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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.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY. SUPPLEMENTARY VOLUME, THE FOURTH. By Eugene Stock, D.C.L. London: C.M.S. 7s. 6d. net.

The fourth volume of Dr. Stock's History of the C.M.S. is a worthy sequel to its predecessors. Whenever we read anything written by the author of this work on the subject with which it deals, we are left with a feeling of amazed admiration for the minuteness of patient research, the care for accuracy of detail, the interest imparted to the record of events, and the sure touch and unerring instinct which go to the heart of far-reaching problems, all of which are certain to be found in it. The present volume possesses these excellences and more besides. It is no mere catch phrase of a reviewer to say it is indispensable as a source of information on modern Missions and is a mine full of illustrative matter for the preacher and speaker on missionary work.

The bulk of the book is occupied with the history of the foreign operations of the C.M.S., the fields being taken in order during the fifteen or sixteen years following the Centenary. But much light is shed in these chapters upon the general progress of Foreign Missions, the work of other Societies being mentioned wherever it is necessary, and every important combined movement being carefully recorded. There is also a considerable section allotted to Home Organization in all its aspects. The author explains that the present volume does not contain any of those sketches of Church life at home which formed a feature of the other three (and a most attractive feature, too), yet it will not be found by any means devoid of interesting sidelights in this matter. But the most striking characteristic of the book is to be found in the extremely able discussions of those great missionary problems which have provided so much ground for anxious thought during recent years. Most people have to be content with being experts in one field (if in any!), but Dr. Stock can handle with perfect sureness any matter which may arise in any quarter of the globe, provided it is related to Missions. Here are a few examples from this volume—the unrest in India, native Church organization (in all countries), modern Hinduism, and the Kikuyu question. Several whole chapters are devoted to great subjects of this character, which are all discussed with a firmness and grasp that indicate the touch of a master, and render the possessor of such a solid source of information a happy man. Out of all these, we are inclined to give first place to the chapter on Kikuyu. We have read a good deal on this subject; but we believe there will nowhere be found so able, concise, and complete an account of the full circumstances and their sequel, up to date. Exactly the salient points are seized and amplified with perfect insight, and moreover with due balance. Particularly interesting and important is the discussion of what the Archbishop *did* say, as distinct from what he has been commonly supposed to mean, and the reminder to his critics that they are also criticizing a number of distinguished Bishops (including, e.g., the Archbishop of York and the Bishop of Winchester). There are, too, some very telling points which will probably not be found so clearly emphasized elsewhere. The book is worth buying for this chapter alone, especially considering how largely the question looms in the future. Nor does the chapter stand by itself. In an earlier one on India—"The Anglican Church and Union Movements"—the author produces some most notable anticipations of the Kikuyu spirit in that country, and of the connexion therewith of some Indian Bishops.

The sections dealing in greater detail with progress abroad and management at home, which occupy the greater part of the book, provide invaluable and authoritative information for reference. We are sorry to note that there has been a serious depletion of the European staff of ordained men in India and Japan during the period under review. Africa and China have fared better, and show an increase. The case of India is particularly serious. No one can be surprised at the attention paid to China of recent years, and nobody would dream of suggesting it should be diminished; but these days of mass movements and awakening of thought in India are no time for deficits of men, and the Church must awake to perform all its tasks. These chapters on the various Mission Fields, and upon home organization, necessarily contain a good many names and statistics; but that does not mean they are only useful for reference. Any reader who might feel that such chapters could be "skipped" for reasons of this kind would be liable to miss many choice bits. For instance, there is Mr. Schaffter's story of the pariah Christian student walking down the chief Brahman street with a Brahman student on each side, whereas twenty years before separate benches had to be provided in the class-rooms; or the comparison between the confirmations by Bishop Tucker and Bishop Hodges in their first ten years (they were consecrated on the same day)—there were 7,580 and 7,461 respectively. Everybody talked about Uganda; but an older Mission like Travancore and Cochin is apt to be overlooked. Or there is the delightful story of the N.W. American Indians who asked to be taught about the Second Coming, because, they said, "We always hear of what God has done; we want to know what He is going to do"—or Mr. Walton's report that hardly a family of Indians and Eskimo in his district (600 miles long) neglects to have family prayers. On the organization side, we note with interest that, in spite of all deficits through expansion, the total contributions since the Centenary average at least from £100,000 to £120,000 a year more than in the corresponding period before; that the total individual publications of all kinds in the year ending 1915 was 5,500,963; that the Dominions supplied and supported 128 missionaries between 1892 and 1915 (besides many excluded for technical reasons); and numerous other striking facts.

