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THE DIVINE MESSIAH IN THE OLD TESTAMENT

The question whether the Old Testament has any testimony to give as to the Deity of our Lord, when strictly taken, resolves itself into the question whether the Old Testament holds out the promise of a Divine Messiah. To gather the intimations of a multiplicity in the Divine unity which may be thought to be discoverable in the Old Testament,¹ has an important indeed, but, in the first instance at least,² only an indirect bearing on this precise question. It may render, it is true, the primary service of removing any antecedent presumption against the witness of the Old Testament to the Deity of the Messiah, which may be supposed to arise from the strict monadism of Old Testament monotheism. It is quite conceivable, however, that the Messiah might be thought to be Divine, and yet God not be conceived pluralistically. And certainly there is no reason why, in the delivery of doctrine, the Deity of the Messiah might not be taught before the multiplicity in the unity of the Godhead had been revealed. In the history of Christian

¹ As H. P. Liddon does in the former portion of the lecture in which he deals with the "Anticipations of Christ's Divinity in the Old Testament" (*The Divinity of our Lord and Saviour, Jesus Christ*. Bampton Lectures for 1866. Ed. 4, 1869, pp. 44 ff.). Similarly E. W. Hengstenberg gives by far the greater part of his essay on "The Divinity of the Messiah in the Old Testament" (*Christology of the Old Testament*, 1829, E. T. of ed. 2, 1865, pp. 282-331),—namely from p. 284 on—to a discussion of the Angel of Jehovah.

² For such questions remain as, for example, whether the Angel of Jehovah be not identified in the Old Testament itself with the Messiah (Daniel, Malachi). So G. F. Oehler (art. "Messias" in Herzog's *Realencyc.*, p. 41; *Theol. des A. T.*, ii, pp. 144, 265; *The Theology of the Old Testament*, E. T. American ed., pp. 446, 528), A. Hilgenfeld, *Die jüdische Apokolyptik*, pp. 47 ff. Cf. E. Riehm, *Messianic Prophecy*, E. T. pp. 195, 282, who cites these references in order to oppose them.

without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century."

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The Church of England and Episcopacy. By A. J. MASON, D.D., Honorary Fellow of Pembroke and Jesus Colleges, and formerly Fellow of Trinity College, Cambridge, Canon of Canterbury. Cambridge; at the University Press, 1914. 8vo, pp. X, 560. \$2.50.

The position of unstable equilibrium which the Anglican Establishment has ever maintained midway between the Roman Catholic and the Reformed Churches has naturally called forth a vast apologetic and polemic literature on the subject of the origin, validity, and obligation of "the historic episcopate." Ever and anon, in the maintenance of the arduous conflict on the two fronts at one and the same time, the artillery becomes conspicuously more active, and one wonders what the relative gains and losses will amount to. Such an occasion was that out of which the volume before us has grown—the famous conference at Kikuyu.

No doubt the author's gun is one of rather impressive dimensions. His real purpose, we ought to remind ourselves at the outset, however, is not that of attempting a task which never yet has been satisfactorily accomplished and which apparently—most Christians being the judges—never can be, that of proving that the theory of the apostolic succession is borne out by the facts pertaining to the Anglican communion. Rather has he contented himself with the humbler purpose of "putting together a kind of catena of passages from Anglican writers, from the Reformation to the Catholic Revival of the nineteenth century," to show that these leaders all consistently in the main, though with divergencies as to details, championed this theory. The author naturally takes "high ground" himself. He is convinced that "to tamper with episcopacy would be to throw away all that is most distinctive in the character and prospects of the Church of England." For him episcopacy is an "apostolic and divine institution." At the same time he is most gracious, not to say condescending, in permitting many of his authorities to express "their wish to make out the best possible case for those who had a different polity, while aiming in the main at promoting a scriptural and spiritual Christianity" (!).

The chief value of the book, then, lies in the imposing array of citations that make up its bulk. These passages vary greatly in the cogency of their arguments, in the quality of their appeal. But taken as a whole they give one a thorough insight into the claims of historic Anglicanism. Certainly few readers will fail to endorse the author's judgment that "no one who follows the evidence can doubt that the church of England stands for episcopacy with a resolution peculiarly its own." Specially interesting, too, are the appendices, in which the author undertakes to prove that the Reformed Church of England has never

admitted into her ministry men not episcopally ordained; discusses the "plea of necessity" raised by the continental Reformed churches in behalf of non-episcopal ordinations; and considers such cognate topics as ordination among the non-conformists of England, and the perennial question of ecclesiastical schism.

On the whole, however, one cannot escape the impression that the foundation upon which these authorities seek to build their structure needs itself to be reinforced; that the theory of the tactual transmission of a special grace from the apostles to their episcopal successors is still in need of adequate proof; that somehow primitive Christianity must have been a religion of greater spiritual freedom and power than this doctrine of the Anglican controversialists would lead one to suppose. After all, too, the prime question for those of us who still use a capital "P" when we call ourselves Protestants is not, what do the Anglicans think of themselves? but, what do both Roman Catholics and Protestants think of the Anglicans and their "orders"?

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The Hale Lectures 1913-4. Biographical Studies in Scottish Church History. By Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney. Delivered in St. Paul's Church, Chicago, Illinois, May 7 to 14, 1914. Milwaukee: The Young Churchman Company. 1914. 12mo, pp. VI, 302.

These "Biographical Studies," seven in number, give the author occasion to pass in review the salient events in Scottish Church History from the sixth to the twentieth centuries. The sketches are presented in graphic and entertaining style; the pages are adorned with a number of excellent illustrations; and abundant references to the sources and to the secondary literature are given in the footnotes.

The series opens with an account of Columba and his associates in missionary service at Iona. The transition from the Celtic to the Roman Catholic traditions is connected with the name of the saintly Queen Margaret (1068-1093). Dr. Mitchell expresses the conviction that a certain book containing the liturgical gospels, a beautifully illuminated manuscript known to belong to the eleventh century and purchased by the Bodleian Library in 1887 and now preserved there as one of its chief treasures, is probably the very book that once belonged to Margaret but which through the carelessness of a bearer while he was crossing the ford of a river was dropped into the stream to be recovered, practically unharmed, after it had lain "a long time" in its watery grave. Lanfranc's letter to the Queen—the document is translated in an appendix—shows her willingness and determination to bring southern influences to bear upon the Scottish Church. One of the most interesting chapters is that on William Elphinstone (1431-1514), Rector of the University of Glasgow, Bishop of Ross, later of Aberdeen, the chief founder of the University of Aberdeen. Himself born