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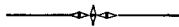
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very many of them. And the knowledge that other people are actually free from these evils, and that, owing to the absence of them, they live healthier, happier, and more prosperous lives, should be an immense stimulus to our own working classes to make an effort towards their removal. The greatest and most permanent social reforms, as other reforms, will come only by self-effort from within. Our people need ideals, and they need to be convinced that these ideals are within quite possible realization. To "aim at the impossible may be a counsel of perfection. To be shown how to aim at what is within their reach is a method much more likely to be effectual with the average man or woman." How much is within their reach this little book will help to show.

W. EDWARD CHADWICK.



THE MONTH.

THE Weymouth Church Congress proved a distinct success in spite of the shortness of time available for preparation. The proceedings of the Congress may perhaps best be characterized as useful rather than brilliant, and while there was no striking deliverance that stands out from all the rest, the papers were on a high level of excellence, and calculated to provide no little instruction and guidance. The Bishop of Salisbury and the local Churchmen are to be heartily congratulated on the admirable arrangements and gratifying results of the Congress. It is a matter for profound thankfulness that, as several writers have pointed out, the meeting at which Revivals were discussed was remarkable for its large attendance, deep interest, and strong spiritual tone. No one can even read the papers by the Rev. A. W. Robinson, Canon Camber Williams, and Canon Allen Edwards, without feeling genuine satisfaction that the subject was included in the programme and dealt with so effectually. The Revival in Wales has made a very deep impression on all classes of Churchmen, and we feel sure that the Church is being stirred up on all sides to seek for a deeper spiritual life and a greater spiritual influence in our congregations. It is admitted by all that the average of spiritual vitality is low, and urgently stands in need of increased power and vigour. Thousands and tens of thousands of the people of God are praying the prayer of the Psalmist, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" And it is certain

that the answer, even if it is not already coming, will be given. It is for us to continue waiting upon God. "Though it tarry, wait for it; because it will surely come, it will not tarry."

We wish we could echo the breezy optimism of the Bishop of London, whose opening sermon at the Church Congress almost seemed to suggest, as the *Times* truly said, that everything in the Church of England at the present time is in the best possible condition in the best of possible Churches. We do not think it would be difficult to show a very different picture in the London diocese alone. The Bishop's desire for the Communion Office of the First Prayer-Book of Edward VI., and for the inclusion of prayer for the faithful departed, plainly showed on which side his own sympathies and convictions are, and so far as we have been able to discover from the report of the sermon, nothing else that he said in an opposite direction detracts from the seriousness of this expression of opinion. His plea for catholicity and loyalty was admirable in spirit, but scarcely definite enough in statement. By all means let us have all possible catholicity, but we ought to know what to include in that much-abused term. It seems to betray some confusion of thought as well as no little misconception of patent facts to speak of our present difficulties as if they were due to the forgetfulness of what the Bishop rightly calls the fundamental fact in the situation, namely, "that there always will be High Churchmen and Evangelicals in the Church of England." No one for an instant wishes to narrow the Church of England and limit it to one party or school of thought, but to regard the extremists who are teaching Roman doctrine and practising Roman ceremonies as in the ranks of High Churchmen is surely unwarranted by history or present experience. Nor do we think it is quite sufficient to denounce "party spirit" without trying to discover what it is for which men are contending. All bitterness and personalities are, of course, to be deplored and even denounced, but it is surely necessary to distinguish such expressions of personal feeling from the underlying intention and determination to preserve the purity and truth of the Church of England. To oppose the teachings of the Roman Mass, to guard against the Roman Confessional, and to strive against the reintroduction of vestments which symbolize Roman doctrine, cannot fairly be stigmatized as "party spirit." This is no struggle for party ascendancy in a spirit of faction. It is the logical and legal carrying out of the words of St. Jude when he urges us "to contend earnestly for the faith." Many Churchmen would have been glad if the

Bishop had faced the facts of our Church a little more closely instead of painting the picture in such roseate hues.

The papers read at the Church Congress on "The Permanent Value of the Old Testament" were for the most part admirable in substance and spirit, and will repay the closest study. Whilst all of them are interesting, and that by Canon Bernard distinctly valuable, we would call special attention to the paper by the Principal of the Leeds Clergy School, Rev. J. G. Simpson. He pointed out the sad and patent fact that "the revived study of the doctrine of the Incarnation, which was a conspicuous feature of religious thought in the last century, seemed to bring with it a widespread neglect of the older Scriptures," and after dwelling on some of the harmful effects of this, he urged the necessity of getting back "to such a positive preaching of the Old Testament as shall make men feel that these Books, no less than Evangelist or Apostle, have a value for life." Very truly did he urge upon the Congress that

"The message of revelation is one. The Old Testament is integral to the whole, not only as a necessary stage in the evolution, but as a vital element in the delivery of the Christian Gospel. By suppressing its use we lay ourselves open to serious misrepresentation."

