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BOOKS AND THEIR WRITERS.

THE Bishop of London's Lenten Book for this year is written by Dr. Cyril Alington, the Head Master of Eton College. The Bishop is fortunate in securing a wide variety of writers to contribute to this useful series of annual volumes which has now reached its ninth or tenth year. The title of the book is *Elementary Christianity* (Longmans, Green & Co., 2s. 6d. net). The name might suggest that the line of thought is of an elementary character, but this is far from being the case. In fact, Dr. Alington's association with the educated classes of the country leads him to deal with his subject in parts on a level that will be above the apprehension of the more ordinary type of readers. The idea which he wishes to convey by the term is that if a man accepts the belief that there is behind creation a personal and loving Power, for which good reasons are given in the book, he can hardly refuse to believe that Christ is what St. Paul called Him, "the image of the invisible God," that He showed our earth all of divinity that can be shown in the conditions of one human life, more than His own people could understand, more than has yet been fully grasped by all the generations that have followed. This, he says, seems to him to be Elementary Christianity. He sets out to meet many of the current objections raised to these views. He notes the wide diffusion of "a Christian spirit" but the absence of definite Christian belief. The defence of Christianity is carried on, he says, at an intellectual altitude unapproachable by the average man, which is probably, as I have indicated, the charge which will be brought against Dr. Alington himself. Yet he states some deep truths in as popular a way as it is probably possible to put them. He is perhaps unaware of the limitations of the ordinary man's thought, as well as of his lack of interest in art and literature. The relation of belief to other knowledge, the unity of truth, the influence of the Romantic School of poetry, are all useful points in dealing with educated people, but they will not make much appeal to the great mass of average men and women. This is no disparagement of the book, for it will serve a valuable purpose, though not quite that which Dr. Alington apparently had in view. His appeal is to a class that is probably more difficult to reach, and his book is, therefore, all the more important and timely. With converts to Mohammedanism, and Buddhism in its theosophical form, in our midst, the claims of Christ need to be stated on the lines which he has adopted. Recent teaching again on psychology, telepathy, spiritism and Christian Science requires the careful statement of the Christian point of view in relation to modern developments. He believes that the XXXIX Articles and the Athanasian Creed present intellectual obstacles to many. Doctrinal statements couched in obsolete terms such as "Person" and "Substance," and crude theories of the Atonement, are also indicated as obstacles. He presents St. Paul's conception of the

Church as given in the Epistle to the Ephesians as the best view for a "good Catholic." He pleads for room for a wide difference of belief among Christians.

The moral obstacles receive special and necessary attention. It is unfortunately only too true that the attitude of many is expressed in the words: "Christians are not, in fact, good enough to make it worth while to join Him." Dr. Alington adds: "We stand before the world as the disciples of a Master whose message to the world was love, a message delivered in the name of a God in whose sight whosoever liveth without charity is counted dead: and the world regards us as a small society which believes that the road to heaven is in its particular and private keeping. Can there be any doubt that this is because neither as individuals nor as a body we 'put first things first'?" These extracts are sufficient to show that thoughtful readers will find much useful teaching in this book, and preachers may draw from it some valuable suggestions for sermons.

I referred in my notes last quarter to Miss Constance L. Maynard's interesting life of Dora Greenwell. Since then the promised new edition of *Two Friends*, edited by her and published by H. R. Allenson (3s. 6d. net), has been issued. Miss Maynard contributes a useful Introduction and Summary which will be a guide to those unacquainted with the purpose and style of the author. As the landmarks in the progress of thought from bewilderment to satisfaction revealed in these six chapters are difficult to find, Miss Maynard gives a summary of each chapter "in clear and prosaic terms." In Chapter I, "The Young Life of the Soul," is portrayed as it passes through the period of immaturity to the place where the vision of the Cross of Christ comes as a revelation, and thence through the sense of loneliness to security. The second chapter discusses the question which at some time faces the thoughtful, "Is there a strife between Christ and Beauty?" This is, as Miss Maynard says, "a very wonderful chapter" containing "the most essentially beautiful passage in the whole book." "The contrast between Individual and Collective well-being" is the subject of the third chapter. Here the problems of the conflicts between the duties of the individual to himself and to the community of which he forms a part are discussed. There is some searching criticism of the weaknesses of various sections of Christianity in Chapter IV on "The Strength of the Church considered as a Whole." She deals especially with the relative values of Protestantism and Roman Catholicism. The penetration and appropriateness at the present time of the following statement illustrates the mind of the author: "It is the irrational which is above all else the unspiritual; we shall ever find that the least rational view, or in other words, the most superstitious one, of any divine ordinance, is invariably the one which least helps to spirituality." The further conclusion naturally follows: "As with its rites so with its great institutions; it is those who understand what a Church is who are least likely to rest in it,

or in anything short of Him to whom it leads." The fifth chapter carries some of these thoughts still further. Its title is, "Truth is the Basis of Faith." The last chapter, on "Natural and Spiritual Comfort," deals with the ultimate harmony that must prevail when all antagonisms shall be reconciled. No summary can give an idea of the style in which the thoughts are expressed or of the charm of the whole of this discussion of life and its meaning. This is again a book for preachers.

