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Ante-Communion, as they were then expected, and still are expected to do.

That the Church of England values and safeguards her Communion Office, none can question ; but she has fenced the Lord's Table from abuse and from the prying eyes of the curious and the negligent. The encouragement of, or the insistence upon the presence of non-communicants at a Sung Eucharist or a High Mass, breaks down the safeguards which the Church of England has placed around her ministrations of the Sacrament of our Redemption, and ignores what is her expressed opinion upon non-communicating attendance. That she expects participating recipients, not spectators, at her Communion, is clear from the terms of the Exhortation to be read when people are negligent to come, and from the Exhortation "to them that come to receive the Holy Communion."

Book Reviews

A PREFACE TO PARADISE LOST.

By C. S. Lewis. Pp. viii. and 139. Humphrey Milford. Oxford University Press. 7/6.

A new book on Milton's masterpiece by such a well-known writer will be welcomed by a large circle of readers. No doubt the circle would have been far larger a generation or so ago when the great poem was probably far more widely read than it is to-day. But in some ways this is not altogether surprising. To read Milton, or for that matter Chaucer, Shakespeare or any of our greatest authors, requires time, not to mention patience and concentration. And with so many novel attractions, literary or otherwise, many to-day are not prepared to make the necessary effort. Yet in spite of this there will be a ready welcome for the volume if only because of the name of the author. Mr. C. S. Lewis by his religious writings alone—which we greatly hope will increase as time goes on—has won a name for himself and attracts the attention of numbers of people who do not normally read religious or theological literature. So we predict a great demand for C. S. Lewis on Milton!

There are several standpoints from which it is possible to study a book like this according to the predilections of the particular reader. We are not concerned here primarily with what Mr. Lewis has to say on point of literary form, though this is not in any way to belittle his achievement in this direction. Much of the book naturally is taken up with a study of Milton's great work from the point of view of epic poetry and to a discussion of the poem as a supreme example of what epic poetry is intended to be.

But in the present case we feel that most of the readers of this Magazine will be far more interested in that part of the book which treats of the contents or subject matter of the poem. And here Mr. Lewis writes emphatically as a Christian and has no hesitation in saying so. Commenting on the statement of a certain professor that it is necessary to clear away certain "theological rubbish" before one can appreciate the "lasting originality in Milton's thought" Mr. Lewis writes: "In order to take no unfair advantage I should warn the reader that I myself am a Christian and that some (by no means all) of the things which the Atheist reader must 'try to feel as if he believed' I actually, in cold prose, do believe. But for the student of Milton my Christianity is an advantage. What would you not give to have a real live Epicurian at your elbow while reading Lucretius?" Here at least the Author is perfectly frank.

We can indeed see the advantage of this standpoint as we follow the writer's treatment of such themes as "Milton and St. Augustine," "The theology of Paradise Lost," "Satan's Followers" and "Adam and Eve"—to quote some of the chapter headings of the last half of the volume. It is very tempting to examine the contents of some of these chapters in some detail but it would take too long. The book is full of good things which we can only indicate by

making in conclusion one or two quotations. In speaking of the Fall, Mr. Lewis writes: "Since the Fall consisted in man's Disobedience to his superior, it was punished by man's loss of authority over his inferiors . . . Man has called for anarchy: God lets him have it." . . . The Fall is simply and solely Disobedience—doing what you have been told not to do: and it results from Pride—from forgetting too big for your boots, forgetting your place, thinking that you are God." On the very next page Mr. Lewis has much more to say on the manner in which some writers have missed "the main thing that Milton was writing about" on the grounds that it is (to quote our author) a "rather vague explanation" On which Mr. Lewis rightly comments: "How are we to account for the fact that the great modern scholars have missed what is so dazzlingly simple?" I think we must suppose that the real nature of the Fall and the real moral of the poem invokes an idea so uninteresting or so intensely disagreeable to them that they have been under a sort of psychological necessity of passing it over and hushing it up." And so we could go on quoting. But there is one passage which must be retold. In so far as the poem "is Augustinian and Hierarchical it is also Catholic in the sense of basing its poetry on conceptions that have been held 'always and everywhere and by all.' This Catholic quality is so predominant that it is the first impression any unbiased reader would receive. Heretical elements exist in it, but are only discoverable by search: any criticism which forces them into the foreground is mistaken, and ignores the fact that this poem was accepted as orthodox by many generations of acute readers well grounded in theology."

