Irish Church Quarterly

The Primitive Church and Reunion by W. Sanday

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The Irish Church Quarterly, Vol. 8, No. 31 (Jul., 1915), pp. 252-254

Published by: [Irish Church Quarterly](#)

Stable URL: <http://www.jstor.org/stable/30067520>

Accessed: 16/06/2014 09:17

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that Irenaeus is of most value for us. His knowledge of the subject was immense for his day, he had already grasped many broad views, e.g., the progressive revelation of God to man, and the progressive morality of the Old Testament. While he often indulges in the wildest fancies of mystical interpretation, his wider views are sound. And even in his mystical interpretations Dr. Hitchcock finds a sound underlying principle. "In our day, when the Spirit is asserting its supremacy over matter in many various but simultaneous movements, we may yet learn that it is the Divine Spirit within us that alone can teach us to understand the soul of the Scriptures, and as we go to school with the Fathers, who were in closer touch with the great realities, we may come to see something in the Scriptures which this enlightened age cannot discern so long as it employs the rational method." With regard to the Canon of the New Testament, Dr. Hitchcock points out that Irenaeus quotes from every book, with the unimportant exceptions of Philemon and 3 John, and brings out well the authority with which the Pauline epistles were regarded in his day.

Dean Inge has lately called St. Paul a "Protestant Saint." We might, with no greater abuse of language, style Irenaeus an "Anglican Father." It might not be possible to establish the xxxix Articles by "proof texts" from our author, but it may be claimed that, in his sober mysticism, his profound reserve, his acknowledgement of the mystery in religion, his attitude towards the Church, the Holy Scriptures and the Sacraments, he approaches closely to the temper of the Anglican Church. Dr. Hitchcock has provided the student not only with a learned and valuable work of reference, but also with a stimulus to study for himself this great teacher of the past.

J. E. L. O.

THE PRIMITIVE CHURCH AND REUNION. By W. Sanday.
(Clarendon Press.) 4s. 6d.

Dr. Sanday has reprinted in book form four articles from the *Contemporary Review*. The articles appeared in 1911 and 1912, and Dr. Sanday hoped to have his book out with its preface dated "Christmas, 1912." His illness delayed its issue until August, 1913. Delays are in keeping with the subject, for the movement towards Reunion may not be hurried. It will also be recognized, as Dr. Sanday points out in his first article, where he sketches the progress of the movement towards Reunion since 1894, that the movement in recent years has looked more or less hopeful at certain definite moments, say, in 1888, when the Lambeth Conference issued its famous Quadrilateral, or, in 1910, when at

Edinburgh the subject of Reunion "dominated the whole assembly." One feels the difference a date makes. Who would now venture to estimate the future direction of this movement?

The most valuable part of Dr. Sanday's reprint is his two chapters on the Primitive Model. After an outline sketch of work done in England, on the subject of the Christian ministry, by Hatch, Hort, Moberley and Gore (Anglicans), and by Lindsay and Bartlet (Nonconformists), he discusses, with considerable fulness of quotation, Harnack's contribution to the subject. He shows how Harnack's mind has grown and developed in the direction of a "return to tradition," as the result of some eight-and-twenty years' study and thought. Dr. Sanday quotes fully from Harnack when dealing with four leading points in his conception of the origin and growth of the ministry. These four points are (1) The Church, (2) Presbyter and Bishop, (3) The Monarchical Episcopate, (4) Apostolical Succession. Harnack's method is strictly historical. One feels he has done his best to divest himself of pre-suppositions. His knowledge of the environment surrounding the Church of the first two centuries is used copiously yet cautiously. On a point of criticism (as, for example, when Harnack thinks it not very probable that the title "Church" was used by Our Lord) Sanday may differ from Harnack, but he is in sympathy with his main contention, that out of the conditions which prevailed in the first two centuries there resulted at the close of the period an organized Church with its monarchical episcopate and its doctrine of Apostolical Succession. For an account of the meaning of "Apostolical Succession" Dr. Sanday directs attention to an important article on the subject by Dr. Headlam in the Prayer Book Dictionary.

In his second chapter, on The Primitive Model, Dr. Sanday has nothing but praise for a chapter on the "Organization of the Church," contributed to the first volume of the *Cambridge Mediaeval History*, by Mr. C. H. Turner, Oxford. He cannot remember a piece of historical writing in which the quality of "inevitableness," arising out of an accurate and admirable selection of facts and out of the "close-knit concatenation of effect and cause," has impressed him so much. It is work which "marks a height of knowledge that is seldom attained." Mr. Turner's chapter deals with the organization of the Church in the fourth century, but it is his sketch of the antecedent conditions in the previous centuries which seems so valuable to Dr. Sanday. Mr. Turner has clothed the scattered references to Church organization in the first three centuries in flesh and blood, and Dr. Sanday judges his contribution "nothing less than classical." He applies Mr. Turner's picture to the ideals of Congregationalism and Presbyterianism and asks that the spokesmen for these ideals should in turn criticize the Anglican position. His request is

attended with some valuable counsel deprecating judgement on any particular form of ministry as "invalid." A ministry may be defective, but "God alone knows what accumulation of defects constitutes invalidity." Dr. Sanday thinks that as the outcome of historical work, analytic as Harnack's, and constructive as that of Mr. Turner, we are within sight, say, in ten years' time, of agreement upon a general view of the course of events in the early centuries that may claim to be sound as history. Meanwhile he pleads for a right "frame of mind" in all Christian bodies, as something essential to Reunion. Dr. Sanday's fourth chapter deals with The Prospects of Christian Reunion in 1912. He regards these as hopeful in spite of the cessation of negotiations between certain Christian bodies in Canada and Australia. The real difficulties lie at home, and more "spade work" and "creation of atmosphere" is necessary. Dr. Sanday sees both in the negotiations between the Established and United Free Churches of Scotland and in the temper of British Nonconformity relative to the Bill for the Disestablishment and Disendowment of the Church in Wales signs of hopefulness for the Reunion movement. Time alone will show whether his optimism is well-grounded. We are in agreement with him when he states that "action is in the long run subordinate to thought," and he will have the approval of every thoughtful believer when he points out the place which the new *Constructive Quarterly* hopes to fill, or the significance of Dr. Armitage Robinson's article in *The Journal of Theological Studies* for April, 1912, on The Problem of the *Didache*, or when, in his Epilogue, he directs attention to the publication of *Foundations*. The reprint of these articles in book form is welcome. They are marked by the learning, lucidity, balance, courtesy, and kindliness, which we associate with the name of Dr. Sanday.

H. W. B. T.

THE EARLY CHURCH IN THE LIGHT OF THE MONUMENTS. By A. S. Barnes, M.A. (Longmans.) 5s. net.

This book is one of a series, called "The Westminster Library," primarily intended for priests and students of the Roman Church. Members of the Anglican Communion, therefore, must not be disappointed to find the subject treated from a controversial standpoint. On the whole, Mgr. Barnes writes moderately; but there are one or two references to "Protestant" controversialists which might well have been omitted. If the evidence of Christian Archaeology is so strongly in favour of the Roman position as the author believes, in a work of this kind it would have been sufficient simply to state the evidence, and let it speak for itself.

But the fact is that, for reasons which Mgr. Barnes ably explains, the monuments belonging to the first age of the Church