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

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

that over which you preside is not unknown to anyone who is but moderately versed in their respective dogmas and rites, least of all to one so fully acquainted with them as yourself. It is, indeed, so great that almost the only distinction between the two Churches is that of time. In both there is the same order of Government, the same Faith, the same number of Sacraments, and the same form of administering them. There are, moreover, the same Rites, the same Laws, the same Feasts and Fasts; in short, all things in the two Churches are held, established and preached in such identity, that the Anglican Church may justly and deservedly be regarded as the Primitive Church revived in these last times.' That was the ideal of all great English Churchmen till within the last fifty years. In the conviction of Beveridge, the faith and the order of the Anglican Church as it existed in his time, with its Scriptural doctrines and its sober ceremonies, reproduced the very image of the Primitive Church. That image and that ideal we are now urged to exchange for those of the Church of the thirteenth and fourteenth centuries, when it was already groaning under abuses which led to a demand from its own children for a reform 'in head and members.' In resisting this movement we appeal, not to late or mere Protestant authorities, but to the same authorities to which every great English Churchman made his appeal down to the time of Dr. Newman—to the old Fathers and the six primitive centuries. It is a liberal appeal, and an appeal to the only historic catholicity. It calls upon all faithful sons of the Reformed Church of England to do their utmost to prevent the fair image of primitive faith and practice, which their Church has hitherto presented, from being disfigured by the introduction of vestments, ceremonies, and doctrines, which are associated only with ages of corrupted faith and of superstitious practice."

Such are the issues which are being brought to a head before the Commission, and with which the Archbishop will be asked to deal on his return to England. They are very grave, but they are inevitable, and the time has come when they must be decided.

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### Notices of Books.

*The Cambridge Bible for Schools and Colleges. The Second Epistle of Paul the Apostle to the Corinthians.* Edited by A. PLUMMER, M.A., D.D. Sometime Master of University College, Durham. Cambridge: The University Press. Pp. xiii+152. 1s. 6d.

A very useful commentary on 2 Corinthians was contributed to this series by Chancellor Lias in 1879. In the absence of any intimation to the contrary on the part of the general editor, we presume that it is still procurable, and observe several quotations from its notes in the present work. Dr. Plummer's preface partakes of the nature of a recantation. He once wrote in defence of the integrity of the Epistle, but has changed his mind "not at all with a light heart," and advocates the theory he has adopted "not as having been proved, but as being a very good working hypothesis for the explanation of some extremely puzzling facts." The

unity of this letter of St. Paul was unquestioned till a comparatively recent date. But of late years the Epistle, like every other part of the New Testament, has undergone a process of dissection, one writer reducing it to a perfect mosaic of tiny Pauline notes. In 1870 Hausrath started what is known as the Four Chapter hypothesis. The last four chapters are severed from the rest, assumed to be prior in date and a fragment of an "intermediate letter," which is identified as that mentioned in chaps. ii. 3, 9, and vii. 8—passages that may with perfectly good reason be understood to refer to 1 Corinthians. According to this view the Epistle is composed of mutilated portions of two letters, chaps. x.-xiii. and chaps. i.-ix. In Dr. Moffatt's "Historical New Testament" the two portions are printed separately in their alleged order, and we venture to think that to read them in the form in which they are given there would convince nine people out of ten that the theory is wrong. But that arrangement of the text has, at least, the merit of enabling us to understand what the theory means and how the letters would run.

Dr. Plummer has adopted the Four Chapter hypothesis, while acknowledging it to be unproved, and has made it the basis of his commentary. To be consistent, he should have rearranged the text to correspond with it. As it is, his text preserves the traditional order, but his notes assume chaps. x.-xiii. to be part of a separate and earlier letter. The book is intended for use in schools, and we must say that anything more intricate and puzzling for a beginner could not be devised, owing to the cross-references from one "letter" to the other "letter." It may be questioned, indeed, whether an unproved hypothesis of this kind should be put before young people at all. In the second and seventh chapters the offender mentioned is taken to be somebody else than the incestuous person in the First Epistle, and is supposed to have been an otherwise unknown ring-leader in a revolt against St. Paul's authority. This opinion has found favour with several recent writers, though the reasons given are not particularly convincing. A well-known passage in Tertullian's "De Pudicitia" (chap. xiii.), quoted by Dr. Plummer, shows clearly that the common belief was the generally received view in the early Church, and Tertullian's own explanation looks very much like an attempt to evade a difficulty. It is needless to say that, apart from these vexed questions, the notes on many places of the Epistle are valuable. In one of the appendices there is an excursus on the thorn in the flesh of xii. 7. Dr. Plummer prefers to call it the thorn "for" the flesh, and comes to the conclusion that it was perhaps epilepsy, but that it remains doubtful whether the evidence is sufficient to allow us to identify the malady. Another appendix relates to the rhetoric of St. Paul as illustrated by his dictated letters, where the language used was the language of a speaker rather than a writer, and was probably determined by sound. This dissertation, which is founded upon an essay by J. Weiss, proves extremely interesting.

