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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Notices of Books.

NEWTON'S "CARDIPHONIA," WITH AN APPRECIATION. By Dr. Alexander Whyte. *Morgan and Scott*. Price 3s. 6d. net.

For two reasons there is something valuable and timely in the republication of these letters entitled "A Real Correspondence by the Rev. John Newton," one of the Fathers of the Evangelical Revival within the Church of England. In the first place, the "letter," or "epistle"—not to draw here any fine distinction between them—is peculiarly characteristic of the Christian method of conveying truth; and Newton's use of the method is singularly happy. In the second place, we have in these letters a frank and candid statement of fundamental Evangelical principles, such as are in danger to-day of being lost sight of, in the general tendency of "Central" Churchmen to amalgamate with the teachings of "High" and "Broad" schools, and to avoid being "extreme."

Throughout these letters a clear line is drawn between the "natural" and the "spiritual" man. Writing to the "Rev. Mr. S.," Newton does not hesitate to class him with the former: "I now return your sermons; I thank you for the perusal; I see much in them that I approve, and nothing in them but what I formerly espoused. But in a course of years, a considerable alteration has taken place in my judgment and experience. . . . Then I was seeking, and now, through mercy, I have found the pearl of great price. It is both the prayer and the hope of my heart, that a day is coming when you shall make the same acknowledgment. . . . But fidelity obliges me to add, 'Yet one thing thou lackest.'" He proceeds to describe the only type of preaching which will reclaim men from "open wickedness or lifeless formality." "The people will give you a hearing, and remain just as they are till the Lord leads you to speak to them as criminals condemned already, and whose first essential step is to seek forgiveness by the blood of Jesus, and a change of heart and state by His grace, before they can bring forth any fruit acceptable to God." Is this the tone of the modern pulpit? and have we improved upon the old? There is much of a lighter character in these letters, which have often a playful touch, which brightens the more sombre passages. Take but one example: "You say you are more disposed to cry *miserere* than *hallelujah*—why not both together? When the treble is praise, and heart-humiliation for the bass, the melody is pleasant, and the harmony good." We should have been still more grateful to the publishers if they had given us a table of contents at the beginning, as in earlier editions; and could not an editor have been found to add a few notes, as, for example, to tell us that the "Nobleman" of the first twenty-six Letters was Lord Dartmouth, or to give a few leading facts of Newton's life? But, confessedly, the way of editors is hard.

D. HARFORD.

PROBLEMS IN THE RELATIONS OF GOD AND MAN. By Clement C. J. Webb, Fellow and Tutor of Magdalen College, Oxford. London: *J. Nisbet and Co., Ltd.* 1911. Price 7s. 6d. net.

This book originates from lectures given in Oxford a year ago by Mr. Webb in connection with the Philosophy of Religion. It does not pretend to be an

exhaustive study of its subject, but to introduce readers now, as hearers then, to a consideration of three great problems—Reason and Revelation, Nature and Grace, Man and God: antitheses known to philosophy as those of Subject and Object, Freedom and Necessity, Particular and Universal.

Mr. Webb writes not only as a philosopher, but as a Christian philosopher. There are minds to which it is always a shock to find the positions won by Christian theology treated as illustrations of broad philosophical principles. And if the stage of illustration is never passed—as, for instance, in the late Dr. Caird's treatment of the Incarnation—the uneasiness is legitimate. There may be pages in Mr. Webb's book where the doubt might arise as to whether the philosopher is not given too much, and the Christian too little; but the treatment of the Incarnation (pp. 240, 241) is not an instance of it. The union of God and man follows naturally from primal affinity, but it is not, therefore, spread out over the whole of humanity; it is a concrete reality concentrated in one historic Person, doubtless for all mankind, but not in humanity in general. This discussion of the Incarnation, as also a discussion of the doctrine of the Trinity, comes opportunely in the middle of a long chapter on the Personality of God. The term "Personality" is not free from objection, any more than was the Greek *ὑπόστασις* or the Latin *persona*; Augustine's regretful use of the latter term is well known. But it has a definite religious value, whereas such a term as the Absolute, useful though it may be for thought, makes no religious or ethical appeal: while the doctrines of the Trinity and the Incarnation ought to safeguard Christians against imagining that Personality in God is just similar to the personality of any individual. In connection with this branch of his subject, Mr. Webb joins issue with Dr. McTaggart as to the meaning which the term God has for religious people, in order to combat the suggestion that the term is honestly used only when made to represent a powerful and predominantly good person, whose personality exceeds that of men in degree only, but not in kind. Mr. Webb doubts, and gives good reason for doubting, whether religious people do conceive of God under such a form.

