

52462

Thompson

THE COLLAPSE OF THE FAITH:

OR,

THE DEITY OF CHRIST AS NOW TAUGHT
BY THE ORTHODOX.

EDITED BY

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ST BRIDE'S, DUBLIN.

*Very good indeed:
but the change noted
will not tell on
popular opinion
for a long time*

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“Et ex Evangelistis solus Joannes appellat eum aperte Deum. . . . Jam si Petrus initio promiscuæ multitudini prædicavit Jesum absque mentione divinæ naturæ; si Paulus similiter apud Athenienses nihil aliud quam Virum appellat; si plusquam leguntur Apostoli apud populum verba facientes expressisse divinam in Christo naturam. . . . quid ego pecco si idem admoneo?”—*Erasmus, Apol. Ad. Mon. Hisk.*

9
“The assertion of Christ’s ignorance is utterly at variance with any pretension honestly to believe in His Divinity.”
Liddon, Bampton Lectures, 1866, p. 683.

“What was once rejected as a heresy has since crept in among us and been all but recognised as a dogma.”—*Plumptre, Boyle Lectures, 1866, p. 87.*

“The Scriptures are not to be considered true because it would be dangerous to reject them. Let everything be sacrificed to truth.”—*Moorhouse, Hulsean Lectures, 1865, p. 3.*

P R E F A C E.

I PRINT these extracts as a supplement to the sermons which I lately published* concerning some modern interpretations of our Lord's Deity. I cannot doubt that these phases of Christian thought now struggling for existence will startle many, as they, or some of them, have for some years been startling myself; for the simplest understanding will readily and intuitively perceive that the aspects here presented of Christ's divine nature, certainly do not coincide with our current belief in that mystery, and moreover that they are wholly irreconcilable with the positive dogmatic statements of our articles and creeds.

Looking at the widely distant centres of protestant life whence these writings are gathered, and comparing their one-minded virtual surrender of Christ's equal Godhood; it is not too much to say that they indicate a giving way along the whole line of the evangelical ranks, and that they send up from all the signal posts of thought and intelligence in Europe, one common wail of despair and distress.

If any of the Theophanies here presented be true— if Christ's Godhood were either suspended, or deponentiated, or reserved, or conditioned, or postponed— it is simply childish to maintain that He was equal to God the Father. And if none of these Theophanies be true, then what becomes of the Scriptures, and of the honest and learned searchings of Scriptures on which they rest?

* Sermons in St. Bride's Church, Dublin, 1871. Webb & Son, Abbey Street, Dublin.

In sad and solemn truth, this dilemma seems to say that either our Formularies or the New Testament must be wrong; and indeed that most remarkable *Examination of Canon Liddon's Bampton Lectures** has made it well-nigh proven that the doctrine of an "irreducible duality" (p.) assuredly rests on some basis other than that of Jesus and His apostles.

The same sort of remark applies to the two extracts in the Appendix on the Atonement—if they be just, what are we to say about our prayer book, and the *substitution* which in effect it teaches?

Our Irish Church Synod which sat so long this year and troubled itself about so many things, seemed to care for neither of these two essential verities; but it is vain for them to think that they can hush up the matter by a conspiracy of silence, for there is abroad among us a calm and earnest questioning which must be answered, and at our door there is one knocking, who will knock on until it be opened unto him.

I desire to guard myself against being understood to mean or to insinuate that any of the writers I have quoted designs to write against the Deity of Christ; I intend nothing of the sort. If the writers had any such design, *that* would have prevented my quoting them—I select them because they are prominent and earnest in the other direction, and because, however they may differ from each other on other points of doctrine, on this one they are "Wahabees of the Wahabees."

W. G. C.

ST. BRIDE'S, DUBLIN,
August, 1871.

* Trübner & Co., London, 1871.

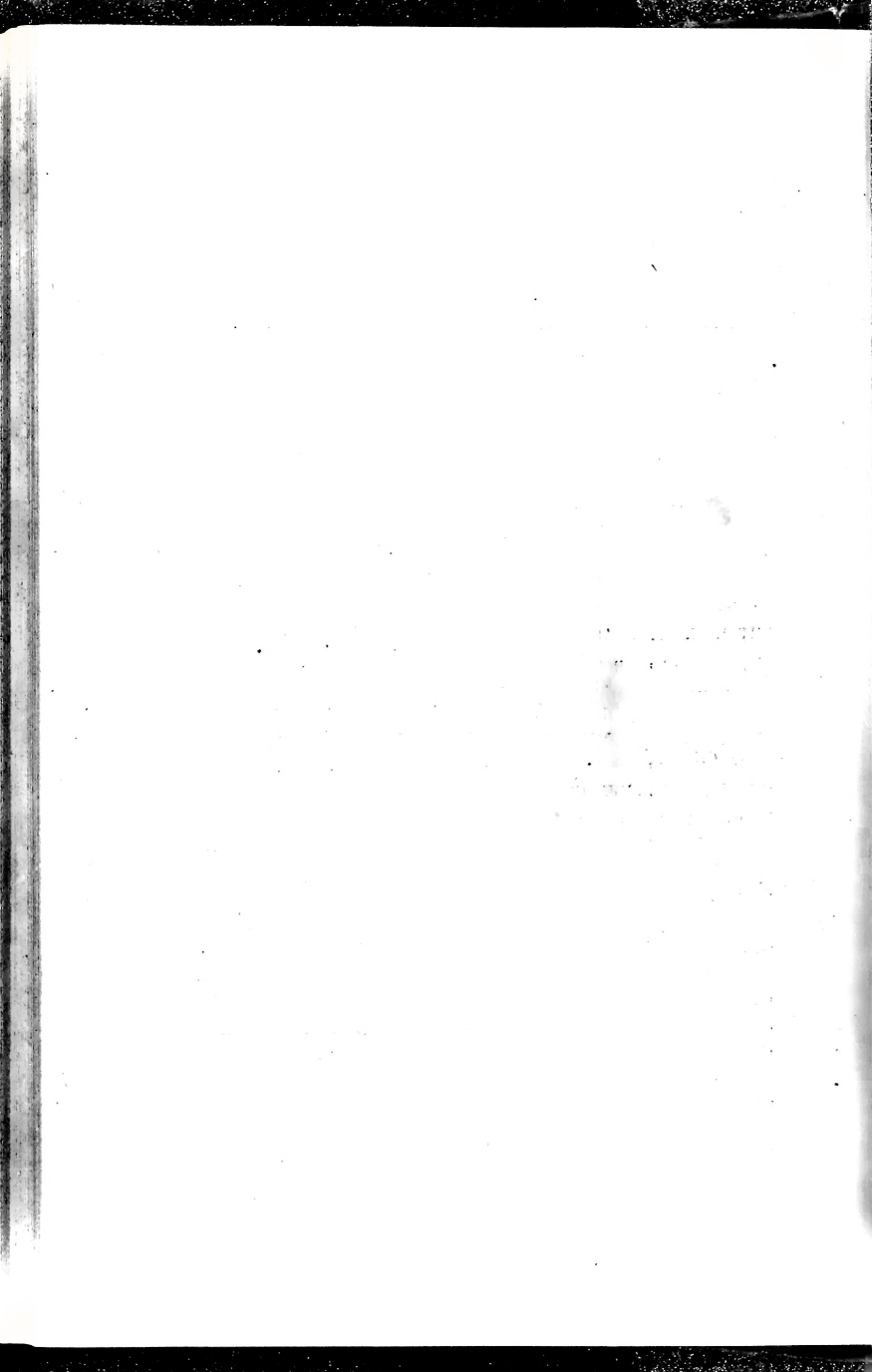
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THE COLLAPSE OF THE FAITH.



