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BOOKS AND THEIR WRITERS.

THE B.B.C. has taken its place among the educational institutions of the country, and its influence will have to be reckoned with in the future. It will undoubtedly tend to produce a great number of hearers with a new appreciation of music, and the same may be said in regard to history, literature, science and other branches of knowledge. Technical philosophy and science will probably be outside its scope, as the majority of those who listen in would not appreciate the technical terms used by the specialists and experts, but attempts have been made, and will increasingly be made, to give some popular accounts of the results of fresh investigations. These will exercise an extensive influence upon the outlook of great numbers of people, and will in the long run be reflected in the religion and politics of the nation. No doubt every effort will be made to secure the impartial presentation of the views of all schools of thought, but it will always be difficult to secure a well-balanced representation of every Section. The ultimate influence of these Broadcast Talks must depend upon the capacity of the hearers to appreciate the value of the various theories put before them, and to discriminate between those that have permanent merit and those that are merely temporary phases of thought.

Several of the series of Talks already given have been published in book form. They give an opportunity for examining and weighing the contributions by a number of well-known writers to the understanding of the problems of life.

For example, one of the most popular series of Talks, which aroused much interest and discussion when they were given, was "Points of View." Contributions to the series were made by Mr. Lowes Dickinson, Dean Inge, Mr. H. G. Wells, Mr. Bernard Shaw, Mr. J. B. S. Haldane, Sir Oliver Lodge and Sir Walford Davies. With the exception of Mr. Bernard Shaw's Talk, these have been published by Messrs. George Allen and Unwin, Ltd. (4s. 6d. net). They cover a number of the fundamental problems which are occupying the minds of thinking people to-day. They deal with the meaning and purpose of life, the question of a personal or impersonal immortality, the ideal form of Government, the bases of society, the place of religion in life, and other cognate subjects. Needless to say there are wide differences of opinion. There are many speculations and theories put forward which stimulate thought, if they do not satisfy all our intellectual requirements. All are agreed as to the supreme importance of the scientific approach to every class of problem, but differences arise as to the actual nature of the subject-matter. Sir Oliver Lodge is not satisfied with Mr. H. G. Wells' restrictions to a material universe. He rightly requires the inclusion of the spiritual, but others cannot follow Sir Oliver in his methods of dealing with the unseen, although his defence of personal

immortality is a complete answer to Mr. Wells' theories. Dean Inge writes as a "Protestant Christian" and with his usual boldness maintains his position. "Christianity is a religion of spiritual redemption, not of social reform." "It is a heroic religion. It has broken down all man-made barriers by ignoring them and, by making the perfection of the divine life the standard of measurement, has made all differences except moral ones sink into insignificance." This testimony is valuable in the midst of a series which treats Christian teaching as merely one of a number of possible solutions of the problems of life. Such a book as this reveals the points of view which will be put before the people in the future, and provides a warning to clergymen and others of the conditions of thought and the outlook upon life with which they will require to be familiar if they are to make any adequate presentation of the Christian Faith.

Of perhaps even greater interest and usefulness to Christians is the series of Talks recently given by the Rev. E. S. Waterhouse, D.D., Professor of Psychology and Philosophy at Richmond College. Their subject is "Psychology and Religion" and they are published by Elkin, Mathews & Marrot (5s. net). Dr. Waterhouse has an excellent Broadcast manner. He knows how to get into touch with hearers, how to gauge the subjects which will interest them and on which they need instruction, and how to light up his treatment by appropriate illustrations. As a popular manual on the relation of psychology to religion this book can be thoroughly recommended to preachers who desire to know the trend of thought that has been produced, especially in the younger generation, by the methods of the New Psychology. An introductory chapter explains the sphere of Psychology, and where it meets religion. There are Eighteen Talks and each of them deals with some question which is raised by modern thought. Beginning with the fact of religion, "the most important power man possesses," he interprets its various aspects in the light which psychological study throws on them, in the impressions of childhood, the value of the unconscious, the use of symbols and the power of imagination. Specially useful is the treatment of suggestion which is used so largely to-day in attacks upon belief in God, and the practice of prayer. In the Talks on "The Soul Astray" and "Turning Again; Conversion and its Value," the fundamental problems of salvation are dealt with, and the help which psychology can give in the proper understanding of them is shown. The heart of the matter is prayer and here Dr. Waterhouse is at his best. Instances are given of the influence of prayer in the lives of men. "The man of prayer is the trained man, and that tells in life's struggle. There is always something that marks those to whom prayer is a reality, call it character, personality, or whatever you will. The man who goes through life with the sense of an unseen helper will at least have no inferiority complex, and because he believes his strength is not his own, no superiority complex either. He is different, and he is sure that it is

God who has made the difference." Among the other interesting subjects dealt with in these Talks are Fellowship and Religion, Health and Healing, The Mystic Way, Conscience and Temptation, Fear and Joy, Faith and Worship, and Psychology and Ourselves, and on all of them there are fresh and suggestive lines of thought such as preachers will value. A special word must be said on his treatment of Dreams. Much that is difficult to believe has been said about the symbolism of dreams, and of their significance in reference to the waking life, and it is satisfactory to find Dr. Waterhouse taking an eminently rational view and discarding the absurdities of some of the German psychologists. These Talks are of special value as a sane representation of the relation of Psychology to Religion, and as a just interpretation of the new methods of Psychology when applied to religious belief and practice.

