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DOGMATICA.

THE first volume of M. J. Turmel's *Histoire de la théologie positive* (Bibliothèque de Théologie historique : G. Beauchesne & Cie, Paris) reached a third edition within the year. The second volume (1906) carries the history on from the Council of Trent to the Council of the Vatican, but the author has found it necessary to postpone to a third volume his exposition of the doctrine of the mysteries, the sacraments, and grace during this period. The main subject of the book before us is, accordingly, the doctrine of the relation of Holy Scripture to the rule of Faith, the Church and its functions, the primacy in jurisdiction of St Peter and the infallibility of the Pope : and M. Turmel presents us with a clear statement of the arguments by which the views which prevailed in the Roman Church were supported. As such his book is of high value, whatever opinion be held as to the value of the arguments themselves and of the reading of the early history of the Church on which they so largely depend. M. Turmel fully realizes that on the eve of the Council of the Vatican the positive theology of the Church still bore the imprint of Bellarmine, and that the world of scholarship has not stood still since 1869. Results which seemed to be definitely established then have been called in question, and theories of which the old disputants had not even thought have been put forward and favourably received. But it is not the purpose of his book to take any part in 'controversies of which no one can yet see the issue'.

In *La Théologie de saint Hippolyte* (Bibliothèque de Théologie historique : G. Beauchesne & Cie, Paris, 1906) Père D'Alès gives us a fresh examination of the confused accounts of the life of Hippolytus and his controversies with Callistus as well as a clear and interesting review of his theological position on the evidence of his extant writings. He accepts the *Philosophumena* as the work of Hippolytus, with a brief but sufficient review of other theories, referring to Funk's treatment of the question : and he argues that, in the points at issue with Callistus, Callistus was always right and Hippolytus wrong. The charges of the latter were unfair, and what his own doctrine gained in precision, in comparison with the Apologists of the second century, it lost in soundness. He exposed himself in his doctrinal teaching to the charge of ditheism which Callistus made against him, while Callistus was not Sabellian, or Theodotian, or 'patricompassian'. In defence of Callistus Père D'Alès pleads the ambiguity of the terminology of the time. If we allow the plea, ought we not to give Hippolytus too some

of the benefit of it? And must we not allow, on both sides, some room for fluidity of thought as well as of expression?

On the disciplinary questions Père D'Alès takes the view, which has been general since Döllinger's great work, that Hippolytus was misled by his puritanic conceptions of the Church as the society of saints, and that Callistus was acting as the times required: though he also says, less fairly, that the doctrinal antagonism of Hippolytus was the real cause of his opposition to the disciplinary measures of Callistus.

He is disposed to think the *Syntagma* may have been a rapid review of heresies leading up to a fuller consideration of the teaching of Noetus, and that accordingly the *contra Noetum* is the conclusion of the work of which the pseudo-Tertullian *adversus omnes haereses* has preserved the substance, Praxeas being substituted for Noetus. (He repeats, by the way, Noeldechen's view of the dependence of Tertullian on Hippolytus, without however contributing much to the closer examination of the question to the need of which attention was drawn in *Texts and Studies* vii 1 p. 73 note.) More important perhaps is his suggestion that in bk. iv of the *Philosophumena* we have fragments of bk. ii dealing specially with astrology and bk. iii dealing with magic, as well as the original bk. iv, and that the evidence of Photius (*Bibl.* 48) shews that the *Philosophumena* was known as *the Labyrinth*, doubtless from the reference in bk. x ch. 5, and that the treatise against Artemon, called also *the little Labyrinth*, was the work of the same writer, namely Hippolytus, though Photius only knows him as Caius, reputed to have been a priest of the Church of Rome under Victor and Zephyrinus, and 'bishop of the Gentiles'—a strange phrase of which M. D'Alès finds the explanation in the anomalous position occupied by Hippolytus.

