscious to be entirely ruled out? Is it impossible to conceive of a human will always and voluntarily subjecting itself to a Divine will, without a breach of the idea of personality? In a valuable additional note Professor Mackintosh deals with Dr. Sanday; but although it may be generally agreed there are flaws in Dr. Sanday's argument, is it not possible that some modification of it may some day stand the test of examination?

In an appendix Dr. Mackintosh deals with the question of the Virgin birth. He defends the doctrine, but not on *a priori* grounds nor with all the usual arguments. Indeed, he most wisely points out the dangers of some of them.

It is a good book and a reverent book, and Professor Mackintosh has helped us to a surer grasp of our faith and to a better understanding of its problems. He would be the last to say that he had solved them. Now we see through a mirror, in a riddle, then face to face. But we can see, and see the better for this book. We thank the author, and take courage to go on.

F. S. GUY WARMAN.

ETERNAL LIFE: A STUDY OF ITS IMPLICATIONS AND APPLICATIONS. By Baron Friedrich von Hügel. *T. and T. Clark*. Price 8s. net.

This book is the outgrown article upon the above subject for Hastings' "Encyclopædia of Religion and Ethics." It considers its theme in relation to the main religious and philosophical systems of ancient and modern times; the contributions of Buddhism and other Eastern religions, of Judaism, of the great Greek thinkers, of Christianity, and of post-Christian thinkers like Plotinus, Augustine, and "Dionysius the Areopagite," are passed in review; Thomas Aquinas and Eckhart stand for the Middle Ages, and Spinoza and Kant for the threshold of the modern world; of contemporary thought,

Fichte, Schleiermacher, Hegel, and Schopenhauer, with their followers, are considered. The relations of the evolutionary categories of to-day, of the social unrest, and of institutional religion, as typified by the Roman Communion, to the central idea, are carefully discussed.

It will be seen at once from the above survey that the book is a rich feast to the philosophically-minded, and a severe mental discipline to the unphilosophical. That discipline is not lessened by a certain obscurity of style; in eight lines the two following phrases occur, the "ever occasional yet intense, diffuse yet over-concentrated, one-sided yet magnificently spiritual writings," and "the clear and elegant, over-immanentary yet here sympathetic and mostly very just Professor" (p. 262). But despite difficulty of subject, obscurity of style, and, we may add, careless proof-reading, the book is well worth the pains it demands. The writer is a student of philosophy, but the philosophical interest is always subordinated to the religious; "Philosophy ends, surely, with certain *desiderata* and possibilities, which religion meets, exceeds, traverses, restates; and religion is a circle of experience, possessed of its own character, contents, and conditions which, as man's first and last and deepest experience, will indeed greatly exceed philosophy in richness, but fall short of it in direct clearness and detailed articulation." And the philosophical systems as they are passed in review are judged and criticized, as they succeed or fail in taking into account the data of experience, and especially religious experience. Certain features of the book seem of outstanding merit; the writer's insistence on both the ethical *and* the eschatological sides of our Lord's teaching, as mutually complementary, is needed in the light of the many attempts to interpret Him in the light of only one or other of them; his analysis of the causes of the alienation of modern social movements from organized religion is as subtle as his outlook on the future is hopeful; and his candid but discriminating criticism of the Roman Church from within (for the writer is a devout Roman Catholic) will give many who stand without it a truer conception of the strength and weakness of that great Communion. Altogether, the book is one to read with the closest attention, and one that is worthy of the great theme with which it deals.

M. LINTON SMITH.

ST. PAUL AND HIS COMPANIONS. By Basil Redlich, M.A. London: Macmillan, Ltd. Price 5s. net.

This is really a study of St. Paul's life from the point of view of his friendships, and although Mr. Redlich is sometimes a little too imaginative and fanciful, it is a book worth reading. He accepts, and does not argue about, the Pauline authorship of the Epistles and the South Galatian theory. The Acts is a biography of St. Paul. The Acts of Peter, of Stephen, of Philip, are but an introduction to the coming of Saul: "They are an anticipation of Saul." "The importance of Philip's work has been over-estimated." Presently Saul comes and serves his apprenticeship. It began on the Damascus road, and lasted until he started on his first missionary journey. The episode between St. Peter and St. Paul took place before he started on that journey, and led to, or at any rate helped, the rupture over St. Mark. Mr. Redlich is quite sure about the reason for St. Mark's going back. He returned (1) because he was unwilling to accept St. Paul as the

