

## REVIEWS OF BOOKS.

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### CANON STREETER ON THE ORIGINS OF THE MINISTRY.

THE PRIMITIVE CHURCH, STUDIED WITH SPECIAL REFERENCE TO  
THE ORIGINS OF THE CHRISTIAN MINISTRY. By B. H. Streeter.  
*Macmillan.* 8s. 6d.

Much depends on the view we take of the origins of the Christian Ministry, and it is not too much to say that the course of the Reunion movement depends on the results of their investigation by impartial scholarship. If the ministry depend for its validity on devolution from above through an unbroken line of descent from the Apostles, there can never be an acknowledgement of the validity of non-episcopally transmitted ministry. If on the other hand the threefold order which we possess in the Church of England be the result of the survival of the fittest through natural evolution of the Church organism in relation to its environment, then we can discuss Reunion on the basis of accepting that form of ministry which most unites, divides least and has most of the evidence of history in its favour. And there will be no difficulty in the admission of temporary aberrations from the accepted order, until a regular ministry of the same type be established in the united Churches.

Canon Streeter holds that the teaching of the facts known to us in the history of the Primitive Church proves that the contention based on one and only one form of apostolic ministry, is not borne out and that the ministry was in existence in various forms before it settled down to non-episcopacy. He holds that this ought to be a matter for universal rejoicing among the Churches, "for there will be but few of those unfortunates, to whom it is no satisfaction to be right unless they can thereby put others in the wrong." We do not know whether this remark is the fruit of the *idée fixe* of the scholar that when once truth is discovered it is universally acceptable, or is due to an ignorance of human nature which unfortunately always takes a pride in possessing something to which others can lay no claim. But this is a minor matter, for the real question is whether or not he has proved his case. We believe that he has done so and that his conclusion is irrefutable, for it has behind it the witness of the documents and of facts, and can also appeal to similar conclusions reached by Bishop Lightfoot and other independent investigators of the evidence.

One thing must be got rid of by all who examine Christian origins. The fallacy of unanimous tradition cannot be accepted as necessarily true in historical research, especially in the growth of institutions that become of first-rate importance in the minds of men long after they have become general. One statement

made by an authority a century after the event recorded becomes frequently the ground of its repetition in many quarters, and whereas scholars would not think of accepting other statements by the same authority with equal assurance of their truth, the statement that fits in with predilection is at once believed to reach an infallible level. Canon Streeter will have none of this. He treats the evidence as a whole, submits it to cross-examination and weighs it in the light of all known facts. And his conclusions are, as a rule, those that suit the facts.

But we must not be taken as agreeing with the dates he assigns to the New Testament documents. We know that his opinions on these dates are of first-rate importance, but we are convinced that many of them will be revised when we know more than we now have in our hands. These dates are not a necessary part of his argument, although if accepted they remove the idea of a long tunnel between the books of the New Testament and the literature of the Apostolic age. And we are not prepared to admit the large editing assigned to the Pastoral Epistles by Dr. Streeter, as we believe that it is probable that St. Paul was able to envisage a Church order such as is described in them. For St. Paul's mind was a growing mind and he could see from his knowledge of the development of the Churches and from his observation in Rome of the value of centralized power, that order and good government is the backbone of a permanent and expanding institution. While Canon Streeter holds firmly that because something is not in the Scriptures it must necessarily be true, we think at times he is prepared to assign the unexpected in Scripture to a date later than is warranted.

His argument may be briefly described as the contention that in the primitive Church there was no uniform ministry of grace. In various centres different systems of government prevailed—here the prophet was the prominent and authoritative personage—there the college of presbyters who ruled the Church as a Committee and in other places a centralized government came into being probably through the election of a ruling presbyter who was clothed with the authority of a Bishop. Then throughout Christendom non-episcopacy became the rule, but the example of Alexandria shows clearly that there was no idea that only by episcopal ordination could the validity of the Sacraments and Holy Orders be guaranteed.

We cannot follow Dr. Streeter through his chapters and appendices, every line of which demands weighing and thoughtful study.

