

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_churchman_os.php

Notices of Books.

THE LIFE OF CHRIST IN RECENT RESEARCH. By William Sanday, D.D., LL.D. Oxford: Clarendon Press. London: Henry Frowde. Price 7s. 6d. net.

In view of his promised "Life of Christ," Dr. Sanday has necessarily had to give careful attention to the mass of German literature which has been appearing during the last twenty years, and the substance of this book is the result of his studies. The contents do not quite agree with the title, though the greater part of the book is concerned with "The Life of Christ in Recent Research." The opening paper is on "The Symbolism of the Bible." Then follow four lectures delivered at Oxford and at Cambridge on "Twenty Years of Research." To these are added as an epilogue two lectures on "The Most Recent Literature." Then come the substance of a sermon on Miracles, three reviews from the *Expositor*, and a sermon on Angels. Dr. Sanday speaks of the papers having "a considerable degree of unity," though it would seem to be more a unity of composition than of purpose. In the opening chapter he discusses Biblical Symbolism as "indirect description," or "expression by a system of equivalents." This is illustrated by the symbolical actions of the prophets, by some symbolical visions, by symbolical representation of the Godhead, and by the symbolism of worship. On these aspects Dr. Sanday has much to say which will be accepted by all. It is when he comes to what he calls "historical symbolism" that he will not command such general assent. He first treats of the symbolism of the early chapters of Genesis, as to which he will not allow the theory of "a preternatural conveyance of knowledge," for he does not think that this idea is included in a true definition of inspiration. We notice, however, that the statement of this point is much milder in his book than when it appeared in the *Guardian*. In view of undoubted proofs of preternatural conveyance of knowledge to the prophets, it does not seem impossible to predicate it of the writer of Genesis. It is hard to see where Divine inspiration comes in, if we are to regard these early chapters of Genesis as nothing more than the product of a spiritual imagination. Under the same category of historical symbolism Dr. Sanday would include much of the story of Exodus and the giving of the Law. This is due to his acceptance of the modern critical view of the Old Testament, by which an interval of some four centuries or more is put between the events and the main portion of the record as we now have it. "There is an element of *folk-love*, of oral tradition insufficiently checked by writing. The imagination has been at work" (p. 18). Again, we naturally ask where inspiration comes in, and how we may rely upon the accuracy of that which has come to us in a book purporting to be the Word of God. Following Sir William Ramsay, we venture to think that Dr. Sanday relies too much and too purely on literary questions, and fails to give due credit to the "hard external facts" of archæology in connexion with early writing as distinct from oral tradition. When dealing with the symbolism of our Lord's language and the Apocalypse, Dr. Sanday is once again on ground that is confessedly more familiar to him. No one can help feeling conscious of the difference in his writing when he treats of the New Testament. In the six

