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## BOOKS AND THEIR WRITERS.

A VERY hearty welcome will be given to the Biography of *Bishop Stirling of the Falklands*, by Canon Frederick C. MacDonald, M.A., O.B.E. (Seeley Service & Co., Ltd., 10s. 6d. net). The Bishop's early career was a record of heroic work among a people so low in the human scale that Charles Darwin did not believe that they could ever be raised above their degraded condition. The story of Captain Allen Gardiner and his tragic death in an endeavour to inaugurate missionary work among the inhabitants of Tierra del Fuego is well known. When Stirling went out in 1862 he had to commence at the beginning and lay the foundation. Keppel became the head-quarters of the Mission, but he took up his lonely post as "God's Sentinel" at Ushuaia. Admiral Kennedy, recalling those days, said: "If ever a man deserved the Victoria Cross that man was Bishop Stirling, for he carried his life in his hands, and the chances were all against his ever returning to civilization." As a Bishop he had to supervise the work of chaplains and missionaries over almost the whole South American continent. His early experiences enabled him to give inspiration to other pioneers like Mr. Barbrooke Grub, of whom he is reported to have said, "If that young man lives he will become the Livingstone of South America." After a life of many adventures, he retired in 1900 and was appointed Canon of Wells and Assistant Bishop. At home he maintained his ardent advocacy of the claims of South America, which are sometimes neglected amid the calls for help in other parts of the Mission Field. He died in 1923 at the great age of 95, and striking testimony was borne to his life and work, which Canon MacDonald sums up in the appropriate description in the title of the book: "The Adventurous Life of a Soldier of the Cross whose humility hid the daring spirit of a hero and an inflexible will to face great risks." Such a life is an inspiration and a call to workers for the Mission Field.

The Bishop of Chichester has written an interesting book. *A Brief Sketch of the Church of England* (Christian Student Movement, 2s. 6d. paper, 4s. bound) is full of valuable information about "Its History, its Outlook, its Organization, and its Relation with other Churches." It answers many questions which Churchpeople are asking in regard to some of the characteristics as well as the anomalies of our Church system. His purpose is briefly stated—to give an accurate account of the growth, character and organization of the Church as it exists to-day. There is no other small volume that gives this information in so accessible a form. Dr. Bell touches upon many points upon which there is wide difference of opinion. His emphasis is frequently not that which Evangelicals would make. If in this notice a number of these are pointed out, it does not imply that the value of his Sketch of the Church is not appreciated, but

rather to show the validity of the Evangelical view of the same situations and problems. In his brief outline of the earliest period of the Church he follows some historians who have not done adequate justice to the share of the Celtic missionaries in the foundation of Christianity in this island. His account of the Reformation shows in the main a just appreciation of the importance of that "greatest event in the history of the Church since the days of the Apostles." It has been pointed out that his use of the terms "Catholic" and "Protestant" are in keeping with the erroneous practice fostered in some modern Anglican literature which ignores the fact that the true contrast is between Catholic and non-Christian. We are Catholic because we are Protestant. Thus Cranmer is contrasted with "Bishops with Catholic sympathies." Our Church is said to have "made good its right to be both Catholic and Protestant," and the Oxford Movement is said to have "re-awakened the Catholic ideal." This popular misuse of the word "Catholic" does grave injustice to a word of splendid import, and to Protestantism which claims to represent the great principles of true Catholicism, in contrast with the accretions of Roman, Anglo-, Neo- and Pseudo-Catholicism.

Dr. Bell pays a just tribute to the work of the early Evangelicals. There were among them "splendid philanthropists," "great preachers and saints," "tireless and most generous champions of the missionary cause." This is accompanied by the usual reference to their narrow views. "Almost their sole doctrine was a zealous but narrow Gospel of the Atonement." Whatever its defects it produced a type of character and an intensity of devotion to our Lord which it would be well if the Church could recover in these days of a "Catholic revival," and a religious laxity in some measure due to the divisions which that revival has brought into the Church.

In a reference to the surprise caused by the rejection of the revised Prayer Books by the House of Commons in 1927 and 1928 he justly observes: "It is generally agreed that those portions of the revision which caused this startling rebuff were those which had to do with the Order of Holy Communion, and the Communion of the Sick (Reservation)." On several points it is impossible to agree with his statements on the interpretation of the Prayer Book. He suggests that Anglo-Catholics may be equally loyal as others to the Book of Common Prayer. The question is—are they? There is a significance in his quoting Dean Church's description of the XXXIX Articles as a "makeshift." The Articles are not popular at present in some Church circles. The reason is not far to seek.

The larger portion of the book is devoted to an excellent account of the modern developments in the Church. Useful information is given on the Cathedral system, the Parochial system and Patronage—without any of the animadversions on Party Trusts with which the Diocese of Chichester has lately been associated—the constitution and work of the Church Assembly, the meaning of

Establishment, and the Royal Supremacy. Space does not allow of comment on the "Centralizing Tendency" at work in the Church. He wisely deprecates disestablishment. He explains the work of those mysterious bodies the Ecclesiastical Commission and Queen Anne's Bounty. Dr. Bell has taken a prominent part in the re-union movement, and we should have been surprised if it had not received special mention in this work. Everyone reads with interest his contributions to this subject, and the chapter in this volume is of special value.

