

# 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](https://biblicalstudies.org.uk/articles_churchman_os.php)

## Notices of Books.

**STUDIES IN THE SPIRIT AND TRUTH OF CHRISTIANITY.** By William Temple, M.A. London: *Macmillan and Co.* Price 3s. 6d. net.

Mr. Temple issues to a wider public than could have heard their first delivery a selection of twenty sermons which he has preached in the University Church, City Cathedral, and School Chapel. They are addressed to those who, earnestly seeking to know the truth and to serve their Master in useful lives, are at times beset by intellectual and moral difficulties. In a few words Mr. Temple lays bare the real trouble, and, if he cannot altogether remove it, offers valuable suggestions or wise counsel that it need not cause us to abandon faith. With a true conservatism we are urged to cling fast to the evidence of past experience historically attested in the Creeds of the Church; and with a wise liberalism no impediment is placed in the way of independent study and research.

A few expressions jar upon the ear, such as the descriptions of the creation-narratives of Genesis as a "myth," or the reference to St. John's Book of the Revelation as "the chaotic riot of his apocalyptic vision," or the unfortunate order in the statement that "the New Testament is dominated by two personalities—St. Paul and our Lord Himself." But we may overlook these in view of the positive declarations of our Lord's True Divinity and of the value of Holy Scripture which are elsewhere given us. When so often the exponents of modern thought appear to find pleasure in irritating their hearers or readers by utter rejection of all that has gone before, it is reassuring to find one who, combining the highest scholarship, great width of learning, and keen intellectual insight, adheres to the old faith of our forefathers and of the whole Church of Christ from the first times. These sermons are not evangelistic in substance, but a whole-hearted missionary fervour breathes through them, recalling the burning enthusiasm of the preacher's renowned and revered father.

Clearness of thought, vigour in utterance, simplicity of expression, aptness in illustration, courage in selecting the subject, and a perception of the practical ends of doctrinal statements, are the characteristics of this book. We may select for special mention the sermon on Septuagesima Sunday. Simple and clear, it is a remarkable exposure of, and antidote to, the materialism which in its prevalence and insidiousness is the greatest snare of our age.

**ESSAYS IN CONSTRUCTIVE THEOLOGY.** By George F. Terry, F.S.A. London: *Robert Scott.* Price 3s. 6d. net.

Mr. Terry has given us an excellent book. We like his standpoint; we like his treatment; we like the whole work. There are passages, and sometimes large passages, from which we disagree, but it would be unreasonable to expect that this should not be so in a volume of essays ranging over such a wide area.

Mr. Terry's position is substantially that of many modern Evangelicals. The book consists of seven chapters dealing with such important questions as the Sacraments, the Ministry, Authority in Religion, and Biblical Criticism.

He writes with ease and lucidity, and presents a moderate view with considerable force. We have read his work with sustained interest, and commend it as deserving of careful attention.

The chapter on Biblical Criticism, however, strikes us as too positive in its statements. In future editions we hope Mr. Terry will correct this, and not enunciate hypotheses, however likely, as if they were axioms.

H. A. W.

**MISSIONS: PAROCHIAL AND GENERAL.** By J. Denton Thompson, D.D.,  
Lord Bishop of Sodor and Man. London: *Robert Scott*. Price 2s. net.

The Bishop of Sodor and Man, after long and varied experience, writes of missions with a conviction of their usefulness, which is supported by the ample testimony of actual witness of their beneficial results, and with a fervent desire that this method of evangelization may be persistently resorted to and improved by constant reconsideration of the facts. His book will supply both stimulus and guidance. It is not designed as a complete handbook to the subject, but it will persuade many to give a trial—or should we not rather say a new trial?—to this familiar expedient of reaching the people.

Dr. Denton Thompson rejoices that, after a period of apparent decadence, missions are reviving. An alleged failure of missions has distressed and disheartened many. "I sometimes wonder whether certain of the clergy have not missed their vocation, or if the message they preach is really the Gospel of Christ, or why, if the witness be faithfully given, the power is so frequently wanting." Without denying that the two suggestions are occasionally correct, we think that the true cause of apparent futility must be found by answering the question. Want of success may be relative or absolute. If the latter, there is possibly something wrong in the minister of the parish or his ministry; but this is by no means always an effectual barrier to the reception of much individual blessing. If the former, a considerable field is opened for investigation. Anticipations drawn from a knowledge of results elsewhere may be disappointed. But light may be thrown on matters of peculiar difficulty in the place. An earnest parish priest has not the gifts requisite for every parish; his powers may be dimmed by too long duration at one post; his temperament may not be adapted to that of his people. During St. Paul's ministry at Thessalonica "some of them believed," at Berea "many of them believed," in Athens "certain men . . . believed." We have known missions to yield very few tangible results, but in a while it has been perceived that a new atmosphere has come over the parish with the greatest blessing to many. Small obstacles and misunderstandings have been removed; or the people, almost resenting the missionary's intrusion, have learned to value their own minister the more. Our own conclusion has been that few missions really fail, but that it is unwise to limit beforehand the character of the blessing which may be sought.

