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

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precisely the same views upon inspiration or details of ritual ; it is, I am confident, an equally certain fact that we do all hold the same views on the great question of Redemption. I believe on this point there would be no appreciable difference or variation in the advice given to a sin-stricken soul by every Evangelical clergyman in the land. When we have this great, sacred and precious thing in common, is it not enough to provide a rallying-ground for us all ?

The Evangelicals have been called by God to preach the Evangel—the Evangel stands above and apart from all these other and, perhaps, important matters of inquiry. But I cannot think we are true to our mission if we allow these other things so to occupy our attention that we lose our perspective, and, as a result, fall to blows amongst ourselves. St. Paul could say : “ Christ sent me not to baptize but to preach the Gospel.” Would that all we Evangelicals could penitently say, “ Christ has sent us not to dispute on secondary doctrines, but to preach the Gospel at home and abroad, in sincerity, in passionate love for Him and the souls in our flocks, and with a full trust in the sincerity of our brethren.”

May God grant us deliverance from this grave peril which threatens us in this day of splendid opportunity ! But deliverance will not come unless we are determined to do our part—*i.e.*, to seek peace and ensue it.

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## EVANGELICALISM IN THE MODERN WORLD.

BY THE BISHOP OF BRADFORD.

**WE** ARE living in a new world : and it is not easy to realize it. We forget that in five years we have seen changes greater than those which normally mark the passing of a generation or even of a century. There is a real alteration, and not simply a modification, in the problems and conditions of our individual and social life. Science has made great leaps of advance in mechanics, physics, medicine and biology. The world had been shrinking before the War through the development of quick transport, telegraphy and telephony—but the War itself produced an extraordinary race contact, through the medley of the world's fighting men gathered in many fields of battle. Europeans, Americans, Asiatics, Africans, and dwellers in distant islands, have fought and fraternized, racial and religious barriers have been partly overcome, and at the same time the international outlook has not hindered the growth of nationalism. Rather has the instinct of peoples to assert their own self-consciousness, and the determination of nations, small or great, to work out their own destiny, been quickened. The political and industrial situation to-day had no real parallel before the War. “ Neither the French Revolution nor the Industrial Revolution can give us guidance as to the causes of our present discontents or the remedies likely to prove effectual. Then the struggle was for

freedom and a chance to live. Now it revolves about the use of that measure of freedom which has been won, the kind of life which is to be the goal of both the individual and society. Before the war, in practically all lands alike, certain forms of political and industrial organization were widely accepted, and the question at issue was that of their relationship. Now a growing body of people claims that these organizations must be scrapped, and we need light on the vital question of the types of organization by which they should be replaced." (Yeaxlee in *An Educated Nation*.) There is a world-wide poverty upon us, producing a new situation in the economic life of the world. Political and social combinations and cleavages which used to mark our national life have given place to completely different ones—even into our Universities the returned soldiers have carried a wave of radicalism (not purely or even mainly political) and among their tutors are to be found many who are far more concerned with the education and emancipation of the masses than with the polishing of culture for the few.

To all this add the prevalent moral laxity; the craving for pleasure and excitement; an almost feverish restlessness which shows itself in impatience with organized Christianity, and an indifference to the claims of God for worship and the keeping of His Day of Rest; a "revolt against authority, of tradition, of wealth, of dogma, and of arms, rather than of truth, goodness, and beauty"; and yet, withal, a craving for communion with the unseen which finds an outlet in Spiritualism, and a hunger for God which is shown, e.g., in the fact that religion is probably the most generally discussed subject amongst the young men in our Universities to-day—and we have a situation which seems to be without parallel in the history of the world.

But if it be unique in its composite difficulty, it is also unique in its wonderful opportunity for us who believe with Dr. Chalmers that "the great peculiarities of Christianity are the one solid hope of the individual man, and of the social and political life of the world."

A Leader writer in *The Times* said recently: "Christianity not only claims to be the highest and purest of all religions: it presents itself as absolute and final"; and he then proceeded to call upon the Church for "a more adequate insistence on the special character and mission of the Christian Faith."

