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Notices of Books.

SACRIFICE OR SACRAMENT: WHICH IS THE TEACHING OF THE ANGLICAN COMMUNION OFFICE? By the Right Rev. E. A. KNOX, D.D., Lord Bishop of Manchester. London: *Longmans, Green and Co.* Price 4s. 6d. net.

The Bishop of Manchester in this timely book has managed to place in brief compass a powerful argument as to the position and doctrine of the Church of England. The interest is twofold—doctrinal and liturgical. A short exposition of the doctrine of the Mass is followed by a careful statement of the changes through which the Prayer-Book has passed from 1549 to the last revision in respect of the service of Holy Communion. With reference to the First Prayer-Book of King Edward VI., the Bishop of Manchester makes the suggestion that it is a mistake to suppose that the Altar and God's Board are different names for the same place, but are in reality two separate things. In proof of this he refers to Bishop Ridley's reasons for substituting Tables for Altars, and to Mr. Micklethwaite's paper on "Ornaments" in the "Alcuin Club Tracts," in which it is stated that "Communion was not necessarily given at an Altar."

In favour of the Bishop's contention, we may refer to (1) the rubric of the Communion Order of 1548, in which the priest is told that, if it is necessary to consecrate more bread and wine "he may go again to the Altar," which he had apparently left for the distribution of the elements. (2) The rubric in the book of 1549, referring to the use of the Ante-Communion Service alone on Wednesdays and Fridays, for which he was not to wear the Vestment, and is to "say all things at the Altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory." (3) The condition of the churches at a slightly later period, for Archbishop Grindall, first at York in 1571 and then at Canterbury in 1576, ordered the complete demolition of the Altars against the east wall, which would render the administration of the Sacrament impossible unless a Table were already provided elsewhere in the church.

From this the Bishop argues that the service of 1549 was in part sacrificial and taken at the Altar, and in part purely sacramental and taken at God's Board.

In 1553 the Second Prayer-Book of King Edward, which was re-enacted in 1559 with a few minor alterations, eliminated the sacrificial doctrine and provided a sacramental service, the whole of which was to be read at the Lord's Table, the Altar not being so much as mentioned. Only after Altars had been entirely abolished was the Table ever placed in the position at the east end of the church, which formerly the Altars had occupied.

A second very interesting suggestion which the Bishop makes is that, when using the First Prayer-Book, the priest would discard before distributing the elements the Vestment which he had worn during the sacrificial service. For proof we are referred to a letter of Il Schifanoja, describing the reception of the Communion by Queen Elizabeth on the Easter Day after her accession. The intimate connection of the Vestment with the Sacrifice would render this most probable. If it were so, it follows that with

the Sacrifice and the Altar the Vestment at once dropped completely out of use. From these facts a reasonable explanation of the present Ornaments Rubric, agreeing with the disuse of the Vestments throughout the Church for three hundred years, is clearly and forcibly presented to us.

This summary will leave no doubt as to the Bishop's doctrinal position. The Holy Communion is a memorial of our Saviour's Passion, a sign and a seal to us of His gracious forgiveness of our sins; it is also a Sacrifice of praise and thanksgiving and of ourselves. "The opposition is not in these beliefs, but in their relation to the consecrated elements. History has shown that the attempt to put the thought of Sacrifice with the elements into dramatic action has inevitably resulted in attaching to material objects spiritual value, apart from, and independently of, their use."

We conclude by quoting two more sentences—one from the Preface, the other being the last words of the Postscript: "The author ventures to submit to his more learned brethren and to the public that a most grave wrong will be done to the Church of England by importing through ornaments into the Prayer-Book doctrines which are contrary to its prayers." "Earnestly also we implore our Fathers in God not to betray that form of Liturgy to which they have declared their allegiance, and not to corrupt it by meretricious ornaments which belong to a distinct and wholly alien teaching."

E. ABBEY TINDALL.

THE EVANGELISTS AND THE RESURRECTION. By the Rev. Ralph W. Harden. London: *Skeffington and Son*. Price 3s. 6d. net.

