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Reviews of Books.

STUDIES OF DR. WICKHAM LEGG.

ESSAYS, LITURGICAL AND HISTORICAL. By J. Wickham Legg, D.Litt.
London: S.P.C.K. 5s. net.

In order to rescue some pieces of his work from comparative obscurity in the abyss of periodical literature, Dr. Wickham Legg has published this volume. Of the seven essays which he has given, the most interesting are on (a) the Structure of Collects and (b) Recent Criticism of the Roman Liturgy by Roman Catholic Authors.

Collect-writing is an art in itself, and deserves much more study than it has received in recent years. Far more attention ought to be paid to the principles of collect-composition by those who undertake to frame liturgical prayers in modern times. For this reason we welcome Dr. Legg's brief notes on the Structure of Collects. Resemblances to the structure of the Western collect he sees in the Prayer of the Apostles before the election of St. Matthias; and he further suggests that the same kind of prayer may be seen in pre-Christian times, referring to 2 Macc. i., Wisdom ix., and 1 Macc. iv. He quotes from other sources prayers of similar structure, including an excellent one from Zwingli. The terseness of the Western collect has led to its being criticized, most unjustly, as "casting forth ice like morsels"; but its self-restraint really constitutes its charm. The old collects are really collects, not long florid prayers.

Everything Roman has long appeared ideal in the minds of some members of the Church of England; whatever is Roman is to them automatically Catholic. This blind devotion, started by the Rev. W. G. Ward, has possessed a certain set of men who view everything done in Roman circles as endowed with the highest possible excellence. According to these theorists, the history of the Roman rite has been one continuous progress from glory to glory. But rather a rude shock will be theirs when they read in these pages the searching criticism of the Roman Liturgy made not only by Roman Catholic writers of the Modernist school, but also by Roman scholars whose orthodoxy would be deemed unimpeachable. Criticism has been made, not only of the structure and language, but even of the grammar of the canon of the Mass. There are serious difficulties of interpretation, as well as dislocation and absence of logical sequence. Some think *Te igitur* is wholly out of its place. A very vigorous critic, Dr. Fortescue, thinks it clear that before Gregory the Lord's Prayer was not said till after Communion; and among his criticisms are the secret recitation of the canon and the abundance of shrill ringings with the bell. Other points of criticism concern the confusion of psalmody, the distraction of anthems and invitatories, the use of Kyrie Eleison without an object to the verb. We are quite sure that those who have been for years telling us that liturgical perfection may be found in the Roman rite will be startled to learn the faults which members of the Roman Communion find in their liturgy.

The other essays presented by Dr. Legg vary in interest, and are of less importance. The procedure of Degradation from Holy Orders is interestingly instanced in the case of Samuel Johnson, who in 1686 incited the soldiers to disobey orders in view of the royal anti-Protestant policy. Those who are interested in such matters as the blessing of the eastern *omophorion* and western *pallium* (even to the source of the wool!), the history of liturgical colours, the use of the Lenten veil in Sicily, and the carrying of candles and torches in processions in England, will find in this work much detail to satisfy their curious appetite.

But there rise to our mind, almost unconsciously, the words, "Ye have omitted the weightier matters"; and the application is not wholly inappropriate. Why is it that some Anglican liturgiologists are so wrapt up in niceties of mediæval ceremonies and in discussion of such petty points as are altogether out of touch with the modern mind and with the great principles of our Church? When petty liturgical precedents are minutely discussed, without any mention of the great guiding principles of the reformed Church of England, an utterly unhealthy atmosphere is created. For our part, we look on Christ's Gospel as being not a ceremonial law, but a religion to serve God; and, along with our Church, we are content only with those ceremonies which have "notable and special signification" whereby we may be edified.

W. DODGSON SYKES.

MR. TEMPLE AS EXPOSITOR.

ISSUES OF FAITH. By William Temple. London: *Macmillan & Co.*
Price 2s. 6d. net.

