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REVIEWS OF BOOKS.

THE ANGLICAN REVIVAL.

THE ANGLICAN REVIVAL. Studies in the Oxford Movement by the Rev. Yngve Brilioth, D.Phil. *Longmans Green & Co.* 16s.

We suppose it is right to speak of the Tractarian Movement as the Anglican Revival in contrast to the Evangelical Revival in the eighteenth century. We are not, however, convinced that a movement which found its trend back to Medievalism can be called a Revival of the essential principles of Anglicanism as interpreted by the history of the Church since the Reformation. The Reformers looked backwards—to the Apostolic and Primitive Church—the Tractarians looked backwards to the Medieval Church. Anglicanism has always been progressive—ready to admit new light on Divine Revelation whether discovered in the domain of science or history. The Tractarians based their views on a static conception of the Church, and this proving to the subtle mind of Newman an incomplete conception, he left his friends and propounded a doctrine of development which gave its sanction to the acceptance of dogmas and practices that really reverse the teaching of the primitive Church and the New Testament. But to quarrel about the title of a book is a poor introduction to the appraisal of a volume which is distinguished by its knowledge of the times and writings, keen study into sources and an impartial setting forth of facts that are allowed to speak for themselves. The Bishop of Gloucester, who had himself proposed to write the History of the Oxford Movement, acknowledges that he has learned a clearer idea of the Movement from the writing of Dr. Brilioth, and we, who have endeavoured to read what friend and critic of Tractarianism have written, have found very much in his pages that has made plain what was obscure and a spirit of open-mindedness that won from us admiration.

Dr. Headlam tells us "the piety of the Oxford Movement has never perhaps made a wide popular appeal, its influence would always be limited to the cultivated class. It has never stirred the great mass of the people in England. In its origin it represented religion combined with a simple and perhaps rather austere culture." There is much truth in this as regards its origin, but its development is the very opposite to the growth of the other Oxford Movement whose piety was even more austere and culture more simple. What Wesley and his contemporaries did has affected much more deeply the world life of Christendom than all the work of Newman and his friends. The nineteenth and twentieth centuries have become more remarkable for the expansion of Methodism than for the growth of Anglo-Catholicism, to give the movement its contemporary label. The remote sources of Tractarianism are explored by Dr. Brilioth, and it is possible that greater weight must be given to the formative influence of Knox and Jebb than has been assigned, and for our part we are satisfied that the glow and vision of the Romantic

movement in Literature formed the atmosphere in which Medievalism restored in the Church was able to live and expand. We at times feel that the men who began this work did not know whither they were tending, and the acceptance of the principle of Apostolic Succession—a conception as fostering of pride as it is destructive of true historical tradition—has laid upon Anglo-Catholicism shackles that must of necessity involve the loss of ability to expand with the freedom with which God has endowed His Church. “The idea (of Church Reunion) proceeds already from the premises given in the static view of the Church, but only belief in the Sacramental Church as Christ’s mystical body has given to it a deeply religious significance. Thus the two main lines of the Oxford Movement lead up to this idea, and perhaps the desire for reunion has nowhere been more of a real passion than with the leaders of the movement and their spiritual kindred. Thus Neo-Anglicanism has, to an extent that can hardly be overestimated, given life and strength to the work for Christian unity. But, on the other hand, does it not itself remain as the chief obstacle to the realization of unity within non-Roman Christianity? Have not even the modest advances which the episcopate has made, or might have found it possible to make, as far as it was itself concerned, been rendered futile, or impossible, either by the learned appeal to precedents, or by the more violent reaction of progressive Sacramentalism, that seems to find it impossible to recognize the reality of Christianity in other devotional forms than its own?” Here we are faced fairly and squarely with the inner spirit of the movement—it feels the pull of Rome and re-acts against the pull of reformed Christendom. It looks backward to the united pre-schism Church or to the Medieval Church of the West, but sees no real proof of the reality of the great Church of the Reformation. It makes tradition, not life, the real test of Truth, and the tradition is, as Dr. Brilioth shows again and again, the static tradition of the unreformed Church.

