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To what extent the Wesleyan and Evangelical influence penetrated through the whole University is, of course, a difficult thing to determine. Nothing is easier, as we have lately seen, than to make general statements without any special knowledge as to religion in the University; nothing is more difficult than to state these things accurately and clearly. The centre of the Evangelical movement in England is to be found at the close of the century in Cambridge with Simeon, but by that time it was a force whose influence extended over the whole country. We may say that in Oxford the Evangelical revival first took its origin, and that there it first developed that doctrine of the intimate personal relation between God and the soul of man which, having been from the first the doctrine of Christian men, had been sometimes obscured and overlaid by other ideas, and which have now happily passed into the belief of all sections of the Christian Church in the country.

A. J. CARLYLE.



ART. V.—THE NEED OF EVANGELICAL LITERATURE OF THE HIGHEST ORDER.

IF the Need of Evangelical Literature of the Highest Order, at present existing in the Church of England, could be handled by a writer of first-rate literary ability, instead of a busy town rector with but little reading-time, it might be placed before an audience with the charm that always accompanies the utterances of a master endowed with full and accurate knowledge. Then it would be more likely to arouse an answering enthusiasm which would never rest until the need were provided for. In default of such an introducer, an everyday man must speak, for if evangelical religion is not to perish out of the Church, it must be enshrined in literature worthy to hold its own, varying in form and expression with the tone of its own generation, while ever presenting, in undiluted strength and purity, the truths of the Gospel of Jesus Christ. For the task I have undertaken I have fortified myself by consulting several of our leading men in this field, and other thoughtful friends, whose assistance I now once for all acknowledge with gratitude.

What literature do we want, and how may it be supplied?

It must be literature of the highest order; that is to say, it must possess learning, power and clearness of reasoning, and beauty of style. In this way alone will it command attention and conviction from the best class of minds, which, above all others, are those we should seek to influence. It follows that

our demand to-day is not for tracts and small books, tales and anecdotes, parish magazines and pamphlets. These we have in excellence and abundance; we make a fair use of them, and they do their work well. We must plume our wings, however, for a higher flight.

There are weighty reasons for this plea for first-rate Evangelical books.

For example, there is the fact that Evangelical Church people do not sufficiently understand their own principles. They are not aware of the strength and impregnability of their position in the Church of England. They hear what is said by Sacerdotalists and Nonconformists, and they are not furnished with a reply. The former tell them that they are no Churchmen, and the latter affirm that the Evangelical truths which they hold so dear are not the doctrines of the Church. Hence they fall too often into the snare of confusing Evangelical religion with Dissent or Undenominationalism, and Churchmanship with Ritualism. They look upon themselves as being only tolerated in the Church, and accept with only too great equanimity the reproach of not being good Churchmen, instead of claiming, as they ought to do, to be the best and only true representatives of the teaching of our Church. This attitude on the part of Evangelical lay-people is as unjust to the Church as it is dangerous to themselves. It is, in fact, an abdication of their position, a march out, without a struggle, taking to the plain, and abandoning the fort to the enemy.

Evangelical Church principles want re-enunciation, philosophically to meet the trained intellect, and popularly to influence the general reader.

In the next place, we have to reckon with the fact that Evangelical men of the present generation have neglected the literary side of their work, and are suffering in consequence. They have devoted themselves to parish work with splendid ability. They have thrown themselves in the noblest spirit into missionary enterprise. For this reason their missionary literature is remarkably good, and is an honourable exception to the long series of their literary deficiencies. I have it on high authority that Evangelical men will not read. If so, how should they write? A popular London clergyman used language of this sort to a friend of mine not long ago: "I never read. I never attempt to preach sermons. I can only talk." Surely this cannot be right!

It was not thus that the staunch old fathers of the Evangelical revival made themselves felt. They preached and prayed, but they also wrote, and their works live to-day, enshrined among the treasures of the theology and devotion of the English Church.