If the Old Testament is approached in this spirit, and used in the way suggested by Mr. Simpson, it will soon yield its fruit both to preacher and hearer, and this spiritual fruit will be the best solution of many of the critical problems of the present day.

Mr. Simpson gave expression to another great truth of pressing moment when he dwelt on the danger of preaching the Incarnation rather than the Atonement :

"To substitute the doctrine of the Incarnation for the Gospel of the free favour of God is to shift the focus of revelation, and thus to lose the unifying principle of Scripture. . . . What are we preaching? Is it the Incarnation rather than the Resurrection, Bethlehem rather than Calvary, the Manger rather than the Cross? . . . All I mean is that the Incarnation is not the Gospel."

This is a message that needs constant reiteration to-day. The authority of great, venerable, and beloved names must not blind us to the fact that "the Gospel of the Incarnation" has no real meaning apart from Calvary, Easter Day, and the Ascension; and it is obvious that the Incarnation cannot be fully understood apart from the great facts of sin and the Atonement. Mr. Simpson quoted Denney's "Death of Christ," that greatest and most powerful modern book on its particular subject. Another quotation from the same writer is also

worth while recording as conveying in a sentence the essential truth of Mr. Simpson's contention: "In the New Testament the centre of gravity is not Bethlehem, but Calvary."

We hope the Church Congress paper of the Archdeacon of Dorset, Rev. C. L. Dundas, on the employment of laymen in consecrated buildings will receive the attention it deserves. After expressing his strong opinion that lay ministrations are "alike right in principle, consistent with law, and necessary in fact," the Archdeacon went on to ask:

"If lay ministrations in sacred things are right in themselves, why should they be excluded from sacred places? Consecration is concerned with the purpose for which a thing is used. A consecrated building is not desecrated because the human instrument by whom that purpose is carried out is only consecrated, as it were, for the time during which he is engaged in the particular function. Rather, consecration is slighted to the extent in which the building is inadequately used or its sacred use is transferred to a schoolroom or a mission-hall. And, besides, in many of the country places, where lay ministrations are most emphatically needed, there is no suitable building except the parish church. And this means that, failing its use, consecration becomes a positive hindrance to the spiritual welfare of the people, because it deprives them of the additional lay-conducted services which they might otherwise have."

These contentions are as true in themselves as they ought to be obvious to all Churchmen. In the direction of more lay ministrations in churches will be found the solution of many of the practical problems consequent on the scarcity of clergy and the overworked condition of those in large town parishes. The Episcopal Church in America has long solved this problem through sheer necessity, and we hope the day is not far distant when we at home shall have taken steps to give the fullest possible scope to the help of laymen in consecrated buildings. The present condition of things is wrong in principle and often intolerable in practice.

We notice with great satisfaction that Bishop Blyth, of Jerusalem, has been pleading in St. Paul's Cathedral the claim of the Jew in the Gospel of Christ. Taking as his text the words "Beginning at Jerusalem," he urged that they "are intended to prescribe the order in which the Missions of the Church were to be carried out to the end of the world," and he asked whether there is "any Canon of any General Council in the ages of the Church's purity which disinherits the Jew from his priority in the missionary commission of Christ to His Church." With great force and convincing power the Bishop pointed out that the disobedience of the Church in neglecting the Jews has reacted on the Church itself, and the Dark Ages of Church history are those of the general neglect

of missionary mission due "to the Jew first, and also to the Gentile." The following point is as true as it is important:

What do most Englishmen understand by the word Missions? It calls to the mind pictures of heathen lands, and of those only. Missions, to most Englishmen, are Gentile Missions. Until lately, where has been the place of the Jews in the hymnals of the Church? "Greenland's icy mountains, India's coral strand, Afric's sunny fountains," and the "spicy breezes" of "Ceylon's isle"—these come to the mind's eye, with other lands of the Gentiles, but not the Jews. They have a little corner, with "Turks, infidels, heretics," in a single Collect of the Church, whose latest revision of her Liturgy is the work of a non-missionary age. And the modern missionary offices of intercessions are nearly as reticent of their claim. But theirs is a claim which must, and will, be heard. "Beginning at Jerusalem," "To the Jew first," are watchwords which must presently catch the ear and rouse the conscience of the Church.

It is almost incredible to realize that out of a population of 70,000 in Jerusalem, no less than 50,000 are Jews, and that there are now as many as 150,000 Jews in the Holy Land. We believe with the Bishop that there is still a deep truth in the Pauline word, "to the Jew first," and that the Church will increase in power and blessing as she seeks to carry out this principle wherever Jews are to be found.

