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A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## REVIEWS OF BOOKS.

## CHRISTIANITY AND MODERN KNOWLEDGE.

THE HISTORY OF CHRISTIANITY IN THE LIGHT OF MODERN KNOWLEDGE. *Blackie & Son.* 25s.

This is a valuable book in spite of the fact that its Editor is anonymous and thereby, in the opinion of many, it loses that prestige which attaches to a work under the control of a well-known name. No one, however, who has read the book can doubt the competence of the man who has brought the materials together and has given them their unity. We shall be surprised if it has not a circulation as large as that of its companion volume on "Evolution" which is widely quoted as authoritative on the subjects with which it deals. Our religion is the most important of our possessions, and it is well that from time to time the bearing of modern light on its content should be set before the public. We may have our doubts on the finality of the conclusions, for all knowledge is relative and the certainties of yesterday become the buried theories of to-day, but this does not imply that all advance is untrue, and that everything old is of necessity open to question. We are convinced that the foundations of our Faith stand secure, and are not afraid of the results that follow from the discovery of what was hidden from our fathers.

The book which is encyclopædic in its range is divided into five parts: The world into which Christ was born, The Life of Christ and the Early Records of it, The Early Church, From the Fourth Century to the End of the Reformation, and After the Reformation. When we mention that among the contributors are Mr. Cyril Bailey and Dr. Edwyn Bevan, Sir Gilbert Murray and Sir Frederick G. Kenyon, Professors Moffatt, Burkitt and Milligan, Drs. Anderson Scott and Herbert Workman, Professor Webb and the Archbishop of York, we guarantee its scholarship. And yet at times we are disappointed, for we cannot but think that Dr. Temple has not done himself or his readers justice in his somewhat scrappy sketch on Social and Christian Ethics of to-day, or that Mr. Ogg has quite grasped the relation between Port Royal and the Roman and Reformed Churches. Dr. Anderson Scott, while saying much that needed saying, will not carry every one with him, when he concludes his study of New Testament Theology with the words, "A crisis of judgment and a visible Parousia still remained part of Paul's anticipation. John completed the discovery of Paul. The whole future was already present. Eternal life was here and now only capable of indefinite development. Judgment had already begun; it was continuous. And the return of Christ had already taken place, He had returned as the Spirit." We do not so read our New Testament and have not seen any grounds for disbelieving that the Lord will come again.

Students will find the book an invaluable supplement to Bible

Dictionaries in its full treatment of many questions of present-day importance, and they will be surprised to find how little ground some of the most positive assertions of innovators have behind them. On the other hand, it is a pity that the chief Article on "The Life of Jesus" should have been written so avowedly under the influence of the Schweitzer school and should confine itself to the Gospel according to St. Mark. The Life is reverent and from one point of view is helpful, for it shows how our Lord stands alone among the sons of men and concludes by quoting Renan and adds: "Jesus Himself once described His mission as that of a man lighting a fire, and whatever course He may have taken in doing it, it is at least certain that His Fire has burned for nineteen centuries and that it is still alight. The way that Fire was lit finds its justification in the history of the Fire." Our Lord is much more to us than the Man who came down from Heaven to give men the Divine Fire and the honest reader of the Life of Jesus cannot avoid coming to that conclusion. We cannot accept the rationalization of the miraculous element in the Gospel story. Our author truly says, "The Gospel wonder-tales, we are told, produced astonishment, but the effect was transitory: the 'Feeding of the Five Thousand' did not make the disciples less anxious when they were short of provisions in their boat. But neither Simon Peter nor Saul of Tarsus seem to have had any further doubts when once they had been persuaded that Jesus had appeared to them alive." Because they had no doubts when convinced that Jesus Christ was God Incarnate—proved by His death and resurrection—does not make their belief in the miracles something illusory. They were men who had not fully faced the mystery of God becoming Man and in their despair forgot the past. They were "new creations" when once they had understood Who the Lord is and what He had done for them. In spite of a good deal calling for criticism we believe that the book as a whole will have influence for the enlightenment of many who have come to believe that an age of Science has no place for the Gospel of man's Redemption. The maps and illustrations are excellent and illuminate the text.

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### THE CHURCH AND THE STATE.

THE CHURCH AND THE STATE. By P. Carnegie Simpson, D.D.  
*James Clarke & Co. 6s.*

Dr. Carnegie Simpson is an authority on this subject. He has written the life of Dr. Rainy, who more than any man was responsible for the union of the United Presbyterian and the Free Churches of Scotland, when the whole question of the relation between Church and State came under review. He knows that the great man who did so much for Scotland fell into the mistake of supposing that the union of the Churches in the ecclesiastical sphere would carry with it the union of property, and shared the full measure of disappointment when the House of Lords made its famous decision. Dr. Simpson is an admirer of the Scottish Establishment and has very little that is

good to say of the English Establishment. He strives to be fair, but when he deals with English conditions we think we discover a not unnatural bias, that forbids his grasping as a whole the real benefits that exist to Church and State through the conditions under which our Church is established. We all agree in upholding general principles, but the application of the principles which we accept very often leads to conflicts that cannot easily be reconciled with a universal application of these principles individually.