Visitors to Rome find three centres of interest. There is the Rome of the classical period represented by the ruins of the Forum, the ancient temples and other buildings. There is the Rome of the early Christian period associated with the footsteps of the apostles and the Church in the Catacombs, and there is the Rome of the Papacy with its centre in the Vatican. It is impossible in a brief visit to explore all three, and the interest of many dwells on the life of the early Christian Church. For them a fascinating book has been written by the Rev. Albert G. Mackinnon, M.A., D.D. He has been chaplain to the Presbyterian Congregation in Rome for many years, and has devoted himself to a study of the Christian antiquities of the city. In *The Rome of St. Paul* (Religious Tract Society, 7s. 6d. net) he has provided a popular account of the most recent discoveries which throw light upon St. Paul's connection with the Eternal City, and carries his readers on by the contagion of his own enthusiasm to a more complete understanding of the surroundings of the great Apostle and the conditions of his life as a prisoner. We are introduced to the company accompanying St. Paul as they approach the City, and the various objects which met his eye are described with the history and legends attached to them. Then the religion of Rome as seen by St. Paul is explained and interesting conjectures are made as to the thoughts which the various forms of worship would arouse in his mind. His keen eyes would recognize the worship of the Emperor as the deadliest foe to Christianity.

A chapter is devoted to the surprises in the early Church in Rome. Recent excavations have brought to light a number of facts which Dr. Mackinnon uses to make a realistic picture of the life of these earliest Christians. He then describes the place and manner of St. Paul's life, and goes on to tell of some of the Christian homes in Rome, associated with the names of Aquila and Priscilla, Pudens and Claudia. Rome had its problems. There were housing difficulties. There was the greatest problem of all—slavery. The true values of life were unrealized. Selfishness was entrenched in religion and the Apostle's solution for all social problems was Jesus Christ. The old gods have gone but they have left their footprints, and

Dr. Mackinnon traces out for us the marks they have left upon the religion of Rome to-day. "Perhaps the modern world does not realize how the ghosts of those cold divinities still affect its life. The dead hand has even yet some grip in it." The postal system of the Roman Empire was well organized, but St. Paul's letter-carriers were Christian workers—Phœbe, Epaphroditus, Tychicus—and they served him well. St. Paul's Roman friends are given the praise due to their devotion to the Apostle in his prison, and the care they took to supply his needs and to assist him in his mission. The Shadow of St. Peter is the title of a chapter in which the interesting problem of that Apostle's connection with Rome is discussed. Dr. Mackinnon brings together the evidence for St. Peter's residence as well as for his death and burial in the City. He also gives his grounds for believing that the great Church of St. Paul without the walls marks the burial place of St. Paul. It is impossible to give any adequate idea of the wealth of information with which Dr. Mackinnon enriches his treatment of these early days and the life of the primitive Church. The book is embellished with an excellent series of pictures taken from photographs of Ancient Rome reconstructed by Prof. Giuseppe Gatteschi, and they give a vivid impression of the wonders of architecture with which successive Emperors adorned their Imperial City. Rome will always have a peculiar fascination, and Dr. Mackinnon helps us to understand something of its source and power.

In the year of the last Lambeth Conference the Bishop of Gloucester published his Bampton Lectures—*The Doctrine of the Church and Christian Reunion*. He indicated in the Preface of that volume that the views which he put forward were the result of a lifelong study of the subject, and he explained the process of thought by which he arrived at them. His fresh and independent treatment of the subject produced a profound impression and showed that many of the conventional ideas introduced by the Tractarian Movement had no foundation either in the New Testament or in the history of the Primitive Church. For example, in regard to Apostolical Succession, he said that it seemed to him as ordinarily taught in the Church of England to be "mechanical and unreal" and he was surprised and gratified "to find how different was the more primitive teaching on the subject from that which was customary in Anglican circles." His free and frank discussion of the Ministry and the Sacraments contributed much to a better understanding of their true nature and no doubt had due weight with the Bishops in their deliberations ten years ago. During last winter the Bishop delivered two courses of lectures on the same subject and they were recently published by the Student Christian Movement Press under the title *Christian Unity* (4s. net). The lectures, the Bishop says, are based on his Bampton Lectures of 1920, and he adds: "During the years since they were written I have not found anything which has induced me seriously to modify the opinion that I then expressed, and a good deal to strengthen the opinion then maintained." Dr. Headlam

