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REVIEWS OF BOOKS.

A LONELY BISHOP.

LIFE OF BISHOP PERCIVAL. By William Temple, Bishop of Manchester. London: *Macmillan & Co., Ltd.* 18s.

Was Bishop Percival a great man? We lay down this *Life*—rather loosely held together—asking the question. There is something lacking in the biography, for in spite of the many letters published and the sympathetic treatment of certain phases of his activities we do not recognize the man as we thought we knew him. He has not the calm dignity with which he impressed us, he is without that quiet persistence which marked all his school work and now and then he does not seem to have been exactly fair to himself. He made Clifton. His work there is imperishable, for he created a new type of Public School. Yet he left it on account of the burden imposed on him as its virtual founder. “The strain was too great. He was scarcely ever alone; the masters turned to him for everything.” During his last three years at Clifton he had terrible nightmares and his wife was anxious about him. Was not the best course for him to take a long holiday and to allow the school to find itself and then come back and resume control? He had been regarded there as “one of the laws of nature,” and the best testimony to the magnitude of the work he did is the Clifton that flourished under Canon J. M. Wilson and preserves its character to this day.

He was appointed to the Presidency of Trinity College, Oxford. Robinson Ellis came to make him the offer of the post. Legends have grown up about his visit to Clifton. It is rumoured that he was nervous and seeking for alleviating circumstances. His host began by expressing surprise that he should have been selected. “Ah, my dear Percival,” said the Professor, “I do not wonder at your surprise, but you see we had such a very small field.” He had found Percival alone, and clutched at a straw. “You are unmarried, Mr. Percival?” “No,” was the reply. “I am married, but Mrs. Percival is upstairs to-day, as she is not well.” “Ah,” said the Professor hopefully, “then she *is* in poor health.”

As in Clifton so in Oxford he left a mark. His inauguration of the eight o'clock Sunday Evening Service in St. Mary's still lives as he said in 1908, “I have a singular interest in these, your Sunday evening gatherings in this place of manifold associations. Twenty-eight years ago or thereabouts, by the kindness of the Vicar of the University Church, I was permitted to start and personally manage these courses of Sunday evening sermons, inviting the preachers, and responsible for all arrangements, and sometimes I may myself have preached to the fathers of some among you.” Percival was always a preacher and of his sermons Bishop Robert-

son says, "Little was said of anything touching the ecclesiastical side of Christianity, dogmatic or organic, but immense stress was laid on all that went to the building up of life and character, setting us high and exacting aims and spartan severity in following them up. There was little to win or conciliate, but much to search, probe, pull up and stimulate character and will."

He left Oxford for Rugby and had to face a situation of the greatest difficulty. Morally and in every other respect the school had fallen on evil days. He had been rejected at a previous appointment and the man he followed had proved a failure. He grasped the nettle, expelled boys whose conduct was bad and with an insight almost uncanny, as at Clifton, he surrounded himself with the right type of masters. No man was ever a better judge of men fitted to teach the young. That impression is left on the mind of all who read this book. He had his eye on every department of School life, and his biographer tells how on one occasion he told the Head that he had overlooked a duty through reading the *Strand Magazine*. Here the cold smile came, but he signed the note, as he said, "Eh, you ought not to get so absorbed in that kind of stuff."

From Rugby he wrote his Appeal to the English Bishops advocating Welsh Disestablishment. He would have liked to be appointed Dean of Durham and when Lord Rosebery offered him the See of Hereford he hesitated. "If, therefore, your Lordship should recommend me for the office and Her Majesty is graciously pleased to approve of the recommendation, I shall accept it gratefully, and I will, by God's help, do my best to justify the confidence reposed in me." As in his school life, he was respected and feared and in the true sense loved in Hereford by those who knew him best. His kindnesses were endless and his money gifts to the poorer clergy were anonymous. He worked his Diocese faithfully. On two occasions his administration and policy attracted outside attention. He held a United Communion in the Cathedral which raised much controversy and was debated in Convocation. His own comment on the debate is as follows:—

"As you will have seen in to-day's papers, the hot water has boiled over, and Convocation has acted *more suo*. The Bishop of Winchester, whether of his own motion or not, I don't know, solemnly arraigned me, professing to do so in the name of the Church, so that I was obliged to say that he represented not the Church but the sacerdotal party in it. The Bishop of Winchester found he had rather a hard task to reconcile what he and his friends call their intense desire for Christian union with their refusal to do anything or countenance any effective step to bring it nearer."