This is a vindication with which many will agree. And it is a good example of the manner in which the Author deals with the Poem as well as many of its modern critics. Many admirers of the Poet will be exceedingly grateful for this book and it deserves the widest circulation.

THE HIGH CHURCH TRADITION. A STUDY IN THE LITURGICAL THOUGHT OF THE SEVENTEENTH CENTURY.

By G. W. O. Addleshaw, M.A., B.D., *Faber and Faber.* 7/6.

"The public prayer of the people of God," to use Hooker's phrase, is of such crucial importance to all Evangelicals at this creative period in Church history that we hope this admirable 7/6 introduction to 17th century liturgical thought will find its way into the libraries of those to whom the title might not at first appeal. For our own part we have found this "exposition of the liturgical ideals and principles of High Churchmanship between the age of Andrewes and the Oxford Movement" absorbingly interesting as an historical study even if we cannot share the author's all too complacent belief that the liturgical thought of the traditional High Churchmanship points the way to that new integration of Christian worship and everyday life for which this tempestuous age cries aloud.

After a detailed discussion of "The Liturgy of the Seventeenth Century," the author proceeds to an elucidation of the principles of "Edification" and "Order" and of "Uniformity, and Changes in the Liturgy." Final chapters on the meaning given by the 17th century liturgists to the "Church" ("Liturgy and Community") and an all too brief and inconclusive chapter on "Integration" conclude the book. We have already been prepared for the main contention, "Worship demands a point of integration, where Calvary is brought back as an ever-present reality, so that man can plead it in reparation for his own sins and the sins of mankind. . . . This point of integration, the High Churchmen said, was to be found in the Eucharistic sacrifice; it is the centre to which the whole liturgy converges, integrating dogma and life in one whole and giving life its true meaning."

It is already evident that, though we commend this book, we cannot accept the author's main contention. It is also difficult to know what to make of such statements as "It comes as a great shock to the modern Christian brought up in the Protestant tradition, to find that what he does in church is vitally related to his working life." and "In the words of Consecration Calvary is brought back, but it is a Calvary whose glory is attested by the Resurrection and Ascension: these are brought back too in the words of consecration" (Italics ours). Is the Protestantism of a Calvin or a Dale so productive of ecclesiastical "yes-men"? Is it not an accepted and agreed principle of Eucharistic theology that the consecration is effected by the whole Eucharistic prayer and not by "the words

of consecration"? Might there not be a true consecration without the use of these particular words?

If the modern Evangelical can learn from a study of the 17th century liturgists that theology is not the pathetic irrelevance we sometimes suppose, that the Parish is pre-eminently the school for creative theology, that we must make such an approach to the "liturgy" that it continues to relate the simplicity of Redeeming Love to the baffling complexities, not of the 17th century but of the 20th and 21st centuries, then a careful and critical perusal of this fine book will set him on his way. The paramount need of Evangelicalism to-day is to recover the *depth* of her heritage, and from the creative contact that comes from parochial contact with the "sordid particulars" of every day life so to re-interpret the liturgy that with a new depth of meaning and with a heightened sense of their relevance we can re-echo the words of Charles Simeon "The finest sight short of heaven would be a whole congregation using the prayers of the liturgy in the true spirit of them." A.B.L.

THE MYSTERY OF FAITH. BOOK I. THE SACRIFICE OF OUR LORD.

By Maurice De La Taille, S. J. Sheed and Ward, 1941. 10/6.