Two matters of great interest make a special appeal, for the description of the mind of Ignatius and the development of the Roman Church are of primary importance. Ignatius believed in episcopacy because he found it to have settled the difficulties of his own Church and thought that only through its adoption could order and growth be assured. This accounts for his emphasis on the subject, for he writes as a man with episcopacy on the brain, due to its recent development and its gift for preserving the rights

of the clerical order as against the laity, i.e. for the supremacy of the general Church officers as a body. When he reached Rome he found the Roman Church without Mon-episcopacy and he, by his influence and martyrdom, laid the foundation of a movement which developed into the Papacy. With great ability Dr. Streeter shows that the Epistles of St. James and to the Hebrews were closely associated with Rome and had great influence in the Capital. The Roman claims for a Petrine episcopate are set aside and the whole discussion leads us to believe that the residence of St. Peter in Rome has very little historical foundation. Whether this be the case or not there is the strongest reason for believing that Mon-episcopacy was not adopted in the Roman Church until after the visit of Ignatius in A.D. 115. We advise all who wish to know the facts of early Church History on Ministerial Origins to read and keep by them a book which is certain to play a great part in the controversy of the next nine months. It is a real contribution to the solution of a great problem on which many ignorantly have taken sides.

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#### DOGMA : IN HISTORY AND THOUGHT.

DOGMA : IN HISTORY AND THOUGHT. Edited by W. R. Matthews, D.D. *Nisbet*. 8s. 6d.

"Religious dogma seems to be essentially symbolical truth. Most of the dogmatic statements with which we are familiar bear their symbolic character plainly upon them. 'Who for us men and our salvation came down from Heaven': in that phrase of the creed we have the heart of the Gospel: it contains the thought of the divine condescension for man's redemption apart from which there is no gospel at all. Yet the phrase is a string of pictures." "The men of religion have something to learn from the men of science. Loyalty to fact and experience and honest thought will lead us to the reconstructed faith which is the old faith better understood." These words by the Editor fairly describe the collective outlook of the Lectures contained in this fascinating and important volume. But they are by no means interpreted in the same sense by all the contributors. The reader will find himself in different atmospheres as he studies the thought of men who are by no means at one among themselves, as to what may be considered true "dogma." And we think that a great deal depends on the meaning given to "symbolical." A symbol may or may not be a true expression of reality, as reality is understood by men of different convictions. It is very easy to make play of the imperfection of pictures and to argue that because a pictorial representation involves a conception which from one point of view is inaccurate, the underlying idea is therefore to be rejected. Human thought is necessarily exercised under conditions of space and time, and truth and untruth must be judged in agreement or

disagreement with these conditions. The Fact of Christ upon Earth in time and space is dependent upon the existence of a spatial Heaven above His head. And it is this fact that matters, not the inadequacy of the pictorial words "came down from Heaven." They have only a qualifying connotation—the central fact is that our Lord came from God to earth for our Salvation. And we hold firmly by the facts of His life here on earth. We cannot free ourselves from its supernatural incidents and say we are Christians when we only accept them in a symbolical sense, meaning thereby a poetical sense. They are events for us and as such we build on them our Salvation. In one sense all scientific fact is symbolical—in another sense it is real and definite. We may not understand and we do not understand all the bearings of scientific fact or religious fact, but that does not necessitate our jettisoning either. The great dogmatic conflict to-day rests finally on the reality as historical events of the major incidents of the Christ life. For us, we cannot reject them as facts without being false to our Faith and to explain them as the poetry of Revelation is to reject them as real in anything but a symbolic sense, which robs them of their efficacy as the basis of faith.

We by no means imply that the writers of these Lectures hold the extreme view of symbolism, but we wish to put readers on their guard against a possible pitfall. Bishop Gore has much that is admirable, endorsed by us, in his address on "Dogma in the Early Church," but he implies that some things were primitive truth which we cannot accept as such, for we do not find them in the New Testament or in Apostolic Christianity. Broadly we are in agreement with the contention that Christian experience preceded Christian Dogma, but here again we have to distinguish between subjective experience and objective fact, although it may be contended that objective fact is only appreciated in subjective experience. But the root of the matter lies in, e.g., was the Resurrection an objective fact, symbolized by the Empty Tomb and the appearance of our Blessed Lord to the Apostles, or was it merely a reconstructed symbolism from the subjective experiences of visions which had no reality as reality is commonly understood by reasonable men? Were the visions simply the outcome of subjective faith in the reality of what in the last resort, was an objectified subjectivity? We are aware that this may seem a playing upon words, but so much depends on what is meant by words that it is essential to have our minds cleared of ambiguities.

