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BOOKS AND THEIR WRITERS.

MESSRS. W. HEFFER AND SON, of Cambridge, issue a book of unusual interest to all who study the subject of Reservation and the problems connected with it. The title is *Westcott's Fear* (6s. net) and the anonymous author describes himself as "A Disciple." His purpose is to give an account of the great Bishop's views on important subjects connected with the sacrament of Holy Communion and to show their bearing upon the practice of Reservation, thus illustrating at once the teaching of the Primitive Church and that of the Church of England. Familiar with the well-known instance given by Justin Martyr, of the Elements being carried to Communicants unable to be present at the actual service, the Bishop gave permission to two clergymen in his diocese to adopt the same practice. To his astonishment this permission was quoted at the Lambeth Hearing on Reservation as a precedent for the adoption of the practice of Reservation. On learning this the Bishop wrote: "I have just seen with great surprise that Mr. Hansell stated in his address at Lambeth that I have authorized Reservation in certain cases. I have not done anything of the kind. What I have done is that I have endeavoured to show how the cases in which Reservation is declared to be necessary may be met without Reservation. . . . There is indeed no question on which I feel more strongly, and I cannot understand how my action has been misinterpreted." Around this incident "A Disciple" has gathered an immense quantity of really important information showing the development of the practice, the theories which underlie it, the views of Lutheran and other Communion, and the doctrines represented in the various editions of our own Prayer Book. It may not be generally known that the Lutheran doctrine of "Consubstantiation" excludes the possibility of Reservation. "Luther and his followers after him held that the Consubstantiation does not take place until the bread and wine are received by the Communicant, and only while they are received; thus whatever we may say as to the accordance of this restriction with Luther's mode of understanding our Lord's words, all claim is cut off for the advent of the Lord's body and blood into the bread and wine at the repetition of the Lord's words by the priest, and all claim for the presence of these in such of the bread and wine as is not bestowed, thus cutting off all reason for Reservation." An examination of the Bennett Judgment shows, as all students know and as the Commission on Ecclesiastical Discipline in 1906 pointed out, that the Judges in that case did not hold that our formularies allowed the doctrine of a Presence in the Elements. Bishop Westcott's views are well known. They are stated clearly in two letters to the Archbishop of York (given on pages 112, 113): "I shrink with my whole nature from speaking of such a mystery, but it seems to me vital to guard against the thought of the Presence of the Lord 'in or under the forms of bread and wine.' From this the greatest

practical errors follow." There is much more of interest and value in this useful study of the subject, but from this brief outline it will be possible to gather something of the importance and instructiveness of the contents of an unusual and original volume.

Professor F. C. Burkitt has contributed to a series on *The Christian Religion, its Origin and Progress*, issued by the Cambridge University Press, an important study on Christian Worship. It is Part II of a volume entitled *The Church of To-day* (7s. 6d. net) to which the other contributors are the Rev. P. Gardner-Smith, B.D., on "The Church's Faith" and Canon C. E. Raven on "The Church's Task in the World." Both of these contributions are thought-provoking, but Professor Burkitt's treatment of Christian Worship stands out as an exceedingly useful and informing account of the history and interpretation of the public worship of the Church from its beginning. The Worship of the Early Church is presented in its simple form, and the developments during the Dark Ages are traced to their various sources. The history of the Anaphora or Eucharistic Canon, with its various elements, is shown. Transubstantiation involves a change which "if it really happens, must be miraculous, and for a man to perform it would be magic." (Yet a Roman Catholic Archbishop recently claimed that the priests of his Church could perform this miracle.) The structure and principles of the Reformed Liturgies are explained, and incidentally many little-known points are made clear. The origin of the Chantry priest, for example, began with a plausible process of thought, but "at the end of the process we have a priest running through the fixed words of a service originally designed for the worship of a united community, and an alleviation of the trials of a person now dead, of whom the priest can only know the bare name." To such a complete perversion of its original purpose can the Sacrament of the Lord's Supper be brought! In our Prayer Book "the recitation of the Psalter is the germ of the whole 'office' of Mattins," next, importance is attached to "the continuous reading of the Bible all through." Professor Burkitt's comment on this is, "if both reader and congregation accustomed themselves to look up beforehand what is said in a good commentary about the passages selected we should all find the lessons more interesting." There are interesting chapters on Hymns and Hymn Singing, and on the form of our English Parish Churches. These conclude a volume filled with useful information with which every English Churchman should be familiar.

