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## BOOKS AND THEIR WRITERS.

DR. G. G. COULTON holds a unique place among scholars as our greatest living authority on the medieval ages. He has established his position by dint of unremitting research. He has taken nothing for granted but has sought out the original sources and has gained his knowledge from the first-hand authorities. As a true scholar he is actuated solely by the desire to arrive at the truth. He has been the means of removing many false impressions, and with a scholar's modesty he is always willing to examine afresh any of his statements which are questioned, and if there is anything doubtful he is willing to restate his case in the light of fresh facts. The members of all the Reformed Churches must therefore be deeply indebted to him for turning aside from his chief line of study and devoting much of his valuable time to the task, so often uncongenial and thankless, of exposing the errors and misrepresentations of writers of the Roman Communion. Controversy is distasteful to most of us, but controversy with Romanists is specially distasteful. The ordinary individual who engages in it may expect to be snubbed, abused, and generally treated with contempt. When a scholar of Dr. Coulton's eminence, who cannot be ignored and treated with scurrility, enters the field he is sure to be the object of specially bitter attack. He lays himself open to every form of misrepresentation, his character will be attacked, his veracity questioned, and when he has got his opponents into a corner from which there is no escape, their fury will be vented in all manner of devious ways. From long and bitter experience, Dr. Coulton has learnt the ways of Roman controversialists, and having suffered much at their hands he has published two volumes which will serve as a guide-book and a handbook of method and of warning for all future champions of truth who enter the lists against Roman errors and the falsification of history. These two volumes on *Romanism and Truth*, published by the Faith Press, a publishing institution not usually associated with the issue of books on Roman controversy. The first volume, *The Fatal Heritage* (price 3s. 6d.), was published some time ago. The second volume, *The Struggle against Common Sense* (price 7s. 6d.), has recently appeared. The Head of the Faith Press in a Publisher's Note explains his reasons for publishing these volumes. A challenge from Dr. Coulton appeared in the *Daily Telegraph* on a simple question of fact. "To this challenge Mr. Chesterton, assisted by another Roman Catholic journalist (Mr. Belloc) replied by what I can only describe as a torrent of personal vituperation." The question did not call for mud-slinging and, after an ineffectual appeal to Cardinal Bourne to arrange a public disputation, the courtesy of publication was offered to Dr. Coulton by the Faith Press. We recommend our readers to study the facts set out by Dr. Coulton in these volumes in order to realize the kind of statements made on behalf of Roman claims, and the methods adopted

by Romanists when they are placed in difficulties in defending some flagrant misrepresentation.

To these volumes Dr. Coulton adds *In Defence of the Reformation* (Simpkin Marshall, Ltd., 5s. net). It contains the three lectures delivered at the Central Hall, Liverpool, with Discussions, Comments, and Documentary Vouchers. The subjects of the lectures were Infallibility, Persecution and The Reformation. The various comments added serve to illustrate the treatment to which Dr. Coulton was subjected while defending historical accuracy.

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The Bishop of Southwark has given a striking account of the conditions of the life of the poor in his diocese, in his book *In the Heart of South London* (Longmans, Green and Co., 3s. 6d. net). His purpose is to give some account of the social conditions under which many are living in South London, and especially of the evil effects of overcrowding on the health and happiness of those whose homes are in the poorest districts. It is an appalling picture and will arouse the sympathy of all readers. It is painful to realize that people are living in the state here depicted. The district was described over forty years ago by Sir Charles Booth in his *Survey of Life and Labour in London* as the largest area of unbroken poverty in the world, and the conditions seem scarcely to have improved in the intervening years. The Bishop has made himself familiar with the conditions through personal visits to the areas described and by information received from workers in the parishes. He tells of families of eight and ten living in one or two rooms, some of these are basement rooms in damp unventilated houses quite unfit for human habitation. Some of them are infested with rats, and in several places the vermin are so numerous that the children cannot go to bed until they are so sleepy that they will not notice the bites. Great efforts have been made by the County Council and the other responsible authorities, but they have not been able to overtake the need. Large slum areas have been cleared and immense blocks of flats have been erected. Great tracts of land have been acquired in the outer suburbs and small houses to accommodate many thousands have been placed upon them. The difficulty is that these new houses are far from the place of work of the greater number, and the rents of both houses and flats are in excess of what the labourers can afford. As the Bishop says: "The crux of the whole problem is to build a bridge between the rent which can be afforded by the unskilled labourer with a family of three or more children and the amount which normally would be asked for a suitable house." One suggested remedy is to offer a reduction of one shilling a week for every child of school age, but even this seems inadequate. It is also suggested that the building of new houses should not be left solely to the public authorities but that Public Utility Societies should be formed to undertake the work of providing houses at a low rent. The Bishop gives an account of the many activities of the Church to ameliorate the

