

### SYNOPSIS OF CONTENTS.

#### I.

### FAITH.

I.	Faith; its situation; its behaviour; challenged by novel ex-	PAGE
	periences; alarmed at its own perplexity	I-2
	Yet why alarmed?	2
	Perplexity consistent with faith, when faith is stripped of its	
	habitual corroborations from without; and summoned to	
	submit itself to internal observation	3-4
	For faith is an elemental act of personal self: and, therefore,	у т
	like all such acts, e. g. of thought; will; love; is, necessarily,	
	incapable of offering itself for scientific examination	
TT	What is faith?	5-7
11.	The motion in us of our sonship in the Father; the conscious	7-9
	recognition, and realization, of our inherent filial adhesion to	
	God	9-10
	This intimacy of relationship is capable of indefinite growth, of	
	'supernatural' development	10
	The history of faith is the gradual discovery of this increasing	
	intimacy	11-12
	The demand for faith is (a) universal, for all are sons; (b) urgent,	
	as appealing to a vital fact; (c) tolerant, as reposing on	
	existent fact	12-15
III.	Faith, an act of basal personality, at the root of all outflowing	
	activities; is present, as animating force, within all natural	
	faculties. When summoned out, into positive or direct action	
	on its own account = Religion, i.e. the emergence, into open	
	manifestation, of Fatherhood and sonship, which lie hidden	
	within all secular life	15-20
	Faith, an energy of basal self, using, as instruments and material,	·
	the sum of faculties; therefore, each faculty, separately, can	
	give but a partial vindication of an integral act of faith .	20-21
	This applies to Reason; compare its relation to acts of affection,	
	imagination, chivalry; all such acts are acts of Venture, using	
	evidence of reason in order to go beyond evidence	21-25
	So faith makes use of all knowledge, but is, itself, its own	21-25
	motive. It uses, as its instrument, every stage of science; but	
		0
***	is pledged to no one particular stage	25-28
1 V.	Faith, simple adhesion of soul to God; yet, once begun, it has	
	a history of its own; long, complicated, recorded in Bible,	0 -
	stored up in Creeds	28-30
	This involves difficulties, intricacies, efforts; all this, the neces-	
	sary consequence of our leing born in the 'last days'	30-33
	Yet to the end, faith remains an act of personal and spiritual	
	adhesion	33



# xxxii Synopsis of Contents.

V. Faith, not only covers a long past, but anticipates the future; it pledges itself ahead, e.g. in the case of 'ordination vows.' Such pledges justified, because the act of faith is personal; and the object of faith is final, i. e. 'Christ, the same yester-	PAGE
day, to-day, and for ever'	33-40
II.	
THE CHRISTIAN DOCTRINE OF GOD.	
I. Object of the essay and attitude assumed	41-43
of religion	43
ritory: (2) by confusion of terms	43-45
moral relationship with man	45-47
<ul> <li>IV. Growth and purification of the religious conception of God</li> <li>V. Religion and Morals. Collision between the two in Greece, and its consequences. Synthesis of religion and morality</li> </ul>	<b>4</b> 7-49
among the Jews: and in Christianity	49-57
these	57-60
VI. Religion and Reason. Protest of Greek Philosophy against Polytheism. Christian Theology the meeting-point of Jewish	6 <b>. 6</b> .
religion and Greek Philosophy	60-63
(2) Philosophy The Christian doctrine of the Trinity an appeal to the reason Its answer to the speculative problems of Greek thought (1) as	63-66 66-67
to what unity is; (2) as to the immanence of reason in nature The witness of the Fathers	67- <b>7</b> 0 70
The doctrine of the Trinity the true Monotheism; the doctrine	70
of the Logos as personal yet immanent.  VII. The Christian doctrine of God why challenged in the present	70-71
The deism of the last century. The new science of nature.  Evolution restores the truth of the Divine immanence which	71
deism denied. Pantheistic reaction The Christian doctrine of God the safeguard of rational religion	71-75
against deism and pantheism	75-76
VIII. The so-called 'proofs' of the existence of God	76-77
Parallel between the belief in God and the belief in nature Verification in experience the only 'proof.' Reason in both the	77-79
interpreter of Faith	79-81
III.	
THE PROBLEM OF PAIN.	
The problem of pain admits of no new treatment, but the attempt to use it as an argument against Christianity calls for a recapitulation of what may be said on the other side.	g <sub>2</sub>