lectures which form the main substance of this book we are introduced to a number of recent German writers, especially to Bousset, Schweitzer, J. Weiss, Wellhausen, Harnack, and Jülicher. Dr. Sanday is evidently impressed with the view put forth by J. Weiss and Schweitzer, that the Gospels are more prominently archæological than scholars have hitherto held. It is curious how extremes meet. As the present writer listened to these lectures when they were delivered, he could not help remembering that this view of the prominence of eschatology in the Gospels is remarkably akin to that which the best scholars among the Plymouth Brethren have held for many years. Dr. Sanday writes as though these ideas were new, and they doubtless are so far as German critics are concerned; but Darby, Newton, and Kelly have taught them in substance for a long time. The lectures are a perfect mine of information for English students who do not know German, and who yet desire to keep abreast of what is being written by German scholars. The judicial balance, keen penetration, genuine sympathy, constant attempt to find common ground with others, and, withal, the severe criticism, are as refreshing as they are informing and educative to younger men. Here and there, we think, Dr. Sanday is somewhat too concessive, for it is difficult to believe that there is quite so much in common between him and Bousset as is here made out. The *obiter dicta* are most enlightening, and are delightful self-revelations. Dr. Sanday allows us to see him doing his work. He thinks aloud for our great benefit. The fourth lecture is the finest of all because it is the most positive, dealing with the terms "Son of Man," "Son of God," and "Messiah," as proving our Lord's Deity. No one who wishes to know the real meaning of these terms must overlook this treatment of them. The conclusion as to our Lord's Deity is very finely stated, and it is shown that His consciousness can only be explained by "a profound, unshakable inner sense of harmony, and indeed unity, of will" (p. 141). In the fifth and sixth lectures the recent discussions of Wellhausen, Harnack, and Jülicher are considered. Some wise words are spoken about the New Theology, to which young and impetuous men would do well to take heed. It is to be regretted that in discussing Wellhausen no comment is made on his significant omission of the first two chapters in his Commentaries on St. Matthew and St. Luke. We are afraid that we can only very partially follow Dr. Sanday in his discussion of miracles. The Old Testament miracles are said to be due to the extraordinary personal endowment of certain chosen individuals, and especially to their extraordinary communion with God and knowledge of His will. In the New Testament a distinction is drawn between the miracles of the Acts and of St. Paul and those in the Gospels. Dr. Sanday favours the former, but is not so sure of the latter, because they "assume a degree of interference with the order of Nature that is greater in degree and more difficult in kind." He falls back upon Augustine's words, which are quoted more than once in the discussion, that "miracle is not contrary to Nature, but only to what we know of Nature." He believes that the early Christians were convinced that miracles happened, and that the only question now is "the more exact analysis of the sense in which we at the present day are to describe them as miracles" (p. 225). For our part, we would rather start at the other end,

and concentrate attention upon the supreme miracle of God manifest in the flesh as a very definite "interference" with the order of Nature. When this is granted there ought not to be any real difficulty as to the rest. Space will not allow us to enter upon Dr. Sanday's reviews of Moberly and Du Bose. They are marked by all his sweet reasonableness, genuine penetration, and remarkable power of seeing different sides of a question. We could wish, however, that some more serious mention had been made of the inadequacy—and, therefore, essential inaccuracy—of both writers in the light of the New Testament, and we are afraid that the praises bestowed may lead to these points being overlooked. While readily granting that there is much to be admired in these works, it is also true that they ignore—and by ignoring set aside—some of the most prominent features of New Testament teaching. With all deference to so great an authority as Dr. Sanday, we frankly confess that we have never felt the writings of Dr. Moberly to possess the importance here attributed to them. His very ingenious and subtle mind, combined with his very definite ecclesiastical prepossessions, prevented him from being true to the full teaching of the New Testament. As to Du Bose, the fact that he seems to accept a Nestorian view of our Lord's person and an Irvingite idea of the sinfulness of our Lord's human nature, will suffice to make many hesitate before they can accept him quite so heartily as Dr. Sanday advises us to do. Taking the book as a whole, it is one that we would not willingly be without, for the simple reason that everything from its author's pen is full of light and leading to those who look to him as our foremost New Testament scholar. No one can read it without obtaining guidance and inspiration for further study. At the same time, we are looking eagerly for Dr. Sanday's *magnum opus*, to which this and two or three other works are preparatory; and we pray that he may be spared to give us, not only that promised work, but very much more fruit of his great learning, omnivorous reading, and profound Christian scholarship.

THE HISTORY OF THE REFORMATION. By T. M. Lindsay, D.D., LL.D.
In two volumes. International Theological Library, Edinburgh:
T. and T. Clark. Price 10s. 6d. each volume. 1907.