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Under the title *Sign-Posts* the Rev. W. E. Beck, M.A., Principal of St. Paul's Training College, Cheltenham, has written a most useful series of "Studies for Adolescent and Adult Classes" (St. Christopher Press, 4s. net). Mr. Beck has many gifts as a teacher which are seen to full advantage in the striking treatment of important subjects in these studies. He arouses interest at the outset by the originality of the impression which he creates, and he maintains it throughout by the admirable variety of his illustrations. There is a fascination in his presentation of familiar truths in fresh lights, and unexpected turns of thought keep the attention of the reader alert. With this series of studies in his hand a teacher cannot fail to give Bible Study a new meaning to his class. It is impossible to make a selection for special mention, but the titles of some of the studies will give an idea of the originality of the treatment: "Making a Name" deals with the life of Absalom, "Are we downhearted?" with Elijah, "No Surrender" with Job, "Introductions" with St. Andrew, "Bethlehem calling the World" with the Christmas Message. In all there are thirty studies, and we recommend them strongly to those who are seeking freshness and life in their presentation of old truths.

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*The Christianity of To-Morrow* is a subject of supreme interest to us all. Dr. J. H. B. Masterman, Bishop of Plymouth, has written a book with this title (Cassell & Co., Ltd., 7s. 6d.), in which he gives an account of the present problems which face the Christian Churches and of the methods by which they can best be solved. It is a general survey of the main features of the thought of to-day, of the tendencies at work in every department of life, and an analysis of the Christian forces which are needed to secure the victory of Christ. Christians must not fear new knowledge, but must be prepared to use it. The chief foe is materialism and this can only be overcome by a more profound realization of the truth presented by Christ. Christianity must assume a fresh character of adventure, and with a stronger faith go out to meet indifference and carelessness. Christianity alone brings an adequate explanation of the universe, and of man's place and purpose in it. Although the Bishop criticises Evangelicalism as distrustful of innovations and as appealing to the traditional conservatism of the English character, he can scarcely realize its present attitude when he says

that its danger is that "it may find its bond of union in negations rather than in affirmations." He says that "Protestantism may be seen at its best in Scotland," and he must recognize the debt which all the Churches owe to the scholarship and spiritual insight of Scottish theologians. Evangelicals are more akin to them than to the theologians who are burdened with those traditions of the past which are a hindrance to Christianity in facing the needs of the future. There is so much that is stimulating in the book that we have not dwelt upon the points in which we differ from the author.

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*The Adventure of Youth*, by Sir Arthur Yapp, K.B.E. (Longmans, Green & Co., 2s. 6d. and 4s. net.), is a book which everyone can read with pleasure. Sir Arthur's long association with the youth of many lands in his work for the Y.M.C.A. has infected him with a delightful spirit of optimism. It has also given him the gift of expressing his views in a popular and attractive way. He has had experience of life in many directions and in many parts of the world, and he gives for the benefit of others the conclusions which he has formed. The six parts of this book are styled *The Adventure of Youth*, *of Manhood*, *of Sport*, *of Service*, *of Youth Overseas*, and *The Adventure of Adventures*. The spirit of adventure appeals to the young, and Sir Arthur shows how this spirit can be guided into the best channels, and the wonderful results which can be produced by courage and perseverance in following the highest and the best. The imagery of sport is used with good effect to express and emphasize some of the best lessons in life. The opportunities for youth both at home and overseas are explained, and sound advice is given to parents in the selection of the careers of their boys and girls. Sir Arthur's extensive travels in various parts of the world are drawn upon for suitable and impressive illustrations. The closing part deals with the service of Jesus and is a powerful and appropriate appeal to the growing religious feelings which he discerns among young men. Striking instances are given of Christian heroism which are an inspiration to others to follow in the footsteps of the Master.

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The lives of two prominent ministers who accomplished great work in the service of Christ have been written by sympathetic hands. Mr. Henry Martyn Gooch, the General Secretary of the World's Evangelical Alliance, has given in *William Fuller Gooch: A Tribute and a Testimony*, a son's warm appreciation of his father's life and character. Mr. Fuller Gooch was a familiar figure on the platform of many societies which brought together members of the various Churches for the advancement of Christ's Kingdom, and was always a vigorous and acceptable speaker. In the record of his life we have a striking example of the power of early influences, and of the guidance of an earnest Christian mother. Mr. Fuller Gooch's work at Norwood, where he founded the Lansdowne Hall, and for many years directed its varied activities, exercised a wide influence

on the religious life of the district. But he was also an extensive traveller, speaking for the Evangelical Alliance and other organizations in various parts of the world. He was a strong supporter of the Bible Society, of which he was a Life Governor, and of the Religious Tract Society, of Dr. Barnardo's Home, and many other religious and philanthropic associations, to all of which he rendered valuable service. After his home-call on November 29, 1928, there were testimonies from people in many spheres of Christian activity to the help which they had received from his life and teaching. Mr. Martyn Gooch has done well to write this record as "A Tribute and a Testimony" to his father.