More information

Synopsis of Contents.	xxxiii
Point in (a) and a 1 (a) 1	PAGE
Pain is (1) animal, (2) human.  (1) Animal pain is a thing of which we can only form imaginative conjectures; and these, besides being liable to exaggeration, are not of a nature to form premisses for argument	82-84
<ul> <li>(2) Common sense tells us that human pain contributes as (a) punitive, (b) purgatorial, (c) prophylactic, to the development of the individual and the race.</li> <li>Natural religion further views it as the necessary condition of approach, by sinful beings, to the Divine; and looks for</li> </ul>	84-87
its fuller explanation to a future existence Christianity carries on the view of natural religion, and sees in pain and suffering:—	87-89
(a) The antidote to sin.	89-9 <b>0</b>
<ul><li>(b) The means of individual and social progress</li><li>(c) The source of sympathy with man</li></ul>	90-91
(d) The secret of union with God	91 91-92
IV.	<b>)</b> - )-
PREPARATION IN HISTORY FOR CHRIST.	
General considerations on the study of the historical preparation, as part of the study of the Incarnation	93-96
may be able to gauge finally the value of naturalist theories of the origin of Christianity.  may find its own congenial 'signs' in the beauty of manifold	96-97
preparing process; in the wonder of an apparently unique convergence of lines of preparation  I. General preparation—in the world at large:	97-99
(1) In the shaping of its external order (2) Through its inward experiences of	100-103
Failure	103-106
Progress	106-109
(I) The singularity of Israel's external position at the critical	
moment of the Christian Era	109-113
(2) The paradox of its inward character	113-116
(3) The peculiar influences which had made it what it was:.  a. Prophecy	116-117 117-122
a. Prophecy	122-124
c. The Course of its History	124-128
III. The independence of the two preparations; the paradox of their	T28_T2T
fulfilment in one Christ	128-131
v.	
THE INCARNATION AND DEVELOPMENT.	
I. The theory of evolution has recalled our minds to the 'cosmical significance' of the Incarnation, which was a prominent	
thought in (1) the early (2) mediaeval church  II. Theology and Science move in different but parallel planes: one	132-136
gives the meaning, the other the method of creation	136-137



ts

	Thus the doctrine of 'the Eternal Word' is compatible with all	- 10
	the verified results of scientific teaching on	
	(I) energy	137
	(2) teleology.	137-141
	(3) origin and antiquity of man	141-142
	(4) mental and moral evolution	142-145
	(5) the relation of philosophy to Theology	140-148
	(6) the comparative study of religions while in the Christian view, it both illuminates and is illuminates.	148-150
	ated by those results	150-150
Ш	But when the planes intersect, and we say 'the Word was made	150-152
	flesh,' we are said to traverse experience	152
	(I) This charge is only a critical presumption	152
	(2) All novelties traverse past experience	152
	(3) Moral experience is as real as physical	153
	(4) The Incarnation harmonizes with our moral ex-	
	perience	153-154
	(5) By reorganizing morality it reorientates character .	154
	(6) It has therefore a true relation to all phases of human life	
	ine	155-157
	X7T	
	VI.	
	THE INCARNATION AS THE BASIS OF DOGMA.	
т		
1.	The principle of Dogma is not to be attacked or defended on a priori grounds. The real question is whether the Incarna-	
	tion, as asserted, is true or false. And this is a question for	
	evidence	158-160
	Even scientific 'dogmata' differ less from religious dogmas than	150 100
	is sometimes supposed, in that (a) both are received on	
	evidence, (b) Doin require an experimental verification	
	or (in so far as either are still held along with error) cor-	
	rection. The accentance of dogmetic touch in the second se	160-163
	The acceptance of dogmatic truth is essentially reasonable. Its claims to (a) authority, (b) finality, are not the ground for	
	accepting it, but a necessary outcome of the facts accepted in it	-66-
II.	The evidence for the incarnation is as many-sided as human life	163-167
	Dut primarry historical. The crucial fact is the Resurrection	167-170 170-172
	Everything is involved in the answer to What think we of	1/0 1/2
	Christ?	173-174
	It is an error to think of the belief of the Church as an edifice	
	built up in the age of the Conneils	174-175
	The decisions of the Councils represent only a growth in intellectual precision through experience of error.	
	The creed in its whole substance is the direct outcome of the fact	175-179
	of the incarnation.	
III.	The dogmatic creed is to be distinguished from the hade of	179–182
	thought inclaine which comments man it	<b>+ Q a</b>
	Theological comment is variable: it may err it may develop	183
	and the most of the disputes of fechnical and the advances	
	or bobarar, fuediday	183-187
IV.	Even the creeds are human on the side of their language.	187-189
_ , ,	The 'damnatory clauses,' though easily misunderstood, really mean what is both true, and necessary.	
		180-100

