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## Short Notices.

*The Sacrifice of Christ : its Vital Reality and Efficacy.* By HENRY WACE, D.D. London : Seeley and Co. Pp. 93.

The doctrine of the Atonement has been handled times without number by scientific theology and personal sentiment. Dr. Wace, in the brief collection of sermons before us, presents his great subject with winsome calmness, not as a theological theory, or a kind of formal and material transaction, but as a vivid, present, personal fact. Upon this plain but very useful account of the facts of Holy Week Dr. Wace builds what he has to show respecting the efficacy and effect and sufficiency of the sacrifice, and the testimony to it. The sacrifice was efficacious because in it God Himself, in human form, vindicated the moral law and suffered instead of men, and because the Cross *exhibited* a supreme love as an object for the attraction of men. The effect, therefore, of this mighty fact—which was no mere paying a ransom, but the result of “the personal, living, and mutual action of the Father, the Son, and of human beings”—may be chiefly represented by the assertions, “We have an Advocate,” and “We love Him.” Dr. Wace’s treatment of the “historical situation”—if we may introduce such a phrase—of the Passion, suggests an answer to the question as to our share in the guilt of it that may be added to that usually given. We commonly think of the deed of those who crucified our Lord as one of such uniqueness and monstrous blackness that we cannot easily realize our own complicity. Yet, fairly considered in the character of a crime, the guilt of these men was representative of humanity’s indifference to truth and righteousness, and humanity’s hatred of the claims made upon it by truth and righteousness incarnate. From this guilt none of us can feel entirely free. We are as really guilty of, and in need of the power of, the Cross, as the people who shouted, “Let Him be crucified!” Only the Cross can rid us of our complicity, and only love for the Crucified can make us love what these Jews hated. We are not good enough to rejoice in the claims which truth and righteousness make upon us ; but the love of Christ may constrain us to live not unto ourselves, but unto Him who died for us. It would be difficult to name an equally good brief exposition of the doctrine of the Atonement. It presents its great case in a light required by the times.

*In the Hour of Silence.* A Book of Daily Meditations for a Year. By ALEXANDER SMELLIE, M.A. London : Andrew Melrose. Pp. 397. Price 5s.

Many readers might use this collection of earnest, if sometimes quaint, thoughts with profit. The active worker could usually find in the daily page something to ponder over before going forth to his labour, and something to give dignity and spiritual security to his ordinary pursuits. And the invalid—for whom perhaps the book is more especially intended—would almost always find some comfort, or stimulus, or direction, or sympathetic communication in the daily portion. The theology of the volume seems sound, and its tone bracing and wholesome.

*Unset Jewels ; being Simple Thoughts for the Christian Year.* By the late ARTHUR WILLIAMSON, D.D. Skeffington and Son. Pp. 162.

This volume comprises a number of selections from the unpublished manuscripts of the late Vicar of St. James’s, Norlands. Its title was selected by a member of Dr. Williamson’s family, and its interesting

Prefatory Notes have been written by the Bishop of St. Andrew's (Dr. Williamson's Vicar for seven years at Eaton Square), and by the Rev. Charles Green, of Beckenham. The thoughts are plain and practical, and, for the most part, of a kind to be welcomed by all schools of Churchmen. One continually meets evidences, as one passes through the book, of the valuable ministerial traits mentioned by Dr. Wilkinson in his prefatory appreciation of his old curate, especially a strong and practical belief in God the Holy Ghost, and in the Christian's privilege of casting all anxieties upon God in prayer. To those who, in the days of his ministry, came into contact with the strong and devoted character whose thoughts are here presented to us, this volume will be very precious.

"*I Promise.*" *Talks on the Christian Endeavour Pledge.* By F. B. MEYER, B.A. The Sunday-School Union. Price 1s. Pp. 76.

From these practical "talks" we gather that the Christian Endeavour Pledge is a sort of Nonconformist substitute for the promise which the Church has long associated with the ordinance of Confirmation. The chapter on Prayer is particularly vigorous: "How often, missing the point of the injunction to pray in Christ's name, we pour in a pile of prayers into the Divine nature, much as an applicant for charity will pour a sackful of letters into the letter-box, hoping that some may bring a response, but not counting on more than, say, one in ten!" This is—saving the words "into the Divine nature"—an excellently wise warning. To minds trained in the English Church this little book will probably seem likely to produce in its readers, together with much that is ardent and progressive, an occasional disposition to sit down and review the personal situation, after the manner of "Little Jack Horner." Physical health is not most lovely when one frequently thumps his chest and exclaims, "How healthy I am!" and spiritual health is more attractive and better assured when it is partly unconscious and predominantly positive, and mainly engaged in delightful and dutiful living.