The Sermon on the Mount suggests many questions to thoughtful minds. Its interpretation, and its application to the circumstances of our lives, are not always a simple matter. Conduct and prayer are both subjects on which the young especially need guidance. The Rev. Canon J. B. Lancelot, of Liverpool, has written a book containing twelve lectures on the Sermon on the Mount which is just the kind of explanation of its teaching which should be put into the hands of anyone seeking to understand the bearing of the Sermon on life to-day. Its title is *Guidance and Rule* (Skeffington & Son, Ltd., 2s. 6d. net) and it contains clear, sane, direct treatment of the chief points in the Sermon. There is an introduction explaining its characteristics and place in our Lord's ministry. The paradoxes of the Beatitudes are presented in their true light. The values of the Kingdom are clearly explained. The Lord's Prayer is made the occasion of an admirable summary of the character of true prayer. Such a sentence as "Better be rugged and silent Moses standing alone than ready-tongued Aaron and a foolish crowd at his heels" gives an excellent idea of the sound and practical way in which Canon Lancelot deals with problems of life and conduct. The use of money and the questions arising out of the non-resistance of injuries are treated in the same rational way, showing that our Lord did not intend men to adopt an ascetic life in order to be His followers. The Christian character is portrayed in the Sermon, yet, as he shows, the Sermon cannot be taken as complete, apart from Christ and His work for mankind.

Archdeacon Buckland, in his interesting presentation of the character and influence of the Evangelical School in this number of **THE CHURCHMAN**, refers to a book recently published in which some account is given of events not generally known in the history of Evangelicalism during the last hundred years. It is *Evangelical By-Paths*, by the Rev. Alfred Leedes Hunt, M.A. (Chas. J. Thynne & Jarvis, Ltd., 3s. 6d. net). It is described as "Studies in the Religious and Social Aspects of the Evangelical Revival of the Eighteenth Century, and a Reply to Critics." Its publication comes appropriately at the time of the celebration of the centenary of the Islington Clerical Meeting, when attention is naturally directed to the place and development of Evangelical life and thought in the Church. Mr. Hunt, in the course of preparation for a life of David Simpson, incumbent of Christ Church, Macclesfield, a friend of Wesley, Rowland Hill, the Countess of Huntingdon, and the Ryle

family, has had access to a quantity of contemporary documents from which he has drawn many of the interesting points contained in this volume. He gives facts and incidents which show that the estimate of Evangelical influence given by Canon H. A. Wilson at Islington is a just one. At a time when St. Paul's Cathedral had no more than six communicants on Easter Day, the churches of the Evangelical clergy were crowded. It is strange to read that these numbers were a ground of complaint. One Evangelical leader was cited before his Bishop on the charge of "overcrowding his church." Thomas Jones was refused permission to deliver sermons at St. Saviour's, Southwark, because his congregation was too large. It would be difficult to imagine episcopal intervention on such a ground to-day. Nor would it be possible to imagine an Archbishop telling one of his clergy: "Were you to inculcate the morality of Socrates, it would do more good than canting about the new birth." "Canting crew" was one of the terms in which reference was made to the Evangelicals. Others of a similar character were "fanatical divines," "clerical enthusiasts," "sanctified cobblers," "mercenary strangers," "spiritual pedlars." Yet we read of churches with six hundred communicants at a service, and of the occasions when Grimshaw had so many that "as many as thirty-five bottles of wine" were used. Gladstone's testimony to the Evangelicals is quoted: "The Church of England at large is profoundly and vitally indebted to them for having aroused her from her slumbers and set her vigorously about her work." We are amazed to find that the Evangelical institution of Sunday Schools was opposed on the ground that "any good impressions formed would die away when the child went out into the world." These scattered notes are full of interest to Evangelical Churchpeople. A little more care in the arrangement of them would have added much to the usefulness of the book for purposes of reference.

