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BOOKS AND THEIR WRITERS.

ARCHDEACON PAIGE COX is well known as a thoughtful student of the history and teaching of our Church. He has already contributed several works of importance in which while taking an independent line he sets out the teaching of our Church on a number of important points, and shows that the whole spirit and outlook of the Anglo-Catholic is contrary to the formularies, however broadly interpreted, of the Church of England. He has recently added another to his series of works in which he follows a somewhat similar line. *Reaction and Progress in Religion* is "A Historical Retrospect with Present-day Illustrations" (W. Heffer, Ltd., Cambridge, 5s. net). A Foreword is contributed by Dr. R. H. Kennett, Regius Professor of Hebrew in the University of Cambridge, in which he points out that the same religious questions which confront us to-day have presented themselves in various guise in many ages, and recommends the Archdeacon's survey as a help to the better understanding of present-day tendencies in religion and as a bold enunciation of the truth which can make us free. Dealing with the period before Christ, the Archdeacon shows the constant tendency to depart from the purity and high standard of the religion of Jehovah, through the influence of the surrounding heathen nations. After the revelation of God in Christ, a similar falling away from the purity of the faith took place. The crowds of Pagans who were brought into the Christian Church without sufficient teaching, introduced into popular religion the veneration of Saints and Martyrs to replace the old intermediary demigods and heroes. The doctrine of Transubstantiation led to the cultus of the consecrated Elements which was a distinct reaction towards Paganism, and a contrast to the early Christian faith and worship as described by Origen in his Defence of Christianity against the Pagan, Celsus. The argument that worship directed towards the Elements before consecration would be idolatrous but when the wafer is transubstantiated into Christ Himself then it was Christ Himself who is worshipped and the worship of Christ could not be idolatry, is met by a cogent argument from Archbishop Whately showing that to worship a material thing is inconceivable and is a contradiction in terms. In dealing with the Anglo-Catholic movement he shows that it is a common thing for members of the party to speak lightly of the Reformation Settlement by which the doctrine of the Church of England came to be what it is to-day. Some of them go so far as to say that the Reformation was a mistake or even a crime. He adds that "it is an altogether inscrutable mentality that is exhibited in those who have been caught into this new movement." Their uses of the word Catholic is contrary to the true meaning of that word. The whole movement represents that reactionary and retrogressive law which has prevailed in all ages, and is seen in the lowering of the standard of honour among some

of the Clergy in comparison with that which obtains in ordinary society of the better kind.

His hope for the future is that there will be a better recognition of the authority of Christ and a purging of what is demonstrably pagan. One great need is an improvement in the education of the Clergy, another is the assuring to the laity of their proper place in Church affairs. He would restrain the preponderating influence of the Bishops, which he says frankly, is not good for them. On the question of Reunion he holds that the Eastern Churches are still un-Reformed, while our brethren at home are only separated from us in polity and not in doctrine. This interesting survey of tendencies in the Church deserves careful study, as it lays bare many sources of weakness, and shows the fundamental elements necessary to secure the stability and extension of the purest form of Christianity.

The Rev. R. H. Malden, M.A., Vicar of Headingley, Leeds, gives a most attractive survey of the whole life and teaching of the Church of England in *This Church and Realm* (Oxford University Press, 7s. 6d. net). He can hardly expect either Evangelicals or Anglo-Catholics to agree with all he says, for he is somewhat severe upon them both, but more especially upon the Anglo-Catholics whose teaching he practically says is in many respects disloyal to the Church. Evangelicals, he says, are in danger of being merely negative and intent on opposing developments rather than on proclaiming any message of its own. He quotes the silly statement of the Bishop of Durham that they are an army of illiterates generalised by octogenarians, and says there is an element of truth in it. The element of truth is so small that a microscopical examination would not reveal it. What would he say of the party whose recently restored leader is a nonogenarian? Evangelicals have a positive position which more and more they are realizing and making effective in the life of the Church. In fact they can claim that Mr. Malden is with them in most of his chief positions. Although with some reservations, he maintains the supreme authority of Scripture and shows the important part the Bible has played in the education of the conscience of the English race. This is perhaps what distinguishes the members of the Protestant Churches from those of the unreformed Communions. His views on the Sacraments are not as clearly expressed as on other points. There is no miracle performed by the Priest in Holy Communion. The words of consecration have no semi-magical power. The reception of the elements is an essential part of the service. The hearing of Mass was remote from our Lord's intention. The Anglo-Catholic theory of an Apostolic Succession is an Anglican peculiarity not older than the fourth decade of the last century. Many of the Anglo-Catholics are merely imitators of the Church of Rome as far as they find convenient without accepting its concise demands and without proposing to become a member of it. He shows clearly that in regard to authority, freedom and truth there is nothing in common between

the outlook of Anglicanism and that of Romanism. The book was written before the meeting of the last Lambeth Conference, otherwise there would no doubt have been references to the recent deliberations of the Bishops. It is difficult to define Mr. Malden's churchmanship. He writes with a spirit of independence which we cannot but admire, and we find his analysis of the life of our Church an incentive to a fresh examination of the basis of Anglican doctrine and fellowship. The book had its origin in a series of group meetings for study in Mr. Malden's parish, and there could be no better method of instructing Churchpeople in the distinctive teaching of the English Church than that which has been adopted here with such good effect. In spite of our differences from him we are grateful to Mr. Malden for his sincere, frank and honest presentation of many important truths.