PAGE



	Synopsis of Contents.	XXXV
	Christian dogmatism is after all devotion to truth, for truth's	PAGE
v.	sake	190-191
	truth of an hypothesis . But this hypothesis explains away, instead of explaining, the	192-195
	evidence; while it is itself incapable of proof  Historical reality is essential to the truth of the Incarnation.	195-198
	Mere spiritualism ends in unreality	198-200
	VII.	
	THE ATONEMENT.	
I.	Sin and sacrifice in relation to the Atonement	201
	(a) A state of alienation from God (b) A state of guilt	20 <b>2</b> 202–204
	<ul> <li>2. Twofold character of sacrifice:— <ul> <li>(a) The expression of man's original relation to God</li> <li>(b) The expiation of sin, and propitiation of wrath</li> <li>Both aspects shewn in the ceremonies of the Mosaic</li> </ul> </li> </ul>	204 204–206
	Law	206
TT.	3. Inadequacy of man's offerings to satisfy sense of personal guilt	206-208
	and of the desire for forgiveness	208-209
	(1) the hostility of Divine Nature to sin (2) the expression of the eternal law of righteousness (b) By virtue—	209-211 211
	(i) Of the obedience manifested by Him	211-212
	<ul><li>(2) Of His recognition of the Divine justice</li><li>(3) Of His death as the necessary form of both</li></ul>	212-213
	The propitiatory character of His death shewn—  (i) By the general relation between physical	215-214
	and spiritual death .  (ii) Because of the nature of Him who	214-215
	endured it (iii) Because of the results flowing from it .	215 215-216
	(c) On behalf of men, for He is our Representative—  (1) As Victim, by His perfect humanity our sin-	215-210
	bearer	216-218
	(2) As Priest, able to offer what man could not .	218
	The true vicariousness of His Priesthood 2. Christ's death the source of life	218-219 219
	(a) As delivering us from sin.	219
	(b) As bestowing new life	220
	(c) As uniting us to God	220
	But only as connected with and issuing in the Resur-	
	rection and Ascension.	220-22I 22I
	3. Christ's death in relation to man's responsibility (a) The Atonement, being forgiveness, must remit some	221
	of the consequences of sin	221-222



xxxvi	Synopsis	of	Contents.

	PAGE
(b) But our mystical union with Christ ensures our share	
in the sacrifice	222 222-223
justice	223-224
(3) And by following Him in obedience through suffering	224 20
III. Consideration of certain erroneous statements of the doctrine .	224-225
1. The implied divergence of Will in the Godhead	225 226
2. The view of Redemption as wrought for us, not in us.	226-227
3. The view that Christ redeemed us by taking our punish-	2.0-22/
ment instead of us	227
(1) The essential punishment of alienation He could not	
bear	227
(2) The penal sufferings which He bore are not remitted	•
to us	227
(3) But He bore them that we, like Him, may bear them	•
sacrificially, not as punishment	228
IV. Short summary.	
1. The death of Christ as propitiatory \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	_
2. His death as transforming pain and death \ experience .	228-229
VIII.	
THE HOLY SPIRIT AND INSPIRATION.	
Christianity is an experienced or manifested life: because its	
essence is the possession of the Spirit, and the Spirit is Life .	230-231
I. The Holy Spirit the life-giver:—	
In nature	232
In the gradual recovery of man from sin	232-233
In Christ	233-234
In the Church	234-235
His work in the Church:—	235
1. Social or ecclesiastical	235-236
2. Nourishing individuality: both of character through the	235-230
Sacraments, and of judgment through authority	236-239
3. Consecrating the whole of nature, material as well as	-339
spiritual	239-240
4. By a gradual method	240
Imperfection of the Old Testament	240-242
of the Church	242-243
The Holy Spirit personally present and continually operative in	
the Church	243-244
II. The Theology of the Holy Spirit. Real but limited knowledge	
through revelation  He is (a) distinct in Porcen but were Code (b)	244-245
He is (a) distinct in Person but very God, (b) proceeding from the Father and the Son (c) One in ordinary	
the Father and the Son, (c) One in essence with the Father and the Son.	
The Doctrine of the Trinity not Tritheistic	245
III. The Inspiration of Holy Scripture. Fatal results of not keeping this in content with	245-246
ing this in context with the rest of the Holy Spirit's work in	
the Charch	A / 1 : -
1. It is an article of the Faith, not among its bases .	247-249
, not uniong its bases .	249-250



