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REVIEWS OF BOOKS.

THE CHURCH OF ENGLAND.

- THE CHURCH OF ENGLAND: ITS NATURE AND FUTURE. London: *Hodder & Stoughton*, for *London University Press*, 5s. net.
- CHURCH OR SECT? By A. C. Cooper Marsdin. *Robert Scott*. 6s. net.
- THE VOICE OF THE CHURCH. By N. H. James. *Rivingtons*. 4s. 6d. net.
- THE CHURCH IMPOTENT HERE ON EARTH. By W. H. T. Rainey. London: *Robert Scott*. 10s. 6d. net.
- THE NATIONAL CHURCH. By F. W. Bussell. *Robert Scott*. 3s. 6d. net.
- THE DEVELOPMENT OF THE CHURCH OF ENGLAND. By John Bland. London: *Elliot Stock*, 2s. net.
- CHURCH AND STATE IN ENGLAND. By Alfred Fawkes. *John Murray*. 1s. net.

All these works are due, directly or indirectly, to the incidence of war on thought concerning the Church. They are of varying values and readability.

Mr. Alfred Fawkes, with his charming literary skill, writes a pamphlet to prove that the Church of England as it exists in its comprehensiveness and present form of Government may be made the most useful possible instrument for the maintenance of true religion in this land. He is not blind to the need of Reform in details, but he is far from being convinced that revolution is the best method of improvement. He boldly says that the Report of the Archbishops' Committee is disappointing, and speaks in the air. The case he pleads will be presented by many laymen, although it is at present side-tracked as opposed to the prevailing current in ecclesiastical life; and the Bishop of Hereford, who supplies the Preface, will have more supporters in Parliament than he had in the Church Council.

Mr. Bland's scheme of improving the machinery of the Church is a clever effort that will be at once seen to be impracticable under present conditions. He evidently has but little knowledge of the working of a Parish or a Diocese.

Dr. Bussell is encyclopædic in his knowledge, and unfortunately possesses such a range of facts and such a desire to drive home his convictions by marshalling evidence, that he obscures his arguments by a wealth of detail. He is a high Tory Democrat in outlook, and gives very hard blows to Collectivists. He is convinced that "the Anglican Church, whatever be its political future, has good and useful work before it in keeping fast in this reign of mechanism and automata, of coercion and secularism, those medieval truths of personal and eternal values, the loss of which has told so hardly on our creed, compassion and culture in Europe to-day." No one can read this treatise without learning much.

We find it hard to understand Mr. Rainey. He has a basis of sound sense for many of his contentions, but he has a style that is not always free from irritation. He wishes to see religion made the possession of the race, and his remarks on Sunday observance are a clue to his entire outlook. He writes severely on the effort to make fasting communion a regular duty. "Perhaps if we gave the laity more rest on Sunday they would give us more worship—after all, it is service rather than services which matters most." There is shrewd criticism as well as over emphasis in a book that suffers from a certain inchoateness of form and expression.

Dr. N. H. James, an Irish Rector, breaks a lance with Dr. Salmon on his view of Infallibility, and shows that he is a disciple of the Tractarian School without the present-day excesses. He argues ingeniously, but unconvincingly, that the Church does not limit its Sacraments to the Sacraments of the Gospel, and strongly holds a view of the Sacerdotal character of the Ministry which is not that of the Preface to the Irish Prayer Book. The book well deserves reading as an able presentation of views honestly held by an earnest Parish Clergyman.

The late Canon Cooper Marsdin, in *Church or Sect?* gives us an apologia for the Church of England as it seemed to him to be presented in history, and its formularies. We have seldom seen a better prepared Bibliography than that compiled by him on the various Chapters. He puts forward the views with force and skill of the Middle High Church School, and does so in a manner to attract rather than antagonize those who differ from him.

