

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_churchman_os.php

NOTES ON RECENT BOOKS.

THE English people are proud of their Cathedrals, but many of them are little acquainted with their history and the special features of their architecture. This defect can be remedied in the easiest and most pleasant way possible by obtaining "*The Cathedrals of England*," by Harry Batsford, Hon. A.R.I.B.A., and Charles Fry (B. T. Batsford, Ltd., 7s. 6d. net). The volume is admirably illustrated by 133 photographs and 32 attractive sketches by Brian Cook. These constitute in themselves a valuable record of the chief beauties of the Cathedrals. They represent the most important features of the chief exteriors and many remarkable features in the interiors. There are a number of excellent plans illustrating the growth and development of the buildings and their surroundings. In addition to the pictures the actual accounts of the buildings are equally well done. Each Cathedral is described in as simple language as possible, and a glossary is provided of the technical terms employed. It would be impossible to choose out any one of them for special mention, but after Canterbury Cathedral and York Minster, Gloucester presents the greatest variety of architectural features for the student. Its cloisters, as is well known, are the finest and best preserved in England, and their fan vaulting is of peculiar beauty and interest. Some space is given to the new Cathedrals or parish churches that have been set apart as the Cathedrals of new dioceses. Mr. Hugh Walpole contributes a Foreword in which he tells of what the Cathedrals mean to one who has lived nearly all his life in Cathedral towns, and he says that the wonderful photographs of this beautiful book bring home to him the patience, industry, passion for beauty, personal worship, and harsh discipline that have gone to the raising of these edifices. Many will share his delight in this "splendid record of the beauty and dignity of the Cathedrals of England."

S.P.C.K. publishes in its Churchman's Popular Library a small book on a great subject, *The Gift of The Spirit*, by Edward C. Rich, M.A., Prebendary of St. Paul's, Chief Diocesan Inspector of Schools (1s. 6d. net). His aim is to treat his subject from a practical point of view, and constantly to bear in mind the Christian principle that the Spirit of God is made known to us in the fullness of His Power and effect in corporate sharing. As the addresses were originally intended for the members of the Mothers' Union in connection with the Call to Renewal, they were kept as free as possible from technical discussions, and they are written in the belief that the first step in Spiritual renewal for the Church will be found in the rediscovery of the meaning of the words, "I believe in the Holy Ghost." He deals with various theories regarding the world and God's relationship to it; and passes on to the more definite meaning of the Spirit and the gift of the Spirit. This in turn

leads to the Spirit's mode of working. He notes some of the errors that have been prevalent at times in regard to the use of the term "Grace," which came "to be looked upon as an impersonal force on a lower plane than the gift of the Holy Spirit. This view lies behind the words of Newman's hymn when he speaks of a 'Higher gift than Grace, God's Presence all Divine.'" The institutionalist who emphasises the Sacraments as means of grace often suffers from the danger of regarding the Church not as a means, but as an end in itself; and he succumbs to mechanical views of religion so that words and actions which originally were the expression of life and reality become stereotyped and barren. He follows Dr. N. P. Williams in making a frank equation of Grace with the Person of the Holy Spirit, so that Grace is not a quasi-material, something deposited in the soul by the Holy Spirit. When the Spirit was given to the Church at Pentecost, a new order of things in the process of creative evolution was produced, and that was a fellowship in which the Spirit manifested His Presence in the gift of love. Love is, therefore, the chief manifestation of the Spirit's work and the guided life is a life of love. This should manifest itself in service, and members of the Church "so far from needing more Spiritual shepherding ought to be stepping out into the light with a conviction that God has equipped us for action. Most congregations are suffering from Spiritual indigestion because of a lack of exercise." There are some points on which we cannot agree with the writer's interpretation of Catholic Order, but apart from this as a short treatment of a great subject the book will be found suggestive and inspiring.

Has the Christian Church a Future? is the question which the Rev. S. Tetley, M.A., Vicar of Wortley-de-Leeds (William & Norgate, Ltd., 6s. net), sets out to answer in a book with this title. Although he is somewhat discursive in his style, the author presents many useful considerations upon the present position of the Church and its future prospects. He faces some of the tendencies of the time which seriously threaten the future welfare of Christianity. He exposes mercilessly some of the defects to be found in every section of Christendom to-day. He quotes widely from the modern literature of the various subjects upon which he touches. He finds in the theory of "the power of the Keys" a source of weakness that has greatly injured the effectiveness of Christianity, especially through the powers claimed by the Roman Church. Of this Church he says: "It is more a system of discipline or a political society than a Church, and at present it is as a political factor that it counts rather than as an intellectual or spiritual force." The last chapter but one deals largely with the various theories of the psychologists, and the last chapter with the theories of Socialists and Communists. It closes with the question—"Can the Church recover its first fine careless rapture in a fresh understanding of its unique message?" and the author leaves us in some doubt as to the answer that should be given.

