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machine makes or works itself. Moreover, the laws themselves give no impression of being chance laws, but intelligent. Everywhere there are order, system, and reliability. But all these terms lead beyond themselves. They are indeed ethical terms and lead to ethical meanings and values. Certainly they rule out the idea of chance, and when chance is ruled out, the idea of a moral universe is the next claimant for consideration. Then, when religious experience leads to a faith in a promise-keeping God, a God who makes things work together for good, there seems to be nothing in science which can deny the validity of such a faith. Rather there is much that is clearly harmonious with it and lends it direct support.

Nor is this all. Consider how in the world we all build upon the labours of others. Everywhere the intelligent toil of others has been preparing the way for us to live our lives. And not only so, we ourselves are often doing just a little bit of the work of the world, not in the least knowing what it is going to lead to. Alexander welded together an empire to satisfy a vaulting ambition, but his work became the foundation of all our modern civilization. Columbus dreamed of a way to India by sailing west, but he never dreamed, when he sighted land across the Atlantic, of the mighty nations that were to be founded there. There seems to be a mind that takes over the partial plans and labours of humanity, and weaves them into a nobler pattern than human minds conceive.

The more we consider these things, and others, the less does it seem likely that the universe is a soulless mechanism, and the more does it seem likely that it expresses a personal will both in detail and in the wide sweep of its majestic movement. If on the grounds of religious experience we reach a faith in a God 'in whom we live and move and have our being,' a faith which affirms that 'our times are in His hands,' science must admit that this is quite harmonious with much that has come under its own observation. And so science offers a broader basis for a profounder belief than was possible before its own advent.

National Contributions to Biblical Science.

XIII. Great Britain's Contribution to Systematic Theology.

By the Reverend Sydney Cave, M.A., D.D., President of Cheshunt College, Cambridge.

In his significant article on Theology in the current number of the *Church Quarterly Review*, the Bishop of Gloucester writes: 'Our greatest book on theology is *The Laws of Ecclesiastical Polity* by Richard Hooker. . . . The only modern English work which approaches the subject with any intelligence is *A Manual of Theology* by Dr. Strong, the present Bishop of Oxford.' Our greatest book on theology is a seventeenth-century work which judiciously combines the traditions of the early Church; 'the only modern work which approaches the subject with any intelligence' is one written by an Oxford man who has since become a bishop—it is a strange statement, but one that explains the distinctive limitation of much English theology.

It is easier to discern the meaning of the past than of the present, and the peculiar characteristics of British theology can most clearly be seen as we compare the contribution made to systematic theology in the nineteenth century by Great Britain and by Germany. In Germany, theology had a history. Its leaders worked not as individuals but as members of schools of thought, inspired by a common principle, and owing much to contemporary philosophy. Thus we can trace the influence of Hegelianism, both on the Radical School of theology and on the Mediating School of Dorner in which the Hegelian confidence in speculation led to the construction of massive and subtle systems. Then, in reaction against Hegelianism, there was the rise of the Ritschlian School, which, although professing to free Christian

theology from metaphysics, owed much to the philosophies of Kant and Lotze. Some of its members, like Julius Kaftan and Haering, advanced to a more adequate statement of Christianity than we find in Ritschl; others receded to a more reduced view of Christianity. One extreme is followed by another. We hear throughout the words, *entweder, oder*; 'either, or.' Ritschl ignored non-Christian religions; from his followers sprang the Religio-Historical School which studied Christianity as one phase of the history of religions. The dominant theology of Germany was Christo-centric and even anthropocentric. We get Schaeder's protest that theology must be theocentric — a protest which has now found violent expression in Barth's famous Commentary on Romans.

