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Messrs. Mowbray are issuing an opportune book called "Portraits of the Archbishops of Canterbury." It contains reproductions of all known pictures of the Primates of England which exist. The text, which has been written by Miss Bevan, contains a series of short biographical estimates.

★ ★ ★ ★ ★

"The Queens of Egypt," by Miss Janet Buttles, should be a readable book. Professor Maspero writes an introduction to it.

★ ★ ★ ★ ★

A single-volume history of the Jews, by Dr. M. Epstein, is in rapid preparation. It will be written in a popular strain.

★ ★ ★ ★ ★

Dr. Luwig Hof's work on "The Human Species: Its Specific Characteristics Considered from the Standpoints of Comparative Anatomy, Physiology, and Pathology," has been translated by Professor Walker Hall.

★ ★ ★ ★ ★

Messrs. Hodder and Stoughton are the publishers of Mr. Beckles Wilson's "A Journey into the Occult." It is a close study of the question. It is really quite astonishing the number of books which are constantly appearing on the subject.

★ ★ ★ ★ ★

Messrs. Jack, who are renowned for their useful, interesting, and attractively produced books, are following up the "Century Bible," which has been so immensely successful, with a companion series entitled "The Century Bible Handbooks." The object of this cheap series will be to gather the results of research and scholarship on matters of history, archæology, literature, and criticism that help to bring light to the Bible and its contents. The first four volumes will be "The Early Church," by Dr. Horton; "The Apocryphal Books," by Professor Andrews; "Life and Teaching of Jesus Christ," by the Rev. W. B. Selbie; and "Man, Sin, and Salvation," by the Rev. R. S. Franks.



Notices of Books.

A HISTORY OF THE EVANGELICAL PARTY. By the Rev. G. R. Balleine, M.A. *Longmans*. Price 5s. net.

We give a very cordial welcome to Mr. Balleine's interesting and timely volume. Much has been written about the work of Evangelicals in the Church of England, notably by Mr. Eugene Stock in his "History of the Church Missionary Society," but there has hitherto been no connected history of the party from its beginnings in the Great Revival of the eighteenth century down to our own times, and this want Mr. Balleine has now ably supplied. It was, of course, not possible within the compass of one volume of convenient size to give more than a tolerably full outline of so extensive a subject. But the author has read very widely, and has used much care in selecting his materials, and as a result the reader receives, and is enabled to retain, a clear and definite impression of the progress of the events described

and of their relative importance, while his interest and sympathies are aroused at the very outset. The *Times*, in reviewing the recently published autobiography of the late Professor Montagu Burrows, said: "We are not sure that the real value of Captain Burrows's autobiography may not lie in this, that it will remind a forgetful generation that Christianity was not re-introduced into England by the Tractarian party, as seems to-day to be widely assumed." The perusal of Mr. Balleine's book will show how baseless is the assumption here referred to. No movement in the history of the Church has made more for righteousness, for personal religion, for the honour of God, and for the welfare of man than the Evangelical revival. It had its faults—sometimes it ran into extravagances, some of its converts fell away, at times sharp controversies divided its members; but it transformed the social life of England. Drunkenness, immorality, and cruelty, instead of a boast, became things to be ashamed of, and the extent to which they disappeared may be seen by a comparison of the literature current when the Revival began with that of less than a hundred years later. To it also was due the more humane treatment of prisoners, the care for the poor and outcast, the tenderness for children, the liberation of the slave, the sympathy with suffering of all kinds which especially characterized the last century. To it, moreover, was due the revival of Church life, which is the boast of modern times; and had not the authorities steadily set themselves to repress the movement and to keep its leaders out of all positions of influence and power, the Church would have been as much affected by it as was the nation. But Mr. Balleine shows us how every effort was made to thwart and hinder the work, and to discourage and dismay the workers. Evidence of this appears throughout the earlier part of the book, and is not absent even when we reach the later and settled stages of the movement. Mr. Balleine says with regard to the numbers of Methodism, "a majority of the converts of the Revival gradually drifted into the position of Dissenters. How did this happen?" The first cause was the bitter hostility of most of the parochial clergy. A glance through the tracts of the period will give us examples enough. Here is one by John Kirkby, Rector of Blackmanstone, Kent: *A Full Discovery of the horrid Blasphemies taught by these Diabolical Seducers called Methodists*, and another by John Downes, Rector of St. Michael, Wood Street: *The Full Portrait of that Frightful Monster called Methodism*, from which we learn that "their doctrines coincide with the rankest heresies that ever defiled the Church, particularly those of the Simonians, Gnostics, Valentinians, Donatists, Montanists, and Antinomians." In one, the Vicar of Wymeswold proves that the Methodists are really Mohammedans. In another, the Vicar of Dewsbury describes them as "furious disciples of anti-Christ, reverend scavengers, filthy pests and plagues of mankind." The Bishops rushed in to join the fray, Bishop Lavington proving from the Eleusinian mysteries that Methodism was "the work of some evil spirit, and Bishop Warburton warning everyone that Wesley was a wily and malignant hypocrite." From those days until the time when Bishop Philpotts prosecuted Mr. Gorham, efforts have been made to turn the Evangelicals out of the Church of England, and even now there are dioceses where it is the rarest thing for the Bishop to offer a living to an Evangelical. It is well that facts like these should be borne in mind when the air is full of pleas for