While we have neglected writing, the press has been pouring forth enormous quantities of sacerdotal literature, Romish and Anglican. Our friends of these parties have been bringing out the ablest and most successful religious newspapers, and have acquired a remarkable influence over the secular press. They have brought out highly distinctive manuals and handbooks for all classes, clerical and lay, young and adult, working men, candidates for orders, and, what we must most regret, for children. Legion is the only name for their endless doctrinal and devotional books, catechisms, unauthorized service-books, Mass books, and directories. They are now provided with a complete equipment for a commentary; Cornelius à Lapide, translated by Mossman; Bishop Forbes' work on the Articles; and the controversial works of Prebendary Sadler. These and similar books are kept well to the front. They are published at a low price, circulated by able influence exerted upon the booksellers, and placed in everybody's hands. A lady of my congregation, now in the mission-field, who had been brought out of sacerdotalism into Gospel light and love, came to me and voluntarily gave up Sadler's "Church Doctrine" and Benson's "Bible Teachings," which had in former days kept the light from her soul. I thought of St. Paul and the books at Ephesus.

During the past two winter seasons three persons are known to have been received into the Roman Catholic Church from one boarding-house in Rome as the result of the diffusion of clever Roman Catholic books, which make a way for the personal proselytism of Cardinal Rampolla and Cardinal Vaughan amongst the English visitors. The Church of England there appears to be doing little to circulate counter-active works.

These facts are sufficiently grave. Many young clergymen, at a time when their minds are being formed, find themselves very inadequately supplied with sound and suitable books, and not a few, it is to be feared, do not know of the existence of such books.

Can we altogether wonder at the current misrepresentations of Evangelical religion or at the notion that the Evangelical clergy are inferior, narrow, and illiterate persons, for whom, if they must be tolerated, the lower places and positions of the Church must be reserved?

Our cause is good. Sacerdotalism cannot live in the presence of the exposition of God's Word, and we are in possession of the Word itself and the best interpretations. It is easy to refute the errors, and yet we allow them to be circulated without being adequately met.

I will now endeavour to indicate what appears to be most

needful: and first, the many good books that already exist should be more diligently circulated. We should mention them to our friends, procure and lend them, recommend them from the pulpit—we shall be surprised how eagerly they will be noted down by our hearers—recover second-hand copies from sale lots and old book lists, give lists of them in our parish magazines, and give them away to thoughtful readers, and especially to studious young men.

Oxford men of the last generation, and amongst them the present writer, have great reason to thank God for the holy diligence of Canon Christopher and the late Canon Linton in presenting them with valuable Evangelical works, especially those of Bishop Ryle, Dean Vaughan, Mr. Bourdillon, Dr. Blakeney, Canon Clayton, Dean Goulburn, Mr. Moule, Canon Heurtley, and others. Canon Christopher, who still continues his good work, has reprinted "Christ our Example," by Caroline Fry. Can we not help to circulate it, along with Ryle's "Knots Untied," the new work of Higher Criticism, "Lex Mosaica," and other good books recommended in the catalogue issued by the Church Pastoral Aid Society?

Next, there are many valuable works that have unhappily been allowed to go out of print and need republication. One of these is "that masterly book," as Canon Miller of Greenwich—I might say, perhaps, rather, of Birmingham—used to call it, "The Better Covenant," by the late Francis Goode (not *Dean* Goode), than which no book better sets forth the scheme and doctrines of the Gospel. There are also the works of Dean Goode, "The Divine Rule of Faith and Practice," "The Effects of Infant Baptism," and "The Nature of Christ's Presence in the Eucharist." These are a necessary part of our theological equipment, and never should have gone out of print. Two works of George Stanley Faber should also be reprinted—"Difficulties of Infidelity" and "Difficulties of Romanism." It is interesting to learn that the Bishop of Liverpool owed much in early life to the former of these books in establishing his faith.

Waterland on "Regeneration" is out of print; so is Edward Bickersteth on "Baptism," and Blakeney on the "History and Interpretation of the Book of Common Prayer," a learned work. Lightfoot on "The Christian Ministry" is only to be had with his "Philippians" or his "Essays on the Apostolic Age," each book at 14s. It should be separately printed. The following need reissue: Boulton's "Pre-Reformation Church History," Hare's "Vindication of Luther" (a singularly interesting book), Miss E. J. Whately's "Romanism in the Light of the Gospel" and her "Plymouth Brethrenism." Some of Professor Birks's excellent works are

no longer to be had. Unless these works are reissued, they will not find their way to the shelves of younger men.