new leader; (2) he was opposed to the liberal tendency of St. Paul's theology. St. Mark became a liberal later on, because he added a phrase, "for all the nations," to Isa. lvi. 7 (LXX), "My house shall be called a house of prayer." That addition shows that he made atonement for his early narrowness. Barnabas was "unauthoritatively" deprived of the superior position. "Forgetful of his subordinate position, Saul had publicly rebuked St. Peter just as he now publicly parted from St. Barnabas after a sharp contention." "St. Barnabas deserved more respect than was shown him by St. Paul: mere gratitude demanded it." "The headstrong enthusiasm of Saul overstepped the limits of self-control." All this is interesting and suggestive, but we fail to find the ground for it in the New Testament.

We must not go into detail over the rest. It is crisply written, and it carries us about through the wonderful story of St. Paul's life in a way that will not only attract, but will help. There are abundant appendices, not least valuable among them a dictionary of biography, containing short "Lives" of all St. Paul's companions and all the people whom he mentions. The appendix on the journeys of Timothy and Titus in connection with the various problems of 2 Corinthians deserves approving mention.

INTRODUCTION TO THE STUDY OF PASTORAL THEOLOGY. By Clement F. Rogers, M.A. Oxford: *At the Clarendon Press*. Price 7s. 6d. net.

Mr. Rogers has already written a book on the principles of parish work. In the last chapter of it he told us: "It is not merely the standard of efficiency that needs to be raised to the level of other professions; the whole conception of pastoral theology needs to be lifted to a higher plane. To elaborate this idea would require the writing of another book." The other book lies before us. It is the work of a scholar and an acute observer. It is full of suggestiveness, and there is much of helpfulness. But we fail to see how it raises the whole conception of pastoral theology. There is plenty of machinery, plenty of theorizing, plenty of organization. But the book lacks life and force and spiritual power. Mr. Rogers seems to regard a parish pretty much in the same way as a chemist regards his laboratory, and not always with the same eye to the ultimate end. The best pastoral theology is learnt in the parish, and although Mr. Rogers has seen and observed the details of many parishes, we doubt if he has quite caught the spirit with which the parish priest, the curate of souls, faces his responsibility. It is not his fault. The lecturer on pastoral theology is bound to become mechanical and theoretical unless he is living in touch with the work. Books of this kind should be written by the vicars of our biggest and best parishes, and, alas! they have little time in which to write them. Meanwhile we read Mr. Rogers' book, take advantage of his guidance, and only sometimes use the words which he puts upon the lips of one whom he condemns: "I agree with you in theory, but in practice I should do just the opposite." Sometimes, in common honesty we are bound to add, we cannot even agree in theory. But about theories we shall dispute to the end. Practice helps to unite.

FATHER RALPH. By Gerald O'Donovan. London: *Macmillan and Co.* Price 6s.

This is a story of Irish seminary life. Father Ralph is trained for the Roman priesthood at Bunnahone and at Maynooth. He then begins his

work as a parochial clergyman at the place of his early training, Bunnahone. Finally, his experiences drive him from the Church, and no one will wonder at it, for Father Ralph is in earnest. It is a powerful book, and presents a terrible picture. We can only express the hope that the picture is grossly exaggerated. If it is not, Rome must be in parlous straits, and Ireland will find that Home Rule means a rule infinitely worse than the worst Dublin Castle régime.

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ECCE HOMO. Sir John Seeley.

London. Price 1s. each net.

Macmillans have many times won the gratitude of the reading public, and not least of the reading public with small means. But never have they so thoroughly deserved our thanks as now. Without any sacrifice of paper, print, or binding—indeed, quite to the contrary—they have issued some considerable number of well-known and exceedingly valuable theological works. These volumes are not simply cloth-bound sixpenny editions. The print runs right across the page, and is taken from similar founts to those used for the first editions. This new library is a noteworthy achievement, and well deserves the success it will doubtless secure.

THE MASTER: LIFE AND TEACHINGS. By J. Todd Ferrier. *Lund, Humphries and Co.* Price 7s. 6d. net.

