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BOOKS AND THEIR WRITERS.

CHRISTOLOGY is one of the most important subjects to theological students, perhaps indeed the most important, for on it all the others depend. Any book dealing therefore with the person of Christ ought to be of interest, if it helps to a better understanding of the supreme Personality of human history. Any book which sets out in perspective the history of the doctrine of the Person of Christ, and shows us in particular the relation between the older definitions in their philosophical setting, and modern views in relation to modern thought ought to have a special value. This is practically what the Rev. Sydney Cave, M.A., D.D., has accomplished in his recent book *The Doctrine of the Person of Christ* (Duckworth, 5s. net). The volume is the latest of the Studies in Theology Series, which is already well known and appreciated for the character of its numbers. It contains such well-known contributions to theological study as Dr. Garvie's *Handbook of Christian Apologetics*, Dr. Forsyth's *Justification of God*, Dean Inge's *Faith and its Psychology*, Mr. J. K. Mozley's *Doctrine of the Atonement*, Dean Rashdall's *Philosophy and Religion*, and *Conscience and Christ*. Dr. Cave has already written in it *An Introduction to the Study of Some Living Religions of the East*. His aim in the present volume is to provide for theological students, clergy, and educated laymen "a concise account of the development of the doctrine of Christ's Person in the light of present problems and recent research." It is not an easy task, but Dr. Cave has been successful in giving not only a clear but an exceedingly interesting historical survey. Although in the earlier portion he follows familiar lines in examining the Synoptic Gospels and the New Testament generally, and then proceeds to the thought of the first two centuries, it is full of fresh and suggestive thoughts. We are reminded, for example, that however interesting it is to know how men have judged of the historic Jesus "it is of far greater importance to learn how Jesus Himself judged of His person." Regarding a modern view of St. Paul he says "To derive Paul's central message of a divine Redeemer from pagan myths of Gods who die and rise again, is surely a confusion of form with content, possible only for scholars to whom Paul's faith is unintelligible and so repellent." Passing over the period of the great controversies with which theological students become familiar in their early years, and the account of the Church of the West in the succession of Augustine and Thomas Aquinas we come to the era of the Reformation. From this period on Dr. Cave's treatment is of special interest. He touches the heart of the new movement of thought and life when he says that Luther is important as "the restorer of that experience of Christ which it is the task of Christology to express." To him we owe "a rediscovery of saving faith, faith which has one object only. God revealed in Jesus Christ." This might be taken as the keynote of the last four chapters. Schleiermacher is the

starting point of a new line of thought, yet by him also "the person of Christ is interpreted through our experience of redemption through Him. His Person and Work are inseparable from Christian experience." He "taught the nineteenth century its theology" and it was "a theology congruous with Luther's grand intuition."

To him "to know Christ meant to know His benefits, not as the Schoolmen teach to contemplate His natures, and the modes of His incarnation." The developments of the various phases of the Kenotic theories are recorded and explained. The modern period is associated with the name of Ritschl and that theologian is defended against some of the misrepresentations from which he has suffered, especially in regard to the meaning of his "value-judgments." The significance of the struggle between the Liberal and Eschatological Schools is explained, and an account is given of Troeltsch and the Religio-historical School. He ranks highly Dr. Forsyth's *The Person and Place of Jesus Christ*, as emphasizing "the moralization of all dogma and the evangelical experience of redemption," and Dr. Mackintosh's great book *The Doctrine of the Person of Jesus Christ*, regarding which he quotes Canon Storr, "No recent work on Christology is so profound or illuminating." The last chapter on "Our Present Problem" provides food for much reflection. He regards the categories employed in past definitions and the philosophy of "substance" as inadequate and incongruous with the conception of Christianity as communion,—fellowship between God and man. "Much of our difficulty," he says, "is due to the lack of a recognized philosophy, congruous with Christian values, and so able to supply Christian theology with its necessary categories," and he suggests that "only a philosophy which sees in personality the highest category can be adequate for its expression." Yet he ends on a practical note. Our need is "less for a correct Christology than for the practical assertion of the validity of those Christian values which our faith in Christ involves." This is certainly a book to be placed on our shelves and kept for reference.