The contributors and their subjects are, "The Nature and Basis of Dogma," by Dr. Matthews; "Dogma in the New Testament," by Dr. Bicknell; "Dogma in the Early Church," by Bishop Gore; "Dogma in Medieval Scholasticism," by Mr. Hanson; "Dogma in Protestant Scholasticism," by Dr. Franks; "The Decline of Dogma and the Anti-Dogmatic Movement," by Dr. Claude Jenkins, and "The Reconstruction of Dogma," by Dr. Relton. We have read and learned much from all the writers and believe that the study of the book as a whole will be helpful to many minds. But

it is essential to bear in mind the real meaning of Dogma as the expression of objective Truth, in order to derive the utmost value from the study of a most suggestive volume.

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### NINETEENTH-CENTURY PASTORS.

SIX GREAT ANGLICANS: A STUDY OF THE HISTORY OF THE CHURCH OF ENGLAND IN THE NINETEENTH CENTURY. By F. W. Head. S.C.M. 6s.

Canon Head chose as the subject of his Cambridge Pastoral Theology Lectures, six men who made their mark in the last century. It may seem strange that a series of addresses delivered to candidates for ordination on the work they are about to undertake should centre in those who had to face conditions different from those that surround us to-day, but the Lecturer could not possibly have chosen a plan that would prove more illuminating in the light it sheds upon the difficulties and opportunities of the times. For the nineteenth century brought our fathers face to face with the main problems we encounter and it is well for us to see how they met them. And Canon Head never loses sight of the environment in which men will have to work and never conceals his own opinions and convictions. There is a self-revealing frankness in these addresses that at once wins attention and a hopefulness that must have proved infectious to his audience. We who have only had the opportunity of following his thought in cold print caught something of the spirit of the writer and felt that he must have been an inspiring speaker.

The Anglicans chosen are typical. Simeon—the great Evangelical; Keble—the Tractarian; Hook—the Parish Clergyman; Robertson—Poet, Preacher and Prophet; Kingsley—fearless writer and social reformer, and Barnett, the creator of the settlement movement. All left their mark upon their age and their influence continues to this day. Simeon had to meet the strongest opposition in Cambridge and he overcame it by his piety and consecration. Canon Head truly says, "When action followed (in France) to carry out the ideas of Rousseau, as it came with the cry of 'Liberty, Fraternity and Equality' in the French Revolution, it revealed the elementary passions of men in a wild desire for selfish gratification and revenge. Instead of this in England had come the teaching of Methodism and Evangelicalism. Objections may be made against it, but the facts are these. England with a new industrial class, rough, out of reach of the Church and refinement, was won and kept for Christ by this revival of Christianity." Canon Head remarks with truth, "I suggest that one of the real dangers of a strong active Christianity to-day is the belief among the people that God is closer to us in the Church, than He is at home. The Evangelicals of a century ago found Him as close to them at home as anywhere else." He discovers weaknesses in Simeon's Evan-

gicalism. It tended to belittle the Church, laid stress on the emotions and on an "infallible Bible" based on verbal inspiration. Owing to the last-mentioned reason "Evangelicalism lost touch with the best Christian scholarship and Christianity in England lost by what seemed to be a breach between the devotional and intellectual sides of religion."

Canon Head lays down definitely throughout these Lectures that our Church is based on Holy Scripture and the test of the Sixth Article was applied by the Reformers, and by it they swept away abuses and retained what they believed to be right. "I find it difficult to believe that all the Catholic doctrines which Keble found in the early Fathers and in some of the medieval divines can be proved from Holy Scripture." "The great subject for our preaching and teaching in the Church of England is the Bible. . . . The Bible remains the authority of our teaching as much as ever because we learn from it to trace the gradual revelation of God which reached its fulness in Jesus Christ. We need to preach the Bible in the light of the new knowledge we have received since Simeon's time." "It is interesting to see how the great preachers of the nineteenth century, including Robertson, have found in a careful exposition of Scripture the secret of their success." In our opinion there will be a continued decrease of the power of the pulpit until preachers take Canon Head's advice and make Holy Scripture a living oracle for themselves and the authority on which their congregations must trust if they are to know the truth.

There is no half-hearted acceptance of the Reformation settlement by the lecturer. Again and again he returns to it and shows how it established a new orientation of thought that brings us back to the Catholicity of the Primitive Church. Writing on the rejection of the Deposited Book by the House of Commons he tells us "the English people still look to the Reformation as the guarantee of its national religion and distrusts any movement or act of worship which seems to seek its inspiration in the Middle Ages. Kingsley, Robertson and Hook are found to be true prophets." As was to be expected, Canon Head urges his hearers to give themselves to reading, for nearly all who have done great work as clergymen have been readers. The lives of the Six under review were all men who devoted long hours to study. But we must close with the confession that this book has fascinated us by its Evangelical spirit, its balanced judgements and its whole-hearted enthusiasm. Canon Head believes in the Church of England as a great instrument for spreading the Kingdom of God in this land. He is eager to see its power for good increase and to see its extension throughout the world. He centres his faith in the Saviour and we are conscious as we read his pages that he never loses sight of the fact that man needs a Saviour and in the Lord Jesus Christ alone can he find his longings satisfied and his sins forgiven.

