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BOOKS AND THEIR WRITERS.

DR. ROBERT F. HORTON, the well-known Congregationalist minister of Hampstead, has written a book which will be found a useful companion to *The Mystical Quest of Christ*. Its title is *The Capacity for God* (George Allen & Unwin, Ltd., 7s. 6d. net), and it is in the nature of a personal confession of the power of faith as he has experienced it in his own life. He explains what faith is. In all our lives there is "The Master Faculty"—"that which puts us into relation with the Power that conceived and made us, and with the Purpose for which we exist." His desire is to get at the secret of using this Master Faculty. Faith is this Faculty in operation, but it must be a real faith, which is "the fling of the soul on the Unseen God. It is an act, indeed the greatest act we ever perform. To be induced to attempt and to achieve that act is the greatest benefit that can ever come to us. To make life a constant repetition of that act, until the act is a habit, and the habit is a character, is the one thing needful." He gives a touching account of his own experience when a pleasant scholastic and literary life opened out for him in the University and he was led to the ministry in which he has spent many happy and fruitful years. In these chapters he examines with careful scrutiny the claims of many methods of thought and teaching which are put forward to replace the Christian's faith. He reviews the teaching of Christian Science, Theosophy and Spiritualism. He deals with the attitude of Christians towards other religions, and the value and methods of Missions far and near. He shows the true relation between psychology and faith, and between the revelation of God in the Bible and in nature. He brings to the examination of this extensive range of subjects a mind well stored with knowledge of thought both ancient and modern, and has something of value to say in regard to all of them. On some points we cannot fully agree with him, and more particularly in the indulgence he is disposed to show towards the errors of Romanism. He truly says: "What taxes faith to the utmost is that the Christian Church presents itself to the world in two forms which seem mutually exclusive." He is a strong supporter of the Reformation, the real value of which was, he says, "that it established the indisputable fact that Christianity could exist and flourish outside the Roman system." He acknowledges "the glaring contrast between modern Catholicism and the religion of Jesus and His apostles"; yet he believes that both Protestantism and Catholicism are within God's design, and that "these two Christianities must continue, and must live side by side, neither subduing or destroying the other." But this cannot be, as long as Rome maintains her present pretensions. As he himself says, "the difficulty lies in the fact that the Roman Church cultivates and enforces exclusiveness." It knows no toleration. It has "never repudiated the right to persecute," and behind all this are those

errors which, as Dr. Horton again points out, are the source of the weakness of Christianity to-day, for they obscure the clearness and diminish the power of the truth of Christ by "the accretions which have gathered round it." We might apply without offence to his own attitude towards Romanism the words which he uses of others in their relation to Theosophy, "there are many people who are not concerned whether things are true, but only whether they are agreeable and interesting."

Dr. A. E. Garvie, Principal of Hackney and New College, London, has made the subject of preaching a special study. He has already written two important books on the preacher and his work: *A Guide to Preachers* and *The Christian Preacher*. He has now contributed to "The Living Church" Series a volume on the same subject, *The Preachers of the Church* (James Clarke & Co., Ltd., 6s. net). From his own experience as a preacher, and from his previous treatment of the great sermon makers of the past and of the present, Dr. Garvie is well qualified to estimate the qualities which go to the making of an effective preacher, and to give sound practical advice on the special needs of the preachers of to-day. The volume is divided into two parts. The first is historical. It deals briefly with the characteristics of some of the representative preachers of the past. It begins with the Prophetic period of the Old Testament, and goes on through the Apostolic, the Patristic, the Scholastic, the Reformation, and the Revival periods, to the Missionary period. Brief references to the writings of teachers such as Origen, Chrysostom, Augustine, Bernard, Wyclif, Luther, Calvin, Knox, Wesley, Schleiermacher, Newman and some of the pioneers of Missions show widely varying treatments of the Gospel theme throughout the ages and illustrate "the self-adjustment of the living Church to its environment." In the Introduction, he has emphasized the truth that the preaching of the Gospel is the primary function of the Church, and deprecates the tendency to substitute for it a sacramentalism which believes in "the conveyance of the divine grace by material channels other than the Word spoken and heard." He says: "Where an observance of Sacraments is detached from the preaching of the Gospel, religion degenerates into superstition." The second part of the volume contains practical counsels. It deals with the special conditions of the preacher's work to-day, the problems of modern thought and modern society. The preacher's task has not become easier by the complex conditions of modern life. No preacher can ignore the difficulties and the evils arising from them, yet he may do much harm by injudicious and ill-informed speech. Dr. Garvie's counsels are intended to guide to the wisest methods of dealing with these questions. The Gospel must be applied to every phase of life, but much thought and varied experience is needed to save the preacher from the mistakes into which he may readily fall. There are many passages that tempt quotation to illustrate the frank and fearless dealing with excesses of every kind with which

Dr. Garvie deals. The centre of all is this: "There must be a Christian experience, similar to Paul's. The preacher must know not only the Jesus of history, but the Christ of faith as the Living Saviour and Lord."