The methods of conducting a mission are many. Dr. Thompson writes with a wise discrimination, not condemning any, but fearlessly recommending those which he has found to be the most fruitful. His matured judgment is, we think, entirely confirmed by a vast majority of our experienced missionaries. One suggestion may be pardoned us. Should a second edition be called for, which we suspect is not improbable, we think that the author

would furnish great assistance to many if he would add a chapter dealing with two complementary issues. The selection of a missionary gives the parochial clergyman much concern, especially if few to whom he could turn for advice have intimate acquaintance with the district. The decision as to accepting or declining an invitation gives a missionary equal anxiety. Not all missionaries are suitable for a given parish, nor are all parishes suitable to a particular missionary. Results may thus be determined before the mission begins. Prayer for guidance is the essential condition of a sound judgment. But answers to prayer are given as we seek to inform ourselves. In a sentence, the Bishop tells us that "the choice must . . . never be made without much prayer, inquiry, and consideration." Many who feel that they ought not to entirely surrender their own responsibilities to any individual or committee, however capable, would value his experienced counsel on methods of procedure, matters for inquiry, and circumstances for consideration.

THE ONE CHRIST. By Frank Weston, D.D. London: Longmans, Green and Co. Price 6s. net.

Public interest is a very capricious thing. It is sometimes gained by some unworthy performance, and often denied to those things which really deserve approval. It has happened thus to Dr. Weston, the Bishop of Zanzibar. Last year he figured as the *enfant terrible* of the Church, and his manifesto, "Ecclesia Anglicana," which, we suspect, his best friends regarded as an ill-advised production, brought him into great prominence. On the other hand, his work entitled "The One Christ," a book of considerable value, giving proof of its author's deep and reverent thought, attracted little notice. Seven years after its publication a second edition was called for, and it is this volume which we have before us.

There are several important alterations in the book. Dr. Weston has grave fears of liberal theology of all shades. Orthodox Christology has been assailed by extreme Liberals, and in a work in its defence we are not surprised to find a preface attacking the assailants of the traditional views. A chapter on Personality in the original edition has been displaced to make room for one on the Virgin Birth, and one on our Lord's Human Soul has been substituted for a chapter on His Consciousness.

The book, as we have noted, is a thoughtful and reverent work. We find ourselves in pretty general agreement with Dr. Weston so far as the body of his work goes. His theory concerning Christ's knowledge deserves careful thought, a theory which he expresses as follows: "His Divine powers are always in His possession, but the conscious exercise of them is controlled by the law of restraint, which He imposed upon Himself at the moment of the Incarnation." This view he regards as providing for all that the advocates of the "Kenosis" view have established, and meeting difficulties with which they have failed to deal. This is well argued, and Dr. Weston has a good case.

But we come into serious collision with him on a deep underlying principle—one which illustrates that differences between Churchmen of his type and other schools of thought, even when they happen to be in agree-

ment, still exist. Dr. Weston's process of arriving at truth is medieval and radically unsound.

"It is my earnest desire," he says, "to be entirely loyal to the dogmatic decrees of the Catholic Church. If there be any phrase in this book that is incompatible with the official Christology of Holy Church, I desire here and now to withdraw it." "Holy Church," moreover, is defined as that body governed by "the universal college of Catholic Bishops, to whom our Lord Himself committed the task of witness and teaching."

Without dealing with the latter passage, open to question as it is at every point, we would point out that, though Dr. Weston's docility is perhaps commendable, it strikes us as illogical. He proposes in this work to reason out a difficult question, and then, having arrived at a conclusion based upon logic and reason, he is prepared to put his pen through it all, and declare that he really believes something quite different if "Holy Church" tells him he is wrong.

Now, no doubt this obedience would have been well rewarded in bygone days, at any rate it would have saved Dr. Weston from thumb-screw and rack. But we maintain that, even while he was destroying his thesis and anathematizing the heresy he had invented, his inner soul would be believing still what his reason had led him to state. He would have been outwardly *assenting* to "Holy Church," but inwardly *believing* something else, like Galileo. He could not help himself, for we cannot tamper with reason in this fashion. Belief is begotten only by reason and the witness of the soul; the acquiescence which Dr. Weston is willing to make, if accused of heresy, is mere unintelligent assent.

H. A. W.



## Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

### BIBLICAL AND THEOLOGICAL.

**GREAT TEXTS OF THE BIBLE.** Edited by the Rev. James Hastings, D.D. (*T. and T. Clark*. 10s.; subscription price 6s. net if complete series is ordered.) Two more volumes of this wonderful work are now issued: that for the Old Testament covering from Psalm cxix. to the Song of Songs; that for the New Testament treating of St. Matthew. We know of no work of this kind so thoroughly serviceable to the preacher as this. Here we have scholarship allied with spiritual and practical teaching.

**GREATER MEN AND WOMEN OF THE BIBLE, THE.** Edited by the Rev. James Hastings, D.D. (*T. and T. Clark*. 10s.; subscription price 6s. net if complete series is ordered.) A companion series to the above. The new volume, "Ruth—Naaman," is the third in a series of six, and pictures the characters of sixteen of the greater men and women of that period, including David, Elijah, Elisha, Samuel, Saul, and Solomon. A volume of unique interest and value.

**LAW OF FAITH, THE.** With a lawyer's notes on the Written Law. By Joseph F. Randolph. (*G. P. Putnam's Sons*. 6s. net.) The author discusses "what faith is and how it leads men to God," and his work is warmly commended by the General Secretary of the International Committee, Y.M.C.A. (New York).

**INTRODUCTION TO THE MYSTICAL LIFE, THE.** By the Abbé P. Lejeune. Translated from the French by Basil Levett. (*R. and T. Washbourne, Ltd.* 3s. 6d. net.) The