There is no room for any doubt that the Evangelical school have not begun to make that vital contribution to Eucharistic theology which we have every reason to hope and expect. This persistent and long sustained going by default of Evangelical theological witness is a menace to the boasted "via media" of the Church of England and cannot be lightly regarded. Few have ever stopped to ask why these things should be so and many complacent answers can be given. Is it an over-simplification to say that its root is that for the Evangelical devotion waits upon doctrine, while for the opposite school of thought doctrine waits upon devotion? The *cultus* invariably has the last word in doctrine. To see what this means in practice we cannot do better than read this first instalment of the English translation of the great work of the late Père de la Taille "Mysterium Fidei." Published twenty years ago this work has had in diverse ways a great influence upon English Eucharistic theology and its teaching has percolated to some of our Parish Churches. The volume before us is the first volume of the English translation and we look forward to receive the two other volumes to be published in due course—"The Sacrifice of the Mass" and "The Eucharist as Sacrament."

It is impossible to peruse a book of this quality without unstinted admiration not only of the author's erudition but of the zeal and energy he brought to his task in a busy life. We wish we could think of a similar work by an Evangelical theologian—if the race has not died out!—which in any way approaches its close knit and informed theological competence. In a specialist theological work of this kind, technicalities are the rule, but the clarity of the presentation makes it not impossible for the average attentive reader to follow and the effort is rewarding. Père de la Taille's special contribution to Eucharistic doctrine is based upon his major premise that in all true sacrifice there is a distinction between "immolation and "oblation." Our Lord suffered "immolation" at the hands of sinful men, yet He Himself pleads eternally His sacrifice. "In the Supper Christ offered His own death: that is, while He appeared to hold the bread and wine in His Hands, He really sacrificed the Body of His torment and the Blood of His Passion." In the Mass there can be no mere repetition of the immolation," though the offering of the Death and Resurrection are continued. "The Sacrifice of Christ was made glorious by the Resurrection, heavenly by the Ascension,; by the immortality of His eternal life it was made perpetual." While the consecration represents the immolation of Calvary, the sacrifice of the Mass is in the oblation which the Church makes of Christ at the altar. The definition of the Council of Trent prepares the way in which this sacrifice is not only accepted by God but participated in by the faithful. "We are now justified in arguing from the Mass back to the Supper. For if Christ is offered in the Mass as already immolated on the Cross, He must have been offered in the Supper as to be immolated on the Cross. If we offer the Death of Christ as having happened, He must have offered His death as impending (our contention). We cannot teach the one in the Mass without concluding to the other in the Supper. Hence unless you follow this teaching on the Supper, you can scarcely be in accord with Trent on the Mass."

This necessarily sketchy account of a great argument does scant justice to the

theological brilliance of the author and the wealth of authorities quoted. None the less the firm impression left upon the critical reader is of the *sophistic* character of the whole reasoning. For ourselves we cannot accept the distinction between "oblation" and "immolation" in the way contended nor can we agree that the argument from the Old Testament will bear the weight placed upon it. As to the other basic assertion that the sacrifice of the Lord needed the ritual oblation of the Last Supper, the witness of St. John's Gospel and the Epistle to the Hebrews seems to us quite final.

The great service of a writer like the late Père de la Taille is that he gives some intellectual precision to the theory of the Eucharistic sacrifice. In this respect Roman Catholic theologians are almost invariably more helpful than the nebulosity of some "advanced" Anglicans. The undefined teaching of some "advanced" Anglicans in the Church of England too often has the strange practical outcome of leading to virtual positions no competent Roman Catholic theologian would care to defend! Père de la Taille has been firmly criticised in his own Church, though this will be news to some Anglicans who follow his teaching *au pied de la lettre*. The perusal of this instalment of a fine work leaves us with the unanswered question with which we began. When are Evangelicals in the Church of England going to give up their ease in Zion and attempt to state their own positive Eucharistic theology with some of the verve and theological erudition and competence of which the late Père de la Taille has set such a fine example?

A.B.L.

PSYCHOLOGY AND RELIGIOUS TRUTH.

