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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Reviews of Books.

CAMBRIDGE ESSAYS ON EDUCATION.

CAMBRIDGE ESSAYS ON EDUCATION. Edited by A. C. Benson, C.V.O., LL.D., Master of Magdalene College, Cambridge; with an Introduction by Viscount Bryce, O.M. Cambridge: *At the University Press.* Price 7s. 6d. net.

"Education" is a word we hear a great deal of nowadays. Various schemes are in the air, some of them good, many indifferent, and some bad. What we want, however, to get at is not so much this or that "scheme"—often the piecemeal work of interested partisans—but to ascertain (if we can) some of the principles that lie at the root of all true education. Apparently the twelve writers who contribute to the book now under review have clearly seen that, apart from such principles, no scheme, however cleverly devised, is likely to be permanently successful or generally useful. As the editor remarks: "To deal with current and practical problems does not seem the *first* need at present. Just now work is both common and fashionable; most people are doing their best; and, if anything, the danger is that organization should outrun foresight and intelligence." For these reasons he has, like the experienced schoolmaster he is, endeavoured to collect the opinions of teachers and administrators upon "certain questions of the theory and motive of education which lie a little beneath the surface."

So far so good. Now let us see what the various contributors have to say.

The book opens with an introductory note by Viscount Bryce. It is brief, but it is illuminating. He points out that educational ideals to-day have become not merely more earthly but more material. Modern doctrines of equality (most of them wrong-headed, it is true) have tended to discredit the ancient view that the chief aim of instruction is to prepare the wise and good for the government of the State. Nowadays everybody thinks he is wise, even if he isn't good, and believes himself quite capable of self-government, which too often means government for selfish ends. The whole theory of latter-day democracy lies in the notion that every man—especially if he is a manual labourer—is as good as his neighbour, if not a little better. If the Old Testament has anything to teach us in this respect, its tendency certainly does not run to that extreme; it realizes quite clearly that the mass of mankind is not, and never will be, fitted for self-government in the sense held by modern democrats, and that it is the duty of the leaders to mould the actions of the majority in accordance with the supreme dictates of the Moral Law. It is not a question of coercion; it is a case of proper leadership. Some men are born to be hammers; some—and these the greater part—to be anvils; and the molten mass of human thought and activity must be wrought out by the hammers on the anvils of common life. That is not the doctrine made popular by the French Revolutionists; but truth and wisdom are not peculiar to these "doctrinaires." Plato saw things in clearer fashion; and so have many since Plato's day. Our duty, primarily, is to see that every one has a fair chance in running the race that is set before him; and that those who by aptitude or circumstance excel their fellows in knowledge, wisdom, and energy, are placed in a position where they may exercise these powers for the benefit of the world at large.

The nineteenth century, writes the High Master of Manchester Grammar

School, with all its brilliant achievement in scientific discovery and increase of production, was spiritually a failure. Why? The writer assigns the reason to the fact that "the great forces that move mankind were out of touch with one another and furnished no mutual support." That is, partially at any rate, true. But what are these great forces? Primarily (and ultimately) moral and *religious*. A generation that has forgotten to include God in its educational schemes is not likely to be successful in the spiritual sphere; nor ought it to be. And, if the spiritual sphere is depleted of its vital force, we must expect that the whole body politic will suffer proportionally. Have we not seen this in the recent past? Do we not witness its results to-day? People complain of the lack of sympathy existing between Capital and Labour, for example; of the constantly recurring phenomenon of disastrous strikes; of the evils of overcrowding, and ill housing; of drunkenness and licentiousness: all these things are rightly to be deplored; but do we look for the true remedy? To read some of these essays, one might be tempted to suppose that the teaching of poetry in our national schools, the establishment of art galleries for the workers, or the growing enthusiasm begot by scientific advances, would of themselves cure the hurt, and lead towards the amelioration of mankind. Nothing could be further from the truth. Instill into the minds and hearts of the young the great fundamental lessons that God wills the righteousness of His children; that He desires their happiness, not their degradation, but such happiness as can come only by ready obedience to His laws; that the Gospel of earthly getting-on and quick success in life is so much druff beside that other older Gospel of the renewed heart and the uplifted spirit,—well, *then* you will have taught them the "one thing needful"; and all other blessings will flow naturally from such an ideal as from a ceaseless spring.