How different was the contribution of Great Britain. Its greatest books were not massive and coherent systems, but were written by isolated thinkers on single doctrines. Thus the greatest book of all, McLeod Campbell's *The Nature of the Atonement*, was written, not by a member of a theological faculty, but by one who was driven to revolt against the Calvinism of his youth by his experience in a revival movement. Where theology sprang from schools of thought, it issued, not in comprehensive statements, but in volumes of essays like the Broad Church *Essays and Reviews*, or the manifesto of the younger High Church party, *Lux Mundi*. By many Anglican theologians, theology has been treated as if it were the outcome of Patristics; as if, as in the book of Hooker which Dr. Headlam praises, it were enough to codify the decisions of early Fathers and Councils.

There are signs to-day of better things. Even in the Anglican Church there are many theologians who are no longer content to identify theology with Biblical Exegesis and Patristics. But the characteristics of nineteenth-century theology in Britain still remain. The contribution of our country is still less that of systems dealing with all theology from one standpoint, than of treatises on individual doctrines which have their author's special interest. Our theologians have shown less creative power than have the Germans. On the other hand, they have been in closer contact with the practical necessities of the Church, and have not bewildered ordinary Christians by the successive advocacy of contradictory extremes.

It will be convenient to speak first of the volumes of essays in which a group of writers share between them the presentation of the whole subject-matter of Christian doctrine. We think at once of *Foundations*, edited by Canon Streeter, and written with the freshness and candour of men as yet untrammelled by ecclesiastical office and prestige. Of special significance is *Essays Catholic and Critical*, edited by E. G. Selwyn. As we compare this book with the earlier manifesto of the High Church party, *Lux Mundi*, we see how well it is named. Larger concessions are made to criticism, and, at the same time, in the treatment of the Church and the Sacraments, there is a closer approach to the so-called 'Catholic' position. Some of the essays—notably that by Professor Taylor on *The Vindication of Religion*—are of value to us all. But the book has its prime significance as the expression of the attempt to combine modern criticism with 'Catholic' theology. Of great importance also was the complementary volume, *Essays on the Trinity and the Incarnation*, edited by A. E. Rawlinson, although for those of us who do not share the 'Catholic' position it would have helped more if it had been less concerned with Patristics, and more with modern problems.

Less discussed, but no less valuable, is the sober and discriminating book edited by T. Guy Rogers, *Liberal Evangelicalism*. These books represent the views of parties in the Church of England. *The Future of Christianity*, edited by Sir James Marchant, with an introduction by the Bishop of Gloucester, is written both by Anglicans and Free Churchmen, and contains some essays which deserve more attention than they seem to have secured.

It is increasingly realized that the supreme Christian doctrine is the doctrine of God, and to this doctrine our country has now made some notable contributions. C. C. J. Webb's *God and Personality* was delivered as Gifford Lectures, and appears in 'The Library of Philosophy,' but it is a book which is indispensable to students of this doctrine. The Christian doctrine of God is here brought into connexion with the doctrine of the Incarnation, and interpreted, not as in Greek theology in the pagan category of substance, but in terms of that personal philosophy which alone is congruous with Christian values. Popular in style, but full of value, is H. R. Mackintosh's book, *The Christian Apprehension of God*. W. R. Matthews has supplemented his Boyle Lectures, *Studies in Christian Philosophy*, by his rich and suggestive book, *God in Christian Thought and Experience*. God's relationship with men is expounded with incisiveness and insight in John Oman's books, *Vision and Authority* and *Grace and Personality*. The problem of the miraculous

receives a fresh setting in A. G. Hogg's *Redemption from the World* and D. S. Cairns' *A Faith that Rebels*.

On the *Christian Doctrine of Man* there is H. Wheeler Robinson's full and lucid book. Dr. Tennant's well-known books on *The Origin and Propagation of Sin* and *The Concept of Sin* seek to rid the Christian doctrine of meaningless accretions, and to relate it to the facts of evolution, whilst Moxon's *Doctrine of Sin* seeks to reinterpret the doctrine in the light of recent psychology. *The Ideas of the Fall and of Original Sin* receives full historical exposition in N. P. Williams' Bampton Lectures, although his theory of a primal Fall does not seem to elucidate the problem.

