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## Reviews of Books.

WHAT THINK YE OF CHRIST? By the Rev. C. E. Raven, M.A. London :  
*Macmillan and Co.* Price 4s. 6d. net.

It is the first duty of a reviewer of this book to thank Mr. Raven very warmly for having published the five lectures of which it consists, and to bespeak for them a wide and careful reading. They are written in a very lucid style, and although they make no parade of learning, and footnotes and references are conspicuous by their absence, there is no difficulty in discerning that very wide and thorough study of the necessary literature lies behind them. We say unhesitatingly that younger clergy and lay people with some measure of education will have their knowledge extended and their thinking stimulated by Mr. Raven's work. He has done the Church real service.

Not the least interesting part of the book is the Introduction, which takes the form of an autobiographical apology for its appearance. Cambridge men and others will have recollections of the storm at Emmanuel College which was caused a few years ago by the anti-Christian crusade of the late Master. In those days Mr. Raven, then newly-appointed Dean, had to bear the brunt of the fighting on the Christian side. He was forced to search for the foundations of the faith that was in him, and in the conflict he gradually felt his way towards the theology which he has here made an attempt to state. But before he published his conclusions, he wisely left the academic atmosphere and tested them in the very different atmosphere of parochial life. A theory stands or falls, as he recognizes, by its salvation value.

Before we leave the Introduction, one paragraph must be quoted. It is a statement as to those persons who will disapprove of the main principle on which the book rests. They are "all those who on one ground or another maintain that in religion restatement is neither necessary nor possible, since all matters in dispute can be settled by submission to an authority of an infallible or absolute character, that is, to an authority whose verdict is to be accepted without question as final and decisive." The present writer agrees with Mr. Raven on his main principle, and we need be the less alarmed about it because he tells us that real reform must "be begun by way of a readjustment of emphasis, not of a restatement of belief."

It will be well, perhaps, now to try to sum up in a few sentences the gist of the book. Lecture I, on "Man's Knowledge of God," distinguishes between God as Absolute, of Whom probably only the mystics can know anything, and they not much, and God as relative Whom we do know. There follows a discussion of transcendence, immanence, revelation and inspiration; and the chapter closes with an excellent account of the modern attitude to the miracles. Let us quote one sentence. "Modern psychology compels us to allow that the miracles of Jesus, and to a lesser degree those of His followers, are the reasonable, the natural, the inevitable accompaniment of lives of unique exaltation, purity and power."

Lecture II, on "The Oneness of Jesus," is a sketch of the development of Christology in the early Church, and a criticism of its predominantly metaphysical character and consequent obscuration of the humanity of Christ.

Lecture III, bearing the title, "The Many-sidedness of Jesus," turns out to be an account of the sources for the life of Christ. The Synoptic and Johannine problems take up most of the space. This lecture is exceedingly good. There is a saneness and balance about it which are very refreshing

after the unconvincing hair-splittings of some arm-chair writers. We do not remember any other untechnical account of St. John's Gospel which is so fresh and convincing. We had better add that Mr. Raven defends the Johannine authorship.

Lecture IV is the climax of the argument. It is difficult to sum it up. But it may suffice to say that after an examination of what are called the sincerity, the sympathy and the claim of Jesus, and an account of human experiences of ecstasy and communion with God, the author states and defends the following position: "Christ transcends us as the perfect does the partial, as the image of God does those who are spoiled copies of that image. His oneness with the Divine comes along the same lines and affects the same side of His nature as do our ecstasy and communion. We must reckon it a difference rather of degree than of kind." Lecture V attempts to examine the practical results of this Christology. A number of points are touched on, the most striking being a theory of Atonement by the transforming effect of the love of Christ upon our personality.

Now for a word of appreciation of the main contention of the book. We can go a long way with Mr. Raven. We quite sympathize with his dissatisfaction with Patristic Christology. We heartily support his plea for a Christology based on experience, thoroughly ethical in tone and consonant with modern psychology. Where we differ from him is this. Having excellently laid a foundation, he needlessly refuses to build a house. We hope he will understand if we say that his position is over much Ritschlian. The revolt against metaphysics is carried too far. What is wrong with the Patristic Christology is not that it is metaphysics, but that it is bad metaphysics, divorced from experience. Our ethical conception of Christ should lead us on to a metaphysical conception of Him. Let us quote from H. R. Mackintosh's "The Person of Jesus Christ" (p. 303): "Let us recollect that the Christ thus ethically known pertains ultimately to the sphere of reality with which the metaphysician is concerned, and that there exists no legitimate point of view in which He appears as a merely relative phenomenon. . . . Between the ethical and the metaphysical view of Christ there is no final antagonism." We would add that Mr. Raven's account of the Atonement in Lecture V seems to us defective precisely because he lacks a metaphysic of Christ. The Godward aspect of the Atonement is entirely ignored in favour of a moral-influence theory.