Dr. Simpson sketches the story of the relations between Church and State from New Testament times to the present day. The trouble with Christianity arose through its being a missionary religion and unyielding in its refusal to come to terms with polytheism in any shape or form. The Christian was prepared to die for his Divine Friend and for his soul's fatherland. The Empire had become irremediably weak and the Church had an irrepressible energy. An alliance between the two was brought about by Constantine, and the Church became, to a very large extent, the Church of the Roman State. "The Church had gained peace with the State; but the State had obtained the patronage of the Church." Is this quite fair? Words have varied in their meaning and the Church never became under Constantine the feudatory—to use a later phrase—of the State. The Church was protected against secular attacks and persecution, the concepts of the time were very different to those we now have, and imperial favour went a long way in determining internal policy on such questions as heretical teaching. The Church was ready to accept the favour. The time came when the established Church became the inheritor of the imperial prestige, and with the ideals of a secular imperium ruling the minds of its Popes we come to the developed papacy, which founded its secular claims on a reading of history which found expression in the famous "forged Decretals."

We cannot follow Dr. Simpson through his account of the growth of the Papacy and of the rise of the Reformation, which its imperious claims called into being. He can be trusted as an historian, and he writes the literal truth when he says, "It was not by force either of intellectual argument or of arms that the papal claim to absolute and universal supremacy dominated Europe. It was because the Pope could, literally, put the fear of death—death and hell—upon the world." We fail to read the past aright if we do not grasp this fact—a fact alien to the minds of modern men who can hardly conceive what it means. Those familiar with medieval art and sculpture have some idea of its hold and the terrors it inspired. Reformation came and the Reformers were children of their age, although they broke with the Papacy. There was only slow growth in many directions of what is called tolerance—to many of us a hateful word, as it is associated with inferiority and superiority complexes. Liberty was only slowly grasped, and we believe that a good many of our troubles to-day are conditioned by a failure to discriminate between Liberty and Tolerance. And this is specially so in the relation between Church and State, for men seem to think that because the

Modern State gives liberty of conscience and the full exercise of religious worship, the Church has the right to have within its own limits an equal liberty for all sorts and conditions of worship and ideals. All is relative, and there is a social anarchy that the State will not endure and a religious anarchy which the Church must exclude from its borders.

But we must pass on to the discussion of present conditions. Dr. Simpson rightly contends that the Church of England by promoting, accepting and acting upon the Enabling Act "agrees that the State's decision is determinative and supreme." He tells us that in England the Anglo-Catholic has found or has taken liberty to teach the doctrines and follow the practices he desired, and that Anglo-Catholicism "has succeeded more than fairly well in working the existing ecclesiastical system of the Church of England on Anglo-Catholic lines." He does not raise the question whether or not this has been done legally or illegally, but he notes the fact. The rejection of the Prayer Book by Parliament was an erastian act. Is an act to be considered erastian—with all the obloquy associated with the word in its present connotation—when the Church deliberately put forward and supported a measure that contained this provision? Dr. Simpson does not see that the essential differences between the history of the English Church and that of Scotland are its constitution and place in the life of the people. He fails to notice that weakness and accommodation have brought the chaos in the Church into existence and that revived claims, inconceivable in Scotland, have made the Bishops take steps in opposition to the will of the people and the formularies of the Church, and thereby have established for themselves an *imperium in imperio*, which it is the purpose of the Establishment in England to control. Right at the root of the present troubles in our Church lies the *sacerdotium* of the Ministry whose assertion made the Medieval Church what it was, and whose revival in England is the cause of that alienation between the thoughts of the majority of the Anglo-Catholic Clergy, who influence the Bishops, and the worshippers of God in the English nation. What has happened in England could not occur in Scotland, and the operation of the principle of Establishment is conditioned by the nature of the Church of England and the difference of the possible claims made by the ministry in both lands. We have read the book with much interest, and believe that it will be frequently referred to in the coming months. We regret that it bears signs of hasty proof-reading.

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### CHRISTIAN UNITY.

CHRISTIAN UNITY: ITS HISTORY, CHALLENGE. By the Rev. G. J. Slosser. *Kegan Paul*. 21s.

Mr. Slosser deserves our gratitude for bringing together a great number of facts and documents which cannot easily be traced in any of the many works recently published on Christian Unity. The book's sweep is world-wide, and its story begins at Pentecost.

