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Human Nature: A Revelation of the Divine by Canon C. H. Robinson

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of the Mass. Of course it is not directed against the formal Tridentine decree of ten years later ; but the doctrine was taught long before it was so formulated, and the article explicitly denies the doctrine formally enunciated in the decree.

We find in this work a difficulty we have experienced before, in ascertaining what really is meant by the Eucharistic Sacrifice. " Although the Sacrifice of the Cross is one, and offered once for all, still in a sense real and not symbolical, it continues in the Sacrifice of the Altar " (p. 154). In what sense? Granting that the Lord still is offering Himself in heaven (a theory which is open to the gravest doubt) what is the connexion between this alleged offering and the Eucharist? For answer we are referred to an exposition by an early mediaeval writer, Paschasius Radbert! And we are surprised to find Canon Newbolt inclining to the sacrificial sense of *ποιεῖν*, identifying *ἀνάμνησις* with *μνημόσυνον*, and explaining *καταγγέλλετε* as showing forth "before God."

It is regrettable, and here we are cordially at one with our author, " that the doctrine of the Blessed Sacrament should be made a cause of division or party strife." Yet while gladly recognizing much that is beautiful in this book, we fear that as a whole it does not make for unity and a closer drawing together of Churchmen, and we have felt compelled to draw attention to some of the many features which will hinder its general acceptance in the Church.

J. McC.

#### HUMAN NATURE A REVELATION OF THE DIVINE.

By Canon C. H. Robinson. (Longmans.) 6d.

The title of this booklet scarcely gives a correct idea of its contents. We expect to find that the author takes as his standpoint the idea of a Supreme Being, and thence seeks to ascertain the object of man's existence, but, instead, we have a discussion of the origin and date of the various books of the Old Testament, along with a mild presentation of some of the results of the Higher Criticism. But although this booklet is not what we expected, it is a clear statement of some of the views which are now very generally held about the Old Testament, and we may take its publication in the present form as another proof, if any were needed, that many of the results of modern critical methods have gone beyond the stage of mere inquiry, and are now accepted as established facts. To the many clergymen of the Church of Ireland who learned their theology from Dr. Salmon's lectures, and from books like Dr. Smith's Dictionaries, there is now arising a whole new literature which has become known among the more intelligent of the laity, and with

which the clergy must make themselves familiar. We can recommend this book as a very good introduction to a subject which cannot be overlooked by those whose office it is to teach the Scriptures.

C. S.

THE THREE CREEDS. By Edgar C. S. Gibson, D.D.,  
Lord Bishop of Gloucester. (Longmans.) 5s.

Irish Churchmen will welcome this handbook if they have known the Bishop of Gloucester's work on the *Thirty-Nine Articles*. This latter they will have found interesting and clear where Browne was dull, and Burnet obscure. *The Three Creeds* is as interesting and as clear as all that Dr. Gibson has written.

After an Introduction on "Creeds in General," each of the Three Creeds is discussed separately as regards its early history, its gradual growth, its use in the Church, and its doctrine. The last of the chapters devoted to the Athanasian Creed deals naturally with the monitory clauses, and the controversies raised as to the use of this Creed.

In discussing the name of the first of the Creeds, Dr. Gibson maintains (p. 46) that it is

"the Apostles' Creed in the sense that it contains a summary of the doctrine which the Apostles preached, and that many of the phrases embodied in it became, so to speak, stereotyped in the common form of Apostolic preaching."

This is so obviously the more satisfactory explanation of the name that it is good to see relegated to a footnote (p. 47) that other more modern idea which connects the name with the only Apostolic See in the West.

Note A on the "Authorities for the later additions to the Creed" will be read with interest, and will upset notions, derived even from recent works, as to the dates of these additions. In the *Fides Hieronymi* (c. 377) and in the *Creed of Niceta* (c. 375) are now found such clauses as "He descended into hell" and the "Communion of Saints," as well as the title "Catholic" applied to the Church.

The two points of outstanding interest as to the so-called Nicene Creed are well dealt with. These are first, the date of the additions called Constantinopolitan, and secondly, the *Filioque* clause. There is nothing to be added to what Dr. Gibson says about them. We have only one criticism to offer. It seems a pity that, in treating of the clause so famous in controversy, Dr. Gibson in his discussion of the term "proceeding from" has apparently taken for granted (p. 155) that our Lord's words in St. John xv. 26 refer to the