There are really some excellent things in this book—which, for many reasons, we may gladly commend to every teacher in the land—but, with the exception of the Head Master of Wellington's useful paper on "Religion at School," there is far too little stress laid throughout on the teaching that should be dominant. Compared with this, *nothing else matters*. In our generation perhaps Ruskin alone saw all that was implied in any education that could justly deserve the name. Depend upon it, unless we make God, and His religion, the basis of our morality—whether at school, or in the counting-house, or in Parliament, or in Trades Union conferences—we shall be going the way of all those who elaborately build a pyramid on its apex. That we have not made God our primal care in the past is only too evident, and the fruits of our neglect are (or should be) pretty patent even to the thoughtless. The whole of this war is due to our grievous neglect; and the terrible thing is less God's judgment on the guilty nations, as our own judgment on ourselves. "Ephraim is turned to his idols; let him alone." Fearful words! Shall we, late and at last, understand wherein the true education—the education of the whole man, body, soul *and* spirit—really consists? If so, well and good: the war will not have been fought in vain if it turns the nations to the Living God Who desires for His own "a wise and an understanding people," not a people immersed in petty cares, petty ambitions, and petty cash. But if not, the doom of the nations that forsake Him is certain, and perhaps imminent. Let us see to it that, in educating our young people—the future hope of our race—we begin at the right end. Seek ye *first* the kingdom of God, and His righteousness, and then—*and not till then*—all things needful (literature, art, joy in the innocent things of the world, peace and prosperity) will be added unto you.

E. H. BLAKENEY.

AN EXCELLENT HANDBOOK TO EARLY CHURCH HISTORY.

AN INTRODUCTION TO EARLY CHURCH HISTORY. Being a Survey of the Relations of Christianity and Paganism in the Early Roman Empire. By R. Martin Pope, M.A. London: *Macmillan & Co.* 4s. 6d. net.

An excellent handbook to Early Church History has been provided by Mr. Martin Pope in this new volume.

The work is intended for students and others who desire to possess a compact statement of the main features of the historical process of the acceptance of Christianity as an imperial religion. No attempt is made to survey in detail either the history of the Empire or the history of the Church during that period. Instead, there is given a series of impressions, by means of which the chief factors of the historical process are elucidated.

The historical work has been thoroughly done. It is manifestly based upon very wide reading, and full advantage has been taken of recent research. The ground is quite adequately covered, and the prospective reader may be assured that, in these sketches, he will find a reliable guide to the period. The volume, small as it is, suggests the lines upon which a closer study may proceed, and indicates the authorities, patristic and otherwise, for a wider inquiry.

A few extracts will be sufficient to arouse the reader's interest and to send him to the book itself. Concerning the growth of Episcopacy, Mr. Pope writes :—

"With the passing of the apostles, or apostolic men, the administrative headship of the church tended to become vested in a leading presbyter, to whom the title 'bishop' (*episcopus*) was given, though originally this term had been used interchangeably with presbyter. Nowhere in the New Testament do we find anything corresponding with this type of monarchical bishop. The evidence for the development is afforded by the writings of Ignatius, and in the age of the Antonines the supremacy of the bishop is everywhere to be found: while certain functions originally performed by bishops or presbyters were now formally assigned to deacons" (page 24).

And again (page 76) :—

"Local congregations would tend to fall into groups—as we see in the Pauline epistles, e.g. the churches of the Lycus—and where a large city was situated in a neighbourhood with surrounding churches a certain prominence would attach to the person of its bishop. Hence, in the second century we have signs of the process by which the bishop of a capital city in a province became a 'metropolitan' with supremacy over the other bishops. . . . The metropolitan constitution of the episcopacy paved the way to the imperial, whereby the bishop of Rome became 'the bishop of bishops' (*episcopus episcoporum*) as Tertullian names him."

The traditional theory of apostolical succession is criticized, in the words of the late Bishop of Hereford, as "resting on no scriptural or historic foundation."

Cyprian's views are very pointedly, though not unjustly, summed up by Mr. Pope :—

"He expounded a severely sacerdotal view of the ministry and sacraments, and so advanced the catholicizing tendency which had been steadily growing within the pale of the Christian community towards the end of the second century. No salvation outside the Church—was in effect Cyprian's view. . . . Though no one can doubt the saintliness of his character, yet Gwatkin hits the mark when he pronounces that Cyprian's general conception of religion is more heathen than Christian. In the ecclesiastical sense he was the first High Churchman of the Christian Church. . . . Historically, he is the predecessor of Augustine and the Latin conception of the Church" (pp. 98-99).