There is an Appendix on "The War and the Missions," and the Index covers sixty pages of small type. It seems therefore even fuller than the remarkable one at the end of Vol. III, though it is difficult to compare them exactly. It is followed by a list of Corrigenda in the first three volumes, which were carefully recorded after their issue. Its brevity is significant of the extraordinary accuracy of the historian. We imagine there will not be much to correct in Vol. IV. We have noted a letter from the author in the *C.M. Review* for November, expressing a keen desire to correct an error into which he had been led by an apparently clear authority; and so he will probably be glad if we repeat the correction here. The Chinese Christians killed in the Boxer riots were "several thousand"; but certainly not 30,000, he says. We venture to add one small point of inquiry for the author's consideration. Is the statement with regard to those who accepted the Kikuyu proposals strictly accurate? We are under the impression that the head of the Nilotic Independent Mission also signed them.

CHRIST'S MESSAGE IN TIMES OF CRISIS. By E. C. Dewick, M.A., Principal of St. Aidan's College and Teacher in Ecclesiastical History in Liverpool University. London: *Sheffington and Son*. 3s. 6d. net.

We welcome this volume of twenty sermons from the pen of the new Principal of St. Aidan's College. These sermons were preached in the

College Chapel during 1911-16. They are practical and deal with problems which are likely to confront the younger clergy. As the author mentions in the Preface, two main thoughts run through the sermons: one the *inadequacy of the Church as she is* to meet the needs of the time; the other *the sufficiency of Christ*, "the conviction that in Christ, and all that He is and does and teaches, there is the secret of the world's redemption."

Unobtrusive scholarship, simplicity of diction, directness of appeal, and, above all, devotion to Christ, are main characteristics of these addresses. Frequently some apt illustration throws welcome light on a dim problem or obscure text. The sermon on the half-forgotten doctrine of the "Justification by Faith" is excellent. Mr. Dewick does not only meet objections but also points out some of the practical advantages of such a doctrine. "It gives new confidence, and takes away the feeling of constant anxiety and misgiving" (p. 39). "Believe me, it will make all the difference to your ministry whether you have a clear message on this point or no. When you are called to the bedside of a dying man, who perhaps has wasted all his past life, it will make all the difference whether you believe in Justification by Works or by Faith. If it be by works, I know not what you can say; for it is but mockery to tell a soul at the end of its earthly career that it must earn forgiveness by good works. How are they to be performed in the little while that remains? But if forgiveness is freely offered to every one that trusteth, then no crisis can be too urgent for the act of faith, and no time too short for the Divine response that redeems from the sense of sin" (p. 41).

On the subject of Christian Unity, Mr. Dewick suggests that "the keynote is to be found in the phrase 'mutual contribution.' The beliefs in which we differ are not to be merely surrendered or suppressed, but to be held as a trust from God, and (when the time is ripe) brought as a contribution towards the building-up of a wider truth" (p. 120).

The last sermon in the book is on the "Boundless Sovereignty of Christ" and is admirably practical. Emphasis is laid on the fact that the ascended Christ is *the Lord of the whole man*. He claims not only the spiritual, but also the intellectual and physical life of man. In the case of mind, men fail to discharge their responsibility if, on the one hand, they "refuse to give the mind proper rest and sleep and recreation," or, on the other hand, "are too lazy to undertake any serious thinking, and take their opinions second-hand, repeating current phrases without troubling to think out their meaning" (p. 205).

FAITH OR FEAR. An Appeal to the Church of England by Donald Hankey ("A Student in Arms"), W. S. Palmer, H. Anson, F. L. Donaldson, and C. H. S. Matthews (Editor). London: *Macmillan and Co.* 3s. 6d. net.

The writers of this book are Socialists in outlook and Modernists in theology. They all claim to be loyal Churchmen. They all believe that the Church has failed to meet the needs of the nation in the hour of crisis, and that she must repent and then undertake the task of self-reformation if she is to draw to herself all men of good will. Mr. Donald Hankey contributes the first essay. After giving a sketch of an average man's beliefs, he goes on to show that "there is not a single feature of the average man's ideal which is not part and parcel of the ideal which Jesus Christ taught and embodied" (p. 20). He makes an appeal for simple and elastic church services.

The chapter on the Divinity of Christ is contributed by the Rev. Harold

Anson. Mr. Anson defines Divinity as "that unseen force which is at the back of all human goodness and love" (p. 95). "When we speak of Divinity," he goes on to say, "we mean just this Love which is striving to make itself known in the lives of the best of mankind." Christ is Divine because He "embodies in Himself those essentials of perfect manhood which are seen and known to us in glimpses here and there in human history" (p. 97). Again he says: "All people in so far as they are like Christ are in their degree divine" (p. 98).

