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## Reviews of Books.

### TWO BOOKS ON INDIA.

BEGINNINGS IN INDIA. By Eugene Stock, D.C.L. "Romance of Missions" Series. S.P.C.K. 2s. net.

THE GOAL OF INDIA. By the Rev. W. E. S. Holland, M.A. *Church Missionary Society.* 2s. net.

There is no more fascinating field of missionary enterprise than India, and every volume that has something new to tell us about that country is to be welcomed. These two new books on India, each by a missionary expert, therefore, will be widely welcomed. It is good that India finds a place so early in the "Romance of Missions" series, and the S.P.C.K. is to be congratulated upon securing Dr. Eugene Stock—our greatest missionary historian—to contribute the volume. *Beginnings in India* gives a bird's-eye view of the whole work of Anglican Missions in India (and not merely those of the C.M.S.) from the earliest times to the present day. It starts with "the spacious days of great Elizabeth" and ends with the consecration of Bishop Azariah, and in between we are told of various "beginnings." Thus we are shown among other things the first Mission, the first work in Bengal, the first bishops, the first Christian villages, the first educational missions, the first Indian clergy, the first work among women, the first Divinity Colleges, the first Medical Missions, and the first step towards an Indian Church. The book has only 120 pages and it is packed full of facts. It is safe to say that no one else could have written it with anything like the same fullness of knowledge. Dr. Stock has given us a volume not only of deep interest but of real usefulness, and no student of missions can afford to neglect it. As we read his chapter on "The first step towards an Indian Church," we wonder what the next step will be. At present the proposal for a "Church in India" in communion with the Church of England "has been pronounced impossible" owing to the Established position of the original dioceses, and many aspirations have been nipped in the bud. But Dr. Stock is sanguine, for the happiness of Bishop Azariah's consecration "has so far been in every way most happy." But the Anglican Communion is only one of many Christian communions in India, and Dr. Stock pathetically asks, "Must we take it for granted that all our home divisions are to be perpetuated in India?" Much may result from the election of the National Missionary Council, but until a better spirit prevails in the Home Church what are the chances of unity abroad? We thank Dr. Stock for another valuable volume, and the very full index adds to its usefulness.

It is easy to see, even if we did not know, that the Rev. W. E. S. Holland, who gives us *The Goal of India* is a missionary enthusiast and a missionary statesman. He has been in India for several years and is now Principal of St. Paul's Cathedral Mission College, Calcutta. His work deals not with India as a whole, but only with Hindu India, for it is among Hindus that all his work has lain, and he speaks of them as "this most lovable and loving people." It is a book to be read carefully and studied deeply. The opening chapter on "The Spell of India" is a moving piece of writing of which it is impossible not to feel the thrill. "Twilight in India" gives us a very mixed picture of the characteristics of Hinduism. There are high ideals which tend to ennoble, but the dark side is very dark.

"The terrible thing in India is that the evil things are not only done, but justified. Religion is often a reason for them, not against them. There is an immeasurable gulf between the ideals and the practices of Christendom. Therein lies the hope that we shall rise. All the time Christ stands utterly above us, calling us up. Hinduism is hopeless because, as a whole, it sets before a man an ideal no better, sometimes worse, than himself. It drags men's ideals down to the level of their practices. It makes its gods in the image of man, and often of very beastly man. I say 'Hinduism,' in spite of all that is noble and beautiful in that religion, because it has in itself no fan to separate its own wheat from its chaff, no test by which to select the good (and there is infinitely much of good in Hinduism) and to condemn the evil (of which too, alas, there is also infinitely much). . . . India needs saving from its religion, not because it is all bad, far from it; but because it is mixed, and cannot unmix itself. India waits for Jesus Christ."

