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of January 8 there is a statement as to the ordained workers in the Punjab and Sindh Mission of the C.M.S., prepared by the Rev. E. F. E. Wigram, which fairly burns into heart and brain. Commenting on a copy of what he calls "this heart-sickening paper," an Indian missionary on furlough writes in the *Student Movement* :

"The number of ordained C.M.S. missionaries in the Central Punjab at this time is 13; in 1902 it was 17. Between these years the number of adherents connected with C.M.S. has risen from 8,684 to 23,175; the congregations have increased 260 per cent., and the European pastors have decreased 24 per cent. Nor can it be claimed that the disproportion is because the Indian Church itself is taking up the work of leadership. There are only two more Indian clergy than there were in 1902."

Surely these facts are the voice of God.

G.



Notices of Books.

THE CHURCH AT ROME IN THE FIRST CENTURY. By G. Edmundson, M.A.
London: Longmans, Green and Co.

The Bampton Lectures for 1913, now published in this handsome volume, form a welcome contribution to the study of the early Church and the origins of the Christian ministry. The book is typically Anglican; the argument is based on a careful study of original authorities, and the "tendency," unlike that of most modern writers, is to accept as *much* as possible of ancient traditions. Yet some of the theories advocated would seriously disturb the "generally accepted scheme" of sub-Apostolic Church history.

With regard to the beginnings of Christianity in Rome, Mr. Edmundson considers that the well-known ("impulsore Chresto") passage in Suetonius indicates that by A.D. 50 "Christianity in Rome had become a force sufficiently potent to draw down upon it the fanatical antagonism of the Jews" (p. 9); while St. Paul's Epistle to the Romans proves that by A.D. 57 there was "a distinguished and well-established Christian Church in Rome" (p. 14). He maintains that Rom. xvi. is an integral part of the Epistle, and concludes from the list of names therein that "the Roman Christians mainly belonged to the class of Greek-speaking freedmen and slaves" (p. 25).

The "episcopate" of St. Peter at Rome is discussed in Lectures II. and III. The author holds that *three* sojourns of the Apostle in Rome may be traced—one in the reign of Claudius, another *circa* A.D. 54-56, and a third (ending with the martyrdom) towards the close of Nero's reign (pp. 72-86). It was because St. Peter was the real founder of the Church at Rome that St. Paul was "hindered" (Rom. xv. 22) from going there "by the restriction he had imposed on himself of not building on another man's foundation" (p. 56; contrast Sanday and Headlam, *ad loc.*).

The influence of St. Paul at Rome during his imprisonment, and the history of the Neronian persecution, receive full and careful treatment; but the most interesting part of the book is found in the last three chapters, which deal with the last three decades of the century and the writings which may be assigned to this period. On this subject the author's views are generally definite, and sometimes distinctly unconventional. The Epistle to the Hebrews, he tells us, was written by Barnabas, perhaps at the desire of St. Paul, and addressed to the Jewish Christians at Rome (p. 159); the Johannine Apocalypse "can be dated with great exactitude . . . at the beginning of the year A.D. 70" (p. 164). This last assertion is supported by a careful and thorough examination of the internal evidence as to date—one of the best sections in the book.

Mr. Edmundson's explanation of the origin of episcopacy is as follows: At first "presbyters" were appointed by the Apostles, after the model of the synagogue elders, the system being modified later on in accordance with the organization of the Gentile "guilds" (p. 181). Of these presbyters, some were "overseers" (*episcopi*); but "while all *episcopi* were presbyters, only a limited number of the presbyters were *episcopi*. In other words, these titles cannot be used convertibly" (p. 183). The author thus recognizes that the *monarchical* episcopate is of somewhat later growth; but it may be questioned whether his theory of a distinct order of "presbyter-bishops," existing from the earliest days of the Church, does not go beyond the conclusions warranted by the New Testament and other evidence.

