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## REVIEWS OF BOOKS.

## RELIGIOUS EDUCATION.

PRESENT-DAY PROBLEMS IN RELIGIOUS TEACHING. By Hetty Lee, M.A. London: *Macmillan & Co.* 3s. 6d. net.

THE CHILD'S KNOWLEDGE OF GOD. By the Rev. T. Grigg-Smith, M.A. London: *Macmillan & Co.* 7s. 6d. net.

Both writers protest vehemently against the methods of the present-day teaching of religion in our schools. Mr. Grigg-Smith would have drastic reform; Miss Lee would have a revolution. Both writers have had wide experience and speak with deep conviction. They know what they want and they agree in alleging that a totally wrong and injurious conception of God is given to young children through being taught the Bible as it stands.

Mr. Grigg-Smith's book is the less drastic of the two, but it is sufficiently startling. He says, "There is great need for a Society for the Prevention of Spiritual Cruelty to Children" (p. 12). "Details of the Crucifixion should never be told to young children" (p. 41). He has a whole chapter dealing with "The Sacrifice of Isaac" in which he strongly deprecates the usual method of dealing with the account, and quotes instances to prove real harm done by it. All ideas of God sending judgments or calamities or punishments for sin must be abandoned. This eliminates a good deal of Old Testament teaching. Sin may and does bring evil consequences, but the greatest calamity is the moral loss, and it is this that the teacher should stress and not the physical results. At the end of the book there is an Appendix giving a suggested syllabus of Religious Instruction which is in use in the Manchester Diocese. This gives details of courses for every year from the Babies' Class up to the top classes where scholars are fourteen or fifteen years of age.

"The aim" of Miss Hetty Lee's book "is to provoke thought." It will certainly do so. It will also rouse a good deal of distress to many minds. Miss Lee accepts the position of the Higher Criticism and (apparently) much of the teaching of Christian Science and Spiritualism. She recommends Mrs. Eddy's Book *Science and Health* for study. "Our only written records of the Master come to us through the imperfect medium of erring though devoted disciples" (p. 30). We must therefore be prepared for mistakes, and must fearlessly reject some of the stories as "incomprehensible accounts." "The standard test for us teachers, as to the credibility of any Gospel or record, must lie in the compatibility of the particular event or saying in question with our general impression of our Lord's personality and teaching." Anything that does not reveal Him as Infinite Love—*according to our conception*—must be regarded as an incomplete or erroneous report. A large part of the Old Testament receives very severe handling. Miss Lee describes the sacred volume as "the tangled and confused mass of

parable and fact, legend and history, prose and poetry, through which the perplexed teacher is to make his way" (p. 68). "Many of these Old Testament stories do serious harm to our children," as told by the simple believer. Any story that does not reveal God as acting in tender and infinite love to man and beast must not be taught to very young children, and must never be taught as true at any time. "Such stories as Noah's Ark, the Tower of Babel, Adam and Eve," are "myths" and ought not to be taken in the religious but in the weekly or daily 'story hour,' with other myths from other lands" (p. 82).

Concerning the growing belief in Spiritistic Phenomena Miss Lee asks, "May not such beliefs and convictions lead the thoughtful teacher to find new reality and credibility in the Gospel accounts of the Transfiguration on the Mount, the Ascension, the Resurrection, the Conversion of St. Paul on the Damascus road?" (p. 17).

One chapter is devoted to "The Problem of Memory Work." The ordinary methods of learning the Catechism or Scripture are condemned. The child must only learn that which appeals to it and which it understands. "If our memorizing is to be 'religious,' it must be free from all force, dislike, drill, bribery, etc. . . . Our test question for any piece of memory work as a means of religious teaching is: Will it be done by the child without compulsion, dislike, drill, bribery? If so, it is right; if not, it is wrong" (p. 126). The same is true of Expression Work. "There must be no force, no compulsion, no bribery." In fact Miss Lee would abandon for ever all physical force from the school. There must be no such punishments. The cane ought to go to the museum. "The sword will not disappear from the nation while we whip our children in the nursery and cane them in the schoolroom" (p. 145). The Christian method of dealing with offences is one of unlimited mercy and forgiveness.

In the last chapter on "The Child's Unrealized Universe" the author endeavours to awaken in teachers and parents a conception of the infinite possibilities that lie in every child *without exception*, and she believes that only by the adoption of some such methods as are outlined in the book can these possibilities find adequate expression and become realities.

It is a bold and daring book. It will be of practical interest to learn the actual results where its principles are put into operation for a lengthy period and to compare such results with those obtainable under the best teachers of the older methods.