Synopsis of Contents.	xxxvii
<ol> <li>It is a necessary article</li> <li>Its certain and primary meaning, as seen by examination of the books of the Old and New Testaments</li> <li>Its practical meaning and obligation</li> <li>Questions raised as to its meaning by Old Testament criticism:—</li> </ol>	250-256 256-257
<ul> <li>(a) While the Old Testament is, like the New Testament, certainly and really historical, can it admit of elements of idealism in the narrative?</li> <li>(b) Can it admit of dramatic composition?</li> <li>(c) Can it admit the presence of primitive myths?</li> <li>6. The Church not prevented from admitting these to be open questions either:—</li> </ul>	258-260 260-261 262
(1) By any dogmatic definitions of inspiration (2) By our Lord's language as to the Old Testament . We may expect the criticism of the Old Testament, like that of the New, to deepen and enlarge, not impair, our reverence for the 'Word of God'	262-263 263-265 265-266
IX.	
THE CHURCH.	
The Church the final satisfaction of certain social instincts, viz. the need of co-operation for life, for knowledge, and for worship	267
These instincts are:—  (1) Universal  (2) Embodied in Judaism, and combined with the principle of God's election of one people to be a source of	268 269
blessing to others	269-271 271-272
service	272-274
<ol> <li>A visible body</li></ol>	<b>27</b> 5-276
the mark of the English Church. Loyalty to the Church is no narrowing of true sympathy  II. The Church as the Teacher of Truth: primarily by bearing witness to truths revealed to it; secondarily by interpreting the	276-281
relation of these truths to each other	281-283
Hence:—  (1) It witnesses to the reality of central spiritual truths and teaches them authoritatively to its members  (2) It trains its members to a rational apprehension of	283 283-284
(3) It leaves great freedom on points not central	284-285 285-286



## xxxviii Synopsis of Contents.

	******
III. The Church the home of worship: worship the Godward expression of its life: its highest expression in the Eucharist: its priestly work carried out from the first by a special class of ministers.  Each aspect of the Church's work completed by the co-operation of the Blessed Dead  Causes of the apparent failure of the Church  Need of its witness and work in modern times.	286-289 289-294 289-294 294-295
X.	
SACRAMENTS.	
Comprehensiveness a characteristic distinction of fruitful and enduring work: which will here be traced in the sacramental work of the Church; with incidental reference to the evidential import of the inner coherence of Christianity, and its perfect aptness for humanity	296-298
as bodily and spiritual	298-299
The distinction of these two elements real; their union essential .	299-300
It is to be inquired whether this complexity of man's nature is recognised and provided for in the Church of Christ  II. Grounds for anticipating that it would be so:—	301
<ul> <li>(1) In the very fact of the Incarnation; and more particularly.</li> <li>(2) In the character of the preparatory system whose fore-</li> </ul>	301-302
casts it met	302-303
ministry	303
The work of Sacraments to be linked with this anticipation  III. The prominence of the Sacramental principle in Christ's teaching: to be estimated with reference to the previous	303
convictions of those whom He taught	304
<ul> <li>(1) Abundant evidence that the general principle of Sacraments is accepted, to be a characteristic of Christianity</li> <li>(2) The authoritative appointment of particular expressions for this general principle:—</li> </ul>	304-305
Expressions foreshown in preparatory history: anticipated in preliminary discourses: appointed with great solemnity and emphasis . [These expressions such as may be seen to be intrin-	305-306
sically appropriate, ethically helpful and instructive, and safeguards against individualism] (3) An immediate recognition in the Apostolic Church of	306-307
the force of this teaching, and of the necessary prominence of Sacraments.  IV. The correspondence between the ministry of Sacraments and the complex nature of man appears in three ways: since:—  (1) The dignity and the spiritual capacity of the material order is thus vindicated and maintained: so that unreal and negative spirituality is precluded, and	307-308
and assume spirituality is precided, and	