Closely printed and arranged so that reference is easy, we hope to make constant use of the volume during the many discussions that will arise during the coming months. As far as the documents are concerned, Mr. Slosser can be implicitly trusted—he quotes, as far as we have been able to test him, accurately,—but when he comes to figures, then we recommend our readers to ignore them altogether, for in almost every case we have found them disagree with information we have been accustomed to look upon as fairly accurate, for this is the best we can say of any ecclesiastical statistics that have come under our notice. Mr. Slosser errs on account of his ignorance of the different bases of computation adopted by the Churches, by confusing communicants with adherents, and by using partial sources of information. It is a great pity that so valuable a book should be so misleading in its statistics. When we mention that he gives the number of Hindus in India as 21,223,432 and of Mahomedans as 8,516,016, we have said sufficient to justify our criticism, which if challenged we are, of course, prepared to substantiate.

But figures are of minor importance, and it is a great boon to have a full survey of the whole ground, and at the same time illustrative documents quoted which enable the reader to see at once why schemes of reunion have been frustrated, and why the unity of the Church has been broken. Is Mr. Slosser right when he comments on Baxter's well-known saying that a Universal Council would be worse than a hundred murders? Some undoubtedly hold that such a gathering would be an unmixed evil, but many Protestants believe that out of such a gathering good would result. And Mr. Slosser probably would not quarrel with this way of putting it.

The one gathering of recent years that was as Ecumenical as circumstances permitted was that of Lausanne, and here Mr. Slosser writes with authority. In *THE CHURCHMAN* we have had Lausanne described, and it is interesting to notice that the conclusions drawn by Mr. Slosser are almost identical with those of our contributor. He writes, "The Report on 'The Unity of Christendom and the Relation thereto of the Existing Churches' was confronted by determined opposition on the part of some of the Anglo-Catholics, although Dr. D'Arcy, the Archbishop of Armagh and Primate of Ireland in the absence of Archbishop Söderblom, the Chairman of the Section which formulated this Report—presented it with the hearty backing of Dr. Headlam, the Lord Bishop of Gloucester. After a sharp debate (the only instance of the Conference when a really hostile spirit was shown, and that by opponents to the Report) the Report was received to be transmitted at once to the Continuation Committee for any action they might decide to take within the scope and purpose of the Conference. . . . It was the attitude of a very few ill-advised Catholics, acting as individuals, towards this last Report which has been the occasion of the most severe condemnations by Evangelicals of all schools, episcopal or otherwise. Coming as it did with the most prominent Anglicans and other

Catholic leaders in its favour, this unwise opposition worked a great harm to the cause of those who showed the hostility. The Report, if it had been received (and there were probably not more than fifteen of the whole Conference who would have voted against it), would have been an exceedingly cautious and wise move towards the spirit and methods of Copec and Stockholm, with practically the same credal and polity basis as that suggested by the famous Lambeth Quadrilateral. The net result was the widening of the gulf between the Evangelical Catholics and the Sacramental Catholics, and the absence of the spirit of unity within these two respective groups, especially within the Evangelical Catholic group." It is well to have these facts on record when the question of the South Indian Church is under discussion. The men who wrecked the hope of Lausanne are the men who oppose the efforts to secure Unity in South India.

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### KARL BARTH'S THEOLOGY.

THE WORD OF GOD AND THE WORD OF MAN. By Karl Barth.  
*Hodder & Stoughton. 8s. 6d.*

Karl Barth has great influence in Germany. Whether the attraction his theology has will remain is open to question, for much of it is apocalyptic—the outcome of the titanic struggle which absorbed German minds. The volume before us is not a formal treatise, as it consists of series of addresses delivered over a period of years. They are not chronologically arranged, and their disconnected character makes it hard for readers to grasp his thought as a whole. They will see in his outlook memories of Calvinism—not on the predestination side—but on the much greater questions of the Church and of the sovereignty of God, they will be struck by the absence of anything approaching Ritschlianism and will be impressed by his insistence on the objectivity of Revelation, and the permanency of Biblical teaching. We have very much of a return to the Hebrew point of view as opposed to that set forth by modern psychology and echoed by theologians. God, for Herr Barth, is the great Reality, Who has revealed Himself in His Son, and we must ever conceive of Him as not only the Wholly Other, but as One Who can be known through His Son.

He asks, "Is our own basically a *theologia crucis*? This, it seems to me, is the question of destiny which our Protestant Churches face to-day; and to-day, in bitter truth we have occasion to observe what the cross is. We need to-day ministers who take their work *seriously*; but this seriousness must concern itself for the *inwardness* of the Church, and in no sense for the Church itself. The ministers who are concerned for the Church are no longer equal to the almost infinite seriousness of our present condition. We need ministers who are efficient, but not necessarily efficient in business. Ministration of the word is not *administration*, however smoothly it may go. . . . We need ministers who are *devout*—provided devotion means obedience to the call, Follow Me, which may perhaps

lead us away from everything that the conservative or the liberal call devotion."