RIGHT REV. DR. O'BRIEN,*

LORD BISHOP OF OSSORY, FERNS, AND LOUCLIN, IRELAND.

P. 38-42.—He (Bishop Colenso) asks, when did He (Jesus) obtain this larger measure of knowledge? 'at what period, then, of His life upon earth, is it to be supposed that He had granted to Him, *supernaturally*, full and accurate information on these points, so that He should be expected to speak about the Pentateuch in other terms than any other devout Jew of that day would have employed? Why should it be thought that He would speak with certain *Divine* knowledge on this matter more than upon other matters of ordinary science and history?'

In answer to this question, I have no difficulty in acknowledging, that I cannot pretend to fix accurately the time of the Lord's life at which He acquired such information as would enable Him to speak with fuller and more perfect knowledge upon all the subjects on which He taught, than any of His countrymen however pious or learned; and with a perfect freedom from the errors into which all other Jews might have fallen, had they spoken of them. But though I cannot fix the point at which He became possessed of this knowledge, I can with great confidence fix the point beyond which He could not have been without it. Whenever and however He obtained it, I can be

* Charge 1863-64.

very sure that when He entered upon the office of a teacher, He actually possessed it. To suppose that He entered upon His office as *a teacher sent from God*, deficient in any knowledge which was necessary to secure Him from error upon any of the subjects upon which He was to teach, would be opposed to all that Scripture sets forth with respect to His absolute authority as a Divine Teacher, and irreconcilable with the assumption of absolute and independent authority as a teacher, which was the characteristic of His public teaching from the first, and which we are told attracted the special attention of His countrymen, and filled them with wonder, as altogether different from the manner of teaching to which they had been accustomed in the public teachers of their nation.

And this applies also to all that is urged, in addition, in another part of the (Colenso's) work, concerning the limits of His knowledge, with a view to confirm or defend the positions which I have been examining. This consists chiefly, of the remarks of ancient and modern commentators upon Mark xiii. 32. (See note A at the end). The text is a very remarkable and a very important one, and I hope that I have no disposition to detract from its full force. It contains a very explicit statement made by the Blessed Lord concerning Himself, of its natural and proper meaning there can be no doubt. And I should feel that there was just as much presumption and presumption of the same kind too, in doing violence to the Lord's words for the purpose of softening or narrowing their proper meaning, as if the violence were committed for the purpose of extending it. I therefore say without doubt or hesitation—what I certainly should not venture to say or think, if I did not find it in Holy Scripture—that there was one thing of which, in the full maturity of His powers, and the full exercise of them, as a Divine Teacher, the Blessed

Lord in the flesh was ignorant. . . . I am sure that what He says is true. And while it makes it certain that there was one thing which He did not know, it makes it possible that there were other things also which He did not know. But it gives no direct warrant to assert that this was actually the case; and without such a warrant I will not venture to assert that it was. I feel that it is a case—if there be any—which calls for the modest resolution of the wise and good Bishop Ridley with reference to another great mystery—*not to dare to speak further, yea, almost none other, than the text itself doth as it were lead us by the hand*—This is my decision as regards myself. But there are many to whom this may seem unreasonable timidity.”

P. 103.—Note A. page 41—on Mark xiii. 32.—“From an early period great reluctance has been shown to receive the obvious and natural sense of the Blessed Lord’s words; and various devices have been resorted to from time to time to soften it or to explain it away. But however natural this timidity is, I cannot think it justifiable. What it would be unpardonable presumption to assert upon any lower authority, it seems to be no less presumptuous to shrink from asserting, when it comes to us upon Divine authority. And the fact that the Blessed Lord in the flesh knew not the day and hour in which He is to come to judge the world, seems to come to us as clearly upon His own authority, as anything else that we believe because He has declared it. It cannot be doubted not only that this is the plain meaning of His words, but that it is very hard to draw any other meaning from them.

“The interpretation which has obtained most favour among those who are unwilling to receive the declaration in this sense is, that while the day and the hour of the coming of the Son of Man were, of course, known to Him in His Divine nature, they were

unknown to Him in His human nature. This does not mean, that though He knew this as He knew all things when He was in the form of God, He was ignorant of it when He came in the likeness of man. This is the very sense which it is intended to get rid of. What is meant, is, that when He was in the likeness of man—at the very moment that He was speaking—He knew the time in question in His divine nature, but was ignorant of it in His human nature. But this seems to be open to insurmountable objections. Were we at liberty to suppose that there were two Persons—a Divine and a Human Person—united in the Lord, it would be easy to conceive—or indeed rather, one could not but hold—that they differed infinitely in knowledge—that while the latter was ignorant of many things, the former knew all things. No one, however, ventures to solve the difficulty in this way, at least in words, because every one knows that the unity of person in the Lord is as much an article of faith as the duality of natures. But when it is said that at one and the same time, He knew the day of judgment as the Word, but was ignorant of it as Man; or that while He knew it, as regarded His Divine Nature, He was ignorant of it, as regarded His Human Nature; or that His Divine Nature knew it, but His Human Nature was ignorant; we are in reality though not in words, supposing Him to be made up of two Persons.”

N.B.—The Bishop here accuses the prevalent orthodox interpretation of the heresy of Nestorianism—just as we shall presently see Professor Plumtre and Mr. Moorhouse accuse the same orthodox interpretation of the heresy of Apollinarianism. There seems to be a confusion in the Bishop's mind as to Natures and Persons? for surely two Natures do not require two Persons. His Lordship may have been misled by the pleadings and finding in the Colenso trial?