The picture given of Oxford during these years of strain and stress, when theological truth was discussed as a matter of life and death, is fascinating. He gives us thumb sketches of the minor characters and full-length portraits of the leaders. Newman dwarfs them all by reason of the mysteriousness of his personality and the magnetism of the man. We find the famous Tract XC discussed with an ability and impartiality that ought to be read and re-read by all who are in touch with the spirit of Anglo-Catholic dialectics, for what we have to meet to-day is the attitude that found its fullest expression in that document. “Actually the tract endeavours to square the doctrine of the Articles not with the standpoint of the primitive Church but with that of Trent. Here already occurs a shadow, which falls ever thicker, over the path of progressive Anglo-Catholicism right down to the present day, the absence of any clear content in the idolized formula of Catholicism. So when one has once left the safe anchorage of static Anglicanism in the common doctrine of the undivided Church, it is impossible to escape the attraction of Romanism.” And that is the end of the whole matter.

Static Anglicanism based on the doctrine of Apostolic succession is unhistoric in a double sense—it is not the teaching of the Anglican formularies—it is not the content of primitive Christianity. It makes the Church a clerical Church, not the congregation of God's people. It may issue in a sacerdotalism that is restrained by the conservative, independent temper of the English people, but when sacerdotalism once finds a footing it is nothing if not assertive. Rome presents the world with a rigid sacerdotal system, with teaching that develops from the corrupt following of the Apostles, and as Rome makes claims that once admitted exalt the priesthood while imposing fetters on freedom, Anglo-Catholicism wishes to retain the historic freedom of Anglicanism while at the same time proclaiming what historic Anglicanism rejects as untrue to the whole spirit of the Gospel.

We sincerely hope that the pages of Dr. Briemoth will be studied in spite of the practical exclusion from its contents—except in so far as the evangelical antecedents of Newman and Pusey are concerned—of the influence of Evangelicalism on English Church life. We are convinced that the day is not far off when the return to the Cross and Resurrection—the proclamation of the Gospel as taught by the Apostles and St. Paul will once more come to its own in the Church of England. When that day arrives the consuming fire of the great revival will leave the Oxford Movement an historical episode that temporarily diverted the virile life of the National Church into a wrong channel. It is for Evangelical Churchmen to work and pray for the coming of this new movement, which will bring into one all the Evangelical forces of contemporary Christendom in the great fight against materialism and superstition.

SCRIPTURAL EVANGELICALISM.

SCRIPTURAL EVANGELICALISM. By C. H. Titterton and Chas. Neill.
Morgan & Scott. 5s.

The sub-title of this interesting and earnest volume is "Fundamental Truths of the Word of God," and the Rev. D. H. C. Bartlett in his foreword writes: "Truth is sapping the power of the Church militant, until there is in her hand to-day no sword of attack or shield of defence. Impotent, she is either accommodating herself to the world or falling back upon a lifeless ceremonialism, pagan in origin, acceptable to that world." These are strong words, and in spite of what we may consider their exaggeration, truth lies behind them. The world is too much with us, the *Zeit Geist* is too often the sole test of Truth and the Church is weakened thereby. But it is not true to say that the disease is so widespread that the Church is impotent. In many directions it is doing great aggressive and defensive work—relying on the Sword of the Spirit which is the Word of God.

The twelve papers deal with such subjects as the Deity of Christ, the Atonement and Resurrection, Justification and Inspiration.

Most Evangelicals can heartily accept the greater part of what is written. Some may be repelled by a too great literalism in the quotation of single texts and the weight placed upon them, but no one will deny that the writers have good ground for expressing their conviction that on major matters they are loyal to Holy Scripture. It is easy to say that they are apt to overlook the other side on certain great facts, but we are convinced that their strong assertion of our Lord's Deity is warranted in the face of much humanitarian writing that professes to give a full account of the Person of Christ. We do not think that many who approach the study of His Person from the human point of view are fairly facing the whole Truth, and they leave us not with the Incarnate God but with a philanthropic Mystic who is neither real man nor God. We cannot grasp what the Incarnation really involves, and imagination does not suffice for us to see the King in His beauty as God and Man. We know He is Man, we know he is God, and in reverence we accept both facts as true. But Christianity has lived by the proclamation of His Deity as the key to His Personality, and we cannot reject this message from the New Testament without proving false to its true import.