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### IMMORTALITY IN THE OLD TESTAMENT.

IMMORTALITY AND THE UNSEEN WORLD : a Study in Old Testament Religion. By W. O. E. Oesterley, D.D. London : S.P.C.K. 12s. 6d.

Dr. Oesterley is an acknowledged authority on Old Testament problems, more especially those problems which arise out of a study of the post-Exilic literature: hence a volume from him is sure to

be well worth study. But we venture to think that he is a little *too* prolific, and that his recent books suffer somewhat in consequence. This last volume is a case in point: despite its learning, it seems to us a trifle thin in places. Many problems are raised, to be partially dealt with, it is true, but not with the fullness of treatment that so important a subject demands. Hence one lays down the book with a feeling that an adequate solution to the vexed question of Immortality in the Old Testament has not been given us.

After some preliminary observations, Dr. Oesterley proceeds to lay some stress on the fact that inconsistent ideas on Immortality are found in the pages of the Old Testament. No doubt there is such inconsistency. We do well to remember that the Old Testament is a literature, not one homogeneous book; although it is only fair to point out that some at least of these "inconsistencies" are more apparent than real. The remarkable thing about it is that the "divine library of the Old Testament"—written as it was at varying periods and by men whose outlook on the world was often so different—should contain so much that is all of a piece.

After dealing with the Old Testament teaching on the constituent parts of man (pp. 12-20), Dr. Oesterley passes on to consider belief in supernatural beings; this he does in three chapters: (a) The Demonology of the Semites, (b) The Demonology of the Old Testament, (c) Angelology. We are then introduced to a discussion of the Spirits of the Dead and their abode; next to ancestor worship and the Cult of the Dead, combined with a section on Necromancy—the least convincing part perhaps of the book; lastly to mourning and burial customs. In the two final chapters Dr. Oesterley deals with the doctrine of Immortality. In these chapters he maintains that the belief in Immortality as "the normal lot of man" existed from the earliest days in Israelite religion; it was, he says, always the popular belief, and it is probable that the official exponents of religion in later days (the "Yahwists") believed this too in a vague kind of way. It will be noticed that the writer postulates a contrast between "Yahwism" and the popular creed, much in the same way as scholars detect a sharp distinction in Greek theology between the popular cult of Demeter and the Chthonian deities, and the official "Olympian" cult. This may be true, partially; but not too much stress should be laid upon it. No doubt the discipline of the Exile did much to emphasize the individualist side of Judaism; but to say—as it is said—that, previous to the Exile, Immortality was conceived of only as national and not individual, is to assume a great deal. Despite all appearances to the contrary, right through the Old Testament (we believe) runs the golden thread of a belief in Immortality; what happened after the Exile is that this belief received a new formulation, and an added force.

Dr. Oesterley assumes throughout the truth of the advanced "Critical" view of the Old Testament, which is, after all, a theory, not a demonstrated truth; and at any moment some fresh discoveries in the Near East may profoundly modify the critical view.

We are not disposed to accept all Dr. Oesterley's exegesis, even

where, at first sight, it appears to be conclusive. One example must here suffice: it is connected with one of the most famous incidents in the Old Testament, the story of the Witch of Endor. Surely the whole point of the narrative is this: the witch, accustomed to fraud-practices in her mediumistic methods, expected so to hypnotize Saul as to induce a *belief* that Samuel appeared. But what appeared was not a mere wraith, but the prophet himself. Hence her loud cry. "And when she saw Samuel she cried with a loud voice"—terrified, as well she might be: she had indeed expected to materialize a phantom-form, and her terror arose when she saw that it was Samuel himself. Dr. Oesterley gets rid of this interpretation however by reading (conjecturally) Saul for Samuel, and explains that her fear was due to the fact that she feared to be punished for breaking the law by indulging in forbidden practices. Dr. Oesterley may, of course, be correct in his conjecture; but a conjecture it is, and *not* the reading of our text. Again: he interprets "Elohim" as meaning Samuel; but the plural is a difficulty, and it is quite conceivable that—if we allow that, for a special purpose, the real soul of the prophet had actually been allowed to return—the word means "gods," *i.e.*, a cohort of attending angels charged with the duty of escorting "Samuel" from his abode in Sheol (cf. the words "why hast thou disquieted me?" *viz.*, why caused me to return to this mundane scene from the peace and rest of the intermediate state). *Sed haec hactenus.*

Dr. Oesterley has written an interesting book, and we wish fully to acknowledge this; and it is a scholarly book, well furnished with references to recent literature; but it is not wholly satisfying.