By Thomas Hywel Hughes, D.Litt., D.D. (George Allen and Unwin 7/6).

The New Psychology is not looked upon very favourably by a number of Christian people for the simple reason that the adverse statements of non-Christian psychologists with regard to its bearing upon the Christian faith have been too readily accepted. Whether Christians like it or not, the findings of this important science must be accepted where true, and their application to the faith must be explored. It may be that old beliefs will require some modification, but this will not matter over-much if greater light and understanding result. On the whole, however, psychology tends to confirm the substantial truth of the main doctrines of our religion. Some investigators are not equipped to deal satisfactorily with the psychology of religion, neither are their methods free from objection. The American school, for example, has made much use of questionnaires. People have been asked a series of questions with reference, say, to their conversion experiences. The different answers have been tabulated and deductions drawn. This method is liable to serious error. Furthermore, the investigators themselves have not had any religious experience. Hence, it is very necessary that Christian students, well equipped with a knowledge of recent psychology should turn their attention to theological problems. These are the only men who can speak with real authority, and it is to be noted that when they speak, the statements are characterised by humility and reverence.

But someone may ask why psychology should concern itself with religion at all. A partial reply is because psychology deals with experience and religious experience must come within its survey. A more detailed answer and justification is contained in a book entitled, "Psychology and Religious Truth," written by Dr. T. Hywel Hughes. He reminds us that "psychology has joined forces with philosophy in probing into the deep places of personality and seeking to understand the processes and laws of spiritual life. This is, in reality, one of the most interesting and important movements of the realm of modern thought, for the fuller understanding of the energies and of the meaning of personality must have repercussions on every other aspect of human nature and thought, as well as on our conception of God and His operations in the world. This is the point at which psychology begins to influence theology—by compelling us "to view these problems from the standpoint of personality and personal relationships." *p.9f.* This is precisely what the author proceeds to do with reference to certain fundamental Christian doctrines, *e.g.*, he shows us what light psychology has to throw upon the nature and being of God, religious life and truth, the Trinity, Jesus Christ and the doctrines of sin, atonement and the future life.

Many non-Christian psychologists have asserted that religion originates in one or other of the instincts, *e.g.*, the self-preservation, sex or herd. Dr. Hughes

shows that psychology itself proves otherwise. Similarly, he brings to light the shortcomings of such philosophers as Kant who assert that religion takes its rise in the will, or in the moral consciousness. The religious impulse is an impulse of life itself. It is in our very make-up. It derives from the whole nature of man and not from its lower aspects in the subconscious, nor yet alone from its higher side in the will and moral sentiments. It flows from his whole personality. For this reason it is authoritative over our entire nature having claims which can only be set aside at our soul's peril. The author's argument is cogent and concise, and he concludes that "it ought not to be difficult for us as Christian believers to accept the view that there is a spiritual need and impulse wrapped up within the will to live . . . especially when this has reached the self-conscious level; for if we believe life to be a gift of God and that God is the source of all life, as coming from Him who is Spirit, there must inevitably be some spiritual element or intuition, call it what we will, in the very fact of life itself. We can well believe that the merely biological concept of life is inadequate, at any rate on the self-conscious level. In its very constitution it means more than bare existence; it points on, or reaches out to more life and fuller-life that is more abundant." p. 28.