The protest roused by his appointments in pursuance of a definite policy of Liberal Theologians to Canonries is fresh in public memory. He defended himself. "It seemed to me to be high time that this persistent exclusion of Liberal Churchmen from any due recognition should cease, or that some one at any rate should vindicate their claim and do something to re-establish the com-

prehensive and tolerant character of our National Church and to save it from becoming practically denationalized and sinking into a sect, and from inevitably losing vital influence over the educated manhood of a Protestant people."

Here we leave the story of the life of a man who as a boy "trudged to and from Appleby Grammar School with a blue linen bag of books over his shoulder, in his clogs, in the winter time." He was disappointed in being passed over for York as he wished to work in the North. But the life he lived was crowded and has left a mark upon the Church of England—not so deep as it might have been, but nevertheless influential, as we have seen, in his deliberate choice of what he believed to be right although unpopular, in the face of strong hostility.

WHAT DOES ANGLICANISM STAND FOR?

ANGLICANISM. By Herbert Hensley Henson, Bishop of Durham. London. *Macmillan & Co., Ltd.* 8s. 6d.

During September, 1920, the Bishop of Durham delivered a series of Lectures in Upsala on the Church of England. No more instructive lesson in the conflicting ideals of Anglicanism as expounded by leading Churchmen can be found than in the contemporaneous study of these lectures with those of Dr. Frere delivered in St. Petersburg. What is characteristic according to the Bishop is of secondary importance according to the Russian lecturer. An intelligent foreigner will find it hard to discover how both men can be considered faithful exponents of the Church of England. And Dr. Frere is by no means the English Churchman most removed from Dr. Henson.

We cannot criticize Dr. Henson's lectures, which are marked by his extraordinary power of lucid exposition. They deal in our opinion fairly with the conditions out of which the Church of England sprang and its doctrinal and liturgical character. He accepts the Reformation as a critical phase in the development of Christ's religion, and regards Anglicanism as properly continuous therefrom, a true expression in the twentieth century of the spiritual principles which emerged in the sixteenth, a version therefore of the Protestant religion, having its true affinity with the Reformed Churches. And he gives incontrovertible proofs of his convictions. He is much easier to denounce than to controvert and we believe we shall hear more denunciation than argument against his views.

His Preface calls for notice, as it deals with the National Assembly of the Church of England and the Enabling Act. He contrasts the Scottish Act with our Act. The former prepares the way for the union of other Churches with the Church of Scotland, whereas "the English Enabling Act was only concerned with the 'rights' of the Church of England, and had no reference to the non-established Churches, whose members were specifically for the first time excluded from membership in the National Church." He believes.

that the act will deepen the divisions between Anglicans and Nonconformists by "transforming the result of an unhappy history into the expression of a religious principle." He also holds that the cry of Catholic principle will be as valid against the decisions of the National Assembly as against the Parliament that created it.

Dr. Henson severely criticizes certain utterances of the Anglo-Catholic Congress and the book *Lambeth and Reunion* by the Three Bishops. He contends that the Anglo-Catholic movement cannot possibly provide a satisfactory alternative to the Anglicanism it is so busily engaged in destroying. "The Parish Churches, which become distasteful to the Protestant laity, are quietly abandoned. In parish after parish Anglo-Catholicism has the field to itself. In the event of disestablishment and disendowment, I think the Anglo-Catholic Movement will be discovered to have a very slight hold on the country."

Whatever we may think of the opinions of the Bishop on the National Church Assembly, it is fair to state that he has grounds for his contention. Already a Bishop who was largely responsible for its creation has told the Assembly not to trouble itself about what Parliament will do, but to go forward its own way. We have the Assembly, and it is for Churchmen to make it a power for good. It has not done what its promoters hoped. It could hardly realize their aspirations in so short a time, but it has already given proof that it possesses in its lay members a body of men and women who are prepared to act independently of clerical guidance. On its lay members its future will depend, and it is for them to make it not a focus of alienation from non-conformity and the religious life of the Nation, but the expression of the historical Church of England in its effort to face the problems of the new age. We wish that all its members would read the Bishop's Lectures and test their statements in the light of history.