*On the Nature of the Resurrection Body.* By the Ven. J. HUGHES GAMES, D.C.L. James Nisbet and Co. Price 3s. 6d. Pp. 204.

This is a careful inductive treatise upon a subject which the great majority of educated Christian people seem to be content to leave in obscurity. After some useful preliminary considerations, the teaching of the Old and New Testaments, and especially that in 1 Cor. xv., is dealt with. This is followed by five chapters dealing with the "resurrection body." The two concluding chapters are concerned with the question of recognition of one another in the resurrection state, and the nature and conditions of life in the resurrection state. It is much to be desired that this very readable monograph on a great topic which is often seriously misunderstood, may be widely read.

*Getting Ready for the Mission.* By the Ven. Archdeacon DONNE, M.A. New Edition. With a Preface by Canon MASON, D.D. Society for Promoting Christian Knowledge. Pp. 72.

Clergy who are preparing for a mission in their parishes will do well to familiarize themselves with these "suggestions." The preparation for a parochial mission is in most cases more important than the mission-preaching. It not only enhances the effectiveness of the preaching—that, after a while, may, however well prepared for and given, be forgotten, like anything else that is done for us; but the preparations—the plans, the prayers, the appeals—that spring up within the parish, that are, humanly speaking, the parish's own work, cannot fail, when they are earnestly undertaken, to leave results. Even in cases where, as the author of this book reminds us, missionaries have not kept the congregations that

were so eager to welcome them, it has sometimes been subsequently found that the long prayerful preparation for what seemed to be a failure has brought forth a harvest after the missionary's departure.

*The Gospel in Baptism.* By Rev. F. AUGUSTUS JONES. London: THOS. H. HOPKINS, 16, Gray's Inn Road. Pp. 128. Crown 8vo. Paper, 1s. net; cloth boards, 2s.

Mr. Jones has aimed, he tells us in his Preface, at writing a "devotional, not controversial," book. He has succeeded in writing a highly controversial book without acrimony. This is no small success in a volume which aims at showing that the majority of Christians are in error in regard to what is, for Mr. Jones, a truth that pervades the whole Gospel. This little book gives one the idea that in the mind of the author of "The Gospel in Baptism" there is nothing of great moment in the Christian religion unless it can be forced within the grasp of the distinctive "Baptist" formula. The circumstances described in Acts viii. 14-17, xix. 1-6, are, under this treatment, only allowed to sound the Baptist note, Confirmation and much besides being suppressed, in order that Baptism may have room and verge to swell to "Baptist" dimensions. The view of the body of Christians with which the writer appears to be connected is presented with clearness and an evident desire to be charitable.

*The Doctrine of Justification according to Scripture and the Church of England.* By the Rev. W. B. RUSSELL CALEY, M.A. Elliot Stock. Pp. 63.

The need, means, and effect of justification, and a comparison of the Anglican and Roman views regarding it, are put forward by Mr. Caley in a manner which some minds, at present disturbed by the "crisis" (which appears to have inspired this little volume), may find encouraging. The Dean of Norwich has written a warmly commendatory Introduction.

*"Have I?" and other Sermons.* By the Rev. WILLIAM ADAMSON. The Rock Office. Pp. 62.

These four earnest sermons on Jer. ii. 31, xv. 18, xv. 12, and Ps. xxxviii. 6 contain many quaint thoughts tellingly expressed. The poetical quotations—a couplet appears with almost unfailing regularity on each page—suggest the regular and conscientious use of a respectable Thesaurus.

*A Manual of Intercession and Thanksgiving for the Work of the Church in the Colonies and Mission Field.* By Two Priests of the Diocese of Ely. S.P.C.K.

A small volume "for those who pray and give thanks for the missionary work of the Church." It has met with the approval of a number of our Bishops, among them the Bishops of London, Lichfield, Bristol, and Wakefield.

*Hereafter: an Essay on the Blessed Hope.* By the Rev. W. Q. WARREN, M.A. Stock.

The object of the book is to support the view that for the Christian sudden death means sudden glory, and, therefore, that there is no room for any intermediate state. We do not think the author has proved, or indeed *can* prove, this; the whole tenor of Scripture appears to us antagonistic to Mr. Warren's view. And what are we to think when we are told (p. 61) that, inasmuch as we are now enjoying "the benefits of a temporal millennium," Satan is to be considered as at length "bound"? *Credat Judæus Apella!*

*The Church's Opportunity, and other Essays.* By the Rev. MORDAUNT CROFTON. Elliot Stock. Pp. 76.