No doctrine has aroused so much interest in Great Britain as that of the Person of Christ, and to its interpretation so many books have been devoted that we must pass by not only the works of older writers like Fairbairn, Forrest, and Walker, and the earlier books of Dr. Gore,[1] but many more recent books which are deserving of attention.

Those influenced by the Barthian reaction will find strangely modern and congenial a work which, when it appeared in 1909, was attacked by many as retrograde—the deeply moving book by P. T. Forsyth on *The Person and Place of Jesus Christ*. This is notable in the history of Christology, because of the success with which it combines the kenotic interpretation of Christ's person with that given by Kähler, a follower of Dorner, the great opponent of the kenotic theory. In this way, it is able to add to the doctrine of *kenosis* that of the *plerosis*, the self-fulfilment of Christ. It was not the writer's way to give references to others' books, but none familiar with German theology can fail to miss the ripe learning of the book. But it is not written with the cool detachment of the ordinary theological treatise, but with a fervour which makes it greater even as a religious than as a theological work.

More comprehensive in its treatment and ampler in its scope is H. R. Mackintosh's *The Doctrine of the Person of Jesus Christ*, which, written as a students' manual, is likewise a contribution to religion as well as to theology. No book, we suppose, has so deeply influenced Christian thinking on this doctrine in our country, none so adequately reflects the best that has been written on this subject.

[1] These and other English books are described in chapter viii. of the writer's *The Doctrine of the Person of Christ*.

These two books seek to conserve the full faith in Christ, and yet to pass from the formulations of the ancient Church to conceptions more congruous at once with Christian values and with modern thought. More closely dependent on ancient orthodoxy are two works by High Church scholars. *The One Christ*, by Dr. Weston, later the Bishop of Zanzibar, and *A Study in Christology*, by Dr. Relton. Dr. Weston sought so to modify Alexandrian orthodoxy as to include the truth for which the kenotic theories stand, whilst avoiding what seemed to him their peril and their falsehood; Dr. Relton would have us see in the doctrine of *Enhypostasia* not only 'the furthest point reached by the ancient Christology,' but the only hypothesis 'adequate to cover the revelation in the Person of Christ.'

Of great importance is the subtle and suggestive book *Christus Veritas*, by William Temple, now Archbishop of York. It is typically Anglican in its adherence to the Platonic tradition, but it is Anglican theology at its very best, deferential to the decisions of Oecumenical Councils, but advancing beyond them to the interpretation of Christ's person in terms of personal philosophy. From the Free Church side, we have the bold and interesting book, *The Lord of Life*. The ancient definitions of orthodoxy are here definitely rejected, and the attempt is made to substitute 'a Christology in modern terms.' That attempt may be inadequate, but it is an attempt made by men convinced of the divine significance of Jesus Christ, eager to assert His Lordship over every phase of private and of public life. A not dissimilar interpretation of Christ's person is given by John Baillie in his recent book, *The Place of Christ in Modern Christianity*. To the present writer it seems that this attempt to give an interpretation of Christ's person so simple as to remove the need of speaking of a real triality in God is too simple for the facts, but it is an interpretation which is congenial to many in our modern world.

The classic interpretation of Christ as Son of God incarnate and of the Godhead as triune finds full and powerful expression in L. S. Thornton's *The Incarnate Lord: An Essay concerning the Doctrine of the Incarnation in its Relation to Organic Conceptions*. The book owes much to the thought and terminology of Dr. Whitehead's philosophy, and is difficult to read. It is theology on the grand scale and in the grand manner, and abundantly rewards the serious student.

The doctrine of Christ's work has likewise

fascinated many British theologians. At the beginning of the century there appeared R. C. Moberly's beautiful and famous book, *Atonement and Personality*. In histories of the doctrine, this work is often associated with McLeod Campbell's great book, for both interpret Christ's work as one of vicarious penitence. Yet the difference between the two is fundamental. To McLeod Campbell, 'the first demand that the gospel makes upon us in relation to the atonement is that we believe that there is forgiveness with God.' With Moberly forgiveness is 'provisional.' Part of the difference is probably due to the method of approach. McLeod Campbell began 'with the divine fact itself.' Moberly begins with a discussion of the nature of punishment, penitence, and forgiveness, and so tends to limit God's free grace to what we think forgiveness can be. As R. Mackintosh puts it, in his incisive work *Historic Theories of the Atonement*, for Moberly, 'there is no full forgiveness until nothing is left to forgive.' The book suggests Thomas à Kempis more than it suggests St. Paul. For all its charm and fascination, it fails to express the characteristic Christian experience that God's forgiveness is not only the end and goal but the beginning and source of the Christian life.

