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REVIEWS OF BOOKS.

"ON WHAT AUTHORITY?"

ON WHAT AUTHORITY? By the Right Rev. E. A. Knox, D.D., formerly Bishop of Manchester. London: Longmans, Green & Co. 7s. 6d.

There is a revolt against authority in theology. Men seem to have assured themselves that the will to believe followed by satisfaction in their belief supplies the final argument for Christianity. All objective grounds of belief are being abandoned, one by one, and no longer do we find Scripture or the Tradition of the Church or the voice of the living Church made a ground of religious conviction. Man is a religious animal—religion is as necessary to him as food—undogmatic Christianity satisfies his religious cravings—why then should we trouble about anything else? This attitude is much more general than is believed, and we think that a great many of those described by Dr. Knox as having taken over their theology with their conversion, as well as those satisfied by vagueness, are among the class who reject authority with their minds, no matter what they may say with their lips. Dr. Knox writes his book for those "who are conscious that they cannot really love God unless they know Him, and know Him as truly as He can be known by the best and most unsparing intellectual effort at their command." In *On What Authority?* he writes a sort of apologia for his own faith, and it is this mingling of personal outlook with apologetic method that gives his volume special interest.

He has re-written his final charge to his Diocese and we cordially welcome his defence of Evangelical Truth. He starts with the conviction that "the core of the New Testament is the identity of Jesus of Nazareth with the Risen Saviour and Lord, whom the Christians worshipped as God." Here he is on firm historical ground. Take the New Testament as a whole, put whatever date that may be assigned to its documents by responsible critics, and the conclusion cannot be evaded. Jesus Christ, the Saviour of mankind, was worshipped by the Primitive Church as God Who Lives. It has no room in its pages for the conception of an imperfect or a dead Christ. "Jesus Lives" is the keynote of the whole of its writings, and by His resurrection He gave His Church and mankind the proof of His Divinity. The miracle of the resurrection is a great deal more than a mere evidential event—it is as St. Paul saw with a clearness that he never allowed to grow dim, "the keystone of the power of the Gospel he proclaimed." It is not fashionable nowadays to be old-fashioned in the sense of believing what the Primitive Church and New Testament teach. We live in a creative age, and the many attempts to reconstruct Christianity in the past are for the most part interred in literary cemeteries. Dr. Knox has no difficulty in showing that a similar fate awaits the pictures of imagination drawn by clever contemporary artists. In going back to T. H.

Green some may think that he is resurrecting ancient history. No one familiar with the development of the New Theology can fail to see that most of the half-baked presentations of "reduced Christianity" have their origin in the teaching of Green, who is more often misunderstood than faithfully expounded.

Dr. Knox holds, and in our opinion rightly holds, traditional views concerning the date of the New Testament documents. Criticism (that word which covers the most absurd conjectures as well as the sanest inquiry) will prove him right, and he has no sympathy with the wild guesses that are so frequently put forward as proofs of learning. He has, however, been much impressed by the influence of apocalyptic teaching on the teaching of Christ. We are not impressed by his contention on the necessary influence of current and popular ideas on the Mind of the Master. He who discerned the real mind of God behind the Mosaic law and the traditions of the time, was not likely to be misled by the apocalyptic dreams of his age. Dean Inge, who is by no means a slave to traditional orthodoxy, is nearer to what we believe to be the truth when he says: "Personally I think that He used the traditional prophetic language about the Day of the Lord, but that like John Baptist, He revived the older prophetic tradition, and did not attach Himself to the recent apocalyptists. No doubt there are apocalyptic passages in the synoptics, and, what is more important, the first two generations of Christians believed that the 'Presence' of the Messiah was evident. But the expectation of a sudden dramatic and, above all, violent upsetting of all human institutions by miracle seems quite contrary to the temper of His mind, and would hardly be compatible with sanity, much less with the positions which Christians are bound to give Him."

We are inclined to believe that the view Dr. Knox takes on the coming end of the age colours a good deal of his writing on that most mysterious question of the two Natures in the person of our Lord. To much of what he says no fair-minded student can take exception, and we are thankful that he abandons the Kenotic view which will never fit the facts of life as lived by our blessed Lord, The sinlessness of that life places Him from the human standpoint in a class by Himself. He claims that all things are delivered unto Him of His Father, and with our necessary ignorance of the capacity of sinless humanity receiving all things of His Father, it is rash to be over bold in speculating on the self-restraint imposed by the union. On the other hand, we can never forget that our Lord was man living among His contemporaries speaking to them in a way they as children of the Kingdom could understand. We have really too little revealed to us to enable a theory that can satisfy all minds to be evolved. We must avoid Eutychianism as well as the opposite heresy. A rash dogmatism has infected much contemporary thought on the subject. There is an acceptance of hypothesis as demonstrated fact which involves certain conclusions, and then a new hypothesis is erected to enable the first to be accepted. **No one can read the shrewd criticisms of Dr. Knox on the Welhausen**

hypothesis without feeling that we have by no means heard the last word on this subject.

