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REVIEWS OF BOOKS.

THE ATONEMENT.

THE IDEA OF THE ATONEMENT IN CHRISTIAN THEOLOGY. By the Very Rev. H. Rashdall. London: *Macmillan & Co.* 15s.

THE HISTORY OF THE DOCTRINE OF THE ATONEMENT. By the Rev. L. W. Grensted. London: *Longmans, Green & Co.* 9s. 6d.

The doctrine of the Atonement is again occupying its traditional place in Christian Theology. The war and the mystery of death and suffering have brought it into prominence. Rose water views of sin have been weighed in the balance and have been found wanting, and we now see that the fact of sin is something that blackens human life and carries with it inevitable results. We can no longer make light of sin as a human occurrence—for whoever be responsible for the awful upheaval of the year 1914 its consequences are written wide over Europe, and for that matter over Asia and the United States; and human sin has dislocated the whole of ordered life and made man suffer, and, it may be said, wince, as he seldom has suffered. Is there no atonement for sin, and is sin as sin—the individual sin of the plain man—something that alienates him from God and needs the provision of a Saviour? Can man rise by his own effort to the knowledge of God, and by his own response to the love of God obtain remission of sins and newness of life?

The traditional answer of the New Testament cannot be doubted. The Christianity of to-day is as a whole the Christianity of St. Paul. The views of that master builder on the revelation he received are the accepted message of the Gospel. He would himself have been the last to assert that there is any vital difference between his message and that which he received. In the Synoptics and the Fourth Gospel the Cross has a place of eminence, and St. Paul's work was the translation of its meaning into a doctrine of salvation, which as far as we can discover is the doctrine of the primitive Church. No one can doubt that the Cross as expounded by the great Apostle has a Godward as well as a manward aspect. Sin needed a Saviour and St. John supports his contention when he says "He is the propitiation for our sins." Dr. Rashdall does not deny this to be the case. He is faced by the facts of the New Testament. He has to account for the words "a ransom for many" and the teaching of St. Paul and the Synoptics on the interpretation of the Death of Christ in the Lord's Supper. He does so by contending that there are strong reasons for disputing the genuineness of the "ransom" passage and in favour of accepting the conclusion that the words of institution in the Lord's Supper have been added to in the course of years. He holds that there is no ground to believe His death "for the remission of sins" found any place in our Lord's thoughts.

But, it will be said, the Acts of the Apostles as well as the epistles of St. Paul show that the Church from the beginning believed in the Death of Christ as a Sacrifice of an objective character for the sin of man. This does not dismay. Dr. Rashdall for he contends that—

"The one certain datum for our enquiry is the fact that by the date of St. Paul's conversion, which may have occurred at any time between a year and six or seven years after the crucifixion, the Church or certain circles of it had come to believe that Christ died for our sins. It is natural to conjecture that it was in the more Hellenized atmosphere of Antioch or Cæsarea or Damascus that this doctrine had been elaborated, while the Church of Jerusalem—or those who regarded James as their leader—adhered to the more simple doctrine

that for admission to the Kingdom nothing was required but repentance—a repentance which, however, some of them, at least, interpreted as involving and including obedience to the Jewish law.”

There is something paradoxical in this contention. The Jews of all people were the most ready to accept a sacrificial view of life. The Cross was to the Jew a stumbling block, for they could not believe that the death of a man who had been condemned of blasphemy could possibly be the Divinely ordained means of atonement. It was foolishness to the Greeks in spite of Dr. Kirsopp Lake's view, which is evidently endorsed by Dr. Rashdall, that the doctrine of the death of Christ was more congenial to them. Where is the proof of this? Do we not find everywhere in Gentile assaults on Christianity the ridicule of the Cross as a distinguishing feature? The so-called silence of St. Stephen is explained by the readiness of his audience to accept sacrifice for sin as an essential to salvation, and it must be remarked that the apologia was cut short. Do not the last words of Stephen point to the fact of sin as needing salvation—atonement? “Lord, lay not this sin to their charge!” We take the liberty of saying they explain what lay behind his address and read almost like a refutation in advance of an interpretation now sought to be put upon its truncated form.

