

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## Notices of Books.

THE BOOKS OF THE APOCRYPHA: THEIR ORIGIN, TEACHING, AND CONTENTS.

By the Rev. W. O. E. Oesterley, D.D. London: *Robert Scott*. Price 16s. net.

Some books find it needful to apologize for their appearance because they merely traverse already well-covered ground. Others are happy enough to fill a really vacant place. In the opinion of the present writer, Dr. Oesterley's book belongs to the latter class. Up to recent times the book most accessible on the Apocrypha was the work written by various authors and published as two volumes of the Speaker's Commentary, under the editorship of Dr. Wace, in 1888. This contained Introduction and Commentary on the several books. Since its publication a flood of new light has been thrown upon the period in which the Apocrypha was written. New documents illustrating its contents have been discovered, and whole movements of thought have been investigated and made clear. A new commentary on the Apocrypha which should take account of recent research was much to be desired. Now, in 1913 there was published "The Apocrypha and Pseudepigrapha of the Old Testament in English." This was a joint production of many of our leading scholars, edited by Dr. R. H. Charles. It took its place at once as the standard work upon the subject. But it suffered from its very magnificence. It was a technical work demanding scholarship for its understanding, and its price was rather prohibitive. There was still a place for what may be called a popular edition of Dr. Charles's book at a less price. This place Dr. Oesterley's book has filled, and his name is a sufficient guarantee that the work has been ably done out of the fulness of knowledge. There is no detailed commentary on the several books. The second part of the volume deals with them individually, and gives for each a discussion of those points which usually come under the head of Introduction, *e.g.*, title, original language, sources, authorship and date, summary of contents, theology, historicity, and purpose. This is all excellently done. The only criticism possible is that sometimes compression has been carried so far that it is difficult to grasp the meaning. We have noticed this particularly in the sections on Theology. It may be permissible also to express the wish that the analysis of the books had in some cases been fuller, so that it would have been easy for a reader to take his Apocrypha in hand and, with the analysis by his side, to have read his text with intelligent appreciation. Such extra fulness was the more to be desired since notes on the text are excluded.

The first and larger half of the book gives an elaborate introduction to the whole apocryphal period, and the author feels constrained to apologize for the number of *prima facie* irrelevant subjects which he has introduced. He deals, in over 300 pages, with the following main questions: (1) What was the Hellenistic movement, and what were its effects upon the Jews in Palestine, and in the Dispersion, and upon their Scriptures? The four chapters which give the answer are freshly and interestingly written. Sometimes Dr. Oesterley sees Greek influence in Old Testament books—*e.g.*, Job and Psalms—where we fail to see it, and where the late Dr. Driver did

not see it. But the Old Testament is not very material to the matter in hand. (2) What was the Apocalyptic movement? Here every writer must be indebted to Dr. Charles's pioneer labours. (3) What was the position and teaching of Jewish sects, like Scribes, Pharisees, Sadducees, Essenes? (4) How was the Old Testament canon formed? Here again we disagree with Dr. Oesterley in detail, and are inclined to put the practical fixing of the canon earlier than he does. He assigns its formation to a date later than Dr. Ryle does, to say nothing of more conservative canonists like Green. (5) What are the uncanonical books, and why are they so called? In this section a short account is given (unfortunately, too often very short) of the main apocalyptic books, eleven in number. (6) What is the meaning and object of Jewish "Wisdom Literature"? (7) What is the teaching of the apocryphal books on outstanding points of doctrine?

To each chapter is appended a good summary, and there are copious indexes at the end of the book, and references to further literature at the head of each chapter. The Apocrypha has been declared by our time-honoured formulary to be useful for instruction in life and manners, and we thank Dr. Oesterley for a book which will greatly help the English reader to appreciate and derive benefit from its varied contents.

C. H. K. BOUGHTON.

DEMOCRACY AND CHRISTIAN DOCTRINE. An essay in re-interpretation. By W. H. Carnegie, M.A. London: *Macmillan and Co.* Price 4s. 6d. net.

"Personal experience gained in the heart of a great democratic community" has enabled Canon Carnegie to discover the virtue of the working classes, the vice of the Church, and the need of theology. The curriculum of this otherwise excellent school does not inculcate the avoidance of hasty generalization or inconsequential reasoning.

"The fact that only a small proportion of working men are regular attendants at any place of worship, and that a still smaller proportion are attached members of any religious body is itself significant." This is not, however, the special peculiarity of the working men; the wealthier classes are equally at fault. It is not class interest, but human nature, that is opposed to the Gospel. The fact is wider than any one person's observation of it.

Canon Carnegie describes the Church, with its repelling force upon the working men, as one which is "represented by living agents, who too often seem to ignore injustices and inequalities . . . who are disposed to extenuate them, and to ally themselves politically and socially with those who profit by them." Such a conscious acquiescence in wrong is not fairly attributable to the clergy of to-day, who as a whole evince the warmest endeavours to rebuke the sins and the selfishness of all people, and who warmly espouse the cause of the weak. "The Church, which in well-appointed and comfortable buildings provides sweet music, and attractive ceremonial, and soothing discourse for well-off worshippers, while imposing small strain upon their professed adherence for personal service and sacrifice." What a travesty of truth! Advocates of music and ceremony believe that these adjuncts of service are helpful to the poor. Where is the preacher who specially panders to the laxities of the rich, or is not frequently appealing for

their personal assistance in the work? "The Church, which in a city like Dublin, where it still retains the affection of the poor and hardly used, could allow them to welter in noisome dens without raising a word of protest, or making any organized effort to improve their lot." A partisan caricature! With methods which may not suit Canon Carnegie's ideas, the Church of Ireland (the nearest akin to our own) is diligently at work, hampered in every direction by the unfortunate bigotry which prevails, in the effort to help the poor to mend their environment by the conquest of their own sins. There is much failure, but the intention is pure.

