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

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

authority, and beheld the pomps of our prelates, and how busy they were (as they yet are) to set 'peace' and 'unity' in the world . . . and understood at the last, not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare." "The light shineth in darkness, and the darkness comprehended it not."

WILLIAM SINCLAIR.

(To be concluded.)

Notes and Queries.

THE bold and striking utterance of Professor Schlatter, of Berlin, will be read with interest by many. I am indebted for the original German to the kindness of the Berlin correspondent of *Evangelical Christendom*. What is here offered to the reader is a faithful paraphrase, rather than an exact translation of the Professor's published letter. I hope, however, that I have both retained the most important of his words and the unimpaired substance and spirit of the whole.

There are many who say, Can any good thing come out of Germany? Let them read the Professor and judge. There are not a few who would persuade us into the delusion that living Christianity has no defenders in the German Professoriate. These also may vouchsafe to read Professor Schlatter.

H. J. R. MARSTON.

Advent, 1895.

A member of the theological faculty of Berlin declared that he could not understand how theologians had taken part in the meeting of the Church, and he especially named me in the following terms: "This man and others like him not only give their names to the convocation of those who resist the free play of scientific theology, but neither do they enjoin moderation about points in which they will eventually sustain defeat from criticism."

When a man of such wide views professes to find in my action a mystery, a little elucidation may be of use. Our opponents deceive themselves with their eyes open about the nature of the opposition which separates us. They maintain, and publicly, that we protest against science. It would indeed be folly for men, the labour of whose lives is devoted to science, to take part in such a protest.

But all this is mere evasion. The opposition between us is a religious one. I took part in the Church Assembly, just because I am of the opinion that what are here opposed are belief and unbelief; and to be more precise, that the opposition touches belief in Christ the Lord. By this I do not mean for a moment to charge on our opponents total unbelief or repudiation of Christ. There are various degrees in the religious estimate of Jesus before we come to belief in Him; before He is for us the Lord to whom we look and by whose grace we live.

Belief in Him in an inward and earnest sense may really exist—a belief which has to a certain extent its ground in Him, and yet which looks

away from Him, and beyond Him, and rises above Him, leaving the despised Nazarene behind it as a great figure in religious history, yet one whose greatness has passed for ever. We may embody this opposition in the following formula: What shall be the outcome of the Church? Shall it be a union of those who propagate religious hero-worship with Jesus, or the congregation of those who believe on Him, who freely and thankfully, but with absolute devotion, steadfastly behold Him as the only Way to the Father, who find in His blood the covering for their guilt, and who receive from His hand everlasting life.

Wellhausen's gospel and the gospel of the Epistle to the Romans are thus opposed. Between these two subsists a religious antithesis. In the nature of things, this opposition passes over to the Bible; for Christ and the Bible cannot be separated. Where faith finds its object in Christ, there also it turns to the Bible; and where it does not rest in Christ, there it also leaves the Bible behind. Whoever takes up this attitude towards the question, for him the question is decided. To me it was delightful to stand with those whose faith was one with mine. The differences between us on other points will be settled gradually by quiet work. But when our colleagues offer us the choice between faith in Christ and their science, between the faculties and the Church—the Church, that is, which does not belie Christ—then, in my opinion, the apostolic word holds good for the modern theologian, "I count it all but dross."

After a passage in which the Professor explains why he had not been able at a gathering of clergy to make clear his views on inspiration so fully as he would, he thus concludes: "So long as the grace of God is with me, I will kneel with the Church before the sleeping Infant in the manger, and before the Crucified One by God forsaken, with this confession, 'My Lord and my God.'" This is at present not quite in vogue with our theological faculties. Till there is improvement here the complaint of the National Church Assembly will remain unanswered, that the mediating theology of the day in part misinterprets and in part absolutely denies the Divine acts of salvation.

Short Notices.

Good Words. Volume for 1895. Pp. 860. Price 7s. 6d. Isbister and Co.

DR. DONALD MACLEOD'S delightful volume is as strong and attractive as ever. The illustrations seem yearly to increase in delicacy and beauty. One of the great attractions is *Crockett's* serial story, "The Men of the Moss-Hags." Clarke Russell also has a capital story, "Hearts of Oak." Among the biographical papers, John Murray writes on "Authors I have known"; Professor Blaikie on "Professor Blackie"; Sir Robert Ball on "Copernicus"; Mr. Buckland on "The Girl-Martyrs of Ku-cheng"; Sir Robert Ball on "Halley, Newton, and Lord Rosse"; Mrs. Cobb on "Henry Moore, R.A."; and Dean Lake on "Rugby and Oxford." The papers on Ely, Farnham, Lambeth, and Wells, are those which reappear in Messrs. Isbister's delightful volume on "Episcopal Homes." The Sunday Readings are by Dr. Stalker. In the whole volume there is not a dull page.