We have begun at the wrong end of the book, for Mr. Webb's third part is certainly the most important, as it is the longest, of his book. Of the two earlier sections, that on Reason and Revelation is more satisfactory than that on Nature and Grace in its breadth of treatment. As to Mr. Webb's conclusions, we are sure that he tries to do full justice to the idea of Revelation, but he does not quite succeed. We shall all agree—or ought to agree—that the two are not opposed to one another; for Mr. Webb they are correlative—reason the apprehension of revelation, revelation the substance of reason. This is a true enough statement of the relationship between the two, but, just as in a celebrated essay by Canon Wilson in the "Cambridge Theological Essays," so here we are left in considerable doubt as to the subject-matter of revelation, though Mr. Webb's opposition to the traditional distinction between Natural and Revealed Religion helps to make his meaning clearer, as do his suggestions alternative to that distinction; but from the religious standpoint we remain less than satisfied.

Of his second part we have not space to speak. Kant's criticism of the doctrine of Grace forms its starting-point. Mr. Webb's treatment of the

interposition of freedom between Grace and Nature, with its appearance of the supernatural when viewed from the side of Nature, and of the natural when viewed from the side of Grace, is extremely interesting; yet the discussion is hardly adequate as to religious experience, and does not lend itself well to compendious treatment.

We could wish Mr. Webb's style sometimes other than it is, a more happy union of thought and expression, but we trust that the book, taken as a whole, will have a healthy influence on the cause of Christian philosophy.

J. K. MOZLEY.

THE DATE OF THE ACTS AND OF THE SYNOPTIC GOSPELS. By A. Harnack.

Translated by the Rev. J. R. Wilkinson. *Williams and Norgate.*

Price 5s.

In his first chapter Harnack reprints the we-sections, underlining the Lukanisms. The second chapter brilliantly refutes the argument that St. Paul's attitude to the law in Acts is inconsistent with that disclosed in the Epistles. Unlike some German scholars, Harnack knows that life is larger than logic. St. Paul's enemies were, in a sense, right. Judaism was no longer possible within the Church. St. Paul had severed it from its roots. Nor was it possible to maintain a double fulfilment of the Old Testament—the one for Israel after the flesh, the other for Israel after the spirit. This argument is so developed as to deepen our sense of St. Paul's greatness and spirituality. The apostle's passionate patriotism was sometimes too strong for his logic, but it never seduced him from his fundamental spiritual principles.

The chapters which have made this book famous are slighter. Harnack pronounces definitely for the view in his Acts that St. Luke wrote that work at the end of St. Paul's two years at Rome. This, of course, involves an earlier date for Luke, and a still earlier for Mark. Harnack has been largely anticipated by Rackham, whose work he apparently has not seen. A much fuller discussion of the evidence of Clement as to Mark is required. Zahn is the only writer who has handled it on at all an adequate scale, and that writer's judgment is not always as impressive as his learning. Probably Harnack has more to give us, but we shall have to wait until he is released from his work on the recently-discovered commentary of Origen on Revelation. The book before us has done great service by calling the attention of scholars to a series of problems which have been inadequately considered. There is likely to be a movement of critical opinion towards the early dating of the Gospels. We may mention Allen's recent discussions of Matthew in the *Expository Times*, and the interval of time which Sir J. Hawkins would interpose between Luke and Acts.

