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## VIVAT VICTORIA.

**L**ORD of all power and might,  
 Behold from Heaven's height  
   Our noble Queen.  
 Stablish her Empire-zone;  
 Protect our Monarch's throne;  
 Our strength in Thee alone:  
   God save the Queen.  
 Her vast dominions shield;  
 From war's red battlefield  
   Defend our Queen.  
 Low on our knees we bend;  
 Mercy with judgment blend;  
 Peace to the Nations send:  
   God save the Queen.  
 So shall Thy people raise  
 Songs of triumphal praise:  
   God save our Queen.  
 Victoria's reign increase,  
 And when her sway shall cease,  
 Grant her eternal peace:  
   God save the Queen.

W. S. S.

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 Review.
 

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*Christian Ethics.* (Bampton Lectures for 1895.) By T. B. STRONG,  
 M.A. Longmans. 1896.

AN interesting and suggestive, but not in the least an "epoch-making," work, will, we imagine, be the final verdict passed upon the Bampton Lectures for 1895. Not but what there are many noteworthy passages and comments scattered up and down these pages; but, somehow, the general impression is, in a sense, one of disappointment—possibly owing to the fact that these lectures on "Christian Ethics" were preceded by Mr. Illingworth's lectures on "Personality," a book which was a host in itself, and one of the most completely satisfying theological works produced of recent years in this country.

Mr. Strong has briefly, but excellently, summarized the position maintained in the lectures in the following words (Preface, p. xi): "The Christian theory of moral life is not merely a new formulation of the old experience, nor is it merely a restatement of the old truths with certain new virtues added, but it is a view of life based upon a radically different experience of facts. The reconciliation of the finite and Infinite—of man and God—which the Incarnation achieved was at most

a dream of the most enlightened Greek philosophers, and a hope to the most enlightened Jews. When it happened man was admitted, in proportion to the certainty of his faith in it, into a clear and decisive knowledge of the spiritual Divine order. The appearance of the Word of God in human flesh did not, indeed, explain itself fully in philosophic language, but it declared finally the fact that man's nature, however frail and limited it might be, is the scene of a spiritual history, and is explicable only in spiritual terms. The Christian ethic is the detailed presentation of this fact, in relation to the end of life and human nature, the theory of virtue, the idea of evil, and the general order of the universe as a whole."

The first chapter, entitled "Greek and Jew," is preliminary; it is not too much to say that this lecture, with its two added notes—the first dealing with ruling principles of life in classical days, the second with Judaism and the Law—is the most instructive of the series. Lecture II., "Christ and the Apostles," passes on to the consideration of ethics as modified by the rising influences of Christianity; Lecture III. discusses the theological virtues; Lecture IV. the cardinal virtues; Lecture V. the meaning of "Sin," on the ground that the fact of evil is one of the most obvious of ethical facts; Lecture VI. speaks of morality and reason, and finds in the Incarnation the typical expression of the Divine wisdom and love; Lecture VII.—an interesting but somewhat debatable one—takes for its topic the relation of Christian ethics to the Reformation; while the last lecture of all adverts to the question of Church discipline—a thorny but vital question in these days. The weak portions of the book are those chapters dealing with the theological and cardinal virtues; Mr. Strong, in his treatment of this aspect of his theme, sits far too closely to the dialectic of mediæval scholasticism.

Nothing can be more certain than Mr. Strong's contention that with Christianity there came in a new view of human nature. The Christian ideal, with its touch of ennobling asceticism, differs not only in kind, but in degree, from both the Jewish and highest Pagan ideals, the one with its insistence (never to be eliminated or forgotten) upon the majestic and unapproachable character of the Divine holiness, the other upon its practical negation of all certainty in the knowledge of God. It is in the *law* that the true spirit of Judaism lies; while the ideals even of the most complete system of Greek thought are logically based on *despair*. Hence the comparative failure of both Jewish and Greek ideals, owing to their externality and aloofness from the emotions of the human heart. Both lacked, in a sense, an energy of inspiration. But whereas from the Jewish ideal can never be detached its moral significance, the ideals of Pagan philosophy were constructed only for the academy and the school and therefore exercised little influence on the bulk of the people. The ancient philosophers had agreed to recognise two opposing principles—right and wrong; and in a vague way man had a notion of what was right, what wrong, in the particular cases. Now, Christ came to teach men with clear definiteness, not merely that certain acts were right or wrong, but also to implant in the human consciousness an energizing principle of life, a Divine criterion whereby we might be able to weigh action, and know with assurance what was, and what was not, in accord with the mind and will of God.

The close connection of the emotions with the virtues is another point in Christian morality upon which Mr. Strong justly lays stress. That this is one of the foundation truths of the Christian religion we have no right to dispute, in view of the immense emphasis laid, both by St. Paul and St. John, upon the prominence of love in the revealed economy of God. It is this which, more than anything else, so completely differentiates Christian ethics from all ethnic moralities, how noble soever they may

be. Truly the love of God—which admits of a twofold signification, viz., our love to God, as well as His love to us—is the most stupendous regulative power in the world.

Mr. Strong, in the course of his work, throws out one highly suggestive thought as regards the Sermon on the Mount, though it is not one which we can regard as more than tentative. After pointing out (in note on Lecture II.) that the worship of Jehovah after the Captivity was continuous both with the prophetic preaching and the previous practice, and that it was the glory of Judaism that it led directly to the new order, its fault being that the new order had not come, the lecturer indicates that in the Sermon on the Mount the moment of transition had arrived. Indeed, we might, borrowing an expression from contemporary science, fearlessly assert that its utterance marked the psychological moment in the religious education of the race. But Mr. Strong also implies that the Sermon is in no sense a finished outline of Christian teaching, or yet a complete breach with legalism, but rather a full statement of the full meaning of the law. But this does not appear by any means certain.

In conclusion, we should like to call the attention of theologians to the admirable excursions on *πίστις*, and the uses of the word "virtue," which occur in the course of this work, the study of which has been to us a constant source of no small interest.

E. H. B.

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### Short Notices.

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*Westminster Abbey.* By DEAN FARRAR. Illustrated by Herbert Railton. Isbister.

**A**N exquisite little book—perfectly finished alike in text, illustrations, and binding. No visitor to Westminster Abbey ought to be there without it.

*Greek Lyric Poets.* Translated by F. BROOKS, M.A. London: Nutt. 1896.

"The contents of the book will be found," says the translator, "to deal with most of the chief subjects of human interest—life, death, fate, religion, national glory, war, politics, love and feasting, the sport of the athlete, and the poet's art" (Preface, p. v). We can only add that the translation of these gems of the Greek lyrical genius is excellently done, and that the get-up of the book is most tasteful. It is very satisfactory to find the Greek text accompanying the translation throughout the work. There are no notes, but on each poet that is represented here a few appropriate words are said by way of introduction.

*Poems and Other Verses.* By H. A. R. J. Pp. 200. Published by T. Fisher Unwin. Price 7s. 6d.

The writer has a fluent pen, and his method is often easy and graceful. He is perhaps more successful in his lighter efforts than when he tries more ambitious flights. The *First Love Song*, *An American Tragedy in a Nutshell*, *A Postscript*, and several others are both witty and original. The verses *To Althea*, which open the book, are musical and expressive. Altogether the volume is distinctly above the average, and will doubtless have many pleased readers.

*A Song of Jubilee.* By H. A. R. J. Pp. 32. Elliot Stock. Price 1s.

The amount of verse—good, bad, and indifferent—which the Diamond Jubilee has inspired must be extremely gratifying to Her Majesty. We