“But some think that, whatever the objection may

be against these interpretations, it cannot be so insurmountable as that to which the more natural interpretation is exposed—that we cannot adopt any interpretation of the Lord's words which would represent Him as having undergone anything beyond an outward or relative change in taking our nature. From the impossibility of conceiving any change in the Infinite, they seem to have inferred, if they did not confound the two things, that any such change is impossible. But however safely we may hold that it is impossible that any such change can take place through any other agency, it would seem very rash and presumptuous to deny the possibility of its being effected by the will of the Infinite Being Himself. I should say this, supposing that we had no way of arriving at any conclusion on the question by the *high priori* road. But we have a much safer though humbler way. To believers in Revelation the Incarnation of the Second Person of the Trinity, or rather the history of His life in the flesh, furnishes ample means of coming to a certain conclusion upon this point—a conclusion that is not affected by the uncertainties which confessedly attach to all our reasonings when Infinity is an element in the subject-matter of them. In this wonderful history we are allowed to see the infinite and the finite, the divine and the human, in personal union in 'the man Christ Jesus.' To our apprehensions this union would appear absolutely impossible, if the infinite remained unchanged. But, as I have already said, when the infinite is concerned, we can rely but little upon any collection of our own reason unless it be confirmed by revelation. Here, however, there is no want of such confirmation, nor can we, I think, read the Holy Scriptures fairly without finding it.

“The Divine Word seems to be clearly exhibited to us there, as greatly changed in His union with frail humanity. Not only was all His heavenly glory

laid by when He tabernacled in the flesh, but all His infinite attributes and powers seem, for the same time, to have been in abeyance, so to speak. And by this, something more is meant than that the manifestation and exercise of them were suspended. That is undoubtedly true, but it seems to fall far short of the whole truth. It appears that there was not merely a voluntary suspension of the exercise of them, but a voluntary renunciation of the capacity of exercising them, for the time. This involves no change of His essence or nature; and no destruction of His Divine powers, as if they had ceased to exist, or loss of them, so that they could not be resumed. Finite beings often undergo such a suspension involuntarily, without its leading to any such consequences. (Here the Bishop gives in a note a quotation from Butler's *Analogy*, part i. chap. i., about the suspension of 'our living powers.')

And it can make no difference in this respect, that in the Infinite Being it is undergone by an act of His own will. Nor are the wonderful works which were then wrought by Him at all at variance with this view of the state of the Incarnate Word. Infinitely as they transcended the natural powers of man, they did not go beyond the powers which may be supernaturally bestowed upon man. For He Himself declares that the apostles should not only do such works as He had done, but *greater works*. There is nothing, therefore, in their nature or their degree, to determine whether they were wrought by the proper power of the Divine Word, or by power bestowed upon the Incarnate Word. But we are not without ample means of deciding this question.

"It is not surprising that it should be generally thought that the miraculous power which was displayed by the Redeemer was possessed and exercised by Him as an essential property of the Divine element in His constitution. This, indeed, would be

the conclusion to which probably every one would come who ventured to speculate on this great mystery apart from Scripture. But Scripture gives a very different view of the nature and effects of the Incarnation. It seems distinctly to teach us that when the Everlasting Son condescended to take our nature upon Him, He came, not outwardly only, but in truth, into a new relation to the Father, in which He was really His *Messenger and His Servant*—dependent upon the Father for everything, and deriving from Him directly everything that He needed for His work. All this indeed seems to be most distinctly declared by Himself. He says, 'The Son can do nothing of Himself, but what He seeth the Father do,' (John v. 19). And again, 'I can of mine own self do nothing,' (*Ibid.* 30). Again, 'My doctrine is not mine but His that sent me,' (vii. 16). Again, 'He that sent me is true; and I speak to the world those things which I have heard of Him, (viii. 26). 'When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as my Father hath taught me, I speak these things,' (*Ib.* 28.) And again, 'The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works,' (xiv. 10); 'And the Word which ye hear is not Mine, but the Father's which sent Me,' (*Ib.* 24).

"These texts must be familiar to every reader of the Bible, though their true meaning seems to be very strange to many. But they are very plain and very express, and they entirely agree together. They testify directly to the fact that the state of the Son in the flesh was one of absolute and entire dependence upon the Father, both for Divine knowledge and Divine power. And upon this fact, they are so full and so express, that it is unnecessary to look for any other evidence of it of the same kind. But I am tempted to add one or two striking passages

which seem to bear the same testimony, less directly indeed, but not less impressively or less conclusively.

Nothing, for example, can bespeak more absolute authority over death and the grave than His call to the dead Lazarus to arise: "He cried," we are told, "with a loud voice, Lazarus come forth,"—(John xi. 23). And the confidence of absolute authority in which the command is uttered is most fully justified by the promptitude with which it is obeyed; "and he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go."—*Ib.* 44.

Neither in the tone nor in the substance of His command to the dead, is there any reference discoverable to any power but His own.

There is no cure performed by Him, nor indeed any miracle of any other kind recorded of Him in His whole history, which wears less the appearance of being wrought by derived or dependent power. And yet there is something which goes before, that seems to suggest irresistibly that the power exercised by Him on this memorable occasion was bestowed upon Him by the Father, in answer to prayer offered at the time. For just before He called to Lazarus, we read, "and Jesus lifted up His eyes, and said, Father, I thank thee that Thou hast heard me. And I knew that Thou hearest me always; but because of the people which stand by I said it, that they may believe that Thou hast sent me."—*Ib.* 41-42.

No one ever doubts, I suppose, that this thanksgiving to the Father for *having heard Him*, has reference to a prayer offered to the Father and accepted by Him. The prayer was offered in silence, and the intimation that it was heard was silently given, (Compare *Presensé* p. .) But I should think that there is no more doubt that both really took place than there is when both were audible, and

we are actually told the words in which they were expressed, as in the next chapter, where, at the end of the mental conflict, which we are allowed to see, we read His prayer and the answer to it; "Father, glorify Thy name. Then came there a voice from heaven, saying, I both have glorified it and will glorify it again." And though a prayer were really secretly offered and answered at the grave of Lazarus, it seems hardly possible to doubt that it had reference to the wonderful work which He was about to perform; and that it was in fact a prayer for power to perform it, and that it was in the power bestowed in answer to His prayer that this great miracle was wrought. The whole story supplies abundant matter for reflection, but I cannot dwell upon it further here.'

I must however give one more passage which I think discloses to us at least as much as any that have gone before of the extent of the change which the Blessed Lord had undergone, when He was in the likeness of sinful flesh. When St Peter rashly attempts to deliver Him by force from the hands of His enemies, He rebukes him and tells him that if He desired to be delivered, He had no need of human aid. 'Thinkest thou that I cannot now pray to My

* Every one is likely to be reminded here of the remarkable passage in the life of Elijah, which is related in the 1st Book of Kings xvii. 1. 'And Elijah the Tishbite who was of the inhabitants of Gilead, said unto Ahab, as the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years but according to my word.' There is so little here to suggest any dependence of this act of the prophet upon prayer, that most readers I should suppose are surprised when they find the miraculous visitation upon the land of Israel which followed, referred to by St James as an example of the power of *the effectual fervent prayer of a righteous man*. 'Elias was a man subject to like passions as we are, and he prayed that it might not rain; and it rained not upon the earth by the space of three years and six months,' James v. 17."

