

**LIBERALISM, MODERNISM
AND TRADITION:
BISHOP PADDOCK
LECTURES, 1922, PP. 1-150**

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Liberalism, Modernism and Tradition: Bishop Paddock Lectures, 1922, pp. 1-150 by Oliver Chase Quick

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OLIVER CHASE QUICK

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AND TRADITION


Bishop Paddock Lectures, 1922

BY
OLIVER CHASE QUICK
CANON OF NEWCASTLE

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TO
HUGH RICHARD LAWRIE SHEPPARD
IN GRATEFUL REMEMBRANCE OF FOURTEEN
YEARS OF FRIENDSHIP AND ONE YEAR
OF ASSOCIATION IN HIS WORK AT
ST. MARTIN'S-IN-THE-FIELDS

Philosophy
Sotheran
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9309

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PREFACE

I SHOULD like to take this opportunity of offering my warmest thanks to my friends the Dean and the professorial staff of the General Theological Seminary, New York, both for their exceedingly kind hospitality during a visit of which I cherish many pleasant memories, and for various criticisms and suggestions of which they may perhaps be able to see some result in these pages. Otherwise the Lectures are printed almost exactly in the same form as they were delivered.

Perhaps I ought at the same time to emphasize the exceedingly tentative character of any suggestions I have been able to make towards the construction of a modern orthodox Christology. I have endeavoured to define the essential values which such a Christology must preserve, rather than even to indicate any theory which would be capable of preserving them. It seems clear that new theory is needed. But first should come preparatory study which sketches the limits within which it must work, and elicits the essential content of the Christian experience which it must work with. Insufficient preparation of this kind seems to be the cause of the really unorthodox

PREFACE

element in modernism. All theology is fundamentally orthodox, which is built upon the Christian experience of God through Christ. But it must be an initial postulate that that experience, personal as it may and ought to be, is not a matter of merely private or subjective interpretation. We must therefore make clear some measure of agreement as to the immediate empirical meaning, which is also the limitation, of Christianity, before we can expect our Christologies to expand it by their mediation. Modernism, where it is unorthodox, is not unorthodox because it restates Christianity, but because it states something which is not Christian—and such statement is by no means peculiar to the school of churchmanship called modernist. But what is Christianity? That is the first question. What I have chiefly sought to do, is neither to restate nor state any Christology, but to define the empirical data of Christianity from which all Christologies should start.

Finally, I am aware that my use of the terms "Liberal Protestantism" and "Modernism" may be criticized as arbitrary, and I am willing to plead guilty to the charge. But I hope I have sufficiently explained what I mean by the terms to prevent misunderstanding. I could not find any other labels which would suit my purpose better.

OLIVER C. QUICK.

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LIBERALISM, MODERNISM AND TRADITION

BISHOP PADDOCK LECTURES, 1922

I. LIBERAL PROTESTANTISM

THE modernity of all modern theology is the characteristic result of the introduction of modern scientific method into religion. And it is a very fair description of that method to say that it consists in a systematic attempt to analyse human experience into facts and beliefs, and to avoid confusion between those two constituent elements of our knowledge. Thus modern Christologies really date from the application of the so-called higher criticism to the New Testament. Herein lies the one essential difference between the Christological problem of the nineteenth and twentieth centuries and that of the third and fourth. The modern problem starts from the endeavour to distinguish the actual facts connected with the origin of Christianity from the beliefs, theories, opinions and valuations with which from the beginning men's minds have surrounded and overlaid them.

Now it is obvious that beliefs, however erroneous