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Messrs. George Allen & Unwin, Ltd., have issued a life of *F. B. Meyer, Preacher, Teacher, Man of God*, by A. Chester Mann (3s. 6d.). It gives a full account of the many-sided activities in which Dr. Meyer engaged during a long and exceptionally busy life. His qualities are thus summed up: "In spirit and demeanour he belonged to the Victorian era, exhibiting its benevolent mien, its shy affability, its assured peace without a touch of self-complacency, its unfailing courtesy, its suggestions of reserve of power. In him, the lamb and the lion were combined." Dr. Meyer had the unusual experience of resigning two pastorates: one at Regent's Park, and the other at Christ Church, Westminster Bridge Road, and of resuming them again at a later date. But he was of a roving spirit, and his chief work lay in addressing Conferences and Conventions in various parts of the world. He was an incessant traveller, and visited every part of the world. He was a constant visitor to America, where he was closely associated with the Northfield Institution founded by D. L. Moody. His activities were unabated till the end, and he was a welcome speaker at great Nonconformist functions right up to his last address in City Road Chapel, close to the spot where John Wesley, himself a traveller of wide experience, established his head-quarters. Mr. Mann writes as an enthusiastic admirer of Dr. Meyer and conveys his enthusiasm for a great worker to his readers.

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The Bishop of London has issued the addresses which he gave at his last Lent Mission in the East End of London, under the title *Why am I a Christian?* (Cassell & Co., 3s. 6d.). He explains that while he was in America addressing students he found that many of them had been told to wait till they were nineteen years of age, and then to choose their religion. It was therefore necessary to deal with the question, "Why be a Christian at all?" and as many in this country require similar instruction he gave this series of apologetic addresses during his Lent Mission. They are full of reminiscences of the Bishop's experiences in many parts of the world, but more particularly in the East End of London, where as Head of Oxford House and Rector of Bethnal Green he did effective work for Christian evidence, especially in the open-air gatherings in Victoria Park. The addresses are reminiscent of the style and

method of those old days, when he met objections with the direct and popular answers which suited his audience. In these addresses he meets the popular objections to Christianity, and many will find useful material which can be effectively used for the same purpose.

The Student Christian Movement has issued *Treasures of the Dust*, by Dr. M. Van Rhyn, Professor of Theology in the University of Utrecht (4s. 6d. net). It is excellently translated by Winifride T. Thompson, and it gives an account of "The New Testament in the Light of Recent Excavations." The volume brings together a mass of interesting information of great value to students of the New Testament. It tells of the discovery of the "New Sayings of Jesus" by Messrs. Grenfell & Hunt, of the researches of Professor Deismann, the results of which are familiar to English readers in his great work *Light from the Ancient East*. Fresh light is thrown on many texts from these discoveries. An interesting example is given: "If Jesus spoke the words translated 'This is My body . . . this is My blood' in Aramaic, He cannot have used the auxiliary 'is,' because its equivalent does not exist in Aramaic. This point is not without influence on the authority of the Catholic interpretation of the words used in the Communion Service." The spirit of the author may be judged from his words, "In the study of the New Testament, historical research which lacks any living relation to Christ is *a priori* doomed to barrenness." Altogether it is a volume of unusual interest and valuable instruction.

It is incumbent on churchpeople to study the proposals for the reunion of the Churches in South India in order that they may be familiar with the points over which no doubt keen controversy will rage until the Bishops at the Lambeth Conference in July express their opinions upon them. The following books will be found useful. The Official Scheme is issued by S.P.C.K. (1s. net), with a long title indicating the Churches concerned in the *Proposed Scheme of Union*. The best general account of the whole situation and of the progress and nature of the negotiations is by the Bishop of Madras, *Church Union in South India, The Story of the Negotiations* (S.P.C.K., 2s. net). This gives the "atmosphere" in which the whole movement has been conceived and carried to its present stage. A very clear and succinct statement, also of special value, has been drawn up by four representatives of the Missions or Missionary Organisations concerned—the Rev. Joseph Muir of Scotland, the Rev. W. J. Noble of the Wesleyan Church, the Rev. G. E. Phillips of the L.M.S., and the Rt. Rev. Dr. Palmer, lately Bishop of Bombay. The title is *Why South India Churches are Considering Union* (Hodder & Stoughton, 6d. net). Dr. Palmer has also written a pamphlet, *Watersmeet*, for the "Faith and Order" Series, in which he gives "A Description of the Proposed Union of Churches in South India" (3d. net). Any of these books can be obtained from The Church Book Room, Dean Wace House, Wine Office Court, Fleet Street, London, E.C.4.

G. F. I.