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Notices of Books.

THE APOCALYPSE OF JESUS. By F. W. Worsley, M.A. London: *J. and J. Bennett*. Price 7s. 6d. net.

This is an attempt to present the historical Jesus from the apocalyptic standpoint, and to show His life as it was a self-revelation to His own time. The author emphasizes the importance of understanding the meaning of *The Kingdom of God*, which is spiritual. Concerning this kingdom, Christ taught the principle of development most clearly, and left its realization to be carried out as the kingdom became better understood. Respecting Christ's titles—Son of Man, Son of God—the author concludes that He claimed for Himself a unique relationship with God as "*The Son*." We look to all the leadings of the prophets, we look to all the development of apocalyptic, as guides which light us on our way to a realization of what His title means; but it is in His life, His work, His death, His resurrection, and all His teaching, that we can hope to read aright anything of the depth of meaning that the title holds.

The author, in common with other critics, emphasizes the importance of St. Mark's Gospel, for, he says, it was plain that Mark never intended to write a life of Jesus as such; he sets down simply the facts that were told him chiefly by Peter. And herein is the great value of his work. There is no finished story, and yet we have a wonderful picture of Him, who was not merely the representative Son of Man, but also the Son of God.

On miracles the author is perplexing. He seems to grant too much when he says: "There have been undoubted miracles at the grotto of our Lady of Lourdes, as there were at the first exposition of the Holy Coat of Treves." We agree, however, with his subsequent remark, that "God works by human means, but there must be a set of laws which belong to the spirit world, which affect our complex nature, but which, as yet, we but dimly understand."

J. C. W.

THE MIND OF A MASTER BUILDER. By Rev. H. B. Durrant, M.A. *Hodder and Stoughton*. Price 2s. 6d.

We welcome this contribution from the pen of the newly appointed Bishop of Lahore. We are at one with Dr. Horton when he says in his Preface that the book "needs no commendation when it is read. It justifies itself." The writer shows himself a master in the choice of words and the art of illustration, the freshness and forcefulness and variety of the latter being peculiarly striking. These literary qualities, as well as the skilful interweaving of the devotional and the practical, do much to enhance and enforce the spiritual impression and appeal of the book. We have never read before in a book of this scope and size a better appreciation of the mind of St. Paul or a more helpful adaption and application of his message to the needs of the Church and the Christian of to-day. If this work is any indication of the personality of its author—and we believe that it is—we should deduce that Bishop Lefroy's successor is a man of wide reading and real culture, and closely conversant with the tendencies and needs of the Church and world of to-day. Moreover, it is clear that he is keenly sensible that

there is but one creed which will solve the great problems and satisfy the clamant needs of the whole Church, and of India, and of the world, the creed of St. Paul—Christ.

THE BUILDING UP OF THE OLD TESTAMENT. By Canon R. B. Girdlestone.
Robert Scott. Price 5s. net.

Coming from a veteran student of the Bible and a Hebrew scholar of some repute, Canon Girdlestone's new book will secure a respectful consideration, even from those who disagree with his already well-known views. Coming from a staunch conservative in matters of Biblical criticism, the book is certain to give satisfaction to those who are intolerant of what the author calls "the labyrinthine methods of modern analysts." We are not so sure that the book is likely to convert the author's opponents (nor, indeed, do we think that the author wrote with any such object), but at any rate there is enough of scholarship and evidence and argument brought forward to convince them that there is something—and a great deal—to be said on the other side. It is a little disappointing that in many cases there is not as much detail as we should like to support the conclusions arrived at, but there is a charm and force of appeal in the simplicity of style and devoutness of spirit in which the book is written.

There are two parts: The first, dealing with the phenomena of the Old Testament generally; the second, treating each book separately. The first part is undoubtedly the more interesting and impressive. The second is crippled by lack of data, and is very disproportionate. As many pages are given to Nehemiah as to Isaiah and Jeremiah together, while no more space is devoted to the whole of the Minor Prophets than is given to Genesis. However, in spite of these weaknesses, the book is a welcome and a worthy contribution to the study of the Old Testament.

