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

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

BOOKS AND THEIR WRITERS.

DR. L. P. JACKS is the editor of a series of books of special interest to students of contemporary religious life. Under the general title of "The Faiths" and the sub-title "Varieties of Christian Expression," the series contains an account of various sections of the Christian Church, each written by a prominent representative of the body of which he writes. Dr. Jacks has allowed the writers the fullest liberty of expression, and adds, "the hope is entertained that from the presentation of differences in this series there may emerge some unities hitherto unsuspected or dimly seen." The publishers are Messrs. Methuen & Co., and the price of each volume is 5s. net. It is probably some half-conscious sympathy that leads me first to *The Faith and Practice of the Quakers* by Dr. Rufus M. Jones. I have always been shy of referring to the Society of Friends as "Quakers," lest it might seem to indicate a want of respect for a body of Christian people whose work and devotion to high ideals must command the admiration of us all. I am glad to learn that "it has now come to be a name in general use both outside and inside the Society of Friends and no longer carries any stigma." Dr. Jones gives an interesting account of the rise of the Friends and their spiritual background. Experience is their starting-point. They cultivate direct correspondence with God. Their organization is very simple and the total number of members at present in all parts of the world is somewhat less than 150,000. The influence of such a small body is a matter for astonishment. It is a testimony to the purity of their principles as well as to their fidelity in maintaining them. His explanation of their attitude towards war deserves special study.

Dr. W. B. Selbie, Principal of Mansfield College, Oxford, contributes a volume on Congregationalism to the series. Evangelical Churchmen naturally have considerable sympathy with the underlying idea of Christianity, which is presented; for "it is integral to the Protestant faith as over against that of Catholicism." The relation of the individual to Jesus Christ comes first. The form of Church organization follows. The historical narrative begins with an account of Robert Browne and the Brownists. It follows the course of the more or less familiar story of the place of the Puritans in the history of our land, and explains the modern developments which have led to the abandonment of pure independency and to the setting up of the Congregational Union to meet the needs of today. Under this scheme the country has been divided into nine districts or provinces, and Moderators or superintendents have been appointed to supervise the work of the churches in their areas. This we may hope will help towards the ultimate union of the Evangelical Churches of the country, but Dr. Selbie makes it quite clear that the episcopal organization of a reunited church must not

mean belief in "Apostolic succession, the transmission of grace and the whole thaumaturgic machinery."

To the Jesuit, Father C. C. Martindale has been allotted the task of explaining "The Faith of the Roman Church." He follows lines familiar to all who have any acquaintance with the works of Roman theologians, especially of those designed to win the allegiance of "non-Catholics." The faith is not some set of doctrines to be acquired by individual effort, it is the whole system imposed by authority and this authority rests with Peter and his successors.

Two volumes deal with the Church of England. Dr. Percy Gardner writes on "Modernism in the English Church," and Canon T. A. Lacey gives an account of "The Anglo-Catholic Faith." A third volume representing the Evangelical School has been promised but has not yet appeared. The characteristics of Canon Lacey's mind are probably well known. He combines ingenuity and subtlety with extensive learning and he applies his powers to an elaborate defence of the position of those who have introduced into our Church the theories associated with the title Anglo-Catholic. These theories are by no means the same as those that were held by the Anglo-Catholic divines of the seventeenth century to whom that title was given even by the Tractarians who started the Anglo-Catholic Library. Canon Lacey cannot help being interesting even to those who disagree with him. His contrast of the Free Churchmen in Scotland, whom he condemns for leaving the Church of Scotland, with the Anglo-Catholics "who have clung to endowments and prestige at the cost of consistency" is interesting. That "the sloth or cowardice of prelates was the cause of failure" of the Clergy Discipline Act of 1841 is a statement that lacks nothing of force of expression. His endeavour to make out a case for those who say that the Church of England must conform to the faith and practice of the whole Catholic Church and that their appeal is "not to something vague and elusive and indeterminate" is more subtle than convincing. His candid acknowledgment of the failures of the Anglo-Catholic "sect" on many points is refreshingly frank, and we doubt if its members will be obliged to him for such an exposure of their weakness even though he is buoyed up with the optimistic hope of the permeation of our Church with the Catholic temperament. Reactions are inevitable and come in unexpected ways.