It is on the question of the character of Inspiration and Revelation that many who adopt the main standpoint of the book will find themselves in difficulties. Bishop Ryle said : " I accept the difficulties and humbly wait for their solution ; but while I wait I am standing on a rock." Difficulties challenge solution and the present division of opinion is founded upon the way in which these perplexing facts are faced. We do not think that any Evangelical Churchman dislikes the supernatural and all miracles. To do so is to place himself outside the Gospel message which comes to us in a record, which, if at all honest, must be considered as testifying to the miraculous in its narratives and basing its whole teaching on the existence of the supernatural. We are glad to find the writers of this book fearlessly stating their convictions and believe that good must result whenever honest Christian men in the spirit of the New Testament put forward their views. Here and there we differ from them in the real meaning of the passages they bring forward in support of opinions that are by no means universally accepted by Evangelicals, but on the whole what they present must fairly be said to be the view of all Evangelical leaders until fifty years ago. Whether it is in all respects true in the light of present-day accepted facts of science and history, is another matter. In the main we believe it will stand examination.

CONVERSION.

CONVERSION : CHRISTIAN AND NON-CHRISTIAN. By A. C. Underwood, D.D. *George Allen & Unwin*. 10s. 6d.

Dr. Underwood has given us a novel study of the phenomena of Conversion and its associations. As is generally known, there are instances of conversion in other religions, and we are glad to have a

careful setting forth of their character and the difference between them and Christian conversion. Dr. Underwood has studied Hinduism and Buddhism in India and of his competence as a comparative theologian no reader can have any doubt. He knows his facts and is able to draw correct inferences from them. We must in our ignorance argue from the known to the unknown, and the descriptions of revivals in this country are marked by a restrained accuracy and avoidance of anything like exaggeration that we are prepared to give full credence to all he tells us of India. It is impossible to discover a definition of conversion which covers all known cases, but we are probably right when we say with James that it is the "process gradual or sudden, by which a self hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its firmer hold upon religious realities." In simpler language it means a change of heart brought about by correspondence with the environment in which God is the chief factor. The mechanism of Conversion may be described, and Dr. Underwood endeavours to set it forth, but there is always something in the narrative that eludes exact definition and we conclude that as in all ultimate spiritual processes it is impossible to explain everything without explaining away the resultant facts. Revivals are the great occasions of conversion and mass suggestion may have much to do with their fruitfulness, but when all has been set forth, there is something unexplained which raises a man from weakness to strength and gives his life a continued new orientation. There are sad cases of back-sliding, sadder cases of moral downfalls incidental to wrong conceptions of emotional limitations and very great disappointments. But when the last word is said we cannot explain on purely natural grounds the marvellous transformations of life that are the fruit of these movements. Dr. Underwood shows very clearly that of all the great religions Christianity alone has a universal appeal through the absence of racial peculiarities and limitations in its Founder. "He is a Son of man, the ideal of all human conduct and the crown of all human strivings after the good and true. . . . But He is much more than the ideal of all human conduct. Men confront in Him the redemptive grace and energy of God in a degree that transcends all their hopes and fears." We thank the author for his fresh and most suggestive study of a theme of perennial interest to all Evangelical Churchmen.

THE SECESSION FROM WELLHAUSEN.

AWAY FROM WELLHAUSEN. By Martin Kegel. London: *John Murray*. 2s. 6d.