Dr. A. Herbert Gray is the author of several books which aim at the guidance of young people, especially in Christian conduct. His last book, *About People*, is described as a book for Parents, Teachers, Ministers, and the people themselves (Student Christian Movement Press, 3s. 6d. net). We are told on the jacket that Dr. Gray has had intimate contacts with more people of more varied kinds than fall to the lot of most writers, that he has been the confidant and adviser of all sorts and conditions of men and women, and that his book is written out of his deep sympathy and wide knowledge. The first part on the religious life and its phases and difficulties is largely occupied with the various stages of thought and emotion through which people pass, the difficulties they have to face, and the psychological explanations and remedies that can be provided. There is much that is practical and useful to be learnt from Dr. Gray's vigorous method of dealing with complexes. The second part deals with the sex life and some of its problems, and is mainly in the style that has become popular in recent years in dealing with these matters. There is probably something to be gained from the laying aside of Victorian reticence and bold dealing with the abnormal conditions which have made life miserable for many. The third part is specially intended for ministers, and contains advice to young ministers to make themselves accessible, to prepare themselves for dealing with the psychological needs of people, and especially to learn the best method of treating women who seek advice.

Toyohiko Kagawa is the best-known figure in the Christian life of Japan at the present time. He is the leader of The Kingdom of God Movement which is a great Christian campaign throughout that country. His life story is briefly told by the Rev. W. H. Murray Walton in the introduction to *The Religion of Jesus*, the translation of which is published by the Student Christian Movement Press in their one shilling series of Religion and Life books. In five chapters Kagawa sets out the Christian position in "The Teaching of Jesus about God," about prayer, and about the death of Jesus. The religion of Jesus is experience of God in action, and if we watch Jesus's love and devotion we will experience a revelation of God. Jesus Christ is a Teacher of love.

The same thought is treated in a more extended way in Kagawa's book, *Love, the Law of Life*, which is now published in a second edition in the S.C.M. Torch Library (3s. 6d. net). This is a remarkable book, in which he traces out the meaning of love in every aspect of life, and illustrates his points from a remarkably extensive acquaintance with the literature of both the western and eastern worlds. It is an inspiring fact that Japanese thinkers are provided with such a comprehensive and convincing statement of the meaning of Christian faith.

Another book about Japan in the S.C.M. Religion and Life books is the interesting story of Tokichi Ishii told by Caroline MacDonald. When this book was originally published under the

title *A Gentleman in Prison* it created a profound sensation, and we recommend our readers to secure a copy, if they have not already done so, in order to realise what the Grace of God can accomplish in the life of a man practically abandoned to sin.

A small booklet issued at the price of threepence dealing with *The Church of England and The Free Churches* and *The Road to Reunion* deserves the attention of our readers. Archdeacon Hunkin writes on the Historic Position of the Church of England in relation to other Evangelical Churches, and on the English Bishops and Intercommunion: The Present Official Position. He sets out in historical form the most important facts which show that a long succession of Anglican authorities recognise the Reformed Non-Episcopal Churches on the Continent as true Churches, and their Ministers as proper Ministers. He makes clear that the official position on Intercommunion allows for the admission of Nonconformists to our Communion. An account of the South Indian Unity scheme is given by Dr. Norman Tubbs, Bishop of Rangoon. This is a useful statement of the progress that has been made, and of the necessity of the Union for the future of Christianity in India. Canon Guy Rogers shows the various steps by which Reunion is to be achieved.

One of the most interesting of recent autobiographies is that of the Ven. G. M. Davies, sometime Archdeacon of Nagpur. It is entitled *A Chaplain in India* (Marshall, Morgan & Scott, 5s.) and gives an interesting and instructive account of life in that country from the year 1887 to the year 1908. During those twenty-one years he had many remarkable experiences, and his account of them provides an inspiring record of Christian work both among our own people and the natives, for the Archdeacon had the true Missionary spirit, and was always willing to assist the workers of the Missionary Societies. The closing chapters tell of his work in England since his return, and are interesting as showing the impressions of a Missionary on the conditions in the homeland after a long period of residence elsewhere.

Missionary methods have been a subject of considerable discussion in recent times. This has led to several careful re-examinations of the whole subject. Mr. Alexander McNeish has made a contribution that deserves careful attention in his book, *Jesus Christ and World Evangelization, Missionary Principles: Christ's or Ours* (Lutterworth Press, 2s. net). He carefully examines the New Testament evidence and seeks to get back to the Bible and to let the Bible explain itself. Dr. J. R. Mott contributes a Foreword in which he commends the penetrating thought and spiritual insight with which Mr. McNeish summons us to make dominant in plan and action in our day that which was unmistakably the Purpose of God as revealed in the selfconsciousness of Christ in His day.

