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The Person of Christ in Modern Thought by E. Digges La Touche

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race, than as an act which the race does in Christ." Such identification is not substitution; "neither guilt nor penitence is morally transferable" (p. 203); yet at the same time there is a vicarious principle in the Atonement as is indicated in such passages as the following—"a suffering with us, because of us, on behalf of us, and, in a sense, in our stead." (p. 168); "Christ suffered in Himself the consequences of the sin of His people as they rolled back upon Him through His original connexion and organic union with the race" (p. 174). Dr. Hitchcock even speaks of "vicarious penitence," using Dr. Moberley's expression, which may well have been "the most poignant of all the pangs of the Divine Sufferer on Calvary" (Canon Sanday).

The book consists of twelve chapters, entitled Sin and Atonement, Leading Principles for a Theory, The Source of the Atonement, The Means of the Atonement: Mediation and the Mediator, Identification: the Secret of the Atonement, Retribution, Forgiveness, The Principle of Reconciliation, The Reconciliation of Christ, Priesthood and Sacrifice, The Lamb of God, Atonement and Responsibility. These include discussions of sin and its origin, sacrifice, conscience, and the parable of the Prodigal Son. And it is shown that Atonement as a fact is not affected by any theory of the origin of sin, or of evolution, or of the Fall.

We are glad to have Sir Oliver Lodge's explanation of his oft-quoted statement that "as a matter of fact the higher man of to-day is not worrying about his sins at all, still less about their punishment." It is given on pp. 54, 55, and includes the following:—"We have learnt that it (sin) is foreign to the universe, it is not the will of God; it is something to be got rid of; and there is no peace or joy to be had until unity of will is secured and past rebellions are forgiven."

Two statements on pp. 250, 251 seem open to question—"We are forgiven not because we repent in love, but we repent in love because we are forgiven" (cf. Acts iii. 19), and "the prayer 'forgive as we forgive' does not so much imply the condition of God's forgiveness of us . . . as suggest the consequence of that Divine pardon" (cf. Mt. vi. 15).

The book is furnished with a very full index and is one which will repay careful reading and study.

W. H. D.

THE PERSON OF CHRIST IN MODERN THOUGHT. The first series of Donnellan Lectures for the year 1911-12. By E. Digges La Touche, M.A., Litt.D. James Clark and Co. 6s. net.

It has not frequently happened that a series of Donnellan Lectures has appeared in two separate volumes, but Dr. La

Touche has adopted this course, and proposes to supplement the book now under review with another treatise on "The Work of Christ in Modern Thought." It is perhaps as well that he has followed this plan, for one obvious criticism will occur to most readers of this present volume, namely, that more is attempted in it than can successfully be treated in one book of moderate size. There is a bewildering assemblage of names and theories, and as a consequence a necessarily surface and incomplete handling of much of the material. But those who desire to gain an initial knowledge of the different views held, specially in recent ages, concerning the Person of our Lord will find much valuable aid in this book, which is evidently the result of wide reading and careful, reverent thought. Dr. La Touche writes from the conservative standpoint, but he is by no means a bigoted traditionalist. Witness the following extract from Lecture I:—"We may criticize Naturalism to our heart's content; we may expose its inconsistencies and denounce its moral impotence; but it will flourish like the green bay tree, unless, in the Providence of God, a form of faith, which in life and doctrine corresponds to modern thought, which satisfies the legitimate intellectual demands of the age, which is not afraid to submit itself to the same tests as would be applied to similar phenomena in other fields, and which makes no illegitimate appeal to authority, be provided. Hence the supreme question for Christians is not whether Christianity is true or false—they know from their personal experience that the Son of God has come—but whether it can be so stated in terms of the thought of the age as to win men intellectually as well as morally" (p. 34). The introductory Lecture deals with the method of theological enquiry; it is claimed that theology is an empirical science, and that its assumptions are identical with the assumptions of secular science.

In Lecture II. we have a survey of the theories of negative criticism in relation to the Person of our Lord. Dr. La Touche starts with Reimarus and brings us on to the Modernists of our own day. The Lecture is spread over nearly two hundred pages. We surmise only a part of it was delivered from the pulpit of Trinity College. But it is especially in this part of the book that more is attempted than could possibly be accomplished, and Dr. La Touche would have done better if he had omitted some of the less important names and given a fuller account of the systems of those who were really leaders of thought. We do not, however, under-rate the literary labour of which this Lecture is the result, nor the skill with which in comparatively few words some account is given of the standpoint of so many writers who have in modern times treated the problem of the Person of our Lord. Lecture III. deals with the Person of

Christ as revealed in history. There are some valuable remarks upon our capacity to decide the question concerning our Lord's sinlessness. "The mere fact that we can appreciate that there is a difference between right and wrong—no matter how erroneous our judgement as to what is right and what is wrong in any given case may be—is quite sufficient to enable us to form a judgement of some value" (p. 233). We note a strange statement in the section that concerns the verdict of the disciples as to the sinlessness of our Lord. Speaking of St. Peter, Dr. La Touche describes him as one "who was admitted to a greater intimacy of fellowship than, perhaps, any other disciple" (p. 235). We find it impossible to accept this statement. Whatever view is held as to the authorship of the Fourth Gospel, we have in it the record, direct or indirect, of the memories of one who possessed an intimacy with our Lord that would have been for St. Peter a psychological impossibility. Lecture IV. has for its subject the Unity of our Lord's Person. There is a good deal of criticism here of theories which the author rejects. But towards the close there is the positive statement of his own view, "The much abused theory of the impersonal manhood of the Lord Jesus Christ is the only intelligible assumption, once his Deity is conceded" (p. 387). "The assumption of a continuous act of Self-limitation on the part of the Word meets all the demands of Scripture, and gives us considerable assistance in conceiving the character of the Incarnation of the Eternal Son" (p. 389). This conception is applied to the related problems of the Temptation and Suffering of our Lord, and also to the question of His infallibility as a Teacher. It is not easy to assent to the assertion that "it is exceedingly difficult to conceive a sinless man, no matter how crassly ignorant He may be, falling into error" (p. 395). This seems opposed to the fact that many very excellent men have fallen into serious intellectual mistakes. The closing paragraphs of the book are concerned with the testimony of Christ to the Old Testament. While strenuously maintaining the supreme importance of His authoritative pronouncements in reference to this matter, Dr. La Touche is careful to add a word of warning, "The authority of our Lord does not cover all that it is popularly supposed to do. The effort which has most unfortunately been made to extend the buckler of our Lord's authority over every jot and tittle of the traditional theories must be adjudged a failure. . . . A sharp distinction must be drawn between the traditional theories and the facts of tradition" (p. 399). With some of Dr. La Touche's conclusions we find it impossible to agree, but the study of his book is not only a source of much information, it is still further helpful because of the tone of profound reverence and heartfelt conviction by which every line of it is dominated.

T. S. B.