Mr. Wilkinson has done well to avoid excessive literateness in his translation, but we doubt whether his suppression of part of Harnack's argument against the Virgin-birth was justified.

H. J. BARDSLEY.

THE EVIDENCE FOR THE SUPERNATURAL. By Dr. Ivor Ll. Tuckett. 7s. 6d. net. *Kegan Paul and Co.*

The writer of this book is a medical man and Cambridge scientist who was led to inquire into the subject of spiritualism through seeing some articles on the subject in a London paper. From investigating the

phenomena of the occult, he proceeds to examine the nature of all that can be classed as supernatural. He writes from "the coldly critical standpoint" of an "agnostic scientific philosopher." He is very anxious to judge impartially, and conscientiously, we must believe, he strives to write "without bias," to use his favourite word. But, perforce, a man sees from where he stands, and his outlook is what would naturally be expected from a physiological specialist. Moreover, his standard does not always seem to be uniform. The evidence of highly qualified scientific men, when they report on supposed spiritualist phenomena, is criticized with a keenness that lets nothing escape, while, in searching for details of savage religious beliefs—a most difficult thing to estimate—he quite cheerfully accepts the statements of a boy who a century ago was captured at the age of fifteen and spent four years of enforced residence among the Tongan Islanders.

Again, is it quite worthy of the writer or in good taste to arraign the clergy as unsuitable and biassed judges because their wives and children are dependent upon their orthodoxy for bread? Yet he does so twice (pp. 197, 216). Nothing is easier than a *tu quoque*.

Again, the clergy may be unqualified, because untrained, to pronounce upon scientific questions; but the proverb "Ne sutor ultra crepidam" can be applied to both parties. We may equally dismiss one of his leading arguments upon the question of sin, when he states, without explanation, that "the tendency of expert *medical* opinion at the present day is to regard sin and ignorance as interdependent" (p. 175).

The writer is interesting from another point of view. He was brought up in "strict Quaker principles," which admit of no religious expression in a visible way, but which base themselves entirely upon inner subjective spiritual experience. George Fox may have been an excellent man, but is hardly the best religious model for the active mind of an imaginative and intelligent boy! We can scarcely wonder that Dr. Tuckett has "gone to the other extreme," and that we find him fearing that his early upbringing may still make him unduly partial to a belief in the supernatural (p. 8).

The first part of his book deals with Spiritualist Phenomena. Broadly speaking, he regards spiritualism as a mixture of fraud and conjuring; telepathy as coincidence; mediumship as a combination of collusion, guess-work, muscle-reading, and surreptitiously obtained knowledge. He finds no satisfactory scientific evidence for communication between the departed and the living. This portion of the book is naturally very interesting, and he has some really valuable remarks on the value of evidence. At times, however, after reading some of the incidents and his remarks, we feel, as often we do with some Higher Critics, that their explanations are harder to accept than is the original story!

It is when Dr. Tuckett proceeds to deal with "Prayer," "Miracles," "The Divinity of Christ" and "The Soul," that we seriously join issue with him. Much we agree with: much we disagree with. He will find that by no means do all orthodox Christians agree with what he thinks are the essentials.

Again, this book illuminatingly shows how religion is really based on its great ultimate principles. With these the writer deals sparingly, if at all.

He occupies himself with secondary things and causes. He apparently has no conception of "God." To him the universe is self-contained and self-sufficient. But it has constantly been shown that even if the whole universe, visible and invisible, could be demonstrably proved to be under the rule of law—which we all hold as a final theory—that this does not rule out or dispense with an Infinite directing and sustaining Intelligence, or Mind, or First Cause. How can it? Evolution is a method, not a thing in itself. How can the universe go by itself? It is unthinkable. Again, *physiologically*, mind may be a function of brain matter (p. 185), with no evidence (physiological again, we presume) for the soul or will being independent of matter. *Physiologically*, we may quite agree.