Outlines of Teaching Sermons for a Third Year, being a continuation of "Outlines of Teaching Sermons for a Year" and "Outlines of Teaching Sermons for a Second Year," has been issued by George Allen & Unwin (2s. net). They are prepared by a Church sub-committee dealing with adult religious education in the diocese of St. Albans, and are edited by the Rev. C. E. Hudson, Hon. Canon of St. Albans. There are four divisions. The first is on the Nature of Man, the second is on The Redeemer, the third on the Church, and the fourth on the Life of Prayer. The outlines are short and will require supplementing from the list of books recommended. Evangelical Churchpeople will not find the teaching on the Sacraments in accordance with their view of the teaching of the doctrine of the Prayer Book. Apart from this and the fact that the books recommended on the subjects are all of the advanced type, there is much helpful matter in the outlines.

Epochs in the Life of Simon Peter, by Dr. A. T. Robertson, Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky (Charles Scribner's Sons, 7s. 6d. net), is an interesting study of the life of the Apostle. It follows the lines of two previous works by the same author—*Epochs in the Life of Jesus*, and *Epochs in the Life of Paul*. In plan it is a simple commentary on St. Peter's life, illustrating its various points and adding notes and criticisms from the writings of other commentators. St. Peter is presented as a man of charm with a winsome impulsive personality, eager and daring but with the limitations and weaknesses of his nature. He is the Rock that is to be. He is to be the Fisher of men. He is trained to be Christ's champion. He is chosen to be with Our Lord on the Mount of Privilege at the Transfiguration. He indulges in confident boasting, though warned by Christ. He fails in the crisis in the garden; he is a coward in the court; but as a humble penitent he is forgiven, and after the Resurrection he is "the dynamo in action," and from that time onward he is a strong leader of the Church. In connection with each of these phases of his life various problems are considered as, for example, the much-discussed interpretation of the passage "Thou art Peter, and upon this rock I will build my Church." Dr. Robertson accepts the view that the reference to "binding" and "losing" and the "keys of the Kingdom" is not confined to Peter or to the other Apostles, but includes "every disciple of Jesus who knows how to show to any sinner the way to Him." For a course of addresses on the life of St. Peter this study provides suitable material.

Every aspect of the life of the primitive Church has been subjected to fresh examination and many new theories have been put forward in regard to its life and worship. Some of these concern the forms of worship of the earliest Christians and more particularly the method of holding the Lord's Supper. The Rev. Alexander B. Macdonald, Minister at Dron, Perthshire, has given the results of

his study of the subject in *Christian Worship in the Primitive Church* (T. & T. Clark, 7s. 6d. net.). Dr. Vernon Bartlett commends the work as not only a useful historical study but also as presenting the subject of Worship in the Primitive Church as related to the spiritual experiences of the worshippers. The first part describes the general features of primitive Christian worship, emphasising its warm human fellowship, its freedom and its enthusiasm. With the waning of enthusiasm, the standardisation of worship began. In the second part the two types of worship which developed are dealt with. The first was the "Word of God Service" based on the worship of the Jewish synagogue. Its elements were the reading and interpretation of Scripture, preaching, prayer and praise. An even more detailed treatment is given of the Sacraments, and it is of special interest as it presents some of the views that have in recent times been set out in Germany as to the connection of the Breaking of Bread with the Eucharist and the two types of service of which it is said that traces can be found in the early liturgies. The second of these is called the Pauline type of Lord's Supper. Dr. Macdonald follows Lietzmann's view that Jesus at the last Supper did not institute a rite for the Church and that the connection of the Eucharist with the death of Christ was a Pauline development. Brilioth, in his *Eucharistic Faith and Practice, Evangelical and Catholic*, examines this view and does not accept it, and it has not been received with favour by many other scholars. The case has been as strongly presented by Dr. Macdonald as it could be, but the subject will have to receive much further study and research before any definite conclusions can be maintained in regard to it. Archdeacon Hunkin, in *The Evangelical Doctrine of the Holy Communion*, says that "the details of the original institution and of the subsequent history of its observance in the earliest times are far from certain, and it would be most unwise to base anything that we regard as fundamental for our religion upon uncertain details of this kind. Indeed it is plain—the evidence, in the providence of God, being so scanty—that we are not intended to do so." Dr. Macdonald has no sympathy with the distinctive system of thought that lies behind the Roman Mass. There was no trace of it in the earliest days. "Indeed in Jewish belief, no material thing could be a vehicle of spiritual grace." This view is very often forgotten by some of those who hold the theory of a presence in the elements.