conditions of life and to bring the influence of Christian teaching to the people. He recognizes that a change of environment is not sufficient. There must be a change of heart and life. The Church is sadly handicapped from want of workers and the means to support them. There are many voluntary workers who are doing splendid work in the numerous clubs and other organizations which exist for the purpose of building character, and more particularly of winning the young. Many stories could be told of successful work by which the lives of men and women have been changed through the power of the Gospel. The work is carried on quietly and perseveringly and it would be difficult to realize the terrible conditions which would exist if the Church were not at work in the midst of the people. At the same time the Bishop pays a graceful testimony to the self-sacrificing and devoted work carried on by workers of other Churches.

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With the title *The Lambeth Series*, Messrs. James Nisbet and Co. have published under the general editorship of the Bishop of Liverpool a series of pamphlets dealing with subjects arising out of the Lambeth Conference Report. The purpose of the Series is to help in the study recommended in the Archbishops' Pastoral, "Concerning the Way of Renewal." Three of these books deal with the Doctrine of God. Dr. D'Arcy, the Archbishop of Armagh, writes on *God in Science*, and considers the various problems recently raised by scientific research. He then touches upon the "Lessons of Art," and finally shows the gradual awakening of man to the Presence of Spiritual Powers which led to religion. This brief but comprehensive study exhibits all the Archbishop's well-known qualities and his power of setting out the results of modern research. The Venerable Archdeacon Storr, in *God in the Modern Mind*, deals with the popular aspects of the Report in relation to everyday life. He touches upon those aspects which show God in relationship to Man, and the possibilities in the Revelation of Jesus Christ. *God in Worship*, by the Rev. Francis Underhill, has three sections—"Thought of God in Worship," the "Relation of Prayer and Worship," and "Eucharistic Worship." In the last he touches upon several much-controverted points. The Bishop of Winchester writes on *The Witness and Faith of the Church in this Generation*. He tells something of the work of the Conference, and of the application of Christianity to everyday life and to the problem of the reunion of the Churches. The Bishop of Liverpool and the Bishop of St. Albans jointly write on Marriage and Birth Control—dealing with some of the most debated subjects in the Conference Report. Canon C. E. Raven, in a book entitled *Looking Forward towards 1940*, ventures upon a criticism of some features in the 1930 Report, and suggests some lines of progress which may help to make the Report of 1940 a real stepping-off place for a great advancement of the Kingdom of God.

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Since the appearance of the Report of the Lambeth Conference Committee on the Doctrine of God, a number of books have appeared dealing with different aspects of that Doctrine. The Bishop of Liverpool has written one addressed specially to ordinary men and women, and his purpose is to lead his readers through the two channels of revelation presented in the Bible, and of the study of our world and its setting in the universe to the full realization of God in contact with the whole human personality. He calls his book *Our Father* (James Nisbet and Co., 2s. 6d. net), and urges that the insufficiency and misuse of human fatherhood should not be allowed to obscure the fullness of meaning in our Lord's use of the term. He considers the various conceptions of God which have prevailed at different times, and shows that God revealed in Jesus Christ is the highest conception man has reached. God's call and man's response to it in prayer lead to the closer association of personal experience, and the practice of the Presence of God. The final chapter is devoted to some aspects of worship in which he deprecates the unwise insistence on details of what is called full Catholic ritual.

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Canon T. A. Lacey has collected a number of essays written at various periods during the last twenty-five years in a volume entitled *Essays in Positive Theology* (Methuen and Co., 6s. net). They cover a wide range. Some of them deal with questions of strict theology in regard—especially to the doctrine of Grace; others are concerned with practical problems of current interest. An essay on Inter-Communion, after much evidence to the contrary, arrives at the unconvincing conclusion that the celebrant must have received Ordination at the hands of a Bishop. "Manning, as an Evangelical," illustrates an unknown and unsuspected aspect of his character. We believe it is true that in the closing hours of his life he acknowledged the value of his early views. Two essays on "Aspects of the Resurrection" bring in some valuable suggestions gained from modern scientific research. "Why Bishops?" is an endeavour to maintain that the Episcopate is indispensable to the Church. These are a few of the interesting topics considered by the Canon with his usual versatility.

