

**STUDIES IN CHRISTIAN  
PHILOSOPHY BEING THE  
BOYLE LECTURES, 1920**

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Studies in Christian Philosophy Being the Boyle Lectures, 1920 by W. R. Matthews

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BOYLE LECTURES, 1920

BY

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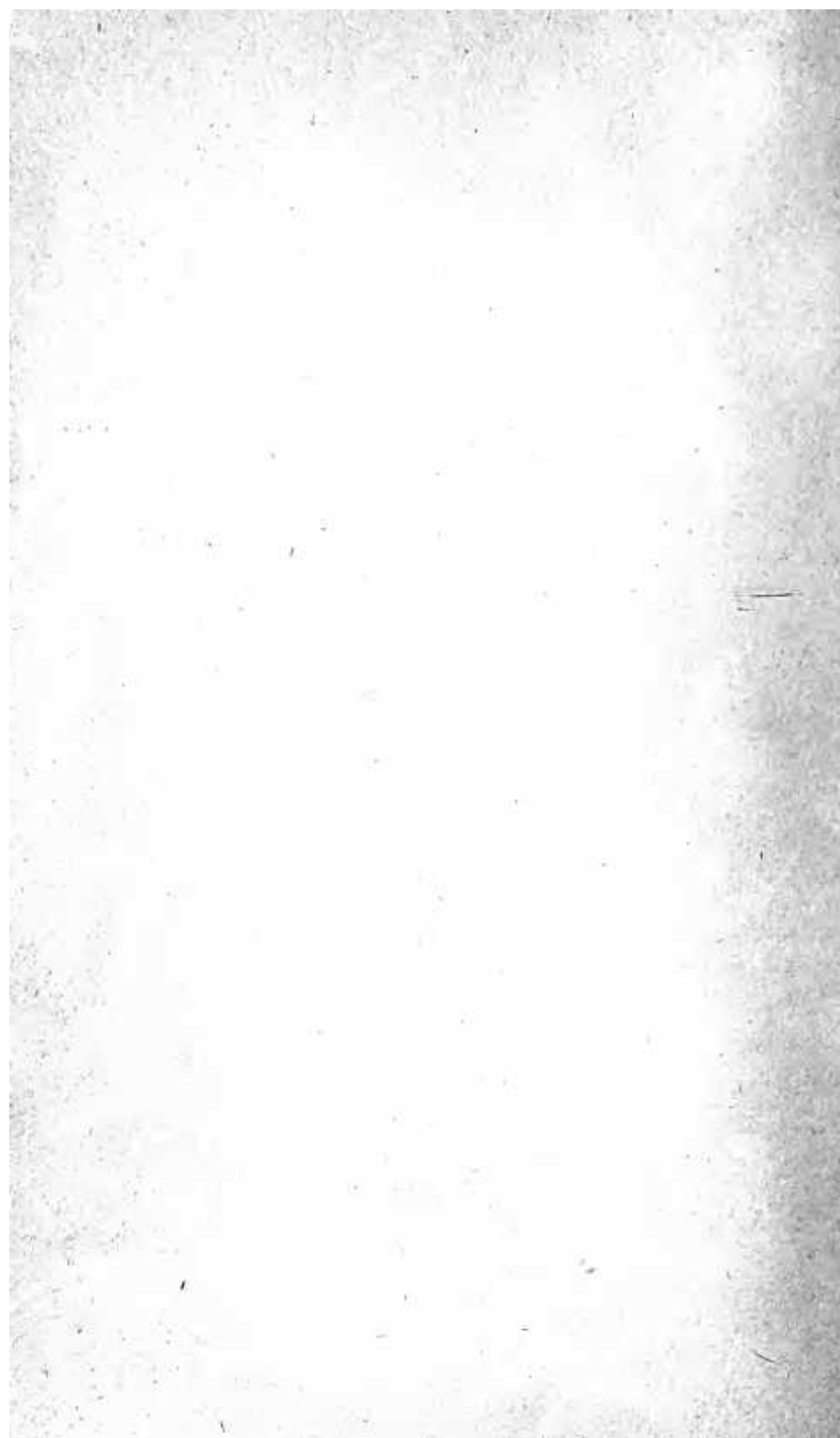
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EMERITUS PROFESSOR OF MENTAL AND MORAL PHILOSOPHY  
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## PREFACE

I NEED hardly say that the studies printed in this volume make no pretension to exhaustiveness. The reader will not find here even the outlines of a system of philosophy or theology ; and he will probably be as conscious as their author that many questions are raised which are not fully discussed, while others which might have been relevant are passed over altogether. It was necessary, if the argument was to be pursued to the point where I intended to leave it, to press swiftly forward over some of the ground ; but I hope that I may have an opportunity of considering some of these topics in the two succeeding courses of Boyle Lectures which will deal with Revelation and Incarnation. My main object in these lectures has been to suggest that Christian doctrine rests upon a few simple affirmations of a philosophical character, and to indicate a line of thought which seems to lead to the conclusion that these affirmations are rational. Whatever may be the defects of the treatment, I do not think that it

can be denied that the theme is supremely important. The relations between philosophy and theology need to be cleared up, and the two writers, Dr. Inge and Dr. Rashdall, who have done more than any others in England to elucidate this matter deserve the gratitude of all who care for the future of religion. My own obligations to them are obvious, and are not lessened by the fact that I have not in all points agreed with either. In general, Christian theology suffers at the present time from two opposite defects ; it either ignores philosophy completely or treats the utterances of philosophers with exaggerated respect. I am inclined to think that an acquaintance with the actual state of philosophical opinion would purge the mind of contempt and of superstitious reverence to the great advantage both of theology and philosophy.

These lectures are now published as they were delivered, and I have made no attempt to remove some repetitions which were necessary to keep the course of the discussion before the minds of the audience. The lecture on the Moral Argument is an expansion of a paper read to the Aristotelian Society, and I have to thank the Council of that society for permission to use it. Some passages in Lectures V. and VI. appeared in an article in the *Church Quarterly Review*. I am indebted to my friend the Rev. R. Hanson, Chaplain of King's College, for comments

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and suggestions, and to the members of my Seminar at King's College for much frank and useful criticism ; but my deepest and most abiding obligation is to my old teacher, Professor A. Caldecott, to whom, though it is unworthy, I have ventured to dedicate this book.

W. R. M.

KING'S COLLEGE, LONDON,  
*April 14, 1921.*