There is a wide circle of readers interested in Missionary literature and to them I can heartily recommend two recent books. I do not mean to imply that these books will not be interesting to others as well as those interested in missionary work, for they are full of the spirit of enterprise and adventure and the "moving action" which attracts the general reader. They both deal with Africa and recount the adventurous undertakings of pioneers who

brought the message of the Gospel to regions where it was unknown before. *The Romance of the Black River*, by F. Deaville Walker (C.M.S., 5s. net), is "The Story of the C.M.S. Nigeria Mission." The story is in itself a fascinating one, but in the skilful hands of Mr. Walker it is told with an unusually attractive vividness. The opening up of Africa to the impacts of Western commerce, civilization and education is changing the Dark Continent, and as the Rev. W. Wilson Cash says in his Foreword: "In Nigeria these changes have inaugurated for good or ill a new era which is rapidly shaping the destiny of this great tract of Africa." The C.M.S. is having a large share in this work of transformation. Beginning with the time when the country was unexplored and the people lived in the midst of fears and miseries, inter-tribal wars that threatened extermination and the horrors of slavery, it traces the slow but steady and persevering work of devoted and heroic missionaries who prepared the way for the development of the Church to the stage which it has reached to-day, when it is the most important element in the life of the people. It would be impossible to follow the various steps in the evangelization of the numerous tribes. The interest of the reader is carried on from the visit of Henry Townsend to Abeokuta in 1843, through the periods represented by devoted workers—among the best known of them was Bishop Crowther who "for half a century was the outstanding figure of the Nigeria Mission, and to a remarkable degree the story was the story of his life." Bishop Tugwell, Bishop Oluwole, Bishop Phillips are names that call up memories of faithful service, while Bishop Melville Jones and Bishop Lasbrey have seen the enormous growth which the work of their predecessors made possible. The problem of to-day is the instruction of the multitudes within the folds of the Church and the deepening of their spiritual and moral life.

The other Missionary volume is *Wanderings in Widest Africa*, by Dugald Campbell, F.R.G.S. (Religious Tract Society, 7s. 6d. net). Mr. Campbell is an agent of the National Bible Society of Scotland. His work lies in the unreached parts of West Africa where he has been the first to introduce the Scriptures among wild and untouched tribes. He has the spirit of the wanderer and never seems happier than when he is facing the perils of the desert. He tells of his adventurous journeys through little-known regions, and the wonderful reception he met with in the distribution of the Scriptures to remote tribes. He has many interesting things to tell of the peoples whom he has visited, and gives many striking instances of conversion and of faithful perseverance in the midst of overwhelming difficulties. The reader follows the story with enthusiasm and shares the pleasures and pains of this intrepid pioneer. The book is copiously illustrated, and the pictures give a vivid impression of the varied peoples and scenes with which the author came in contact during his desert journeys.

George Fox, the Founder of the Quakers, was an outstanding figure in the religious life of England in the seventeenth century. "Too little is known by the general public, however, about this early champion of ideals which the world now accepts without question but which, in his days, were dangerous to hold and still more so to propagate." Dr. Rufus Jones, Professor of Philosophy in Haverford College, has written a sympathetic account of this remarkable man—*George Fox, Seeker and Friend* (George Allen and Unwin, Ltd., 5s. net). Dr. Jones is well known as a writer on many aspects of mysticism and is well qualified to portray the peculiar qualities of this "Apostle of the divine in man." Although not a mystic of the ordinary type, the early training and surroundings of Fox developed the mystical tendency which has since distinguished the members of the Society of Friends. Its importance and value are seen in the type of character produced and by the unflinching adherence to the inner light which has given the Quakers a unique position in the Christian world. The imprisonment and sufferings of Fox, his travels in America, his interviews with Cromwell and the other outstanding events in his life are depicted, and the source of his influence is clearly indicated. "Truth and sincerity were the two guardian angels who attended Fox's steps. He was a fallible man, like the rest of us, and he was not always wise, but this can be said: he minded the light in his soul and he *did* what he dared to dream of." This life of Fox should be read by all who wish to understand the origin and spirit of the Quaker movement.