Father, and He shall presently give me more than twelve legions of angels." This passage suggests a great deal which is eminently interesting, but with which we are not immediately concerned. But it has also a most important bearing on the point which we are at present upon. We know that by Him were all things created; that all worlds, visible and invisible, and all the forms of existence material and immaterial, by which they are inhabited, were made by Him; that when He was in the form of God all angels worshipped Him; and that in the presence of His glory the Seraphim veiled their faces while they adored Him. And when we see Him in the hands of men, mocked and reviled, buffeted and scourged and spit upon, we see a marvellous manifestation indeed of His great humility. But we feel, all the while, that all this was done only because it was His good pleasure, for the accomplishment of His work, to submit Himself to shame and to pain; and that, at any moment that He pleased, it would come to an end. And so it was. The text that I have just quoted proves that so it was; but it at the same time seems to disclose to us more of the depth to which He had humbled Himself than any extremity of indignity and suffering to which He was subjected could reveal. Because it shows that, if He would be delivered from this pain and shame by the angels whom He had created, He was to procure their aid, not by commanding them to come to His deliverance, but by praying to His heavenly Father to send them to set Him free. The object would be effected with certainty. But the mode in which it was to be effected discloses, to my mind more strikingly than any other passage in Scripture, the great and wonderful change which for the time had taken place in His relation to the unseen world.

All these passages bear witness, directly and indirectly, to the reality and depth of the humilia-

tion of the Blessed Lord when actually in the form of man. But there is another, (Phil. ii. 6, 7), which seems to unveil to us what was done in the unseen world to prepare Him for the state to which He was about to descend. In it He seems to be shown to us when in the form of God, divesting Himself of all that was incompatible with the state of humiliation to which He was about to descend, not holding tenaciously the equality with God which He enjoyed, but letting it go, and *Emptying Himself*. It is the results of this wonderful process which the text that I have been reviewing present to us. And wonderful as the process is, and not forgetting even the intense energy of the expression *ἑαυτὸν ἐκένωσε*, do not the results accord with it? Do not the passages to which I have before referred exhibit Him as actually *emptied*—emptied of His Divine glory, of His Divine power, and of His Divine omniscience, and receiving back from His heavenly Father what he had laid down, in such measure as was needful for His work while it was going on—only doing what he was commanded and enabled to do, and only teaching what He was taught and commanded to teach. And when it came to an end, when He had finished the work which had been given Him to do, and His humiliation was over, He could pray to the Father, “And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was.” And His prayer was answered. *All power He Himself declares, was given to Him in heaven and in earth.* The Apostle testifies that *God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.*

[*Query.*—Is there not a very monotheistic look

in the closing words of this text, Christ is Lord
The Father is God.]

“Some say that they can in some measure understand and believe every part of the preparatory process referred to, except that in which the Lord’s omniscience is concerned; but that that is so essential to His nature, that they cannot conceive or admit that it could have been laid aside even temporarily. I must myself, on the contrary, confess that though I believe every part of the process that I find in the Bible, I do not, properly speaking, understand any part of it. I am disposed, however, to believe that if the whole were perfectly understood by us, we should see that there is just the same difficulty in every part of the change which the Lord is represented as having undergone—neither more nor less in any one than in any other.

“But however that may be, it is to me not a question of reason but of fact; and of the actual facts of the case the true and only evidence is to be found in God’s word. One who looks at the subject in this way, and who examines the Holy Scriptures as the only source of His knowledge upon it, ready to believe all that he finds there, will not, I think, be startled by the statement in St Mark, wonderful as it is—if he comes to it after having read and considered the passages which we have been reviewing; at least I am sure that he will not be startled by it, as he would be if he came upon that text without such preparation.

“I do not mean that what we learn from these passages, concerning the state of the Incarnate Word and His relation to the Father, would warrant us in inferring that He was actually ignorant of anything knowable. But when they teach us that all His superhuman knowledge was supplied by the Father, we are led to look upon that as possible which, without such information, we should regard as im-

possible. All things that the omniscient Father knows—that is, all things—doubtless were known to the Son when he was *in the form of God*. But it appears that when He became man and dwelt among us, of this infinite knowledge He only possessed as much as was imparted to Him. And this being the case we must see that if anything which could not be known naturally was not made known to Him by the Father, it would not be known by Him. Though we see this however, we have no right, as I said, to conclude that there really was anything unknown to Him, because we have right to conclude that there is any knowledge which the Father would withhold from Him. And accordingly, even when we see it elsewhere declared expressly and emphatically by Him concerning the time of *the coming of the Son of Man*, ‘of that day and hour knoweth no man, no not the angels in heaven, but my Father only,’ “we do not regard the well-beloved Son as intended to be included, when angels and men are said to be ignorant of that time; or excluded, when it is declared that it is known to the Father only. It is not until He Himself declares expressly, as we learn from St Mark that He did, that this is so; that is, it is not until we learn that He Himself said, ‘of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father,’ that we believe that He too was ignorant of the time when He is to come again to judge the world.

“The declaration is so plain and express, that even if it stood alone, I do not think it would be reasonable to entertain any doubt about its real meaning. But I can hardly think such a doubt possible, when the natural interpretation of the text is sustained by the concurrent testimony of such a number and such a variety of texts as we have been looking at. And when once we are satisfied that

the Lord has really declared this fact concerning Himself, we seem to be no more warranted in disbelieving or doubting it, than we should be in disbelieving or doubting anything else that we are sure He has said."

OBSERVATIONS.

1. When the Bishop says, that there "can be no doubt" about the meaning of certain passages, what does he intend towards Athenasius, Bull, Waterland, Elliott and all the orthodox, who differ from him in these passages?

2. When he says that the "Scriptures are the only source of knowledge" on this dogma, what place does he assign to his own articles and creeds?

3. What conceivable right has he to say that the *capacity for Divine Attributes* was "incompatible with the state of humiliation?"

4. When he "cannot fix the time" at which Jesus attained this knowledge, such as it was, does not this plainly imply *the man acquiring the supplies of Godhead*, whereas we are taught, that it was "the word that became flesh" and took our nature?

5. One would be curious to know in what the Bishop considers our Lord's personality to have consisted.

6. When Divinity lecturer in Trinity College, the Bishop published two sermons in connection with Mr Irving, and in the appendix, p. 73, he says, "Mr Irving holds himself to be very grievously caluminated when charged with socinianism; and if the charge were meant to imply that he holds socinian views, &c. &c., no doubt he would be greatly misrepresented; but if, by the charge, were meant that like them he stumbles, &c. &c., it is undoubtedly well grounded,"—no doubt the Bishop would "hold himself to be grievously caluminated," if the same charge were brought against him, but

surely it would be as "well grounded" as it was in the case of Irving. The Bishop *seems* (for the passage is not as distinct as his Lordship's later compositions are), at the time when these two sermons were published, (1833,) to have held the view concerning our Lord's two natures and two kinds of knowledge which he now calls Nestorianism; he says, (page 70,) that in the Temptation Christ's "zeal and love, acted in combination with this limitation of views which belonged to the Lord's human nature, and not with that fulness of knowledge of Divine Counsels which belonged to His Divine nature,"—(what meaning would there be in this antithesis, if Jesus did not *then* possess the "Divine Nature and the fulness of knowledge of Divine Counsels which belonged to it?)"