A recent book on St. Paul by a leading American scholar, who is a Professor at Yale University, affords a significant illustration of the lengths to which subjectivity in criticism can be carried. The book is entitled "The Story of St. Paul," and is by Dr. B. W. Bacon. It is but a comparatively small matter that the author charges St. Paul with making an "inaccurate quotation of the Epicurean poet Menander" in 1 Cor. xv. 33. It is in connection with the Book of the Acts that Professor Bacon's critical faculty runs riot. The speeches in Acts xxii. and xxiii. are not accepted as genuine, for Dr. Bacon says "it is difficult to imagine his *fidus Achates*, note-book in hand, ready on the spot to take down the very words he said." This identical comment is made with certain verbal modifications in regard to both speeches. Any association of St. Luke with St. Paul is clearly to have no weight. It has been well pointed out that St. Paul's speech before the Sanhedrim has only fifty-seven words in it, and that it would not have been difficult for the Apostle to have remembered what he had said, and to have told the author of the book, even after some lapse of time. There are other points of a similar kind which a well-informed reviewer in a leading secular newspaper rightly characterizes as "simply childish." It is clear that criticism will not stop with the denial of the historicity of the Old Testament, for it is already applying the same principles to the Gospels and the Acts. In view, how-

ever, of the solid historical works of Professor Ramsay and Bishop Chase on the credibility of St. Luke, we may safely disregard the wild theories of the American scholar. Yet it is significant to see whither, and how far, we should go, if we were willing to be led by the extreme forms of the newer criticism.

The subject of hymn-books has been much to the front of late in various quarters. The proprietors of Hymns Ancient and Modern have found it necessary to meet the severe criticisms made on their new edition, but we are not sure that the opposition will be convinced by the *apologia*, even though certain concessions are made. We understand that a new hymn-book is soon to appear, and, although it is being put forth by some well-known extreme Churchmen, it is said to be comprehensive enough for use by all Churchmen. Looking abroad, we notice that the Canadian Church, at their General Synod, has decided to compile a hymn-book of its own, instead of adapting an existing English Church hymn-book for Canadian use. Then, again, in the *Record* there have been some urgent appeals for a new edition of the Hymnal Companion or else some other more modern hymn-book for Evangelical Churchmen. We shall doubtless hear before long whether the Committee of the Lower House of Convocation will report that the possession of an authorized hymn-book will be "an advantage to the Church of England." Meanwhile, it seems clear that the needs of all would be adequately supplied if, in addition to the new Hymns Ancient and Modern and that excellent collection, the new edition of Church Hymns, there could be a new edition of the Hymnal Companion. Many Evangelicals are dissatisfied with the third edition of the Hymnal, mainly on the grounds of its omissions. What would be still better would be the union of the Hymnal Companion and the Church of England Hymnal into one complete book. The latter collection contains some exceedingly fine hymns and tunes, and, indeed, is on the whole one of the very best of modern hymn-books, but it suffers gravely from the lack of many tunes from Hymns Ancient and Modern which have become inseparable from certain hymns. It is a curious illustration of the state of affairs in our Church that the proprietors of Hymns Ancient and Modern, while ready to grant full permission to Presbyterians, Congregationalists, and Methodists to use all the tunes they required, would not permit on any terms whatever the use of their tunes by members of their own communion as represented by the Church of England Hymnal. The day is doubtless far distant when all Church-

men will be able to agree on a common hymnal, and until then it is essential that each collection should be as satisfactory, varied, and complete as it can possibly be made. The importance and power of hymn and song as an integral part of our devotional life cannot be exaggerated.

Certain recent magazine changes seem to have a distinct significance for all who watch the progress and development of thought and taste in our land. In the first place, *Longman's Magazine* has ceased to exist after twenty-three years of worthy existence. The editor and proprietors seem to have chosen this alternative rather than to attempt to compete with magazines of a newer description. On the other hand, *Macmillan's Magazine* is to be reduced to sixpence for the purpose of competing with newer publications at this price. Further, the well-known *Sunday Magazine* and *Good Words* have been purchased by the company associated with the *Daily Mail* and other publications of the Harmsworth house. Last of all, but by no means least, our old friend the *Leisure Hour* is to take the form of a monthly, long, complete story, instead of being a varied magazine, as at present. What does all this mean? Is it that only illustrated magazines of mere entertainment and fiction are likely to be successful? Is it that the literary taste of the people is declining, and that only what is popular and even sensational will pay? Taking all these facts into consideration, it would certainly seem as though there were a craving for that which is startling to eye and mind and a discontent with what is quiet and informing in magazine literature. A well-known authority on these matters—Dr. Robertson Nicoll—says that there is no doubt the public taste is changing; and he is “sanguine that it is not changing for the worse.” This is reassuring, coming from a man of such experience, and we hope the view may prove well founded. Meanwhile, the above-mentioned changes are at least worthy of serious notice and careful consideration.