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*Bible Stories and How to Tell Them*, by William J. May (Student Christian Movement Press, 6s. net), is a useful book of instruction for those who are engaged in teaching. The first part tells of the Art of Story Telling; how to find the story and how to build it up and adapt it. The second part tells of the Craft of the Bible Story and shows how various portions of both the Old and the New Testament may be used by the story-builder. The third part gives a large number of stories to tell; and from these the teacher may learn how to make a story vivid and interesting to young people.

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Dr. T. R. Glover has written several books which have helped to a better understanding of the earliest days of Christianity. He

has added to our debt by the publication of the *World of the New Testament* (Cambridge, at the University Press, 6s. net). His purpose is to give the ordinary reader of the New Testament some knowledge of the society in which the early Church found itself, some of the hopes and ideas that inspired men, the political conditions in the Roman Empire, and the everyday life of the home and of the street. The whole subject is treated in Dr. Glover's usual vivid style, and the reader is made to realize the problems which faced the early Church on every side, and the Power which led to the Victory obtained by Christ. His review of the Greek mind, of Alexander the Conqueror, of the Roman outlook, of the Position of the Jew, and of the Conditions of the Roman Empire, provide a fascinating study which will greatly help to a more complete understanding of the life of New Testament times.

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Two books of missionary interest will attract large circles of readers. The C.M.S. Story of the Year 1931 has been written by the Rev. E. F. E. Wigram, M.A., who was C.M.S. Secretary for India from 1915 to 1929. The title is *Weapons that Win* and is explained in a sentence in the Preface: "It was through the unstinted serving and suffering of the incarnate Son Christ Jesus that the love of God opened up the high road of the world's deliverance. There are no alternative methods for completing the undertaking. Only through the unstinting serving and suffering of Christ's true Body, the Church, in all its members, can the love of God march on to final victory." One significant fact recorded demands special notice. The concordat between the Vatican and the kingdom of Italy has placed tremendous additional financial power in the hands of the Church of Rome, "not only as a missionary church, which would be good, but as a proselytizing Church in missionary lands, which is evil." "From widely-separated fields this year's letters refer anxiously to increased and efficient Roman propaganda right in the midst of our own struggling work." No comity of missions binds the Roman Church, and its surplus wealth will no doubt be used to secure converts from Protestant missions wherever it can obtain a foothold. The Story of the Year contains inspiring accounts of devoted work in every field. Fresh opportunities are opening everywhere, but it is impossible to make use of them because of the lack of means and of workers. From East Africa comes the cry re-echoed in other fields: "Alas, but a mere fringe of the work to be done—crying out to be done—is being accomplished. The lack of workers is heartbreaking." The call of the Congress held in London last year is emphasized in these pages, and we trust that the Church at home will respond more fully than ever during this present year.

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In *Tanganyika's New Day*, the Right Rev. G. A. Chambers, Bishop of Central Tanganyika, gives an interesting survey of the past and makes an impressive appeal for special efforts in the

future. The possibilities are great. As he says : " The wonderful story of Uganda may be repeated in Tanganyika if only the Church at home catches the vision of the infinite possibilities that lie before us in those parts of Africa." He tells in graphic language of the beginning of the Church in his diocese, and of the progress that has been made. The opportunities to-day are widespread, especially for educational work. Medical Missions are also needed to meet the need. The book is excellently illustrated and will be read by many with great interest. We hope it will fulfil the Bishop's hope of bringing many supporters to his great work.

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*Institutional Christianity in England*, by the Rev. J. Gordon Hayes, M.A. (Richards, 7s. 6d. net), is an examination of the failure of the Christian Churches to retain their membership and their attendance at public worship. It is a severe condemnation of the tendency to make Christianity depend upon institutional elements, and of any kind of machinery that tends to destroy the real life of the Spirit. With many quotations from a wide circle of writers, Mr. Hayes supports his contention and leaves a very strong impression that much might be done to make Christianity a far greater power in the world if there were a return to the simple facts of the spiritual life and a full reliance on the Holy Spirit.

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In *Sitting For The Psalms*, the Rev. Clement F. Rogers, M.A., Professor of Pastoral Theology, King's College, London, has given an account of different practices of standing and sitting at various portions of Worship. Standing and kneeling have been regarded as the two most appropriate positions. Sitting has been supposed to indicate a want of reverence, but in some of the Reformed Churches on the Continent it has long been a widespread custom to sit while singing and to stand for prayer. There have been occasions when to sit for the singing of Psalms was customary. This has been attributed to Puritan ideas but, on the other hand, the practice is frequently found in the Roman Communion. Standing is more appropriate as it is practically the universal custom to stand for the Gloria. Mr. Rogers' interesting study has been issued for the Church Historical Society by the S.P.C.K. (1s. 6d. net).

G. F. I.