In another edition we should suggest that an Index of Biblical Texts be added: it would materially add to the usefulness of the book for reference. Secondly, some notice should be taken (in the purely "Semitic" sections) of Mr. Campbell Thompson's learned and instructive work on Babylonian magic; that book would supply Dr. Oesterley with not a few corroborative parallels.

### A STUDY IN ESCHATOLOGY.

THE OTHER SIDE OF DEATH: a Study in Christian Eschatology.  
By R. G. Macintyre, M.A., D.D. London: *Macmillan & Co.*  
8s. 6d.

Many attempts, ancient and modern, have been made to cover the field of Christian Eschatology; but none that we are acquainted with covers it in a more satisfactory fashion than the present. The doctrine is restated here with knowledge, with great reverence, and with skill. The tone of the book is admirable: the writer can attack competing or antagonistic systems effectively yet with Christian charity; he knows how to put forward his own solution of difficulties with vigour yet with urbanity. With the general question of Immortality he does not profess to deal, but only with those aspects leading up to and embraced within the Christian Revelation. Prof. Macintyre, as a whole-hearted believer in the

truth and adequacy of that Revelation—with its doctrine of Christ's atonement as its centre—is anxious to tell "troubled souls" (and many to-day are sadly perplexed and troubled) what the Bible has to say and what are the great principles it enunciates. Very aptly he remarks that, if people are left without some clear and definite teaching on so vital a point as the implication of Death, they will become the prey of Spiritism or—even worse—those fatal forms of latter-day Theosophy which appear to exercise so strange a fascination upon those whose minds are neither rooted nor grounded in a knowledge of God. The doctrine of God is the writer's guiding principle—"the dominant note which gives coherence to the whole."

After three brief but helpful introductory chapters, (1) The Eschatology of Israel, (2) Yahwism and Immortality, (3) Apocalyptic Eschatology, the Professor devotes the remainder of his work to his proper theme, the Eschatology of the New Testament. It is not easy to sum up his teaching in a few lines; it is too full of important matter to be dealt with cursorily; but, briefly, we may say that of the three great competing systems, (a) The eternal suffering of the wicked, (b) Universalism, (c) Potential (or as some people prefer to call it "Conditional") Immortality, he decides, quietly yet effectively, for the last. Let it not be supposed that Prof. Macintyre's view involves any minimization of sin: far from it! In his hands, the doctrine of Potential Immortality becomes an urgent appeal to all humanity to have done with easy-going delusions and facile optimism in regard to Death and the Hereafter, and to accept the salvation so freely offered by God through Christ. Indeed, we have never read a more earnest appeal. In any case, whether we accept the author's argument or not, we should do wisely to read and ponder this admirable work—so persuasive, so moderate, so full of the spirit that should actuate all who profess and call themselves Christians.

E. H. BLAKENEY.

#### DR. SCOFIELD'S LIFE STORY.

THE LIFE STORY OF C. I. SCOFIELD. By Chas. G. Trumbull. *Oxford University Press*. 10s. 6d. net.

"The Scofield Reference Bible," since its first publication in 1909, has attained a world-wide circulation. It has been of great help to missionaries, preachers and Bible students in practically every country. Not only are there editions in the English language, but translations have been made into several foreign tongues. The editor, Dr. Scofield, has received expressions of gratitude from men of all types, who have been helped by the chain references, the simple definitions of the great words of Scripture (as adoption, atonement, election, predestination, etc.), the short introductions to the various books, the analytic summaries of the teaching of Scripture on all the important subjects—and other features. For Bible Readings and for Bible Classes the book is invaluable. Those who have learnt to value this unique Bible will naturally be interested

to know something of the story of its origin and production, and also of the life of the editor. Mr. Trumbull has endeavoured to tell that story. He has known the Doctor for six years. The book, however, is somewhat disappointing. First of all the price (10s. 6d.) seems excessive for such a small publication of only 138 pages. Next, there is no introduction or preface to tell how "The Life Story" came to be written. Only towards the end of the book (p. 116) do we discover that it is mainly a reprint of some articles which appeared in the *Sunday School Times*, of which Mr. Trumbull is the editor. From the first, however, one assumes something of this kind. The story is disjointed and irregular, and there are so many unnecessary repetitions of certain facts that one feels that the biography was not written for this book. A preliminary explanation would save the reader much irritation. Better still would it be if the book were carefully re-written with no trace of its serial publication. The subject deserves more careful and detailed treatment.