The chapter on "A Medley of Religions" is most interesting and illuminating, as is also that on "The other half of India," contributed by Mrs. Urquhart, who writes picturesquely on the different stages of the Indian woman's life. Of the succeeding chapters that which speaks of "Dawn" interests us most. Speaking of our "divisions," Mr. Holland asks:—

"What right have we to force our Western divisions upon a single movement of the Holy Spirit? May we not grieve the Spirit and stay His working? Time will not wait for us to settle our problem of inter-communion. While European Christendom delays to heal its quarrels, we are doing an injury grievous beyond all telling to the infant Churches of the Orient. It is not a matter of the ancient schisms. We are rearing new-born Churches. Is Christ divided? Yes.

The formation of the National Missionary Council is "a matter for deep thankfulness," but "we are yet far from clearing the way so that the Church of India may be one. There lies by far the gravest missionary problem of the Church. And the roots of the difficulty are not in the mission field, but at home." The chapter on "The Makers of New India" puts the date when New India was born as 1834 and leads up to the conclusion, "India reborn in Christ." "At the present time we are baptizing in India at the rate of about 350 converts a day, or over 10,000 a month. There are twice as many converts each month as there are foreign missionaries in India." Mr. Holland looks forward to a glorious future.

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#### THE GOSPEL OF THE RESURRECTION.

LIFE IN THE WORLD TO COME. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. *Robert Scott, 2s. 6d. net.*

"The days in which we live," says the Bishop of Edinburgh in his Introduction to this excellent volume, "call loudly for this Gospel of the Resurrection, just as twenty-five years ago they called for the Gospel of the Incarnation, and those that followed the Wesleyan Movement called for the Gospel of the Atonement. And unless the Church meets the want we shall find that many, both men and women, will be drawn away into strange forms of belief such as Theosophy and Spiritualism." These sermons are an attempt to deal with the question, and those who know Dr. Walpole's quality will not need to be told that they are marked by deep spirituality of tone, clearness of vision, and adaptability to modern conditions. The volume is in two parts, the first dealing with "The Promise" and the second with "The Fulfilment" of Immortality. In the first section the Bishop discusses in succession "The Natural Hope of Immortality," "The Jewish Hope of Immortality," "Immortality as preached by Christ," and "Immortality as preached by the

Apostles ”; and in the second he discusses the revelation of the Risen Christ (1) to the stricken mother, (2) to the desolate friend, (3) to the disappointed patriot and (4) to the depressed Church. There are several striking references in both sections to modern attempts to pierce through the veil which hides the unseen. “It is strange,” he says, “that having this glorious certainty [of life in Christ] based upon the most certain testimony, the Church should be reproached because she is said to be now closing her eyes to the progress of Psychical Research.” One answer to that reproach is “that the promise which Psychical Research so far as it has gone gives us ‘of a homely continuation of such conditions as are apparent here’ does not stir us in the very least. . . . We wish for a change, a changed body, a changed mind, a changed spirit . . . and above all we wish for a clear knowledge of God in Christ, to be rid of doubts and fancies and to see Christ face to face. We find no promise of this outside the Resurrection.” Later (in the Introduction to Part II) he has a telling refutation of another modern development:—

Nothing that has yet come to light, from the assumed communications of *Raymond* or others with their earthly friends has added any useful knowledge to that which we had before. We are just where we were. And in the second place, beyond the fact that there is no positive advantage, it may be said that both the method and substance of the communications have raised their own puzzles with thoughtful and religious minds. Suppose that the reality of these communions with the departed alleged by Spiritualism were indubitably established, we should have lost more than we gained. Against the scientific certainty of immortality, whatever advantage might accrue from it, there must be set the sacrifice of those idealistic conceptions of the life beyond which have been the staple of men’s hopes in all parts of the world for generations. With such knowledge as faith gives us the imagination is free under the power of the Spirit to make helpful and stimulating pictures of the life of the departed, but directly the voice has been heard and the outlines drawn we are limited and shut up within the limitations the conversations suggest. Having deliberately chosen the impressions of sense they become our master and we reject everything else, no matter on what authority it comes, that appears to contradict it. It was on the ground of the narrowing effect of the human form and expression on the imagination that Our Lord remained no longer visible on earth. “If I go not away the Comforter will not come unto you.”