This most comprehensive work will, if we mistake not, win a high place for itself among the best histories of the Reformation that have hitherto been published. It is not easy to write the history of any great religious movement with impartiality; and, in the case of the great upheaval of the sixteenth century, the task becomes unusually difficult. There are many conflicting interests to adjust, many points of view to reconcile. Above all, the causes that led to the Reformation are still operative, and the results may be felt to-day. But Professor Lindsay has managed to steer a steady course between the Scylla and Charybdis of contending factions, and the upshot of his labours is a work which, taken all in all, is the best general history of the Reformation in existence. The reader who desires to get a clear and—as far as may be—unbiased account of a movement at once religious and political, social and economic, will turn to these volumes with a practical certainty that he will not be misled either by partisan rancour on the one hand or partisan enthusiasm on the other. The first volume—

which, we are glad to see, has already reached a second (and revised) edition—deals exclusively with the Reformation in Germany; the second volume reviews the course of the movement in France, Switzerland, the Netherlands, and England, and concludes with a sketch of the counter-Reformation—of the rise of the Jesuit Order and of the Inquisition. In addition to this, we have a brief account both of the Socinians and the Anabaptists. Despite the fact that, as a whole, the first volume is at once the fuller and the more informing of the two, we naturally turn to Dr. Lindsay's account of the Reformation in England with a special, and indeed pardonable, interest. This account is highly condensed, and the careful student will naturally require fuller information, which he will get elsewhere. Yet the Professor manages, in a comparatively short compass, to present the salient points of the movement with uncommon vividness. There is scarcely a page that does not "tell," and "tell" effectively, while the value of the narrative is vastly enhanced by the careful "bibliographies" attached to each section, which enable readers to verify, where necessary, the statements given in the text. The book, we should note, is no mere compilation, however accurate. First-hand knowledge is displayed at every turn. As an example of Professor Lindsay's conspicuous fairness, we might refer to his account of Cranmer—one of the best abused, yet surely one of the greatest, figures at a most memorable moment in the history of English Christianity. An historian's treatment of Cranmer is no unfair criterion of his ability to judge history, not only in the secular and religious, but also in the psychological, reference. Briefly as Dr. Lindsay has handled his theme, he does so with a singular grasp of essentials, and with singular impartiality. Tennyson, with instinctive insight, has taught us to read Cranmer's character in a very different spirit from that of many eminent writers. We should imagine that the poet's estimate of that truly great man agrees pretty accurately with the historian's. The least satisfactory part of the book is the chapter dealing with the Inquisition in Spain. Here brevity is pushed to the verge of meagreness. Yet the discussion is, if meagre, not unfair. Readers should turn to Mr. Lea's masterly volumes, recently issued, for fuller information. They will there learn the real significance of one of the saddest, yet surely one of the most significant, chapters in the history of human error. We are grateful to Dr. Lindsay for his really masterly volumes, the value of which is not lessened by the excellent index that brings the work to a close.

GOD'S MESSAGE TO THE HUMAN SOUL. By John Watson, D.D. London: Hodder and Stoughton. Price 5s.

Some sad memories are associated with these lectures. They were prepared for delivery before an American University, and the author was on the point of delivering them, when he died suddenly while travelling in the United States. The book will therefore be read with a special and sacred interest, as giving almost the last words of one who had gained for himself a great reputation, both in the field of literature and also in the Christian ministry. The sub-title is "The Use of the Bible in the Light of the New Knowledge," and it is somewhat interesting that the heading of each page—instead of being, as usual, the same as the title of the book—is "The Bible in

the Pulpit." It will be seen, therefore, that the lectures are intended for preachers. There are six chapters, dealing respectively with the Construction, the Standpoint, the Humanity, the Authority, the Style, the Use of the Book. We wish to say at once that here and there we find views on Biblical criticism which are not at all to our liking, and, in particular, the author's explanation of how the Canon came to exist is liable to play into the hands of those who say that the Church gave us the Bible, as though the Church created the Bible. But having said this, and said it with frankness, we will now go on to add with equal frankness that this book is one for all preachers to "read, mark, learn, and inwardly digest." That it is eloquent, full of literary charm, and marked by a fine style, is simply to say that it came from its author. It is much more than this: it is the work of a man of God who had a firm grasp of the eternal Gospel, and who longed that men should put that Gospel before the people to the utmost of their ability. We are tempted to quote from its many pithy, shrewd, humorous, suggestive, and searching sayings, but space forbids. It is full of fine things finely said. With its companion volume, "The Cure of Souls," the Yale Lectures delivered by the same author, it is a book to be consulted and its counsels followed by all who would make full proof of their preaching ministry. During the later years of Dr. Watson's life we could not help feeling conscious that he was approximating nearer and nearer to the heart of the Gospel of Grace, and this, his last book, confirms our impression. We say again that it is a book to be pondered, prayed over, and practised by all ministers of the Gospel. Would that all the preaching of our Churches could be fashioned on the model here depicted!