The Daily Walk, by Cornelia, Lady Wimborne (Oxford University Press, 7s. 6d. net), is an admirably selected book of Devotions for every day of the year. There is first a short portion of Scripture, chosen for the twofold purpose of meeting the needs of those whose lives are fully occupied and at the same time of making the readers "more familiar with the glories of the Book, both from its spiritual and literary merit, and thus inducing them to dig deeper into the unfathomable depths of that volume, which contains the Revelation of God to man." This is followed by a selection of prayers. These also cover the needs and circumstances of the lives of busy people. Finally there are some appropriate verses, in some instances familiar hymns which have proved their value to many in times of trouble or difficulty. The book will have special interest to those who in the past have been associated with Lady Wimborne in various

forms of religious activity. They will appreciate the happy dedication of the volume not only to her own children but also "to all those whose devotion and affection have been such an inexpressible blessing to me during a long and varied life." To them and to many others the volume will be a daily companion reminding them of one whose influence has been widespread, and whether exerted in public or in private has been whole-hearted in support of our Lord and His work in the world. It is unnecessary to speak of the insight into spiritual things and the devotion which have inspired this work. It will fulfil the purpose for which it has been designed, and will have the wide circulation which it deserves. A cloth gilt edition suitable for a present is issued at the small additional cost of one shilling.

The Rev. the Hon. E. Lyttleton, D.D., has occupied several important positions in the course of his life. He has been associated with many interesting personalities and has had unusually varied experiences. He brings them all together in an interesting volume of *Memories and Hopes* (John Murray, 16s.) and adds his reflections on the past and his hopes for the future. Eton naturally takes a large part in this review, and old Etonians will be specially interested in the many contrasts made between the present and the past, as well as in the ideals which a former Head Master treasured. Churchmen generally will be interested in the contrasts drawn between the Church life of fifty years ago and that of to-day. Sportsmen will find much to entertain them in golf, tennis, cricketing and mountaineering reminiscences. His account of the Riffelalp in its early days will call up interesting memories of well-known climbers, in spite of the lady who declared that "one never meets anyone nice in an hotel." Readers with artistic taste will find interesting comments on music and poetry and painting. For those interested in theology and religion there are sketches of prominent divines, and notes on spiritual experience which will appeal strongly to them; while the general reader is provided with information of many points and a number of amusing anecdotes. From this brief outline it will be seen that Dr. Lyttleton has touched life at many points, and has learned to take the best from every aspect of it. There are a number of excellent illustrations, and altogether the volume forms a record of life in the nineteenth and twentieth centuries which is both profitable and entertaining.

Arnold Thomas of Bristol was an outstanding personality in the ranks of the Free Church ministry. Messrs. George Allen & Unwin Ltd. publish a collection of his papers and addresses, with a Memoir by Nathaniel Micklem, M.A. (10s. 6d. net). It is a memorial volume which many outside the circle of his own Church and friends will be glad to have. It represents him as a scholar with firm convictions, which on occasions he could express decisively, and yet as a humble and devoted servant of Christ with a record

of long and faithful ministry in Highbury Congregational Church, Bristol. From the Churchman's point of view one of the most interesting and touching features of the Memoir is his association with Dean Burroughs, who willingly acceded to his request to allow the Bristol Missionary Society to hold its Annual Service in 1922 in the Cathedral. On his death-bed he sent for the Dean as Head of the Cathedral, for which he had always had an affection, and requested him to repeat the General Confession and Absolution from our Morning Prayer. The writer of this note was in Bristol at the time of Dr. Thomas' funeral and remembers the good impression produced by the presence of the Bishop of Bristol, and the address in which he said "We of the Church of England shall feel that we have lost an understanding friend." His addresses show him as a careful thinker, and a wide reader with a power of clear expression. One of the most interesting of those given in this volume is his explanation of "The Witness of Congregationalism," delivered in Bristol Cathedral on Christmas Eve 1922.

Yet another aspect of the varied life of the Church is represented in the latest volume of "The Living Church" Series. Indeed the Series would have been incomplete without a volume on Mysticism. The subject has been receiving considerable attention in recent years and a number of prominent writers have devoted much time to the study of it. Among them none is more favourably known than Miss Evelyn Underhill. Her works are among the most authoritative, and *The Mystics of the Church* (James Clarke, 6s. net) in this series provides within the limits allowed an account of some of the vast company of mystical saints "whose greatness is most closely connected with their dependence on, and contribution to, the family life of the household of faith." Beginning with Mysticism in the Bible and in the early Church she passes to the great period of mystical experience in the eleventh and twelfth centuries, and to the period of St. Francis and his followers. The fourteenth century was the age of the English mystics, Richard Rolle, Walter Hilton, and Julian of Norwich. The two Catherines, of Siena and of Genoa, bring the record down to the sixteenth century, when Mysticism was strong in Spain, with St. Teresa as one of its outstanding personalities. In the seventeenth century France becomes the scene of their work, but severe discrimination is made here regarding some who have been regarded as true mystical types. Among Protestant mystics Boehme, Fox, William Law and Henry Martyn find a place. The last chapter on Modern Mystics gives brief but interesting accounts of several whose names are not familiar, and ends with Sadhu Sundar Singh. These particulars give some idea of the scope of a work of interest on a subject of importance.

