

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_churchman_os.php

exercise outward discipline in respect of open and notorious sins as offences in the eye of the Church.

4. It is admitted by High Churchmen that a servile obedience to the arbitrary exercise of episcopal authority and power is not required by the English Church.

It is admitted by Evangelicals that a respectful submission to episcopal authority is the duty of clergymen of the English Church.
C. H. D.

Short Notices.

The God-Man (being the "Davies Lecture" for 1895). By Principal T. C. EDWARDS, D.D. London: Hodder and Stoughton.

WE have read this little book with mingled interest and irritation—interest, because of the deep and wide-reaching significance of the subject under consideration; irritation, because the author rarely, if ever, gets a firm hold of the matter he is endeavouring to handle, and because he has too often failed to make his meaning clear and lucid. The result of this serious defect in the book is that a study of its pages often causes an intellectual weariness, without the compensating gain which the struggle to master a difficult writer (*e.g.*, Hegel) involves. Not but what there are single passages of great interest, and full of helpful suggestions, but the book as a whole does not hang together; and the result is a general want of coherence throughout its pages. Much of it, especially the first chapter, reads rather like lecture-notes massed together, than a carefully-welded argument. It is only fair to add that these faults become less frequent as the work advances.

Dr. Edwards appears to us to have a certain hankering for vainly speculative opinions—a tendency which crops up several times in the course of his book. We quite fail to appreciate what good can accrue to anyone from discussions as to the "Ethical Condition of the Logos in the Trinity," "The Metaphysical Omnipotence of the Son of God," "The Son's Subordination to the Father within the Sphere of the Trinity," and such-like matters. The further we try to penetrate the impenetrable darkness which surrounds such stupendous themes, the blacker grows the obscurity, till at length

"We find no end, in wandering mazes lost."

It is too late in the day to perpetrate the ancient errors of the Schoolmen. A confession of ignorance on such subjects is the truest wisdom.

Dr. Edwards' work consists of three lectures: (i.) The Incarnation and the Trinity; (ii.) The Incarnation and Human Nature; (iii.) The Incarnation and the Unity of Christ's Person. These are followed by a full and admirably-arranged index. Footnotes accompany each lecture—indeed, the book fairly bristles with them; they display an astonishing familiarity with patristic literature and a ripe acquaintance with the works of modern expositors. A leading idea of the book seems to be that Christ ("the ideal Man, eternally in God, as Archetype of humanity") must have become man, even if sin had never entered the world. This is the reverse of Aquinas' view, which was, "Si homo non peccavisset, Deus incarnatus non fuisset." In another place Dr. Edwards

asserts that "Christ must necessarily be God-man to all eternity, not to redeem His people, but to reveal God." Again, on p. 104, he says: "Jesus Christ is the Logos of God; and, at the same time, because He has emptied Himself of the form of God, and assumed instead of it the form of a servant, the Divine perfection and greatness, which have now become His own ideal, are to be won by Him as the reward of human efforts and suffering." This is not too clearly expressed; but (if we understand it aright) it is assuredly not true to add that this doctrine is the addition made by the Epistle to the Hebrews to the theology of the Incarnation. Dr. Edwards' own position is fairly summed up on p. 140, where he states that "the essential greatness of Christ is moral, and the incarnation is first of all a manifestation of infinite love, within the limits of human action. Hence, the evidences of Christianity will no longer consist in the 'miracles which He did,' but in Himself as He is manifested in His humanity. As His Divine life on earth did not transcend the human or become monstrous, His influence on others must be ethical. He will be God-man, if He is infinite love." All this is doubtful, to say the least; and we certainly demur to the use of the word 'monstrous'; we have read the New Testament to little purpose if we do not discover throughout its teachings insistence on the fact that Christ's life upon earth *did* transcend the human. "Never man spake as this man."

Dr. Edwards maintains that we are bound to accept the *kenosis*, which does not imply—so he thinks—that the Incarnation was itself a humiliation. The Son of God, according to this view, while divesting Himself of His "metaphysical omnipotence," still retained a "moral omnipotence." Dr. Edwards does not, however, consider the profound consequences arising from a partial or complete acceptance of this form of the "kenotic theory," as he calls it. As a set-off against the *kenosis*, he postulates an *anapleosis* of Christ, relying for proof on the passage in Ephesians (v. 9-13). This may, or may not, be true; but it requires a far fuller exposition than is given it in the pages of the present work.

What we have said will show that, while decidedly worth perusal, Dr. Edwards' work is, in our opinion, too slight of texture and too inconsequent in argument to bear the weight of his contentions. Moreover, many of his suppositions cannot either be proved or disproved; they lie wholly beyond the range of human thought. There are mysteries which the very angels may not look into or fathom—how much less man!

E. H. BLAKENEY.

Notes on the Scripture Lessons for 1896. Sunday-School Union.

This volume, while bearing evidence of careful thought and arrangement, suffers, we think, from a certain want of clearness of outline in the lessons themselves. It will be, however, a useful reference-book for teachers. The illustrations and local notes are admirable.

The Commandment with Promise. By the Hon. GERTRUDE BOSCAWEN. London: Elliot Stock.

We should recommend this book as suitable for village libraries, or as a Sunday-School prize. Its moral is, perhaps, a trifle too much enforced, but the story is healthy and pleasant.