This is the core of his practical teaching, and he is much more concerned with practical application of Christian truth than with theological discussion. He is a theologian and a stiff theological thinker too, but even more than being a man who thinks about God, he is one who has felt God working in his own heart and wishes to bring others to know God. We must submit to the authority of God. The Reformers did the work they did because they submitted their doctrine to the authority of God. "They had the courage to allow so accidental, human and contingent a thing as the Bible to become a serious witness of the revelation of God, to allow a book which was in itself profane to become Holy Scripture. 'Abraham believed God, and it was accounted unto Him for righteousness.' So, and not otherwise, the doctrine, the message, the preaching arose." The book is a call for definiteness, for certainty, for giving glory to God. It makes the reader think, and what is more it leads him to think of God.

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#### THE CELTIC CHURCH IN ENGLAND.

THE CELTIC CHURCH IN ENGLAND. AFTER THE SYNOD OF WHITBY.

By John L. Gough Meissner. *Martin Hopkinson*. 10s. 6d.

There are still corners of ecclesiastical history that require to be tidied by men who have eyes for truth and minds not afraid to look in untrodden ways for facts. Mr. Meissner has effectively disposed of the contention that immediately after the Synod of Whitby all Celtic influence ended and the Roman settlement made by the Greek Theodore became universally accepted. Mr. Meissner has made a careful examination of all the sources and makes it clear that Bede with all his excellent qualities was not impartial concerning the Celtic Church, for his affections were centred elsewhere. We congratulate this young Irish scholar on the completeness of his proof and on the vivid picture he has given us of English life, and of the learning and influence of the Irish Church.

It may seem that the traces that remain were not of very great importance. Less insistence upon Clerical Celibacy, joint Monasteries under Abbesses and the persistence of the custom of Bishops who ordained without being attached to Dioceses, may seem small matters, but in an age that fought hard about the type of tonsure, they meant much. Their continuance was a proof of the hold the Celtic outlook had upon the hearts of the people, and there seems little doubt as to the penetrative influence of the type of Church work maintained by Irish missionaries and those brought under them. In time it disappeared and the Roman customs prevailed, but the fact that it persisted so long does much to prove the claim of the historians who contend that the conversion of England was due more to Irish Missionaries than to the Augustine mission.

At the time under review in this work Ireland was the great



centre of culture in the West. Nowhere else could men find the same level of culture. As Sir Henry Howarth wrote, "We need not wonder at Irish influence in England when we realize the position occupied by that country during this period, and when we find so large a proportion of men who loom large during these centuries, either born or educated in Ireland or by teachers under Irish influence." One of the merits of Mr. Meissner is that he shows clearly that scholarship and devotion to truth carry with them a prestige that cannot be resisted and win attention even from those who might otherwise be hostile. It is pleasant to note that Mr. Meissner is still a young man and that the way he has opened is preparatory to wider studies in Church History. We thank him for what he has already given us and shall look forward to his future work with great interest.

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### CRUSADE AND INQUISITION.

THE ALBIGENSIAN HERESY. Vol. II. ITS SUPPRESSION BY CRUSADE AND INQUISITION. By H. J. Warner. *S.P.C.K.* 6s.

In a former volume Mr. Warner gave a full account of the teaching of the Albigenses and vindicated it against the worst charges made by the Papal Church. We are not now concerned with its creed, which was to a very large extent due to its out-and-out opposition to the social and religious corruption of contemporary Romanism. It taught much that we repudiate and had the most intimate political relations with contending nobles of the time. Much of its troubles was due to its affiliations with politics of the period, and the picture of the universal good-will that existed in the Middle Ages has light thrown upon it in the pages of Mr. Warner's extremely interesting and well-written work. Innocent III, a man of blameless life, became Pope in 1198, and in his inauguration sermon he said, "Ye see what manner of servant that is whom the Lord has set over His people; no other than the vicegerent of Christ, the successor of Peter. He is the mediator between God and man, below God, above man, less than God, more than man, He judges all, is judged of none." This is the key to the spirit of the times, and it was this man who proclaimed a crusade and summoned the King of France to lead it against the Count of Toulouse and the Southern heretics. The story of this Crusade with its violence and massacres is told by Mr. Warner. Church and temporal power joined hand in hand and the Church gained the upper hand and the Crusaders despoiled and dispossessed the ancient ruling families of the South. The black Dominicans were there to preach. The Fourth Lateran Council compelled all secular Princes to exterminate all heretics in their respective territories. And we see in these pages what extermination meant.