Mr. Temple is here seen at his best as a gifted expositor of great themes. The first address is on the Holy Ghost, which he defines as "the active energy of God." He emphasizes the fact that we have been adopted into the family of God and taught to address Him as "Abba, Father." The Spirit of God Himself is in our hearts, because we have seen and understood God's love, and it has won its own response from us, and that response is the measure of His power over our hearts. That power was won by the Incarnation, whereby the Kingdom of God in its full form was launched into the world. The other four addresses are based on the concluding paragraph of the Apostles' Creed, and on the whole they are excellent in their clearness and grasp of revealed truth. We do not agree with his remark that "only those who have received the Bishop's commission may celebrate the holy mysteries," or with the claim that whenever the Bishop acts he acts as the instrument or organ of the entire Church throughout all times and all places—of the Church which is the body of Christ. We are the last to deny that in ordination the Bishop acts as the instrument of the Church, but we by no means admit the contention that he alone acts in that capacity. We notice in the recent writings of Mr. Temple a brave though misleading effort to combine what we may without offence describe as Dr. Gore's catholicity with the spirit of "Foundations." We feel with him the difficulties centring in the word "authority," but we are convinced that it is much more primitive, and certainly more scriptural, to find "authority" in the Person and teaching of Christ than in the works and acts of the Church—irreconcilable as they are from age to age and dependent so much on human conceptions of policy. We hope that many will read what he says on the atonement. He truly remarks, "What we see in Gethsemane, on Calvary, or at the opened tomb is not just an historical event, but the eternal God, as He bears the burden of the world's evil, my sin included, and triumphs over it." Mr. Temple has not yet reached the fullness of his powers or the final stage of his spiritual development, and we believe that as the years pass he will come to find that his conception of the part a developed organization takes in the extension of the Kingdom is not what he now believes it to be, but that the Church of God is far wider than any system of Government and rests upon the foundation of Christ and grows into Him, its living Head in all things. We shall watch with the interest born of sympathy and appreciation the growth of a forceful personality who strives to be loyal to truth and is never afraid of facing facts and their implications.

A STUDY IN VALUES.

VALUES OF THE CHRISTIAN LIFE. By A. D. Kelly. London: S.P.C.K.
Price 7s. 6d. net.

We hope that readers will not be deterred from the study of this clever and stimulating volume by a number of statements that do not commend themselves to students of history. Very few outside those who hold almost to the point of obsession a certain view of Episcopacy will read without surprise the paragraph: "The Incarnation, we say, is the great example, or rather the foundation, of the sacramental principle; the Sacraments and the Church are the extension of the Incarnation. The doctrine of the Historic Episcopate goes with the doctrine of the Church and the Sacraments and is logically connected with the Incarnation since they are all examples of the same principle." Mr. Kelly is nothing if not logical, but we are afraid that his emphasis on deduction makes him forget that his major premise requires more substantiation than he affords. It is true that Mr. Temple agrees largely with him, but reaches his conclusions inductively, and there is a marked difference between their conceptions of authority. In spite of our author's conception of authority he is by no means blind to the claims of reason, but we know of few books professing to give a coherent scheme of Christian theology that have so few references to the teaching of Holy Scripture. It may be said that Holy Scripture lies at the background of all his thought, but we confess we prefer scriptural exposition to references to the traditional view.

We believe his protest against the popular view that self-perfection is the aim of Christian revelation is needed at present. On the other hand, no man can do his best work for God unless he strives to apprehend the Christ as the Example as well as the Head of the Body. The Christian plan is coherent. The Church consists of Christians forming the body of Christ mutually dependent—founded upon Christ Himself and growing up into its living Head in all things. The member of Christ can only discharge his true function by being Christlike, and this can only be accomplished by following the example of the Saviour in serving the brethren. Here and there in reading Mr. Kelly we feel that logic is in danger of being substituted for life. Life is larger than logic, and although outraged logic can and does avenge itself, the best part of life is very often outside the reach of logical syllogisms. We have learned much from our author, who has a fascinating manner of illustrating traditional contentions by modern instances. We specially commend his remarks on mysticism *in vacuo* and his parody of Omar Khayyám.

LABOUR IN THE FIGHTING LINE.

SOLDIERS OF LABOUR. By Bart Kennedy. With ten illustrations by Joseph Simpson. London: Hodder and Stoughton. 1s. net.