Mr. Harden is an aged and much respected clergyman of the Church of Ireland, where, we believe, he has won a wide reputation as a Bible student. In this book he gives us the fruit of ripe thought and deep meditation upon the narratives of the Resurrection. He believes in the Easter message as firmly as he accepts the Easter faith. The empty tomb is for him as much a fact as the Risen Lord, and in this careful study he shows how it is possible to harmonize the accounts of the Evangelists and to free them from difficulties that have been suggested to many minds. He holds that the appearance of our Lord to St. Paul "was no mere vision, but an actual revelation of Himself made by the Lord Himself to the eyes of the Apostle," and insists that the appearances recorded in the Gospels are so different as to make their evidence as superior in character as they are prior in point of time. He will not have the appearance to St. Paul co-ordinated with or substituted for those of the Gospels. For him the Gospel narrative is an inspired relation of facts, and on this basis he dissects the accounts and brings out the relation between the various manifestations of the Master to those who were His companions in His ministry.

We cannot discuss in detail all he says, but we may mention two points that are well worthy of consideration. It is generally accepted that the words (John xx. 17) "Go unto My brethren" refer to the Apostles. Mr. Harden protests against the mistranslation, and renders the passage (with Dr. Moffatt) "Go unto My brothers." He gives the strongest reasons for believing that the reference is to "His brothers after the flesh, His mother's children." He uses the same expression to the group of women (Matt. xxviii. 10), and, in Mr. Harden's words, He sends "by Mary a message to

set right their perceptions regarding the spiritual brotherhood, without disowning or annulling the natural brotherhood entailed by His humanity; the message sent by women being calculated to awaken hopes and desires of higher blessings in the near prospect of their meeting in their Galilean home." If this exposition be correct, the faith of His brethren after His resurrection, as contrasted with their disbelief during their life, becomes easy of understanding.

We sympathize with the strong objection taken by Mr. Harden to the marginal note in the Revised Version to St. Luke xxiv. 12—"Some ancient authorities omit ver. 12." There is really no solid ground for this doubt on the authenticity of a strong confirmation of an important witness to the fact that the tomb was empty. We notice that Dr. Moffat includes this verse without any comment in his translation, and he is so careful a writer that he would not have done so had he any doubt as to its genuineness. Mr. Harden is right when he says that "it is the very importance of this visit, as first-rate evidence, that lies at the root of the whole assault that has been made against it." His commentary on the Lucan and Johannine narratives deserves the closest study, and will illuminate the text to those who wish to see how they can be combined without any distortion. We must take leave of this thoughtful work, but cannot do so without expressing our gratitude to the author for his vindication of the Gospel narrative against the criticism of recent years. He is always fair, and is inspired by reverence for the text, and by the conviction that the Evangelists were competent authorities. Certainly the plain acceptance of their message is freer from difficulty than the attempt to believe in the Resurrection as interpreted by those who assert that the tomb was not empty, and that our Lord's appearances were either objective or subjective visions.

THE WORLD'S REDEMPTION. By C. E. Rolt. *Longmans, Green and Co.*
Price 7s. 6d. net.

The author of this contribution to the study of a theme so full of difficulties to the thinker has a facile pen which lures him on, perhaps, even farther than we are sometimes disposed to go. He presents the old doctrine of original sin incisively when he says: "Take away the doctrine of original sin and substitute a doctrine of original righteousness, maintain that man has no inherited taint, that he is naturally pure, and that he could attain to heaven by his own efforts—teach, in short, that man does not need salvation—and the whole Pauline system falls to pieces."

There are certain passages in his "Evolution and Human Personality" to which exception may be taken. We cannot agree that "an animal is a thing without rights of its own." And why has evolution "no certain message of encouragement for the human race"? On the other hand, what could be better than the following?—"So far as any individual man feels the attraction of the heavenly ideal, and, feeling it, responds to its call; so far as he is drawn towards high and noble things, loving them for no hope of reward, but simply because of what they are; so far as he patiently turns his face towards the light, and seeks to attain but one glimpse of that celestial vision, to that extent does he give a Divine meaning and purpose to his own individual life and to that of his brother man; nor does this

blessed brightness rest only upon the human race, but it strikes with heavenly glory on the whole vast process of evolution, and on every stage and every unit of the struggling and suffering creation."