Dr. Rashdall has written what is probably one of the most learned and able books on the Atonement in existence. He holds definitely that the idea of sacrifice has been read into the death of Christ by His followers and in consequence he has to re-write Christian theology from that point of view. No thoughtful man with the New Testament before him doubts that the moral—ethical—or subjective view of the Atonement is an aspect that is present in the Sacred writings. “The love of Christ constraineth us.” The voluntary surrender of Himself to death draws men to Him. There is a great example in the Cross, but there is much more, and we cannot explain Gethsemane by example. The bitterness of the cup—the Garden agony and the whole setting of that memorable episode—shows that in the Cross there is much more than an example of the love of God manifesting itself for man's salvation. Dr. Rashdall errs through his obsession by a modernism that can only see one side of life and must perforce bring everything into agreement with that aspect of modern thought. He accepts Abelard and Peter Lombard as the chief exponents of his point of view and quotes more than once the words of Peter, “So great a pledge of love having been given to us we too are moved and kindled to love a God who did such great things for us; and by this we are justified, that is, being loosened from our sins we are made just. The death of Christ therefore justifies us, inasmuch as through it charity is excited in our hearts.”

Mr. Grensted in his *History of The Doctrine of the Atonement* gives us an excellent Handbook to the study of the subject. He has had much experience as a lecturer and knows the value of providing the student with the original texts of his translations. We turn to the pages dealing with Peter Lombard and we find in the main his account of his teaching in accord with that given by Dr. Rashdall. This is to be expected, for Dr. Rashdall is at pains to be accurate, and apart from what we consider his paradoxical attitude, his work is a mine of valuable historical and theological knowledge. Peter Lombard, writes Mr. Grensted, is “singularly lacking in any appreciation of the Godward aspect of the Atonement, and as a result we have the curious and practically unique phenomenon of a theologian who tried to hold both a manward and a devilward reference to Christ's passion without attaching any great importance to its Godward side.” Peter Lombard wrote; “God did not begin to love us when we were reconciled by the blood of His Son, but before the world, before

we were anything." He felt the difficulty of the view that maintained the Atonement was a transaction with the devil and abandoned it in effect when he laid such stress on the moral view.

Mr. Grensted is himself a follower of Dr. Moberley, whose ruling thought he clearly expounds, but this does not imply that he is not studiously fair in his short descriptions of the many ancient and modern theories he discusses. The outstanding merit of the book is its fairness. We have checked his expositions and have found them accurate. He has filled a gap in the literature of students and we can most heartily commend his historical pages. No one reading them can fail to feel perplexities involved in an effort to bring into one formula a statement of the implications of the Fact that has brought salvation to the world. We know very little. To frame a self-contained, full and universally satisfactory theory of the Atonement requires knowledge of God that is beyond our present grasp. Knowledge of man and sin that we cannot attain, as well as a complete power of interpreting the deep things of God, is needed. These cannot be ours until we know as we are known. One thing is certain. If the New Testament be a trustworthy record of the life, teaching and death of Christ, the Atonement wrought on Calvary was objective—a sacrifice for the remission of sins. It has its manward side, as it deals with man who needs a Saviour; it has its Godward side, for it reveals sin in all its hideousness and its need of remission. Man from the beginning has reconciled in practice the difficulties of theory by flying to the Cross for salvation and has found to his great and lasting comfort that "the blood of Jesus Christ cleanseth from all sin."

CANON GLAZEBROOK'S REPLY.

THE LETTER AND THE SPIRIT. By the Rev. M. G. Glazebrook, D.D. London :
John Murray. 5s.

Canon Glazebrook replies in this volume to the Bishop of Ely's "Belief and Creed," and we regret the tone in many passages of a very able defence of a position which in our view cannot be sustained by those who wish to stand in the footprints of our Lord and the Apostles. We believe that the letter must always yield to the Spirit. But there are facts that have been the manifestation of the Power which gives life to the Spirit, and because we hold that the miraculous elements in our religion are an essential part of its revelation we cannot abandon them.

Canon Glazebrook makes some good points against the Bishop in his discussion of the teaching of St. Paul. It is true that the mind of the Apostle as it grew in knowledge and experience expanded. There is nothing in the New Testament to force us to conceive as static the mind of the Apostle. It is, however, equally true that on all essentials St. Paul held from the beginning the fact that Christ rose from the dead the third day and that His Resurrection was a Resurrection of the Body. It may be possible to contend that Greek-speaking Jews used words such as "to be raised" and "to rise again" as descriptive not of a resurrection of the body, but the preservation of the Spirit and its emancipation from Sheol. We cannot dispute possibilities and probabilities of this kind. They are however beside the question. We do not think that any ordinary reader of the Greek or English New Testament can avoid arriving at the conclusion that the writers meant that our Lord's Body rose from the dead and that the tomb on the third day was empty through the emergence of His Body in some supernatural manner.