There are two minor criticisms. Mr. Raven professes to be "brutally frank." Occasionally his "brutality" is excessive. The book would be improved by the modification of some passages. Moreover it would greatly assist the reader if a good analysis of the argument were provided.

We would repeat, in closing, our gratitude for the book. We are very sorry to have to give it only a somewhat qualified approval.

C. H. K. BOUGHTON.

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TRADE, POLITICS, AND CHRISTIANITY IN AFRICA AND THE EAST. By A. J. Macdonald, M.A., with an Introduction by Sir Harry Johnston, G.C.M.G., K.C.B., Sc.D. London: Longmans, Green and Co. Price 6s. net.

The author has made a very complete study of the great problems of Imperial administration which are connected with the subject of his book, and his discussion of them is most illuminating and informing. It is worthy of the careful attention of all who are in any degree responsible for influencing the government of our possessions in Asia and in Africa, and also of missionary workers and of the great public which is now concerned with the interests of missionary work. In several chapters he deals fully with labour

problems in Africa (both African and East Indian), the liquor traffic in Africa, India and Ceylon, and the opium and morphia trade in China. Lack of space prevents any full review of these chapters, which probably form the most valuable portion of the book. It must suffice to say that they reveal many facts which should make any British subject blush, and that the sore points are very faithfully dealt with in the light of our Christian obligations, while practical remedies are everywhere suggested. The nemesis following the un-Christian behaviour of Christian nations appears clearly from time to time in the discussion. Before leaving the subject, we must just note that Bishop Tugwell and the West African missionaries are completely vindicated in their action with reference to the liquor controversy some years ago; while it is very serious to read that, in connection with the same traffic in India and Ceylon, restrictive measures which the people themselves desire are not granted, so that positively "the Churches find themselves supported by the adherents of the native religions against a Government which is nominally Christian." The opium curse, again, seems only to be making way for the worse havoc of morphia, great quantities of which are imported into China by British firms through Japanese agents. The author pleads forcefully for a sincere exposition of Christian principles by traders and politicians abroad. We hope his earnest words may be heeded.

Other chapters discuss the relation of Christianity to education and to non-Christian religions: and we should like to notice in some degree matters which so closely concern us here. One very interesting theory is propounded on the difficult subject of the organization of Native Churches in India. The argument is this. India must be treated as an empire of federated races, not as a federation of separate states in a single nation. Consequently it is impossible to look for a National Church of India. There must be a number of national Churches for the different races. Some of us may think the suggestion raises as many difficulties as it tries to settle: but the author might reply that the difficulties of secular government are anyhow as great. With his attitude to other religions it is not easy to deal—partly because a fair presentation of it would require lengthy treatment, as his qualifications are numerous and many of his statements are limited by them to an extent difficult to determine. Yet we cannot accept his standpoint, which does not sufficiently recognize the essential uniqueness of Christianity. What, for instance, does this mean?—"Christianity, distinct from missionary enterprise, cannot afford to maintain the old exclusive attitude." How can Christianity be distinguished from missionary enterprise? Are not the terms identical, in the Founder's purpose and commands? In this section particularly, but also indeed elsewhere in the book, we are impressed by the truth of a dictum lately heard, that modern writers say much about Christianity, little about Christ. The main defect of Mr. Macdonald's outlook on other religions is that he writes of a powerfully influencing and permeating, and indeed an absorbing Christianity, but seems to forget the all-conquering Christ.

The book is greatly marred by some passages in the Introduction, contributed by Sir H. Johnston, a distinguished Imperial administrator of wide-spread fame. He emphasizes the aspect of Christianity as "the Gospel of Pity," established for the first time by Christ, and transforming life. This, of course, is well enough; but he also speaks in what can only be described as contemptuous terms of the doctrines on which that Gospel is based. Some may feel that his testimony to the results of missionary work is the more valuable because it must therefore be entirely unprejudiced. He regards those results as purely ethical: but ethical results depend for their solidity

and endurance upon changed hearts—and hearts cannot be changed even by the sublime ethics of Christianity in themselves. For the past two and a half years the world has had the plainest lesson on the consequences to ethical behaviour of the repudiation of Christian doctrine. One would have thought such a lesson would have come home to observers much less trained and skillful than the writer of this Introduction. Yet it seems entirely lost on Sir H. Johnston.

W. S. HOOTON.

THE STUDENTS OF ASIA. By G. Sherwood Eddy, M.A., with Foreword by the Hon. Sir Arthur Lawley, G.C.S.I., G.C.I.E., K.C.M.G. British Edition edited by Basil Yeaxlee, B.A. London: R.T.S. Price 3s. 6d. net.

Asia is trying to crowd into a decade or two a renaissance which occupied centuries in Europe. At any rate the leading nations of Asia are doing so; and the renaissance is in many respects an even greater one. This is quite in harmony with the spirit of an age in which everything is done at lightning speed. But is the Church of Christ keeping pace with such rapid movement? In the war we have been forced to "speed up" our preparations and to subordinate everything to efficiency. In the greater warfare we are still far too content to "wait and see."