Mrs. Nolloth has translated a short work on Old Testament criticism that had attracted the attention of the late Dean Wace. His acute mind saw the importance of the standpoint of its author, and wished that English readers might be able to judge for them-

selves the value of the deadly blows he aims at the Wellhausen hypothesis, that has so strong a hold over the minds of contemporary Old Testament students. In Germany, the startling Modernism of the younger Delitzsch has made many who accepted without full examination the implications of the prevalent theory of the origin of Deuteronomy and the composite character of the Pentateuch and other books ask, Was Delitzsch right in going as far as he went? They believed he was only logically following the results of the work of Wellhausen, and have begun to inquire into the foundations of the criticism that is dominant. We do not think that the philosophical theory that lies behind Wellhausen has anything like the authority it once possessed. At one time the Tübingen theory of the origin of the Gospels and Acts was considered demonstrated beyond a peradventure. No one holds it to-day and the sooner we free ourselves from the idea that religious history must proceed on Hegelian lines, and if it does not then the historians are wrong, the better for sound interpretation of the past. Early religious history is ignored because it does not fit in with *a priori* preconceptions, and texts are excised from their context on account of their inappropriateness from the critical standpoint. Moses is, we venture to say, a more historical personage among sound historians than he is with the followers of Wellhausen, and it is a striking fact that a strong school of anthropologists argue that Egypt is responsible for a great development of civilisation all over the world. Anthropology may be right or wrong, but we see no ground whatever for doubting the truth of the tradition that Moses was a great Lawgiver. Deuteronomy is by no means the pious or rather impious fraud suggested by the Wellhausen school. Redaction may have taken place—but codified law had been in existence long before Moses was born.

No one doubts the value of much of Wellhausen's work, but his dominance in critical circles has been too long taken for granted as the one factor that must be regarded when truth is sought. Men have rather neglected the study of the problems as a whole through their devotion to critical examination of Texts. Dr. Kegel says that the secession from Wellhausen is going on to a surprising extent and it remains for scholars to put forward a conception of Hebrew History that will fit the facts. We believe that when this is done there will be a return to traditional views which maintain the substantial accuracy of the Old Testament history. Dr. Kegel makes many shrewd hits. At times we wish that he had quoted at length the authorities to whom he refers, but in spite of this fault, we recommend his book to all who desire to learn some particulars of a movement that will eventuate in the overthrow of the tyranny of an hypothesis that has too long sheltered itself behind a great name and a number of followers who, captivated by the ability of their leader, paid little attention to the unity of documents when they pronounced against their own suppositions.

THE CREED.

THE CREED. By E. E. Bryant. London: *Longmans Green & Co.* 3s. 6d.

Some small books are valuable out of proportion to their size. Mr. Bryant is a Charterhouse House Master who has prepared boys for Confirmation, and in this volume he gives the outline of his addresses. They are at once scholarly and simply expressed, they face the problems that are in the minds of intelligent boys without presenting difficulties, and they are marked by reverence and a devotional spirit. The book is divided into four chapters: "Belief," "I believe in God the Father," "I believe in Jesus Christ," and "I believe in the Holy Ghost." He tells us "The Creed marks out the course along which our confidence in God and our belief in Him and our love and fear of Him will lead us rightly. The sign-posts are not the journey. But they are the fruits of the experience of other travellers before us." What can be a better help to a boy than to learn "What Christ was once on earth so that we could see Him, that is what God always is. God is not far off, is not waiting to punish us if we go wrong. He does hate wrong as Christ did. But as Christ was, He is always by our side; and His wish is not to punish but to help, to lift us to our feet again, and to set us trying again with new hope." In his treatment of the Atonement we feel that he is anxious to guard the boys against certain modern presentations of this great fact. In writing of Gethsemane he says, "In the Agony in the Garden, I think that Christ was not merely shrinking from pain and death. He was Man and must have shrunk from them as a man would. But I think, though I pray it may not be failing in reverence to put it tentatively into words, that somehow Christ came to the full realization of the horror of bearing as His own the foulness and stains of all human sin, and shrank from that while He did not refuse to bear it—He, the holiest in contact with the worst. So He bore more than we can ever tell; and His self-sacrifice won a result infinite in its greatness. We call Him rightly the Saviour of the world, who in His own body bare our sins on the Cross; and we look to Him with thankfulness and love." On the Holy Spirit, Mr. Bryant writes with insight and helpfulness. Those who have to prepare Confirmation addresses for intelligent classes will find this small book a mine of sound suggestion.