How, then, can Evangelicalism meet this challenge? "The problem of making Christianity fit in with modern world conditions reduces the question to fundamentals." Evangelicals believe that the greatest contribution they are set to make is just this—that disregarding as secondary many things on which other Christians lay supreme emphasis, they do insist on the *special* character and mission of the Christian Faith. They are concerned with fundamentals, and will not be drawn aside to magnify non-essentials into necessities for salvation. And those fundamentals are in reality extraordinarily few. Dr. Bigg, surveying the growth of the Church in the Roman Empire, has said that the distinguishing

characteristic of its success was its witness to the power of the Cross. "The doctrine of the Fatherhood of God, dear to the heart of Broad Churchmen, was not in itself peculiar to Christianity, however great soever may have been the enrichment which the idea received within the Church. The conception of Incarnation treasured by Catholics, was in some form or another not unfamiliar to the Pagan world. Neither of these doctrines would, of itself, have captured Europe. It was the Cross that appealed to the hearts and consciences of men. *In hoc signo vinces.*" It is the cruciality of the cross, to borrow a phrase from Dr. Forsyth, upon which Paul and Luther and Wesley laid the emphasis of their teaching. "God reveals Himself in redeeming. The acceptance of grace is the condition of the attainment of truth." The Evangelical cannot think of the Incarnation apart from the Atonement. "Christmas is not a gospel apart from Good Friday and Easter, and the Cross is a more perfect symbol of the Incarnation than the Madonna and Child." "It would, perhaps, be unjust to say that modern theologians of the Incarnation treat the Redeeming work of Christ as though it were a *παρέργον*—but it would seem to be true that they substitute "the Word became flesh" for "God so loved the world" as the governing idea of Apostolic Christianity which thus becomes a metaphysic rather than a message." But Evangelicals insist that Christianity can only retain its identity if it continues to be the Evangel: if it retains unimpaired what gave power to the preaching of St. Paul, success to the theology of Athanasius, and life to the reforming zeal of a Luther or a Wesley. No separation is possible between Christ and His Cross. The preaching of Christ is the Word of the Cross. However manifold the apostolic faith may be, it is all comprised within the limits of Christ crucified. All the treasures of wisdom and knowledge, the apprehension of Truth and the attainment of holiness, are comprehended within, not realized side by side with, the good news of the free favour of God whereby He reconciles us to Himself in the redeeming personality of His Son. "It is quite possible to construct a system, and that with the aid of the N.T., developed out of the Divine Humanity of Our Lord, which recognizes the Church as His Body, which justifies the Sacraments as extensions of the Incarnation, and which unifies all things in heaven and earth in the Incarnate Word as its central principle and yet leave out what is distinctively Christian." The true *differentia* of the Gospel is the Message of Redemption, freedom by the blood of the Cross. "The Person and Work of Christ stand not for an evolution, an almost necessary evolution, of the Divine nature in its relations with mankind, but for a voluntary and gracious undertaking on the part of the kindness and love of God for men. Its primary interest is not philosophical, but personal and religious. If the Word became flesh, it was in taking upon Him to *deliver man* that He abhorred not the Virgin's womb. If the sacrifice for sin involved the assumption of a representative humanity, it was the personal will to *condemn sin and pardon the sinner*, to justify the

ungodly in an act that did not compromise the eternal justice, which moved the Father thus to set forth Jesus as a propitiation. If the Catholic Society was the mystery hidden from the foundation of the world, but revealed in Christ, it was the fact not of its universality, but of its *establishment through the blood of the Cross* that made the Church, as distinct from any other community, the Body of Christ. Is not the pith and marrow of apostolic Christianity contained in such a passage as 2 Corinthians, v. 19? "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses"? We get out of touch with the Gospel if we fail to recognize that the ministry which has been committed to us, is a ministry of reconciliation." (Canon Simpson in *The Religion of the Atonement*.)

