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the assumptions were true that missions had no widespread effect in India, and made a lessening appeal at home, it is not to the Higher Criticism that we should look to remedy these defects. Our own experience in India is that its statements render Christianity less attractive rather than more so to the Hindu mind; and whereas we yield to no one in our desire to see Christianity presented to India in an Indian form, we do not for a moment believe that "revised ideas of sin," which are so essentially Western in origin, are likely to be more acceptable in India than those presented in the New Testament itself, which are purely Oriental, in so far as they are anything but universal.

A certain recklessness of statement, without the least attempt to give any facts in support, is a most regrettable feature in Mr. Lucas's book, and renders it liable to give impressions of the inadequacy of the work of others which we are sure the author himself would be the first to reprobate. Nor do we think he even begins to establish a case for "modernism." His view of "Christianization" is essentially different from that of the Bible idea of "evangelization." But it is a book all missionaries should read, for it is full of vigour and suggestiveness, and they are in no danger of being led astray as to the actual work which has already been done, the ideals which inspire the missionary body, or the old yet ever-new Gospel which they preach.



### Literary Notes.

THE appearance of Dr. Campbell Morgan's work "The Analyzed Bible" has been expected for some time past, and there are many who will be interested in knowing that the first two volumes have just been published by Messrs. Hodder and Stoughton. It is a valuable work, and is the direct outcome of Dr. Morgan's remarkable weekly Bible study class in Westminster Chapel. In the first three volumes of "The Analyzed Bible" the Old and the New Testaments are to be passed in review.



During many years past the Bishop of Durham has written several valuable books of devotion. For some time now he has been busily engaged upon a revised edition of one of his books. It is a volume containing about fifty-four articles, and is issued under the general title—which, by the way, is a new one—of "Meditations for the Church's Year." The original work was known as "From Sunday to Sunday," and it has been re-arranged to conform with the new title, while certain new matter has been added. Messrs. Allenson are the publishers.



"Jerusalem: the Topography, Economics, and History from the Earliest Times to 70 A.D.," is a new and important work by the Rev. Professor George Adam Smith, D.D., LL.D, and comes from the publishing house of Messrs. Hodder and Stoughton. This work is really a companion volume to that well-known book "The Historical Geography of the Holy Land," which has

deservedly carried the fame of Professor Adam Smith to many parts of the world. It covers many aspects of the subject never before treated in literature, and will probably become one of the most important works on Jerusalem in the English language.



Anything which Professor Church writes is interesting. He has done more to popularize the classics among the younger generation than any other man living. The various volumes, giving the salient points of the old histories, the old Greek epics, the old legends, which he conceived so many years ago, will carry his name well along the corridors of literature in the years to come. Moreover, they sell well. And that is a test of a book always: if not of its claim to be literature, at least of its claim to be interesting. Now, Professor Church's books may be said to be a combination of both. Who, even among the grown-ups, has not had pleasure in such a volume as his "Stories from Homer," to mention but one of the many which have come from his pen? Now he is bringing out a work, in the evening of his days, entitled "Memories of Men and Books," which is bound to be attractive to a wide circle of readers. When one considers the fact that he has written as many as seventy books, one may be taken to task for exaggerated enthusiasm; but when one says that it is a fact which the English Reference Catalogue will support, one can only marvel at such extraordinary literary strenuousness. But, in addition to this, he is a busy worker on our best weekly, *The Spectator*. He is also, I understand, one of the few men left who had intimate knowledge of F. D. Maurice; while he will have much to tell of his association for many years with that other great literary influence of the Victorian age, R. H. Hutton. Professor Church was for some time Head Master of Retford Grammar School, although much of his time has been given to the Metropolis, as Master at Merchant Taylors' School and Professor of Latin at University College. He also held a living in Gloucestershire. Those who have the privilege of coming into contact with him know how interesting a man he is, how attractive his literary knowledge, and how general is his understanding of more mundane matters. The book will be a highly interesting volume.