It is said, however, that a mere reprint of an old work does not meet present needs. The better its language, modes of thought, and forms of expression suited its own generation, the less do they suit ours. I would suggest, therefore, that our Evangelical classics should be edited with notes and appendices by modern hands, bringing them into line with the movement of contemporary thought.

Archdeacon Sinclair, in a paper before the Islington Clerical Meeting of 1893, gave a number of other old works which should be brought out in a new and popular form. I trust that "Mozley on the Baptismal Controversy," now reprinted, will never again go out of type.

As to new works, with more diffidence, I put forward the following suggestions:

We need commentators on the whole of Scripture, and especially the New Testament, who shall combine the critical element with the doctrinal. Here we have, as a starting point, Alford, the Speaker's Commentary, Lightfoot, Ellicott, and the Germans. A popular, practical commentary on the New Testament, which shall be in advance of Brown and Fausset, would be a boon to the general reader.

An illustrated Bible—not containing plates showing an intimate acquaintance with the domestic surroundings of Adam and Eve, or the struggle for the top of a mountain between man and the beasts amid the rising waters of the Deluge, but realistic illustrations of Eastern life, scientific maps and plans, objects of natural history or antiquity, ancient cities and localities, manners and customs, and the like—would be of inestimable value, and has as yet not even been attempted.

The Higher Criticism demands a whole series of works for itself. Canon Girdlestone, Professor Stanley Leathes, Dr. Wace, and Mr. Lias have already shown the way.

As to the Prayer-Book, the learned material of Blakeney, Proctor, and others might be re-wrought, with the results of fresh investigation, in a form suited to the present day, into a work demanding less caution in use than that of Canon Evan Daniel.

The same might be done for the Articles on the basis of Harold Browne and Boulton. A desire has been expressed for a Help for the Clergy in preparing candidates for Confirmation, and also for a similar Help for National Schoolmasters in teaching the Church Catechism. I myself greatly value Dean Vaughan's "Lectures on Confirmation."

The doctrine of the Sacraments, settled by the learning of

Mozley, Waterland, Goode, and Vogan, is being disturbed by the class of works I have alluded to, especially perhaps by manuals of devotion. We have no perfectly satisfactory Communicants' Manual. Bishop Oxenden's, and that by "Fidelis," are good; but we still want a manual which, with the best and purest devotional and practical matter, will delicately and spiritually present the doctrine of I Corinthians and the Catechism, while guarding it from the notion of a localized presence on the one hand, and the merely commemorative view of Zwingli on the other.

In the department of Church History we want a popular history of the English Church from the earliest times to the present day, as interesting as "Green's Short History" and containing a careful philosophical review of the Reformation, the Evangelical Revival of the last century, and the various religious movements of the present century, especially the Oxford movement.

On the Christian Ministry we want a cheaper book than Dean Lefroy's valuable work, and we require that the subject should be treated on the historical method, as the late Dr. Hatch treated it in his Bampton Lectures.

As to Doctrine, can we not have a series of new text-books or primers, brought out like the Science and History Primers of Macmillan at a shilling? It has been a fatuous policy on our part to allow Sadler's specious and sophistical books, "Church Doctrine" and the "One Offering," to go on perverting generations of young men for want of a faithful scriptural antidote, which might so easily have been supplied. These have been followed by Staley's "Catholic Religion," and they all have a great circulation. I am happy to know that Archdeacon Sinclair, Canon Girdlestone and Dr. Moule are bringing out a book to be called "The Church of our Fathers," which I hope will be sown broadcast.

The matter of Dr. Handley Moule's "Outlines of Christian Doctrine" is excellent, but the price is a little high. It would be a daring thing to attempt to give a bird's-eye view of the subject in a shilling primer, in terms theologically accurate and in an interesting style, yet I think the attempt might be made.

For Devotional Manuals we naturally turn to Dr. Moule's beautiful little volumes on the spiritual life, and to the late Miss Havergal's small works. Could we not add others, not didactic, but purely devotional, with meditations, prayers and hymns? They should be well got up and bound, to resist the wear and tear of daily use.