I have quoted at length from Canon Simpson, because he has put into words far better than I can hope to do what I believe to be the "special character and mission of the Christian Faith," as understood by Evangelicals. I believe that it was the preaching of Christ crucified, as the only message adequate to set free the souls of men to run the way of God's commandments, that made St. Paul, the first great Evangelical, the successful missionary that he was, and that brought to a world sunk in vice and despair, a liberating power and hope which was new life from the dead. It was the rediscovery of this same great Evangel that set free the minds and hearts of men stifled and almost crushed by the dead hand of Rome, through the preaching of Martin Luther. It was once more, in the days of the great Evangelical revival, this central truth that kindled the hearts and inspired the utterances of Wesley and Whitfield and their friends, and changed the face of England, bringing countless souls out of darkness into light, stirring Wilberforce and Clarkson to the work of slave emancipation, Howard to the cleansing of the prisons, and Hannah More to the uplift of the degraded country-people of the West: that brought Christians to see that Christ's redemptive work was for all the world, and inspired them to start the great missionary societies which have moved the heathen world to-day towards the God of Love. And what Evangelicalism has done in the past, we believe it can and will do again.

"Although the industrial problem is economic, it is not primarily economic. It is primarily psychological, a problem of human conduct and behaviour." (Mactavish, Secretary of Workers' Educational Association.) "The problems facing us to-day in a new world are problems of personality far more than of circumstance." (Yeaxlee in *An Educated Nation*.)

Evangelicalism aims at conversion through the Message of the Cross. It deals with personalities, human conduct and behaviour. "It was not only Evangelicals, but Evangelicalism" (writes Dr. Overton) "that abolished the slave trade": the doctrines these men held compelled them to do the work.

"A socialist, of whatever school, may feel himself diametrically opposed in nearly everything to the individualist. It would appear

that between them there is a great gulf fixed, and that they must find themselves perpetually kept apart in ideals and aims and methods. Yet the synthesis of individualism and socialism is the setting of the *complete man* amidst the ideal society." (Yeaxlee.) The modern world, like the ancient and mediæval world, is moved by strong personalities. All the greatest movements in history have been the outcome of deep convictions in the hearts of individuals. Evangelicalism has produced the strong personalities, the "complete men," who in other ages have solved the problems of their day, who have proved that Christ and "the great peculiarities of Christianity" are indeed the power not merely to lift individuals on to a higher plane of life and service, but to sweeten and uplift the life of the community. The conditions of the modern world to-day may be unique, but if Evangelicals will unitedly preach the old Gospel of Redemption through the Crucified Saviour, and emphasize afresh His power as the Living and Indwelling Lord, men and women will respond again, as they have done in the past, to His call, and will go forth in His strength to win fresh victories under new conditions. For whatever may have changed, the human heart remains the same. And it is that primarily with which Evangelicalism has to deal.

In one of his Outspoken Essays, the Dean of St. Paul's says that "Christianity as a dogmatic and ecclesiastical system is unintelligible without a very considerable knowledge of the conditions under which it took shape. As our staple education becomes more modern and less literary, the custodians of organized religion will find their difficulties increasing." If that be true, then Evangelicalism will have its supreme chance: for it presents not Christianity as a system so much as Christ as Universal Saviour: it lays stress not on the authority of the Church, however venerable, but on the personal authority of the historical Jesus, crucified, risen and working to-day through His Spirit: it comes not primarily with a teaching, but with a message of glad news and freedom, authenticated by the experience of the messenger, and backed by the credentials of the written Word of God.

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BY THE REV. CANON H. FOSTER PEGG.

**B**ETWEEN the first word of my subject, "Evangelicalism" and the last phrase, "The Modern World," there is a vast difference of appeal; to many the former is uninteresting, almost unmeaning, but to nearly all the latter is both interesting and arresting. Merely to mention to the man of affairs the words "the Modern World" is to excite interest and to bring an anxious expression upon the countenance; and the same effect is also produced upon the keen Churchman, a man interested in religious matters. To both of these types of men "the modern world" is an enigma, an amazement, and a fear. They have both gazed