PROFESSOR WEBB ON RELIGION AND THE THOUGHT  
OF TO-DAY.

RELIGION AND THE THOUGHT OF TO-DAY. By C. C. J. Webb.  
*Oxford University Press.* 2s. 6d.

Professor Webb is Oriel Professor of the Philosophy of Religion and is well known as a philosophical thinker who brings an independent mind to bear on religious questions. It was natural that he should be chosen as the First Riddell Memorial Lecturer and his addresses on *The Study of Religion : problems and methods : the Debt of Modern Philosophy to the Christian Religion, and the problem of Religion in contemporary thought*, well merit the most careful study. If we devote our Review to the third Lecture and to one section of it this does not mean that the rest of the book is of secondary importance. Such a conclusion would be entirely wrong, for we are convinced that no student of current thought can afford to overlook what is so tersely said by a first-rate authority.

Professor Webb tells us that the application of critical and scientific methods to the criticism of the Bible probably involves a more momentous break with tradition than the Reformation in the sixteenth century. It is certain to affect the whole of Christianity and the striking characteristic of its influence is that it is unmarked by spectacular changes in the outward forms of worship or in the constitution of the churches. He briefly summarizes the changes. The fact that a statement is found in the Bible does not guarantee its truth. Scripture has no authority to override in matters of science or history evidence which in all other respects would be held sufficient to prove truth. The authority in matters moral, spiritual and religious possessed by the Bible is derived from the agreement between this teaching and our intuitions. He admits that our sense of rightness and wrongness on these matters is very largely derived from the Bible, but this does not mean that all contained in the Bible is necessarily true even in these domains.

We have but one remark to make. It is perfectly true that our Lord contrasted "I say unto you" with "it was said to them of old time," but it is also true that again and again our Lord is reported in Holy Scripture to refer to the Scriptures in proof of His mission. We believe that much of our present religious apathy is due to a feeling that the Bible is no longer authoritative and that its teaching can be discarded. Mr. Webb says: "Religion is only itself when it is the worship of a living God, at least as real as his worshipper, and so not lacking that concrete reality for himself which we are conscious as possessing in our own measure as *persons*." But we need a guide to the living God and we have that Guide in our Lord, whose life and words are alone found in the New Testament. Unless the record be true we are of all men most miserable, for we have no other Revelation of God that speaks with authority to us.

## CHURCH BOOK ROOM NOTES.

DEAN WACE HOUSE, WINE OFFICE COURT,  
FLEET STREET, E.C.4.

**Sunday School Lessons.**—A companion volume to *Stories for the Little People in Sunday School and Home*, by Deaconesses Oakley and Ethel Luke, entitled *More Stories for the Little People*, is now ready. Each book is published at 1s. 6d. net (postage 3d.) and contains a year's lessons for children from 4 to 7 years of age. In connection with the new series a set of coloured picture cards (size 4½" by 3½") has been prepared, illustrating the Lessons. The cost of these 52 pictures is 1s. for the whole year, postage and packing 4d. A slip-in Album costs 3d. per scholar for the 52 pictures. Large size pictures (20" by 30") for 38 of the Lessons are obtainable at 8d. per copy, postage and packing extra—viz., on single copies, 4d., up to 12 copies, 6d., above this number, 9d. An illustration Album has also been prepared (price 4d.) containing 52 drawings to be coloured in crayon or water colours, or copied in pencil or crayon, as desired.

In response to repeated requests the Rev. G. R. Balleine's *The Young Churchman* and *Heroes and Holy Days of the Church Calendar* have been reprinted. The first book gives distinct Lessons on Church Teaching and the significance of Church Membership. Mr. Balleine's lesson book for this year is entitled *Christianity as St. Peter saw it*. His other books now obtainable are *Boys and Girls of the Bible* and *Lessons on the Acts of the Apostles*. All Mr. Balleine's books are issued at 2s. net each (postage 3d.) and contain 52 Lessons for the Sundays of the Church's year. For youth, we would mention again *The Complete Christian*, by the Rev. Cuthbert Cooper, containing full notes for a year's Bible Class, 2s. (postage 3d.).

