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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

REVIEWS OF BOOKS.

DR. PLUMMER'S PHILIPPIANS.

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE PHILIPPIANS. By Alfred Plummer, M.A., D.D. London: *Robert Scott*. 7s. 6d. net.

Once more Dr. Plummer has placed us under an obligation to him. Few men have utilized years of retirement to better advantage than he, for since in 1902 he resigned the Mastership of University College, Durham, he has given us a succession of publications, chief among these being Commentaries on St. Matthew and 1 and 2 Thessalonians. This latest Commentary on Philippians is not a whit behind its predecessors, and we may here observe that the excellent print and lucid arrangement makes the volume eminently readable. Needless to say, there is a scholarly introduction. Concerning the genuineness of the letter Dr. Plummer quotes Schaff: "The objections raised by a few hyper-critics are not worthy of serious refutation," while of the internal evidence he observes that "it would be difficult to point to any four consecutive chapters in the New Testament as more intensely Pauline." He thinks it was "probably not all dictated at one sitting," and that there are signs of "some disturbing interruption" at iii. 1, but he dismisses the two suggestions that (1) two letters are joined together at that point, and (2) that two letters "lie scattered about through four chapters." He also rejects the recent theory of Dr. Kirsopp Lake and others that the letter was written from Ephesus—a theory which he describes as based upon "a number of more or less probable conjectures," while the generally accepted view is based upon "well-ascertained facts." Further, he proceeds to defend the accepted view, pointing out that we have no evidence that St. Paul was ever imprisoned at Ephesus, while with regard to the statement "I have fought with beasts at Ephesus," he maintains that it must be a metaphor for conflict with brutal men, since it is incredible that a Roman citizen could have been sentenced to fight with wild beasts in the arena, nor are these the only arguments advanced. The hypothesis that it was written from Cæsarea "will not," he says; "bear investigation."

The informality of the letter and the absence of a pre-arranged plan make it difficult, as Dr. Plummer says, to analyse; but notwithstanding he gives us a useful outline or synopsis of the contents of the letter, and according to this the commentary itself is arranged, a suggestive paraphrase following each paragraph. Perhaps the needs of the general reader were uppermost in Dr. Plummer's mind, but at the same time it is evident that the student of the Greek Testament was not forgotten, and it seems to us a pity that the Greek text was not given instead of the A.V.

Commenting on the words "with joy," we are reminded that this is the dominant note of the Epistle as well as a leading feature in the Apostolic Church. He describes "in the bowels" (i. 8) as a clumsy mistranslation frequent in A.V., and observes that "*σπλῆγχα* included the heart, lungs and liver as distinct from the intestines or bowels, and were regarded by the Greek poets as the seat of the stormy affections, as anger and love, and by the Hebrews as the seat of the tender affections, as pity and charity." No one word, he says, will suit all the passages. Here he translates "with the tenderness of Jesus Christ." Dr. Plummer has a fine instinct for seeing the inwardness of St. Paul's meaning, as, for instance, where he says, "He adds 'in the flesh' because 'death' does not mean ceasing to live; for the same reason he substitutes 'striking camp' for dying." There is no elaborate

discussion of the Kenosis theories. We read "a reservoir cannot empty itself without parting with its contents, and the contents in this case are the glories of the Divine nature. The exact meaning of this is beyond us. Attempts to explain the union of Godhead and manhood are inevitably failures."

St. Paul's desire for unity and attention is drawn to the characteristic words *κοινωνία*, *συνκοινωνός* and *κοινωνεῖν*.

Enough has been said to show that this commentary, which includes an English and Greek index, leaves nothing to be desired. S. R. CAMBIE.

A PADRE-GUNNER'S SHOTS.

ROUNDS FROM A PULPIT: BY A PADRE-GUNNER. By Captain the Rev. J. A. F. Ozanne, R.G.A. London: *Philip Allan and Co.* 5s. net.