The Rev. F. L. Donaldson writes on the Church and Labour and tells us that the working men are dissatisfied, not with Christ, but with the Church in its organized capacity.

The longest, and perhaps the most important, contribution is from the pen of the editor, the Rev. C. H. S. Matthews. Though an advanced High Churchman, Mr. Matthews lays great emphasis on the necessity of conversion, and would not unchurch spiritually-minded Nonconformists. "The Church," he says, "is the abode of the Spirit, whose fruit is 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Surely, then, where these things are, there is the Church, and he who manifests this fruit in his life is of the Church without any kind of doubt" (p. 185). To those clergymen who assert that "the substitution of a sung Eucharist for Matins" would result in a large increase in church attendance, he says: "I wish I could agree with them, for I myself infinitely prefer a sung Eucharist to sung Matins. But unfortunately one knows of many parishes where the making of this change has emptied the Church instead of filling it, and one knows many earnest and devout communicants who love their Communion service in the early morning, but prefer Matins to a sung Eucharist at 11 a.m." (p. 172). In his modernism, Mr. Matthews is aggressive, and believes in preaching it to his village congregation. He seems to regard as non-essential a belief in the miraculous birth of our Lord and in the empty tomb.

Although there are many things in this book which we cannot endorse, yet we have no hesitation in saying that these essays are sincere and outspoken, and would repay a careful perusal.

KHODADAD E. KETH.

THE RENEWING OF CATHOLICISM: Evangelical Essays towards Religious Renewal and Unification. By Sinclair Burton. London: *Robert Scott*. 2s. net.

In these Essays Mr. Burton pleads for a "Federal Reunion" of Christendom, especially of the English-speaking Churchmen and Nonconformists, on the basis of a Catholicism which has Christ as its centre. The authority of any dogma to be accepted must be found "in the fact that it will be attested by conscience and spiritual experience of the modern believer" (p. 28). If our Bishops would officially dissociate themselves from sacerdotal idea of Episcopal functions, then a group of Free Church leaders "might be willing to receive conditional Episcopal consecration at the hands of some friendly (Gregorian or Nestorian) Bishop, and as such 'recognized' by the Anglican Episcopate." The Rev. Dr. W. B. Selbie, Principal of Mansfield College, Oxford, in a Foreword to this book, rightly expresses our view when he says: "Though I cannot endorse all that he (Mr. Burton) says, I am in entire sympathy with his aims, and I believe that what he has written may help towards that better understanding which is a condition precedent of any closer co-operation among the Churches."

THE SHORT COURSE SERIES. Edinburgh: *T. and T. Clark*. 2s. per vol. Three new volumes of the "Short Course Series" are issued.

BELIEF AND LIFE STUDIES IN THE THOUGHT OF THE FOURTH GOSPEL is by the Rev. W. B. Selbie, M.A., D.D. (Principal of Mansfield College, Oxford). The writer approaches his subject from the point of view that "The Gospel represents the witness of John, the son of Zebedee, to Christ as communicated to and set down by a disciple, or disciples, of His. It is thus two removes from the actual life and teaching of our Lord." The fourth Gospel conveys a message that is as needed in these days as when it was fresh delivered. The aim of this volume is to set forth some aspects of this message in modern terms. With deep spiritual insight, and reverent touch, the writer addresses himself to his task, dealing with "The Living Word," "Knowledge and Action," "The Shepherd of the Sheep," "The Way," "The Truth," "The Life," "Dying to Live," "The Life Beyond." Like all Dr. Selbie's work this is scholarly and rich in suggestive thought.

THE EXPOSITORY VALUE OF THE REVISED VERSION is by the Rev. George Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Glasgow. It is a useful and well-conceived addition to the Short Course Series, by an eminent scholar and reverent student of the Word of God. It is arranged in three parts. Part I. is A Sketch of the History of the English Versions from the Earliest Days down to the Revised Versions. Into the space of these forty pages an amazing amount of valuable information is packed. Part II. deals with the Practical Use of the Revised Version—negatively in removing difficulties; and positively in its advantages as compared with the Authorized Version. Part III. is concerned with the Doctrinal significance of the Revised Version, as illustrated in The Person and Work of Christ, The Christian Life, The Holy Spirit and Free Will, The Last Things. Dr. Milligan has rendered a valuable service to Bible students in producing and publishing this little volume.