*God and the Sinner. Some Fundamental Truths of Christianity illustrated from the Parable of the Prodigal Son.* By J. DENTON THOMPSON, M.A., Rector of North Meols, Southport; Hon. Canon of Liverpool. London: Elliot Stock. Pp. ix+162. 2s. 6d.

A course of addresses to men, delivered in Emmanuel Church, Southport, formed the substance of Canon Thompson's new volume, which aims at dealing in simple language with certain fundamental truths. The author remarks that nobody will expect to find in any one of our Lord's parables illustrations of the whole cycle of Christian doctrine. They could not be expected to anticipate the full revelation of the Gospel which followed upon the Redeemer's death and resurrection. Even in the parable of the Prodigal Son this is not to be looked for. But it exhibits fully such great doctrines as those of God, man, sin, repentance, and Divine grace. These and some other kindred points are worked out by Canon Thompson in a very able manner, with an eye to the popular objections against religion. His book may be considered a plain guide to the elements of theology, though it is not in form a theological manual, and is not above the comprehension of the man in the street. There are two powerful chapters on worldliness and some phases of infidelity, but to single out one chapter as better than another would be difficult. It is throughout an excellent work, appealing equally to all classes of people and deserving a wide circulation.

*Notes on the Intermediate State and the Resurrection. With Replies to Criticisms.* By FRANCIS GELL, M.A., Hon. Canon of Worcester, Rector of Ripple, Tewkesbury. Reprinted from the CHURCHMAN. London: Charles J. Thynne. Pp. 46. 1s. 6d.

Canon Gell has republished his two articles which appeared in the CHURCHMAN last year. The second was a reply to objections urged against his view that the soul remains in a state of unconsciousness between death and resurrection, some further answers being now added in a prefatory note. The discussion will be within the recollection of our readers, and there is only need to say that the booklet gives a useful summary of the proofs relied upon by those who share the author's opinion. Canon Gell treats a difficult subject in a temperate and reverent way. This question was a cause of much debate in the seventeenth century and the next. Hobbes and Tillotson took different sides, and a warm controversy arose later on over a book written by Bishop Law, Paley's friend. The question seems to be coming to the front again.

*Short Readings for Parish Visitors.* By EDWARD SIMEON ELWELL, D.D., Vicar of Long Crendon. With an Introduction by the very Rev. F. Pigou, D.D., Dean of Bristol. London: Elliot Stock. Pp. x+192. 5s.

District visitors—a class of people whose requirements are not considered so much as they might be—will be grateful to Dr. Elwell for endeavouring to supply their wants. He has provided for them a series of short chapters, with a hymn attached to each, to be used for reading to the sick or as hints for conversation. The book is well adapted to its

purpose, but we may offer two suggestions in response to the request made in the preface. The insertion of a few collects would be an improvement, and the conclusion of the first paragraph in the eighteenth Reading needs to be reconsidered. It would puzzle a good many other people besides district visitors. We do not know where Dr. Elwell discovered that the view he takes is "the religion of the Church, not of England only, but of Rome and Greece."

*God's Living Oracles. A Series of Lectures on the Bible delivered in Exeter Hall.* By ARTHUR T. PIERSON. London: James Nisbet and Co. Pp. 257. 3s. 6d.