7. Spinoza defines "Attribute" to be "what we apprehend as constituting the essence" of anything—therefore to say, *e.g.*, that an Infinite being is without infinite attributes, is to speak of a thing's being without its own essence, or in other words it is speaking in a way that has no meaning. Waterland devotes one of his greatest sermons (vol. 2. sermon vii. p. 141), to prove Christ's Deity from his attributes, viz., eternity, immutability, omniscience, and omnipotence.

N.B.—Bishop O'Brien denies to our Lord all divine attributes; *does he mean to include the denial of eternity?*

8. Waterland takes most of the texts selected by Bishop O'Brien, and strives to defend them from the Arian interpretation adopted by the Bishop, and he also (p. 163) explains the passage of St Mark in the way the Bishop calls the heresy of Nestorianism.

9. Bishop Bull, (works vi. 351), terms the interpretation of Phil. ii. 6. adopted by the Bishop, Socinian, and that "*Socinistas frustra omnino, aleoque in causæ suæ ruinam hunc locum Apostoli appellasse.*"

10. Can any conceivable ingenuity, in any honest way, reconcile this "Depotentialisation" (or "*κενωσις*" teaching of Bishop O'Brien, with the 1st Article, (*Three Persons of one power substance and eternity*), or with the so-called Athanasian creed (*equal to the Father as touching His Godhead*)?

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PROFESSOR OF DIVINITY, KING'S COLLEGE, LONDON.

CHAPLAIN TO THE BISHOP OF BRISTOL.

P. 87—"What was once rejected as a heresy has since crept in among us and been all but recognised as a dogma. We think of the Divine eternal word as simply tenanted a human body; or if of human "reasonable soul," then of that as possessing all Divine attributes, conscious from the very first of that mysterious union, possessing and manifesting from the very first all treasures of wisdom and knowledge. We are slow to apprehend the truth that that soul passed in its growth of intellect and feeling through the same stages as our own; that knowledge came to it as it comes to us, through sacred books or human teaching or the influences of surrounding circumstances—widening more and more with advancing years—led on in the fulness of time into all truth by the Spirit which was given to him, 'not with measure,' and 'abode upon him.' . . . Assuming the energy in Him of all Divine attributes we pass *over* the conflict of human emotions, without which there could be no experience, no discipline, no temptation, no sympathy. We cannot bring ourselves, in spite of the plainest statements of the Gospel record, to think of him as gaining knowledge of any kind from those around him, (Mark ix. 21); wondering with the surprise of those whose hopes are bitterly

* Boyle Lectures, 1866,

disappointed (Mark vi. 6.); looking into the future with a partial insight as knowing not the day or hour of the full completion of his work (Mark xiii. 32); praying, 'if it be possible, &c. &c.'

And yet the whole beauty and significance of his life as sinless, perfect, archetypal, melts away, in proportion as we substitute this the error of Apollinarius for the Church's faith.

Instead of a true son of man perfected by suffering, (Heb. ii. 10.) passing *i.e.* through experience, to his full maturity, learning by that suffering the full meaning of obedience—we fashion for ourselves the thought of a simulated Humanity, a childhood almighty and all knowing, with the appearance but not the reality of growth in power and wisdom.'

P. 89—"It may seem to some that these thoughts lead us on to a mere humanitarianism, and destroy the truth of the Incarnation on its Divine side more fatally even than the conception of which I have spoken destroys the reality of the human. . . . In that word 'emptied Himself,' we may find what at least serves to interpret with the language and the facts of the gospel history.* . . . That form of God, that glory of the Father can be conceived of only as the possession, energy, activity, of the Divine attributes. To empty Himself 'of these was to submit to the conditions not of an infinite but a finite life; to become 'lower than the angels,' even as the sons of men are lower than He might rise through successive stages to a height far above all principalities and powers, to the name which is above every name, the glory which He had with the Father before the world was.'—Such at least is the teaching

N.B.—When Mr Plumtre quotes Bishop Ellicott and Waterland on Philip. ii. 6. it is right to remark that they tolerate only the other interpretation of "thought it not robbery,"—they both are against Mr Plumtre's idea, that Christ was 'emptied of His divine attribute.'

of the epistle to the Hebrews. The eternal Son learnt obedience. Because He has been tempted He is able to sympathise. We trust in the Incarnate Son more than in the Divine omniscience as an attribute, because the Incarnation has made us surer than we could have been without it, that 'He knows and pities our infirmities.'

MOORHOUSE.

P. 56.—“Apollinaris (a man equally distinguished for wisdom and piety, devoted to the church, and a personal friend of Athanasius), in his zeal against the Arians, and his desire to give distinctness and comprehensibility to the orthodox faith, was led to assert that the Eternal Word at His incarnation took nothing but the flesh of humanity—its body and animal soul—while His Divine Nature supplied the place of a rational spirit. . . . Bodily weakness, indeed, was left and bodily suffering, but every one of our Lord's spiritual and intellectual acts was attributed not to His human spirit, (for human spirit He had none,) but directly to the Immanent Deity.” . . . And is it useless to call attention to this mistake of a good man, when so many are shrinking back from the thought of our Saviour's real limitation in knowledge, and His real growth in wisdom, because they find it difficult to entertain these thoughts by the side of His omniscience?

P. 60.—“We must believe in our Lord's real humanity, that as concerning the flesh He came of the tribe of Judah, for if the omniscience and omnipotence of His Divine Nature exclude the ignorance and weakness of His human nature, then this latter was never really limited, was never a reality at all, but only, as the Docete held, a mere shadow or apparition; then too the Scriptural representations of His growth

* Hulsean Lectures, 1865.

in wisdom, and of His being made perfect through suffering are merely delusive suggestions, fraudulently invented to bring the Redeemer nearer to our heart, and to persuade us, contrary to the fact, that we have an High Priest who can be really touched with the feeling of our infirmities."

GLADSTONE'S "ECCE HOMO."

P. 51.—"It is enough for us to perceive that the communication of our Lord's life, discourses, and actions to believers, by means of the four Gospels, was so arranged in the order of God's providence, that they should be first supplied with biographies of Him which have for their staple, His miracles and His ethical teaching, while the mere doctrinal and abstract portion of His instructions was a later addition to the patrimony of the Christian Church. So far as it goes, such a fact may serve to raise presumptions in favour of the author of "Ecce Homo," inasmuch as he is principally charged with this, that he has not put into his foreground the full splendour and majesty of the Redeemer about whom he writes. If this be true of him, it is true also thus far of the Gospels."

P. 58.—"Those portions of the narrative in the Synoptical Gospels which principally bear upon the Divinity of our Lord, refer to matter which formed, it will be found, no part of His public ministry."