However, one witness, whose testimony does not readily accord with the theory of a threefold ministry deriving its authority from apostolic commission—viz., the *Didache*—is somewhat light-heartedly dismissed as a document of the fourth century, "whose author . . . drew largely upon his imagination" (p. 187); while Clement of Rome's Epistle to the Corinthians is assigned to the year A.D. 70, a quarter of a century *earlier* than the date commonly received. This last-named contention is, perhaps, the most important in the book; for if Clement's letter can be dated so early, then its witness to primitive Church life and organization would appear in a new historical setting, and in particular the famous passage asserting the "apostolic succession" of *episcopi* and *diaconi* (§ 44) would acquire an added significance. An adequate discussion of Mr. Edmundson's theory is impossible here. He presents his case clearly and well, but a reference to Lightfoot (vol. i., pp. 346-358) will show that the arguments for the "received date" are weighty and cogent. Nor does it seem very likely that a letter so authoritative as "Clement ad Cor." would have been written by a comparatively young presbyter, such as Clement must have been in A.D. 70.

The closing lecture deals mainly with the "Shepherd" of Hermas. The evidence of the Muratorian fragment, implying that the "Shepherd" was written *circa* A.D. 140-155, is set aside as "a blunder" (p. 209). Mr. Edmundson holds that "the allusion [in Hermas] to Clement as a living man entrusted with the task of communicating with foreign cities, seems to fix the date at which the Visions were written as being previous to the accession of the said Clement to the episcopate—*i.e.*, before A.D. 92" (p. 215). But why should not Clement have been entrusted with this task *after* he became "bishop"—in fact, as part of his "episcopal" functions?

The appendices at the close contain much useful information, and increase the value of a book which will be of real service to all students of primitive Christianity.

E. C. DEWICK.

LOLLARDY AND THE REFORMATION IN ENGLAND. By James Gairdner, C.B., LL.D., D.Litt. Vol. IV. London: *Macmillan and Co.* 1913. Price 10s. 6d. net.

Dr. Gairdner set himself at the age of seventy-eight the stupendous task of compiling this exhaustive history down to the year 1570, but in spite of his prodigious energy and unflagging zeal, even in the midst of the physical sufferings consequent upon his advancing years, this fourth volume, which he left in an unfinished form at his death last year, only takes us to the middle of 1554. It has been edited and completed by his friend Dr. Hunt, and gives us a further illustration of the author's diligent research and immense knowledge of the Reformation period. The present volume covers only the first year of Mary's reign, but by a careful investigation of original State papers and foreign despatches, Dr. Gairdner has rendered valuable service to the historical student, not only in once again demonstrating the great difficulties which beset Mary at the commencement of her reign, but also by clearly pointing out that political rather than religious interests were the preponderating influence in accomplishing the Spanish marriage, and in the intrigues carried on between the rival Powers of France and the Empire.

In dealing, however, with the critical religious events of the period, Dr. Gairdner unfortunately preserves the character of the transparently religious partisan which is so evident in his previous volumes. Thus this part of his history consists largely of unsparing, but for the most part unsuccessful, efforts to discredit the accounts given in Foxe's "Acts and Monuments" by unsupported statements, careful suppression of inconvenient facts, and by gratuitous and caustic observations on the lengthy quotations inserted.

Moreover, our author clings throughout to his main thesis, amazing in such a close student of contemporary life and thought, that the breach with Rome was in no sense due to a genuine popular or spiritual movement, but was merely accomplished to gratify Henry VIII.'s "mad and transient passion"! But even here he makes some remarkably contradictory assertions, for on p. 75 he tells us that "Mary and most of her subjects believed in the Papal system," while in several other places he quotes the testimony of Renard, the Imperial ambassador, and of Gardiner, the Lord Chancellor, proving that neither the Parliament nor the people "would hear of a restoration of the Pope's authority" (pp. 90, 117)—a view which is borne out by Bishop Tunstall's letter to Cardinal Pole as early as 1536.