CONTINUATION SCHOOLS IN ENGLAND AND ELSEWHERE. Edited by M. E. Sadler, M.A. Manchester: *At the University Press*, 1907.

This is a most valuable and opportune book, one to be commended to the careful attention of every serious student of the social problem. It reveals one of the chief causes of that problem, and at the same time it indicates one of the most practicable lines upon which at least a measure of solution may be hoped for. The book is a mine of information upon all that has been done, and is at present being done, for the further education of those who leave the elementary schools, not only in this country, but in various other European countries, as well as in America. Though edited by Professor Sadler, one of the greatest living experts upon education, the book is really due to the assistance he has received from a number of men and women who have carefully examined the different systems of continuation schools in various large towns and country districts in England, also the admirable compulsory system of Germany, as well as the methods employed in such different countries as Denmark, France, Switzerland, and the United States. More than half a million children at the age of thirteen or fourteen leave annually the elementary schools of England and Wales, and "not more than one out of three receives in point of general or technical education any further systematic care." People do not realize that when these boys and girls grow up and require higher wages, they are frequently discharged in order that their places may be filled by other boys and girls

who will work for the same small wages for which they worked. During the years between leaving school and coming to manhood or womanhood, the vast majority of these have had no further education; indeed, they have actually forgotten much which they once knew; they have also received no technical training in the way of learning any trade or handicraft. After a few years' more or less casual work they go to swell the great army of unskilled labour, and too often drift into the ranks of the unemployed and unemployable. In this book will be found clearly described the comparatively little that is being done in England to prevent this growing evil. It will also be found how in some other countries, notably in Germany, really successful attempts have been made by the nation as a whole to grapple with the difficulty. To every earnest student of the Social Problem, and who has at heart the future welfare of the nation, we strongly commend a careful study of this volume.

PROBLEMS OF CHURCH WORK. By the Rev. Canon Denton Thompson. London: *Bemrose and Sons, Ltd.* Price 5s.

The sixteen papers which form the substance of this book include discussions on the Ministry, Parochial Efficiency, Phases of Unbelief, Home Missions, Foreign Missions, Spiritual Revival, Dissent, Politics, Labour, Men's Services, the Colonies, the Empire. They are the product of the author's valued ministry in several important parishes. Canon Denton Thompson has much that is informing and inspiring to say on all the problems he deals with, and the chapters are marked by all his wide experience, manly vigour, sanctified common sense, definite purpose, clear statement, and spiritual force. Clergy, both junior and senior, would find the study of these papers of real value in their ministerial work, while laity will see here how one of the best-known parochial clergymen views these modern and often pressing problems. It is always of real service to compare notes with a well-informed, well-balanced, and fully-equipped mind, and we heartily commend this volume to the special attention of our readers. The Greek words on p. 288 will need attention in any subsequent edition, as the accents and breathings are nearly all incorrect.

OLD THEOLOGY RESTATED. By the Rev. E. J. Kennedy. London: *Religious Tract Society.* Cloth. Price 3s. 6d.

Expository addresses, doctrinal and practical, nineteen in number, on the Epistle to the Ephesians, delivered on Friday mornings by the well-known Evangelical preacher at Boscombe. They are marked by spiritual insight, earnestness of purpose, and faithfulness of application.

GIFT-BOOKS.

THE OLD PEABODY PEW. By Kate Douglas Wiggin. London: *Archibald Constable.* Price 3s. 6d. net.