A perfunctory Church is to renew her life and the allegiance of democracy to be reclaimed by the re-interpretation of the Christian faith. *Parturiunt montes*. "This seems to me to be the master conception of the Christian life as it is unfolded to us in the Gospel story; the only conception which holds the facts together and makes them intelligible. It is not a life apart from that of duty or superimposed upon it; it is the life of duty itself expressed in the highest terms. No department of it lies outside the range of this principle, for the law of duty is of Divine origin; it is the human expression of the fundamental law of God's own life. For the Christian morality and religion are intimately intertwined with each other, and cannot be considered apart from each other." More simply, an ancient writer said that "faith without works is dead." The benefits of the re-interpretation are not obvious. The old wine is not improved by the new bottles.

The reinterpretation of the doctrine of the Trinity declares that the activities of God, as of man, display purpose, method, and power. How the illustration of the boy, whose parent shows purpose in sending him to school, whose teachers supply method in the education, and who himself provides the intellectual power for learning, can demonstrate the equality and unity of the Three Persons is not discoverable.

Discussing the "sacramental principle," Canon Carnegie "will enter as little as possible into the controversial religion," and at once proceeds to build his theories upon the much-debated sixth chapter of St. John. He closes his exposition by the unanswerable, but not convincing, argument in reference to the words of consecration: "If words mean anything, these words must mean—" (*scilicet*, "what I say, not what you think"). Here we take leave of a very disappointing book.

THE EMOTIONS OF JESUS. By Professor Robert Law, D.D. Edinburgh: T. and T. Clark. Price 2s. net.

Another volume in "The Short Course Series," in which the emotions of Jesus are discussed helpfully and suggestively. We naturally turn to the chapter on the Anger of Jesus as the most difficult of treatment, and are not disappointed. "In every case," says Dr. Law, "the anger of Jesus is the anger of love." "Love is not wholly sympathy and sweetness; love is full of indignation and wrath. When you see someone maltreating a child, what happens? Your sympathy with the child instantly becomes wrath against his persecutor and rises up in arms against him." This quotation is sufficient to show the method of treatment. Dr. Law's little book is entitled to rank with others in this excellent series of handbooks.

ROMANISM IN THE LIGHT OF HISTORY. By the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., Rector of the Church of the Epiphany, Washington. New York and London: *G. P. Putnam's Sons*. Price 5s. net.

Dr. McKim has prepared this volume in the hope of arousing his countrymen to see and resist the efforts so assiduously being put forth "to make America Catholic." He has given us a valuable contribution to the literature on the Romish Controversy, bringing the claims of the Papal Church to the bar of history and showing how untenable they are. He shows how fallacious is the notion that Rome has become more enlightened in these modern days, and demonstrates the fact that she remains *semper eadem*, and antagonistic to modern progress and modern science. Since the emissaries of Rome are not less aggressive in this country than in America, Dr. McKim's book deserves a wide circulation.

THE QUEST. A Mystery Play. By Helen Beatrice Allan. London: *S.P.C.K.* Price 1s.

Our notions may perhaps be regarded as antiquated, but we must confess we have no liking for plays of this kind; nor are we favourably impressed by this one when we read in the "directions" that the pageant is to include Thurifer, Acolytes, Crucifer, Monks, Nuns, etc., while we are told that, "if a thurible is not carried, the hall must be 'censed' before the doors open." But is it not a bold and unjustifiable assumption that this kind of thing accurately represents the early days of the British Church? What can be the object of such representation? Is it to familiarize our people with an elaborate ritual which has been foreign to our Church since the Reformation, and which belongs to the Middle Ages rather than to primitive Christianity?



## Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

### BIBLICAL.

THE TEACHING OF CHRIST. By the Rev. E. G. Selwyn, M.A. (*Longmans, Green and Co.* 2s. 6d. net.) An addition to "The Layman's Library" series. Mr. Selwyn describes his book as "an attempt to appreciate the main lineaments of the teaching of Christ in their historical proportion." The first five chapters, dealing respectively with the vision, the preaching, the faith, and the spirit and form of the Kingdom, and with the Person and Office of Christ, are based upon the Synoptic Gospels; not that the writer regards the Fourth Gospel as an unreliable source, but because there are obvious advantages in using it to illustrate rather than to prove. The later chapters are somewhat different. The sixth shows how the teaching of Christ was translated into the language of the Apostolic age, and the seventh shows "what principles our Lord left to His Church for its further progress."

THE REVELATION OF DISCOVERY. By Bishop Brent. (*Longmans, Green and Co.* 2s. 6d. net.) A collection of papers contributed by the Bishop of the Philippine Islands to *St. Andrew's Cross* and the *New York Churchman*.

THE INTERNATIONAL CRITICAL COMMENTARY: 2 CORINTHIANS. By the Rev. Alfred Plummer, D.D. (*T. and T. Clark.* 12s. net.) Dr. Plummer is now the sole survivor of the three original editors of this great Commentary, Dr. Briggs and Dr. Driver having died within a year of each other. His volume on 1 Corinthians was undertaken in conjunction with the Bishop of Exeter, but the increase of diocesan work and the Bishop's illness made it expedient that Dr. Robertson should be released