In Professor Percy Gardner's treatment of Modernism in the English Church there is an altogether different atmosphere. Modernism is a much abused term and is not in favour even with those "who use it to describe their position for want of a better word." Dr. Gardner would gladly use some substitute if a suitable one could be found. He accepts Mrs. Humphrey Ward's definition as the best. "Modernism is the attempt of the modern spirit, acting religiously, to refashion Christianity not outside, but inside the warm limits of the ancient churches, to secure, not a reduced, but a

reformed Christianity." That might be used as a description of the endeavour of the great Reformers of the sixteenth century in their day. Like the Quakers the Modern Churchman starts from the inward experience, and he regards that as essential. The antagonism which is felt against them is mainly based on objection to the advanced results which many of them believe they have reached. Dr. Gardner quotes the resolution passed in the Upper House of Canterbury Convocation against the grave and obvious danger of "the publication of debatable suggestions as if they were ascertained truths." To this the reply of a prominent modernist was that "the publication of debatable suggestions as if they were ascertained truths is one of the greatest foes with which they have to contend." The distrust of Modernism on the part of more conservative churchpeople is the fear that the movement will go too far in a rationalistic direction and will result in a reduced Christianity. While there is this danger in individual cases, we can surely trust its sane and sober theologians to keep the movement true to the great facts of the faith.

A book that will provide preachers with a useful supply of illustrations when dealing with the subject of the future life is *My Faith in Immortality*, by William E. Barton (Sampson Low, Marston & Co., Ltd., 3s. 6d. net). This popular treatment of a theme of never failing interest meets the objections raised to the belief in immortality by showing the lines of evidence which converge in support of it. They rest upon such facts as the existence of a Power which is parental and personal behind the phenomena of nature. "Unless there is a God who loves, and has taught us to love; unless there is a God who possesses life and has given us life, then I think faith in immortality is probably a delusion." A chapter on the teaching of science, and another on the lessons of philosophy contain much illustrative matter. The hope of immortality involves the survival of personality and the continued existence of personal identity. His examination of the answers given to the question, "Can we communicate with the dead," exposes the fraudulent nature of the majority of mediums and the triviality of "such communications as have come from tipped tables and the dark cabinet and the alleged trance utterances of mediums." We need a life beyond the grave worthy of Jesus Christ who brought life and immortality to light. He answers the question "May we pray for the dead?" with a qualified affirmative. The chief value of the book is its wide range of illustration and the cumulative effect of the various lines of evidence.

Canon Hanauer's *Walks in and around Jerusalem* (Church Missions to Jews, 6s. 6d. net.) has been a most helpful companion to many a visitor to the Holy City. A new and revised edition has just been issued. Dr. Macalister, one of the greatest authorities on the archæology of Palestine, pays a well deserved tribute to Canon Hanauer's learning in an introductory note. He says: "Few

men can know Jerusalem better than Canon Hanauer ; in comparison with his knowledge, my own is scanty and superficial, as I have had occasion to realize times without number during the years in which I have been privileged to hold personal intercourse with him. He has accumulated a vast store of information regarding the buildings of the city and their multifarious traditions. He has lived on terms of familiarity with members of all classes of its complex community, and he has stored in the treasures of his memory a wealth of lore, garnered from every available source. To walk round Jerusalem in the company of Canon Hanauer is an inspiration, though at the same time the disciple cannot but feel discouraged at the unattainable standard set by the master." Canon Hanauer assisted Sir Charles Warren in his earliest excavations. He has seen the many changes that have taken place in the sixty years since then, and has kept in close touch with every advance in research up to the present day. His book is therefore a treasury of exact and extensive information, much of which it will be difficult to find elsewhere. There is no book on Jerusalem that tells so clearly and so accurately just what we want to know. It was written primarily for those unable to visit Palestine and is therefore supplied with a wealth of illustration. Six pages are filled with the full index of these, and they are excellent reproductions of photographs taken by the author and other residents. Jerusalem has a special fascination for us all, and the reading of Canon Hanauer's Walks will deepen it and give it the added value of accurate knowledge.

The Creed of a Young Churchman (Longmans, Green & Co., 2s. net.) is one of a number of books by Canon H. A. Wilson in which he caters for the young with an exceptional insight into the methods of the juvenile mind and a special gift of expressing great truths in the way best calculated to impress boys and girls. The fact that it has now reached a third edition is sufficient evidence that it fully serves its purpose as "A Manual for Confirmation Candidates and other Young Churchpeople." In the preface to this edition Canon Wilson says: "In these days of so much loose and erroneous thinking, it is a duty of paramount importance to see that our boys and girls have their faith solidly built on Holy Scripture and that handmaid to Holy Scripture, the Book of Common Prayer." His explanation of Christianity begins with the Church of the Apostolic days. He then explains to the young people the special features of the Church of England in which they find themselves. Its distinctive teaching is unfolded as it is contained in the Creeds and presented in the Sacraments. Special emphasis is laid upon the privileges and responsibilities of Church members: and helpful practical counsel is given on such matters as prayer, Bible reading, and Church attendance. Many parents will be glad to know of just such a book as this as a help in the instruction of their children.