A simple love-story of New England life is always pleasing when written by a good author. This sketch by Kate Douglas Wiggin is no exception to the rule. She has the artistic touch of the American short-story writer, and gives us in a small space quiet humour, deep pathos, and the homely romance which reaches the heart. The small church which is the scene of renovations in paint and carpeting by a company of "Dorcases" becomes the place of a happy Christmas reunion of long-parted lovers. The book is well got up, and makes a very pretty gift.

THE VOYAGE OF THE "BLUE VEGA." A Story of Arctic Adventure. By W. Gordon Stables, M.D., R.N. London: *Religious Tract Society*. Price 3s. 6d.

To boys who love the sea and its adventures this book will make a strong appeal. The voyage of the *Blue Vega* introduces us to that romantic and mystical region, the Arctic Circle. One chapter is devoted to "Sealing," and from the careful rules given out by the skipper we learn how cruel this sport can be. A tame sea-lion figures as a strange pet. There are shark stories, troubles among the Eskimos, a plantation ship, and other exciting episodes, and, interwoven with all the wonders, an interesting story adds zest to the pleasure of reading. This is an excellent book for boys.

THE LOST CLUE. By Mrs. O. F. Walton. London: *Religious Tract Society*. Price 6s.

This is not a book for children, although it is written by a well-known author of books for little folks. Quite an exciting story is unfolded, showing us how the hero, from a very comfortable position, becomes practically a poor man. A lost letter discovered by the heroine is the means of showing his claims as the heir to an earldom. Of course the hero and heroine marry. We hardly need to add that the story has a fine religious tone, and the characters are well drawn. As a gift-book or a Sunday-school prize we heartily recommend it.

BURI'S BAIRNS. By Jessie V. Kelway. London: *Church of England Zenana Missionary Society; Marshall Bros.* Price 2s. 6d. net.

So charming a juvenile missionary book we have seldom read. The "grown-ups" also are sure to enjoy it. It describes for us in a very interesting way the mission-school work among Bengali girls. The several chapters give us a bird's-eye view of different phases of girl-life in India, with the awful hopelessness of it apart from a reception of Christianity. The border illustrations by Ethel Woolmer are very choice, and these, with the attractive style of the author, make this little work worthy of attention.

PAMPHLETS AND PERIODICALS.

THE EXPOSITOR FOR 1908. Seventh Series. Vol. iv. London: *Hodder and Stoughton*. Price 7s. 6d.

This half-yearly volume contains some very valuable papers, including four by Sir William Ramsay, dealing mainly with his special subject on Asia Minor; one by Professor Margoliouth, on the remarkable discovery of papyri of the Old Testament, which is likely to reopen a number of critical questions; three by Professor Deissmann, on problems connected with the Greek New Testament; two by Principal Iverach, on Pantheism; one by Professor Zahn, on missionary methods in the times of the Apostles; and one by Professor Denney. One of the most timely and valuable articles is by Professor Mackintosh of Edinburgh, on Christian theology and comparative religion, which gives a summary of the present position in relation to Christian apologetics. There are other articles by well-known scholars, making up a valuable volume. We are glad to see this old theological magazine renewing its youth and strength, both in the size and the quality of its contents. No serious student of present-day theology can dispense with it.

THE LITERARY YEAR-BOOK FOR 1908. London: *George Routledge and Sons, Ltd.*

This twelfth annual volume contains full directories of authors, publishers, periodicals, booksellers, etc. There are several new features in this issue, including a classified list of the contents of cheap series of reprints which have been so widely circulated of late. All who are in any way concerned with or interested in literary work will find this year-book indispensable.

CHURCH DIRECTORY AND ALMANACK. London: *James Nisbet and Co., Ltd.* Price 2s. net.

This admirable almanack is now in its eighth year, and grows in size and usefulness year by year. Over 700 closely printed pages for two shillings. It is a marvel of cheapness, and constant use of preceding volumes from the commencement is the best testimony we can give to its accuracy and value.

THE CHURCH PULPIT YEAR-BOOK. London: *James Nisbet and Co., Ltd.* Price 2s. net.