Then the Inquisition, which was successful in suppressing the Albigensian heresy, was refurbished from the armouries of the State and shaped and sharpened by the Church for its own ends. "Under

the Roman system the accused was innocent until proved guilty ; under the Church system the accused was guilty until proved innocent." This system spread all over Roman Catholicism with the exception of England, for the Inquisition that practised in England came later and was the Spanish form under Queen Mary. It is well that English Churchmen should read the whole story. Its character may be judged from the Montpellier pronouncement : "Our Pope does not kill, but orders someone to be killed. It is the law that kills those whom the Pope allows to be killed." The Bull addressed to the Preaching Orders gave them power to proceed against heretical clerks without appeal. As Mr. Warner says, "The Church disarmed her enemies by compelling them to hear and not to argue ; and by making it criminal for any layman to possess any part of the Bible in the vernacular, the heretics were dependent solely upon memory in the conduct of their services, the instruction of their members and the propagation of their religion. . . . The Catholic persecution of heresy, too, was more comprehensive and incisive in the thirteenth and following centuries than the Pagan persecution of the Catholic Church in the first centuries ; it punished the dead as well as the living, and the innocent descendants as well as the ' guilty ' parents. Giving to Faith in Pauline theology the concrete sense of Creed, Innocent III maintained that ' he who takes away faith takes away life, for the just lives by faith.' " We have said enough to prove the interest and importance of this book, which shows us how the teaching of the Saviour can be perverted by men and how an ecclesiastical system can be false to the whole example of its early days. And we must remember the words of Dr. Coulton, "During at least seven centuries, Rome has consistently asserted, *in principle*, a disciplinary and punitive power over all baptized Christians. She only ceased to assert this in practice when she found herself deprived of the necessary physical force." When the Penal Laws—which we condemn in their unchristian severity in so far as they claimed to be Christian in any sense—are being denounced, it must never be forgotten that they were enacted against a politico-religious system that made the claim Dr. Coulton states and put it in practice in Southern France.

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### ROMANESQUE FRANCE.

ROMANESQUE FRANCE. By Violet R. Markham, C.H. *John Murray*. 18s.

Regrets are often vain, and, when reading this charming, delightfully written and at times discursively illuminating book, we have wished that when we visited many of the places named it had been in our hands. Our eyes would have seen much that we had missed, and our visits would have become storied memories due to the captivating way in which Miss Markham gives her information. Stay-at-homes will enjoy what Miss Markham has written, for her book is an account of history in stone and she never once loses

sight of the human factors in what has been erected or sculptured. She gives it all in a setting of its times and, as she says, "an old building is more than a mass of brick and stone, however carefully assembled. Though architecture works through the most static of mediums, it is nevertheless the most vital and organic of the arts. It is the great script of the human race, a testimony mute but eloquent to man's exaltations, agonies, and unconquerable mind. To read its message aright is to enter into the very soul of history, and history so viewed is no mere record of things dead and gone, but a living experience of which we ourselves are the product." In every page of her book Miss Markham makes us feel this, and we see in stone the tale of progress and retrocession, the hopes symbolized and the disappointments expressed of the striving of man after what is beyond him.

We are amazed by the variety of influences at work and the range of twelfth-century art. We note an extraordinary interaction of art. The Book of Kells—a book so beautiful that it has been reputed to have been written either by angels or by a quill from an angel's wing—shows signs of Coptic influence, and from Ireland that influence spread to the Continent. We see how unjust many of the accusations against Protestants in the sixteenth and seventeenth centuries as unique vandals of Church architecture are, for the same things were done in lands where Romanism remained supreme. Negligence is as great an enemy of survival as wilful damage, and both have been at work. We read something of symbolism and see how delusive the supposed science is, and when there is doubt we can only say "much can be said on both sides." The fantasies of human imagination have not necessarily a religious meaning because they find expression in a Cathedral or great Church. "I find it impossible to believe that every fantastic group of mythical men and beasts has a moral meaning. Great art will never submit to the trammels of an exacting symbolism." And our own studies have led us to believe that contemporary art is not by any means a safe guide to contemporary customs or even dress. This is too often forgotten by men in search of proof of a thesis.

We have said enough to show the wealth of the contents of a book which is at once a treasure-house of beauty and a store-house of history. No reader with human instincts can read the terrible story of the Albigenses, as told by Miss Markham, without a shudder. Miss Markham tells us that in hunting down Catharist heresy, the Church stamped out more than an eccentric faith. "It destroyed a culture that would have enriched and dignified the sum total of human life and experience." She asks us to refrain from judging these men as monsters, for they acted in accordance with the standards of their own time. Quite true. But they did so in the Name of One whose Spirit they trampled under foot. But we do not pursue this subject, and conclude by advising all who visit France and all who are interested in the progress of humanity to buy, or borrow, and at any rate to read, one of the most illuminating books on archæology that has ever come into our hands.

## CHINESE MISSIONS.

A HISTORY OF CHRISTIAN MISSIONS IN CHINA. By Kenneth Scott Latourette. S.P.C.K. 21s.

No student of Missionary History can afford to be without this encyclopædic volume which is a monument of wide reading and careful research. No document appears to be considered too obscure for notice, and every effort has been made to verify the facts and check the information supplied. And a full reference is given for every statement made. On the contrast and points of agreement between Chinese and Christian religious ideas we have a full history, as far as space permits, of the impingement of Christian Missions on China from the date of the Nestorian contact to the present day. The story is told without any striving after effect, and somehow it captivates the reader and leads him on from chapter to chapter without making any apparent effort to constrain attention. The story is marvellous and tells of success and disappointment. Nestorianism appears to have had no permanent influence on Chinese life and thought in spite of its existence for two and a half centuries.