The revelations of the Risen Christ were made only to believers, and those who have faith will find in the Bishop’s exposition of these appearances much to stimulate, edify and inspire. The last chapter “The Revelation to the Depressed Church” is a very fine conception. But the whole book is uplifting.

#### MR. GLOVER’S VOLUME.

THE JESUS OF HISTORY. T. R. Glover, M.A., with a foreword by the Archbishop of Canterbury. London: *Student Christian Movement*. 3s. 6d. net.

A book published with the authority of a foreword by the Archbishop of Canterbury and the prestige of the Student Christian Movement commands careful attention. The title indicates that the work is a study of the human life and character of our Saviour. While the subject suggested is a perfectly legitimate sphere of investigation, the reader must at all times bear in mind its limitation; and it must be regretted that our author does not adequately remind us that our Lord was God and Man. For this reason a volume which may be heartily recommended to all who are well grounded in the fullness of the Christian Faith—and such will derive no small benefit from its perusal—may prove an untrustworthy guide to the many who in these days loosely hold the Deity of Christ.

Of the many excellent thoughts which Mr. Glover brings before us space would prohibit appreciation in detail. We content ourselves with two illustrations which will elucidate the caution required in their acceptance. Our Lord, we are told, did "not understand" the fear of the disciples in their desire to awaken Him during the storm on the lake. Certainly as Man such distress was alien to His own emotions. But the phrase creates a barrier between the Teacher and His followers which renders it harder for them to understand Him. At all times "He knew what was in man" (John ii. 25). This knowledge did not arise from any previous struggles on His part to overcome error and weakness: in Him Divine and human intuition are blended: the two cannot be separated.

Not long ago it would have been considered irreverent to have attributed humour to Christ. But in recent years so many theologians have discussed the idea that we have become familiar with it. Humour is a gift of God. It is not incredible that our Lord occasionally used so powerful an instrument of instruction. But the topic is dangerous to handle. To some minds the element of humour is destructive of solemnity. For all the most earnest meditation is necessary to show our Saviour strictly subordinated its use to the further revelation of eternal Truth. To the present writer light has thus been thrown on some of the most perplexing utterances of the Lord, but he fails to find that Mr. Glover has gone so far in his studies. Without this view of its purpose, it is difficult to maintain a just balance of our Lord's methods as a Teacher of men.

The book is modernist in tone. It helps us to understand the modern method of approaching the study of Christ. It displays the deficiencies of modern methods. The clergy will do well to read it, but should be careful to whom they lend it.

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### CHRISTIANITY AND THE WORLD.

THE ACHIEVEMENTS OF CHRISTIANITY. By the Rev. J. K. Mozley, B.D.  
S.P.C.K. 1s. 6d. net.

A short volume of only eighty-six pages, but full of thought and compelling ideas. It is in reality an apologetic, and Mr. Mozley shows how the world has been made better by Christianity. It is a scholarly production, yet marked by great simplicity, so that while the cultured student will appreciate the strength and ability with which Mr. Mozley presents his case, humble folk will also read it with pleasure and understanding. The author starts off by showing that "Christianity's great religious achievement is itself," and that "it has done what it has done for men because itself is not from men but from heaven." The longest essay is on the Political and Social Influence of Christianity, which shows how vastly Christianity has changed the face of the world. But the war? Mr. Mozley does not evade the question; he boldly faces it, and his treatment of the problem is masterly and effective. To the question "Is it ever right for a Christian nation to go to war?" he returns an affirmative answer. "We need not be ashamed of or apologetic over the fact that the Christian Church has never taught—whatever individuals may have said—that under no circumstances may a Christian nation go to war, or a Christian man take part in that terrible reality." But he offers a salutary word of warning. "The influence of Christianity upon the national spirit ought to act as a check upon the exaggeration and perversion of that spirit, which we used to speak of as 'jingoism,' which expresses itself in such words as 'My country, right or wrong,' and may lead to the most harmful and evil indifference to the righteousness of a nation's cause." "The time has come,"

he adds, "for the Christian conscience to apply itself more seriously to this problem, to instruct itself that it may be able to teach others." The chapter on Christianity and the Arts is delightful reading, but the most effective chapter of all is the last on "The Christian Character." We quote the following impressive passage :—"So long as the society of the believers in Christ remains (and we Christians can put no end to its existence), so long as there are men and women who display the treasures of the Christian character, and show what it means to take Christ as Lord and Guide and End, so long will there be ever new achievements of the Christianity which is Christ—and to the world an everlasting appeal."