Home-making; or, the Ideal Family Life. By J. R. MILLER, D.D. London: Sunday-School Union.

A writer so widely known and appreciated as Dr. Miller scarcely needs our commendation of the volume now before us. Many authors have dealt with the subject of home-life, but few, we venture to think, in a manner at once so practical and so spiritual as Dr. Miller. The first

three chapters especially are full of valuable teaching for husbands and wives; and we should like to see this book wherever "a new household finds its birth."

Spiral Stairs. By the Rev. J. H. TOWNSEND, D.D. With an Introduction by the Rev. H. C. G. MOULE, D.D. London: Hodder and Stoughton.

A book which has the good fortune to be introduced to our notice by Principal Moule is almost sure of a welcome. It will assuredly prove true in the case of the present volume, which—despite its somewhat ugly title—is well worthy our attention; for it illustrates, in a happy and helpful way, "the solid value of the seasons of the sacred year to the thoughtful Churchman's mind." We are led, in its pages, "to the contemplation of Christ as seen in the Church's year, and, as a consequence, the attributes of Christ exhibited in His people." The attractive exterior of the book is more than justified by the attractiveness of its contents. May it have a wide circulation!

Whether of the Twain? By the Rev. W. J. W. WORDEN. Liverpool: Thompson and Co.

This little book is meant to be read as a solemn protest against inconsistency among professing Christians; and surely such a protest can never be ill-timed. Unpretending in design and modest in scope this work may be, but it is assuredly worth considering, and we think it will prove of lasting use to those into whose hands it happens to fall.

Poems. By L. H. VICTORY. London: Elliot Stock.

There are one or two pretty enough things in this collection.

Romance of Rahere, and other Poems. By EDWARD HARDINGHAM. Elliot Stock.

We have looked at the "other poems," but have not had the time nor the inclination to read through the "Romance of Rahere," which is, indeed, a considerable work. The "Romance" would not have suffered if the author had given it to his readers in prose.

Gentle Jesus. A Life of Christ for Little Folks. By HELEN E. JACKSON. Pp. 223. Sunday-School Union.

This is a most valuable and delightful book for children, giving in perfectly simple but impressive language the story of the life of Jesus from the cradle to the cross. It is strictly faithful to the New Testament narrative, which we fear cannot truly be said of all such publications. The type is beautifully clear, the illustrations are many and appropriate, and, in short, we cannot speak too highly of the book, upon which everybody concerned is to be warmly congratulated. No better present for a child could be desired.

Salvation and Service. By GEORGE EVERARD. Pp. 262. James Nisbet and Co. 1896.

The writings of George Everard, late Vicar of St. Andrew's, Southport, are too well known amongst Evangelical Churchmen to require commendation here. It will be sufficient to say that the last book by this veteran Evangelical writer is quite up to his usual standard, and, like its predecessors, is very suitable as a gift-book to those who never could be persuaded to read a "tract."

Little Rests by the Way. By E. H. G. Pp. 155. Elliot Stock. 1895.

The title of this little book almost explains the book itself. It consists of thirty-one short meditations, clear, simple, and common-sense, written expressly for children. They are designed to stimulate and refresh the spiritual life of the children, and there is a special thought for each day in the month.

The Millennium. By SENEX. Pp. 110. Elliot Stock. 1896.

We are glad to call attention to this little work on a very important subject. The writer holds post-millennial views, that is, that the Second Advent will be after the Millennium; that the Millennium is a spiritual epoch; and that the descriptions of it in the Revelation refer chiefly to the saints in heaven. He shows that the Church of England expresses this view in her formularies, although Bishop Newton inclined rather to the pre-millennial interpretation; and in a careful discussion of the cognate passages in the Book of Daniel and the Revelation he shows that this is also the teaching of Scripture. The work is learned, temperate, judicious and suggestive, and is evidently the result of much prayerful and original meditation.

The Laying on of Hands. By the Rev. ALEXANDER BODDY. Pp. 116. S.P.C.K. 1895.

A handbook for preparation for Confirmation. Lucid and simple. Should be of great service in rural parishes.

Sermons and Addresses on Church Temperance Subjects. By the Rev. H. J. ELLISON.

Canon Ellison was for many years chairman of the Church of England Temperance Society, and he knows his subject better, perhaps, than anyone else. Canon Ellison is an enthusiast indeed, but wise and discreet. We heartily commend this volume to the careful study of all secretaries of parochial temperance associations, and others who take an interest in the work.

Notes for Mothers' Meetings, on the Sacraments, etc. By Mrs. HASHHURST. Pp. 108. S.P.C.K.

Lessons on the Acts of the Apostles, for the Use of Sunday-School Teachers and others. By JOHN PALMER, author of "Bethlehem to Olivet." Pp. 386. Church of England Sunday-School Institute.

These are sketches of lessons on the Acts, with notes and special hints to the teacher in connection with each lesson, to enable him to adapt the sketch to junior, intermediate, or senior classes. This little book will be found really serviceable to Sunday-school teachers and to those who have to prepare addresses to children in church or mission-room.

Scintillæ Carminis (sic). By P. H. W. ALMY. Elliot Stock.

There is a misprint in the title. The genitive singular of *carmen* is generally given as *carminis* in Latin grammars.

MAGAZINES.

We have received the following (March) magazines :

The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, and Hand and Heart.