As in previous years, this volume provides sermons for every Sunday of the year, one sermon for particular holy-days, together with sermons appropriate to special occasions. Another new feature is a series of addresses for Holy Week. The object of the book is to supply clergy with suggestions for their sermons, and we entirely agree with the words of the preface in believing that the volume will be found invaluable for this purpose. With careful use, many a hard-worked and hard-pressed clergyman will find suggestions and

help for himself and his people. But we think acknowledgment of sources should have been made. A preacher might easily be charged with plagiarism by preaching one of his own sermons used in this book.

NISBET'S FULL DESK CALENDAR FOR 1908. London: *James Nisbet and Co., Ltd.* Price 1s. net.

A pad, giving one leaf for each Sunday and holy-day of the year, with Psalms and Lessons, suggestions for hymns, and blank spaces for notices. Nothing could well be more useful than this calendar. Clergy will find it of the greatest possible convenience. We deprecate once again, as we did last year, the announcement of various "colours" about which the Church of England knows nothing. The publishers would be wise to make this calendar acceptable to all loyal clergy of the Church of England. We would also suggest that succeeding issues should be printed in the usual way, from top to bottom, rather than across the page.

NEW TESTAMENT CRITICISM DURING THE PAST CENTURY. By the Rev. Leighton Pullan. London: *Longmans, Green and Co.* Price 1s. net.

The substance of a lecture by a well-known Oxford New Testament scholar. His very pronounced ecclesiastical bias prevents him from being an impartial guide, and he is far too fond of identifying Evangelical Protestantism with the Rationalistic Protestantism of the Continent. Orthodox Protestantism is as strongly opposed to Rationalistic Protestantism as is the author of this pamphlet, and so it by no means follows that Mr. Pullan's ecclesiastical view of things is the correct one. On the contrary, the more the New Testament is studied, the further we recede from his view of what he calls Catholic Christianity. Apart from these special peculiarities, there is a good deal of interesting and valuable information about the present condition of New Testament criticism.

THE GREAT SALVATION. By J. S. Flynn, M.A., B.D. London: *Truslove and Hanson*. Brighton: *S. Combridge.* Price 6d. net.

Four sermons preached in St. John's Church, Hove, Brighton. We only wish that all churches were similarly favoured with such faithful, definite spiritual teaching. What a difference it would make to the state of our Church and nation!

THE LAW OF CHRISTIAN MARRIAGE. An Address by the Rev. Darwell Stone, M.A. London: *Longmans, Green and Co.* Price 3d.

A contribution to the recent controversy by a very extreme Anglican. His view of the teaching of the Bible on this subject is in our judgment entirely wrong, and this necessarily vitiates his conclusions with reference to the duty of Churchmen. Those who favour the author's view will find their position clearly and ably stated in these pages.

THE LORD'S DAY. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode.* Price 6d.
THE TRANSFIGURATION. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode.* Price 6d.

LEAVEN. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode.* Price 3d.

Three pamphlets of real interest to Bible students. That on the Lord's Day examines the question whether we are to understand the phrase as meaning the day of the week or "the day of the Lord." The author's conclusion is in favour of the latter alternative. That on the Transfiguration discusses very helpfully its historical interpretation and its spiritual application. The paper on Leaven discusses every passage where the word occurs, and comes to the conclusion that in every case "leaven" typifies evil.

LIVINGSTONE COLLEGE ANNUAL REPORT AND STATEMENT OF ACCOUNTS.

All who are interested in the work of medical missions will be glad to read this account of Dr. Harford's valuable work.

AN OUTLINE OF SCIENTIFIC METHOD IN THEOLOGY. By the Rev. Francis A. N. Parker. London: *Elliot Stock.* Price 6d.

The method here suggested is a theory of knowledge which refers to God, not as He is in Himself, but as He wills to reveal Himself through the universe and in human consciousness. It contains some suggestive thoughts worthy of consideration.

THE RELIGIOUS SIDE OF SECULAR TEACHING. By L. H. M. Soulsby. London: *Longmans, Green and Co.* Price 2d. net.

An admirable booklet, which ought to be widely circulated among teachers of elementary and secondary schools.