Dr. Pierson is almost as well known in London as he is in New York, having rendered much good service in this country by his addresses on Christian evidences. The present lectures were delivered last year to large and appreciative audiences, and in their published form ought to have a wide circulation, being eminently suitable for general readers. The author aims at stating the case for the Bible in a positive form, rather than entering into the objections brought against it in detail—a plan which, though it may not meet all cases, possesses the advantage of bringing to view the weight of the cumulative evidence for the truth of Holy Scripture. Five out of the twelve lectures are devoted to Biblical typology and prophecy, two subjects ably treated by Dr. Pierson, and we are glad to see that they occupy a proper position in his argument instead of being thrust away in a corner. This feature of the book adds greatly to its usefulness.

*The Journal of Theological Studies.* No. 20. July, 1904. London: Macmillan and Co. Pp. 160. 3s. 6d.

The current issue completes the fifth volume of this valuable quarterly, the importance of which is becoming increasingly recognised. It contains a reply, by Dr. A. J. Mason, to the attacks on the Christian doctrine of sin, especially the belief that mankind existed at the beginning in a state of original righteousness, made by Mr. Tennant in his Hulsean Lectures and a subsequent work. Dr. Mason brings to light very clearly some of the weak points in Mr. Tennant's argument, though he lays himself open to the charge of inconsistency by acknowledging the first and third chapters of Genesis to be unhistorical, and attributing them to the "insight" which led Israelite teachers to "select or develop out of the floating legends of antiquity" these particular accounts "just because they contain so noble a doctrine." The question is not whether the doctrine is noble, but whether it is true, and there is no proof whatever that its nobility was the sole consideration that influenced "Israelite teachers." Dr. Hayman, whose lamented death occurred recently, contributed a paper, which appears in this number, on "The Position of the Laity in the Church," dealing with some passages in the Report of the Joint Committee of Convocation. The paper is written with the author's accustomed vigour, and was designed to show that evidence for the presence of

laymen as effective members of Church councils in the ante-Nicene period disappears before investigation, while at the same time they had a voice in the election of Bishops and Presbyters. The language of some of Cyprian's letters is examined with much care. Professor Bigg's "Notes on the Didache" include one relating to the practice of baptism by affusion, which will repay study; and the Headmaster of Haileybury and Mr. F. C. Burkitt publish two short articles on our Lord's teaching about divorce. Mr. Lyttelton attaches an entirely new meaning to the word "adultery." His explanation is so purely modern that it would have appeared unintelligible to a Jew or a Gentile of the first century.

*Linguistic and Oriental Essays. Written from the Year 1840 to 1908. Seventh Series.* By ROBERT NEEDHAM CUST, LL.D. London: Luzac and Co. Pp. 654. 7s. 6d.

Mr. Cust enjoys the distinction of being the only person now alive who has witnessed the coronations of three English Sovereigns. On the first occasion, when he saw William IV. crowned in 1831, he was ten years old. His reminiscences of that event, and his accounts of the coronations of Queen Victoria and Edward VII., deserved to be recorded in a permanent form. They make a highly interesting chapter in a volume remarkable for the multifarious character of its contents, embracing subjects so diverse as notes of travel, discussions on missionary and religious questions, and a collection of original verses and translations. Amongst the verses are some spirited stanzas on General Gordon, which ought to find their way into the next anthology that is brought out. In the course of his long life Mr. Cust has been a veritable Ulysses, seeing much of "manners, climates, councils, governments." His pronounced opinions and command of a facile pen render his miscellanies, of which this is the seventh series, lively reading. An article on the shrines of the Church of Rome describes the chief places of pilgrimage on the Continent. Eleven of these, including Lourdes and Loretto, were personally visited by the author, who relates his experiences in a graphic way, expressing the view that "Lourdes shocks the conscience most, because it is the most modern, and clearly the contrivance of evil men." Another paper deals with the attitude of white people towards the coloured races, in which Mr. Cust speaks highly of the intellectual capacities of the natives of India. The longest essay in the book, extending over 200 pages, has for its subject "Common Features which appear in all Forms of Religious Belief." It is chiefly valuable for the large number of quotations contained in it, collected from numerous sources. The theological system evolved there seems to us to take its colour from the writer's cosmopolitanism, and is in parts a little mixed, but we refrain from criticising it too closely. His admiration for the peoples of the Far East, the Hindoos and Chinese, prevents him from rendering full justice to the Jews. The description of Israel as "a petty nation, never destined to rise above the position of a slave nation, in a very low state of culture," is a sentence such as would hardly have been expected from so acute an observer of men and things.