P. 62.—"If we pass on from the great events of our Lord's personal history, to His teachings as recorded in His discourses and sayings by the Synoptic writers, we shall find that they too are remarkable for the general absence of direct reference to His Divinity, and indeed to the dignity of his person altogether."

P. 63.—"He asserted His title to be heard, but He asserted nothing more"—"In a word, for the

time, He Himself, as apart from His sayings, is nowhere."

P. 66.—"This (Luke iv. 18-21.) is a clear and undeniable claim to be a teacher sent from God, and of certain strongly marked moral results, &c., &c. Yet here we find not alone that He keeps silence on the subject of His Deity, but that even for His claim to Divine sanction and inspiration He appeals to results."

P. 86, 87.—"During the brief course of His own ministry, our Saviour gave a commission to His twelve apostles and likewise one to His seventy disciples. Each went forth with a separate set of full and clear instructions. . . . In conformity with what we have already seen, both are silent in respect to the Person of our Lord."

P. 103.—It appears then on the whole as respects the person of our Lord, that its ordinary exhibition to ordinary hearers and spectators was that of a man engaged in the best and holiest, and tenderest ministries; . . . Claiming a paramount authority for what He said and did; but beyond this, asserting respecting Himself nothing and leaving Himself to be judged by the character of His words and deeds."

P. 112.—"But if He did not despise the Virgin's womb, if He lay in the cradle a wailing or a feeble infant, if He exhausted the years of childhood and of youth in submission to His Mother and to Joseph, if all that time He grew in wisdom as well as in stature, and was even travelling the long stages of the road to a perfection by us inconceivable; if even when the burden of His great ministry was upon Him, He has Himself told us, that as His divine power was placed in abeyance, so likewise a bound was mysteriously set upon His knowledge—what follows from this? That there was accession to His mind and soul from time to time of what had not been there before: and that He was content to hold in measure and to hold

as a thing received, what, but for His humiliation in the flesh, was His without limit and His as springing from within."

REV. S. A. BROOKE,*

HON. CHAPLAIN TO THE QUEEN.

P. 32-4, "It was then a man who spoke these words (on the Cross)? but we are told that He was also Divine, that the Word is incarnate in Jesus. This is the doctrine of the Church of England, and I have often stated my belief in it. But the question at present is, how far, at the time these words were spoken, had the Divine nature become at one with the human nature of Christ. I would suggest that if God had in all His fulness, at this time, united Himself to Christ, so that the Divine and human natures were entirely blended *then* into one human-divine Person, Christ could neither have suffered nor struggled with evil, nor died, and the whole story becomes fictitious; and it is in avoiding this dreadful conclusion which seems to rob us of all comfort, that men have been driven into believing in Christ as being nothing more than a sinless man. I suggest another view—I can conceive that though His union with God was from the moment of His birth potentially His, as the whole growth of the oak is in the acorn, yet that the communication of the Divine Word to the Man Christ Jesus was a gradual communication, that it went on step by step with the gradual perfecting of His humanity, that, for example, in the temptation in the wilderness the human will of Christ met all the temptations to sin which could be offered to Him on the side of the spirit of the world, struggled with them in a real struggle, and

* Sermon on the Voysey judgment.

conquered them, and that *then* His human nature, having made itself so far forth victorious and perfect, received such a communication of the Divine nature as raised Him above all possibility from that time of being tempted by the evil spirit of the world. . . . This (next) crisis came in the garden of Gethsemane. According to the view suggested, He would conquer that temptation with the weapons of humanity, not of divinity, and when that was over, *then* His human nature having made another step towards its perfection, would be adequate to receive a farther communication of the Divine Word, which would raise Him beyond the power of ever being tempted by any spiritual evil—the spiritual union between God and man ever, as I have said, potentially His, would have now reached, through a growth unbroken by any reception of evil, its perfect development. . . . The view we suggest would allow us to say—and the history tends to confirm it—that Christ was not at this time a partaker of the absolute attributes of God. He was not omniscient, omnipotent, unlimited by time or space, or impassible—with regard to knowledge, to suffering, to the desires of the body, He would then be as we are, except so far as absolutely holy humanity modifies these things. According then, to this idea, we need not be troubled with the thought that theology imposes on us a fiction in asking us to believe in the reality of the sufferings upon the Cross. They were borne by a man, but by a man who was, through the spiritual union of His human nature with the spiritual nature of the Divine Word, essential and perfect humanity, a man and yet the Man.”

D Ö R N E R,*

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GOTTINGEN.

Division 2, vol. 3, p. 249-50. "In relation also to the earthly God-manhood of Christ, as we have observed, not merely is the principle that He must have undergone a true growth universally recognised; but theologians also are pretty generally agreed in the opinion, that if the unity of the Divine-human life during the period of Christ's earthly existence is to be maintained, the *Κένωσις* must be much more completely carried out. . . . We have no alternative but to assume, that in some way or other the Logos limited Himself for His being and activity *in this Man*, so long as the same was still undergoing growth. . . . Important differences, however, are still observable here. The one maintain that this limitation of the Logos in Jesus is to be conceived as a rooted self-depotentiation in love, as consisting in a reduction of His Being to the point of adequacy to the embryonic life of a child of man, &c. . . . On the only other possible view we can merely speak of a limitation of the self-communication of the Logos to humanity, not of a lessening or reduction of the Logos Himself."

E. DE PRESSENSÈ, PARIS.†

P. 254.—"According to John's prologue, the uncreated light of the Word emitted some rays in the night of a world separated from God—'The light shineth in darkness.' But when the issue is to redeem the world and save it, and to raise man up to God, then 'the Word becomes flesh;' an expression

* "Doctrine of the Person of Christ."—(*Clark's Edinburgh Edition.*)

† Jesus, Christ, son temps, sa vie, son œuvre.

which does not mean merely that He clothed Himself with a human body, but that He became really man, and subjected Himself to all the conditions of our existence. Jesus Christ is not at all the Son of God hidden in the son of man and retaining in a latent condition all the attributes of Divinity; that would require an irreducible duality which would destroy the Unity of His Person, and remove it from the normal conditions of a human life; His obedience would become a mockery, and His example would be inapplicable to our race. No, when the Word became flesh, He annihilated Himself—He stripped Himself of His glory—‘being rich He became poor’—He became as one of us, sin excepted, in order to encounter the moral conflict, with all the perils arising out of His being free. We have a Son of God voluntarily lowered, and that very lowering is the beginning as well as the condition of His Sacrifice. He retained of Deity that which constitutes in some sort its moral essence; He is not the less man because the man only fulfils Himself in God. If we wish to avoid falling into a Docetism which would make Christ a phantom and the Gospel an illusion, we must acknowledge this lowering of the Word in the full sense of its meaning and with all its mysteriousness—all the more, because it has been too much lost sight of by the Church theology of the fourth century. Up to that time, even whilst the Formula was halting and unsettled, the belief in a Christ who was very man never failed; they never fell back on a dogma of the two natures, and they continued steadfast in the Apostles’ beliefs, which were too vital and too deep to be lost in these metaphysical subtleties.—*Homo factus est*, says Irenæus, *ut nos assuefaceret fieri dei*. Accordingly, Christ is not that outlandish Messiah who, as God, possessed omniscience and omnipotence, at the same time when, as man, His knowledge and powers were limited. We be-

lieve in a Christ who became really like ourselves, who was subjected to the conditions of progress and gradual life-development, and who was obedient even unto the death on the cross. On no other terms shall we have a living and human Gospel, and prevent its being, like a Byzantine painting, stiff and motionless in a gilded frame, with all its individuality of expression merged in a hue of conventionalism."

