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tical re-arrangements, or social programmes for the betterment of labour conditions, will of themselves never touch the root causes which are embodied in the "affections of sinful men," unless they proceed from and work through repentant lives, cleansed by God and empowered by the Holy Ghost. It should never be forgotten, even for the sake of its effectual working in industry, that the primary object of the Church of God is spiritual. It is, as we have been reminded, "so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour and to serve Him as their King in the fellowship of His Church." Only, it seems to me, as we keep this ideal in view shall we be worthy of our birthright, shall organized religion effectively solve the problems of Labour, shall we really accomplish our purpose in establishing the kingdom of righteousness throughout the whole industrial world.

HENRY EDWARDS.

REVIEWS OF BOOKS

THE SYSTEM OF CAPITALISM.

THE ECONOMIC ANTICHRIST: A STUDY IN SOCIAL POLITY. By W. Blissard, M.A., Rector of Bishopsbourne, in the Diocese of Canterbury. London: *George Allen & Unwin, Ltd.*, 6s. net.

The author of this interesting book died a few months ago at the age of eighty-two, greatly respected and deeply lamented by his parishioners and neighbours. His work bears the marks of deep thought and strong though restrained feeling rather than of wide reading of contemporary writers on economics. This gives additional weight to his conclusions as a piece of independent and original testimony to a position defended along other lines by other writers.

In the opening words of his preface he tells us "Christianity is usually judged by its power over the world. In the following pages the reasoning will be reversed, for the question is urgent: what is the power of the world over Christianity?" Reminding us that a system—known as economic—has been growing into power over human affairs, he says: "It is more than pertinent to consider how the Christian religion, which entered the world before the economic development, fares in its modern setting."

To summarize, since quotation would involve more space than is available, Mr. Blissard's contentions, in outline, amount to this:

Besides the militarism generally known as German which regards its human instruments as "cannon-fodder," there is another system, called by Mr. Blissard economic militarism, by whose directors their human instruments are regarded only as "hands," means to the ends of those who employ them. Peace has its casualties no less than war, in the form of avoidable fatal accidents, of avoidable infant mortality, and of a shortening of human life so great that in certain industries the average life is only thirty years as against sixty among the comfortable classes.

That system which socialists call "Capitalism" Mr. Blissard describes

as the Economic Antichrist, as Mammon, the god of this world, who has blinded the eyes and hardened the hearts of his worshippers in all classes. His criticism of the Church is that it has been too much a kind of R.A.M.C., picking up and caring for the casualties on the economic battlefield, instead of an army going forth to challenge and conquer the power of this Antichrist. It has, in his view, devoted itself too exclusively to denouncing personal sins and too little to attack upon the great social sin which expresses itself in our inequalities of wealth, and in the crushing power wielded by holders of land and capital over the landless and propertyless.

His ideas as to the direction in which we have gone wrong may be found in his remarks on conscription. He writes :

“ The conscription propaganda shows the weakness of the social consciousness as to the relative values of Life and Property. No argument is sound which places the man's life at the war service of the State unless it also places property in the same category. If we are to conscribe the really valuable possession of all men—their own lives—we are bound further to conscribe the secondary privileges of possession. If some are to be legally compelled to serve the State by not living at all, the argument is immeasurably stronger which would enforce the surrender for the same purpose of the balance of all incomes above that which is necessary for reasonable maintenance. Had the conscription clamour been made upon that basis it would have been respectable. Yet concurrently with it we have been scandalised by the exploiting of the war for private advantage. Human life, which is the most sacred property of all, is to be nationalised for the great end of the National Cause. But property is to be held too sacred for such hard usage. Private gains may be augmented, the public energies may be wantonly wasted in needless comforts and spectacular extravagance. But the drag is put on the political machinery which would deal as faithfully with the rights of property as it is urged to do with the rights of life. Here at its worst is shown that defect in sound consciousness which is the tap-root of labour unrest.”

If it had been urged that this defect is wide-spread, that the people, or at least a majority, love to have it so, Mr. Blissard would doubtless have answered that it was the duty of the Church to teach them to think differently, to love and to strive for another social order, inspired by a truer social consciousness.

This book should be carefully studied by all clergy who desire to apply Christian principles to our social problems and to find a way out of the moral anarchy of our present condition. That moral anarchy, if uncured, must lead to outward and visible anarchy, here as in other lands. Along with Mr. Blissard's book it would be useful to study the recent report of the Archbishops' Committee on industrial questions. Valuable suggestions might be gained for a course of sermons, which should stimulate people to think, and deliver some from the fatalism with which they are apt to regard the wrongs and the perils of these days.

C. W. S. M.

DICTIONARY OF THE APOSTOLIC CHURCH.

DICTIONARY OF THE APOSTOLIC CHURCH. Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Vol. II. Macedonia—Zion. Edinburgh: T. & T. Clark. Price 25s. net.