toleration on behalf of men of another school. It is very well for certain persons to say that no one wishes to coerce the Evangelical clergy into adopting practices of which they disapprove. Hard and bitter experience shows that given the power to coerce the attempt would be made at once.

It is impossible to follow Mr. Balleine through the long and varied series of events which he chronicles, but we hope that every Evangelical will procure and study his book. It is a real advantage to see from the rise and progress of a party a movement which has made its way in the face of such obstacles, what it was that gave it success. When even partial prosperity comes upon an individual or a society, the ideals and purposes which gave it tenacity and courage in days of adversity are apt to be forgotten. Mr. Balleine shows us that Evangelicalism grew and prospered because it preached the Gospel of redemption for fallen man, and showed how not only the guilt, but also the power of sin, could be done away. The early Evangelicals did not wait until the people came to them, they went to the people. They sought the good of the entire man, body, soul, and spirit. They led the way in social reform and legislation on social subjects, for they knew that with a demoralizing environment the Gospel had a narrower field of influence. Above all, they set a noble example of self-sacrificing devotion to the cause of Christ. Only sacrifice is fruitful, and this will explain why so much that is lasting was done for England by the Evangelical Party. Mr. Balleine's book has many valuable lessons for Evangelicals at the present day, but perhaps the most valuable is its incitement to seek again the spirit which animated the men of whom he speaks in order that a work may be done now and in the immediate future even greater than that which they accomplished.

THE LETTERS OF MARTIN LUTHER. Selected and translated by Margaret Currie. London: *Macmillan and Co.* 1908.

About one hundred years ago, as Miss Currie reminds us, Coleridge wrote as follows: "I can scarcely conceive a more delightful volume than might be made from Luther's letters, especially those from the Wartburg, if translated in the simple idiomatic mother-tongue of the original." It is curious that we have had to wait so long for such a volume as is now made accessible to us. The charm of Luther's letters is unique, and no student of the Reformation can possibly afford to neglect them, because they give us, almost more than any other of the writings of that epoch, a vivid presentation of the thoughts that were stirring, and the hopes that were inspiring, the men in whose hands the destinies of reform lay. It is easy for critics to find fault with Luther, and, indeed, there are passages in his life that we would willingly cancel. He was not always wise or well-advised, but in the main he was a noble champion of truth and liberty, and one without whom the history of Europe would have been something entirely different from what we now know it to be. The rich humanity of the man, his mingled strength and tenderness, his massive directness, his courage, his fearless zeal in realizing his own great ideals, shine forth in his letters; and, as we read them, we are enabled to see into the causes that brought about one of the greatest revolutions of history, and to trace the springs of action in those responsible for its guidance. Miss Currie has done her work with singular care and faithfulness, and the volume which lies before us is one which the

student and historian alike would not willingly be without. The letters range from the year 1507 to 1546, and some 500 are translated in this book. A brief introduction has been prefixed, and a good index closes the volume. Brief but sufficient introductory notes are appended to most of the letters.

THE PHILOLOGY OF THE GREEK BIBLE. By Adolph Deissmann. London: Hodder and Stoughton. 1908. Price 3s.