Not concerned to make up his mind whether Funk has proved his argument as to the late date of the *Canons of Hippolytus*, but unable to claim them as the work of Hippolytus, M. D'Alès leaves them out of consideration. The concluding pages of this valuable and interesting study give a sympathetic survey of the career and character of Hippolytus, to whom, despite his errors, full meed of discriminating praise is awarded for his intellectual brilliance, his zeal for the Church, and his genuinely pastoral spirit. M. D'Alès sees in his career three phases and adopts a corresponding classification of his works:—the first in which his activity is fully occupied with biblical works (on the Scriptures), the second marked by struggles on behalf of the Faith, the third in which personal polemics were dominant. The works of his later period lack the force of the earlier ones, because he had become 'a Churchman outside the Church':—an interesting classifica-

tion, but, as indeed M. D'Alès admits, artificial. 'Peut-être une information plus complète obligerait-elle à modifier cette division.'

Das Dogma von der Dreieinigkeit und Gottmenschheit, by Dr G. Krüger (J. C. B. Mohr, Tübingen, 1905), is dedicated to Dr Harnack, and seems to be inspired by his view of doctrines as a degeneration of the simple faith of primitive Christians, a return to which will be the salvation of our own times. The whole history seems to me to be treated rather airily, but the book furnishes a convenient superficial survey of a long series of movements of thought, and I do not gather that more than this was its purpose.

Justins des Märtyrers Lehre von Jesus Christus, by A. L. Feber, S. J. (Herder, Freiburg im Breisgau, 1906), is a very complete study of the doctrine of Justin and of his position in relation to his predecessors and contemporaries. His real significance, and the influence of his work and doctrine in subsequent ages, is also ably described. I must be content here merely to draw the attention of students of the history of doctrine to this valuable investigation of a subject of great interest and importance.

La Théologie sacramentaire, by Prof. P. Pourrat (Victor Lecoffre, Paris, 1907), aims at presenting a complete history of the idea of the sacraments and the development of thought in the Church in regard to them, including the theory of 'intention', and refuting by the way the erroneous views of liberal protestantism. Special attention is given to the doctrine of Augustine and the writers of the eleventh and twelfth centuries. The book is one of the series to which M. Tixeront's *Histoire des Dogmes* and Mgr Batiffol's *Études d'histoire et de théologie positive* belong.

A second edition of *The Doctrine of God* (William Walker, London, 1905), by Dr F. J. Hall, Professor in the Western Theological Seminary, Chicago, shews that his book was found useful by many who share his 'desire to conform in all respects to the Catholic Faith'. It deals summarily but adequately with the Science of Theology, the Church's Dogmatic office, Holy Scripture, and the nature and attributes of God alike from the general Theistic and the Trinitarian standpoint. His *Introduction to Dogmatic Theology* (Longmans, Green & Co., London, 1907) is the first volume of a work planned on a much larger scale, to extend over many years. The point of view of the work is 'both catholic and Anglican'; that is to say, the writer recognizes that the Anglican mission is 'a catholic one, but to particular races, under

peculiar conditions'. He writes in this volume of the importance of theology in general, of systematic theology and theology as a science, and its relation to other sciences; of the natural and the supernatural; of faith and reason, and faith and knowledge in view of sceptical objections; of the principles of study; of Anglican authority and conditions; of various forms of 'passing thought', Christian and non-Christian, and of theology practical and spiritual. The book concludes with a brief survey of the literature of dogmatic theology, ancient and modern. The author's learning and wide reading are as conspicuous throughout the book as is his fidelity to the point of view described above.

A work of a less conservative kind is one that also comes from America, *Freedom in the Church* (The Macmillan Co., New York, 1907), by Dr A. V. G. Allen, Professor in the Episcopal Theological School in Cambridge. The sub-title of his book 'the Doctrine of Christ as the Lord hath commanded, and as this Church hath received the same according to the commandments of God' reveals a different point of view of Anglicanism. Dr Allen claims far greater freedom of enquiry for clergy and laity than Dr Hall, I imagine, would allow, and he claims it as an urgent need in the Church of America to-day. It is the freedom that was 'the one predominant motive of the Reformation in the sixteenth century which gave us the Book of Common Prayer' for which he pleads, with special reference to the interpretation of the vows of the Ordinal and the place commonly assigned to the Virgin-birth of our Lord in the evidences of His Person. In his view 'Romanism and Puritanism are more closely related in their deeper spirit to each other than is the Anglican Church related to either'. In working out his argument Dr Allen's eye for broad differences and contrasts—so conspicuous in his earlier suggestive book on *The Continuity of Christian Thought*, which was recommended to me more than twenty years ago by a great Cambridge (England) theologian—sometimes leads him to make statements that are, as they stand, untrue. They need, I mean, qualification; they do not tell the whole truth. But there seems to be enough in his book that is true and valuable for the times to justify the hope that it will be widely read by others than 'liberal' churchmen. It has already met with trenchant criticism in a pamphlet entitled *Freedom through the Truth* (Longmans, Green, & Co., New York, 1907), by the Rev. G. B. Johnson, Chaplain to the Bishop of Vermont, who finds in it many mis-statements and perversions of history, and regards it as advocating an essentially dishonest method of interpretation.