The second edition of Dr. E. J. Bicknell's *Theological Introduction to the Thirty-nine Articles* (Longmans, Green & Co., 15s. net) will find a place on the shelves of many who cannot follow his

teaching on important points of doctrine. The volume is already favourably known for its use of methods of exposition unfamiliar to earlier writers. The new portion of the present edition consists of a fuller treatment of the uses of the Reserved Sacrament and an additional section explaining the Enabling Act. While Reservation for the sick is defended, extra-liturgical uses of the reserved elements are strongly condemned as practices not of the Catholic Church but of the Counter-Reformation, and as having no authority in Scripture or primitive custom. Evangelical Churchmen cannot, however, accept his teaching on the real presence on which the practice of reservation must ultimately depend. He rejects the Roman explanation of the presence in the doctrine of transubstantiation, and is obliged to fall back upon a vague and altogether nebulous theory of an association of the personality or perfect humanity of Christ with the material substance of bread and wine. The usual analogy, utterly false in all essential features, of the connection of the Divine and human in the Incarnation is introduced. Perfect manhood is not a mere material substance. There is really no rational explanation of the theory of the Holy Spirit coming down on material things. Grace is in every aspect the touch of personality with personality. There is no such thing as the merely receptionist view.

Students will find Mr. Rawlinson's *Commentary on St. Mark* in the Westminster Commentaries (Methuen & Co., 16s. net), a storehouse of information on the various modern theories as to the origin and purpose of the Gospel. It differs somewhat from the other volumes of the Series, which is intended for English readers unacquainted with Greek, by dealing more fully with points of critical and historical interest. The study of the relations between the Synoptists, and their common relation to "Q" and its variants, has become so complicated as to have passed out of the sphere of those who are not experts. The latest developments of these theories are somewhat bewildering, and when applied to particular passages leave a vague sense of uneasiness as to what the original text may have been, and what authentic value it may have. There seems no possibility of scholarship emerging from its present condition of conjecture on numerous points of interpretation and transmission. It is satisfactory for the ordinary reader that the great majority of those who are engaged in these researches can assure us that the spiritual value of the records is unimpaired, that we may confidently rely upon the presentation of our Lord as the Incarnate Son of God, and that the teaching of our Creeds represents still the facts as contained in the New Testament. Mr. Rawlinson as an Anglo-Catholic emphasizes this spiritual value, sometimes indeed in a way that does not appeal to Evangelical Churchmen.

All who are interested in reunion will find the recently issued account of the Proceedings of Joint Conferences held at Lambeth

Palace 1921-1925 a useful book of reference. It is issued by the Oxford University Press under the title *The Church of England and The Free Churches*, and is edited by Dr. G. K. A. Bell, Dean of Canterbury, and the Rev. W. L. Robertson, Secretary of the Federal Council of the Evangelical Free Churches of England. Probably readers of *THE CHURCHMAN* are already familiar with many of the documents. They have appeared at intervals and represent various stages in the discussions which have been carried on since the issue of the Lambeth Appeal to All Christian People. They mark an important era in the relationship of the Churches, and though for a time the Conferences are suspended, we hope that there will be developments favourable to unity in the near future. The Editors express a hope that the publication of the documents will lead to increased interest in Christian Reunion, and increased reflection among the rank and file on all sides. It is probably true that the leaders on all sides have outstripped the pace of the great mass of the people. It is the duty now of clergy and ministers to bring the facts of the present situation before them, and so prepare the way for further progress. Among the documents is "A Short Memorandum on the Safe-guarding of the Evangelical Principles of the Reformation." This was accepted by the Joint Conference and shows that a firm stand is being made for the fundamental teaching of all the English Churches as based on Reformation principles.

The Epistle to the Ephesians has a volume to itself in *The Speaker's Bible* (The "Speaker's Bible" Offices, Aberdeen, 12s. 6d. net). This is in itself an indication of the fullness of the treatment. The introductory matter is short, occupying only 7 pages, so that the comments on the text fill 440 of the 480 pages in the large quarto volume. The remaining part has the usual useful list of Commentaries and Sermons on the Epistle. These, as is natural in the case of such an important portion of the New Testament, are particularly numerous. We naturally turn to some of the best known texts to see how they are treated. In every case there is some thought valuable to preachers, and suggestive for development. There is much that is corrective of some conventional views and misleading interpretations of portions of the Epistle. The treatment of the first part of the fourth chapter is as useful a test as could be desired, and here preachers of very different Churches and Schools of thought will find the essentials of Christian unity clearly set out. The practical instructions in the latter part of the Epistle lend themselves to the emphasizing of ethical lessons, and here again excellent use is made of the opportunity. With such a book in the preacher's hand there is the best material available for the most useful type of teaching on both the doctrinal and the practical sides of Christianity. Those who have the previous volumes on their shelves will not omit to add this to their number.

G.F.I.