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compatible with, at the same time, His real Absence. There is as much, if not more, in the New Testament concerning the real Absence and near Coming of Christ as there is about His real Personal Presence. "The Presence to Believers," whatever it is, must be, therefore, compatible with the Absence to Believers.

The institution of the Lord's Supper is, perhaps, the clearest illustration of the paradox, that the Presence of Christ to Believers is a Presence during His Absence. The words, "Where two or three are gathered together in My Name, there am I in the midst," and "Lo, I am with you alway, even unto the end of the world," imply the Presence of Christ; while, just as clearly, "As oft as ye eat this bread and drink this cup ye do proclaim the Lord's death *till He come*," and, "Behold, I come quickly," imply the real Absence of Christ. We see, therefore, that the Presence of Christ now with Believers must be a Presence of Christ compatible with, and qualified by, His Absence, and therefore no statement concerning the Presence of Christ to Believers can be a full statement that ignores His Absence to Believers. The real Absence began at the Ascension of Christ, and continues to this present moment, and will continue "till He come"; while, at the same time, His real Presence to Believers, as now experienced, began and was made possible by the gift from the Throne of the Holy Spirit. Whatever this Presence of the Absent Christ is, it must be more full than His Presence to His disciples during His humiliation, and more full than His Presence to the same disciples during the forty days, or else He would not have ascended for His own sake as well as ours. What this Presence is, or may be, there is no space to consider, but, whatever it is, it is the blessed privilege of every Believer (see Gal. ii. 20).

ANDREW GIVEN.



Notices of Books.

CONSIDERATIONS FOR THE CLERGY. By an Old Presbyterian. London: *Robert Scott*, Paternoster Row, E.C. Price 2s. 6d. net.

These Considerations, which are described as "counsels of moderation," are arranged under three heads: (1) Reading and Preaching in Church; (2) Pastoral Work; (3) Personal Character and Conduct. They embrace subjects as varied as those of Voice Production, Church Bells, Choirs and Organs, the Use of the Cross, the Inspiration of the Bible, the Practice of Auricular Confession, the Eastward Position, etc. We should like all candidates for Holy Orders to read the author's remarks upon reading and preaching and pastoral work. With evident approval, he quotes Bishop Gore as saying that the recitation of the Athanasian Creed in public worship "does more harm than good," and he considers the Eastward Position "unobjectionable." At the same time he condemns fasting Communion, non-com-

municating attendance, and transubstantiation. Many clergy and organists would do well to take to heart the writer's observations on Church music and organs, and here, as elsewhere, he strengthens his contentions by quotations from persons whose opinions are worth having. While not agreeing with every conclusion arrived at, we can commend this little volume as suggestive and stimulating. No clergyman, young or old, could read it without profit.

THE AFFLICTIONS OF THE RIGHTEOUS. By the Rev. W. B. Macleod. London: *Hodder and Stoughton*. Price 6s.

A series of studies in the Book of Job, which the writer describes as "probably the most intensely modern of all the books of the Bible." He holds that the problems with which Job deals ought not to be perplexing to us "as if Christ had not come and brought life and immortality to light." He therefore sets himself to interpret these problems "in the new light of the Gospel," and succeeds in illuminating a too often neglected book.

IN THE WAY OF THE SAINTS. By Geraldine E. Hodgson, D.Litt. London: *Longmans, Green and Co.* Price 3s. net.

This is a call to the life of sanctity. On the third page of her book the writer thus plainly shows her bias; she says: "Ever since the Reformation, Englishmen who called themselves Protestants have been increasingly selling their birthright of decisiveness for a mess of dubiety. Catholicism, wherever and whenever found, east or west, in Moscow or Rome or Canterbury, made and makes for definiteness and strength. In the old days in England, when all were Catholics, men were plainly and unashamedly whatever they were." What about the brave men who in the sixteenth century dared Rome to the face? Were they lacking in decisiveness? Where is the dubiety of the great Protestant theologians? But enough! the prejudice of the writer prejudices *us*. Our patience is exhausted.