This is a timely book and Mr. Kennedy has, in its pages, given us in his own inimitable, original and characteristic style some graphic pictures. He has done more than this: he has sent to each man and woman in the vast army of home toilers in this war-time a searching and at the same time a heartening message. He has no liking for war: "No one with sense speaks of it in itself as glorious." But as he says: "There is no other way. The only logic that the German heeds is the incontrovertible logic of the bullet and the bayonet and the shell. The only voice he heeds is the voice that issues from the mouth of the cannon. The only orator who has power of suasion over him is the dread orator who carries the scythe." Of the

sacrifice of young life he says: "To give up life when one is young is the hardest of all things. Life is the most wonderful of all things. It is the most valuable of all possessions. But even life—wonderful though it be—may be purchased at too high a price. You may give too much for it. There comes a time when the greatest privilege of all is the privilege of dying. There may come a time when death is the only glory—the only thing that is beautiful. There may come a time when living in itself is an unspeakable degradation." We are reminded that at the present time every toiler in field or factory is "in the fighting line. This line is a deep line indeed. Deep as the British Empire. You are all soldiers. You and I and every one. All. We are all in this fight." There are some plain truths for the discontented—for the man "who always finds his country in the wrong"—for "the perverse talker for talking's sake," and we hope this telling appeal will be widely circulated in our large centres of industry.

JOURNAL OF THEOLOGICAL STUDIES.

THE JOURNAL OF THEOLOGICAL STUDIES. Oxford: *Humphrey Milford*.
Price 3s. 6d. net.

Professor Jackson Lawlor writes an exhaustive study of the teaching of Paul of Samasota, which is practically a detailed examination of all that is known of this heretic who modified the system of Artemon or some other Theodotian leader. Like everything that comes from Dr. Lawlor's pen it is distinguished by wide knowledge and a critical insight that is the fruit of lifelong devotion to philosophical and scientific thinking. It is interesting in the light of recent controversy to know that Paul accepted the Virgin Birth. He saw no incompatibility between the assertion that our Lord though Virgin born was mere man. The man was anointed by the Holy Ghost, and for that reason was called Christ. There is more than one echo of modernity—so-called—in Paul's teaching. The Rev. Leonard Hodgson gives a clear account of the metaphysic of Nestorius which is artificial when it lends itself to the support of his christological views. He concludes that Nestorius represents a very gallant and ingenious attempt to explain the Incarnation without giving up the belief that in Christ is to be found a complete human person as well as a complete divine person. It would appear that he was influenced by Paul of Samasota even when he denied any sympathy with that writer's doctrine. The Dean of Wells writes on "The Coronation Order in the Tenth Century" with his usual grasp, and many readers will find Mr. Hamilton's discriminating review of Dr. Forsyth's "Church and the Sacraments" stimulating and thought-provoking. The entire number well deserves the attention of scholars.

RECONSTRUCTION.

SOCIAL PROBLEMS AND CHRISTIAN IDEALS. Edited by the Rev. E. A. Wesley, M.A., Rural Dean of Liverpool South, and the Rev. J. R. Darbyshire, M.A., Vicar of St. Luke's, Liverpool. London: *Longmans, Green & Co.*
3s. net.

Without pledging himself "to defend every statement in this suggestive little book," the Bishop of Liverpool commends it in a Foreword to the attention of those who are "interested in the Social Problems of our time." Of eleven contributors three are women, the papers are short and yet a glance at the table of contents shows how much ground is covered. Mr. Darbyshire's own forceful paper on "Religion in the Home" touches the spot,—

the great blot on our national life, and he very truly observes that "so long as domestic life is uninspired by religion the churches will be comparatively empty and their influence comparatively small." The article on "Betting and Gambling" (also over the initials J. R. D.) contains some disquieting facts, while that headed "The Craze for Excitement" affords food for reflection as well as suggestion as to the ways in which the Church should provide "social intercourse and entertainment." However, amid so much that is profoundly important, it is difficult to select, and we can only recommend those interested in the reconstruction of Society on definitely Christian lines to possess themselves of this volume.

"A SIMPLE HISTORY."

OUR SCOTTISH HERITAGE: A Simple History of the Scottish Church. By Elizabeth Grierson. London: S.P.C.K. 5s. net.