Mr. Crofton writes as a member of the not inconsiderable party among the English clergy which is theologically "Broad," and politically "Liberal"—a party which, as, indeed, the writer of these Essays assures us, carefully disclaims the party style.

The essay which gives this little volume its title is an earnest onslaught on "Clericalism," "Church Toryism," "the policy of sectarianizing the National Church," and a plea for a proclamation by the Church of her social gospel.

Mr. Crofton seems to underrate the social value of ordinary parochial work, and to magnify sociology as the only form of wisdom that can win "the people," and to think that if the Anglican clergy "would be ardent social reformers—as they are bound to be as national Churchmen"—they could "rivet the Church into the hearts and consciences of their fellows." Only less striking than this sanguine view of possibilities is his sad but, we think, fanciful picture of the dull "other-worldliness" of the present custom-gripped race of clergy. There is a great deal of variety to be found among the English clergy.

*"God First"; or, Hester Needham's Work in Sumatra.* Her Letters and Diaries. Arranged by MARY ENFIELD. The Religious Tract Society. Pp. 320.

This is a remarkable record of the last seven years of a devoted life. Miss Needham had evidently remarkable social and intellectual gifts, all of which she consecrated with great willingness to the service of God and her sisters, first in London, then for these closing years, undeterred by much bodily weakness, in Sumatra. It is touching to read the affectionate appreciation which the late Miss Stock wrote as a Preface to this volume only two months before she herself was called to her rest.

*The Articles of the Apostles' Creed.* By Professor THEODORE ZAHN, D.D. (Erlangen). Hodder and Stoughton. Price 5s.

Professor Zahn is one of the foremost theologians of Germany. Next to Professor Harnack, author of that great monument of erudition "A History of Dogma," no writer on New Testament problems commands so wide a hearing as does he. To English people, who are constitutionally conservative, and dislike to go running after every new theory or fancy of any theological school, Professor Zahn is acceptable by reason of his massive learning, his sobriety of judgment, and his reverent adherence to the great doctrines of the Catholic faith. Accordingly, the present volume—a portion of which has already appeared in the *Expositor*—is sure to find a very warm welcome among English students. It is popular without being unscientific, scientific without being dull, learned without being pedantic. Not all modern criticism is destructive of the ancient acceptance of the Christian creed, and for that we are thankful. The trend of the best criticism of to-day is away from the negativism of the Tübingen school towards a just appreciation of the unalterable value of the traditionary belief.

*The Theology of the Epistle to the Hebrews.* By Rev. G. MILLIGAN, B.D. T. and T. Clark. Price 7s. 6d.

This is in every way an excellent piece of work, whether regarded from the critical, exegetical, or doctrinal standpoint. The author—rightly, we think—rejects the Pauline authorship; indeed, few commentators nowadays would venture to maintain it. He is content to admit that we do not know from whom this most majestic of all the New Testament writings proceeded. Bishop Westcott is surely justified

in claiming this anonymous Epistle as a positive witness to the spiritual wealth of the Apostolic age. This Epistle was no doubt written for a special purpose; but what we ought to note, in the light of the past experience of the Christian Church, is the wonderfully *universal* bearing of the Epistle, its immediate relation to modern life, the valuable sidelights it casts on many a present-day problem. Above all other claims upon our attention is the prominence given in this Epistle to Christ, not only as One who *was* the Son of man, and *lived* an earthly life, but as One who *is*, who *lives*, the Son of God, source of man's spiritual blessedness and hope. All this is admirably dwelt on and illustrated in Mr. Milligan's commentary.

*Religion.* By the Rev. W. C. E. NEWBOLT. Longmans. Price 5s.

The "Oxford Library of Practical Theology" begins well. In many—very many—directions Canon Newbolt's essays on religion in its diverse aspects, which have been here co-ordinated and unified by reference to the fundamental signification of religion itself, are admirable. Due stress is laid on the fact that religion has a personal equation, looks to and derives strength from a Person; that it is an ideal possible to be realized in all life's concerns. Nor are the obstacles to religion inadequately disposed of; they are fairly met; and most eloquently does the writer emphasize the *need* of religion, as typified and glorified by Christianity, in the heart of every true man. In his chapter, however, dealing with the Church (and elsewhere in this book) Canon Newbolt reveals the weakness of his position: he claims for sacramental Christianity (if we may use the phrase) more than is legitimate. The leaven of Judaism is here working, and underlies all his arguments in favour of sacerdotalism. And that is *not* the religion of Christ.