Canon Arthur J. Tait, D.D., in *Sacrament and Presence* (S.P.C.K., 2s. net) offers a fresh and interesting study of the important problems connected with the presence of Our Lord in the Holy Communion. He quotes with approval Bishop Westcott's well-known statement — "It seems to me vital to guard against the thought of the Presence of the Lord 'in or under the forms of bread and wine.' From this the greatest practical errors follow," and shows in explaining the Sacramental Principle that the outward part of a Sacrament is not a mere thing but an action. In Holy Baptism it is the action of baptizing and being baptized in or with water; in Holy Communion it is the action of giving, receiving, eating and drinking the bread and the wine. The essence of the Sacramental Principle is thus a personal relationship, and the relationship between God and man finds its expression in action. The Sacraments of the Gospel are in this way a particular application of the principle that is at work in human social life. He explains the true significance of the Black Rubric, and shows that the Real Presence of Our Lord is His Presence in the Holy Spirit. This is explained more fully by an examination of New Testament teaching, and in the light of it he cannot accept any interpretation which postulates the Presence tabernacled in consecrated bread and wine. He finds support for his view in the teaching of St. Paul. The unique character of Holy Communion does not involve any unique mode of His Presence. The spiritual presence of Our Lord is not presence in the body of the Resurrection, but presence in the Holy Spirit. There is nothing in the Institution of the Holy Communion to warrant a belief in the presence in the elements. The eating of the flesh and the drinking of the blood of Christ is a spiritual act involving faith in Christ and self-surrender to Him. The act of Consecration does not involve any change in the Elements; it is simply the setting of them apart for holy use. Our Lord is not more objectively present after the Consecration than He was before. Canon Tait has given us in this brief study a number of useful suggestions and much clear evidence as to the teaching of our Church.

Mr. J. W. Poynter has already placed us under many obligations for his exposure of the teaching and practices of the Church of Rome gained from his experiences as an active member of it. His last book, *Rome at Close Quarters* (London, The Epworth Press, 2s. 6d. and 3s. 6d.), gives "an intimate and impartial study from personal experience." He tells of the circumstances which led him from Nonconformity in which, unfortunately, he received no very definite instruction in the foundation facts of the faith, to the Roman Church which appealed to him with a romantic glamour, and the supposed certitude of infallibility which Protestantism does not provide. He made his submission in the usual form which he criticizes as obscuring many facts which should be made clear to the candidate for admission. He narrates his experiences in the Confessional and as an energetic sharer in the work of propaganda. He describes the various organizations attached to the churches of the Roman Communion. He became an active writer and published a book in defence of Roman Catholicism which was highly praised in the Roman Catholic Press. On his return to Protestantism, however, the same Press referred to him as an Apostate who found that "his brilliancy was not sufficiently appreciated in the Catholic Church and returned to Protestant mis-representation like a dog to his vomit." That is the spirit constantly shown by the Roman Catholic Church in its attitude to people who cease to believe its claims. They are represented as intellectually or morally defective. Mr. Poynter as a member of the Westminster Catholic Federation came in touch with the policy of secret and hidden manipulation, by which books used in London County Council elementary schools were to be changed so as to become, to a great extent, Roman Catholic propaganda. Secret threats and inducements to publishers to alter their books led him to realize something of the true spirit of Romanism, and caused him to secede. He has, of course, been branded as a "bad Catholic," but he is performing a useful service in opening the eyes of English people to the true condition of the Church of Rome, the outrageous nature of its claims, its obscurantism and its tyranny.