Sin, by the Rev. H. V. S. Eck ('The Oxford Library of Practical Theology,' Longmans, Green & Co., London, 1907), is an able and interesting treatment of a difficult question by one who realizes the full gravity of its issues, both as regards Christian doctrine and in relation to Christian life. The book is divided into three parts: original sin, actual sin, and the way of recovery. The spirit of the whole discussion is expressed in the following passage: 'This teaching' (that is, the traditional teaching of the Church), 'however its exponents may sometimes have exaggerated or distorted it, does not contradict any teaching of Science which can rightly claim to be of ecumenical or universal acceptance on such points as heredity, development, the origin of the race, the reign of death. There may have to be—there will be—explanations on both sides, but until those explanations have been given and accepted, God forbid that we should say that Science and the Faith are contradictory.'

Much stronger meat is provided by Dr F. R. Tennant in the second edition of his Hulsean Lectures on *The Origin of Sin* (Cambridge University Press, 1906). He has modified a few phrases which had been misunderstood, and added a Preface and some Notes in which he replies to some of the criticisms which his theory has evoked, in particular those which suggest that his theory is incompatible with essential and fundamental Christian doctrines and unintentionally explains sin away. He denies that the term 'sin' can properly be applied to 'conduct which either *could not* have been other than it was, or at least, *knew no moral reason* why it should have been other than it was'; and he maintains that 'unconscious sin' is a contradiction in terms. He challenges his critics to meet him on this ground. *Pendente lite* some of them will probably be more ready to have inflicted on them his *reductio ad absurdum* of their position, and the conception of a 'Fall' not only of Man but even of Nature, than to give up the belief in original sin, in the traditional sense of the words.

Doctrina Romanensium de invocatione Sanctorum, by the Rev. H. F. Stewart, B.D., with an introduction by the Bishop of Salisbury (S.P.C.K., London, 1907)—a brief enquiry into the principles that underlie the practice of the invocation of Saints—is a timely little book for which a wide circulation may be hoped. Mr Stewart sees in the doctrine of 'Merit' the key to the problem, and traces simply and clearly, though with abundant underlying learning, the origin and the dangerous development and outgrowths of the practice. 'Stay the beginnings: medicine comes too late' is the motto which the Bishop of Salisbury,

in his weighty preface, offers to 'all who love the Church of England, as a true part of the Catholic Church, and who desire that it should be a witness to other Churches of Catholic truth'.

J. F. BETHUNE-BAKER.

The Atonement, by the Rev. LEIGHTON PULLAN ('The Oxford Library of Practical Theology,' Longmans, Green & Co., London, 1906), presents a useful survey of the language of the Old and New Testaments upon the ideas of Atonement and Redemption. In a volume of such short compass as the present, intended for the instruction of the general reader, this was perhaps as satisfactory a way as any of dealing with so large a subject. Incidentally too it has enabled Mr Pullan to refer to some of the leading lines of thought upon the Atonement which have been traced out in the course of Christian history. But we miss in the book an adequate positive statement of the results to which this survey of Scripture has led the writer, and the concluding summary is far too meagre to make good this defect. In spite of this fact, Mr Pullan's criticisms and discussions contain much that is valuable and suggestive, and his view of the Atonement, so far as it may be gathered from the book, will appeal to many who find difficulties alike in the older theories of penal satisfaction and in the modern subjective theories which are prevalent to-day.

J. H. SRAWLEY.