One word as to serial literature. We have THE CHURCHMAN, but are not well represented in the secular reviews, such as

the *Contemporary* and the *Nineteenth Century*. This should be looked to.

A good penny weekly Church newspaper on Evangelical lines has been asked for. I would point to Mr. Bullock's paper, *The News*, which is very interesting and much liked in families. Could not this paper be still further developed?

If it should please God to raise us up a true poet, a man whose heart is full of Gospel light, with some of the depth and pathos of George Herbert, the natural simplicity of Cowper, the scholarly grace of Keble, and the intensity of Christina Rossetti, such a writer might do more than anyone else to keep alive and spread the Evangelical spirit.

These needs, or any considerable part of them, can only be supplied if we Evangelical men recognise it as a part of our own duty to combine for the purpose. We ought, I think, to regard it as much our duty to promote Evangelical literature of this order as we do to support the Church Missionary Society. We must begin by stimulating in ourselves and others the dormant literary spirit.

We might appoint a committee to confer with, say, the Council of the N.P.C.U. and the committee of the C.P.-A.S., with a view to the appointment of a body to consider and give effect to some plan. The works to be reprinted or edited, and the new works to be undertaken, might form the subject of a report. An editor in chief, paid, of course, would have to be appointed. Able pens would have to be engaged to undertake the various departments of the work. Many of the works produced would have to be sold at a loss, and therefore we should require funds to subsidize them. The books of the sacerdotalists are said to be heavily subsidized. Suitable arrangements must be made with publishers. A network of organization must be spread over the country to get book-sellers to keep our works on sale and push them. Pressure must be brought to bear on bishops and their examining chaplains to induce them to accept our text-books as at least an alternative to the less desirable books required sometimes of candidates for holy orders, and to print them on their lists.

It would be well worth while to furnish each student at Wycliffe and Ridley Halls and St. John's Hall, Highbury, on his ordination, with a set of suitable books. The outlay would be but moderate; the good done would be great. The liberality of a private donor could hardly be more profitably directed than in this way.

Above all, we must give ourselves to this literary work, and encourage young University men of piety and ability to devote themselves to it as a definite calling in the service of our Lord Jesus Christ. If we point one ardent youth to the foreign

field, may we not bid another listen for the call to write? St. Paul has reached more with his pen than he ever reached with his tongue. It is a noble and a glorious ambition to seek to indite words that will live, words that will in days to come bring glory to the name of our Redeemer.

It is very possible that in the remarks I have made I have made mistakes. If so, I shall be glad to be corrected, for I am only too conscious of the very limited character of my knowledge of the subject. But I feel no doubt or hesitation in the main contention of this paper, and I pray that it may contribute, in however slight a degree, to bring about the provision of the works that the Church so sorely needs.

A. C. DOWNER.

ART. VI.—TYNDALE.

The light shineth in darkness ; and the darkness comprehended it not.—St. John i. 5.

Wherein I suffer trouble, as an evil doer, even unto bonds ; but the word of God is not bound.—2 Tim. ii. 9.

THE English Bible is the greatest treasure of the English people. In whatever form the Word of God had been introduced to our countrymen, it would, as the revelation of the Son of God, the record of the foundation of His kingdom, the source of spiritual and civil liberty, and the ground for the inspiring hope of a life beyond the grave, have been of incalculable importance. But the distinguishing glory of our English version is the sublime dignity and simplicity of the language, its stately rhythm, its noble homeliness, its native and spontaneous ring of the genuine English genius, the matchless ease and vigour of its style, the absence of all bathos, ruggedness, and stilted affectation, the readiness with which it touches the heart and sinks into the memory. On it has been formed the English language ; on it has been founded English literature ; by it has been moulded English history and English character. It lives not only in the pages of its innumerable copies, but in the hearts and lives of the people. Its characters are the most familiar images in the thoughts of millions who may have little else to elevate their minds. Its precepts are a code of morals which few care seriously to dispute. Quotations from its writers at any part of the long 2,000 years of their contributions, all harmonious and homogeneous in our translation, fall like notes of music in our speeches, articles, and books. To no other influence is the English people so incalculably indebted.