We have seldom read so thought-provoking a volume on the Church of England as the series of King's College Lectures, edited by Professor Matthews. Their five writers differ greatly from one another, and with the exception of the appeal by the Bishop of Peterborough to the Church to reconstruct itself and devote itself to the new problem, all deal with controversial matters in a way that cancels out. Dr. Headlam is very cross with the Bishop of Hereford for his description of the Church of England as "divided, illogical and incoherent," and for his contention that "the modern world is not growing more friendly to the privileged paradox of a self-contradictory Church." Professor Headlam will find even in this book a conflict of ideals that are irreconcilable, and the thoughtful reader will discover under phrases that are cleverly turned implications that the writers are aware of contradictions. Much of the difficulty of facing present-day problems arises from the fact that owing to the State connexion liberty has been granted to widely different schools of thought, and the school that most abuses State interference has taken to itself a measure of licence that carries it over into the Church from which the Church of England separated. The perplexity Dr. Headlam faced when striving to describe the Church of England as a living organism is largely due to the inability of some of its leaders to distinguish between its *ethos* and that of Rome. No thoughtful student of contemporary Church life and problems can afford to overlook this book. Professor Watson has some striking things to say about continuity and the multiplication of Bishops. Bishop Hensley Henson maintains his thesis that our Church is a Protestant Church, and it is hard to see how he can be refuted. Canon Goudge, without using any catchwords, lays stress upon the "Catholic" conception, and incidentally manages to make severe comments on the Irishman's reply to the question as to the way to Roscommon. "If I wanted to go to Roscommon, I shouldn't be starting from here." He forgets that Pat was asked the question on a platform from which trains did not go to Roscommon, and wished to inform his questioner that he should go to the other platform. Those who desire to see the Church of Christ in accordance with the "pattern showed unto Moses in the Mount," stand very often on the wrong platform and refuse to move to the right one. Dr. Headlam is as thought-provoking and helpful as usual. He lays stress on the fact that the ideal of the Gospel is so comprehensive that no man can embrace it all, and apparently holds this is the source of our schools of thought and recognizes that other Churches have some things we do not possess. No man who carefully reads this useful volume will lay it down without feeling he has learned something, and has been given food for thought and inspiration for work.

HEADMASTER AND SOLDIER.

LETTERS OF A HEADMASTER SOLDIER. By Harry Sackville Lawson. London: R. H. Allenson. 2s. net.

By a strange coincidence this notice is being written in a room that the subject of this touching memoir knew very well, for it was at one time his father's study! On the lawn outside he and his brothers played many a game of tennis, and though the writer never met him or any member of the family, he has heard a good deal about them all, and about this boy who is described, in this short story of his all too short life, as "outstanding as hero, leader in mischief, torment, delight and terror in nursery and school-room." He was a grandson of John Mason Neale, the well-known hymn writer of Sackville College, East Grinstead, which no doubt accounts for Mr. Harry Lawson's second name. After graduating in honours at Cambridge his career as a schoolmaster began, and 1910 found him Headmaster of Buxton College. He had an aptitude for teaching and a wonderful capacity for understanding boys. Nothing reveals this more clearly than his delightful letters written to his own children from France. When the war broke out and all his staff joined the Forces, he too volunteered but was refused, owing to the importance of the work in which he was engaged. However, later on he was accepted. For a time he retained his Headmastership, but resigned in the summer of 1917. He wrote on July 3 of that year, a farewell letter to his boys at Buxton—the letter of a sensible, manly Christian, and no doubt his closing message will serve those to whom it was sent as a memory and an inspiration—"Keep innocency and take heed unto the thing that is right, for that shall bring a man peace at the last." On February 4 he wrote "hoping to be homeward bound by the 20th to 25th of this month," but the next day he was killed. This little volume, dedicated to his children and his old boys, and compiled by his wife and mother, will give many who never knew him personally, the portrait of what we once heard the late Dr. Percival describe as "an English Christian gentleman." S. R. C.

CHRIST AS JUDGE.

THE GREAT TRIAL AND THE CHRISTIAN LIFE. By Alfred D. Kelly, M.A. (Society of the Sacred Mission). London: S.P.C.K. 3s. 6d. net.

Mr. Kelly deals with three great facts and three great duties of the Christian life—the fact of Christ as Master and Friend and the duty of loyalty—the fact of our disloyalty and the duty of repentance—and finally the fact of Christ as the Saviour and the duty of trust, and these are effectively illustrated and enforced from the narrative of our Lord's Trial. These chapters will be found helpful and suggestive. Let one example suffice. In the chapter on *Christ the Judge* the two main divisions are—(1) Christ's Verdict on the World, and (2) Christ's Sentence on the World. Under the first heading we have the proposition that "the world's verdict on Christ is a verdict on itself." "The crowd at a concert criticize the music. The goodness of the music (assuming that it is good) is not affected by their adverse verdict, which only shows that they cannot appreciate what they hear. It is the music that tests the crowd, not the crowd the music. . . . Their verdict gave them away. . . . It was they who were on their trial." Under the second heading we have the further proposition that "the world's sentence on Christ is a sentence on itself." "A court of justice must pass a sentence as well as give a verdict. Pilate's sentence was that it should be done as the people required." Mr. Kelly proceeds to show how "the world's sentence, as well as its verdict, recoiled on itself." Thus in a graphic and

lucid way every point is dealt with. Considering the ecclesiastical position of the author, it seems necessary and fair to say that the references to the sacraments are free from those extravagances which sometimes appear in the works of writers of this school. A useful analysis at the beginning of the book outlines the plan.