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### REVELATION AND HISTORY.

THE WORLD DRAMA IN REVELATION AND HISTORY. By the Rev. J. Gill Ward, M.A., L.Th. Elliot Stock. 5s. net.

There is no more suggestive book in the Bible for those who seek to study the signs of the times than the Revelation of St. John the Divine. Mr. Ward speaks of it as "the most solemn and mysterious book." Mysterious (in the best sense) it is, and, because of this, it is too much neglected, but with these tremendous happenings in the world it behoves us to study it afresh with such light and guidance as we can obtain. Mr. Ward's volume is eminently sane and reasonable, and will be most valuable to all who seek to know "What saith the Scriptures" concerning the great world drama now being enacted before our eyes. Students of prophecy do not always agree among themselves; there are various "schools of thought" in this as in other matters; and it is possible that the author's conclusions will not always be accepted. But it is no drawback to a volume that it is suggestive rather than dogmatic. Reverent in tone, and guarded in statement, *The World Drama* will be read with pleasure and profit, and will certainly stimulate the reader to dig farther and deeper into the solemn mysteries of prophetic truth. The volume is really a collection of twenty-six sermons on the Apocalypse, and the design is to show how Satan first held the dominion of the world and held it until our Lord came and the means he took to retain it against the Kingdom of God. It shows also the means which God takes to induce mankind, acting according to his own free will, to serve Him, and the way in which mankind acts in the contest between Good and Evil. The appeal of the final chapter, "And the Spirit and the Bride say Come," is very solemn.

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### A REPLY TO MR. WELLS.

LETTERS TO MR. BRITLING. By the Rev. F. W. Worsley, M.A., B.D., Chaplain to the Forces in France. *Robert Scott*. 2s. net.

A most brilliant contribution to present-day discussions. In a series of letters addressed to one of the most notable characters in modern fiction, the author—himself a Chaplain serving with the troops in France and therefore in touch with what men are thinking about Christ and His Church—takes up the challenge thrown down by Mr. H. G. Wells in *Mr. Britling sees it Through*. In their literary style, their clearness of statement and their cogency of appeal, these "Letters" are quite the most effective answer to Mr. Wells we have seen. Let the quotation of a single passage suffice :—

"I have no desire to attempt to make either the Church or its creed 'popular.' A religion which makes a gibbet its chief sign, one who died a felon's death the object of its worship, and 'sacrifice' its motto, could never

be popular. Yet it is our privilege to preach and, so far as may be, to live this Gospel, with a repellent husk but a kernel of purest gold, for we *know* that myriads have found their only safety in the shadow of that Cross, their greatest guide, philosopher and friend in Him who hung upon it, and real happiness in making His motto their very own. To attain popularity there must needs be lowering of standards, lessening of moral demands, loss of ideals, all of which God forbid."

### THE POSITION OF WOMEN.

WOMAN'S PLACE AND POWER. By J. T. Budd. *Robert Scott*. Price 1s. net.  
WOMEN AND CHURCH WORK. Edited by the Rev. Cyril C. B. Bardsley.  
*Longmans, Green and Co.* Price 2s. 6d. net.