PACE



Synopsis of Contents.	xxxix
provision is made for the hallowing of stage after	PAGE
stage in a human life	308-311
shown; and perhaps begun  (3) The evidences of mystery in human nature, its moments of unearthliness, its immortal longings, its impatience of finite satisfaction, being recognised and accounted for by the doctrine of Grace, are met by Sacraments: and led in an ordered progress towards a perfect end	311-314 314-317
a pericei end	3-4-3-7
XI.	
CHRISTIANITY AND POLITICS.	
INTRODUCTORY.—The twofold problem of Christianity in its re-	
lation to human society—  (I) To consecrate; (2) to purify	318-320
of government, autocratic or democratic leaning	320-322
II. The Church supplements the moral influence of the State, in respect of—	
(I) The appeal to higher motives	322-324
(a) Governors and governed	324-328
(b) Owners of property	328-329
(2) The support of the weak against the strong	329-332
(3) The maintenance of religion	332-336
<ul> <li>(1) By spreading Christian ideas</li> <li>(2) By maintaining the Christian type of character</li> <li>.</li> </ul>	336 337-338
Conclusion.—The Church appeals to deeper needs than the State,	331-330
and is therefore fundamentally Catholic, and only incidentally	
national	338-339
XII.	
CHRISTIAN ETHICS.	
General characteristics of the Christian ethical system Dogmatic postulates:—	340-341
(i) Doctrine of God: God a Personal and Ethical Being. (2) Doctrine of Man: his ideal nature; his destiny as related to the good through conscience and freedom;	341-343
his present condition	343-347
(3) Doctrine of Christ: Catholic view of His Person .	347
T. Christ's revelation of the Highest Good	347-350
The Kingdom of God: twofold meaning of the term	348-349
Christian view of the world	349-350
II. The Moral Law; its authority, sanctions, and content The basis of obligation found in the idea of personal relation-	350-357
ship between God and Man	350-351
The sanctions and motives of Christian Morality	351-353
The Law of Duty embraced in the decalogue	353-357



## xl Synopsis of Contents.

					PAG
III.	Christ the pattern of character		•		357-36
	Conditions required in the perfect example .				358-35
	Christ the pattern of filial dependence, obedience	, and	l love		359-36
	Virtuous action seems to imply a harmony of	the	differe	ent	
	elements in personality, postulating a threefe	old :	virtuo	us	
	principle supernaturally imparted				361-362
	Christian character: the Christian personality in its			_	0 0
	(1) To God—Christian Wisdom				363-364
	(2) To Man—Christian Justice				364-366
	(3) To Self—Christian Temperance				366-367
	(4) To the hindrances of environment—Christian	For	titude	·	367-369
IV.	Christ the source of the recreation of character			Ĭ.	369-375
	Claim of Christianity to recreate character .	•	•	•	369
	Dogmatic truths implied in the recreative process	•	•	•	369-370
	Holiness dependent on a permanent relation to Ch		•	•	379 370
	The Church a school of character, and sphere of	find	lividn	a İ	319
	discipline		11 7 1 4 4		370-372
	Christian ascetics—their ground in reason, and	i efi	fect o	٠ n	310 312
	character				372-375
v	The consummation of God's kingdom	•	•	•	
٠.	The intermediate stage.	•	•	•	375-380 376
	The final stage of glory:	•	•	•	. 3/0
	(i) The kingdom to be finally manifested.				376
	(ii) and purified through judgment	•	•	•	376-377
	Extent and limits of the final triumph of good	•	•	•	310-311
	Perfection of human personality: the perfect state		of.	•	377-378
	harmony	опс	01		258
	glory	•	•	•	378
	blessedness	•	•	•	379
	and fellowship in a moral community	•	•	•	379
7T (	Conclusion: relation of Christian Ethics to the produc	Maria		•	379
· 1. (	zation, to individual character, to social life.	is of	CIVII	1-	202 201
		•	•	•	380-381
<b>APPE</b>	NDIX I. ON SOME ASPECTS OF CHRISTIAN DUTY				383-386
APPE	NDIX II. ON THE CHRISTIAN DOCTRINE OF SIN				287-205