The Venerable Bede's *Ecclesiastical History* is one of the principal sources of our knowledge of the beginnings of Christianity in this country. The Rev. H. Curtois has collected a number of the most interesting of Bede's stories, and places "in the hands of the general reader the substance" of Bede's *History*, in his *The Conversion of the English* (S.P.C.K., 6s. net.). He wishes to make English people familiar with the work of those to whom we owe the introduction and development of the Church in this land. Bede's record is supplemented by accounts from other authorities when his narrative is wanting in some particulars necessary to complete the story. Nothing is told us here of St. Columba and his companions from Ireland. The account of the work of the Iona missionaries begins with the arrival of St. Aidan in Northumbria. A brief note supplies a scanty reference to this important omission in the early records, but the story is incomplete without some adequate mention of the work of the Irish Church. The book is well furnished with illustrations drawn from many sources, and a well-designed series of maps illustrates the development of the Church.

Three volumes of the Great English Churchmen Series (Macmillan & Co., 6s. net) were reviewed in the last number of THE CHURCHMAN. Attention was then drawn to the lack of sympathy between the biographer and his subject in at least one instance, in spite of the Editor's note to the effect that "it is the general Editorial policy to select a biographer sympathetic with the character with whom he deals, since, in the view of the Editor, sympathy is necessary to understanding." The choice of Dr. Hutton, Dean of Winchester, as the writer of the life of John Wesley will scarcely seem to the average reader as in keeping with this policy. Throughout Dr. Hutton is more critical than sympathetic in his attitude towards Wesley's character and work. It is scarcely to be expected that a High Anglican of the rigid school of to-day would have any large measure of sympathy with the leader of the great Evangelical revival of the eighteenth century. No one will lay down this account of the greatest figure in the religious life of that century with any consciousness of an approach to hero-worship. The idol's feet of clay are protruded to our notice with unflinching reiteration, and the critical attitude predominates throughout. A few passages of enthusiastic admiration for the work accomplished, and for the debt which England and the world owes to the Wesleys for the revival of religion would have made a refreshing variety. At the same time the Dean has brought together a number of interesting matters. Although the comparison of Wesley with Gladstone is somewhat far-fetched, it brings out the influence of "untarnished goodness." [He gives us Bishop Warburton's well-known saying regarding Wesley's efforts to reform the Church. "The Church, like the Ark of Noah, is worth saving, not for the sake of the unclean beasts and vermin that almost filled it, and probably made most noise and clamour in it, but for the little corner of rationality that was as much distressed by the stink within, as by the tempest

without." The Wesleyan "sect" might not have continued if only the English bishops had recognized more fully the mission of "unlearned, or half-learned men," and had admitted to Holy Orders many of the Methodist preachers. Wesley, at any rate, would not have been put to the necessity of ordaining men for the work. Some idea of Wesley's activity is gained from the estimate that he travelled two hundred and fifty thousand miles and preached forty thousand sermons. The Dean admits that even when read to-day Wesley's appeals have often a most impressive force. They are full of the love of God and the love of man. In spite of the emphasis laid on Wesley's autocratic spirit, obstinacy, vanity, self-confidence, hardihood, the fact cannot be concealed that "the influence of Wesley indeed, even within the Church of England, radiates far and wide." When America, our own Dominions and the Mission field are included, the full extent of that influence is realized.

In the same series the Rev. A. S. Duncan-Jones writes the life of Archbishop Laud. There is no lack here of sympathy between the author and his subject. Laud's career is made an opportunity for emphasizing those particular points of Churchmanship which the Archbishop endeavoured to fasten on the Church. The Reformation is not unduly praised, in fact it is described as "from certain points of view an outbreak of the philistinism and vulgarity and selfishness that lie at all times not far below the surface of humanity." We are told that Laud was shocked to find the Communion Table standing in the midst of the Choir at Gloucester Cathedral. This was a sign of terrible neglect, for the position of the "altar" was the emblem of the continuity of the Church of the ages. We are told that Laud held the same view of the Real Presence as Cranmer and Ridley, but we are also told that they passed on the teaching of the Middle Ages, "which is the official teaching of the Anglican Church." This is somewhat ambiguous. Mr. Duncan-Jones is an ardent Royalist. Parliament was an arrogant and foolish body, obviously incapable of business. It had Roman Catholicism on the brain. The City of London represented Puritanism and Capitalism and spread prejudice against Church and King. The Puritans were the enemies of reason. Laud, it may be observed, had a sympathetic fellow-worker in Wentworth of "Thorough" fame, but their efforts in Ireland had unfortunate results. In Scotland Laud's Communion Service praised "as an inspiration to the rest of the Anglican Communion" was not a success. All that can be said in defence of Laud's unfortunate narrowness, obstinacy and intolerance is said in this volume—by a devoted admirer of his teaching and work.