Equally valuable is Dr. Hughes' discussion of the doctrine of sin and atonement treated from the psychological side. He draws parallels between the "pleasure principle" and the "death principle" of Freudian psychology and the New Testament teaching on sin, e.g., "When lust (the pleasure principle) hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." James 1. 15. Modern psychology has taught us to differentiate between sin and moral disease. Sin is always of the will, but moral disease brings about evil acts which are done despite the will. It has also provided a scientific basis for the doctrine of the fall. "The Biblical doctrine of the fall has been assailed from many sides in recent days. One of the most effective criticisms has come from the evolutionary view of sin. This view maintains that what is spoken of as a 'fall' is in reality a rise—a step upward in the growth of moral life and the dawning of moral sense in the soul. There is great truth in this idea, but it is not all the truth. If, as we have suggested, it is possible to sin without being conscious of it as sin, then something has preceded and always does precede the step upward when the moral sense is stirred to wakefulness. Evils that may fetter the soul as habits may have begun their baneful influence, before the sense of their evil nature is born. Now sin is always a fall, evil is always a step downward whether it is known as evil or not. When it is recognised as evil, that is assuredly a step upward, but this has been preceded by a 'fall'. So the fall in Genesis is the disobedience of the divine command, the knowledge of good and evil comes afterwards and may be regarded as in a sense a rise. But the effect of the disobedience remains as is clear from the fact that, from henceforth, the tree of life is guarded and prohibited." pp. 126f.

The psychological theories of the subconscious, conscious and superconscious levels of the personality are used to support the doctrine of the future life. Thus psychology suggests that the mind never really loses anything. Every experience is stored up within the personal content and many of these can be recovered under suitable circumstances. Again, many men by hard application have developed talents which are most useful. Saints have built up noble characters. It does not make sense that these valuable abilities and traits should be lost at death. Since, then, all experience is stored up in the personality, it is more than probable that this store is there for future use after death. Psychology gives a basis for believing it, whilst the Christian revelation asserts it to be so in fact.

Enough has been said to prove that Dr. Hughes has made another valuable contribution to the psychology of religion and his book should be widely read and digested. All will agree with an aside of his to preachers. "One word of warning to students of theology. Don't preach psychology. Preach the gospel. Let psychology be the handmaid of the gospel and not the gospel the slave of psychology, for psychology has no saving power. Such power is in the grace of God, but psychology may help you to understand how His grace saves." p. 142.

G. S. DAWSON

THE CONFESSION OF AN OCTOGENARIAN

By L. P. JACKS. George Allen and Unwin, Ltd. 265pp. 15/-.

The Octogenarian Confessor whose life story is unfolded in these stimulating pages is no ordinary man. His independence of thought and character shew

BOOK REVIEWS

him to be one who would fit into no mould nor pass muster as a hundred per cent. member of any group.

An acute and original mind, an adventurous spirit, wide interests, and absolute sincerity of purpose mark this fine career at every stage.

It would do everybody good to read this book. If only there were space to quote, a notice three times the length of this could be filled with good things apart from any comment, for here we have character sketches, condensed impressions, shrewd judgments, enlivening anecdotes and abundant humour.

Some readers will be attracted by the descriptions of the straitened years of early life, others will find special interest in the author's ministerial work in important Unitarian Churches in Liverpool and Birmingham. Many will like to read of the years at Oxford when at Manchester College this pioneer tried out some of his theories with, as he candidly admits, only partial success. The Unitarian powers that be expressed complete confidence in him, and at Manchester College and in the Editorial chair of the Hibbert Journal he found a free field.

The story is adorned by descriptions of life in the country where a lively interest in farming seems to have filled up whatever available time this industrious man could find on his hands. Various tours in America and contacts with many distinguished people round off these reminiscences. The story of the controversy in Liverpool over the admission of Unitarians to the pulpit of the Cathedral is told with dignified understanding. The references to the author's mother, and to his wife (a daughter of Stafford Brooke) are a fine tribute to their influence. Their portraits appear in the book, as does that of Prof. Jacks himself, the latter revealing a truly noble countenance, strong, shrewd, open, with humour lurking close under the surface. In conclusion, a brief comment offered with great respect. We are more than sorry that Prof. Jacks should seek to complete the work of the Reformation by finding the Messiah in the Common Man. This side-tracks the Reformation and buries it in the sand. We see nothing to justify this optimism, and it is our conviction that anything which denies to the Lord Jesus Christ His Supremacy and Sovereign rights is bound to lead to disappointment and disaster.

SCIENCE AND ETHICS

By C. H. Waddington, Sc.D.; George Allen and Unwin, 7/6.