CONSECRATION PRAYERS.

TWENTY-FIVE CONSECRATION PRAYERS. By Arthur Linton-S.P.C.K. 1s. 6d.

We shall soon be in the midst of the discussion of the proposals of the Committee of the National Church Assembly on Prayer Book Revision and students are recommended to procure and study carefully the Consecration Prayers contained in Mr. Linton's excellent volume. They will be surprised by the variations and after a detailed comparison they will be inclined to ask is there such a thing as a science of Liturgiology? Certainly variations within wide limits were permitted and the man is rash who says a valid Consecration Prayer must conform to one definite model.

Valuable as the Text is, we are inclined to think that his Introduction is more useful still. It contains within a very small space the best fruit of modern Scholarship on the Ancient Liturgies, and will come as a surprise to those who have not kept up their reading. He tells us that the Roman and Gallican uses agree in the variability,

according to the Calendar, of certain sections of the Mass and in the use of the words "*Qui pridie quam pateretur*" introducing the account of the Institution, as contrasted with the Eastern phrase, "In the night in which He was betrayed." He argues from this that the Roman use is a rearrangement of a primitive Western use, preserved in main outline in the Gallican use. He rejects the theory that the Gallican use was an Eastern use transplanted to the West. In discussing the Invocation he tells us that in its earliest form it was a prayer that that which had been offered might be spiritually efficacious to the communicants. "The primitive prayer was fundamentally concerned with gratitude and prayer to God, and the subsequent oblation of the elements in obedience to our Lord's command was the outward act of this Thanksgiving."

We believe that material exists for a much more thorough examination of the Mozarabic Rite than has yet been given it. A Spanish Jesuit in the eighteenth century carefully copied the old Gothic Books which had no Rubrics—the fruit of his industry is available to students in Madrid. Unfortunately the Gothic Manuscripts have disappeared from Toledo and we await the time when their present custodians—we cannot say owners—will give us a transcript of their contents. We heartily recommend Mr. Linton's volume to all who wish to have a grasp of the valid prayers of Consecration that have come down to us. By so doing they will find much that is now dogmatically stated not in accord with fact.

DATE OF THE PENTATEUCH.

MOSES AND THE MONUMENTS. Light from Archæology on Pentateuchal Times. The L.P. Stone Lectures, Princeton Theological Seminary, 1919. By Melvin Grove Kyle, D.D., LL.D. London: *Robert Scott*. 8s. net.

Dr. Kyle writes from a conservative standpoint. He is well known as an authority in Archæology, and in this volume he brings his knowledge to bear upon the problem of the criticism of the Pentateuch. His purpose is to show that the Pentateuch bears its own marks of origin. He identifies Pentateuchal times as Egyptian times and Mosaic times. He takes the witness of peculiar words, phrases, and narratives, the general literary characteristics, the contacts of the history of Israel, the significance of the Tabernacle and its furniture, the Eschatology, and the System of Sacrifices; and he finds as his conclusion that all these unite in a remarkable harmony with the time of the Exodus and the Wilderness, at which time he would therefore place the composition of the Pentateuch.

Incidentally, Dr. Kyle touches upon the question of the language in which the Pentateuch was written. He thinks that very much can be said for a Cuneiform original, and is himself inclined to think it a correct theory.

The vague Eschatology of the Pentateuch furnishes Dr. Kyle with another argument for referring the Pentateuch to Mosaic times. The doctrine of the resurrection and of the future life was

well known to the Egyptians ; yet it is passed over in silence in the Pentateuch. Why? Dr. Kyle suggests that "revelation utterly ignored these subjects until the Israelites should be taught higher and better spiritual conceptions than they already possessed." The gross materialism of the Egyptian idea prevented mention of the subject.

Enough has perhaps now been written to show the nature of Dr. Kyle's new book. It is written in a very readable, and even racy, style, with occasional "Americanisms," which appear strange to an English reader. At the end of the book are sixteen excellent plates, mostly borrowed from Maspero, Cobern, and Budge.