Two books on women's work. We will take the smaller one first. Mr. Budd has given us a very charming volume which sheds a flood of light upon the ministry of women in Home and Hospital, Church and Commonwealth. It is not necessary to have "views" on the Woman Question to enjoy Mr. Budd's delightful pages, each one of which has some appealing story, illustration or incident. He must have gleaned over a very wide field, and the whole work is put together in the most sympathetic and loving spirit. The volume will appeal to women of all ages—young, middle-aged and old; and of all classes—the highly cultured and the less instructed, the woman of leisure and the woman cumbered with much serving. It will prove to many an inspiration, and will create a longing in the mind and heart to use every talent for the Master. Dr. Eugene Stock contributes a warmly appreciative "Foreword," from which we quote the following:—

One thing is certain, and is obvious on the face of the book, that its writer has ever in view the growth of the Kingdom of Christ in the world, and, to that end, its growth in the individual hearts and lives of all the men and women in the world. He rightly sees that one-half of the population of the world is now called upon, in the Providence of God, to a larger share of responsibility and influence than has been hitherto accorded to it. And, naturally, the desire of one so closely linked with the Keswick Movement as Mr. Budd has been, is that every development, "in Home and Hospital, Church and Commonwealth," shall be in accordance with the supreme principle, "All one in Christ Jesus."

The volume edited by the Rev. Cyril C. B. Bardsley, discusses at some length and with marked ability the principles and arguments which need to be considered and weighed in coming to a decision upon the important question of the position of women in the Church life of to-day. It is a composite volume and each essay needs to be studied with care. The Editor introduces the question by claiming that "inasmuch as it is essentially and fundamentally a spiritual matter, and one which is inseparably linked with the life and service of the Church, we can immediately ask that it shall be treated as one which is a call to prayer, and a challenge to learn our Lord's will." He then adds:—

As we approach our subject from this standpoint a reason commonly urged for its consideration is immediately left behind. It is not merely a question of meeting the demands of women, of making concessions or of discovering a *modus vivendi*, it is a question of the Church's best service for our Lord. If the Church is to be its strongest and saintliest every member must have the fullest possible scope for the use of every capacity and power. Each member is equally precious to Christ, for each He died. Each one is a member of His body. Every personality is of equal worth, the prayers of all, the offerings of all, the fulfilment of the vocation of all, their devotion and love are equal in His sight. This truth underlies the words of the reso-

lution of the National Mission Council : " The aims and ideals of the Woman's Movement, apart from its political and other claims, are in harmony with the teaching of Christ and His Church as to the equality of men and women ; equality of privilege, equality in calling, equality in opportunity and service." Equality, not identity. Here has come in the confusion in some minds. There is no thought of men and women fulfilling the same functions. " For the body is not one member, but many."

There are seven essays. Dr. Guy Warman treats of " Women in the New Testament," and he discusses the many vexed passages which bear upon the subject with clearness, reasonableness and restraint. It is interesting to note that his very careful examination of St. Paul's teaching leads him to the conclusion that " in the light of these two verses (1 Cor. xi. 4 and 5) it is simply impossible to allege that St. Paul, as a matter of principle, denies woman universally the right to pray and preach." But the whole essay is illuminating. Other chapters deal with " Women in History," concerning which Mrs. Brooke has much to say that is useful when we come to the practical application of theories ; " Co-operation between men and women in social work," upon which the Rev. William Temple writes with vigour ; " Women and Social Purity " ; " Women in the Church on the Mission Fields," the writer, Miss M. C. Gollock, pointing out that while " at home we shall have to retrace our steps, repair our mistakes, rebuild [our breaches, in the mission fields we have *almost* a clear path before us, and we can even yet save the new Churches from stumbling " ; " Women and Church Work at Home," the writer being the Rev. Cyril C. B. Bardsley ; and " Women and the Spiritual Life of the Church," upon which Mrs. Thornton asks some important questions :—

How far has it been possible for the Church to receive fully the contribution of women ? How far has ecclesiastical law, biased by heathen conceptions, put barriers in the way and thus stunted the growth of the Body ? Has not the time come, and more than come, when the question should be : How can the largest provision be made whereby woman may freely contribute to the spiritual life of the Church those individual gifts which Christ has " measured out " to her for this purpose ? Are we in this respect often making " the Word of God of none effect " by our customs and traditions ; customs and traditions based not on the Gospel of Jesus Christ, but on the views of a world which had forgotten or ignored that woman and man were together, as one flesh, created in the image of God ?