Having noticed (p. 262) "the inextricable contradiction" of the two genealogies, he says, p. 314, &c., of *The Temptation*, "If impeccability be demanded for Christ, then He is removed from the real conditions of earthly life; His humanity is only an illusion, a thin veil, behind which appears His impassible Divinity. Being no longer like us, He no longer belongs to us. A nondescript metaphysical phantasmagoria replaces the thrilling drama of a moral struggle. We must no longer speak of temptation, nor of the trial of Him who was the subject of it. Let us fetch Christ down from that chilly empyræum of Theology where He is nothing but a dogma, and let us say with Irenæus, '*Erat homo certans pro patribus.*' It is as Messiah that He is tempted; and it is as concerning the miraculous power which He possessed, or at least, which He is invested with by God from day to day."

THE INFALLIBILITY OF JESUS.

P. 352 (see extract from page 254.)—"According to our idea of the Incarnation and the voluntary self-lowering implied in it, we do not at all claim omniscience for Jesus. He made Himself subject to the law of development, and consequently He could not have possessed spiritual omniscience all at once. He attained it by degrees. But whilst we admit His improvement and advance, we must be on our guard

against confounding His relatively imperfect spiritual knowledge with error. In this domain, infallibility is a result of perfect holiness, for religious error belongs to some moral imperfection. Truth, says Schleiermacher, is man's natural condition. If, then, this is the case with man in his normal state, with much more reason must we attribute this infallibility to Jesus, who presents to us the most lofty ideal of humanity. . . . This infallibility, however, reaches no farther than to spiritual truth. It is taking away from Jesus the reality of His humanity to suppose that He possessed an innate knowledge of all terrestrial phenomena, and that He entirely escaped the common notions of this age on physical matters. It would be childish to believe that when He spoke of the setting sun, He reserved in His own mind the theory of Galileo or of Newton. No, as regards everything which was not a part of His mission, He was truly the man of His age and of His country. Yea, more than that, even in the spiritual sphere, He did not possess omniscience. He declared Himself, that the knowledge of the times and seasons belonged exclusively to His Father."

THE RAISING OF LAZARUS.

532.—"Lazarus was lying on a bed of suffering—his sickness was getting worse, and Jesus was in Peræa—it was a journey of several hours to reach Him—a messenger was sent off in all haste by the two sisters. Instead of coming He only replied in these prophetic words, 'this sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.' Evidently, Jesus spoke under the influence of a special revelation, and the issue which was about to be effected could not but have an influence on His own personal destiny, which was so important that He was aware of it beforehand.

536.—“With eyes raised up to heaven, He gives thanks to the Father even before the miracle was wrought, so assured is He that what He asks is agreeable to His will. Had He not then received an express revelation as to what was going to take place, even before the death of Lazarus?”

. . . Such is this drama, as affecting and as simple as human life is in its noblest passages, for which some have dared to substitute a low stage farce.

F. GODET,*

DOCTEUR PROF. THEOL. BALE.

[Dr Godet's commentary takes very high rank amongst the most orthodox and conservative productions of continental evangelicalism, and is designed to be an answer to and preservative against the rationalising and destructive exegesis of Germany. Dr Godet (*e.g.*) asserts the miraculous birth of our Lord, the objective reality of the supernatural phenomena at His baptism, the reality of the facts of the Temptation, the personality of Satan, demoniacal possession, the certainty of the miracles, the vicarious punishment of Christ, &c., &c. He claims and vindicates the Messianic Psalms and Prophecies, reconciles the genealogies, calls the free thought school “the Saturnalia of Criticism,” and is thoroughly evangelical on the Eucharist.]

He says, vol. i. p. 54. (St Luke ch. i. 35.) “The power of the highest shall overshadow thee. “I think rather that these expressions recall the cloud which in the desert covered the camp of the Israelites and sheltered it with its shade. Here, as in ch. ix. 34, the Evangelist indicates the approach of

* Com. Evang. de. S. Luc. 1871.

that mysterious cloud by the word ἐπισκιάζειν. Here the Holy Spirit indicates the divine power, the vitalising breath which called the germ of a human individuality slumbering in Mary's womb, to the development of its existence. This germ is the band which connects Jesus with human nature and makes Him a member of the race which He came to save. In this second creation the miracle of the first creation is thus re-enacted with a higher power. There the two elements were present, a body taken from the earth, and the breath of God. Here the germ borrowed from Mary's womb and the Holy Spirit fertilising it, correspond to those two elements."

Therefore also that Holy thing which shall be born of thee shall be called the Son of God. "Here then we have, from the mouth of the angel himself, the authentic explanation of the expression *Son of God* in the earlier part of his message. According to this explanation Mary could not understand the title in any sense but this, a human being who had God Himself as the immediate author of his existence. This is not at all the idea of pre-existence, but it is more than the notion of Messiah which relates only to the office, of His mission; (vol ii. p. 301. On the trial scene Dr Godet says, 'They were condemning Him as a blasphemer, and that for calling Himself the *Son of God.*')"

". . . . What is the connection between this miraculous birth of Jesus and His perfect holiness? The latter is not a necessary result of the former, for holiness is a matter of choice, not of nature. How can we give any serious meaning to the moral struggles in the history of Jesus, e.g. to the temptation, if absolute holiness were the natural consequence of His miraculous birth? But it is not so. The miraculous birth was only the *negative* condition of His immaculate holiness. By the method of His entrance into human life, He was re-established

in what was man's formal condition before the fall, and put in a position of fulfilling the course originally set before mankind which would have led it on from innocence to holiness. He was simply released from the impediment which, by virtue of our mode of birth, fatally prevents us from performing this task. But in order to turn this potentiality into an actuality Jesus was bound every instant to make an active use of His liberty, and to occupy Himself unreservedly with carrying out the law of 'the good' and of the task which he had received, 'to keep the commandment of His Father.'

The reality of the struggle then was not in any sense excluded by this miraculous birth, which involved nothing else in Him except the *freedom of not sinning*, but did not exclude at all the freedom of sinning.