*Human Immortality: Two Supposed Objections to the Doctrine.* By WILLIAM JAMES, Professor of Philosophy at Harvard University. Westminster: A. Constable and Co. Pp. 125.

This lecture—the Ingersoll Lecture for 1898—has many merits. Its author professes to lack the inspiration of keen personal interest, and to be pampered by a lay official uniform, and his opening words rather lead one to expect that his topic is to be used for a display of detached academic wit. But the lecture, as it proceeds, passes into climates of wistfulness and triumph, where it is difficult to recognise the gentleman who sighed, when he faced the footlights, for "a prophet clad in goat-skins" or some unofficial personage to take his duty off his hands. His plea for an escape from our soon-tired and saturated imaginations and sympathies to a vision of God's inexhaustible capacity for love, and His sympathy that can never know satiety or glut, is as warm-blooded and rapturous as anything that we should anticipate from the alternative in goat-skins. From the point of view of apologetic efficiency, perhaps the two chief virtues of this little book are its humble concentration of great force on only two objections, and its honest effort to demonstrate their essential subjectivity. The objections treated are (1) that based on the formula, "Thought is a function of brain," which Professor James is content to admit for the sake of argument; and (2) that relative to the intolerable number of beings which, if immortality be true, we must, with our modern reach of knowledge, believe to be immortal. The first objection is met by showing that it unreasonably confines "function" to productive, and excludes permissive and transmissive function, while the second is made to stand convicted as the paltry induction of a fatigued imagination and too narrowly limited sympathies.

Two important inferences that may fairly be drawn from Professor James's argument are (1) that "matter" should be regarded (as Mr. F.

C. S. Schiller has put it in his "Riddles of the Sphinx") as a machinery for regulating, limiting, and restraining the consciousness which it encases, rather than as that which produces and illuminates consciousness; and (2) that though our modern knowledge has given us a certain democratic conception, we still retain an aristocratic heart. Rationally, we have become persuaded that, if immortality be true, a numberless multitude—some of its members possibly arboreal in habits—must be styled immortals: but, practically, our sense of superiority to the rudimentary part of the crowd, and our desire for a more distinguished destiny than seems proper for our prehistoric forebears and some of our Australian contemporaries, make us refuse to stand candidates with them. The man of to-day who rejects the belief in immortality probably does so—this appears to be Professor James's contention—either because he does not see how he can reserve immortality for the types that his sympathies select, or because his imagination exercises an unfair influence upon his reason in view of a multitude which passes numbers. It is his imagination, not his reason, which makes him take his stand outside the hope of immortality.

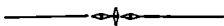
Professor James, and, we should add, Mr. Balfour and Mr. Illingworth, are entirely right in seeking to study and uncover the imaginative element in current unbelief.

*An Apostle's Correspondence.* By the Rev. H. G. D. LATHAM, M.A. S.P.C.K.

A pleasing little volume, dealing with the Pauline Epistles in an untechnical manner, which will be acceptable to the reader who wishes for information clearly put. The book consists of four chapters, and a brief appendix on the order and dates of the Epistles. The book may be recommended for use in schools.

*True Limits of Ritual in the Church.* Edited by the Rev. R. LINKLATER, D.D. London: Longmans, Green and Co.

This book contains learned and earnest discussions on various points of controversy by the editor, Mr. J. T. Micklethwaite, and the Revs. C. F. G. Turner, John Wylde, H. Arnott, T. A. Lacey, W. F. Cobb, and H. E. Hall. The main purport of the essays is to present the irreducible minimum that is acceptable to the Neo-Anglican party in the Church, although it is portrayed as a series of suggestions for agreement. The tone and temper of the book is admirable, and Mr. Hall's suggestions for a basis of agreement in matters liturgical and ceremonial in the final contribution are marked by much sobriety and common-sense. Having said so much, we must add regretfully that a permanent solution of our present difficulties does not seem probable on the lines indicated.



## The Month.

THE Dreyfus trial is not expected to be finally closed and the verdict reached till August 31. The sensation of the hour in connection with this *cause célèbre* is the attempted assassination of M. Labori, Dreyfus's counsel, by some ruffian hired for the purpose. This attempt to frustrate justice is a scandal of the worst sort. Unhappily, too, it has become increasingly evident that the Court at Rennes is unfavourable to Dreyfus; hence an adverse verdict would not altogether come as a surprise. For the rest, not a tittle of real evidence against Dreyfus has