Dr. Gairdner's personal animus against the Reformers is displayed in cheap sneers and a thinly veiled sarcasm throughout his narrative. Thus Gardiner's fickle conduct in the divorce question, and especially his book in support of Henry's ecclesiastical supremacy, in which he treated Mary as a bastard, are excused and almost justified as necessary concessions to a tyrannical rule; while the harsh imprisonment of the Reformers by Mary for their constancy in defending their conscientious convictions by dis-

obedience to an arbitrary and invidious injunction against preaching is applauded as a just punishment of "sedition and treason"! No censures are bestowed on those who presumed to celebrate Mass before it was legally restored, while Dr. Gairdner boasts much of Mary's "religious toleration," which consisted in muzzling the Reformed religion by prohibiting preaching, although it permitted the undisturbed exercise of the *still* illegal medieval and Roman worship, and was, moreover, admittedly only a temporary policy until the Queen could obtain the necessary power to persecute the Reformers! Every incident is emphasized which can in any way tend to illustrate the superior virtue and integrity of the Romanists, while no attempts are spared to discover some real or supposed scandal which can blacken the characters or detract from the piety of those whom Dr. Gairdner religiously terms the "heretics"! and the *Times* reviewer has done good service in exposing the very serious historical blunder which this process has entailed in the case of Thomas Mountain, whom our author falsely accuses of sacrilege.

The illustrations of the sacrifice of a calm, unbiassed historical judgment at the shrine of intense religious prejudice are, in fact, so numerous throughout this volume that it would be almost safe to say that Dr. Gairdner's superfluous comments and criticisms are as misleading and worthless as his careful and judicious presentation of historical facts are valuable and instructive.

C. SYDNEY CARTER.

ROME, ST. PAUL, AND THE EARLY CHURCH. By W. S. Muntz, D.D.
London: *John Murray*. Price 5s. net.

The author's aim is to trace "the influence of Roman law on St. Paul's teaching and phraseology, and on the development of the Church." In his opening chapters he traverses much familiar ground in describing the conditions of the pagan world as a preparation for the Gospel. Dr. Muntz points out the advantages and hindrances which the Roman Empire presented to the spread of Christianity, and concludes that "Roman power and Roman law were preparing the civilized world as a fruitful soil wherein the seed of Pauline theology might be cast" (p. 52). He gives a short but valuable summary of the history and development of Roman law, and discusses the extent of St. Paul's employment of Roman legal terms in expounding Christian doctrine, declaring that "it is unquestionable that passages of the Pauline Epistles, obscure to many readers, will impart a clearer signification, and reveal fresh aspects of truth, if examined in the light of Roman law or its Hellenistic form" (p. 58). In support of this assertion Dr. Muntz explains the significance of the Roman ceremonies of manumission and adoption, and the Roman law concerning inheritance, whereby a son became the "heir" of his father, not through death, but at the moment of birth or adoption into the family. In his concluding chapters Dr. Muntz summarizes the causes which led to the gradual growth of Papal claims and supremacy, and estimates the influence of the Imperial law and institutions on this development. The author sustains his argument throughout by well-chosen quotations from the best modern writers, and applies his deductions practically to the problems and needs of the Christian life; so that his comprehensive little book is not only valuable as a guide to the student of theology, but the earnest Christian will also find in these pages much that is spiritually stimulating and helpful.

BY THE EQUATOR'S SNOWY PEAK. By Mrs. Crawford. London: C.M.S.
Price 2s. 6d. net.

Graphic first-hand description of life, travel, social conditions, and missionary pioneering, will be found in plenty in this excellent book. Mrs. Crawford is the wife of a C.M.S. medical missionary in Central Africa, and together they broke virgin soil by starting work among the Embus, a pagan tribe who had never heard a word of the Gospel, nor had they ever seen a white woman. The whole story, from the first journeyings to the crowning baptisms, is most interestingly told. The printing, binding, illustrating, and general appearance, of the book deserve special commendation.

THE GOSPEL OF FREEDOM. By H. D. A. Major, M.A. London: *Fisher Unwin*. Price 2s. 6d. net.