It is not hard to find conflicting views on the nature of our Lord resurrection Body. What we know little or nothing about, can form the ground of much speculation, but conflicting views on these points are very different from denials

of the Easter message "He is not here—He is risen." The Easter faith—"Jesus Lives" is inseparable from the Easter message for believers in historical Christianity. We are told that the phrase "historical facts" is ambiguous. Anything may be ambiguous if a reader so wishes, but for us there is no ambiguity whatever in the historical facts "born of the Virgin Mary," "the third day He rose again from the dead." We are in favour of the fullest and frankest enquiry and believe that as a result the Gospel has nothing to lose.

ARCHDEACON JOYNT'S NEW BOOK.

GOALS AND SYMBOLS. By the Ven. R. C. Joynt, M.A., Archdeacon of Kingston-on-Thames. London: S.P.C.K., 3s. 6d. net.

Here are forty short addresses or chapters divided between goals and symbols. Of the former we have repentance, faith, obedience, prayer, etc., among the goals indicated—"accessible enough if we take and follow the path which leads to them"—while the secret of attainment is revealed by the symbols, the Redeemer, the Master, the Physician, the Potter, the Gardener, the Vine, etc. Printing to-day is costly, time is precious and elaborate theological treatises are ruled out, but Archdeacon Joynt has packed into these pages, with no unnecessary verbiage, a large amount of suggestive matter. For devotional reading nothing could be better, and preachers, young and old, will do well to look through these pregnant pages to see how much can be got into a small compass since the demand of the time is for short discourses.

ESSAYS IN RECONSTRUCTION.

THE RESTORATION OF THE KINGDOM. By Margaret Avery, F. M. Headley, Henry Strawson and H. L. Hubbard. London: *Headley Bros.* 2s. net.

These five essays in Religious Reconstruction are the result of a Conference at Ashford at which the writers, two Anglicans, a Wesleyan and a Friend, "met and prayed and talked together." The Editor claims in his Introduction that theirs is "the enthusiasm of youth which sees visions and sets its hand to the plough of high adventure." The essays are "modernist" rather than "traditionalist," but the writers, whilst preserving independence, are all convinced that "the Gospel of Jesus Christ can alone solve the world's agony." Their aspiration is towards the Reunion of Christendom, but the difficulties are frankly recognized, and one of the writers expresses the view that united services and exchange of pulpits are "undesirable and even harmful at the present juncture." But we are anticipating.

The first essay treats of "The Church and the Age," and is by the Rev. H. Strawson. He examines both in the light of present-day conditions, and comes to the conclusion that each needs the other. Incidentally he notes that "unfortunately every attempt at theological restatement, in which due regard is paid to modern discovery, has hitherto failed to grip the imagination of the age." We cannot see that this is unfortunate; nor do we agree that the writings of Sir Oliver Lodge, Sir A. Conan Doyle and Mr. H. G. Wells even when "properly interpreted" are "a support to the Church." The second essay deals with "The Common Heritage" of the Churches which the writer, the Rev. H. L. Hubbard, claims is "more extensive than a casual observer would expect," and he pleads that "our vocation to-day is to bring to the birth a Church truly Catholic."

The remaining essays are less general in character. Mr. Headley gives a most interesting account of worship and ministry in the Society of Friends which will be quite new to many readers; Miss Avery in an essay on "The Ministry of Women" frankly pleads for their admission to the priesthood.

MISSIONARY BOOKS.

Foreign Missionary work has a literature of its own, and it is encouraging to note the growing number of books of a lighter kind dealing with the question which cannot fail to arrest the attention of the reader whether young or old.

In *Jungle Depths*, by Alice Maude Carvell (R.T.S., 3s. 6d. net), we have a collection of thrilling stories from the diary of a missionary working in the wild Mikir Hills of Assam, North-east India. They reveal the conditions under which the missionary lives; they tell us much of the habits and customs of the people, but best of all, they show us the triumphs of God's grace. Incidentally a glowing tribute is paid to the value of the help afforded to missionary enterprise by the R.T.S. The prints from photographs add charm to the volume.

Missionary stories for children are always welcome, and speaking generally, they were never more interesting and attractive than those issued at the present time.

More Battlefields of the Cross, by E. B. Trist (Mrs. W. C. Piercy), which comes to us from the S.P.C.K. (3s. 6d. net) treats of the fields "in the British Empire and elsewhere," notably Australia, New Zealand, Africa, North and South America and the West Indies and the North Polar Regions. The narrative is brightly and pleasantly written, thoroughly informative and with a good story or two thrown in. The pictures are excellent. From the S.P.C.K. come also *African Scout Stories*, by Robert Keable and E. G. Sedding (2s. net); and *Mxambi, the Feaster*, by Godfrey Calloway (2s. 6d. net).