P. 127. ch. ii. 49. "My Father's business, this expression formulates the ideal of an entirely filial life, of an existence absolutely consecrated to God and to Divine things, which perhaps had just that moment burst forth in Jesus' mind, and which we could no more comprehend than did Mary and Joseph, 'if the life of Jesus had not passed before our view;' v. 52. 'Increased in wisdom, &c.' The word 'stature' embraces the complete physical and psychical development, all the external graces; 'wisdom' belongs to the internal development; the third term, 'favour with God and man' completes the other two. There was shed around the person of this young man a charm at once moral and external, which won to him the favour of God and men. . . . There is no other conception for the omission or denial of which theology has to pay a heavier penalty, than this one of a *development* in the *very pure*. This is the conception which the christianity of the Bible owes for ever to this verse. By means of it the humanity of Jesus can be accepted, as it is here by St Luke, in all its reality."

P. 172. The Baptism, ch. iii. 21. "Jesus also being baptised and praying,—Luke adds here a detail which is peculiar to him, and which serves to put in their true light the miraculous phenomena which are to follow. At the instant when Jesus afthr His baptism was about to go up out of the water, He was in prayer. This detail shows that the divine manifestations were the reply from above to the prayer of Jesus."

"The divine manifestation consisted of three sensible phenomena, to which three internal facts corresponded. The first phenomenon is the opening of heaven, and the (corresponding) spiritual fact, of which the phenomenon is as it were the perceptible covering, is the complete understanding granted to Jesus of the divine plan and of the work of salvation. This first phenomenon then represents *the perfect revelation*. (Second phenomenon), "Jesus sees descending a luminous apparition; to this manifestation the interval fact of the effusion of the Holy Spirit into His soul corresponds. The Holy Spirit is about to make burst forth all the germs of a new world which up to this were shut up in the soul of Jesus. . . . This luminous apparition then is the emblem of an inspiration which is neither intermittent like that of the prophets, nor partial like that of believers—of *perfect Inspiration*. The third phenomenon, that of the divine voice accompanies a communication yet more intimate and personal. There is no more direct emanation of personal life than speech and voice. The voice of God Himself sounds at once in the ear and in the heart of Jesus and initiates Him as to His relation to God—the most tenderly beloved being, beloved as an only Son is of a father; and as to his relation, as such to the world—the medium of the divine love towards men, his brothers, to raise whom also to the dignity of sons is his mission.'— . . . 'My Son.'

What is the force of the possessive pronoun here? . . . The unutterable blessedness of being the perfect object of the love of the infinite God, diffused itself, at this word, in the heart of Jesus.

“By the perfect revelation, Jesus is now initiated as to the plan and work of salvation; by the perfect inspiration He possesses the power of accomplishing it; by the consciousness of His dignity of sonship, He feels himself to be the supreme messenger of God here below, the Messiah, the chosen one of God, summoned alone to finish that work.” (Note, p. 179.) —“Jesus actually received, not indeed (as Cerinthus, going beyond the truth, used to teach) the visit of a Christ from heaven who was to be joined to Him for a time (note this) but the *Holy Spirit*, in the full meaning of the word, whereby Jesus became the anointed of the Lord, the *Christ*, the perfect man, the second Adam, capable of begetting a new spiritual humanity.”

P. 221.—“But could Jesus have been *really tempted*, if He were holy; *Sin* if He were the Son of God; *fail* in His work, if He were the Redeemer chosen of God? The Holy one might be tempted. . . . the Son could sin, because He had renounced the mode of divine existence—*the form of God* (Philip. ii. 6.)—to enter into a human estate precisely like our own. The Redeemer might fail, if we regard the question from the stand point of His personal liberty, &c., &c.

“These supreme laws of his Messianic activity He had learned in the bitter school of the instructor to whom God had committed Him in the wilderness.”

P. 421.—(ch. viii. 45.) ‘WHO TOUCHED ME?’

“The receptivity of the woman rises to such a degree of energy that she as it were draws the cure out of Jesus. The action of Jesus here is limited to that constant willingness which impels Him, in all

His relation with men, to bless and save them. He however is not unconscious of that virtue which He has just discharged ; but He knows that there is an alloy of superstition in the faith of the person who is showing it towards Him ; and, as Riggenbach clearly expounds, His object in what follows as to purify that incipient faith. But to do so, He must discover the doer of the deed—we have no reason not to impute to Jesus the ignorance expressed by his question, ‘ who touched me ? ’ the candour of his character does not admit of any pretence.”

A P P E N D I X .

ON THE ATONEMENT.

REV. DR. JELLETT, FELLOW TRIN. COLL., DUBLIN.*

(*Sufferings of the righteous*, p. 8, 9.)—“That the guilt of one man should be transferred to another is not only false, but absolutely inconceivable.” “When under the name of imputed sin, or any other misty term which we choose to employ, we speak of God as *punishing* one man for the sin of another, we really attribute to Him an action which I should find it difficult to describe with reverence.”

Pp. 21, 22.—“Vicarious punishment implies vicarious suffering certainly ; but it implies something more ; and it is that ‘something more’ which is involved in the theory now under consideration, and which seems to me at variance with the fundamental laws of morality.” . . .

“The theory under consideration, (viz., that our

* Sermons preached in the College Chapel, 1864

blessed Lord was the object of the Divine wrath), is incredible, simply because it makes the Judge of all the earth do wrong."

BROOKES' SERMONS, p. 492.

Nevertheless it is astonishing how strongly this superstitious view of God's anger clings to the minds of men. It has vitiated the whole view taken of the Atonement by large numbers of the Church of Christ. They are unconsciously influenced by the thought that where there is suffering, there must be sin. The cross is suffering; therefore, somewhere about the sufferer there must be sin, and God must be angry. But Christ had no sin; then what does the suffering mean? . . .

At last light comes to them . . . and the thing is clear. Man sins, and sin against an Infinite Being is infinite and deserving of infinite punishment. A debate takes place in the nature of God. Justice says, 'I must punish,' Mercy replies, 'have pity,' Love steps in, . . . the Son of God is infinite, let Him bear as man the infinite punishment—and this was done, &c., &c. The intuitions are all against it. It outrages the moral sense; if I murdered a man to-morrow, would justice be satisfied if my brother came forward and offered to be put to death in my stead? It outrages the heart . . . it outrages our idea of God, it makes Him satisfied with a fiction.

If none of these opinions of reputed pillars of the truth here quoted, be true, surely the Christian evidence company ought to disprove them all, without respect of persons; and they ought to do it in a very different fashion from that of our Father-in-God the Bishop of Peterborough, who in his recent Isæan orations in Norwich *repeated* in LARGE CAPITALS, that

Christianity has no demonstration to give; and that if it had, it would do us no more good than the demonstration that two and two are four!!

[*Qu.* Why then does the Bishop complain of people who won't believe him; or of those who would believe if they could?]

But if any one of these opinions be true, then the natural meaning of our creeds and articles is not true, and orthodoxy with us must set about providing itself with what the Americans call, "a New Departure doctrine."