THE CHRISTIAN SCIENCE OF PRAYER. Letters to a Friend. London: *R. H. Allenson*. Price 1s. 6d.

A very helpful little book with a striking title. Needless to say, it is free from the vagaries of Christian Science—falsely so called. Every one of these chapters, or letters, is worth careful reading. The last, "A Scheme of Efforts," is full of wise suggestion. No fresh forms are provided, the intention being to help the reader to make good use of those he possesses. The Appendix might have included Canon Hay Aitken's "Divine Ordinance of Prayer" and S. D. Gordon's "Quiet Thoughts on Prayer," both of which are worthy to rank with those mentioned in the list given.

A PLEA FOR THE THOROUGH AND UNBIASSED INVESTIGATION OF CHRISTIAN SCIENCE. By an Inquirer. London: *J. M. Dent and Sons, Ltd.* Price 1s. net.

The writer tells us he writes as a Free Churchman, not as a Christian Scientist. After having waded through "Science and Health, with Key to the Scriptures"—the Bible of the Christian Scientist—and with some knowledge of the New Testament, we simply marvel to find a Nonconformist pleading on behalf of this unchristian and unscientific philosophy. We advise those who are interested to procure Rev. E. W. Moore's excellent

little book, published by the South African General Mission, Wimbledon, entitled "Christian Science: What it Is and Whence it Comes," or Mr. Varley's "Christian Science Examined," published by the Fleming H. Revell Company. In these the arguments of "Inquirer" are more thoroughly disposed of than can be done in this brief notice of a book our readers will do well to leave severely alone.

THE SAMSON-SAGA. By Dr. A. Smythe-Palmer. *Sir Isaac Pitman and Sons, Ltd.* Price 5s. net.

The object of this essay on Comparative Religion is to prove that Samson was the direct heir and representative among the Hebrews of the great Babylonian sun-hero, Gegamesh. That there is history lurking behind the story of Judges xiii.-xvi., Dr. Smythe-Palmer does not question. Samson was a popular hero of considerable reputation won in the border frays with the Philistines, but his very name served to attract round his story mythical accretions embodying the peculiar features and characteristics of the solar hero of the Canaanites. So the author takes each incident of his reputed career, and piles up illustrations from the mythology and folklore and poetry of many peoples, ancient and modern, to convince us of its legendary character. Some of the comparisons are so slender as to appear mere coincidences. Some of the illustrations from the folklore of other nations are so far-fetched as to appear fanciful. But even so the author has collected a weighty mass of evidence to support his main contention, and given us a book which compels our interest, even though it does not always secure our agreement.

JOHN BAPTIST AND HIS RELATION TO JESUS. By Rev. Alban Blakiston. *The Century Press.* Price 6s. net.

No one could question the thoroughness of this investigation into the historical character of the relation of John Baptist to Jesus Christ. The mass of appended notes is sufficient testimony to that. But its soundness and its convincingness are seriously open to question. The writer in his Introduction prepares us for a free handling of Gospel history when he says: "The purpose of this essay is . . . to rescue him [*i.e.*, John Baptist] from the position of subordination to Jesus to which our New Testament authorities relegate him"—and that in spite of the Baptist's clear statement of acquiescence in that subordination! So it is no surprise to find that throughout the essay the records of the Evangelists are challenged as contradictory and discredited as unhistorical. We are told that the second half of the Baptist's keynote, "The Kingdom of Heaven is at hand," is an editorial addition, though later in the book (p. 114) there is the qualification that the teaching of the Kingdom did probably form part of his later message. The dance of Salome is dismissed as a fairy-story (derived from the Book of Esther), mainly because St. Luke, with his reputation for historicity and accuracy, omits it in his narrative. But in the face of this it is strange to read farther on that St. Luke's narrative of the Baptist's nativity represents "a pious fancy weaving itself into unsubstantial dreams," and that the Baptist's moral preaching recorded in the third Gospel is "the product of the narrator's art." It seems that St. Luke loses his reputation when his record clashes with Mr. Blakiston's reconstruction of the history. It is strange, too, to