has taken an active part in the Lausanne Conference and the other conferences where reunion has been discussed, and he is in touch to the fullest extent with all the latest developments of the reunion movement. It has been a pleasure to read in this shorter form the clear and definite statements of one of our most accurate scholars and clearest thinkers on the need, the desirability, the possibility and the methods of reunion. He regards reunion in the mission field as an urgent and imperative necessity, "and any European Church which does not take part in the movement will soon find itself left out in the progress of events." He emphasises the fact that "there is a quite definite Christian religion which all Christian bodies alike hold" and that the unity of the faith is represented in the creeds which "contain everything which can be claimed as the faith." This is the true meaning of "the Catholic faith" and Catholicity must be interpreted in its true sense. His statement on the nature of the Church covers the various views which have been put forward and sums up his conclusion in the words "The Church is the whole body of believers and should be one." The lecture on the Sacraments considers the meaning of validity. The spiritual efficacy of nonconformist sacraments is admitted. One section in the Church of England—"those who call themselves Anglo-Catholics, believe that no sacraments or orders are valid unless administered by clergy who have the apostolic succession." This, says Dr. Headlam, has never been the official teaching of the Church of England, nor has it ever been generally held among us. The most difficult part of the problem is the Ministry, and on this Dr. Headlam represents the conclusions of all the best recent scholarship. We recommend the careful study of this lecture as it sums up the teaching of our Church and gives a historical survey which shows that the modern theory of apostolic succession does not represent the original teaching of the Christian Church. A brief review of the facts of the South India Scheme closes a volume which every one interested in the reunion movement should read.

In a very frank preface the Rev. E. H. Archer-Shepherd, Vicar of Avenbury, records his forty years of clerical life in small country parishes, and at the age of threescore years and fifteen he issues a volume of essays which show that unlike many country clergy he has devoted himself to study and by reading of a very wide and varied character has made himself acquainted with the views of the most recent authors in many departments of knowledge. In *Orthodox Religion in the Light of To-Day* (Rivingtons, 18s. net) he has touched upon most of the problems which have had to be faced by thinking men during the present century. In fact the book might be taken as a handbook on modern theories in science and criticism as they affect the presentation of the Christian Faith. Some would not agree with all his conclusions; but, while he accepts many of the latest interpretations of science, he is conservative on the great essentials and presents them from a point of view which will appeal to many of the younger generation, especially, as he says,

to those "whose minds have been harassed by doubts begotten of obscurantism." His treatment of such themes as the Resurrection of our Lord, the Temptation, and the Atonement will be found specially full and clear. A large section of the book is filled with a detailed survey of The Ritual of the Tabernacle which contains many valuable suggestions. He examines the theories of a Presence of Christ in the elements of Holy Communion and has no doubt that there is no ground for believing that words of consecration bring about any miracle. Of the Atonement he says, "The Atonement is the keystone in the arch of Christian doctrine, the two pillars of which are the Incarnation and the Resurrection. . . . The keystone not only keeps every stone in its place, but when it falls out the arch is in imminent danger of falling to pieces."

He attributes to Medievalism some of the difficulties of our day. "Not only is the revival of Medievalism the immediate cause of much infidelity: the greatest obstacle to the acceptance of Christianity by the Jews is the adoration of the Host, the worship of the Virgin Mary and of the saints, and the veneration of relics, pictures and images." On reunion he says of the Free Churches, "Their reunion with the Church of England is the hope of Christianity. But, greatly as it is to be desired, that can never come until it be frankly admitted that the regularly ordained ministers of the Free Churches are ministers of the Gospel no less truly than those who have been episcopally ordained." The book has an encyclopædic character from the number of subjects with which it deals, and on all of them there is useful information to be gathered as a result of Mr. Archer-Shepherd's unusually extensive reading. It is a pity that the volume has not been provided with an index of subjects. This would have added considerably to its value as a work of reference.

G. F. I.

THE COUNTY ANTHOLOGIES.

- (1) MIDDLESEX. By T. M. Pope.
- (2) CUMBERLAND. By Walter and Clare Jerrold.
- (3) LANCASHIRE. By H. R. Case.

Publishers: Elkin Matthews and Marrot, Bloomsbury Street, London, W.C. 3s. 6d. each.

These attractive collections of poetry and prose have been edited by Mr. R. P. Cowl, and in them will be found the work of many notable men of letters as well as of little known writers. In No. 1 appear John Milton, John Evelyn, Samuel Pepys, Alexander Pope, Hannah More, Charles Lamb, Thomas Hood, Leigh Hunt and others. In No. 2 and No. 3 will be found some delightful specimens of North Country dialect. To each volume there is an interesting introduction, but we miss any biographical notes. Six volumes have been already published, and presuming that the intention is to complete the series, it should constitute an invaluable introduction to English Literature from the earliest times to the present day.

S. R. C.