Professor Karl Barth is undoubtedly the most potent force in the religious life of Germany at the present time. His career has marked a revolution in religious thought and feeling. Born in 1886, the son of a theological professor at Basel, he studied theology at Berne and at several German universities, including Marburg, where he came under the influence of Wilhelm Herrman, the well-known author of *Communion with God*. He became a Minister of the Reformed Church in Switzerland in 1911, and as a pastor in charge of a congregation soon became dissatisfied with the type of Liberal theology popular in German circles before the War. He turned to the Epistle to the Romans, and in 1918 brought out his Commentary, which at once attracted attention by its new and startling line of thought. Careless of paradox he asserted the absolute sovereignty of God, placed man's redemption through the death of Christ at

the centre of the Christian faith, introduced in the strongest way possible the Reformation doctrine of Grace, and changed the whole course of theological thought. Although his views aroused considerable opposition he was appointed to a Professorship of Theology at Göttingen. He removed to Münster, and in 1929 he was called to the important chair of theology in Bonn, where he is now attracting immense numbers of students from every part of Europe. Only two of his books have been translated so far into English. One is a volume of essays issued under the title *The Word of God and the Word of Man*. The other, *The Christian Life*, has recently been published by the Student Christian Movement Press (1s. 6d. net). It contains two Bible Studies given to the Students' Christian Union at Münster in 1926. They are based on Romans xii. 1, 2. They are not easy reading and require some previous knowledge of the Professor's general line of thought. In the main, he asserts man's complete dependence upon God. Through the Holy Spirit God has begotten man who was in sin unto a lively hope that he may recognize himself as His child. "And the meaning of Baptism is just this—that we have this promise of participation in this inconceivable life of God. God's life for us in Christ—in us through its Holy Spirit—that is the Christian life." Yet St. Paul exhorts the Romans by the mercy of God, to present their bodies as a living sacrifice, holy and acceptable to God, and to assume a new form through the renewing of their thought. There is a progress to be achieved. Man lives in a world where his ego asserts itself, and in contrast to this there is a life of a new future world, "where what is peculiar to God will prevail in everything, and above all again in man—in which, if one might put it so, what is peculiar to God takes the place of what is peculiar to the ego, since the meaning of creation was and is that the world should again be His world."

The Rev. Charles H. H. Wright, D.D., was known to a former generation of Churchmen as one of the great scholars of his time. His immense learning was devoted to the service of Protestantism and one of his best-known works was the Protestant Dictionary which he edited in conjunction with the Rev. Charles Neil. His scholarship was recognized in many seats of learning. In the University of Oxford he was Bampton Lecturer in the year 1878, and for a time he was Grinfield Lecturer on the Septuagint. In the University of Dublin he was Donnellan Lecturer in 1880-1. He was examiner in Hebrew in the Universities of London and Wales, and in the Victoria University. He produced many works which were standard authorities in their day. The Religious Tract Society has recently republished one of his small books, *The Service of the Mass in the Greek and Roman Churches*. It is specially useful at the present time in view of the approaches that are being made to the Orthodox Eastern Church to secure reunion. A full and minute account, with useful pictures to illustrate it, is given of the Mass in the Russian Church. A similar account is provided of the Mass in the Roman Church. The Canon of the Mass is then explained

and the development of the drama of the Mass is followed out. A comparison is made of the Order of the Mass in the two Churches, and finally, the doctrine of transubstantiation is dealt with in scholarly fashion from the authoritative documents of both Churches. His conclusion is that "the teaching of both the Roman and Greek Churches is to the same effect," although that of Rome is more subtly defined. The study of this useful book may be strongly recommended to those who are in uncertainty as to the existence of divergences between the teaching of our own Church and that of the Orthodox Eastern Church.

The Rev. Bernard C. Jackson, M.A., Diocesan Missioner of Exeter, and the Rev. S. C. Lowry, M.A., are the authors of the *Commentary on St. Matthew* in the Religious Tract Society's series of Devotional Commentaries. The volume has a special interest as it completes the series of commentaries on the New Testament which has been in course of production for the past twenty-six years. The value of the preceding volumes has been well attested by their wide circulation. They have stood out as pre-eminently useful for their special purpose. This last volume on St. Matthew will take its place with the others as a highly useful devotional handbook to the First Gospel. The authors have worked harmoniously: Mr. Jackson has contributed the notes on the first fourteen chapters, and has dealt with the main features succinctly and clearly. Mr. Lowry has in a similar way with illustrations drawn from many sources drawn out the messages in the portion from the fifteenth chapter onward.

The Rev. S. Nowell-Rostron, M.A., Vicar of St. Matthew's, Bayswater, is the writer of the *Commentary on St. Paul's Epistles to the Corinthians* in the same series which is issued under the General Editorship of the Rev. C. H. Irwin, D.D. Mr. Nowell-Rostron shows true insight into the mind of the great Apostle, and his special task in dealing with the special problems of the Corinthian Christians. From wide general reading Mr. Nowell-Rostron selects with great skill passages which illuminate many aspects of the Apostle's teaching. Many will be grateful to him for the help which they will gain from this careful study of these important portions of St. Paul's writing.

In spite of the fact that there is considerable criticism of the Revised Version at the present time, the Cambridge University Press have boldly issued a new and charming edition. It is comprised in six small volumes in a suitable case and is sold at 2s. each volume or 13s. for the set with the case. There are many students who will be glad to have this excellently printed and tastefully produced issue of the whole Version including the Apocrypha.