The earliest days of Christianity will always be a subject of earnest study. They have been examined in the past by men of widely differing outlook, and something has nearly always been gained from their varied points of view. Much that has been advanced in the way of theory regarding them has been rejected on further examination, but much of permanent value remains. Recent years have been prolific of new theories. Much has, for example, been made of the influence of the mystery religions on Christian development, but much of what has been put forward has not commended itself to scholars. It is important for us to make ourselves acquainted with the views of modern scholars. Many have not the time to devote to the study of large works on the subject, and have to be content with smaller books which summarize the results and give a critical estimate of them. Such a book has been written by Dr. Ernest F. Scott, Professor of Biblical Theology in Union Theological Seminary, New York, with the title *The First Age of Christianity* (George Allen & Unwin, Ltd., 5s. 6d. net). It is written from "the Protestant Modernist view-point." The author says in his preface: "The study too of the New Testament has now become highly specialized, and the results of the modern investigation are scattered through a great number of works, most of them intended for professional scholars. There seems to be room for a book which will present in brief compass and readable form the main conclusions." This indicates the scope of the book, and the intention is well carried out. There are six sections dealing with the historical background, the Gospel record, the life of Jesus, the Primitive Church, and the development of New Testament thought. These cover most of the ground over which recent discussion has ranged.

The late Mrs. E. Herman's books have secured a wide and appreciative circle of readers. Another volume of her devotional studies has recently been published by Messrs. James Clarke & Co. Its title is *The Touch of God* (6s. net). The Rev. James Black, D.D., of St. George's United Free Church, Edinburgh, contributes an Appreciation. In this he says: "She was a vivid soul when alive, possessing a rare mental insight, and wielding a power of lucid exposition which few have surpassed; she lives still in her books, which are known and read in every part of our English-speaking world." He mentions two of her books which gave her a "place in the front rank of writers on the spiritual life," *The Meaning and Value of Mysticism* and *Creative Prayer*. Her devotional studies, *The Finding of the Cross* and *The Secret Garden of the Soul*, are completed in the present volume. It is inspired by the same

spiritual insight as its predecessors. Mrs. Herman had a wonderful gift of interpreting a familiar passage of Scripture so as to give a vivid presentation of some great truth in the life of the soul. The present series of studies has many examples of this power. Thus the "Grapes of Eschol" gives a lesson of wearing "the glorious morning face that becomes the children of the Kingdom." "If you really live in a rose garden, why don't you bring us a handful of roses?" She has sounded the depths of human sorrow and disappointment, and she knows the source of help. The clouds themselves become "the chariots of God." They are "vehicles of Divine revelation." These brief references indicate the charm, wide sympathy, and interpretive power of the writer. Preachers in particular will find many suggestive thoughts for sermons in these studies. There are thirty of them, widely differing in character, yet all are infused with the same intensity of Christian devotion, understanding and sympathy.

The life of Lord Shaftesbury will always have a special interest for Evangelical Churchmen. He was the great nineteenth-century leader of social reform who owed his inspiration to his Evangelical faith—a standing refutation of those who say that Evangelicalism is only concerned with the salvation of the individual, and has no interest in the conditions of life in this world. The Rev. J. Wesley Brady, B.D., is the author of *Lord Shaftesbury and Social-Industrial Progress* (George Allen & Unwin, Ltd., 16s. net), a full and interesting study of the life of the great philanthropist. He emphasizes the close and necessary connection of Lord Shaftesbury's work with the Evangelical revival of which he was "its chief lay representative." The first part is devoted to his Ideals and Aspirations, and the second to his Life-Crusade and the Fruit it bore. The name of Maria Millis should always be remembered as the old servant of the household to whom he owed his earliest religious impressions, and whom he described as "the best friend I ever had in the world." His aim was to apply the spirit of Jesus to every phase of life. Mr. Brady's opinion of the Oxford Movement is that "though it did little to deepen spiritual life, the theological controversy did much to silence the still small voice of practical religion." Shaftesbury, however, continued on his course of reform. The second part is full of detail in dealing with the reforms effected, and we have to remember that *Social-Industrial Progress* forms part of the title of the book. If it were not so full the impression would be clearer, but many will value the mass of important information given. There is an unusually complete and useful Bibliography.