But this is not the whole story; not even half. To assert that, in fine, is almost to say "we live to eat." Matter serves mind, and exists for it; not *vice versa*. The greater does not serve the less. Matter may be our—even only?—medium for apprehending mind; but to say that "destroy the brain, you destroy the mind," is akin to regarding the breaking of the violin as the extinguishing of musical harmony. The "eternal" things of mind (or spirit) exist independently of the media whereby they become apprehensible to men, even as invisible light rays existed before instruments sufficiently delicate could appreciate them. Matter is the medium of mind or spirit. To reverse the order is entirely wrong. The main centres of life are in "the *Unseen*." So it is that we cannot entirely classify "spiritualistic phenomena" and the facts of religion, as we understand it, in our list. The "*moral*" element is absent from the first: it is of the essence of the second: the expression of the "mind of God." There is a difference of kind as well as of degree.

It is of these things that one must first take cognizance for even an elementary apprehension of the "Divinity of Christ." The main proofs are not in "texts," but in "the nature of God." Infinite mind is ever expressing itself in and through the universe. That is the latter's *raison d'être*. "Omnia ad gloriam Dei." Then God, who in sundry ways and divers manners has spoken, has finally spoken and revealed Himself in His Son. Here we have the main line. History—Old Testament, New Testament, general, and in personal experience—comes in to supplement and substantiate. "Religion" is the knowledge of the contact of our "mind" (or spirit) with the Infinite Mind (or Spirit). Even if telepathy—the contact of mind with mind independent, to a certain extent, of matter—be disproved, contact with "headquarters" can be. Branches generally communicate with each other, *not* directly, but through the "headquarters." Religion is essentially teleological. The early experiences of which the writer speaks were truer than he could realize under the influence of the extreme form of religion wherein he was nurtured, and which shut him off from so much that he could rightly have claimed.

At the end of his book he writes well of Truth, Justice, Love, and Duty! Yes; but where is his sanction and motive, if the universe is merely a self-running machine? *Quousque*? The "Principles" are the great thing, as this book so singularly shows, from dealing with the subject without taking them into account.

F. G. GODDARD.

LIBRARY OF HISTORIC THEOLOGY. Edited by the Rev. Wm. C. Piercy, M.A.
5s. net per volume. *Robert Scott.*

THE CHURCHES IN BRITAIN BEFORE A.D. 1000. Vol. i. By Rev. Alfred
Plummer, D.D.

THE CREEDS: THEIR HISTORY, NATURE, AND USE. By Rev. Harold
Smith, M.A.

The object of this new series is to present in an accessible and practical form a review of the results of recent research into questions that are of living and vital interest to the faith.

These two volumes are an efficient advance-guard of the series. It is not often we have history presented to us as attractively as Dr. Plummer presents it. He knows how to use documents without becoming dry. He makes us feel the romance of history without straining historical facts. He succeeds in being simple without any loss of freshness. The main purpose of the book is to remove two widespread misconceptions—viz., that “the British Church” and “the English Church” are synonymous terms, and that the English Church owes its foundation to the English State. And the author works towards his purpose by piling up weighty arguments, skilfully cemented by happy illustrations and apt quotations.

The second volume, on “The Creeds,” will, if we mistake not, be heartily welcomed by theological students. It is a scholarly piece of work, compact, carefully written, and containing the essence of older and fuller works on the same subject by Pearson, Maclear, and Swete. Inserted in the text at frequent intervals are tables of reference to literature which deals more exhaustively with the separate clauses of the Creeds; these, together with the Appendix, containing in tabular form the stages of creed formation, with notes on the various changes, will be found especially valuable.

THE RULE OF FAITH AND HOPE. By Canon Ottley, D.D. London: *Robert Scott.* Price 5s. net.