A very simple history, written from the Anglo-Catholic—or should we say Scoto-Catholic?—point of view and rather in the "my dear children" style. It is pathetic to see the stirring events of Scotch ecclesiastical history treated in so tame and lifeless a manner, and to find such an apparent failure to grasp the bearings of the greatly momentous issues here referred to. What are we to make of a writer who tells us: "Now these Swiss Reformers had wandered so far away from the doctrine of the Church as to say that there is no Real Presence of Christ in the Holy Communion" (p. 116), and "Therefore when John Knox came home he did everything in his power, by his preaching and influence, to take away people's belief in this great mystery" (*ib.*).

Much depends upon what is meant by the words "the Holy Communion" and "the Real Presence." That the Swiss Reformers, John Knox, or the Established Church of Scotland denied the Lord's presence to His believing people in that Holy Sacrament can only be maintained by those who are unacquainted with their teaching. It is not in this way that history should be written.

THE NATIONAL CRISIS.

THE CHALLENGE OF THE PRESENT CRISIS. By H. E. Fosdick. London: Student Christian Movement. Price 1s. 6d. net.

No one interested in the extraordinary complex and bewildering situation caused by the war can afford to neglect this powerfully written and exceedingly able book. Mr. Fosdick is a believer in the power of good to overcome evil. He sees no hope for humanity as long as the competitive view of life in its larger aspects is held, and he points out with a sense of conviction that never leaves him that only in Christianity as a life can we hope to put an end to war and the horrors it entails. "The only way to guard against war, so far as war arises from the embittered passions of the people, is by constructive campaigns of goodwill, launched long before the rumbling of a coming conflict." The present crisis is a call to the Church to balance our view of missions with a more social concept of their meaning. The campaign undertaken in the foreign field is for international goodwill. As we lay down the volume we are impressed by the manner in which it handles the relation of the individual to the society in which he lives and the stress laid upon the duty of every man living, not only for himself, but for humanity in the service of God. No one can study the challenge without being deeply moved.

ON A HOSPITAL SHIP.

FIFTY THOUSAND MILES ON A HOSPITAL SHIP. By "The Padre." London: Religious Tract Society. 3s. 6d. net.

This is quite one of the most interesting war-books we have yet read. True, its interest is mainly on the pathetic side, but this is not to be regretted, seeing that it is of great importance that those of us who are at home should be under no delusion concerning the suffering and hardships that so many of the brave men who are fighting our battles are forced to endure. Yet there is nothing gloomy about the record of this Chaplain's experiences in the great war. Indeed, there is a sprightliness about the narrative which arrests the attention of the reader at once and holds it until the end. The name of the writer is not given, but internal evidence shows him to have been a student of the London College of Divinity, and the whole story reveals his attachment to Evangelical principles. The scope of the book is sufficiently indicated by its title, and we content ourselves with quoting two extracts.

I was called up before three this morning by the sister on night duty to go to a patient who just seemed to give up hope. He died about four o'clock—said he could not hold out any longer. "I'm so tired"—and faded away like a shadow. He was conscious almost to the last minute, but prostrate with exhaustion. I read a little to him—a few verses out of St. John—and then tried to lead his thoughts to Christ.

"I'm very ill," he said.

"Yes, more ill than perhaps you know. And, laddie, I want you to trust Jesus Christ to take care of you. He loves you. He gave Himself for you, and if you trust Him all will be well. You needn't be afraid of the journey. He will be near. Do you remember these words?" and I began:

"The Lord is my Shepherd, I shall not want."

He tried to join in: he was a Scotch boy from Edinburgh, and I expect he had learned the psalm in earlier days. Then with a faint muttering "Ma mither" and the flicker of a smile about his mouth, he passed out on his way.

The other story is equally moving. A New Zealand officer had gone out with a party of men to "No Man's Land" when a machine-gun brought down the whole lot. The next day four of them were seen lying in the sun wounded, but they could not be reached.

Three days went by before our fellows were able to secure the ground, and by then they were all dead. Three of them had crawled close together, and the lieutenant had got in his left hand a couple of photos—one of his mother, the other probably his *fiancée*; in his right was his pocket Bible, open at the twenty-third Psalm. He had evidently been reading it to his comrades—his thumb was gripped tightly at the verse "*Though I pass through the valley of the shadow.*"