Increasing and helpful attention has been given in recent years to the study of the work of the Holy Spirit. The last Church Congress held at Southport was devoted to a fresh consideration of the subject from many points of view. The Committee of the Congress determined to embrace a wide range of thought, and to give the broadest interpretation of the whole field of spiritual activities. The papers were exceptionally valuable, but the volume containing the report of them is likely to be beyond the reach of many purses. It was a happy inspiration that led the Bishop of Liverpool to invite Canon Raven to write an account of the Congress and to issue it in a cheap form so as to make it available for all. The volume is published by Messrs. Hodder and Stoughton under the title *The Eternal Spirit* (2s. 6d. net, in paper cover). The aim of the Congress is stated by the Bishop of Liverpool in a brief Foreword. It is "a review of Christian thinking and experience so designed that contributions from many different sources might be brought to bear upon a common quest. Scientists, philosophers, theologians, artists, administrators, and leaders of social and religious

movements were invited to show us human aspirations towards truth, beauty and goodness in the light of the eternal striving of the Spirit of God in and through the spirit of man." This promises an unusual treat and the reader is not disappointed. But in such a complex and varied subject a capable guide is needed to point out the various stages of the progress, and Canon Raven proves such a guide. He had no easy task, but he fulfils his duty to the benefit of all who follow his leadership. He explains the thought which led to the selection of the subject and its method of treatment. It was carefully arranged to give fresh insight into the most important subject in the life of the Church not only and especially to-day but at every period of its existence. The need is, however, specially felt in our own times, and we have no doubt that the Congress has given a strong impetus to a fuller understanding and realization of "The Eternal Spirit" in human life. "What is manifestly needed to-day is simply spiritual power," and this volume brings before us great truths concerning the source of that power. It is impossible to attempt to summarize even the outline of the Congress programme, or to mention the names of those who took part. It began with "The Eternal Spirit in Nature and the Bible." The paper of Dr. Adami on the first section made a powerful appeal. His death so soon before the Congress made peculiarly effective the declaration of his conviction, practically his dying utterance, that "the love of God is everything, and that if a man possesses this other things are secondary." There are a host of other striking statements and a valuable presentation of old and new truths, which it is impossible to read without feeling the inspiration of the power that was manifested throughout the gathering.

So much has been written about psycho-analysis that many of us who have never had any practical experience of psycho-therapy or of the need of it have frequently desired some treatment of the subject that would give a clear impression of its value and significance. I have found in Mr. A. E. Baker's *Psycho-analysis Explained and Criticised* (S.P.C.K., 3s. 6d.) a book that seems to meet the need. He sets himself to answer as briefly as possible the question, Are the leaders of the psycho-analytical movement among the world's great discoverers, or are they to be placed among the great charlatans? Whatever opinion we may form of the answer, the book itself will provide us with an interesting, instructive and at times amusing insight into the teaching and methods of the system. Mr. Baker has in an exceptional degree the gift of being entertaining. No subject could be dull in his hands, and his illustrations are real windows which admit light. Our Forgetfulness and Mistakes are explained to us. Our dreams are analysed in true psycho-analytical fashion, but the verdict on the theories advanced is "Not proven." We are then introduced to the study of the "complex" and that leads to "the unconscious," which is, we are shown, only a metaphor. There is nothing existent corresponding to it. Symbols and Rationalization represent some of the least comprehensible phases

of psycho-analysis, especially when the latter represent the tribute vice plays to virtue. His final conclusion is that "psycho-analysis contains much plausible speculation, many interesting and amusing assumptions" and when the whole imposing structure is tested by the ordinary rules of evidence and laws of logic an unbiased critic would conclude that "it is not proven."

Bishop Handley Moule's *Ephesian Studies* and his *Colossian Studies* are well known in Evangelical circles. His method of dealing with the text and of drawing from it the special significance which an intimate knowledge of the Greek reveals has proved of immense advantage to students of these Epistles. A new impression of the second edition of each of them has just been issued by Messrs. Chas. J. Thynne & Jarvis (3s. 6d. net each). These will give an opportunity of making a new generation acquainted with the results of the ripe scholarship of one of our Evangelical masters. They will be a useful addition to the library of theological students and of those who are in the early years of their ministry. The same firm has also issued a new impression of Bishop Lightfoot's important essay on "The Christian Ministry" (3s. 6d. net). This is another book which every theological student should possess. Nothing has been found since this essay was written to alter the conclusions arrived at by the Bishop, who was one of the great trio of Biblical scholars of the nineteenth century, his companions being Bishop Westcott and Dr. Hort. The essay, as is well known, shows that there is no place for a sacerdotal system in the Church, and that no sacrificial tribe or class can come between God and man. "Each individual member holds personal communion with the Divine Head."

The Report of the Islington Clerical Conference Centenary Gathering, published by the *Record* with the title *Grace and Truth* (1s. post free), will be treasured as a souvenir of a memorable occasion. The papers contain a useful record of Evangelical activity for a century, a valuable estimate of the influence of the School, and statements on the fundamental truths maintained by it. The writers are the Rev. H. W. Hinde, Canon H. A. Wilson, the Bishop of Warrington, Canon J. B. Lancelot, Rev. C. M. Chavasse, Rev. C. Sydney Carter and the Rev. the Hon. W. Talbot Rice. The Centenary sermon preached by Bishop Chavasse is also included in the book.

G. F. I.