The Library of Historic Theology, of which this is a volume, represents an endeavour to provide the “large mass of parochial clergy and students” with the results of the newer learning in a not too specialized form. Canon Ottley’s book deals with the Creed, and is to be followed by similar volumes on the Lord’s Prayer and the Ten Commandments.

Any treatment of the Creed must naturally encounter very many important and controverted points, and Canon Ottley has shown no tendency to avoid meeting such. In a volume of 226 pages we deal with such matters as Miracle in Christianity, The Virgin Birth, Prayers for the Dead, The Literal Nature of the Ascension, The Second Coming, The Nature of the Atonement, The Inspiration of the Bible, The Nature of Sin, The Threefold Ministry, and The Nature of the Resurrection Body. The attitude adopted throughout by our author is that of an orthodox, moderate Churchman. “New” theology receives no encouragement. Christianity was, is, and must be miraculous. The Virgin Birth was demanded by the “new beginning” which Christianity made, and is no more marvellous than “the admitted

marvel of Christ's life." The Cross is the central fact of the faith; the Resurrection and Ascension really happened, and there is a real Second Coming of Our Lord.

Canon Ottley is strongly impressed with the fact that "the great need of our age is a strong and simple theology" (a phrase which we noticed in at least three different passages)—"a theology in close and living contact with human needs," and this he certainly tries to give.

We welcome his insistence on the need of conviction of sin, on the reality of Christ's redemption from sin, and on the *spiritual* nature of Christianity. Several times he pleads hard for an increase in missionary zeal and activity, urging that no Churchman is truly "catholic" who is not ardent in the missionary enterprise. He truly says, that while we are glad to accept all that modern scholarship and investigation may have to tell us, we, nevertheless, "approach the Bible" not for Biblical criticism, but "to learn more about God and His will." The Church consists of "all orthodox baptized Christians," albeit the threefold ministry pertains to its catholicity and apostolicity. A special chapter on the Redemption emphasizes the three aspects of Christ's work: (1) Christ with man as example; (2) Christ for man as atoning and interceding; (3) Christ within man as indwelling by His Spirit. The book commences with a definition of faith as "personal choice," "an act of personal adhesion" leading to "personal relationship" and "fellowship between man and God."

The "Rule of Faith and Hope," therefore, which Canon Ottley portrays, is no mechanical automatic human system by which we are to work our way into a position of favour with God, but is, rather, a spiritual, devotional, helpful, explanatory survey of those fundamental "articles of the Christian faith," revealed in the Bible, summarized in the Creed, in which is proclaimed the salvation of sinful man wrought out by God in Christ.

In a work which covers so wide a ground it would be beforehand probable that we should light upon some things with which we did not agree, and such in fact, is the case. The "wistful hope" encircling prayer for the dead is supported and argued for, although with moderation. The traditional account of the Ascension is *almost* abandoned, and in any case is rather over-spiritualized, nor are we quite as enthusiastic as our author over the words of Leo the Great (quoted in reference to the Ascension) that "what was actually visible in the Redeemer passed over into the Sacraments." More than once we find ourselves wondering whether the Atonement which Christ made is as closely identified with His *death* as it is in the New Testament. But that Canon Ottley has added a useful book to the parochial clergyman's library goes without question. Helpful material for simple, popular Scriptural teaching on the Creed is here in plenty, and the general treatment of the Christian verities is, in these days of "blasts of vain doctrine," one for which we are profoundly thankful.

TWENTY-SIX PRESENT-DAY PAPERS ON PROPHECY. By the Rev. E. P. Cachemaille, M.A. Seeley, Service and Co., Ltd. Price 6s. net.

An explanation of the visions of Daniel and of the Revelation on the continuous-historical system. Great praise is due to the author for the laborious research to which this bulky volume bears witness, and for the numerous maps and diagrams by which it is illustrated. To those who adopt the author's point of view it will be invaluable. For ourselves, we can only express our profound disagreement.