Cyrus Ingerson Scofield was born August 19, 1843, in the Southern States. The birth cost the mother's life. Just before she passed away she prayed earnestly that the child might be spared to become a minister of the Gospel. This fact was kept from him, and was never revealed until after his decision in 1882 to devote his life to the service of God in the ministry of His Church. As a boy he was most studious and fond of research. In early life he took up the profession of a lawyer and was called to the Bar. He was remarkably successful, but he yielded to the temptations of his environment and gave way to drink. In 1879 he was converted in his own office, and "instantly the chains were broken never to be forged again—the passion for drink was taken away." He soon began to work for the Master and to try to win other souls. Later he gave up his legal profession and became Pastor of a church at Dallas. From there he went to Moody's Church at Northfield. In all details he endeavoured to maintain a high Christian standard, and would only accept money for the support of the work from "God's children, taking nothing of the Gentiles." The Bible was his constant study, and his expositions became famous until he was led to start the "Scofield Bible Correspondence Course." His creed can be gathered from one he composed himself for a Mission he was instrumental in originating and financing. "We believe in one God, revealed as existing in three equal persons, Father, Son and Holy Spirit; in the death of Jesus Christ for our sins and true substitute; in salvation by faith alone without works; in good works as the fruit of salvation; in the Scriptures of the Old and New Testaments as verbally inspired in the original writings; and in a future state of unending blessedness for the saved and unending conscious suffering for the lost."

The Reference Bible was begun in 1902 and occupied seven years. For a time he tried to combine the work with his pastorate, but at last, after two illnesses, had to devote himself entirely to the production of his *magnum opus*. The illnesses and some other

misfortunes are attributed by the writer to the direct attacks of Satan in order to frustrate the publication of the work. The preliminary researches were steeped in prayer. Scholars at several universities were consulted on exegetical difficulties. Indebtedness is acknowledged to Professors S. R. Driver, W. Sanday, A. H. Sayce and S. Margoliouth. "More than once . . . he spent a week on a single word, determined to know the facts before permitting himself to come to any conclusion" (p. 104). The correcting of the proofs was a laborious work. The Doctor and his wife toiled from about 5 a.m. each day until it was too dark to see at night. At last it was finished and sent forth to the world, where undoubtedly it has been instrumental in bringing joy and new life to thousands of the servants of God, who are also lovers of the Word of God.

In spite of the drawbacks mentioned above, we welcome these glimpses into the life of such an earnest, devoted student of the Divine Revelation, who has been of real service to the whole Christian Church.

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### INFLUENCE OF PURITANISM.

THE INFLUENCE OF PURITANISM ON THE POLITICAL AND RELIGIOUS THOUGHT OF THE ENGLISH. By the Rev. John Stephen Flynn, M.A., B.D. London: *John Murray*. 12s. net.

We apologize for a somewhat belated notice of this most excellent book, but it is far too important to be passed over altogether. Three years ago we were glad to welcome from Mr. Flynn a book which whetted our appetite. It was his volume, *Cornwall Forty Years After*. His present volume gives a general review of the Influence of Puritanism on the Political and Religious Thought of the English.

It is very easy, of course, for any one to make jibes at Puritanism. No other movement since the Reformation, says Mr. Flynn, has been more exposed to unfriendly criticism. But while Mr. Flynn does not attempt to justify the glaring blemishes which made Puritanism unpopular, he suggests that there is a "need for a fresh treatment of the subject, presenting the movement in a juster light than that in which it commonly appears." And so he has taken up the pen.

The whole ground has been carefully examined by him. He has freely used the well-known authorities—*e.g.*, among the earlier writers, de Rapin and Neale (Daniel Neal?—in the index, Mr. Flynn has "J. M. Neale"); and, among later writers, Macaulay, Green, Gardiner, etc. He also has had access to several little-known political pamphlets of the period, which, by the courtesy of Viscount Clifden, he examined. These, with many well-known works, have formed his chief authorities. For the Puritan spirit he has gone to the Puritan writers themselves. He has thus been able to write with full historical knowledge.

But it must not be imagined that this volume is in the form of a historical treatise. On the contrary, Mr. Flynn decided to cast his work in such a form that, by its brevity and popular style, it might commend itself to many readers who might be repelled by a more-

exhaustive and ponderous treatise. Hence it is that we have a most readable as well as informing volume, written in a racy, interesting style, and brimming full of witty sayings and shrewd remarks.