It is certainly true that the battle-ground within the Church is shifting, and that a new generation will argue less about vestments and the sixteenth century, and more about teaching and the twentieth. The modern mind, which is impatient of dogma, suspicious of miracles, critical of the Bible, and busy with social problems, is said to require a restatement, or, as we are boldly told by Mr. Major, another Reformation. If the situation has been misjudged, the matter becomes, therefore, somewhat serious. The book deals bravely with matters of the greatest interest and importance to the parochial clergy, and they will find it stimulating. Considerable freedom of thought is allowed by Mr. Major as to the Bible and dogmatic tests. He pushes aside both "Bibliolatry" and "ecclesiolatry," and will not have a "superstitious, magical" Christianity. The religion of the world is to be a plain, simple Christianity of love and humanitarianism which has no superstitions and has abolished slums. The clergy should read the book, though many of us will not agree with its conclusions.

THE LAYMAN'S HISTORY OF THE CHURCH OF ENGLAND. By G. R. Balleine. London: *Longmans, Green and Co.* Price 1s. 6d.

It has been Mr. Balleine's endeavour to tell the varied story of English Church history in a popular form. With this in view, he has imagined a village parish of "Durford," and has traced its development from days of wattled huts and human sacrifice to the twentieth-century incumbent who is using all he has learnt from all schools of thought. Roman soldiers, Danish pirates, Italian monks, Norman priests, Papal Legates, Grey Friars, Wycliffe preachers, monastery commissioners, Reformation martyrs, Popish recusants, Puritan orators, Latitudinarian vicars, Evangelical leaders, Oxford ritualists, in turn trod the village street, and under these conflicting influences there grew up the village church and the village congregation as it exists to-day. The book serves its purpose admirably, and makes an excellent gift to Church-workers.

MISSIONARY PRINCIPLES. By Roland Allen, M.A. London: *Robert Scott*. Price 2s. 6d. net.

There is beautiful teaching in this book, and Mr. Allen writes as a man possessed by the Spirit. Details are not dealt with save as illustrative of the main argument, which is that the beginning, the end, the means, the motive, of the missionary endeavour are, all of them, the all-embracing Spirit of Christ. Just as the initial impulse from within is Christ, so the final

hope is the revelation of Christ. The means by which we strive towards that hope, urged by that impulse, must be spiritual only, and the more thoroughly this world-spirit controls us, the more blessing there will be in the home parishes. An excellent analytical contents table make reference easy.

SOME MISTAKES OF THE HIGHER CRITICS. By S. B. Macey. London: *H. R. Allenson*. Price 1s.

Reverently and kindly worded, nicely printed and bound, it is a most suitable book to hand to any young Christian worker who may be troubled by the reading of some modern critical attack.