THE PROPHECY OF MICAH is by the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge, and Examining Chaplain to the Lord Bishop of Liverpool. After a preliminary consideration of "The Word of the Lord" in the opening pages of the volume, the remaining seven chapters are devoted to the seven divisions of the prophet's message. Chapter I. is a valuable and concise treatment of the subject of "Revelation." "God and revelation are complementary terms. . . . Reason cannot rest satisfied with a conception of God from which the idea of revelation is eliminated." The author claims that "prediction has an established place in Israelite prophecy, and contributes a clear presentment of the relations of the prophet to the Church, and the chapter ends with these words, "This process did not constitute the Church the author of the writings: on the contrary, the writings were delivered to the Church, and are the supreme court of appeal by which her doctrine has to be tested." Chapter II.—"Judgment"—is a timely application of principles that are seen working in the pre-exile days of Israel. In Chapter III. the theme is "Sin." For this there is only one remedy—"a changed heart"; and when the appeal of love has been spurned, the only hope that remains is the "fire of catastrophe." Chapter IV. deals with "Responsibility"; Chapter V. with "The Faithfulness of God"; Chapter VI., "The Divine Method"; Chapter VII., "The Divine Pleading"; Chapter VIII., "The Response of the Child of God." Dr. Tait clearly has in mind the solemn days in which our lot is cast and the clear call that has been sounded in the National Mission, and he makes the message of this Hebrew prophet bear directly and with emphasis upon these times of national crisis.

OUR BRITISH CHURCH. SKETCHES OF ENGLISH CHURCH HISTORY: SHOWING THE NATIONAL CHARACTER OF THE CHURCH OF ENGLAND. By the Rev. Cecil E. Weston, M.A. London: *Robert Scott*. 2s. net.

This little volume of some 100 pages undoubtedly contains a vast amount of information. The object of the writer is to show that from the earliest times there have been reformers and reform movements in the English Church, and to show that "if Luther, Calvin and Zwingli had never been born" the Reformation of the sixteenth century would have come about. He has evidently no liking for the Continental Reformers, and though he is able to draw attention to advice given by them to Cranmer, which he declined to follow, we think he minimizes the extent of their influence upon religious thought in England and upon the formularies of our Church. It is noticeable that he deplors the "rearrangement" of the Communion Office in 1552. He seems inclined to disparage the Black Rubric by saying that it was not drawn up by Cranmer "and had no sanction from him." If by "no sanction" he means to imply that it did not coincide with Cranmer's opinions, then we reply that the suggestion is without foundation in fact. The rubric is entirely in agreement with the views set forth in Cranmer's treatise—"A Defence of the True and Catholic Doctrine of the Sacrament."

Mr. Weston in a Note at the end of the book is disposed to stir up prejudice against the word Protestant because of its "purely German origin." He says that "strictly speaking the term Protestant when used as descriptive of the Church of England is theologically and historically inaccurate." But he adds—"if it is applied it must be accompanied by very careful explanation." Mr. Weston is apparently anxious to defend the use of the word "Altar," but the only argument he adduces in favour of it is from the account of Bishop Day's trial, which he tells us is "full of interest from the fact that it gives the true opinion of Cranmer, Ridley and the other English Reformers as to the use of the word Altar." He quotes Cranmer addressing Bishop Day (who had declined to comply with the order to substitute Tables for Altars) and saying—"There is no reason why you should not call the wooden table an altar, *if you like to do so*" (the italics are ours), etc. But does Mr. Weston wish to suggest that these Reformers all used the word Altar? If so why did they remove it from the Prayer Book in 1552?

Despite these criticisms we gladly recognize the fact that the author has given us a readable and in many respects useful handbook. He has told the story of Grossetete, Wyclif, the Lollards, and the Oxford Reformers clearly, tersely and as a rule fairly. The utility of the book would have been enhanced by an index.

THE SACRIFICE OF PRAYER. By R. M. Wills. London: *Elliot Stock*. 2s. 6d. net.

The fact that the Rev. D. Jenks, Director of the Society of the Sacred Mission, Kelham, contributes the Preface to this devotional manual, is sufficient to indicate the theological bias of the writer. Advanced Eucharistic doctrine considerably colours the book. In the Introduction, for example, we read—"All this being done *for* man, the Institution of the Holy Eucharist is a great means whereby the power and virtue of it all is imparted to him." But where is this in the New Testament? In another passage we are told that in the Blessed Sacrament of the Altar (*sic*) "each one receives the power of an endless life." There is undoubtedly much that a discriminating Christian might helpfully make use of, but it is not a book that we can recommend for the use of the uninstructed. The general arrangement is admirable—the Leading Thoughts are suggestive, the passages for Contemplation carefully selected, and the forms of Prayer and Intercession in most cases quite excellent.