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## REVIEWS OF BOOKS.

## A MISSIONARY CRITIC.

EDUCATIONAL PRINCIPLES AND MISSIONARY METHODS. By the Rev. Roland Allen, M.A. London: *Robert Scott*. 7s. 6d. net.

Mr. Roland Allen, who has certainly some claim to be heard, has already offered some trenchant criticism of modern missionary methods. He enforces the arguments advanced in his work on St. Paul's methods in the present volume, which, although it approaches the same subject, does so from an entirely new point of view. It is not easy, nor does it seem quite fair for persons who have no actual experience of work in the Mission Field to criticize a study like this, based, as it is, upon actual observation. All we dare allow ourselves to say is that we venture to think that many missionaries—some of them with wider experience than Mr. Allen possesses—will challenge some at least of his contentions and conclusions—indeed Bishop Gore anticipates this in his preface.

At the outset Mr. Allen faces the fact of the comparative failure of the missionary enterprise, the failure of converts to stand alone and to evangelize the country round them. The blame, he says, has usually been laid on the converts themselves—the failures has been attributed to racial weakness, lack of initiative and so forth, theories which he vigorously assails. Under the heading "The Supremacy of the Pupil," Mr. Allen shows how in our teaching the pupil is often subordinated to the subject or to a policy. He very truly observes that we have not taught any one any truth unless he has received it and can live by it, and he is "up against" that conception of teaching which demands that we shall follow a scheme of instruction based upon some supposed natural order in the subject, rather than upon the state of the pupil and the pupil's need.

In this there is no doubt very much truth, though we think the author unnecessarily belittles the use of "orthodox Christian formulæ." St. Paul seems to have attached some importance to "a form of sound words." With equal force the subordination of the education of the pupil to a policy is treated—that is, that the pupil is educated not that he may attain to the truth, but that he may serve the interests of the State or the Church, and we are reminded of the way in which in Germany education has been directed by the desire to produce a certain type of citizen, the painful results being too clearly seen and acutely felt.

There is no denying the force of much that is considered in these pages, and we commend its careful study to all who have at heart the claims of the great enterprise; even though, as Bishop Gore admits in his preface, it may seem to be "seriously one-sided" it deserves "sympathetic attention." At any rate there is no denying the sincerity of the author whose courage is not less conspicuous than his ability.

## NEW WORK BY DR. J. D. JONES.

THE LORD OF LIFE AND DEATH. By the Rev. J. D. Jones, D.D. London: *Hodder & Stoughton*. 6s.

Dr. Jones has many readers among Churchmen who have learned to value his suggestiveness and skill in getting to the heart of the meaning of Scripture. In this book he writes on the raising of Lazarus, and in so doing he adds to our knowledge and brings the incidents before us in an attractive and in-

forming manner. He accepts the narrative as historical, and in our opinion takes the only possible course open to a man who believes in the historicity of the Fourth Gospel. "There can be no difficulty in accepting the story as simple and literal fact, for the man who believes that Jesus was the Son of God. If you believe that Jesus was the Son of God, that He was declared to be such by His own resurrection from the dead, there can be no possible difficulty in the way of believing that He who triumphed over death so gloriously in His own case did verily possess the keys of death and of Hades. The narrative alike by what it says and by what it does not say, is itself warrant of its truth." It is refreshing to find him maintaining so strongly what Meyer has said, "No narrative of the New Testament bears so completely the stamp of being the very opposite of a later invention." Myth and legend do not clothe themselves in the unstudied naturalness that we find in every verse of the Eleventh chapter of St. John's Gospel. It is the key to the whole meaning of the Gospel. It also sheds a flood of light upon the Synoptists who deal with the Galilean ministry.

Dr. Jones is at home in the study of character, and his account of Thomas—"this melancholy and devoted soul"—is illuminating. Thomas was apt to allow the facts that were nearest, the dark, disturbing, distressing facts of the immediate present, to absorb his thought and to fill his entire horizon. The visible blotted out the invisible. The hostile Jews blotted out the thought of God. That is true, and it is clear that Thomas never faced until he saw the nail-pierced hands of the Risen Lord the full fact of the Incarnation. Dr. Jones treats the Bethany household as a happy family circle, and here again he has no sympathy with the many theories that have been woven round the character of the family. He takes the story as he finds it, and gives no place to that inventive imagination which is the besetting sin of many ancient and modern commentators and the despair of Bible students who are not hampered by the desire to discover something recondite and obscure in the plainest tale. By adopting this attitude he wins confidence, and that confidence becomes gratitude as the chapters are read. Sound exegesis is the fruit of common sense reverently devoted to the study of revelation. Dr. Jones has common sense and reverent insight.

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#### DR. WALLACE OF STEPNEY.

MEMORIES OF WILLIAM WALLACE, D.D., FIRST VICAR OF ST. LUKE'S, STEPNEY, 1870 TO 1914. London: *Longmans, Green & Co.* 5s. net.

The Bishop of London contributes a Preface to this memoir of "dear old Dr. Wallace," as he calls him. Mrs. Wallace tells the story of her husband's long, strenuous and self-denying labours among the poor of the East End parish in which he laboured for over forty years. An Ulsterman, and a distinguished graduate of Trinity College, Dublin, he was one of the many who have brought into the service of the Church of England the religious enthusiasm, the versatility and the unfailing cheerfulness of the Celt. The volume, which is enriched with portraits and illustrations, will be welcomed especially by the London clergy of the older generation who knew him, but many of the men of a younger generation will find in these pages a fine example of unselfish devotion to duty under depressing conditions and may gather inspiration for their own tasks. The chapters on teaching and preaching contain much that is useful. Dr. Wallace's type of Churchmanship was not that of which most of our readers would approve, but the wise among the sons of men are always prepared to learn from many teachers and to appreciate transparent goodness wherever they find it. S. R. C.