We have left ourselves no space to comment on the thoughtful and helpful chapter on the Authority of the Holy Spirit. Church Authority is subjected to an analysis that is necessary in these days, and the exposition of the place of conscience in the world is admirable. All we need say in conclusion is that if the readers of this review learn as much from Dr. Knox as its writer has learned, they will be well advised to buy it, read and re-read it for their personal profit. What a pity that a book of this real value should have an index that is so incomplete and contains blunders which find no place in the text!

“OUTSPOKEN ESSAYS.”

OUTSPOKEN ESSAYS: SECOND SERIES. By W. R. Inge, D.D.
London: Longmans, Green & Co. 6s.

We venture to say that no theological writer in England has anything like the number of readers attracted by the Dean of St. Paul's. This is a fact that cannot be overlooked, and whether we agree or disagree with the Dean, he is one of the forces that are moulding English opinion. We are the least speculative of nations. Discuss any question with a Frenchman or a German who has passed through a University and before half an hour you will be in the midst of a philosophical debate. In England we seem to make a point of avoiding fundamental theories and rest content with seeing how a thing works in practice. Dr. Inge is nothing if not a philosopher. He is not only a philosopher—he is attached to the school of Plotinus. We who have wrestled with Plotinus and failed to understand his theories are amazed by the skill shown by Dr. Inge in making plain to the average mind the impact of Platonism on current speculative and practical thinking. We hold no brief for Dr. Inge. Justice demands our saying that there are two Inges that must never be confounded. Inge speaking his own convictions is one man; Inge pleading for a view of Christianity comprehending other opinions than his own is another man, and much of the indignation poured forth on the opinions of the Dean arises from inability to grasp the distinction we have ventured to make.

Dean Inge warns us that we are not to expect anything very daring or unconventional in this volume. We differ from him, after having read every line of its contents. It is at once the most daring book he has published and the most helpful with the possible exception of his best work *Speculum Animæ*. Like *Speculum Animæ* the first long Essay, “Confessio Fidei,” appeals to the soul. Few men would have dared to lay his soul so bare to the age as he has laid his bare in this beautiful and supremely honest paper. Is not the Dean one of the best living writers and exponents of Mysticism? “I am very far from claiming that I have had these rich experiences myself. It is only occasionally that I can pray with the spirit and with the understanding also, a very different thing from merely ‘saying one’s prayers.’ Nor have I found in the contemplation of

nature anything like the inspiration which Wordsworth and others have described. At times 'the moving waters at their priest-like task' seem to have the power which Euripides ascribes to them of 'washing away all human ills,' at times the mountains speak plainly of the Ancient of Days who was before they began to be ; but too often nature only echoes back my own moods, and seems dark or bright because I am sad or merry. The sweet sanctities of home life, and especially the innocence and affection of young children, more often bring me near to the felt presence of God. But for the testimony of the great cloud of witnesses, who have mounted higher and seen more, I should not have ventured to build so much on this immediate revelation of God to the human soul." This is characteristic of the man. Equally characteristic is his comment on the inefficiency of Platonism as compared with Christianity. "But the loss of the 'Divine Word' would be a very heavy deprivation ; and if I felt that I had lost it, I should not think it honest to call myself any longer a Christian, or to remain in the Christian ministry. It seems to me that the Roman Church was quite right in condemning both Loisy and Tyrrell. The latter was less explicit, but his real opinions were probably not far different from those of the French critic." The man who writes thus is no apologist for Rome.

Again and again in his pages he condemns the influence of Roman Catholicism on life and religion. "A heavy price has to be paid by a civilization that calls in an ambitious priesthood to save it. I once said to a wise man, 'If I had to choose between the Red International and the Black, I think I should prefer the Black.' He replied, 'No. We should escape from the Red tyranny ; but the Blacks do not let their victims go.'" "The miserable results of this policy which the Roman Catholic Church would establish everywhere, if it could, are apparent in Poland, in Canada and above all, in Ireland." But no one can understand the indictment the Dean draws against the Church of Rome without reading carefully all he says on the subject. Protestant pamphleteers are often accused of violent assertion. We know of no pamphleteer who has written with more incisive or pointed criticism than the author of these Essays.

The *Confessio Fidei* is the most important Essay in the volume, but the Hibbert Lectures on "The State Visible and Invisible," contain a gold mine of information and sound historical sense. They shed much light on problems that are under discussion, and will be read and re-read by all who can value the honest thinking of a competent mind on questions that are of present importance. We all need to have our ideas clarified, and Dr. Inge has the unique gift among his contemporaries of presenting a subject in a challenging manner. We are passing through a stage of political reconstruction, and it is essential that we should know why certain proposals have broken down in the past. We should like all Members of Parliament as well as Christian Ministers to make themselves familiar with his Lectures.