The thoughts of Christians in the Dark Ages were largely occupied with the other world. Dante's great visions are the outstanding example of a class of literature which flourished during many centuries. Ireland affords a number of them. "The two best known and most widely circulated of all the medieval visions prior to Dante came from Ireland." Archdeacon Seymour, Litt.D., M.R.I.A., of Cashel, has studied all that remains of these early documents and has given a scholarly account of them in *Irish Visions of the Other World, A Contribution to the Study of Medieval Visions* (S.P.C.K., 6s. net). He makes a careful examination of the fragments ranging from the Vision of Furza in the seventh century to that of Adamnan, and after an account of their contents, he is able to trace the development of their eschatological doctrine. About the twelfth century a reformation in Ireland produced a distinction between Hell and Purgatory which had hitherto been unknown. To those interested in vision literature this careful study will be a reliable guide to an important section of the subject.

Dr. Henry Barclay Swete's *Church Services and Service Books Before the Reformation* has been issued in a revised edition by the Right Reverend A. J. Maclean, D.D., Bishop of Moray, Ross and Caithness (S.P.C.K., 5s. net). Dr. Swete's book is well known as a standard work on the early Liturgies of the Church. As one of

the old High Churchmen he had great regard for liturgical forms and yet was a great lover of our English services and appreciated their special characteristics. Dr. Maclean has added new matter relating to discoveries made since Dr. Swete's work was first issued. He speaks of the permissive use that has been given to the revised form of the Prayer Book rejected by Parliament in 1928, which, of course, has no legal standing. Dr. Swete's wide knowledge of the Service Books makes his testimony to our English forms of Service exceptionally valuable, especially his frequently quoted testimony to the Prayer Book of 1559. "The Communion Service of 1549 was as a whole a revised Sarum ; it belonged to the Roman family of liturgies. This can scarcely be said of the present English liturgy ; while it makes large use of Sarum and other ancient materials, in its structure it follows an order peculiar to itself. In other words, it heads a new liturgical family, and one which already has taken root, in slightly divergent forms, wherever the English tongue is spoken. There is no reason why English Churchmen should regret the fact, or pine for a restoration of the Roman Mass. It was fitting that the Church of England should possess not merely an uniform use, but one which, while in accordance with ancient precedent in things essential, should proclaim her independence of foreign dictation in the order of her worship. It would have been a grave misfortune if the English race had been tied for all time to customs and forms which rest ultimately upon the local traditions of an Italian Church. While we are far from claiming either perfection or finality for the present English liturgy, we regard it with the loyal affection due to a national rite which has commended itself to the conscience of devout Englishmen for more than three centuries, and which is destined, as we believe, to surpass even the Roman Mass in the extent of its influence upon mankind."

The Reverend T. C. Hammond, M.A., General Superintendent Irish Church Missions, has published in book form a series of Articles which appeared originally in the *Church of Ireland Gazette*. The title is *Concerning Penal Laws* (Thynne & Co., Ltd. London, 1s. net). In eighteen chapters he traces the origin and development of Penal Laws ; he shows the attitude of the Church of Rome during the medieval period, and traces the whole position on both sides since the days of the Reformation. The important place in the subsequent history of the Papal Bull of 1570 deposing Queen Elizabeth, is clearly shown. Special reference is naturally made to Ireland, and the special conditions which existed there until the removal of the Roman Catholic disabilities in 1829. Mr. Hammond's intimate acquaintance with the whole subject renders this study specially useful, and it will serve as a valuable handbook to an important aspect of historical study.