This little volume consists of four lectures delivered last year in Cambridge, on the present state of the study of the Greek Bible. Many students are already acquainted with them, inasmuch as they have appeared in the pages of the *Expositor*. Dr. Deissmann is an acknowledged authority on the Greek of the LXX, and his *Bible Studies* have already been translated and made accessible to English students. In the present useful little volume he has essayed a popular account of the problem of "biblical" Greek, mainly in reference to the LXX. LXX studies are rapidly on the increase in England, and English scholars have already done pioneer work in enlarging our knowledge of Hellenistic idiom. The labours of Dr. Swete, of Hatch and Redpath, and of Brook and McLean, have already done much to enable students to become acquainted, in a fuller and more complete manner than ever heretofore, with the earliest and, in some respects, the greatest of biblical versions. A knowledge of the LXX is now seen to be increasingly necessary if we are adequately to understand the Greek of the New Testament. Professor Deissmann hardly exaggerates when he says (p. 12) that "A single hour lovingly devoted to the text of the LXX will further our exegetical of the Pauline Epistles more than a whole day spent over a commentary." We must read the LXX as a Greek text, and as a book of the people, just as a Jew of the Dispersion would have done who knew no Hebrew, and as the converted heathen of the first or second century would have read it. Every reader of the LXX who knows his Greek Testament will, after a few days' study, come to see with astonishment what hundreds of threads there are uniting the Old and the New. That the close connection and parallels between the two Greek Testaments will be recognized more and more with the progress of scientific research, is now clear. Much, however, remains to be done, and we hope that Professor Deissmann's books will inspire some of our younger scholars to undertake the *exegesis* of the LXX, hitherto so sadly neglected. A beginning has been recently made; but English scholars will not rest satisfied until we are furnished with commentaries on portions of the Greek text of the Old Testament comparable to such works as Lightfoot's edition of the Pauline Epistles, or of such a work as Professor J. B. Mayor's edition of St. James.

GLORIA CRUCIS. By J. H. Beibitz. London: Longmans and Co., Ltd. Price 2s. 6d. net.

The author sets out by saying that to him no view of the Atonement "can possibly be true" which represents it as the result of a transaction between the Father and the Son, or which regards it as intended to relieve us of the penalty of our sins. This *a priori* attitude on the first page does not encourage us to think that we shall have an adequate treatment of the subject. Side by side with this unqualified statement we put the

great authority of one of our foremost scholars, Dr. Sanday, who, in a recent book, says: "The Scriptures do recognize a mysterious something which in imperfect, human language may be described as a transaction. It seems to me difficult for the plain reader of the Bible to deny this" ("Life of Christ in Recent Research," p. 248). We ask our readers to keep this comparison of statements in mind. It is perfectly easy to construct a doctrine of the Atonement by leaving out or minimizing whole sets of ideas such as are implied in the terms wrath, ransom, and propitiation; but, though it is easy, it has the fatal effect of inadequacy, and therefore of inaccuracy. On the practical and subjective side there is much in this book that is devotionally useful, but doctrinally it is of little value. The author has evidently attempted a task for which he is not at present equipped. To say that sin belongs to the will and not to the nature (p. 43) is clearly against Article IX.; and to speak of the nature of the Eternal Word communicated to us by the Spirit, especially in the Sacraments, as the "heart of the Atonement" (p. 67), is to fail to take into account large sections of New Testament truth. We should be sorry to think that this book gave the Christian Gospel, for there is little or no real "good news" for sinner or saint.

THE REFORMATION. By Anthony Deane. London: *James Nisbet and Co., Ltd.* Price 2s. net.

To those who know the ecclesiastical associations of the author it will seem very strange that he should have been chosen to write a book on the Reformation intended as "A Manual of Church Teaching for Young People," and the surprise will not be diminished by a knowledge of the contents of the book. Cranmer is described as "at once as pious a man and as incapable an Archbishop as ever has filled the Chair of Augustine." It is evident that Mr. Deane has never read, or at any rate considered, the facts brought forward by Professor Pollard. The view of Edward's reign is consistently hostile to the Protestant position, and, accordingly, he speaks of "Edward's unhappy reign," and says that by the close of it "the whole work of the Reformation seemed likely to be undone." It is natural that the author should speak slightingly, and certainly inaccurately, of the second Prayer Book; but we were not prepared altogether, even from Mr. Deane, to be told that the struggle of the Anglican Church with Puritanism was not less great than that with Rome. "The difference between Anglican and Puritan doctrine was not one of degree but of kind." Only a distorted reading of the facts could pen a sentence like this. The usual extreme Anglican view that the Reformation was not completed until 1662 is here stated once again, quite oblivious of the fact that one of the Bishops of 1662 has written words on the opening pages of the Prayer Book which contradict it. It is nothing short of deplorable that so biassed and inaccurate an account of the Reformation should be included in a series for young people edited by the Bishop of Chichester, which numbers within it valuable volumes by Mr. Eugene Stock and the Rev. A. W. Gough. We naturally expected a series of this kind to appeal to the large body of English Church people. Instead, we have a work which almost entirely ignores the fundamental doctrinal differences between Rome and ourselves, and by its omission of salient facts, its inaccuracies, its lack of perspective, and manifest

bias provides an untrustworthy account of the period it is intended to cover. It is doubtless too much to hope that the author will ever give serious attention to the writings of Professor Pollard, Mr. Fisher, and Mr. Fletcher ; but at any rate, such a series as this ought to provide our young people with a fair statement of the facts which will enable them to draw their own conclusions.