That evangelical conception of Christianity found powerful expression in the utterances of P. T. Forsyth. It is a great loss to theology that the exigencies of controversy and his own ill-health prevented him writing on this doctrine on an adequate scale and with due preparation. His *Cruciality of the Cross* and his *Work of Christ* are occasional writings, and lack the sustained force of his pregnant book on *The Person and Place of Christ* of which we have already spoken. An old pupil of his may be allowed to say that one of the greatest contributions to this doctrine would have been the book which Dr. Forsyth might have written, but did not write. His interpretation of the Cross has to be gathered from many books. It is an interpretation which is admirably summed up in the chapters devoted to his views in J. K. Mozley's *The Heart of the Gospel*. We have in his writings the attempt to retain the values for which the penal theory stood, and yet so to ethicize it that the Cross becomes the centre not of religion only but of ethics.

J. K. Mozley's own interpretation is given in his volume in the 'Studies in Theology' Series, *The Doctrine of the Atonement*, which by its learning and insight makes an admirable brief introduction to the study of the doctrine in the past and in the present. The history of the doctrine is described with monumental learning in R. S. Frank's great book, *A History of the Doctrine of the Work of Christ*, published at about the end of the War. At about the same time there appeared Dr. Denney's posthumous work, *The Christian Doctrine of Reconciliation*. Denney's earlier presentations of the Atonement were so clear cut that, to his own surprise, they were generally regarded as forensic. This book is less consistent and more attractive. The spiritual values of the older theories are conserved, but there is at last a generous recognition of the truths the newer theories have sought to emphasize.

The 'moral' interpretation of the Atonement received decisive expression in Hastings Rashdall's book, *The Idea of the Atonement in Christian Theology*. This successfully exposes the inconsistencies of those who seek to retain something of the content of the older theories of the Atonement. But its dialectical success is too complete. As Dr. Oman remarks: 'We have a feeling that the writers are reaching out after some spiritual need with which Dr. Rashdall is untroubled, not because he has solved the problem, but because he has ignored it. His quite astounding lucidity is sometimes at least due to his natural aversion from the dim vistas of man's spiritual horizon.' A book written with the sympathy which this one lacked is L. W. Grensted's *A Short History of the Doctrine of the Atonement*. Dr. Grensted has stated his own views with greater clearness in his contributions to *The Atonement in History and in Life*, of which he is the editor. The essays in this volume differ somewhat in standpoint. They form as a whole a notable attempt on the part of evangelicals to conserve the spiritual values for which the older theories stood.

That attempt is typical of many other recent books on the Atonement. The penal theory is generally rejected, and yet such a view as Dr. Rashdall's is felt to be inadequate. Especially valuable is H. R. Mackintosh's *The Christian Experience of Forgiveness*. No book so well shows that although we may reject the traditional theories of the Atonement, yet we cannot take forgiveness as a matter of course. 'The problems of forgiveness gather up in themselves some of the gravest intellectual problems which Christian belief has to face.' Christianity cannot be reduced to a system of ethics. Its ethics are rooted in the Cross, and the unique and central message of Christianity is still its message of forgiveness—a message credible only because of Christ's life and death.