This book is in the form of a discussion between Dr. Waddington who is Lecturer in Zoology in Cambridge University and eighteen eminent scientists and divines. Dr. Waddington writes a closely reasoned essay which was first printed in *Nature*. A number of authorities were then invited to comment upon it. Others joined in and the discussion became too voluminous for the paper. Hence this volume. Dr. Waddington discusses the relations between Science and Ethics. The science of human conduct. What is the intellectual basis for ethics? Dr. Waddington believes that there are four trains of thought which help to answer the question. They are (1) the psycho-analytical; (2) the anthropological; (3) the Marxist and (4) the teaching of the Logical Positionists. These systems have seemed to combine to rob ethical statements of any claims to intellectual validity. But the author thinks that this seeming opposition which appears to leave no basis for our ethical beliefs for reasons which he gives, can be understood differently. These four trains of thought make it possible to envisage man's morality as one of the ways in which he becomes adapted to his environment, and is thus able to take part in evolutionary progress. Dr. Barnes, Bishop of Birmingham, the only Bishop who can write F.R.S. after his name, finds himself in fundamental agreement with Dr. Waddington but does not think he is quite fair in his strictures of T. H. Huxley. The Dean of St. Paul's confesses that he is "not quite clear about the main theme" and adds: "No doubt science can throw light on the way in which minds come to apprehend values but, as it seems to me, it cannot determine whether they are truly values or only appear to be such, nor can it determine the scale of values, if any." He considers the idea of the super-ego (about which, Dr. Waddington, following Melanie Klein, is so enthusiastic) as "a piece of useful mythology" while further on Professor C. E. M. Joad enters "a disclaimer against his uncritical taking over lock, stock and barrel of the pretentious jargon with which psycho-analysts disguise the commonplaceness of their observations upon the obvious." Well done, the Brains Trust! Professor Ritchie fails to see the alleged connexion between science and ethics. Professor Dingle considers that Dr. Waddington's scientific ethical principle provides one more example of the widespread abandonment of

science in the name of science. Dr. Needham argues ably that the ethical principles formulated by Christ and the great ethical teachers are those which have in the past few thousand years tended towards the future evolution of mankind, and that they will continue to do so in the foreseeable future. With this Dr. Waddington agrees and adds that "the Christian ethic, by for the first time combining a deep respect for the individual with a low regard for relations of dominance and submission, released an enormous store of initiative for the arts of peace." From this review it will be seen that this is a book which demands from its readers not only a knowledge of ethics and also of, at least, some branch of science but close application and study. It is a gain to find that the opinion is growing amongst scientists that the course of this world is "good." It seems clear also that the old dictum "Nature is red in tooth and claw" must go.

A. W. PARSONS.

ALFRED BUXTON.

(Lutterworth Press 5/-)

Many Christians in all parts of the world will be grateful to Mr. Norman Grubb for this delightful pen-picture of one whose winsomeness and Caleb-like qualities endeared him to all who had the pleasure of knowing him. It is grand to have this permanent record of the life of our beloved brother to refresh our memories of him from time to time and in so doing draw fresh inspiration from his Christlike personality. It may be also that this simple account of one who wholly followed the Lord will inspire others who had not the privilege of knowing him to an equal surrender. In this book the author has given us a faithful picture of Alfred Buxton, based as it is upon many years of close and intimate friendship.

It was the reviewer's privilege to have almost daily fellowship with Alfred for the last 18 months of his life and he can therefore endorse the author's verdict as to the qualities which the book reveals.

Sincerity, forthrightness, courage, loyalty and affection were the outstanding characteristics of this Christian gentleman—and all these in turn are brought out in the book—perhaps the greatest courage of all was shown in the way he faced his thorn in the flesh—he was a living proof of the truth of 2 Cor. 12. 9.

The photographs on the jacket and inside the book enrich the value of the book as a speaking likeness of our pioneer brother.

T.A.

"THE POOR HAVE THE GOSPEL PREACHED TO THEM." Matt. 11. 3.

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