THE FOUR GOSPELS.

THE FOUR GOSPELS. The Literary History and their special characteristics. By the Rev. Maurice Jones, D.D. London : S.P.C.K. 6s. net.

This small book is the outcome of lectures given to a Church Tutorial Class and delivered also at a Training School for Clergy and Sunday School Teachers. The introductory lecture comments on the need for close examination of the Gospels in view of present-day concentration on the life and teaching of our Lord, and then deals with such topics as "Why and how the Gospels came into being," "The Synoptic Problem," etc. A lecture is then devoted to each of the Synoptic Gospels, discussing the author, date, and general characteristics of the particular Gospel, and two lectures of a similar nature are devoted to an examination of St. John's Gospel. The standpoint of the writer is inclined to the conservative side, he places before his readers the varying points of view on such matters as author or date of the Gospel, but his own conclusion is either a *via media* or adherence to the more traditional view. The book is written in a clear and easy style, and is well worth the consideration of those who desire an up-to-date introduction to the study of the Gospels. The book has one defect and that is the price, for six shillings seems an excessive price for a book of such dimensions. A cheaper paper edition would tend to bring the book more within the reach of those who would be glad to use it.

T. W. GILBERT.

THE MOORHOUSE LECTURES.

PRINCIPLES OF CHURCH ORGANIZATION, with Special Reference to the Church of England in Australia. By Philip A. Micklem, M.A., Rector of St. James', Sydney. London : S.P.C.K. 5s. 6d. net.

This book consists of the Moorhouse Lectures for 1920 and is a reasoned argument for dissolving the nexus which fetters the Church in Australia, and keeps it in subordination to the Church in England. Mr. Micklem first sketches the organization of the primitive Church, showing incidentally the influence of the State on Church organiza-

tion. He then devotes a chapter to the Eastern Church and notes the close relationship between membership of the Church and citizenship of the State, and follows this with a survey of the Church in the West in the Middle Ages, and illustrating the strong national spirit which showed itself in such countries as England and Bohemia. A chapter each is devoted to a sketch of the Expansion of the Church of England and to the organization of the Church in Australia, whilst in the last chapter the writer puts the case for removing the legal limitations on the freedom of action of the Church in Australia. The book is written in a clear and direct way, and if one might occasionally cavil at some of the statements as being only partial views—such as the view that the Reformation in England was merely a national revolt against a foreign Bishop—yet one can but admit the readableness of the book, and commend it to those who wish to understand the feelings of those who desire the Church in Australia to be free to develop her own individuality.

MAGAZINES.

The October issue of the *Journal of Theological Studies* (5s.) contains something to satisfy the wishes of all types of Students. The Lives of Saints and an Irish Manuscript of the *Transitus Mariæ* are discussed by the Dean of Wells and Dr. Seymour. Dr. J. M. Harden gives us a translation of the Anaphora of the Ethiopic Testament of our Lord and in so doing supplies an additional proof of the place he has won for himself amongst students of this neglected language. The Rev. J. M. Creed convicts the authors of *The Beginnings of Christianity* of a mistake in translating Josephus. Professor Burkitt is inclined to think that the Book of Ecclesiastes is a translation. "To say that life is Breath is almost tautology, but to say that life is a bubble is not very far from the thought of Ecclesiastes." The Book Reviews maintain their high standard for thoughtful accuracy and scholarship, and students of Dante will revel in Mr. W. H. V. Reade's delightful study of Dante with its pæan on the Romance of Theology. "Let theology, then, with many other sciences, take heart of grace and boldly advance to lay her wreath on the immortal poet's somewhat ignoble tomb."

The October *Church Quarterly Review* appears under its new Editorship and contains an article by their predecessor on "Hugh James Rose and the Oxford Movement." This is one of the most balanced discussions on the place he occupied among the leaders. Dr. Goudge writes a sane contribution on the Interpretation of the New Testament, which will well repay study, and Canon Lacey takes a more favourable view of Manning than has been customary. X. Y. Z. tells us many interesting facts concerning the Russian Church under the Bolsheviks, and Canon Nairne writes eloquently on Job. Few will leave unread Mr. Armstrong's charming In Memoriam on Dante. It is worthy of its author and his theme.