On the supposed influence of the Mystery Religions upon Christianity, Mr. Pope writes:—

"As a matter of fact, St. Paul never uses the word "mystery" to describe either baptism or the eucharist. His mysteries are truths or doctrines or spiritual facts to be declared: they are not external rites. . . . There is no suggestion of a magical or semi-physical mediation of purifying grace, such as is implied in the mysteries of Eleusis, Cybele, or Isis: and though we discover in the terminology of St. Paul resemblances to the language used by our available authorities in relation to the psychology and ritual of mystery religions, underlying all his thought and its specific expression there is a lofty ethical and inward ideal, a conception of personal surrender to a historical Redeemer, the Lord who has become the Saviour-Spirit, which differentiates the whole atmosphere of Christianity from the nebulous and elusive promises of spiritual elevation held out to the initiate by the mysteries of mythical redeemer-gods" (pp. 43-44).

Some idea of Mr. Pope's judgments will have been imparted by these extracts. While conscious of his immense indebtedness to historians and scholars, Mr. Pope has preserved an independent outlook. It is evident that Gwatkin has greatly influenced him; and it is interesting to note how he constantly keeps a critical eye on Gibbon. We like the chapter on Early Interpreters and Defenders of Christianity, though we are disappointed with the four bare lines given to the *Octavius* of Minucius Felix. We do not quite like the classification of Marcion. In the account of Monasticism, all reference to Pachomius need not have been omitted. The conspectus of authorities, given in one of the appendices, is very useful.

With the style in which this book is written we are not altogether pleased. While some parts are well written, the workmanship of other parts varies in a most tantalizing manner. The printer may possibly have to be blamed for the statement that Josephus "died about 100, six years before he published his *Jewish Antiquities*"; but, scattered throughout the book, there appear irritating deficiencies of punctuation and also a troublesome faulty construction of sentences. But, apart from these minor defects, the work deserves a most hearty welcome.

W. D. S.

THE "CATHOLIC" SCHOOL AND THE LAITY.

THE PLACE OF THE LAITY IN THE CHURCH. By the Rev. Dr. Sparrow Simpson, the Rev. G. Bayfield Roberts, Mr. Gordon Crosse and the Rev. N. P. Williams. London: *Robert Scott*. 3s. net.

This is one of the latest additions to the series of "Handbooks of Catholic Faith and Practice," and theologically it is of the same colour as most of the others, some of which have already been reviewed in these columns.

In a chapter on the position of the laity in the early Church Dr. Sparrow Simpson crosses swords with Dr. Gore and lays down the proposition that "the Church is a monarchy, not a democracy." "It is," he says, "a kingdom which is governed by a divinely appointed hierarchy. To that hierarchy our Lord, Prophet, Priest, and King, delegated the ministerial exercise of His prophetic, priestly and regal powers." In the face of this bold pronouncement it is not surprising to find him challenging Dr. Gore's contention that "there is in the pages of the New Testament evidence of the co-ordination of the laity with the clergy in the regulation of the affairs of the Church," and he disposes summarily of the examples the Bishop gives, characterizing them as "somewhat unconvincing"—he regards them as "very slender" proofs. But what shall we say of Mr. Roberts' dictum that "our Lord designated the hierarchy as the sole ministerial depositaries of His regal, priestly and prophetic powers. Nowhere had He indicated the

laity"? It is impossible to read Mr. Roberts' essay without feeling that his conception of the Church is very different from that expressed in Article XIX. Even the Bishop of Gloucester in his work on the Articles goes no further than to observe that Episcopacy is "merely an allowable form of Church government." But Mr. Roberts divides the Church into two parts. "The hierarchy," he says, "is one part of the Church; the laity another." So the Godly layman, who dreams of having a share in the government of the Church, will find here no sympathy or encouragement, but is met by the bald statement that it is "contrary to Christ's institution." But there is a very definite reason for this strenuous opposition to the admission of the laity into the councils of the Church. It is a reason which constantly influences Anglo-Catholics—there ever before their eyes the mirage of reunion with Rome, and Mr. Roberts says—"The scheme, if adopted, will slam the door in the face of any future project for reunion with either Eastern or Latin Christianity."