Roman Catholicism followed the Nestorians under the Mongols, but also collapsed. "With the expulsion of the Mongols Christianity disappeared from the horizon of the Chinese even more completely than it had after the fall of the T'ang. No non-Chinese Christian Communities survived on the northern marches, ready to make their influence felt under more favourable circumstances. If Christianity were ever to become a permanent and influential factor in Chinese life, it could only be through movements much more powerful than any that had so far appeared." Roman Catholic Missions were reopened under the Portuguese and the great name of Xavier appears, and we learn from Mr. Latourette the tale of the chequered movements of the Jesuits and the great controversy of the Rites, which ended by Papal decisions that sacrificed numbers to vitality. No one reading the narrative can withhold respect for the action of the Papal as against the Jesuit policy. In the careful statistical chapter it is stated that in 1924 there were 2,244,366 Roman Catholic Chinese with 553,201 catechumens. The body of the Church is drawn from the humbler classes, but its education is improving.

When we turn to Protestant Missions we are in the presence, as in the case of the Roman Missions, of changing attitudes on the part of the Chinese Government, and it is said that they were at times at least more favourably regarded by the Chinese authorities, as they did not interfere so much in law suits and their numbers were not so great. They have had to pass through much persecution from time to time, and the number of their members was in 1920 806,926 as compared with 654,658 three years before. Owing to the disturbed state of the country there has been no recent attempt to calculate the number of Protestant Christians. But figures are only an index of growth and vitality, not growth and vitality themselves, and the thrilling pages devoted to the many-

sided work of Protestant Missions prove the zeal and high character of those engaged in them. We have word pictures of leaders, and much space is devoted to the enigmatic General Feng, who remains as great a puzzle as ever to those who seek to understand him. But then China as a whole is now an incalculable country, whose fate deeply concerns us at home as citizens and as Christians. The book cheers and humbles, and we are indeed grateful to its author for enabling us to know facts that will help us to visualize more clearly what God has done and what God is calling his Church to do in that great country.

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SIBYLS AND SEERS. By Edwyn Bevan. *George Allen & Unwin*, 1928. (Pp. 189.) 7s. 6d.

From the days when we first read *Jerusalem under the High-Priests* until the appearance of *Hellenism and Christianity*, and the masterly contribution, *The Environment, Social, Political, Intellectual and Religious, of Israel from Maccabees to our Lord*, in the new S.P.C.K. Commentary on Holy Scripture, we have welcomed everything published by Dr. Bevan, the Lecturer on Hellenistic History and Literature at King's College, London. This latest work of his, a survey of some ancient theories of revelation and inspiration, embodies lectures given in 1927 at Oxford on the Speaker's Foundation for Biblical Studies. The book, especially in view of the renewed interest in Spiritism, will stimulate thought whatever the reader's attitude to the phenomena investigated under this heading. The author describes some of the ways in which the ancient world believed that knowledge of the spirit, or communications from the spirit-world, might be obtained. In the chapter "Travellers beyond the Bourne," he surveys with wide range of illustration the beliefs that beings of this world might visit the spirit-world, and return to report. The remaining chapters, dealing with epiphanies of gods and appearances of ghosts, the ideas of the voice and letter from heaven, and with inspiration in its two forms of Sibylline ecstasy and of dream-vision, are equally interesting. Dr. Bevan shows how some of the ancient theories of inspiration were carried on with modifications in the Christian Church.

G. H. W.

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STUDIES IN ISLAM. By the Rev. Canon Sell, D.D. *Church Missionary Society*, 1928. (Pp. 266.) 6s.

Canon Sell's first book, *The Faith of Islam*, was published in 1880, and since then he has continued to write on this subject with an intimate acquaintance with the spirit of Islam, and with an equally profound knowledge of its history. He is one of our greatest living authorities on Islam, and since 1865 has been in close touch with the mission field. With a dozen or more authoritative books to his name, he has served his Church and generation well. This new volume—not his latest, for following close upon

it comes *Islam in Spain* (C.M.S. 3s.)—gives us studies of Mysticism in Islam, the Shi'ahs, the Fatimid Khalifate, Babiism, The Darwishes, and The Qur'an. We found the first and the last two chapters particularly interesting, and all were such as we have learned to expect from Dr. Sell. Those whose knowledge of Islam is slight, will feel compelled by these studies to read further, and no one would be more gratified at this than the learned author himself.

G. H. W.

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THE MAKING OF LUKE-ACTS. By Henry J. Cadbury. *Macmillan*, 1928. 12s. 6d.