Limits of space prevent more than mere mention

of other modern books which seek to explore the meaning of the Cross: W. L. Walker's *The Gospel of Reconciliation*, in which the Cross is shown to be the means of reconciliation not only of man with God, but of man with man; W. F. Lofthouse's *Ethics and Atonement*, in which the Atonement is interpreted as 'the underlying truth of man's relation to goodness and to God, which alone has made practical the simplest commands of morality'; Douglas White's *Forgiveness and Suffering*, which expresses this teaching in vivid and popular form; V. F. Storr's *The Problem of the Cross*, a lucid and systematic introduction to the study of this doctrine; H. Maldwyn Hughes' *What is the Atonement?* which presents in moving words the Atonement as 'the Passion of God in Christ'; and D. M. Ross's *The Cross of Christ*, which, rejecting decisively the forensic theory, seeks to understand the Cross by 'the mind which was in Christ Jesus.'

Of the remaining Christian doctrines we can speak more briefly, for they have less engaged the attention of British thinkers.

On the Doctrine of the Spirit, there is the suggestive volume edited by Canon Streeter. R. Birch Hoyle's *The Holy Spirit in St. Paul* is primarily a contribution to the study of the New Testament, but it is a book full of suggestion for the study of this doctrine. The most important recent volume on this doctrine is H. Wheeler Robinson's *The Christian Experience of the Holy Spirit*.

The ecclesiastical situation in England has led to special attention being given to the Doctrine of the Church. The Anglo-Catholic position is defended by Charles Gore in his book, *The Church and the Ministry*, which was later revised by C. H. Turner. That book received its answer in the learned, candid Bampton Lectures by A. C. Headlam, now the Bishop of Gloucester, *The Doctrine of the Church and Reunion*. The High Church position is defended by an appeal to history in the volume edited by H. B. Swete, *Essays on the Early History of the Church and the Ministry*. P. T. Forsyth's *The Church and the Sacraments* and John Oman's *The Church and the Divine Order* well illustrate the dependence of the doctrine of the Church on the conception of God's grace. As Dr. Oman puts it, 'Arguments about the Church can only end in barren logomachies, so long as we are not at one about what manner of God we believe in, and what manner of salvation from Him we expect.' The Free Church position finds powerful expression in short, pregnant books written by two of Dr. Oman's colleagues at Westminster College, C. A. Scott, *The Church, its Worship, and Sacraments*, and P. Carnegie Simpson, *Church Principles*.

On the doctrine of the Sacraments, two books are of special significance, the learned, subtle work by O. C. Quick, *The Christian Sacraments*, and F. C. N. Hicks' *The Fullness of Sacrifice*. Both are written by High Churchmen, and are written in the interests of understanding and of peace. From the Evangelical section of the Anglican Church has now come the learned and instructive work edited by H. J. Macdonald, *The Evangelical Doctrine of Holy Communion*.

In regard to the Doctrine of the Last Things, British theology has generally abandoned the traditional theory of Eternal Punishment. The modern approach to this doctrine is well stated in the volume on *Immortality*, edited by Canon Streeter. The two theories which take its place, that of Universal Restoration and of Conditional Immortality, have both in recent years found admirable literary expression. J. H. Leckie's *The World to Come and Final Destiny* is written as theology ought to be written, not with learning only, but with sympathy, tolerance, and insight. The book contains an illuminating review of the difficult Biblical material. It rejects both the dualistic solution of Everlasting Evil and 'the mediating solution' of Conditional Immortality, but it does so with due recognition of the elements of truth for which these theories stand, and its 'optimistic solution' of Universal Restoration takes full account of the sombre reality of retribution. The view of Conditional Immortality finds powerful expression in J. Y. Simpson's *Man and the Attainment of Immortality*, which, combining the evolution theory of biology with the New Testament teaching that life is dependent on communion with God, argues that man is not so much 'immortal' as 'immortable.' Difficult, but very significant in its omission as in its statements, is the work of the great Roman Catholic layman, Baron von Hügel, *Eternal Life*.