Students of Comparative Religion will find a useful handbook in *An Outline Introduction to the History of Religions*, by Theodore H. Robinson, M.A., D.D., Lecturer in Semitic Languages, University College, Cardiff (Oxford University Press, 5s. net). In an Introductory chapter there is an examination of the nature of religion,

and its manifestation in various forms among primitive peoples. He then finds three lines of approach to the understanding of Proto-Religion in the beliefs of the least developed peoples still in existence, in certain survivals and in genetic psychology. A Chapter is devoted to Animism, and the distinction drawn between it and "Animatism." Explanation is given of such terms as tabu, totem, fetich, and their place in religious development is indicated. The various phases of Polytheism are differentiated, and the lines of its development shown in Vedism, Brahmanism and Buddhism. When philosophic thought comes into association with Religion we have a new set of problems, which introduce us to the characteristics of Buddhism and Confucianism. The account of these is given with unusual clearness. The treatment of the subject, which is all through most interesting, increases if possible in interest when the author deals with Monotheism, and the monotheistic religions. Islam and Christianity are viewed with a certain detachment which has advantages from the scientific point of view, but may not be altogether pleasing to those who find such an attitude difficult. It is an Introduction to the Study of Religion, full of information of the kind most needed, admirably set out and clearly stated.

Three missionary books of widely differing character have come under my notice. They appeal to all through their human interest. Miss Amy Carmichael has written in her usual engaging style the tragic story of *Raj, the Brigand Chief* (Seeley, Service & Co., 6s. net). The story has already appeared in a shorter form, and its chief features are known to those who keep abreast of missionary literature. They will be glad to have it in this more detailed narrative. It admits us into the conditions of parts of India's mysterious life as it depicts the sufferings of the hunted brigand who became a Christian. It is in parts painful but thrilling reading, and it is told with great dramatic power. I gave it to a young Colonial not specially interested in missionary work to read, and I was greatly pleased to find that he did not put it down until he had finished it. No stronger proof is needed of the fascination of the story. The same publishers have issued a *Life of Bishop Patteson of the Cannibal Islands*, by E. Grierson (3s. 6d. net). It is "a record of the first Bishop of Melanesia, his heroic work amongst the treacherous islanders, and his tragic death, told for boys and girls." If, as we are told, the missionary call frequently comes to boys and girls at a very early period, no more inspiring book could be put into their hands than this account of one of the heroes of the mission field. The story is graphically told and the book is well illustrated. In shorter form, intended also for boys and girls, but of equal interest, is the story of another pioneer, fortunately still with us: *Barbrooke Grubb of Paraguay*, by C. T. Bedford, B.A. (Seeley, Service & Co., 1s. net). Mr. Grubb has been one of the agents of the South American Missionary Society in its great work of reaching the

Indians of that continent. He has lived a strenuous and adventurous life. This brief record shows the character of an exceptional Christian leader and teacher.

Miss Constance L. Maynard, the first Principal of Westfield College, has written a *Life of Dora Greenwell*, whom she describes as "A Prophet for our own Times on the Battleground of our Faith" (H. R. Allenson, Ltd., 7s. 6d. net). Some of us owe our introduction to Dora Greenwell to Sir Wm. Robertson Nicoll, who was a great admirer of her writings. Miss Maynard is also one of her devoted admirers, and in this volume pays a glowing tribute to her work. She is a discriminating critic, and although she reveals the extent of her own debt to Dora Greenwell's writings, she is almost too severe at times in her indication of their limitations. To the picture of a life lived under somewhat uncongenial conditions, and controlled by an imperious mother with little understanding of her daughter's gifts and character, Miss Maynard adds the contrast provided by a series of friendships of an almost unique character. In drawing out the essential features that characterize both the prose and poetry of Dora Greenwell, Miss Maynard dwells upon the ideals of life presented by the Greek and the Hebrew, in Matthew Arnold's classification, although she uses "the Saint" to indicate the latter, and she shows that while the struggle for supremacy may rage fiercely the Saint must in the long run win. This is the lesson Dora Greenwell taught. Although her writings indicate a lack of discipline they contain the pure gold of true spiritual insight. Miss Maynard has added to the debt which we owe her for this inspiring account of a nineteenth-century writer, whose message is of equal importance for us to-day, by editing a new edition of one of her volumes of poems, *Carmina Crucis*, and one of her chief prose works, *Two Friends*, both published by Messrs. Allenson (3s. 6d. net each).

As No. 39 of the "Texts for Students" series, S.P.C.K. issues the Latin text of St. Augustine's *De Fide et Symbolo*, edited by Harold Smith, D.D. (2s. 6d.). There is a short introduction giving a brief account of St. Augustine's life, and explaining that "On the Faith and the Creed" was a sermon preached at a Council of Bishops in Hippo in 393. The text is accompanied by notes helpful to young students both in the translation and in the better understanding of the text. Many theological points are raised which are briefly but adequately explained. It is just such an edition as will be of most service to those making a first acquaintance with the works of the Latin Fathers.

G. F. I.