find the writer, after excising the Salome incident, on two subsequent occasions (pp. 80 and 185) informing us that Herodias resorted to a "trick" to win Herod's consent to the Baptist's execution, when several attempts by her upon his life had been foiled. It is natural to ask what this trick was, if not that given us by St. Matthew and St. Mark. We admit, of course, that a measure of historical imagination is necessary in "the reconstruction of motives actuating historical characters and of the inner relations of events." We are grateful for the many suggestions which the use of that historical imagination has given us in this essay. But we feel that the writer has made a mistake in preferring that imagination to the theological judgment and historical statement of the early Christian writers.

A MESSAGE OF CHRIST TO AN AGE OF UNREST, AND OTHER BLACKPOOL MISSION ADDRESSES. By the Right Rev. E. A. Knox, D.D., Lord Bishop of Manchester. London: *Longmans, Green and Co.* Price 1s.

The Bishop of Manchester's Blackpool Mission has not only caught the imagination, but it has won the sympathetic interest of all who are concerned with the winning of the masses. This little book is, in consequence, sure of a welcome. It does not contain any of the inimitable addresses which the Bishop gives on the shore; but we have printed here three addresses given in Church on evenings when the tide forbade service on the shore, and two addresses given to great congregations of men on the Sunday afternoons of the Mission. There is no need to review them; we only venture to say that they will reveal to the reader something of the secret of the attractiveness of the Mission. It is not all here, of course, but we see at least the intense earnestness, the vigorous common sense, and the clear message of the Bishop whom the Blackpool crowds have learnt to love. The pulpit would never lose its best attractiveness if all sermons were like these.

THE AGE FOR CONFIRMATION. By Rev. E. J. Watson Williams. *J. and J. Bennett.* Price 1s. net.

A little book with a great show of learning. The writer proves that "years of discretion" to a Roman Catholic meant about seven years old. He argues that a "competent age" means an age when the feeling of responsibility has arisen. Both these phrases are in our present Prayer-Book. He then makes much of a rubric standing in the Edwardian Prayer-Books that Confirmation should be ministered to children when they "begin to be in danger" to fall into sin. Upon these grounds he maintains that the Prayer-Book intended Confirmation to be administered early, "somewhere between eight and eleven years of age" (p. 40).

Now Mr. Williams is quite at liberty to argue from practical considerations, as he does in the second part of his book, that this early age is a good one. Upon that subject we do not offer an opinion. But we must protest against his assumption that he has proved that the Prayer-Book intended it.

He quotes on p. 34 from the Edwardian Prayer-Books the rubric in the Confirmation Service containing the phrase "begin to be in danger," and argues from it that we ought not to wait till the age of thirteen or fourteen. Now he has left out some words, among them "partly by the frailty of their own flesh." It was unfortunate that he did so, for Bishop Dowden ("Further

Studies," p. 280) quotes these very words to show that the Prayer-Book intended Confirmation to be delayed till the age of puberty.

Again, there is a long note on page 20, ending with this quotation from Bishop Cosin: "Many can say the Catechism and are Confirmed at seven years old." We have shown this note to several Theological students, and all agree that it implies that Bishop Cosin, "one of the men who made the Prayer-Book what it is," favoured Confirmation at seven years. Mr. Williams admits that he does not know the source of his reference. It comes from Cosin's Works, V., 488 (Anglo-Catholic Library), and may surprise him. Cosin's note is as follows: "Many can say their Catechism, and are Confirmed at seven years old: shall it be, then, in the power of the curate to admit them also to the Communion? Non Credo: but this (*i.e.*, the last Confirmation Rubric in 1559) shows that they should not be Confirmed so young as they used to be, but when they are of perfect age, and ready to be admitted to the Holy Communion, which is between fourteen and sixteen years of age."

We are glad that the Bishop of Chichester in his Preface does not "endorse every point" in the argument, and we would certainly suggest to Mr. Williams some more extended and more accurate reading before he next addresses the Cheltenham Ruri-Decanal Clerical Society on this subject. Bishop Dowden will provide him with several points which will seriously modify his conclusions.