A PHILOSOPHY OF TOOLS.

SHAPING A NEW WORLD: A PHILOSOPHY OF TOOLS. By F. Attfeld Fawkes. London: *Simpkins Marshall and Co., Ltd.* 2s. net.

The author of "The Riddle of Life after Death," and "Spiritualism Exposed," has given us in this little volume of eighty-seven pages something to think about, but the ambitiousness of the subtitle hardly seems justified. The several chapters are interesting

up to a point and make pleasant reading, but the treatment of the different subjects is "popular" rather than philosophic. The thinnest of all the essays is "A Tale of a Shorthand Typist," but Mr. Fawkes is capable of better things than that, and we see him in a better setting in "Labour and Socialism under the Microscope" and "Religious Tool Collectors." Let us quote a passage from each of these essays:—

"It is evident that, up to the present time, labour has been hypnotically asleep to the dangers of Socialism. The outlook for this country, owing to the general Socialist menace, would be black indeed, were it not my firm conviction that if and when the extreme elements in the Labour-Socialist partnership demand that their long prepared tools be put to practical use, then will labour awake from its hypnotic sleep. Then will the native common sense of the British working-man triumph. Then will labour clearly discern, to its astonishment, that the Socialist tools will injure those who use them quite as much as, if not more than, those against whom they are used. Then higher and nobler influences will prevail. Then the bonds of the *Sozialistische Arbeiter Internationale* will be shattered. Then will labour throw with disgust the many and sinister tools of Socialism on to the great scrap-heap. Then, as Tennyson foreshadowed, there will be

‘Something kindlier, higher, holier—
All for each and each for all.’

"When labour really awakes, as awake it must sooner or later, to inevitable facts and truths, the labour tool-chest will be replenished with better, more efficient, more up-to-date tools. Such tools, for instance, as love, good-will, forbearance, co-operation, brotherhood, consideration for others, recognition of the rights and claims of other classes, acknowledgment of the duties and responsibilities of self."

This is well said. In regard to "Religious Tool Collectors," while we may not agree with all he says, there is point in the searching questions he puts to Religious Tool Collectors:—

"Of what avail is it for you diligently to collect, sharpen, clean and polish the admirable tools of Bible-reading, Church attendance, rituals, beliefs and creeds, if you never use them in shaping your life as Christ wished? Of what avail is it for you to have in your tool-chest the beautiful Christian tools of love, brotherhood, forbearance, co-operation, consideration for others, self-sacrifice, if you never use them?"

"Is it not the senseless conduct of the religious tool collector which is, certainly to some extent, responsible for the many people who have 'no use for Christianity,' who 'object to Christianity,' who say 'Christianity is played out'? Is it not the blundering conduct of the religious tool collector which is, at any rate partially, responsible for the fact that, as I am told, not more than one in six of the population attends a place of worship? Is it not the criminal conduct of the religious tool collector which is, decidedly

in some degree, responsible for the fact that Christianity has not made more progress during the last nineteen centuries, and that the establishment of the kingdom of God on earth has been delayed?

Do not many of us who consider ourselves good Christians, who are in earnest, who desire to be right, place too much reliance on the mere tools of religion? Are we not too much inclined, even the best of us, to place reliance on mere machinery, mere organization, mere tools? Are we not too much inclined to accept the existence of all this machinery as the end of our efforts, rather than the means to an end?"

THE ROYAL HOSPITALS AT CHURCH. By Ernest Harold Pearce, Litt.D., D.D., F.S.A., Bishop of Worcester. London: S.P.C.K. 2s. 6d. net.