Dr. H. C. Lea, in his supplemental volume to his monumental "History of the Spanish Inquisition"—those four large volumes which must have given the author many years' labour of research—deals with "The Inquisition in the Spanish Dependencies" of Sicily, Naples, Sardinia, Milan, the Canaries, Mexico, Peru, and New Granada. Dr. Lea says that the scope of his larger work precluded a detailed investigation into the careers of individual tribunals; so he had recourse to this extra volume. These investigations are of some interest, because they afford an inside view of Inquisitorial life, of the characters of those to whom were confided the awful, irresponsible powers of the Holy Office, and of the abuse of those powers by officials whom distance removed from the immediate supervision of the central authority.



Here is a volume which should have special attractions, not only to Londoners, but to all interested in the great city. It is a very elaborate work

upon London from Celtic times up to the present period. Each chapter is written by some one who is an authority on the subject. For instance, the Rev. W. J. Loftie writes on "Celtic, Roman, Saxon, and Norman London"; Dr. Woods gives a succinct account of the history of the Temple; Mr. H. B. Wheatley is responsible for a section on the London of Pepys; Sir Edward Brabrook deals with London Clubs and Learned Societies; while Mr. Charles Welch, the well-known custodian of the library, tells the story of the Guild-hall. The editor, Rev. P. H. Ditchfield, writes a chapter on the City Companies, a part which will be very good reading.



Messrs. Hodder and Stoughton have published a new book by Mrs. Archibald Mackirdy (Olive Christian Malvery), entitled "Thirteen Nights." The work is in character like "The Soul Market," and gives an account of further adventures experienced by Mrs. Mackirdy in the course of her social studies. It is the author's intention, I believe, to devote the royalties accruing from the sales of "Thirteen Nights" to a fund for a cheap night-shelter for women and girls in London, for which she is working, and for which readers of "The Soul Market" have already subscribed two thousand of the ten thousand pounds required. Lord Brassey is the hon. treasurer of the fund, and there is a very influential committee.



The Dean of Westminster, Dr. Armitage Robinson, who seems so absolutely to fit in with the atmosphere of the old Abbey, has prepared for publication "The Historical Character of St. John's Gospel," being three lectures delivered during Advent of last year in the Abbey. To this work Dean Robinson has added a note on the "Alleged Martyrdom of St. John the Apostle." Messrs. Longmans are the publishers. The price is sixpence net. The same house is bringing out "Some Liberal and Mystical Writings of William Law," selected and arranged by William Scott Palmer, to which a preface has been contributed by Mr. P. Du Bose, M.A. Another little book published by the same firm is Mr. R. B. Young's "Life and Work of George W. Stow," the South African geologist and ethnologist.



There have been many lives of St. Francis of Assisi, and it will be recalled that Thomas of Celano compiled one or two biographies of the saint. His first life of St. Francis, of whom he was among the earlier disciples, was written within a few years of St. Francis' death, while the second biography, which is really supplementary to the first, was written in 1244 to 1247. These lives have been translated into English for the first time by H. G. Ferrers Howell, which translation has been based upon Fr. E. d'Alençon's new edition of the original, published some two years since in Rome.



Messrs. Chatto and Windus are bringing out three books by that excellent author Richard Jefferies. Some day there will be a popular boom in his writings. Of course, the more cultured man of books always finds in this Wiltshire man's writings the sweetest of atmospheres, the most charming of

styles, and the pleasantest phraseology. There is no gainsaying this, either. The three volumes in question are "The Life of the Fields," "The Open Air," and "Nature Near London." They should do well.



From America comes a valuable little book entitled "Optimism : a Real Remedy," by Horace Fletcher. It is quite astonishing how numerous is this kind of book in the States. The writer was reading the other day a little work called "The Religion of Cheerfulness," and was much struck with the happy personal note. It is this individual appeal which makes this form of literature so valuable to the workaday man and woman. There are such writers, to mention but a few, as Henry Wood, R. W. Trine, H. W. Dresser, H. Van Dyke, and Horace Fletcher, whose books have a tremendous sale in America. They, to use a vulgarism, "touch the spot," a phrase which I should like to change to "heal the spot." But the books by these writers are indeed "helps by the way," and may be studied and read with the greatest of profit. Mr. Fletcher has already written on "Happiness," and his new little work is a summary, concise and readable, of his philosophy and principles. One of his expressions is "Even blind Optimism is better than Pessimism," which is very true.