The Revelation of the Holy Spirit, by E. L. Strong, M.A., Priest of the Brotherhood of the Epiphany, Calcutta (S.P.C.K., 6s. net), is a careful study of the Scriptural teaching on the Holy Spirit. It gives a thoughtful interpretation of all the important passages bearing on the subject, and makes constant and useful reference to other works relating to it. As the writer is a member of a religious order and is writing for the members of a religious order, there are statements which Evangelical Churchpeople cannot accept, but it is

surprising that there is so little to which objection might be taken. We might have expected long references to the Holy Spirit and the Church and the Sacraments, but these are not dealt with. Although he says that "it is right and good to ask Mary and the Saints to help us, as it is right to ask people on earth," he recognises the danger of the practice and adds, "those who by praying to the Saints get into the habit of relying on them rather than on God are doing what makes it impossible that the Saints' intercessions can avail for them." He recognises that the true unity of Christendom cannot depend on unity of organisation but upon unity of spirit. He recognises that the conversion of the Roman Empire brought into the Church many who were pagan at heart who overwhelmed its true life. The result was the setting up of religious communities, and although it is natural that he should praise such institutions, he sees that they have resulted in an unfortunate division of life into "religious" and "secular," and the setting up of two standards. "The fundamental mistake was the supposition that the life of those who left the world and became Religious was in itself a higher one than the life of the disciple in the world." On the main theme the author's work is distinctly helpful.

An interesting survey of the present world conditions and the importance of Christianity in the solution of its problems is contained in *The Christian Message for the World To-day* (George Allen & Unwin, Ltd., 5s. net). It is described as "A Joint Statement of the World-Wide Mission of the Christian Church," and mainly represents the American point of view. The first section sets out the two forces of Nationalism and Communism as faiths that have the essential characteristic of religion in that they proclaim a doctrine and a way of salvation. The authors of this summary are Henry P. Van Dusen, Basil Matthews, Francis P. Miller and Francis J. McConnell. The second section sets out the Christian Message. Some interesting personal experiences give special effect to the interpretation of the Gospel in our generation. An account of the other world religions shows that they are not retaining their hold upon the nations which once accepted them. There is a world reach in Christianity which the others do not possess, and the Purpose of Missions is to bring the power of Christianity to bear upon the life of all the peoples of East and West. Unity is necessary to carry out this work effectively, but difficulties are created by emphasis upon matters of secondary importance. The Gospel is primary and to forget that is to fall into legalism and institutionalism. The authors of this section are John A. Mackay, William Paton, Kenneth Scott Lalowette, Luther Allan Weigle and E. Stanley Jones.

The Apostolic Tradition of Hippolytus has for the first time been translated into English with introduction and notes by Dr.

Burton Scott Easton, the well-known American theologian, and students will be grateful to him for this scholarly piece of work (Cambridge University Press, 7s. 6d. net). The work dates from the beginning of the third century and has been described by Harnack as the richest source we possess in any form for the earliest Church polity. The Introduction contains a useful account of the chief Church Orders, including the Didache, the Apostolic Constitutions and Church Order and Canons and relates the circumstances of the life of Hippolytus showing the position which he held in the Roman Church. His work gives instructions for Christians in various duties, and is specially of value in regard to the Holy Communion as it illustrates the method of conducting the service at his time. His order is taken as representing the Breaking of Bread type rather than the Supper of the Pauline type which represents the main stream of Church practice. Many interesting points will be found in regard to the ministry of the early Church and the stages by which the presbyterate developed into the later form of the monarchical episcopate with the chief presbyter assuming powers apart from his fellows.

Christ Triumphant (George Allen & Unwin, Ltd., 5s. net) is "An Anthology of Great Christian Experiences" compiled by N. G. The compiler is inspired by the Oxford Group Movement and seeks by this collection of the Christian experiences of a great variety of thinkers to further its aim. He indicates this aim in the Preface, in these words: "From these records I have collected evidence that cannot but inspire hope in our spiritual quest. I feel confident that this anthology will help and encourage those who strive to reorganise their lives in such a manner that the Christ-like life may be formed in them." The Rev. Geoffrey Allen contributes a Foreword; he says that the compiler has chosen passages with an insight which shows his knowledge of many stretches of the road of the pilgrims on life's way. It is a wide and varied collection well answering this description, and will serve to carry out the purpose for which it is designed.

A Catholic Plea for Reunion, which was reviewed in the July number of THE CHURCHMAN, is published by Messrs. Williams & Norgate, Ltd. (28-30, Little Russell Street, W.C.1), at 3s. We regret that these particulars were omitted from the notice of the book.