The book presents some twenty chapters on various aspects of Puritanism. There is no elaboration of historical detail, nor is there any necessary observance of chronological order. What Mr. Flynn has given us is an attempt at appreciation of general tendencies: he has sought, he says, not to give a historical treatise, but rather "sketches of an impressional character." Thus he takes up its Religious Tendencies; its power in Parliament; its Home Life; its Relation to Art and Literature. There are chapters on Baxter and Bunyan; The Puritan as Educationist; The Evangelicals; The Freedom of the Press; Puritanism in the Twentieth Century. This selection will be sufficient to indicate the nature and scope of the book.

In his treatment of the subject, Mr. Flynn has tried to relate it to the present age. Hence throughout the work we get many modern touches—*e.g.*, references to the Labour Party (for which he is rather enthusiastic); the Factory Acts; Ireland of to-day; the Tractarian Movement; the present position in Education, etc. Many of these references are shrewd and full of wisdom; some, however, seem to us rather too hasty generalization. But all of them greatly add to the general interest of the volume.

We heartily welcome this work, particularly as tending to put Puritanism in a more favourable light. Mr. Flynn has written with full knowledge, and he does not hesitate to express his opinion when it is in opposition to views generally received. We are quite sure that this volume will give the general reader a more real idea of Puritan Influence in England. So interestingly is it written that no reader who takes up the book will be able to rest till he has completed the whole. It is eminently a work which should be in the hands of all Churchmen who desire to have a knowledge of the influences which have shaped Church and State in England.

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#### DR. MCNEILE'S ADDRESSES.

HE LED CAPTIVITY CAPTIVE. By A. H. McNeile, D.D. Cambridge: *W. Heffer & Sons.* 3s. net.

This is another of Professor McNeile's helpful books. It contains fifteen short chapters, most of which were addresses given at Quiet Days. The last chapter is a reprint of a paper read at the Leicester Church Congress in 1919, and is entitled "The Gospel of the Holy Spirit." In the opening chapter on "Christ's Intercession," Dr. McNeile deprecates localizing Heaven. "Heaven is not a place; it is oneness with God. We are all in Heaven at this moment in proportion to our oneness with God." "We are in Heaven in proportion to our holiness and love." Psalm lxxviii. 18, together with St. Paul's quotation in Ephesians iv. 8, form the basis of the first eight chapters. The remainder of the book (except Chap. XV) deals in a parabolic form with the story of the Apostles Peter and

John being sent by our Lord to prepare the Passover (St. Luke xxii. 8-13). Many of the passages are very heart-searching, and are meant so to be. "Let us burn this fact into our souls; burn it in so that it hurts" (p. 66). The last chapter but one, on "The Law of Liberty," is one of the best, and contains some modern illustrations of a helpful and illuminating character. The book is written in a lucid style, and, being small and light, would be most useful to lend or give to any one prevented from attending Church on account of illness. One address shows the spiritual value of suffering.

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### ARCHÆOLOGY AND THE PENTATEUCH.

THE PROBLEM OF THE PENTATEUCH: a new solution by archæological methods. By the Rev. Prof. Kyle, D.D., LL.D. (Archæological Editor of the *Sunday School Times*). London: Robert Scott. 8s.

This book is one that requires a good deal of careful study: it is packed with details and references, and cannot be read in an easy chair. The advocates of the Documentary theory will be obliged to deal with it, for it is hardly a book to be overlooked. The trouble is that the Documentary theory has so far imposed itself on the minds of students that it has become a prepossession: it is difficult to get them to revise their judgments. Yet it is not to be presumed that the critics have made out a case that cannot admit of revision: it is still a theory, at most a high probability, and therefore not a fact to be finally accepted without demur. At any moment new facts may be brought to light which will considerably modify that theory. Prof. Kyle in his book believes that he has, by his investigations, helped to establish the trustworthiness of the Pentateuchal records *at their face value*. It is a large claim, and it will have to be (or ought to be) impartially considered. Prof. Kyle's book will be helpful in enabling reasonable men to come to some conclusion consonant with *all* the facts of the case: and what we need to-day is to take *all* these facts into consideration.

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THE PLAN OF THE DIVINE ARCHITECT. By Rev. J. H. Townsend, D.D. *Marshall Brothers, Ltd.* 2s. 6d. net.

Dr. Townsend belongs to a little group of expositors to whom the Church owes a very special debt of gratitude because they keep before us the ultimate and the permanent and in particular the Return of the King. In this book he has drawn attention to the plan that is outlined in that section of St. Matthew that extends from chapter xxi. 28 to xxv. 46, with special reference to chapter xxiv. 4-44—indeed the rest he calls the "outworks," but he regards this as the Citadel and the most important. These seven short but illuminating chapters are worthy of prayerful study by those who would understand where these perplexing days we live in come in the Divine scheme of things.