The remaining five Essays have appeared before in print, and are familiar to that large body of readers who make it their privilege to study everything from the pen of the Dean. "The Idea of Progress" will teach those who are ready to learn that in all that is great in intellectual equipment man has made little progress, and our civilization is but a thin veneer over our barbaric past. No abler description of the Victorian Age can be found than that contained in the Rede Lecture. "The White Man and His Rivals," "The Dilemma of Civilization" and "Eugenics" are all so outspoken that they will excite strong opposition in many quarters that will be more indignant because they cannot reply to them than comfortable in reading them. When all is said Dean Inge has one of the most acute minds of the day, and his book is worth far more than the six shillings asked by the publishers. Many would gladly pay the additional one and sixpence were it furnished with an index. It is a crime against a book of this class to deprive the reader of the opportunity of reviving his knowledge by easy reference to its contents. The *Outspoken Essays* have neither a summary preceding them nor an index following them. Both are needed for their full appreciation by a careful reader.

A STANDARD LATIN TEXT.

PSALTERIUM IUXTA HEBRAEOS HIERONYMI. Edited by J. M. Harden, B.D., LL.D. London: S.P.C.K.

We live in an age distinguished for its daring speculation and meticulous attention to small matters. In every department of human activity we have the men who frame hypotheses and those who work at the details that verify them or supply the matter for their formation. It is therefore not surprising to come across a book by a scholar that supplies us with a text that is badly needed by all students of the Latin Psalter. Such a text has been vainly sought for by scholars who are intent on discovering what Jerome wrote in his final translation of the Book of Psalms. He had twice translated it from the Greek of the Septuagint. One of these translations has been made familiar to students and others by its use in the Service Books of the Church of Rome. The earlier version was retained in the Churches, and in this respect we find Rome acting as she did in connection with the Mozarabic Liturgy which she commanded to be used in a certain number of Spanish Churches. But the revision of the translation made from collation of the Hebrew text is seldom met with, and it is hard to discover what the true readings are. Dr. Harden with infinite labour has produced a text which bears witness on every page to his critical insight and wide knowledge of the Latin of the Vulgate.

He has examined manuscripts in British and foreign museums. He has had access to the printed editions and has been in consultation with scholars on many points, and his book has been published with many proofs of skill and mechanical dexterity by the S.P.C.K. The Hebrew Psalter was specially popular in Spain—that happy

hunting-ground for scholars who have an eye to obtaining first-hand information from the little-studied manuscript treasures of its libraries. Dr. Harden had before him a complete photographic record of the Psalter in the famous Codex Toletanus, and we find in his critical notes many evidences of its usefulness. This leads us to say that the invention of the phototype process enables students to have before them at a moderate cost exact facsimiles of the most valued documents. It is no longer necessary for them to spend days and months in foreign libraries. They can have the text in their own studies and with a magnifying glass discover the minutiae of its glosses and corrections. The Spanish Manuscripts collated by Dr. Harden for the most part agree with the Manuscripts in the British Museum, which he has been the first to use for a determination of the true text. He has discovered in the course of his investigation that the Roman Catholic editors unconsciously introduce readings which have no support from the Manuscripts. This is natural, for knowing by heart the Gallican Psalter, they unintentionally read into the text that which is most familiar to them.

In his introduction Dr. Harden gives a deeply interesting account of the Manuscripts and their inter-relation. He tells us: "The more I have studied the Psalter the more I have been convinced that the text translated by St. Jerome at the end of the fourth century was substantially the same as our present Masoretic text." This is a valuable testimony to the value of this text. All who are interested in the Latin text of Holy Scripture will do well to acquire this book, which is a proof that Evangelical scholarship is not so sterile as its critics suppose, but is ready to fill gaps found in the garnered harvest from the past. Jerome knew that his earlier translations were defective, and it is a great boon to know his final work in a form that is at once authoritative and easily read.

The *Church Quarterly Review* is becoming more and more associated with King's College, London. This is not an evil, for its contributors are well able to maintain its traditional high standard. In the October number the late Principal of King's, Dr. Headlam—now Bishop-designate of Gloucester—writes a striking review of Bishop Gore's book on God—which is praised with discrimination.

The *Journal of Theological Studies* makes an appeal to scholars, who discover it to be invaluable. Again and again back numbers are consulted, for they contain matter of first-rate importance that cannot be found elsewhere. Both these quarterlies prove that the Church of England contains research workers of the highest ability.

The death of Dr. James Hastings—the greatest Dictionary Maker of our day, came as a personal loss to those who value everything edited by him. His name on the cover of the book was a sort of hall-mark of excellence. We are glad to know that the *Expository Times*—his first venture—still continues to live up to its reputation, and we confess that our monthly magazine list would be much the poorer if it did not contain the journal, that is always fresh and can be trusted to contain matter of current interest.