INTRODUCTION TO THE FIFTH BOOK OF HOOKER'S ECCLESIASTICAL POLITY.

By the Rev. F. Paget, D.D. Oxford: *Clarendon Press*. Price 5s. net.

The second edition of the Bishop of Oxford's well-known Introduction to Hooker, Book V. There is a new and very interesting preface, calling attention to the value of Hooker in relation to our ecclesiastical difficulties to-day. The Bishop evidently writes in the light of recent ecclesiastical events. Students of Hooker's immortal work will find in this and Mr. Baynes' edition all that they can possibly require.

THE LAW OF THE CHURCH AS TO MARRIAGE WITH DECEASED WIFE'S SISTER.

By J. Wordsworth, D.D. London: *Society for Promoting Christian Knowledge*. Price 6d.

A learned review of Church law as to marriage from the first century to the present day. The Bishop's conclusion is, as we might suppose, against the clergy celebrating such marriages ; and while he does not recommend the refusal to admit to Holy Communion those who have contracted the marriages, he is not in favour of treating them at once as among the faithful, and counsels abstention from Communion for some time. This strikes us as a very lame and impossible position. The action is either right or wrong. There is much valuable information provided, but not every reader will draw the same inferences or come to the same conclusions from the evidence given.

MISSIONARY CLEWS TO THE NEW TESTAMENT. By Mrs. Ashley Carus Wilson, B.A. London: *Hodder and Stoughton*. Price 3s. 6d.

This is in three parts—viz., Redemptor Mundi, St. Paul, and St. Peter and St. John. Thus we have the missionary aspect of the whole of the New Testament. The book is invaluable for private study as well as for Study-Bands, for which it has been so largely used. Secular history gives us the historic setting, and the writer is careful to give us contemporary dates and names. Appropriate collects are also added for Band meetings. We warmly commend the work and are greatly indebted to the author.

THE STORY OF THE ENGLISH CARDINALS. By the Rev. C. S. Isaacson. London: *Elliot Stock*. Price 6s.

From A.D. 1144 to the present day Cardinals have played no inconsiderable part in English history, either directly or indirectly. They include a titular King (Henry Stuart), a Pope, seven Archbishops of Canterbury, three of York, and seven Lord Chancellors of England. Of some England may be justly proud, and the writer is generous in his appreciation. Jesuit intrigues and Romanist methods stand self-condemned in the telling of the stories of each life. There is no bitterness displayed by the writer, and we find him bright and interesting all the way through. His aim is personal and anecdotal as well as historical, and he has the gift of presenting the main

features of a life in an interesting manner. The more modern Cardinals—Wiseman, Manning, Newman, and Vaughan—arouse a living interest in our own time. An excellent index, some valuable genealogical tables, and Adrian IV.'s Bull, by which Ireland was handed over to Henry II., are added.

PRINCIPAL RAINY. By Professor R. Mackintosh, D.D. London: *A. Melrose*. Price 2s. 6d.

The biographer writes with sympathy and discrimination. His subject necessarily introduces the great reunion of the Churches in Scotland for which Rainy was mainly responsible. Despite the temporary and terrific setback, Rainy's work for Scotland lives and moves to success. "The greatest thing in a servant of Christ is character." Rainy's was simple, unspoiled, and many-sided. He was *facile princeps* in most situations. His intellect was of the subtlest, his heart the most childlike, and his Christianity the most orthodox.

THE FACTS OF GAMBLING. By J. M. Hogge, M.A. London: *Andrew Melrose*. Price 1s. net.

Truly a book of facts awful in their significance. It shows from actual experience the utter madness of gambling. The chapters include such subjects as Betting among Women and Children, Football Betting, the Press and Gambling, Betting in Relation to Crime, and certain aspects of the law concerning gambling. An appendix very usefully tells how the subject may be treated from the platform. This is the very book for clergy and other Christian workers. They should note and master its facts, and then use them with all possible force on all possible occasions. It is one of the most useful and telling little books of its kind.