Dr. Hastings has already laid Bible students under great obligation by his various Dictionaries. *The Dictionary of the Apostolic Age* is really a continuation of the Editor's *Dictionary of Christ and the Gospels*. In reading a number of the articles, both short and long, one is struck by the sobriety

of judgment which is exhibited in every page. This volume is singularly free from those wild and fantastic speculations which sometimes mar the value of such works.

With a few exceptions, all the contributors are either British or American scholars. The exceptions are four: M. Batiffol of Paris writes on "Polycarp," Von Dobschutz of Breslau on "Philo," Dr. Mol of Christiania on "Moses," and Von Schlatter of Tübingen on "Paraclete."

Dr. Kohler, President of the Hebrew Union College, Cincinnati, contributes two concise but very informing articles on "Sanhedrin" and on "Synagogue." He makes the interesting suggestion that "maran-atha" of 1 Corinthians xvi. 22 means "thou art accursed." This rendering is very tempting, but unfortunately he gives no reference to the Rabbinic writings where the formula is used in this sense. The fact also that "maran-atha" is found in Didache x. 6, in a context that cannot naturally mean "thou art accursed," seems against this rendering. Dr. J. C. Lambert advances the improbable theory that "the man of sin" in 2 Thessalonians ii. 3 is "Anti-Christian Judaism coming to a head in the person of a pseudo-Messiah."

The volume contains a number of long articles. Of these probably the most outstanding is that on the "Resurrection of Christ." It is written by J. M. Shaw, Professor of Apologetics and Church History in the Presbyterian College, Halifax, N.S., and covers about thirty-eight pages. Mr. Shaw shows that the Resurrection of our Lord held a supreme place in the Apostolic Church. "Apart from this the very existence of Apostolic Christianity as exhibited in the New Testament is unintelligible and inexplicable." He examines the primary and the documentary evidences for the fact of the Resurrection, and proceeds to discuss the nature of Christ's Resurrection Body and its evidential significance. He then subjects to a rigorous criticism the attempted naturalistic or semi-naturalistic explanations of the Apostolic belief. He pays special attention to the modernist theories which attempt to conserve a spiritual Resurrection while minimizing or denying a bodily resuscitation. This article is altogether admirable, and the Publishers would do well to re-issue it in a book form and at a reasonable price to secure for it a much wider circulation.

Other long articles are "Paul" by Prof. J. Stalker, "Persecution" by Principal T. Lewis, "Peter" by Prof. S. J. Case of Chicago, "Righteousness" and "War" by Prof. Moffatt, "Roads and Travel" and "Trade and Commerce" by Prof. Souter. Among the contributors of the shorter articles we are glad to see the names of Dr. A. Plummer and Prof. Dawson Walker.

The extra-canonical books receive adequate treatment. Prof. Moffatt's article on the "Sibylline Oracles" is one of the fullest and best we have seen. Prof. Margoliouth shows his vast and varied erudition in his articles on "Sirach" and "Wisdom of Solomon." He maintains that the Hebrew fragments which were discovered in an Egyptian *Genizah*, and published by Cowley and Neubauer in Oxford, and by Schechter and Taylor in Cambridge, are a retranslation from Greek and Syriac and do not represent the original Hebrew of Sirach.

Scholarly, sober and sound, this Dictionary ought to be found on the desk of every clergyman for constant use. KHODADAD E. KEITH.

THE PROBLEM OF ESCHATOLOGY.

THE WORLD TO COME AND FINAL DESTINY. By J. H. Leckie, D.D. Edinburgh: T. & T. Clark. Price 10s. net.

The problem of Eschatology is admittedly difficult and perplexing. When Dr. Leckie was appointed to deliver, in 1917-18, the Kerr Lectures before the

United Free Church College, Glasgow, he chose for his subject the doctrine of the Last Things. The choice was eminently wise, for a discussion of such topics as the Second Advent, Resurrection, Judgment, Intermediate State, Gehenna, and Final Destiny is of absorbing interest at any time. At the present juncture it is more so, owing to the searching questions that the War has evoked. The author approaches these topics from a historical point of view. First, he tries to find out the current views of the contemporary Jewish apocalyptic writers. Then he ascertains the teaching of our Lord and of the Apostles and proceeds to examine the opinions of the ancient and the modern representatives of the Christian Church.

In a singularly informing chapter, he collects the views of Jewish Revelation writers and shows that these writers were no systematic theologians and that there was no uniformity of belief among them regarding the Last Things. "Apocalypse," he says, "is prophecy expressed in concrete terms of the imagination, and dealing with things that transcend knowledge and experience, and are thus incapable of logical proof or purely spiritual exposition. It is an 'unveiling,' a 'revealing,' but it is so after a peculiar fashion of its own. 'It does not declare doctrines; it tells visions. It does not teach principles; it paints pictures'" (p. 8).