Lady Laura Ridding, who is the wife of Dr. Ridding, the well-known Head Master of Winchester, and who was first Bishop (and "second founder") of the Diocese of Southwell, has written his life, and whilst probably appealing chiefly to Wykehamists, the volume will not be without its attraction to the general public.



The Rev. J. Howard B. Masterman, who is Professor of History in the University of Birmingham, has a volume on the Cambridge Press list, comprising several lectures which he has recently delivered. It is intended, in some degree, to be a reply to the oft-repeated question : "Can the English Church meet the needs of the modern world, or is she destined to retreat within ever-narrowing frontiers with the advance of democratic ideas?" Here again, then, is a definite effort to grapple with that constant recurring bogey "Socialism." Mr. Masterman entitles his work "The Rights and Responsibilities of National Churches," and gives us some thoughts over which it is worth while to ponder.



Last month I briefly referred to Abbot Gasquet's forthcoming book on "The Greater Abbeys of England." It will be an account—historical and, in reference to their remains, topographical—of the greater monastic houses of England. Mr. Warrick Goble, who has a very sympathetic brush, has illustrated it with some sixty water-colour drawings. I suppose few subjects are more full of interest—at least, of an ecclesiastical character—than the great monastic institution of pre-Reformation England. In this volume the author is, first and foremost, a chronicler of history, and a guide to its relics, rather than an apologist or disputant. Both author and artist have revisited

practically every site mentioned in the work, while the author has himself selected the "subjects" for the numerous illustrations.



"An Apostle of the North" is to be the title of the biography of the late Bishop Bompas, the well-known missionary to Red Indians and Eskimo in North-West Canada. The author is the Rev. H. A. Cody, himself a worker in the same field. The volume will be illustrated. M. C.



### Notices of Books.

POSITIVE PREACHING AND MODERN MIND. By P. T. Forsyth, D.D.  
London: *Hodder and Stoughton*. Price 7s. 6d. net.

This volume contains the Lyman Beecher Lectures on Preaching delivered at Yale University, U.S.A., last year. Dr. Forsyth's book is in a noteworthy succession, of which Phillips Brooks' "Lectures on Preaching" is perhaps the best known. The present volume differs from most of the preceding lectures in dealing mainly with the substance rather than with the methods of preaching. The first lecture is on "The Preacher and his Charter," in which the fundamental importance of preaching is emphasized, and God's chief gift is shown to be, not the Church and Sacraments, but the Word. "I will venture to say that with its preaching Christianity stands or falls." These are bold words, but they are true. Then comes a discussion of "The Authority of the Preacher," as to which Dr. Forsyth contends that the final authority in Christianity is that of a Redeemer, and that this makes the authority of the pulpit evangelical, the preaching of the Cross. "Preaching as Worship" is next considered, and the relation of the preacher to the Church pointed out. The preacher's place in the Church is not sacerdotal, but sacramental, and, with his love of paradox, Dr. Forsyth argues that the sermon is an act involving the real presence of Christ. Then come lectures on "The Preacher and the Age," "The Preacher and Religious Reality," "Preaching Positive and Liberal," "Preaching Positive and Modern," "The Preacher and Modern Ethic," and a closing one on "The Moral Poignancy of the Cross." Among the most interesting parts are those where Dr. Forsyth takes his readers into his confidence, and tells out his own experience. He has passed from a belief in purely scientific criticism into a realm of spiritual experience, wherein he can even say that one of John Newton's hymns to him "is almost Holy Writ." As against the New Theology, Dr. Forsyth says that he "cannot conceive a Christianity to hold the future without words like grace, sin, judgment, repentance, incarnation, atonement, redemption, justification, sacrifice, faith, and eternal life" (p. 288). The book is not easy to read. The author is far too fond of paradox and antithesis to be altogether welcome to many, but to those who will take the trouble to think out its meaning this book will yield its own blessed and abundant fruit. The author is possessed of one thought—the centrality of