C. H. K. BOUGHTON.

THE FUTURE OF CHRISTIANITY. By D. Macdonald, D.D. *Oxford University Press*. Price 7s. 6d. net.

The writer was set upon the investigation of his subject by his discovery of the forces alien to Christianity in the Mission Field. He was led to seek a fresh interpretation of the prophetic passages of the Bible, *viz.*, Daniel, Revelation, 2 Thessalonians, and parts of the rest of the New Testament. He is widely read in the literature of these books, and evidently feels that nobody yet has produced a satisfactory account of them. On the other hand, he is quite clear that his own account is satisfactory. He regards the prophecies as dovetailing into each other, and interprets them in the historical way. We do not feel sure that others will be convinced by his interpretations. By what appears to be somewhat arbitrary treatment of the Vision of the Seventy Weeks, he says that it begins in 538 B.C. and ends in A.D. 70, and therefore every week is eight years eight months, not seven years as has generally been supposed. Again, he thinks that the "period of the ten kings" in Revelation begins with Constantine, and that the Moslems correspond to the victor over the three kings. We need not follow the author into his speculations. The book is really learned and well-written, and is doubtless a good contribution to the Historical Interpretation of Prophecy.

MISCELLANEA EVANGELICA I. By Edwin A. Abbott. *Cambridge University Press*. Price 2s. net.

The three discussions in this book are to be incorporated as Appendices in Part II. of the Fourfold Gospel. The first argues that Jesus was really called the Nazorean, or Nétzer, the healer, and that Mark by a mistake altered this to Nazarene—from Nazareth; the second that the disciple that

was known unto the High Priest and drew Peter into trouble was not St. John, but Judas Iscariot; the third is a detailed answer to Dom Connolly's criticism (in the *Journal of Theological Studies* for July of this year) of Mr. Abbott's contention, put forth in his recent book "Light on the Gospel from an Ancient Poet," that the Odes of Solomon come from a Hebrew original. Dom Connolly argues for one in Syriac.