ALL SAINTS' SERMONS. By William Ralph Inge, M.A., D.D. *Macmillan*. Price 3s. 6d. net.

Twenty-two sermons by the Lady Margaret Professor of Divinity at Cambridge, preached during his recent incumbency of All Saints', Ennismore Gardens, London. A volume eminently worthy of attention. It proceeds from a richly-endowed mind alive to the thought of the hour. The sermons strike us as being more like studies in subjects affecting modern religious life and thought, essays rather than sermons. Political responsibilities, social conditions, wealth and gambling, are dealt with concisely and in a manly and stirring fashion. Immortality is discussed as it might be in a college chapel, but also in relation to practical belief and life. There is a forcible statement against "conditional immortality" in the thirteenth sermon. But what the sermons lack is a message to the soul of man from the Living Saviour who died the Atoning Death.

THE ACTS OF THE HOLY GHOST. By Francis Pigou, Dean of Bristol. *Hodder and Stoughton*. Price 6s.

A new kind of book. The Dean of Bristol publishes his reminiscences of thirty-two years' experience of conducting parochial missions. The title of the book is a very high one, and seems to belong properly to an inspired book of the New Testament. In the introduction the author tells of his own

spiritual enlightenment on a stirring and striking occasion, after which he worked "from," instead of "for life." An account of his missions follows. Those here recorded were conducted in some three dozen representative churches, mostly in our large towns. Then follow letters written afterwards to the missionary by those who received blessing. The book all through bears witness to the necessity of repentance and faith towards God, and to the power of the Gospel of Christ set forth in simplicity.

THOUGHTS FOR QUIET DAYS. By Emily C. Orr. London: *S.P.C.K.* Price 1s.

Brief readings, one for each Sunday in the year. True, strong, and helpful.

HIDDEN SAINTS. By S. Harvey Gem. London: *S.P.C.K.* Price 2s. 6d.

"To offer to the general reader some particulars about the Brothers of the Common Life under whom Thomas à Kempis received his religious training in boyhood." Historically interesting, discriminating, and instructive. If the ideal of those pre-Reformation days is not exactly our own, there is much here that may be read with profit concerning these devout men and their holy lives. The author gives us in a readable form "some access to original sources." "Ama nesciri" is certainly a needed motto to-day.

IN KESWICK VALE, and other Lyrics. By Samuel S. McCurry. London: *Morgan and Scott.* Price 1s. 6d. net.

As lyrics of to-day these are exceptionally good. A brief but learned introduction refers to two of them as not unworthy of Wordsworth. A welcome union of poetry with truly spiritual ideas.

SOME CLERICAL TYPES. By John Kendal. London: *John Lane.* Price 2s. 6d. net.

Very cleverly drawn and amusing caricatures of clerics. If they exist, the sooner they are "taken off" the better for their Church.

THINGS SEEN IN EGYPT. By Clive Holland. London: *Seeley and Co.* 2s. net.

A most charming insight into Egyptian scenes and life, with fifty clear photographic illustrations. A fascinating little book. The author laments all through the destruction of the "Spirit of Egypt" by modern innovations.

PAMPHLETS.

PAN-ANGLICAN PAPERS: RELIGIOUS EDUCATION OF THE YOUNG. By the Rev. W. G. Edwards Rees. METHODS OF RELIGIOUS TEACHING. By Eirene Wigram. PREPARATION OF THE YOUNG FOR PERSONAL SERVICE IN THE WORK OF THE CHURCH AT HOME AND ABROAD. By the Rev. Hon. Edward Lyttelton. THE CHURCH'S CARE FOR THE MATERIAL WELL-BEING OF THE YOUNG. By the Rev. W. J. Conybeare and the Rev. W. H. H. Elliott: London: *S.P.C.K.* Price 2d. each.

CHURCH OF ENGLAND PENNY MANUALS: Nos. 5 and 6 (double number). THE EARNEST COMMUNICANT. By the Right Rev. Ashton Oxenden, D.D. No. 7. EVENING COMMUNION. By the Rev. J. J. Beddow. No. 8. VESTMENTS AND THE LAW. By the Rev. J. M. Willoughby, D.D. London: *C. J. Thyne.*

PROPHET, PRIEST, AND KING. Three Addresses for Holy Week. By Charles Parkinson, M.A. London: *S.P.C.K.* Price 3d.

WHY SHOULD I COME TO THE HOLY COMMUNION? London: *Elliot Stock.* Price 1d.

PRAYERS IN SICKNESS. Compiled by Bernard S. Lowe, M.A. London: *Elliot Stock.* Price 1d.