Received: POWER THROUGH PRAYER. By E. M. Bounds. London: *Marshall Brothers*. Price 2s. 6d. A particularly useful book on a subject of the highest importance. CHRISTIAN RE-UNION. By Rev. H. J. R. Marston. London: *Sutton and Goodchild*. Price 3d. Mr. Marston writes clearly and thoughtfully on this complex subject. THE PERSON OF JESUS CHRIST. Price 1s. *Student Christian Movement*. Three addresses delivered at the Summer Conference at Swanwick. HEART CURES. By Hugh Callan, M.A. London: *Elliot Stock*. Price 2s. 6d. net. THE ARMY OF GOD. By S. B. Marcy. London: *Longmans, Green and Co.* Price 3s. 6d. net. Being the story of the Church during the first six centuries, written for children. Written from an ecclesiastical point of view that we cannot commend. THE SCRIPTURE OF TRUTH. By Sidney Collett. London: *S. W. Partridge and Co.* Price 2s. 6d. net. ENGLISH CHURCH REVIEW (Feb.). London: *Longmans, Green and Co.* Price 6d. net. LONDON DIOCESE BOOK FOR 1912. London: *S.P.C.K.* Price 1s. 6d. net. FROM PARIS TO NEW YORK BY LAND. By Harry de Windt. *Nelson* 1s. *Library*. Price 1s. net. ON THE MOUNT OF BLESSING. Rev. H. R. Scott. London: *S.P.C.K.* Price 1s. 6d. net. A series of eight addresses on the Beatitudes, with an introductory address suited for giving them a Lenten use if required. GOD'S IMAGE IN EBONY. By T. H. Darlow. London: *C.M.S.* Price 1s. 6d. net. A textbook for intermediate study circles excellently put together. STARVING CELESTIALS, AND HOW WE FEED THEM. By J. Heywood Horsburgh, M. A. London: *Marshall Brothers*. Price 1s. THE MALE CHOIR. By Ira D. Sankey and George C. Stebbins. London: *Morgan and Scott*. Price 6d. net. Collection of Gospel Hymns and Sacred Songs arranged for Male Voices. PERSONALITY. By A. W. Momerie, M.A., D.Sc., LL.D. London: *H. R. Allenson*. Price 6d. THE GARDENER AND THE COOK. By Lucy H. Yates. London: *Constable*. Price 3s. 6d. MY LARGER EDUCATION. By Booker T. Washington. London: *Hodder and Stoughton*. Price 6s. THE CHRIST LIFE. By A. B. Simpson, D.D. London: *Morgan and Scott*. Price 1s. 6d. net. EVERYMAN'S LIBRARY. London: *Dent*. Price 1s. Messrs. Dent have issued another fifty numbers of this invaluable series, bringing the total up to six hundred. JAMES CHALMERS: HIS AUTOBIOGRAPHY AND LETTERS. By Richard Lovett, M.A. London: *R.T.S.* OUT OF THE IVORY PALACES. By Rev. John Wakeford. London: *Longmans, Green and Co.* Price 9d. net. THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND. London: *S.P.C.K.* Price 3s. A DEVOTIONAL PSALTER. By Charles H. Robinson, D.D. London: *Longmans, Green and Co.* Price 1s. net. AFRICAN MISSIONS: SOUTH, EAST, AND CENTRAL AFRICA. By Rev. B. G. O'Rorke. London: *S.P.C.K.* Price 3s. 6d. net. SEVEN WORDS FROM THE CROSS. By Rev. V. R. Lennard. London: *S.P.C.K.* Price 6d. Eight addresses for the service of the Three Hours. THE NATURAL HISTORY OF RELIGIOUS FEELING. By Isaac A. Cornelison, D.D. New York and London: *G. P. Putnam's Sons*. Price 6s. net. ABIDE WITH US. By Constance Coote. London: *Marshall Brothers*. Prayers for home use, morning, evening, and special days.