The subject of Home Reunion has received special notice during the last month by the remarkable and certainly novel treatment of it by the Bishop of Kilmore. In reply to the resolution passed at the last General Synod of the Church of Ireland, Bishop Elliott boldly lays down in three successive charges a threefold thesis that Home Reunion is “inopportune,” “impossible,” and “undesirable.” This is certainly plain speaking, and it must be said that the Bishop is able to give a good account of himself under each particular. In the

admirable report given in the *Church of Ireland Gazette*, Dr. Elliott adduces weighty reasons for his position. And yet it is certainly curious to note that in response to the overtures of the Church of Ireland the Presbyterian Church has already expressed itself in warm sympathy with the idea of reunion, the very thing that the Bishop of Kilmore considers "inopportune, impossible, and undesirable." It is impossible to help feeling that the Bishop has, all unconsciously, magnified the difficulties of reunion and at the same time minimized the present evils of division. It is essential that we face the difficulties, for to ignore them or to regard them lightly would be fatal. At the same time, the purpose of Our Lord that His people should be one is so clear and pronounced that it is not too much to say that no difficulties must be allowed to turn us aside from making the most strenuous efforts to fulfil His Divine will. Difficulties, to use the well-known schoolboy definition, are "things to be got over"; and even if this takes a very long time, there is no reason why every possible attempt should not be made. We rejoice that the Church of Ireland has made these overtures, and though they seem to be fruitless now, they will not be without effect on the great ultimate issue. The blessing of God will surely attend any effort, individual or corporate, to remove one of the gravest stumbling-blocks in the way of presenting a full-orbed Christianity to the world.

The Bishop of Worcester's address at the opening of the Worcester Musical Festival calls attention to the grave problem raised by holding these festivals in our cathedrals. The Bishop of Birmingham refused to be a vice-patron of last year's festival at Gloucester. There does not seem to be much doubt that several of the methods of the festival are of a character entirely out of keeping with the sacred purpose of the house of God. The sale of tickets, the division of the cathedral into sections according to the price of the seats, the arrangements for controlling the crowds, savours too much of the concert-room to be pleasant reading for Churchpeople. Above all, the performance of music set to Newman's "Dream of Gerontius," although in an expurgated form to suit the requirements of an English church, does not appear to be in unison with the idea of worship in spirit and truth. Either the pieces cannot be performed as written by their author and composer when, as in the case of Newman and Sir Edward Elgar, they happen to be Roman Catholics, or else they must be altered to suit the requirements of an Anglican cathedral. We hope the day is close at hand when these festivals will find their fitting place and sphere in

concert-rooms and halls, but meanwhile they must be carried out in strict accordance with the general and ordinary purposes of worship for which our cathedrals are devoted, "without money and without price."

SPECIAL NOTICE.—The current volume of **THE CHURCHMAN** will close with the December number, in order that each volume may in future commence in January.

Notices of Books.

The Myths of Plato. Translated, with Introductions and Notes, by J. A. STEWART, M.A., White's Professor of Moral Philosophy in the University of Oxford. London: Macmillan and Co., 1905.

The object of this volume, the author tells us, is to furnish the reader with material for estimating the characteristics and influence of Plato the prophet, as distinguished from Plato the dialectician. The "Myths" have, with this object, been detached from the dialogues where they occur, and discussed both separately and in their various inter-connections. The Greek text is printed opposite the English translation, that the student may be able readily to refer to the original; and the whole book is prefaced with an introductory essay, in which the author treats first of the Platonic drama, then generally of *μυθολογία*, or story-telling; next of Plato's myths, and the effect produced in us by the Platonic *μύθος* (which Dr. Stewart compares to that produced in the reader by poetry—viz., the overshadowing presence of "that which was, and is, and ever shall be"). We are next introduced to a psychological disquisition on the nature of "Transcendental Feeling"; and this is followed by a dual treatment of the Platonic idea of God and idea of the soul. The introduction ends with a summary, in which Plato is defended against the criticisms of Kant; and this is rounded off by a careful division of the "Platonic Myths" into three main categories.

Very rarely have we come across a book which, whether from the artistic, or the psychological, or the philosophical point of view, seems so full of important matter. It is essentially a book that demands thought, and will repay thoughtful consideration. It is not altogether easy reading, inasmuch as the questions raised in the course of its carefully-knit argument involve some of the most difficult problems that can confront the psychologist. But there is abundance of material brought together on which to base a judgment; and Professor Stewart appears to have neglected no source of illustration likely to prove fruitful in elucidating his argument. A fine example of his insight may be instanced in his observations on the Phædrus myth (pp. 387 *et seq.*),