S. R. C.

CHRISTIAN ASSURANCE.

CHRISTIAN ASSURANCE. By Canon H. L. C. V. de Candole, M.A. London : S.P.C.K. 3s. 6d. net.

In these pages Canon de Candole deals with those truths that cannot be shaken. There are forty short chapters arranged for Lenten reading, but of course suitable for devotional study at any time. They are written in that easy, graceful style that has made the Canon's ministrations so acceptable at Clifton and elsewhere, and which will no doubt prove equally attractive in the wider sphere upon which he has entered at Westminster. But happily there is something much more than pleasant writing and orderly method in this little volume—there is real and deep spiritual insight and an understanding, too, of the perplexities with which many people find themselves face to face, perplexities that have been acutely and widely felt during the war. Some grounds of Assurance are first set forth—namely (1) the revelation of the Old Testament, (2) the Christian Facts, (3) secular witnesses to those facts, (4) the books of the New Testament; and then are expounded Assurance through the Incarnation, through the Cross, through the Resurrection, through the Holy Spirit, and through the Ascension, concluding with the consideration of some characteristics of Assurance and the more particular Assurances of Holy Week. Even this outline fails to indicate the scope of the book, for each one of these subjects takes up three, four or five chapters. We have set it aside to read again, and we recommend our readers, clerical and lay, to possess themselves of a copy of a treatise that is calculated to stimulate faith and fervour.

OTHER VOLUMES.

FATHER STANTON'S SERMON OUTLINES. SECOND SERIES. By Rev. E. F. Russell, M.A. London : Longmans, Green and Co. 6s. net.

The former volume has already been reviewed in these columns. These notes, too, have been collected from six quarto volumes of manuscript containing, we are told, about a thousand outlines. Of course here and there are paragraphs with which we do not agree, but really they are very few and far between, and on the whole these outlines seem to justify the preacher in saying, as he does in one of them—"We have preached the same old Gospel as in the days that are past. We have not substituted Immanence for Incarnation, or Evolution for Redemption, or made the Holy Ghost out to be an illuminating process . . . We have never allowed the Saviour of the world to be remodelled by the world . . . All of grace, not give and take,—by grace are ye saved." In so far as such ministries as Father Stanton's have tended to the uplifting of the Crucified Redeemer we rejoice, but we nevertheless dissociate ourselves from sacramental teaching which seems to go beyond the Bible and the Prayer Book. In one sermon on Holy Communion Father Stanton with refreshing candour says, "This is not the teaching of the Book of Common Prayer. So much the worse for the Book of Common Prayer." We say, "So much the worse for Father Stanton!" However, he has passed beyond the pale of human judgment, and if we did not always agree with him, we remember that he has left behind him a fine record of devotion to duty, and

there still lingers in the slums of Holborn the fragrance of an unselfish life that was lived for the souls for whom the Saviour he loved, died.

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DAILY THOUGHTS OF HELPFULNESS AND STRENGTH FOR DAILY LIFE. From the writings of Archdeacon Wilberforce. London: *Elliot Stock*.

This compilation from the writings of the eloquent if somewhat erratic Archdeacon Wilberforce will be appreciated by many who were helped by his ministry. There are extracts which give pungent denials of Pantheism, Re-incarnation, Annihilation, and Theosophy. Cruelty to animals and Temperance are not forgotten, and all the great truths of our religion are represented. But here and there are expressions which do not appear to be very illuminating. It does not seem to us to be very helpful to be told that "the Mother-Soul brought us forth from the womb of Infinite Mind," it savours too much of Mrs. Mary Baker Eddy's "Science and Health." Again, we are told in another paragraph that "we are children of the Universal Soul," and we find in another a curious definition of the New Birth—"I understand being born anew (without which new birth we cannot see the Kingdom of Heaven even though it is within us) is—this Christ in you, this individualization of the Infinite Mind, being 'born' into recognition of your spiritual consciousness." This is certainly not the Evangelical doctrine of the New Birth.

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IN AND AROUND PALESTINE WITH NOTEBOOK AND CAMERA. By Alfred Forder. London: *R.T.S.* 3s. 6d. net.