"To recover some features of the writer's character, to visualize the other factors which went into his noteworthy undertaking, to illustrate from his contemporaries the method of composition that he employed, and so to give as clear, comprehensive and realistic a picture as possible of the whole literary process that produced Luke and Acts." Such is Dr. Cadbury's aim in giving us this most readable and illuminating study of the writings which he, convinced of their unity, calls *Luke-Acts*. This new volume is not an introduction, an apology or a commentary, and the purpose of our review is not merely to commend it to professed scholars—they cannot fail to appreciate its scholarship and originality—but to persuade the general reader to buy the book and to read it. He will be rewarded. Whether the book is examining the materials used, or the common literary methods of the time, or discussing the personality and purpose of the author, the reader finds himself carried irresistibly along. Although Dr. Cadbury has some views which do not commend themselves to the majority of scholars (the use of medical language by the writer; the authorship of the "We-sections" in Acts; the question of a Proto-Luke, etc.), yet his wide knowledge of the literature of the subject, and of the nature of the problems involved, not to mention his reliable judgment, preclude undue dogmatism.

G. H. W.

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EDUCATION FOR TOLERANCE. By John E. J. Fanshawe. *New York: Offices of Independent Education, West 17th Street. London: Simpkin, Marshall & Co., Ltd. 2s. 6d. net.*

This treatise makes for peace and aims at the promotion of a better understanding between England and America. The writer is nothing if he is not frank, and he admits that there is no love lost between England and America. He tells us that when serving as Intelligence Officer at Long Island at the time of the signing of the Armistice he interviewed several hundred men who "almost without exception denounced Great Britain most unmercifully, and said in effect that if they ever went to war again it would be to fight the British." He admits, however, that none of them could give any good reason for this attitude. In another place we are told that "never before in Great Britain has there been so much

resentment toward America as exists at the present time . . . unfortunately we are distinctly unpopular with the rank and file of the British people as they are with us." He certainly does not spare his own fellow-countrymen in this trenchant essay and he takes "the average American traveller" severely to task for his vulgarity—for his lack of reverence for the shrines that have come down to us from antiquity—for his swagger and "we won the war" air and for his lavish display of the almighty American dollar. He boldly accuses the American of worshipping money and adds: "He has not had the time to civilize himself completely." This is refreshing candour, and it is to be hoped that his very downright appeal to the Britisher and the American will bear fruit, for, as he says, "co-operation and understanding are necessary not only for their own salvation, but for that of the world," seeing that in their hands "is placed the destiny of future civilization. It is some satisfaction to know that this candid discussion is being widely read in the States and its appearance here cannot but be productive of better feeling and fraternal relations between the two nations.

S. R. C.

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A COLLECTION OF SACRED POEMS. Vol. IV. By E. Leifchild Hurrell. London: *Thynne & Jarvis, Ltd.* Cloth, 1s. 6d. net.

Miss Hurrell's output is tremendous! This is the fourth volume of her poems. They are saturated through and through with Holy Scripture. Many of them are of very considerable merit and some of them fasten attention on obscure passages. Mr. Wilkinson, of the Mildmay Mission to the Jews, contributes an appreciative foreword, commending them for their "very direct and faithful message"—praise they very well deserve.

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WHERE WE STAND TO-DAY. By Thomas Bolton. London: *Thynne & Jarvis, Ltd.* 4s. net.

This is an application of Biblical Chronology (based on the late Mr. Anstey's elaborate system and data) to the study of unfulfilled prophecy, the argument being supported by diagrams prepared by the author with manifest care and skill. The argument is, however, based upon the assumption that 2 Peter iii. 8 is to be taken literally, and that the prophetic and historic "day" is a thousand years; so that the six days of creation, in Genesis i., represent six thousand years. Without this assumption Mr. Bolton's argument collapses. There can be no doubt that there lies behind these elaborate, intricate calculations an enormous amount of patient labour, and that the treatise deserves—as the author asks for it—to "be received in such a spirit of charity and patience as befits a Christian attitude to any loyal attempt to help forward the interested study of the Word of God." A very reasonable plea.

## CHURCH BOOK ROOM NOTES.

DEAN WACE HOUSE, WINE OFFICE COURT,  
FLEET STREET, E.C.4.

**Cranmer.**—A second edition of *A Defence of the True and Catholic Doctrine and Use of the Sacrament of the Lord's Supper*, by Archbishop Cranmer, with a preface by the Very Rev. Henry Wace, D.D., has been published by Messrs. Thynne & Jarvis (4s. net). This book has been out of print for some years and the new issue brings Cranmer's famous work again within the reach of many who have not access to the other editions of his writings. This volume has the great advantage of a preface by Dr. Wace, and we specially call attention to the emphasis which the Dean lays upon Cranmer's argument that Transubstantiation is but a particular form of the error which is at the root of the mischief. The dividing line between ourselves and the Church of Rome is any doctrine of a local presence of Christ's Body and Blood resident in the Consecrated Elements. This popular reprint should be of the greatest service to students, and we strongly recommend our readers to procure and study it.