A most imposing-looking book, and within its covers a mad form of mysticism which makes extraordinary assertions and claims. We are told that the life of Christ in the Gospels is a sad misrepresentation, and that the Pauline Epistles are a tissue of mistaken ideas concerning Christ's Person and work. In fact, the New Testament writers have led the world astray from Christ. But the writer proposes to set things right by removing the cloud of ignorance and darkness and revealing the true Christ. He professes to have been enabled to recover the "long-lost vision" by means of a series of "visions, illuminations, and momentous realizations." We have tried to read the collection of phantasies, allegories, inconsistencies, and repetitions with patience. We admire their ingenuity. We do not doubt the writer's

sincerity, but we are bound to say we prefer the sober record of Gospel history as a better-attested and truer representation of the Divine Master.

**THE WEAKER VESSEL.** By E. F. Benson. London: *Heinemann and Co.* Price 6s.

This is a novel, and normally this magazine is not concerned to notice novels. Not that a good novel is out of place in a theological library, but that there are other and more serious things to do. But this book by much that is in it merits a notice here and a wide circle of readers outside. It is the story of a husband and wife, and the husband, not the wife, is the weaker vessel, and very weak indeed. Eleanor is by no means a perfect woman, but she understands how to forgive and how to help. Mrs. Ramsden is the Martha of the book, and shows how hard and unintelligent a good woman can be. Harry Whittaker is a writer of plays, but he is a drunkard and worse. Eleanor stands by him, helps him, and forgives him to the last, and her love wins its reward. The book puts a new point of view to those who are interested in the various efforts which are being made to solve the marriage problem to-day.

**RETREATS FOR THE SOUL.** By Sir H. S. Lunn. London: *Hodder and Stoughton.* Price 1s. and 2s.

Sir Henry Lunn published a little while ago a valuable little book called "The Love of Jesus." This is a companion volume. The writer has been impressed with the need of going, with others, "into a desert place apart." He is a Methodist, and he has been into retreat at Swanwick. So he writes a book on the subject, borrowing good things whence he can. His book contains a few introductory chapters, then some litanies for retreats composed by himself on the model of our Litany (how our Nonconformist brethren are learning to love our Prayer-Book!), then some selections from Bishop Andrewes' "Preces Privatae," then a plain guide to meditation from a Mirfield manual; then, in turn, selections from the "De Imitatione," Scupoli's "The Spiritual Combat," and Brother Lawrence's "Practice of the Presence of God." A selection of sacred poetry brings the book to a close. A useful and valuable devotional help. It must be used as an alpenstock, not as a crutch, or it will fail of its purpose.

Received: **THE WORD OF GOD, AND THE USE OF INTOXICATING LIQUOR; OR, HATH GOD DECEIVED THE NATIONS?** By John Abbey. London: *R. J. James.* Price 1s. net. An argument in proof of the contention that the wine of the Gospels was not intoxicating. **THE DIVINE AUTHORITY AND PERPETUAL OBLIGATION OF THE LORD'S DAY.** By Daniel Wilson, Bishop of Calcutta. London: *Chas. J. Thynne.* Price 1s. net. The third edition of a series of sermons opportunely issued at this time. **SIMPLE LESSONS ON THE LIFE OF OUR LORD.** By the Rev. H. A. Lester, M.A., and Eveline Jennings. London: *Longmans, Green and Co.* Price 1s. 6d. net. A set of Sunday-school lessons for children between eight and ten years of age. **SUNDAY-SCHOOLS AND RELIGIOUS EDUCATION.** Sermons and addresses by Bishops and others. Edited by Rev. H. A. Lester. London: *Longmans, Green and Co.* Price 3s. 6d. net. **MY CLIMBS IN THE ALPS AND CAUCASUS.** By A. F. Mummery. London: *T. Nelson and Sons.* Price 1s. net. **REULLERA.** By Rev. Dr. Isaac Gregory Smith. London: *Mv. Elkin Mathews.* Price 1s. net. **HARVEST THOUGHTS FOR PREACHERS AND PEOPLE.** By Rev. F. R. Montgomery Hitchcock, D.D. London: *S.P.C.K.* Price 2s. 6d. **THE GREAT MESSAGE.** 114th Annual Report R.T.S. London: 62, St. Paul's Churchyard. **A LONG LIFE'S JOURNEY, with Some I Met by the Way.** By Rev. Canon Owen W. Davy, M.A. London: *Simpkin, Marshall and Co., Ltd.* **THE ROMANCE OF SCIENTIFIC DISCOVERY.** By Charles R. Gibson, F.R.S.E. London: *Seeley, Service and Co., Ltd.* Price 5s. An excellent gift-book for a boy; as interesting as any story-book.