No more interesting description of the Holy Land as it is to-day has appeared of recent years. Moreover, the volume is great value,—attractively got up, it is enriched with nearly a hundred reproductions of photographs taken by the author, and all for three and sixpence! When our troops entered Damascus they found Mr. Forder ill in hospital. He had been for two years interned and was treated as a common felon, but as the book was written before this, there is no reference in these pages to his experiences, beyond a brief introductory note. In this sense, then, it is a pre-war book, but recent happenings have aroused or revived interest in the Land of Promise, and this graphic narrative of one who has lived for many years in Jerusalem is bound to find many readers.

CORRESPONDENCE.

"THE LORD'S COMING AND THE WORLD'S END."

(To the Editor of THE CHURCHMAN.)

SIR,—I entirely appreciate both the skill and the courtesy displayed in the review of my "Much Discussed Book" in THE CHURCHMAN for March. May I, by your kindness, explain that the reviewer, in his criticism of my interpretation of the "pivotal passage" of Rev. xx. has misread my comment thereon, and (quite as unintentionally as I omitted the word "the" in quoting from Bishop Moule) has represented me as saying the exact opposite of what I wrote. A good deal of his criticism in that paragraph, although not all of it, is therefore beside the mark through a mistake which he has frankly admitted. I only draw attention to this from a sense of fairness, and in no spirit of resentment of criticism.

If I may further trespass on your space it is only to say that I would gladly add to my book a chapter on the "year-day" theory, in any succeeding edition, but I do not want to advance the price of the book as on inquiry,

I find this would do. In brief, my feeling is that this theory differs widely from ordinary prophetic interpretations inasmuch as its basis is wholly mathematical. But mathematics are nothing if not infallibly exact. I mean that if a mathematician professed to have found a new method of solving simple equations, and pointed to the fact that out of nine problems he had by this method obtained the right answer in seven instances, the method would still be discredited, because being mathematical, it should be invariably correct. I have before me an elaborate calculation based on this "year-day" theory, given me about twenty years ago by a scholar of the Irish Church, and further vouched for by Mr. J. B. Dimpleby, who would I think be acknowledged as a skilled exponent of the theory in question. Mr. Dimpleby describes this article as "the best and clearest he has seen on the subject," and adds that "the years are correct in their enumeration," and "are unassailable." The calculations work up to the statement of two great dates in the then near future, and two events which could not fail then to take place; the lapse of time has proved both these to be hopelessly mistaken. But, as I said, if a mathematical system is once found incorrect it is, as a method, discredited altogether, however high its percentage of correct results in other cases may be, so it appears to me.

Yours faithfully,

W. J. L. SHEPPARD.

(To the Editor of THE CHURCHMAN.)

SIR,—I am obliged to you for letting me see Mr. Sheppard's letter, and I take this opportunity of expressing my sincere regret that I missed his point with reference to *ἐζήσαν* in Rev. xx. 4, 5. As he generously says, the consequent misrepresentation was quite unintentional. Mr. Sheppard does not assign two meanings to that word in the same context, as I asserted. He had spoken of two resurrections, spiritual and bodily respectively, in Rev. xx., and apparently I was prepossessed with the idea of two resurrections in vv. 4, 5, and missed the fact that the bodily one mentioned by himself was that in v. 12. But I ought not to have misread this reference, or his statement about spiritual life on p. 15. Mr. Sheppard does not think Rev. xx. 4, 5 refers to bodily resurrection at all. This affects also what I said about "the rest of" the dead.

With regard to the other point in his letter, I am not qualified to speak for the Historical School, but I think they would say that the system referred to is mathematical, and is moreover infallibly and universally correct. The best of interpreters and calculators, however, is not infallible; and I think they would admit that many reckonings thought to be unimpeachable have been falsified by an unrecognized flaw, and that certainty is only approached by slow steps and is not even yet attained in all details. Personally, I am not deeply versed in this matter, and I do not even know what value would be placed upon the expositor named in Mr. Sheppard's letter. But it certainly seems reasonable to urge that a system which has been verified again and again is not necessarily discredited by any slips in calculation (perhaps due to factors impossible of recognition at the time) by persons however eminent. If I may slightly vary and adapt Mr. Sheppard's illustration, a couple of *mistakes in working equations* would not prove the *method of working* was wrong. On the contrary, the seven correct answers would strongly suggest it was right.

Yours faithfully,

THE REVIEWER.