An interesting account of the Royal Hospitals—St. Bartholomew's, Christ's, St. Thomas's and Bridewell with Bethlehem, together with the story of the Spital Sermon and the St. Matthew's Day Sermon. The preacher of the former must be appointed from among the Bishops of English sees, and it has never happened before that a former Scholar of Christ's Hospital has been privileged to preach both these sermons. To Dr. Pearce came this honour, and he has printed here two sermons on St. Matthew's Day (with thirty years between them), as well as the Spital Sermon preached by him in 1922. After an association of fifty years with Christ's Hospital, no one is better qualified than the Bishop to tell the story which is so pleasantly and lovingly unfolded in these pages, and which he has told more fully in his "Annals of Christ's Hospital." The book is dedicated "to the honoured memory" of the late Mr. F. A. Bevan.

S. R. C.

THE STORY OF SACRED SONG. By Rev. William C. Procter, F.Ph. London: James Clarke & Co., Ltd. 4s. net.

The sacred songs of the Old and New Testaments are fittingly and fully dealt with in the opening chapters, which are therefore not the least interesting and important portion of Mr. Procter's "Story." From that introductory study he proceeds to tell the history of many well-known hymns, with short biographical sketches of their writers. He also gives us an account of the composers of many of our familiar and favourite tunes. In these days of acute controversy it is pleasant to be reminded of the Catholicity of the modern hymn book, whichever it be we use, and the author has given us an excellent handbook. Such a companion to the hymnal might well be kept in Church, since there are often a few moments before service during which we might turn up the selected hymns and refer to the life of the authors or translators, to whom we owe a tremendous debt. It seems a pity that no place was found for mention of George Wither, of Bentworth, who may be regarded as the father of the English hymn book, and for some reference to the monumental work

of the late Dr. Julian, to which the compiler of every such book as this must turn for information. By the way, the Rev. W. St. Hill Bourne (who is a Prebendary of S. Paul's Cathedral) did not die in 1923. He has retired from active work.

S. R. C.

SHADE OF HIS HAND. Talks on Ecclesiastes. By Oswald Chambers. Oxford: *Alden & Co., Ltd.* 2s. 6d. net.

The author of these "talks" was called to Higher Service while serving with the Y.M.C.A. at Zeitoun, Egypt, in November, 1917, and they were the last lectures he ever delivered. He was an expert in the art of Biblical exposition, and though these studies are complete in themselves they are yet complementary to his other published works. In brief,—his interpretation of the message of the book of Ecclesiastes is that life is not worth living apart from Redemption, and many of the problems of to-day are courageously faced. Those who do not appreciate "apt alliteration's artful aid" may think its use is a little overdone, but this, after all, need not lessen the value of a very telling exposition.

S. R. C.

GENESIS INTERPRETED. By G. A. Gaskell. London: *The C. W. Daniel Company.* 3s. 6d. net.

Mr. Gaskell has given us two hours' amusement! His "interpretation" is stated to be "through undermeanings disclosed by the language of symbolism found in all inspired scriptures." Here is an example of his method:—

Passage, Genesis iii. 18-19: "Thorns and thistles shall it bring forth to thee," etc.

Meaning: Sins and sufferings shall proceed from the lower nature; and it is decreed that the mind shall subsist through assimilating facts of experience, the produce of the sensation nature. Through the gropings of ignorance (sweat), or the effort generated of the truth-nature (water) reflected as falsity and illusion (sweat), shall truth-goodness (bread) be appropriated, until evolution upon the lower planes (ground) ends. For the lower mind is but the summit of the lower evolution; it is as surface "dust," and it shall not and cannot ascend higher.

How very illuminating! Thus the author would explain away a simple statement of fact. "Thorns and thistles" and all plants which have those characteristics which cause them to be classed as weeds, only appear where man has begun to till the ground,—a remarkable proof of the truth of the verse Mr. Gaskell wildly attempts to "interpret." It would be really entertaining if it were not inexpressibly sad, for if all these "inspired" religions, and their sacred books, are equally true—they must all be equally false!

S. R. C.