The literature issued by the C.M.S. has always a fascination of its own, and the latest additions to C.M.S. stories are really delightful. *Chinese Pie* (C.M.S. Book Room, 1s. net) has three laughing boys with their chopsticks on the cover, and one is at once anxious to look inside. There we find many more pictures and a happy collection of stories and articles by people who have lived in China. *Kato's Prayer*, by Margaret L. G. Guillebaud (6d. net), is a charming African story and has two outline pictures for young people to fill in with crayon or otherwise. The coloured picture on the cover represents an African village.

OTHER VOLUMES.

There are few subjects upon which even otherwise well-instructed Christians have such hazy notions as upon "the things which must shortly come to pass." Yet the study is one of profound importance, and those desiring to enter upon it cannot do better than take as their guide *Light on the Judgment: Past, Present and Future*, by the Rev. W. H. Whalley, of Gloucester. (C. J. Thynne, 3s. 6d.) (The volume may also be obtained from the author, 27, Brunswick Square, Gloucester, postage 3d.) We by no means commit ourselves to his conclusions, but this we do say, that few books are better fitted to help the reader searching after truth, because of the great variety and extent of its references to the Word of God. As Mr. Luce says in his Foreword, "From Eden to the Great White Throne [Mr. Whalley] sets before us a panorama of God's dealings with men in retributive judgment." The book is not to be an end in itself: the purpose of the writer being "rather to stimulate under the guidance of the Holy Spirit those who desire to gain a deeper knowledge of the ways of God in 'Judgment'"; and it is this fact which makes it the more valuable.

Russia is largely an enigma to English people, but *The Bolshevik Adventure*, by John Pollock (Constable & Co., Ltd., 7s. 6d. net), should serve to enlighten their minds upon the causes of the conditions now existing there. It is a record of the writer's experiences from the time he went to Russia in March, 1915, to do relief work among the refugees from the area of the war, till his return in May, 1919, and a very thrilling record it is. He would have "every patriotic British citizen and every honest thinking man begin

and end his day, begin and end every important piece of business, with the words 'Down with the Bolsheviks,' and his volume gives good reasons why they should. We note that in his very interesting "Introductory Letter" to Major Robert M. Johnston he hazards the prophecy, "Russia will recover sooner from the effects of the war than any other European nation, and will in our lifetime probably become the richest and most powerful in the world, not excepting the United States."

Mr. Arthur Mercer's "Booklets," first produced "for Officers and others," have had a tremendous circulation, and it is good to know that the cessation of the war has not meant the stoppage of these most excellent publications. Another—No. 10—has been added to the list and, entitled *Truth and Error*, it contains a chart showing what God has said on seven fundamentals—God, Christ, the Holy Spirit, Sin, Atonement, Salvation and Retribution—and what the leaders of Christian Science, Spiritualism, Russellism, Theosophy, Mormonism, Seventh Day Adventism and Modern Theology are now saying about them. It has been most carefully compiled—the quotations being taken from standard writings of these sects—and the "get-up" of the papers is simple and attractive. It meets a deep need, and as it costs only a penny it ought to be very widely circulated. Although only issued last November it is now in its third edition, and 45,000 copies have been sold.

The name of the Rev. S. Harvey Gem is well known to our readers, and his contributions to our pages are ever a source of delight. We give a hearty welcome to his volume, *Parochial Occasions* (Robert Scott, 3s. 6d. net), which contains fifteen addresses for special occasions. The idea is an excellent one, for clergy and speakers are always on the look out for some fresh thought or new idea that will help them to deal effectively with special subjects, and in this respect these pages are fruitful indeed. Whether the "parochial occasion" is the dedication of Church Bells, or a Cottage Gardens Show, or a Choir Festival, Mr. Harvey Gem has much to say that is pointed and practical. As a practised writer his style is graceful and easy, and this volume, whether used as a pulpit help or for more general purposes, will give great pleasure.

We gladly call attention to the new impression of the Archbishop of Sydney's manual, *Confirmation*. It was written in 1909, and appeared as one of the English Church Manuals, being No. 20 in the series. It is in three parts. Part I has four chapters—What is Confirmation, Why should I be Confirmed, The Age for Confirmation, Method of Preparation. Part II has ten chapters dealing with Baptism, Christian Self-Control, The Devil, Christian Self-Control, The World and the Flesh, Origin of Creeds, Creation, Redemption, Sanctification, Obedience, Prayer, Holy Communion. Part III has three chapters—The Confirmation Service, Life after Confirmation, A Daily Prayer for Confirmation Candidates. The Usefulness of such a manual is apparent to all. It is issued by the Church Book Room at 2d. net.

