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persons like Canon Cheyne, "Another Presbyter," and, perhaps, the Dean of Ripon, are allowed to deny a fundamental Article of the Christian Creed with perfect impunity.

Reviews.

CANON AITKEN, from the immense experience he has had in dealing with the spiritual needs of others, and in teaching and instructing them, as well as from his own personal experiences, could not but write a telling book on the all-important subject of *The Divine Ordinance of Prayer* (Wells Gardner, Darton and Co.). His style is plain and clear, and his chapters are divided into short numbered sections, each dealing with one particular point. Thus in section 20 (p. 26) he deals in a few pungent sentences with the truth "that Prayer is a constant witness to the Divine Personality." He also deals with such difficulties as the one that in a time of war between Christian nations there is the "antagonism of Prayer against Prayer." There is also a valuable caution against too great familiarity in prayer. A sentence or two on this subject may illustrate the style of the writer. "The man Christ Jesus again and again addresses His Father as a son should, but He never once uses any such expression of endearment as might bespeak familiarity rather than intimacy. Intimacy is permitted to man even in his relations with the Most High, but familiarity is out of place. 'Righteous Father' and 'Holy Father' are the epithets which He feels to be in keeping with His reverent love; but we look in vain for the 'dear Father' or 'dear Lord' that one has so often heard at prayer-meetings, and that one is almost constrained to repeat in certain popular hymns, unless one determines to be silent while others are singing" (p. 205). Some things in this book may be put, perhaps, too strongly, others not strongly enough, but there is much in it full of help for the prayerful Christian.

St. Paul and the Roman Law and other Studies on the Origin of the Form of Doctrine, by W. E. Ball, LL.D. (Edinburgh: T. and T. Clark, 1902), is a disappointing book. The study which gives its name to the book is interesting so far as it goes, but it is by no means complete or exhaustive. He includes within his study of the subject the Epistle to the Hebrews and the use made in it of the word *διαθήκη*, but honestly and courageously allows that he has not yet, after reading many commentaries, been "able entirely to understand the argument" (p. 20). The other studies are interesting enough, but they do not throw much additional light on the subjects treated of. There is an interesting comparison in parallel columns of the language of the Athanasian Creed and that of Tertullian (pp. 83 *et seq.*), and we are glad to find that Dr. Ball opposes the view which is held by very many nowadays, as the necessary outcome of the doctrine of evolution, that the more spiritual forms of religion have been evolved from fetishism, or some such degraded form, as human intelligence has advanced. "Investigation," he says, "invariably proves that their multiplied divinities (*i.e.*, those of Oriental religions), elaborate ceremonial, and degrading superstitions are morbid growths and excrescences upon an elder faith in a single supreme being" (p. 110).

Perhaps one of the greatest points of interest in Canon C. H. Robinson's *Human Nature, a Revelation of the Divine* (Longman, Green and

Co., 1902), is that it comes from the pen of the new editorial secretary of the S.P.G. But it is rather an unfortunate illustration of the over-production of books that is a bane of the present time, and especially trying to reviewers. Canon Robinson's previous book, "Studies in the Character of Christ," called forth criticisms and objections of various sorts to the line he had taken. He wished very much to deal with these, and does deal with them, very often very effectively, in the first pages of this volume—*e.g.*, in his treatment of the unselfishness of Christ as compared with that of other men. But it almost looks as if, when this was done, he or his publishers thought that this "sequel" did not form enough material for a second volume by the same author. Accordingly, he appears to have added to the material which he placed at the disposal of his publishers two other manuscripts to make up a volume. The second of these is a set of plain addresses given at quiet days for clergy on the exhortation at the beginning of Morning and Evening Prayer, with an additional address on "The Thoughts of our Hearts." These he calls "Studies in Worship." The middle section of the book is an attempt to show that if the results of Old Testament criticism, as sketched out in this book, were thoroughly established, "the Divine origin of the Old Testament would be rendered more certain and more obvious than is even now the case" (p. 9). It is always a dangerous plan to argue from supposititious cases, and particularly in regard to things Divine. Canon Robinson professes not to offer any opinion as to what he calls the *results* of modern criticism, but it is pretty clear in what direction his own opinions lead him. If we are to take the following sentences as the expression of his own opinions, it would seem as if he looked upon the doctrine of evolution as all-satisfying. "If, then, modern criticism can make the Old Testament more intelligible by rearranging its component parts, and by showing that the development of its teaching has been in accord with God's revelation of Himself in nature—*i.e.*, with the principles of natural evolution—such criticism will have conferred a double benefit upon all who are prepared to accept its conclusions. It will not only have furnished a new argument for the reality of the inspiration of the Old Testament, but will at the same time have established the most real connection between its teaching and the needs and wants of the present time" (p. 248). We wonder whether Canon Robinson has ever considered the many gaps which the doctrine of evolution by itself is unable to fill up—*e.g.*, between the mineral and vegetable or the vegetable and animal kingdoms of nature.

Messrs. Deighton, Bell and Co., of Cambridge, will shortly publish, under the title of "Words of Counsel," a course of Lectures on Christian Apologetics, delivered to the students of Ridley Hall, by the late Rev. H. W. Dearden, M.A. The Lectures have been prepared for the press by Dr. Sinker, of Trinity College, who has prefixed a brief memoir of the author.