It will readily be seen that this volume is one which deserves close attention. It sheds much light upon a difficult and anxious problem.

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#### THE GOLDEN HARVEST SERIES.

The six little volumes included in this series call for the warmest commendation. Each one is beautifully arranged and delightful to handle. The artistic ever invites attention, and when we open the books and explore the treasures within our sense of satisfaction is great indeed. The series has been compiled by " J. E.," who has shown genius, sympathy and skill in his selections from the authors he has pressed into service—poets, divines and other writers. *The Sunshine of Life* is well described as " a little book of choice thoughts"—choice, indeed, they are and not a few of rare beauty. *The Charm of Nature* is " an anthology for all lovers of nature," to whom it will be a happy companion all through the year. *The Human Touch of Sympathy* is most moving in its appeals. *Consolation and Comfort* will awaken deep and tender feelings. *Joy and Gladness* has essentially the human touch which appeals to all hearts. *A Cheerful Courage* is bright and breezy. The series is published by Mr. Robert Scott at one shilling net

each volume, with superior bindings at higher prices. Any one of these will make an acceptable present; the series of six would be greatly valued. They would adorn the drawing-room table or the library shelf.

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FOR DARK DAYS.

A LITTLE BOOK OF COMFORT. Compiled by the Rev. P. H. Ditchfield, M.A., with Introduction by the Bishop of Edinburgh. Price 2s. net.

This interesting compilation represents an attempt to provide spiritual help for those who, just now, are passing through dark days. The Bishop of Edinburgh, himself a devotional writer of discernment and power, warmly praises it. "Many messages," he says, "have been already given, but the paths by which they reach us are varied and therefore make separate appeals. There are some who prefer poetry, others prose; some are helped by the voices of the past, others by those of the present. Mr. Ditchfield's *Little Book of Comfort* combines all these elements within its small compass. It takes in the old as well as the new, the familiar as well as the fresh. And many will, I think, be glad in this time of doubt and difficulty to seek in its pages for that light and guidance which they need." We think so, too, and for this reason we warmly commend this sympathetic volume.

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OTHER BOOKS.

THE PURPOSE OF AFFLICTION. By R. B. *Elliot Stock*. 1s. net.

This is a very choice little book, and will be a real help to those who are afflicted by bereavement or in other ways by this terrible war. Its great value is that it is based upon the Word of God. The writer has chosen most carefully a number of precious texts and upon these he bases short meditations designed to show the purifying influence of affliction and its effect in leading the soul back to God. Those passing through the deep waters of sorrow, suffering or bereavement will find strong comfort in these sympathetic pages.

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TWIXT DUSK AND DAWN. By Lucie Henley White, M.S.A.(Paris). *Elliot Stock*. 1s. 6d. net.

A collection of poems forming Vol. IV of "The Parnassian Series" edited by C. F. Forshaw, LL.D. We quote from "The Silver Trail" the following verse on "The dedication of the Acolyte as a fighting man"—

"Go in the Name of Him Who bruised the heel  
Of arrogance and power, and simply craved  
That men as Brothers should the world endower  
With rarer gifts of sacrifice and love.  
Sometimes His fallen Angels hover near  
As striving humans growing fresh new wings  
Of purity and faith to bear their weight  
Of pitying sorrow and fond Hope's desire  
To make a free world cleaner, richer far.  
So, sighing—fighting—sore—at last attain—  
To bear all nations' Spirits to His Bar."

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JEWISH FAIRY TALES. Selected and Translated by Gerald Friedlander. Illustrated by Beatrice Hirschfield. *Robert Scott*. 1s. 6d. net.

A volume quite out of the ordinary and of wide interest. Of course its primary appeal is to Jewish children, but Christians—adults as well as children—will value the opportunity of becoming acquainted with the style and purpose of these legends. The translation is admittedly rather free, and each story is presented in a modern setting.