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pected influence of the parish system of the Church of England.

Why are not the new churches which the Bishop of London asks for built, and the old parishes newly equipped? Why are there hardly any imitators of the thirty separate benefactors who each built separate churches in London in the middle of the century? The problem, I feel sure, only needs to be known in order to be solved. The result of the Church Congress in London should be that the Bishop of London's Fund should at once be raised from £20,000 to £100,000 a year. The spirit and the power are still with us if only the need could be realized. London raises upwards of £3,000,000 every year for charitable purposes, and every part of the kingdom and empire is vitally connected with London. If London suffers in the faith, the rest will suffer in response. Each county of England sends her multitudes to London: Kent, 100,000; Essex, 80,000; every county in proportion. It is from the country that the wealthy come up every year. God grant that the hearts of all England may be warmed to feel the spiritual necessities of the capital of the Empire, and that all may take their share in the hard but hopeful campaign which the scanty clergy of London are waging against ignorance, suffering, and sin.

WILLIAM SINCLAIR.

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## Reviews.

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*De Saint Paul à Jésus-Christ.* By the RÉVÉREND PÈRE H. CLÉRISAC  
Paris: Librairie Plon. 1899.

THE works of Père Didon have of late attracted much interest amongst English readers. We do not remember having seen a previous work by Père Clérissac, who is also a member of the Preaching Order of the Dominicans. It cannot be said that it is likely that Anglican readers will derive much real information, anything that is new, or even agreeable comments upon what is ancient. The opportunity was a great one, for to thoughtful minds the evolution in the teaching of St. Paul from the plain statements of our Lord is a matter of deep interest and wonder; and it is no doubt quite possible that the "young men" in France and Italy to whom the Dominican Father dedicates his book will be presented with many fresh thoughts; but to English students, besides the shortcomings we have hinted at, the essay is marred by uncalled-for innuendoes and suggestions against Protestantism. Where the worthy Père Clérissac, in his own statement, is labouring to edify young souls who have lost their faith altogether, it is surely not necessary for him to diverge into remarks directed against that faith which is Protestant.

The main argument of the book is sound. The difference that is so often noticed between the Gospels and the Epistles is that Jesus Christ

makes statements, and St. Paul argues. Hence, of course, some people—many we think nowadays—are content with attaching a very great respect, even a credence, to the simple, golden sayings of our Lord, and will at the same time gaze on the Epistles with a bland stare of non-recognition. Too often in a lax, sentimental religion, which detests teaching and defies comprehensiveness, the cry of “Back to Jesus” includes “Away from Paul.” Of course, the point to be settled is, Did Paul draw simply on his own resources for his body of doctrine, or did he elaborate it under a Heaven-sent guidance?

Père Clérissac answers by saying that Jesus Christ used Paul as His mouthpiece. Being Himself God, He could not argue, could not discuss, could only state, and He therefore employed Paul, who was a man, to make those deductions and arguments which He Himself did not. Thus, the doctrine of Paul is the completion of the doctrine of Christ. As we said, this is sound and good; the more the pity that side-thrusts at Protestants should disfigure a spiritual inquiry.

To give some details about the volume. It falls into four divisions. The first includes a brief biographical sketch of St. Paul's life, well and clearly done. The author thinks that there can be “no serious dispute” that he visited the South of Gaul and Spain, and finally died by the sword in Rome. He next discusses, in the second division, St. Paul's character, which, as he rightly says, personifies the religious genius of Israel in its three great characteristics of exact doctrine, extreme zeal, and fervent hope. Even in St. Paul's persecuting days his fury was perhaps less that of fanaticism than that against the supreme danger with which he clearly saw Judaism was confronted. And after the conversion on the road to Damascus Paul's character was directed into new channels, but possessing the same attributes, and he personifies the genius of the Christian apostolate. The third division points out the nature and value of St. Paul's testimony to Jesus Christ. We may observe that Père Clérissac includes the Epistle to the Hebrews in the Pauline Epistles. We may mention, too, that he insists very justly that it would be inexact to say that St. Paul's apostolic life was determined exclusively by the miracle on the road to Damascus; subsequent revelations and the guidance of the Holy Spirit must never be forgotten. In the concluding chapter the author sums up his argument—viz., that the human soul desired a fuller and more complete knowledge of God's attributes and wishes, and God responded to this desire by His revelations to St. Paul, who embodied them in his doctrine, which is thus a completion and expansion of the teaching of Christ. There is an appendix on St. Paul at Athens.