As British theologians have been concerned less with the elaboration of systems than with the practical necessities of the Church, much of their work belongs rather to Apologetics than to Systematic Theology. The challenge of National Science has been met by books like B. H. Streeter's *Reality*, and the volume of which he was the editor, *Adventure: The Faith of Science and the Science of Faith*; that of Psychology by L. W. Grensted's recent Bampton Lectures, *Psychology and God*. The foreign missionary enterprise of the Church has

brought into prominence the problem of the relation of Christianity to non-Christian religions. That problem is discussed in A. C. Bouquet's *Is Christianity the Final Religion?* which contains a careful study of the views of Troeltsch. J. N. Farquhar's book, *The Crown of Hinduism*, and the Series which he edited, 'The Quest of India,' provide a detailed comparison of Christianity with the various phases of Hindu thought.

Theology needs for its expression categories of philosophy. There is no more hopeful sign for the development of British theology than the development of a religious philosophy which is congruous with Christian values. Recent Gifford Lectures have rendered here conspicuous service. We have already referred to C. C. J. Webb's *God and Personality*. No less significant are A. S. Pringle-Pattison's *The Idea of God*, W. R. Sorley's *Moral Values and the Idea of God*, and A. E. Taylor's recent volumes, *The Faith of a Moralist*, whilst F. R. Tennant's *Philosophical Theology* is a book which no student of theology can afford to ignore.

Readers of THE EXPOSITORY TIMES do not need to be reminded how rich and diverse has been in recent years the contribution of Great Britain to Systematic Theology. In each month's issue new books are described; in most months some of these are of real value. It has been impossible even to mention some books which in a longer survey would demand attention. The contribution of Great Britain includes books on single doctrines unsurpassed, so far as our knowledge goes, in any language. What is generally lacking are great systems of theology, dealing with its whole content from one single and defined standpoint. It is in this that we still have much to learn from Germany. German theologians may learn from Great Britain better to relate that work to the necessities of the Church, and to the circumstances of our modern world. We may learn from them a greater consistency of outlook, and the need of a clearer definition of the task and method of theology. If Protestant theology is to do its best work, it will be by the co-operation of the practical Anglo-Saxon mind with Teutonic thoroughness. We welcome on this account, as well as for its intrinsic merit, the publication of *Mysterium Christi* in which British and German theologians collaborated, each making to the book the characteristic contributions of their country.

In recent years, British theology has been enriched by two books of comprehensive range—Charles Gore's *Reconstruction of Belief* and A. E. Garvie's *The Christian Doctrine of the Godhead*. Dr. Gore's book is typically High Anglican. It is written with persistent lucidity, and admirably meets the needs of those who can accept its premises. That to some of us is impossible. We do not feel bound to accept the decisions of the so-called Seven Œcumenical Councils, and we do not believe that loyalty to the continuous faith of the Church compels us to attempt to justify and to retain the formulæ of the 'undivided Church,' formulæ which are contradictory, and which presuppose philosophical and psychological conceptions which have lost for us their meaning.[1] What Dr. Gore has done for High Anglicans, Dr. Garvie has done for those less bound to ecclesiastical tradition. His book is British in its intimate connexion with the practical needs of the Church, but it has the thoroughness and consistency of German thought. It gives us a full statement of theology, based not on the presuppositions of an alien philosophy, but on the revelation of God in Christ as known in Christian experience, and as interpreted in terms of modern thought. As we remember books such as these, we find it hard, indeed, to understand Dr. Headlam's judgment that, apart from Dr. Strong's book, no modern English book approaches the subject 'with any intelligence.' Great Britain has made a greater contribution to Biblical Studies and to Patristics than to Systematic Theology, but its contribution to Systematic Theology is not thus to be ignored or despised.

[1] On this, and on the general conception of theology, the writer would venture to refer to his recent book, *The Doctrines of the Christian Faith*.

Literature.

HEBREW UNION COLLEGE ANNUAL.

THE *Hebrew Union College Annual* is scarcely milk for babes; it is meat, indeed very strong meat, for grown men. The seventh volume (Hebrew Union College, Cincinnati), like its predecessors, is written by scholars and for scholars. There are one or two chapters of more general interest—for example, that on 'The Sermons of Azariah Figo,' referred to elsewhere in this number, and another on 'The