

# **SOME THOUGHTS ON CHRISTOLOGY**

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Some Thoughts on Christology by James Drummond

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**JAMES DRUMMOND**

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*THE ESSEX HALL LECTURE, 1902*

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SOME THOUGHTS  
ON  
CHRISTOLOGY

BY THE REV.

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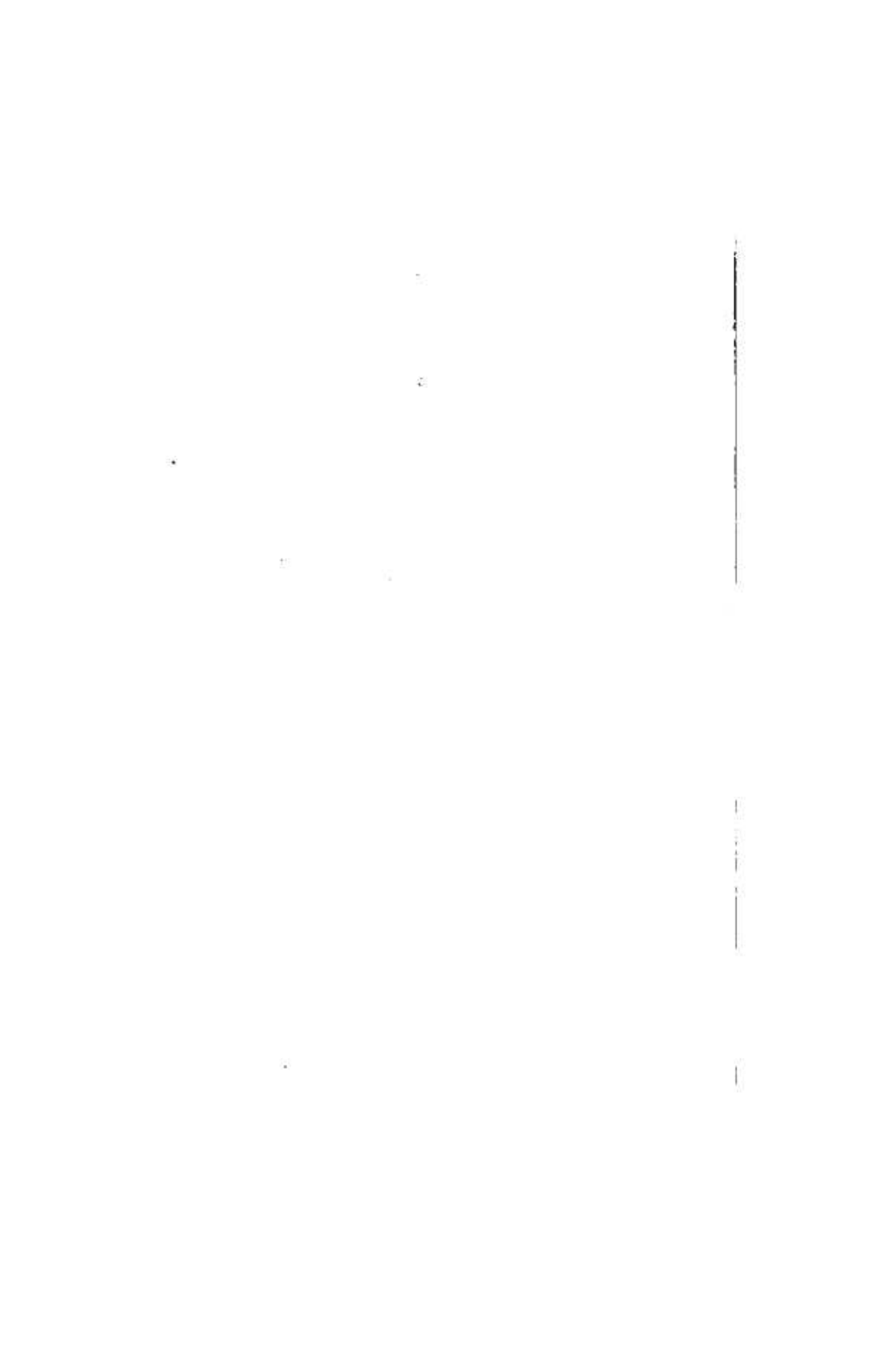
#### PUBLISHER'S NOTE.

THE Lecture published in this little book is the sixth of a series of Lectures dealing with some aspect of religious thought and life from the point of view of thinkers unfettered by subscription to any dogmatic creed or ecclesiastical system.

The first lecture was delivered in 1893, by the Rev. Stopford A. Brooke, who took for his subject 'The development of Theology as illustrated in English Poetry from 1780 to 1830'; the second in 1894, by Mrs. Humphry Ward, on 'Unitarians and the Future'; the third in 1895, by the Rev. J. Estlin Carpenter, on 'The relation of Jesus to his age and our own'; the fourth in 1897, by the Rev. R. A. Armstrong, on 'The significance of the teaching of Jesus'; the fifth in 1899, by the Rev. P. H. Wicksteed, on 'The religion of Time and the religion of Eternity, a study of certain relations between Medieval and Modern Thought.'

London, *July*, 1902.





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CHRISTOLOGY.

THE Essex Hall Lecture, if I have not wholly misconceived its object, is not intended to be the manifesto of a party, but the free utterance of the lecturer on some religious subject of general interest. Theology has been so much upon the move in recent years, and so many conclusions have been reached by competent scholars which are widely separated from the old orthodoxy, that the tone of theological discussion has lost its harshness, and men are slowly becoming accustomed to the thought that religious dogmas are just as open to unrestricted investigation as questions of science or history. Nevertheless, owing to

the sectarian divisions of England, and the dogmatic obligations which, at least ostensibly, rest upon most churches, it is still far too common to assume that no one can speak purely from his own thought and conviction, or avoid being the advocate of obligatory conclusions. But by an audience assembled in this Hall, it must be clearly understood and even expected that the lecturer who may address them will be bound by no party ties, but will have pursued his investigations with no aim but truth, and with no side-glances at the requirements or the approbation of a sect. In assuming this attitude, however, we do not claim an entire exemption from bias and prejudice, to which human nature is so liable, but only that, recognising this liability, we earnestly endeavour to guard ourselves against it, and in every investigation to follow with reverent simplicity the leading of evidence.

The subject which is to engage our