These are some of the reflections which arise from such a book as this. And everybody who wishes to understand the renaissance of Asia should read it. Mr. Eddy, whose expert knowledge of the facts is everywhere understood, sums up conditions in India, China, and Japan. We do not always realize that these include something between one-third and one-half of the world's population—possibly nearer one-half than one-third, though we are not sure whether the author's assumption that China represents one-fourth by itself can be confidently maintained in view of some statistics of recent years. His special attention is given, of course, to student life, which he describes in a manner that enables us to enter into its conditions more fully than anything we are likely to meet with elsewhere. And his special appeal is to Western students; but this is a book that ought by no means to be confined to student readers. Among other notable features we should like to call attention to the extraordinary accounts of the vast meetings of Oriental students which Mr. Eddy has addressed, and of the great growth of Christian influence among prominent men in China, as well as to the vividly told life-stories of leaders like Chang Po-ling, Bishop Azariah, Dr. Neesima, and several others, which are of heart-stirring interest. Sir Arthur Lawley contributes an ideal Foreword, which is no mere friendly recognition of the ethical results of missionary work, but indicates true spiritual sympathy with its vital aims, and bears the remarkable testimony that among all the influences stirring social and political life in India, "that of the missionaries is *wholly* for good."

We are glad to see that Mr. Eddy, with all his American vigour and experience of the value of educational work, is old-fashioned enough to declare in uncompromising terms the pre-eminence in urgency and fruitfulness of regular evangelistic effort. Such workers are "the infantry who must finally win or lose the day in missions." It is good also in these days to read the plain statement that "Hinduism must be held responsible for the separation of religion and morality found in Southern Asia." Yet he understands fully the value of a tactful presentation of the truth. It is amazing to read that only fifty people in India avowed themselves agnostics at the last census, the majority even of these being in Burma. This shows the religious nature of the Indian peoples, but it does not diminish the peril of the disintegrating

forces of secular and materialistic education. There is a virtual agnosticism, or a perfectly futile attempt to bolster up the Hindu system, which are as dangerous as even avowed atheism. We are also struck by the remark that India has more Christians, and yearly adds more converts, than any other field, though others may attract more notice. But we can linger no further over details, and can only conclude by suggesting that the book itself shall be procured and read.

W. S. H.

THE CROSS IN MODERN ART. Descriptive Studies of some Pre-Raphaelite Paintings. The Rev. John Linton, M.A. London: *Duckworth and Co.* 5s. net.

This volume contains studies of twelve well-known paintings, by Madox Brown, Rossetti, Millais, Holman Hunt, and Watts: artists who are all more or less closely connected with the "Pre-Raphaelite" movement. The aim of the writer is to show how the essential truths of Christianity have been re-interpreted in English art for the modern world. "The Art of the Pre-Raphaelites was in the profoundest sense religious, because they were religious men." The writer of this work claims that they have brought back the Cross into modern Art—but not the crucifix that dominated pre-Reformation Christianity, and the dark and repellent enigma of Calvinistic theology. The Cross, to these "Pre-Raphaelites," is at once more divine and human than either of these, and finds its most complete and direct expression in Burne-Jones' mystic "Tree of Life," which forms the frontispiece of the volume. The writer is at great pains to conceal the idea of "Death, or the ugliness of death," in the portrayal of the Cross in modern Art; but surely it was "The death of the Cross" that was the Apostle's "Glory," and that must for ever be the sinner's only hope. A great deal of thoughtful inquiry has been made into the motives and aims of the artists, in painting the various pictures, with the result that much unsuspected beauty is revealed.

THE FORGIVENESS OF SINS. A Study in the Apostles' Creed. Henry Barclay Swete, D.D. London: *Macmillan and Co.* 2s. 6d. net.

No one will expect in a brochure of small compass a full treatment of a theme so vast and important as the Forgiveness of Sins. Rather we expect to find the outlines of the subject arranged in a manner meant to be suggestive of further study. For such an endeavour Dr. Swete (whose death we regret to record occurred on May 10) had no equal, and this scholarly work is full of reliable assistance to the preacher of the Gospel of Reconciliation. The first section, upon the Biblical doctrine, elucidates its essential features, and refers the reader back to his Bible for further meditation. The second part summarizes the history of the Church in its application of the fact through its ministry, and develops both the requirement of confession and the evolution of a system so as to cast much light upon certain modern controversies. The concluding chapters discuss the Forgiveness of Sins in experience, and will be useful to the missionary who seeks to arouse souls to the acceptance of Christ, or to the pastor who desires wisely to handle the perplexities which are not infrequently laid before him. This inexpensive book is within the reach of the clergy, and they will find it stimulating and helpful beyond many of more ample proportions.

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