Seventeen sermons preached to men of the Garrison Artillery, but apparently since the cessation of hostilities, for the first speaks of the victory and the second of the "late war," and other expressions seem to indicate that these are post-war discourses. However, they are none the worse for this, in fact they are rather the better because they contain many lessons for the difficult time in which we are living, and many of the shots fired by this Padre-Gunner were no doubt fired with good effect. They are homely but vigorous in style, and enforce many truths and useful lessons. We cannot agree with him on every point. For instance, in a sermon on *Prayers for the Departed*, with a text from 2 Maccabees ("It is a holy and wholesome thought to pray for the dead"), he tells us that "when the reformed prayer book came into being, the prayers for the faithful departed were retained in the communion office, and the Commemoration of All Souls had its place in her calendar." This would leave the uninformed with the impression that these are there now, whereas the truth is that the prayers to which Mr. Ozanne refers were omitted from the Prayer for the Church Militant and the words "here in earth" were added with the express purpose of showing that there was no intention of praying for the departed, and the Feast of All Souls' likewise disappeared from the calendar.

Mr. Ozanne goes on to quote "We bless Thy holy Name," etc., which are not in the form of prayer for the departed at all, but merely an expression of gratitude for the testimony of faithful lives. We express no opinion as to the wisdom or otherwise of removing all such petitions; it is merely, as lawyers say, a question of facts, and facts are stubborn things even in Prayer Book History!

There is a useful sermon on Spiritualism. Quoting the words "Thy servants departed this life," he proceeds—"Departed: therefore they do not return." It may be true that they do not return, but we are not sure about Mr. Ozanne's argument. We may be unusually dense, but we cannot see that *departed* necessarily implies ("therefore") that they do not return. He is on safer ground when he quotes Job, "I shall go the way whence I shall not return," and David, "before I go hence and be no more seen." There are not a few startling facts recorded, as, for instance, where we are told that it was difficult during the war to get a priest in Ireland to say Mass for a man who had died in khaki, and that Bolshevik laws, couched in revolting terms, have been enacted abolishing Christian marriage and establishing free love. He tells us, too, of two girls whom he saw himself, whose hands had been hacked off by the Germans.

In a sermon on *True Churchmanship* there is an excellent explanation of "the rock" passage in Matthew xvi. 17. This is what we might expect since

Mr. Ozanne is an ex-Roman priest, and it is only fair to him to say that he displays no pro-Roman sympathies and has a considerable grasp of fundamental Gospel truths.

S. R. C.

THE HOLY SEPULCHRE.

THE HOLY SEPULCHRE. By George Jeffrey. *Cambridge University Press.*
10s. 6d.

Mr. Jeffrey is an architect and an antiquarian who has devoted much time to the study of the Church of the Holy Sepulchre, its site and the Reproductions of the Church as a pilgrim shrine in Europe. He adds something to our knowledge, but he does not convince us that the traditional site is the only possible one. Constantine when he permitted in the fourth century the destruction of a heathen Temple to make room for the central shrine of Christendom fixed the site traditionally. We are accustomed to forget the centuries that pass at the beginning as they are foreshortened by comparison with later centuries, and whether the Holy Sepulchre was or was not under the existing Church is a matter of antiquarian interest. Many think that our uncertainty is part of the Divine discipline that prevents us fixing our attention on things of earth instead of on the things of heaven. Students will find matter of the greatest interest in the historical pages of Mr. Jeffrey's learned book, but they will feel that they are on surer ground when they read his detailed description of the Church and the other Churches in the Holy City. There is much to be said for the contention "the Christian sentiment about pilgrimage to Jerusalem quickly develops into a veneration for relics, and instead of older religious customs as of visiting a temple as the abode of the deity, the new faith seemed identified from its beginning with a special regard for tombs." Mr. R. A. S. Macalister—who is perhaps our best authority on Jerusalem sites—tells us plainly that we may rest in the certainty unless an inscription turns up that the exact site of the Holy Sepulchre never has been and never will be identified.