Received: **PRIVATE PRAYERS FOR YOUNG MEN AND WOMEN.** By A. B. Macaulay, M.A., with Foreword by Rev. Principal Alex. Whyte, D.D., LL.D. London: *Hodder and Stoughton*. Price 1s. net. **THE GLORIOUS APPEARING OF THE SAVIOUR.** By Rev. J. Gosset-Tanner, M.A. London: *Samuel E. Roberts*, 5A, Paternoster Row. Price 1s. 6d. net. **THE LAYMAN'S OLD TESTAMENT.** By M. G. Glazebrook, D.D., Canon of Ely. With Maps. London: *Oxford University Press*. Price 4s. 6d., or in two parts, 2s. 6d. each. **THE CHERUBIM AND THE THRONE.** By A. Stacy Watson. London: *Morgan and Scott*. Price 1s. 6d. net. **RELIGIOUS EXPERIENCE AND CHRISTIAN FAITH.** By Rev. Albert Way, M.A. London: *Longmans, Green and Co.*, 39, Paternoster Row. Price 6d. net. **WHEN THE KING CAME SOUTH.** By Helen H. Watson. London: *R.T.S.*, 65, St. Paul's Churchyard. Price 2s. 6d. **HURRISH; A Study.** By Hon. Emily Lawless, Litt.D. London: *T. Nelson and Sons*. Price 7d. **FOREST FOLK.** By James Prior. London: *T. Nelson and Sons*. Price 7d. **MINISTER'S DIARY, 1914.** London: *Hodder and Stoughton*. Price 2s. net. **SEA WOLVES OF THE MEDITERRANEAN.** By Commander E. Hamilton Currey, R.N. London: *T. Nelson and Sons*. Price 1s. **IN THE YEAR ONE IN THE FAR EAST.** By Edith M. E. Baring-Gould. London: *Church Missionary Society*, Salisbury Square. Price 1s. 6d. **PRAYERS FOR HEALING.** By E. B. H., with Foreword by Rev. the Hon. E. Lyttelton, D.D. London: *H. R. Allenson*. Price 1s. net. **THE UPWARD CALLING.** A book of poems. By Pleasant Hurst. London: *Marshall Brothers*. **CHATS WITH MY CHILDREN ON THE CHURCH CATECHISM.** By Sarah Brine, with a Preface by the Bishop of Durham. London: *Charles J. Thynne*, Kingsway, W.C. Price 1s. net. **IMMORTALITY, CONDITIONAL OR INHERENT.** By Captain M. McNeile, R.N. (retired). London: *Elliot Stock*, 7, Paternoster Row. **THE DAYBREAK CALL.** By A. J. Costain. London: *Church Missionary Society*, Salisbury Square. Price 1s. and 1s. 6d. **A WHITE FLOWER** (Mary Rebie Hazledine). In Memoriam. London: *Marshall Brothers*. Foreword by the Bishop of London. **THE TREE OF KNOWLEDGE.** By Sybil Smith. With Preface by Aylmer Maude. London: *Humphrey Milford*, Oxford University Press. Price 3s. 6d. net. A series of lessons for children on the first half of the Book of Genesis. **GOLDEN SUNBEAMS.** No. 6. 1913. London: *S.P.C.K.* Price 1s. 4d. A Church magazine for children. **POPULAR ATTACKS ON CHRISTIANITY.** By the Rev. C. L. Drawbridge, M.A. London: *S.P.C.K.* Price 6d. net. **A MORNING PRAYER.** By Rev. Walter Lock, D.D. London: *S.P.C.K.* Price 1d. **THE RELATION OF THE CHURCH OF ENGLAND TO THE CHURCH OF ROME IN PRE-REFORMATION TIMES.** By the Rev. C. A. H. Green, D.D. London: *S.P.C.K.* Price 1d. **WHY WE OPPOSE DIVORCE.** By the Rev. G. R. Oakley, M.A., B.D. London: *S.P.C.K.* Price 2d. net. **THE PROMISE OF HIS COMING.** By Rev. R. V. Faithfull Davies, M.A. London: *S.P.C.K.* Price 1s. per 100. **THE JOURNEYS OF JESUS CHRIST THE SON OF GOD.** By A. T. Schofield, M.D. London: *Humphrey Milford*, Oxford University Press. Price 3s. 6d. net. **STUDIES OF MEN MENDED.** By Edward Smith, J.P. London: *Religious Tract Society*. Price 1s. **THE FAITH OF A LITTLE CHILD.** Talks with little children on some great truths. By Rev. H. A. Wilson, M.A. London: *Robert Scott*, Paternoster Row. Price 2s. net. A really valuable book for parent and teachers. It deserves a cordial welcome and a large circulation. **MESSAGES FOR WORKERS.** By Annie W. Marston. London: *Marshall Brothers*. Price 2s. 6d. **MODERN CRITICISM OF THE HOLY SCRIPTURES.** By Dean Ovenden. London: *Charles J. Thynne*, Wycliffe House, Kingsway. Price 9d. net. **THE CAROLINE CHURCH.** By the Rev. C. Sydney Carter. London: *Charles J. Thynne*, Wycliffe House, Kingsway. Price 9d. net. An excellent piece of work, and particularly apposite just now. **LOVE'S LONG CAMPAIGN.** By Campbell N. Moody, M.A. London: *Robert Scott*. Price 3s. net.