It was not to be expected that the author would succeed in his endeavour to explain the "fall theory" where others have failed before him. The finite cannot comprehend infinity. Indeed, he acknowledges himself that the "fall theory" does not explain in the smallest degree the fact of human sin. As he states in his Preface, he "is hampered by limitations of which he is conscious, and can only present his subject as fairly as he is able." And he has presented it fairly, ably, and in such a form that it will be welcomed by all except those who have pet theories of their own.

IN THE GARDEN WITH HIM. By Dora Farncomb. With Introduction by the Bishop of Chelmsford. *Robert Scott.* Price 3s. 6d. net.

The Bishop of Chelmsford heartily commends this book to "all who love the Lord"; and, indeed, the sincere Christian will find it a source of delight and enjoyment. The poetry of the title is reflected in all its pages. Delicacy, grace, and refinement, mark each successive chapter. It was a happy idea to take the Garden—one of the many beautiful symbols in Scripture of the living Church—and use it to illustrate various phases of the Christian life. The Garden speaks of life, growth, fruit, beauty; and these things, regarded as types, are full of spiritual meaning to which the author appeals with telling power. There are twelve chapters, and each has its own message to the soul. The relationship of the Owner of the Garden to His precious plants is the dominating theme, and His constant presence in the Garden, with all that it implies, is shown to be a source of ever-increasing strength. "In the Garden with Him" is one of the choicest devotional books we have read for a long time.

THE PARABLES OF THE GOSPELS. By Laurence E. Browne, M.A. *Cambridge University Press.* Price 2s. 6d. net.

So much has been written on this intensely interesting theological study that it would appear little can be added. Presenting no doctrine in an abstract form, the parables solve many difficult questions. By them true knowledge is communicated which actualizes the whole life. The author shows the difference between allegory and similitude: "The purpose of similitude is to explain higher conceptions by means of lower ones; but the purpose of allegory is to draw the thoughts from one set of conceptions to another, generally, of course, from a lower to a higher plane." He then shows what form parables take in the Gospels.

Perhaps one of the most interesting chapters is that on the Fourth Gospel. It has been said that allegory is the characteristic trait of the Johannine teaching, and yet we find the author using not so much the figurative forms of similitude and allegory as the philosophical thought of ideas and essences. The explicit utterances of the Fourth Gospel on the subject of Jesus' method of teaching are here put before us with lucidity. To take one example—that of xii. 35-41—Mr. Browne says: "Our Lord tells the multitude that the light is at present with them, but they must use it now, lest darkness overtake them. Evidently our Lord was teaching in clear language, and warned the people to accept the teaching while they might, or else they would find themselves unable to grasp it. In fact, this

did happen to many, and Jesus was hidden, or hid Himself, from them (verse 36)."

THE MENDING OF LIFE. By Richard Rolle. Edited by the Rev. Dundas Harford. *Allenson*. Price 1s. 6d. net.

Richard Rolle was a mystic of the early half of the fourteenth century. Entering upon a hermit's life at the age of nineteen, his friends thought him mad. The whole of his work is a song of love. He is one of the most musical of the mystics. He thinks in images and symbols of music, and his songs are full of spiritual joy. In a valuable Introduction the editor details the steps in the development of this remarkable personality, and he believes that this little book will bring to hearts that are cold new warmth, to lives that have been embittered fresh sweetness, and put a new song in lips that have forgotten to sing.

A NATIONAL SYSTEM OF EDUCATION. By J. H. Whitehouse, M.P. *Cambridge University Press*.

Mr. Whitehouse is an enthusiast in educational matters, and, like every enthusiast, he is apt to become occasionally impractical in his suggestions. But he puts his finger on the weak spot of English education when he states that "the vital weakness of our system is the lack of any proper relation between primary and later forms of education." He believes that legislation is needed to bring together primary and secondary education. But, in theory, is not this already done? The fault, it appears to us, lies in the application of a system which has hardly passed beyond the theoretical stage.

Mr. Whitehouse urges central control of a joint Government Committee, with headquarters at the Board of Education, consisting of representatives of all the departments who are in any way concerned with legislation affecting persons under twenty-one. This would include the Home Office, the Board of Trade, the Local Government Board, and the Treasury. Such is this co-ordinated scheme, and it remains for the Government to work it out.

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