Judging by the chapter on *Newman's essay on consulting the laity*, Mr. Roberts is more Pro-Roman than the famous ecclesiastic, who believed in the *consensus fidelium*. The essay in question, which is of considerable interest and importance, appeared in *The Rambler* in 1859, and the outline of its contents will be welcome to readers who would find it difficult to procure a copy of that ill-fated journal. It was Newman's views on this subject (among others) which led Mgr. Talbot to describe him as "the most dangerous man in England."

A chapter is given up to the history of the Synodical system adopted by the Church of Scotland, and from it we learn that the late Bishop John Wordsworth, of Salisbury, held views practically identical with those of Bishop Gore. Notwithstanding his advocacy, the laity were allowed no place in the Church's Synods. All the writers stand committed to the most approved Catholic views of the Episcopate, but these have been shown by scholars of repute to be based on false premises; indeed Bishop Lightfoot demolished the whole superstructure long ago. It is significant that the "Proposals of the Archbishops' Committee on the relations of Church and State," when tested by what Mr. Williams calls "Catholic principles," pass muster in the main. We believe that these proposals demand more consideration than the great body of Central Churchmen have yet given to them.

THE CALL TO WITNESS.

VISION AND VOCATION; or, Every Christian called to be a Prophet or Witness for Christ. With special reference to the present crisis. By the Rt. Rev. J. Denton Thompson, D.D., Bishop of Sodor and Man. London: Robert Scott. 3s. 6d. net.

The Bishop of Sodor and Man is well known as a preacher and writer who invariably "touches the spot." He is a vigorous thinker, whose utterances are courageous and candid, and in the latest volume of his addresses he lays his finger, we think, upon the weakest spot in our modern Church life and emphasizes the call to witness for Christ,—a duty devolving upon the laity as well as the clergy. To the former he appeals, at the outset, for "a wider recognition of their responsibility to the Lord and the Church, and for a fuller development of their gifts and powers both for edification and evangelization." That there is need for such a call to witness, no one can doubt. (There is too great a tendency nowadays for our lay-folk to think they can leave the work of testifying for Christ to the official representatives of what is called organized religion. The need, "present and prospective," is for witnesses duly qualified by vision. Taking the Vision

of Isaiah as a basis for study, the Bishop shows how such a vision must inevitably issue in vocation. Models of careful homiletic arrangement, these addresses are characterized by virility and lucidity and we commend them more especially to the attention of the younger clergy as examples of sane and scriptural exposition,—the kind of preaching of which we have unfortunately far too little. S. R. C.

“ THE MORNING COMETH ”

WATCHMAN, WHAT OF THE NIGHT? By R. H. Malden. London: *Macmillan & Co., Ltd.* 5s. net.

Mr. Malden has in his watching as a naval chaplain found time and opportunity to think. He has had experience as a parochial clergyman and head of a clergy school as well as an examining chaplain. He surveys the state of the Church theologically and ecclesiastically with a view to reconstruction after the war. He frankly tells us that he does not desire to provide a programme but to survey the situation, and he has much to say that will provoke dissent as well as win approval. His honesty is evident on every page. He endeavours to draw a coherent picture by giving us his frank reflections and if at times he seems to be limited by his preconceived ideals and anxious to discover a sound basis for them he is alive to the other side of the question. No school of Churchmanship will wholly endorse his verdict. Evangelicals will find him one of the most forceful critics of the Principal Service movement, and will be surprised to discover that, while he rejects Apostolical Succession, he holds a sacerdotal view of the Ministry. Friends and critics of his conception of Episcopacy will be struck by his contention that our present plan for making Bishops is the one that best fulfils the theory that lies at the root of his view that the Bishop represents the laity in an especial manner.

Apart from these and other points, all will be impressed by his desire to bring the Church to a fuller recognition of the place of the Holy Spirit in all sound Christian teaching. “ The Church considered as a society apart from the Holy Spirit is not a very inspiring object to contemplate. Frankly it is no more than a semi-political institution with a remarkably chequered history. “ Individually and collectively we can never attain the breath of life until we give to the Life-Giver more of the place which should be His as Lord of our thoughts, our hearts and our worship.” We have read the entire book with an interest that increased as we somehow came nearer to the heart of a man who honestly faces difficulties and wishes to do all in his power to help his brother churchmen to greater consecration to the Head of the Church. That is the real charm of the sustained earnestness of the volume, which was not written for publication.