Mr. Jeffrey gives us many plans and photographs which will bring home to his readers the history and appearance of the Church that owes its internal fine effect to the principles of design which were beginning to be displayed in France in the Cathedral architecture of the twelfth century. In a most thought-provoking obiter dictum he tells us that pre-reformation Churches have frequently lost more than half their original design and all their beauty and interest by the destruction of their furniture. The chief symbolism of pre-reformation churches was to represent the permanent living Christian organisation divided off from the outside world. This made the altar the centre of everything. We can only refer to the detailed descriptions of the chief and other ancient Jerusalem Churches as well as the European reproductions. All will interest readers who desire knowledge from a competent guide who has spared no pains to make himself clear to those who wish to learn from him.

BROAD CHURCH THEOLOGY.

BROAD CHURCH THEOLOGY. By the Rev. W. J. Sparrow Simpson, D.D.
London: *Robert Scott.* 3s. 6d. net.

Save that the author's ecclesiastical position is so well known, the title of this treatise might lead to the supposition that in its pages the reader would find an outline, from a sympathetic pen, of Broad Church Theology. Needless to say, this is not the case. It is a scholarly attack upon the Latitudinarian position, and Dr. Sparrow Simpson proves himself to be well equipped

for the task he undertook. He is familiar with the literature of the Broad Church School and he examines some of the statements of its leading exponents. He argues in a powerful chapter on the Personality of God in order to show that while an informal abstraction may suffice for the requirement of some Philosophies, nothing less than a personal Deity can suffice for religion. Nor is he less effective when he goes on to prove that the Christian Doctrine of the Trinity was not a mere product of philosophic thought, but arose as an explanation of facts in Christian experience and was an inference from the fact of Christ, and he proceeds to show that the Sabellian and Arian theories are forms of that Unitarian Religion which always haunts the outskirts of the Christian Faith. He charges Milton with Arianism "undisguised" and examines Channing's essay, showing how in reaction from the Arianism of Milton he fell back on the Sabellian alternative. He maintains that the criticisms which Broad Church theology makes on the Nicene Creed prove conclusively that it is not the Faith of the Church, and with lucidity and force he discusses the views expounded in Mr. Charles E. Raven's *What think ye of Christ?* in which the Incarnation is interpreted in terms of modern thought.

The last four chapters of the book are devoted to the subject of the pre-existence of Christ, and they are full of suggestion as well as refutation of the opinions very commonly held by many Broad Churchmen.

OTHER VOLUMES.

CHEMISTRY AND ITS MYSTERIES. By C. R. Gibson. London: *Seeley Service and Co.* 4s.

Mr. Gibson has a practised hand in writing elementary science, and it is no exaggeration to say that he makes his subject as interesting as an adventure tale. Many a boy has a natural taste for science which may lie undetected unless he has as it were a spark applied to set it alight. The accurate and readable volumes written by our author supply the needed stimulus, and we strongly recommend "Chemistry and its Mysteries" to parents and friends of the rising generation. We have known boys obtain scholarships in Science who have never been taught it in school. They made such good use of their hobby that examiners recognised their natural aptitude. Apart from this aspect of the matter, the more all young people know of nature the better for them and the world in which they live.

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SUBMARINE WARFARE OF TO-DAY. By C. W. Domville-Fife. London: *Seeley Service and Co.* 7s. 6d.

The facts of the anti-submarine campaign are now disclosed, and those who recognise how near we were to losing the war when the sinkings were at their height, will turn to the lucid and well-informed pages of Mr. Domville-Fife with the keenest interest. We have read from beginning to end his narrative of national effort, and when we remember the conditions of the problem to be solved and the wide expanse of the open seas, we are amazed by what has been done and are much wiser than when we opened his book. He gives full details of the "hush" and "mystery" ships, of paravanes and nets. The many illustrations make plain his descriptions, and we wish that all who write for non-specialists had so good a knowledge of their needs as Mr. Domville-Fife proves himself to possess. As long as the United Kingdom remains two islands in the sea, we cannot afford to overlook anything that contributes to our safety and that of our shipping, which is our main artery of essential supplies.