Received: ABDUL HAMID'S DAUGHTER. By Melek Hanoum and Grace Ellison. London: *Methuen and Co., Ltd.* Price 6s. HENRY MOORHOUSE, THE ENGLISH EVANGELIST. By Rev. John Macpherson. London: *Morgan and Scott.* Price 1s. 6d. A BRAVE ENDEAVOUR. By E. L. Haverfield. London: *S.P.C.K.* Price 2s. 6d. ON THE BANKS OF THE BESOR. By C. B. Keenleyside. London: *Morgan and Scott.* Price 1d. net. THE BRIDEGROOM AND HIS BRIDE. An Evangelical and Devotional Exposition of the Song of Songs. By Charles W. Lepper. London: *S. W. Partridge and Co.* Price 2s. 6d. net. LIFE-STORY OF MADAME ANNIE RYALL. Gospel Soloist. By W. Bustin. London: *Morgan and Scott.* Price 1s. 6d. net. GOD'S FELLOW-WORKERS. By Rev. C. B. Keenleyside, B.A., B.D. London: *Morgan and Scott.* Price 1s. net. THE HERALD OF MERCY ANNUAL. London: *Morgan and Scott.* Price 1s. REVOLUTION AND OTHER TALES. By Margaret E. Baldwin, C.M.S., Foochow, China. London: *C.M.S., Salisbury Square, E.C.* Price 1s. PLANS FOR ADVANCE. London: *C.M.S., Salisbury Square.* Price 3d. net. A sequel to "Swanwich," which all C.M.S. workers ought to read. GENTLEMAN JACK: AN ADVENTURER IN EAST AFRICA. By H. A. Hinkson. London: *S.P.C.K.* Price 2s. THE MESSAGE OF GOD. By Rev. Charles Brown, D.D. London: *Hodder and Stoughton.* Price 6s. JUDITH'S VICTORY. By L. E. Tiddeman. London: *S.P.C.K.* Price 2s. 6d. NOTES ON THE INTELLECTUAL CONDITION OF THE CHURCH OF ENGLAND. A Rejoinder by a Sexagenarian Layman. London: *T. Fisher Unwin.* Price 1s. net. PICTURE STORIES OF CHILD LIFE. By M. Edwards. London: *S.P.C.K.* Price 6d. CHURCH FINANCE IN THE DIOCESE OF LONDON. By Rev. E. Grose Hodge. London: *S.P.C.K.* Price 2d. net. THE USE OF THE APOSTLES' CREED IN WORSHIP. Six sermons preached by Canon James M. Wilson, D.D. London: *S.P.C.K.* Price 6d. net. WISDOM'S FOOLISHNESS. A Morality Play in two Acts. By Rev. H. L. Redpath. London: *S.P.C.K.* Price 3d. net. LITTLE FLOWERS OF SPRING. By Ruth E. Chadwick. London: *S.P.C.K.* Price 6d. net. OUT OF WEAKNESS. By Annie L. Gee. London: *S.P.C.K.* Price 1s. THE CHILDREN'S BOOK OF OLD TESTAMENT STORY. By Mrs. C. D. Francis. London: *S.P.C.K.* Price 2s. 6d. net. THE STRANGE STORY OF KITTITWAKE'S CASTLE. By C. E. Cowper. London: *S.P.C.K.* Price 1s. THOUGHTS ON ST. LUKE'S GOSPEL. By Edith Hook. London: *S.P.C.K.* Price 2s. 6d. net. NOW AND THEN. By Ascott R. Hope. London: *Adam and Charles Black.* Price 3s. 6d. HAVE YE NEVER READ? Report of British and Foreign Bible Society, 1912-13. London: *The Bible House, Queen Victoria Street.* Price 1s. THE STORY OF TENNYSON'S "IN MEMORIAM." By William Morley Smith. London: *S.P.C.K.* Price 6d. A BOOK OF LIFE. From the works of George Macdonald. By W. L. T. and S. M. T. London: *Humphrey Milford, Oxford University Press.* Price 6d. net. ROME VERSUS JESUS. By Elystan M. Beardsley. London: *Andrew Melrose, Ltd.* Price 6s. net. THE PRINCE OF PEACE. By S. B. Macy. London: *Longmans, Green and Co.* Price 3s. 6d. net. THE HOPE OF THE REDEMPTION OF SOCIETY. By Malcolm Spencer, M.A. London: *Student Christian Movement, 93 and 94, Chancery Lane.* Price 1s. STUDIES IN CHRISTIAN TRUTH. By Rev. H. R. Mackintosh. London: *Student Christian Movement, 93, Chancery Lane.* Price 1s. OLD-TIME STORIES AND OLD-WORLD CUSTOMS. By A. Gertrude Caton. London: *Macmillan and Co.* Parts I, II, and III. Price 6d. each. THE PRINCIPAL SERVICE. By Rev. G. S. Streatfeild. London: *National Church League.* Price 1d. A DOUBTFUL CHARACTER. By Mrs. Baillie Reynolds. London: *Hodder and Stoughton.* Price 6s. TWO HOLIDAYS. By George Richmond. London: *S.P.C.K.* Price 2s. THE CHURCH QUARTERLY REVIEW. Edited by Rev. Arthur C. Headlam, D.D. London: *Spottiswoode and Co.* Price 3s. POVERTY: A STUDY OF TOWN LIFE. By B. Seebohm Rowntree. London: *Thomas Nelson and Sons.* Price 1s. A HOLIDAY ENGAGEMENT. By Beatrice Clay and Claribel Spurling. London: *Hodder and Stoughton.* Price 6s. THE STORY OF JOSEPH. By Professor Adam C. Welch, D.D. London: *T. and T. Clark.* Price 2s. net. THE DIVINE DRAMA OF JOB. By Charles F. Aked, D.D. London: *T. and T. Clark.* Price 2s. net. THE MIRROR OF THE SOUL. By Canon John Vaughan. London: *T. and T. Clark.* Price 2s. net.