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**The Black Death.**—Dr. G. G. Coulton has recently published in Benn's Sixpenny Library an extraordinarily interesting and illuminating pamphlet entitled *The Black Death*. In it he gives a short account of the origin and spread of the Plague; its influence and effect on clergy and people and particularly its influence upon the Reformation. Quoting the monastic chronicler Knighton, he says that the ravages of the plague created a difficulty in getting suitable priests, and that the Lollards "multiplied exceedingly like budding plants and filled the whole realm everywhere."

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**The Inquisition.**—A second essay by Dr. Coulton is also issued in the same series entitled *The Inquisition*. Dr. Coulton writes with unique authority, and his words may be accepted without any feeling that he is making out a case for Protestantism. He lets facts speak for themselves, and traces the historical causes of the mediæval Inquisition. He points out that the Inquisition was an elaborate institution for the punishment and suppression of unpopular opinions, and shows that under this system intolerance progressed in a marked degree. He describes the cruelties inflicted by a ruthless persecution "in obedience to the decrees of the Holy Roman Church, which have prescribed that heretics should be excluded from the Society of God and of Holy Church and of all Catholics and should be everywhere condemned and prosecuted." The great advantage derived from the study of this little book is the clarifying of the idea so widely current that the Church was as merciful as the State was cruel. The Church would not shed one drop of blood, and it therefore handed its victims over to the Civil Power to be put to death. The chapter on Death and Torture gives some striking instances that the Church did have some share in the death sentence. The Civil powers were not really the judges. The right to consider questions of heresy was formally denied them.

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**The Prayer Book Crisis.**—Special mention was made at the Annual Meetings of the National Church League of the usefulness and large circula-



tion of *The Prayer Book Crisis* (2s. 6d. net), by Sir William Joynson-Hicks, three editions, numbering 15,000 copies in all, having been sold. This timely work comprises a concise history of our present Prayer Book, a sketch of the events which led up to its threatened supersession, and an examination of its proposed successor. It is by no means out of date, and those who have not yet procured a copy are urged to do so while there are still some obtainable.

**Amy Le Feuvre.**—The children of to-day have lost a friend in the lamented death of Amy Le Feuvre, whose books for children have been the stand-by of many a Sunday School Superintendent in selecting prizes. We are glad to note that the R.T.S., who have published so many of the works of this author, are gradually reducing them in price so as to make them more universally used. Particularly we welcome the new 2s. 6d. series, which contains such books as *The Chateau by the Lake*.

**Sunday School Lessons.**—In the early autumn a new series of Lessons by Deaconesses Oakley and Ethel Luke, entitled *More Stories for the Little People*, will be published (1s. 6d.). Coloured Text-Cards (4½" by 3½") to illustrate the Lessons, together with album, can be supplied at 1s. 2d. per child, for a year. Those who have not obtained a copy of the first series, *Stories for the Little People* (1s. 6d. net), are urged to do so at once. Reprints of the Rev. G. R. Balleine's books, *The Young Churchman* and *Heroes and Holy Days* (2s. each), will also be published.

**Reunion.**—In view of the Cheltenham Conference recently held at Oxford on "Lambeth and Reunion" the following pamphlets may be of interest: *Steps towards Reunion*, by Bishops W. G. Peel and J. J. Willis (1s.); *Intercommunion*, by the Rev. J. P. S. R. Gibson (2d.); *The Confirmation Rubric: Whom Does It Bind?* by the Rev. H. M. Gwatkin, D.D. (2d.); *The Malines Conference*, by the Rev. T. J. Pulvertaft (3d.); and the following Kikuyu Tracts: "*That They All may be One*," by Dr. Moule, late Bishop of Durham; *The Ministry and Unity*, by the Bishop of Manchester; *Episcopacy in Scripture and Episcopacy in the Church of England*, by the Rev. H. M. Gwatkin, D.D.; *What is the Church?* by Archbishop D'Arcy, and *Co-operation at the Home Base*, by the Rev. H. U. Weitbrecht Stanton, D.D. These tracts are published at 1d. each.

A valuable book on the subject is *Documents on Christian Unity* (7s. 6d.), by Dr. G. K. A. Bell, Bishop of Chichester.

**P.C. Councils.**—A Parochial Electors Roll Book, containing 100 pages and with an alphabetical index cut through, has just been published by the Church Book Room at 3s. 6d. (postage 6d.).

**Pamphlets.**—Enquiries often reach us for booklets for distribution in hospitals and nursing homes. *Time to Think* (1d.) was specially issued by the Book Room for this purpose, and the R.T.S. also have a very helpful booklet entitled *Thy Rod and Thy Staff* (2d.). *My Weekly Message* (2d.), by Deaconess Oakley and Deaconess Luke, recently issued by the Book Room, can be recommended for giving to children. We have just received a copy of a splendid Manual of Preparation for Holy Communion entitled *The Heart Uplifted* (3d.). It is written by the Rev. E. A. Dunn, Vicar of St. Luke's, Nottingham, and will be welcomed by clergy in town and country for distribution to Confirmation Candidates.