There are many verse writers, but few poets. We class the Rev. A. H. Lash among the poets, and his little volume *Things Unseen and other Sacred Poems* (Robert Scott, 3s. 6d. net) will prove an inspiration to many. There are just over 100 pieces in this collection. Rich in spiritual value, each one has a message to the soul of the believer. We quote the closing stanza of a beautiful poem on Psalm cxlvi. 8, "The Lord loveth the righteous":—

"Then am I righteous? Clothed in spotless dress,
The wedding-garment of my Risen Lord.
Made perfect in my Saviour's righteousness
I rest contented in His changeless Word.
'The Lord my Substitute!' for this great Name
This glorious title and its prize I claim."

The home is the best place for teaching religion, and parents are always glad to be told of books that will help them in their task. *Stories from the Acts of the Apostles*, by Winifred S. Bowen-Colthurst (S.P.C.K., 2s. 6d. net) is admirably adapted for children. It is simply and sympathetically written

and will be enjoyed most by young children between the ages of six and ten. A smaller volume, *The Children's Little Book of Psalms and Lessons*, by Beatrice Leaby, S.Th. (S.P.C.K.) will also be found useful, the writer fully recognizing "the precious task of guiding the early steps of Christ's little ones."

Every parish ought to have its Prayer Meeting, and clergy who have not yet started one, as well as clergy who have done so and are anxious to make it a more powerful agency, will do well to obtain Mr. J. T. Budd's little book, *Are Prayer Meetings a Failure?* (Robert Scott, 1s. net). It is the work of one who writes with knowledge and experience, and the many suggestions he offers for the preparation and the conduct of the Prayer Meeting will be found most useful. He knows how truly valuable the Prayer Meeting may become, and he is anxious that others should know it too. The little book is heartily commended by the Bishop of Chelmsford.

Argument from analogy is rarely ever effective, and the little volume of "a signaller's addresses," entitled *Through*, by Edward Vernon, M.A. (Robert Scott, 3s. net), does not strike us as a very happy composition. The author starts from the conviction that the Church's main duty is to teach what she honestly believes "without pandering to orthodoxy," and therefore his object has been in these pages "to present the more salient features of the Christian faith in common-sense language and with the aid of the signalling analogy." His intention is good, but from our point of view his conclusions are defective.

We have also received: *The Vicar*, by Mary Agnes Plowman (W. & G. Foyle, 1s. 6d. net), a pretty little story; *The Four Horsemen of the Apocalypse*, translated by C. B. Jordan from the Spanish of V. B. Ibranz (Constable & Co., Ltd., 6s. net)—a war story, the sales of which in America have reached a quarter of a million; *An Helpmeet*, by Hannah Needham (W. & G. Foyle, 6s. net)—a collection of human word-pictures of everyday village life, showing that "woman can truly rule only when she truly serves"; *The Prodigal Son*, by the Rev. C. D. Paterson (Robert Scott, 2s. net)—a course of six sermons; *A Little Flower of Paradise*, by Kathleen's Aunt (Marshall Bros., Ltd., 3s. 6d. net)—a pathetic memoir of a sweet little child; *The Wayward Muse*, by Arthur Golland (Elliot Stock, 3s. 6d. net)—a collection of verses grave and gay; *If Jesus did not die upon the Cross*, by E. B. Docker (Robert Scott, 2s. 6d. net)—described as "a study in evidence."

PAMPHLETS.

The S.P.C.K. is issuing a new series of pamphlets—"Biblical Studies." Among those we have received are *Christ's Perpetual Intercession*, by Dr. Sparrow Simpson (4d. net); and *The Testimony of Josephus to Jesus Christ*, by Dr. Emery Barnes (4d. net).

Further additions to "Life and Liberty" pamphlets (S.P.C.K.) are *The Charter of the Laitie* (4d. net) and *A Nation's Trust* (½d. or 4s. per 100).

A good defence against the growth of a wrong spirit of Pacifism is contained in *The Fighting Spirit of Christianity*, by the Rev. H. Woodward (Robert Scott, 2s. net), whose arguments are sound, reasonable and just.

In *Nonconformists in Anglican Pulpits* (S.P.C.K., 4d. net) Dr. Sparrow Simpson sets out his well-known objections.

The cheap reprint of the Report of the Archbishop of Canterbury's Committee on *The Ministry of Women* (S.P.C.K., 6d. net) will be widely welcomed, for the more generally the Report is studied the better will the issues be understood.

Lt.-Col. A. H. D. Riach's pamphlet, *Beginnings* (Marshall Bros., 1s.), is a thoughtful and careful criticism of the doctrine of Evolution.

In *Four Chapters on the Second Advent* (Robert Scott, 1s.) the Rev. C. J. Moore discusses some of the last things.