Père Clérissac's arguments are very clear and easy to follow. They contain nothing that is particularly original or brilliant, but perhaps fulfil their purpose all the better for being simple, and tersely stated. But evidently Protestantism has been to him what King Charles was to Mr. Dick.

W. A. PURTON.

*Authority and Archæology, Sacred and Profane.* Edited by D. G. HOGARTH, M.A. London: J. Murray. Price 16s.

This work is described on the title-page as being a collection of “Essays on the Relation of Monuments to Biblical and Classical Literature, by S. R. Driver, D.D., E. A. Gardner, M.A., F. Ll. Griffith, M.A., F. Haverfield, M.A., A. C. Headlam, B.D., D. C. Hogarth, M.A.; with an Introductory Chapter on the Nature of Archæology by the Editor.”

It is a book to be read indeed with caution (so far as Professor Driver's share in it is concerned), but never without interest. Not that the Professor's treatment of his subject is altogether alluring: his style is not

popular ; it is thoroughly scientific ; but the subject-matter dealt with is in itself of profound interest. To sum up his position in a sentence, it may be enough to say that Dr. Driver's essay ("The Witness of the Monuments : Hebrew Authority") is a covert attack on Dr. Sayce's well-known writings on the same subject. Paradoxically stated, the object of Sayce is to discount the verdict of the Higher Criticism ; that of Driver to minimize the witness of the Inscriptions. Perhaps the truth will be found, as elsewhere, to lie midway between these two positions. Of one thing we are certain : that it is our duty to steer clear of all critical "etiquette" on matters affecting historical and theological questions, because a rigid adherence to "etiquette" in these important matters both stifles the life of free inquiry, and renders barren and useless the truly critical faculty, which depends for its effectiveness on the untrammelled right to doubt, as well as to accept, the current hypothesis or theory of the hour.

It is quite impossible, within the brief limits at our disposal, to attempt to criticise this work in detail, involving as it does specialized knowledge of several branches of archæology. We are satisfied, by our perusal of the book, that it will supply a real need ; not only so, it will afford the careful student the material necessary for forming his own judgment. Neither Dr. Driver nor any other of the able contributors to this work appear, knowingly, to shirk a difficulty or to suppress facts ; these facts are usually given with great clearness, and we may form our own conclusions independently. This is as it should be.

The book might possibly have been improved by the addition of some illustrations and facsimiles ; but the index is as good as could be desired. Not the least interesting chapters in the work—which is, above everything, scholarly and scientific in its methods—are those devoted by Mr. A. C. Headlam to the Early Church and the Catacombs at Rome. Nor should the editor's "Forewords" be forgotten ; they admirably sum up the standpoint aimed at by the various writers in the ordering of the book as a whole.

E. H. B.

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## Short Notices.

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*The Exiles' Book of Consolation*, contained in Isaiah xl.-lxvi. A Critical and Exegetical Study. By ED. KÖNIG, M.A., D.D. Translated from the German by the Rev. J. A. SELBIE. Edinburgh: T. and T. Clark. 1899. Price 3s. 6d.

**A** BOOK suitable only for critical students possessing a fair acquaintance with the original Hebrew. Dr. König is a learned commentator, but we cannot say his book is interesting. It is difficult reading, and drier even than the majority of German disquisitions. The index of Scripture passages quoted in the course of the work is exhaustive.

*Studies in Church Dedications ; or, England's Patron Saints.* By FRANCES ARNOLD-FORSTER. Three volumes. Skeffington and Sons. Price 36s.

This great work has been carried out with immense patience, care and sympathy, and will take its place as the standard authority on the subject. The historic faculty of Dr. Arnold has been revived in his grand-daughter. The first two volumes contain critical and historical biographies of the different saints to whom our churches are dedicated, classified in an admirable way in groups according to their character, nationality, and position in the Church. The third volume contains a statistical summary