In a chapter on the "Intermediate State," Dr. Leckie tells us that the doctrine of Hades does not hold any prominent place in the New Testament, because the early Christians lived in daily expectation of the Parousia and so did not devote much thought to the Intermediate State. He goes on to say: "since the New Testament asserts that there is no salvation except through Christ, it implies that every soul of man must have an opportunity of accepting Him" (p. 95); again: "This life is not the scene of a complete and final testing. . . the period of opportunity stretches out into the future state and endures until all have experienced the necessary discipline, have faced 'the hard task that man was made for,' and have, for good or for evil, attained to permanence of moral character" (pp. 97-8). Of Prayer for the Dead, he says: "Modern theology has largely departed from the dogmatic position which excludes intercession for the dead" (p. 100).

Schweitzer's wild theory about our Lord and His Apocalyptic sayings is subjected to a just and severe criticism.

On the subject of the Second Advent Dr. Leckie takes up a non-committal attitude. He says: "We need not be concerned to answer very definitely the question—What do you mean by the Second Advent? If we cherish the hope of a visible appearing of the Son of Man, no one can deny us our right to such an expectation. We believe that God intervened in the affairs of men once when Jesus came; and who shall say that He may not intervene again after another fashion? If, again, we cherish no such hope, but believe simply that a time will surely come when the Lordship of Christ shall be universally owned in spirit and in truth, no one can say us nay" (p. 66).

On the problem of Final Destiny, the author discusses, together with New Testament Doctrine, the theories of Conditional Immortality and of Universal Restoration.

Altogether this volume is a definite and valuable contribution to Eschatology.

K. E. K.

THE THEORY OF THE ATONEMENT.

THE PROBLEM OF THE CROSS. Vernon F. Storr, M.A., Rector of Bentley.
Hon. Canon of Winchester. London: *John Murray*. 5s. net.

Canon Storr has published a series of addresses given in the diocese of Winchester in connexion with the Diocesan Society for the Promotion of Higher

Education, rightly "thinking that in the new epoch which is dawning emphasis will be given to the doctrine of the Atonement." The lectures will be useful in clearing the ground of several modern interpretations, especially of the Representative and Ethical types, which scarcely give due importance to the statements of the New Testament. But in the rejection of the substitutionary idea, and in the construction of a theory based upon the Fatherhood of God, our author appears to fall himself into a similar error.

"A thing is not right because God wills it. That were to make the distinction between right and wrong arbitrary. But God wills the right because it is right and expresses His innermost nature. Right and God are 'co-equal and co-eternal.'" This places the moral order of the universe above God and denies His absoluteness. Is there room for caprice in the character of God? The mere theist must answer affirmatively, but the Christian faith in a Plurality of Persons in the one Godhead removes the possibility for caprice which would be destructive of the Unity. God is Absolute, His will is right, a sure and certain moral order prevails. The doctrine of the Trinity, mysterious as it is, is the guardian of truth and justice.

"We may banish entirely from our minds any view which would make St. Paul think that an angry God was appeased by the sacrifice of a loving Son." But, in the deliberate and judicious words of Sanday and Headlam (Ep. to Romans p. 130), "it is difficult to dissociate such words as *ἰλαστήριον*, *ἰλασμός*, from the idea of propitiating a person. There is frequent mention of the Anger of God as directed against sinners, not merely at the end of all things, but also at this present time. When that anger ceases to be so directed there is surely a change (or what we should be compelled to call a change) on the part of God as well as of man. We infer that the natural explanation of the passages which speak of enmity and reconciliation between God and man is that they are not on one side only, but are mutual." If the Lord tells us that He has gone "to prepare a place for us," if we are taught that "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for us," a change is implied which is not only in the heart of man. The Ascension into Heaven illuminates the deep significance of the Cross. Insistence is needed upon this doctrine. The view which makes the Atonement only operative upon man reduces the immensity of the great Sacrifice on Calvary and tends towards religious laxity, for the human heart may be moved with comparative ease. The other, exalting the Death of Christ to the fulness of the revelation given in Holy Scripture, by surpassing our understanding, constrains the hearer to put reliance upon Christ only and not on efforts of his own.

With many recent writers Canon Storr refers much to "the sufferings of God." The impassibility of the Deity was the faith firmly held by the early Church and accepted by our own in the first Article. Nor is the phrase Scriptural. In the New Testament "suffering" is frequently attributed to the Son of Man, never to the Father. For this reason the tendency of modern discussion has been to revert to the propitiatory theory. We admit its difficulties: we do not think that human language will ever define the infinite mysteries of God: but we maintain that inspired teaching is most closely followed when Christ is evidently set forth as dying for the expiation of our guilt. "We have an Advocate with the Father . . . He is the propitiation of our sins."