*Sunday School Lessons on the Collects, Illustrated from the Epistles and Gospels*, edited by the Rev. W. H. Flecker, D.C.L., and the Rev. Ll. E. L. Roberts, are still obtainable for Senior and Intermediate Classes, price 6d. per quarter, or bound together in cloth at 2s. net. It should be stated in ordering whether Senior or Intermediate Lessons are required. The lessons are spiritual, scriptural and evangelical in their teaching, and are constructed upon the lines of modern Sunday School methods. For those who desire pictures a special set of booklets has been obtained for the lessons. These are supplied at 4s. per box, which is sufficient for ten children for the year. A card-case in which to keep the year's booklets is also provided.

**Parochial Church Councils.**—Royal assent having been given to the Representation of the Laity Measure, 1929, many of the Forms and Notices previously used in connection with the Electoral Roll have had to be altered, and the following new Forms have been issued by the Church Book Room :—Application for Enrolment on Church Electoral Roll ; Form of Notice of Revision of Church Electoral Roll ; Notice of Enrolment of a Non-Resident ; Notice to cancel Entry in another Parish ; Notice of Removal to another Parish ; and Notice of Annual Parochial Church Meeting. Full particulars and prices are advertised in this issue. It will be noted that only one Application Form for Enrolment is now required for resident and non-resident electors.

An excellent pamphlet, entitled *The Position of the Laity in the Church of England*, (i) From the Legal Standpoint, by R. E. Ross, LL.B., (ii) Historical



and in *Outlook*, by F. W. Davy, M.A., has recently been published, price 4*d.* (postage 1*d.*). These papers were read at the Islington Ruridecanal Conference, and will be found of considerable service to members of Parochial Church Councils, Churchwardens, etc.

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**Reunion.**—The Rev. C. H. K. Boughton's valuable book entitled *The Meaning of Holy Baptism*, which was published a few years ago and is now on sale at 1*s.* (postage 2*d.*), will be found of considerable service at the present time when the question of Reunion is occupying so much thought in the Church. The book is really a contribution to the discussion which arose in regard to the First Interim Report of the Faith and Order Subcommittee in which the members agreed that Our Lord ordained the two Sacraments, but felt that difficulties regarding them required further "study and discussion." Mr. Boughton sets forth, with constant reference to Scripture and with much clearness and freshness and skill, the prevailing Evangelical view of Baptism and Regeneration. The book is admirably written and is suitable, not only for the reading of students, but for parents and Church people generally.

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**Lectures on Church History.**—As clergy and others will be preparing lists of lectures for the coming season mention may be made of a valuable *Lecture on English Church History*, by the Rev. Herbert Crossland, Vicar of Houghton, Carlisle, price 3*d.* (postage 1*d.*). The Lecture deals in an interesting way with Church History from early times to the present day, and can be illustrated by lantern slides, a list of which is appended to the pamphlet.

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**Children's Services.**—In order to encourage attendance at Children's Services a specially designed card in colours has been issued by the Book Room. The picture depicts children entering church, space being left for printing the name of the particular church in which services are to be held, and on the back of the card special notices can be printed. The text "Jesus called a little child" appears at the bottom of the picture. In order to make it possible for clergy to make a wide use of these cards, they are issued at the very low price of 1*d.* each or 5*s.* per 100. We feel that the cards will be of special use for recruiting. They have also been welcomed as Christmas cards or otherwise for distribution in Sunday Schools, etc.

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**Historical Stories.**—Certain of Miss Deborah Alcock's historical tales have been out of print for some time and we are glad to see that the R.T.S. has republished four at 3*s.* 6*d.* each (postage 6*d.*). The latest issue is *Under Calvin's Spell* (illustrated), an interesting story of life in Geneva in Calvin's time and the persecution his followers had to undergo. The book ends with the passing of Calvin. Other books are *The Spanish Brothers*; *Crushed Yet Conquering*, A Story of Constance and Bohemia; and *Dr. Adrian*, A Story of Old Holland.

A remarkably interesting and able book, entitled *The Netherlands*, by Mary Macgregor, with twelve reproductions from original coloured drawings, has been remaindered, and is obtainable from the Book Room at 3*s.* (postage 6*d.*). It gives an account in simple form of the life of William the Silent. The descriptions of life in the Netherlands at the time, the Inquisition, Alva's Reign of Terror, and the Siege and Relief of Leyden are vividly portrayed.