THE APOCALYPSE OF ST. JOHN. By James J. L. Ratto, M.D., M.Ch., Q.U.I.,
Lieutenant-Colonel I.M.S. London: *R. and T. Washbourne, Ltd.* Price
12s. net.

Colonel Ratto has already published two treatises on the Apocalypse, and the present volume is a careful and thorough commentary of the Greek text based on the version of Frederic Brandscheid, a German Roman Catholic. The author, who is a Roman Catholic layman of considerable ability and scholarship, is well versed in his subject, and has evidently studied the best theologians and historians, both Romanist and Protestant. He prefaces his commentary with a short life of St. John and a useful history of the Apocalypse. This is followed by a valuable historical introduction, in which Colonel Ratto ably summarizes the views and opinions of early medieval and modern scholars and theologians on the authorship, date, and meaning of the book.

Unlike most Roman Catholic writers, Colonel Ratto, from internal evidence, assigns the early date of A.D. 67 to the production of the Apocalypse, and endeavours to prove that the later date at the close of Domitian's reign is irreconcilably at variance with the best traditions concerning the life of St. John.

The author is a convinced disciple of the "historical" school of inter-

pretation of St. John's "Revelation," and regards the "Letters to the Seven Churches" as entirely symbolical of seven successive ages in the history of the Christian Church, and as having little or no reference to the local churches then existing. Thus, Ephesus represents the early Apostolic age; Smyrna the age of the martyrs to the edict of Milan; Pergamos stands for the Roman Church from 313 till the sixth century; Thyatira represents the Church of the Middle Ages from the downfall of pagan Rome till the Reformation, the "millennial" period during which "Satan is bound for 1,000 years;" Sardis covers the period from 1560 to 1850; while the present is the "Philadelphian" age, which will imperceptibly merge into the last or "Laodicean" period. The rest of the book is divided into the "Jewish Theme" (from chaps. iv. to xi.), depicting God's vengeance upon the unbelieving Jews; the "Roman Theme" (chaps. xii. to xix.), dealing with "Cæsar Worship" and the punishment of pagan Rome; the "Millennium," the "General Judgment," the "New Jerusalem," and the "Epilogue."

Colonel Ratton works out this theory with much ingenuity and thoroughness, and in the course of his exegesis "discovers," or rather "assumes," proofs of the novel and erroneous doctrines and theories of the Roman Church on almost every page, and advances them with a naive complacency and entire absence of evidence which, if it lacks originality, at least has the merit of being distinctly entertaining.

Thus, in Rev. i. 1, it is calmly asserted that the title "servants" is intended exclusively to signify men of Apostolic standing—that is, the Bishops—as successors of the Apostles. It is interesting to learn that the reason why no message concerning heresy is mentioned to the Church at Pergamos is because it refers to the Church of Rome, "which has never been guilty of heresy," being the pillar and ground of the truth. With startling ingenuity, Colonel Ratton is able to discover a proof "that the primacy is given by God to Rome" in the prediction in chapter ii. 13. "Thy last works, which are more than the former," in chapter ii. 19, indicates, we are told, the wonderful blessings bestowed on the Church by the Council of Trent! "The synagogue of Satan," in chapter iii. 9, is the figurative description of "the ministers and clergy" of Protestant faiths; while the period after the thousand years of peace for the Church, from the sixth to the sixteenth centuries, when "Satan is loosed to seduce the nations," refers, of course, to the Reformation which inaugurated a revival of "Cæsar-worship," in the acceptance of the Royal Supremacy under Henry VIII. Colonel Ratton makes much of the awful persecution which the "Church" endured at this period, but is eloquently silent about the still more terrible persecution which the "Church" inflicted on the "heretics"!

The author adopts Renan's theory that the number 666 is designedly cryptic, and signifies the Emperor Nero, although he regards the Beast in another aspect as symbolizing the Roman Empire "personified in its seven heads, the Cæsars," while he interprets the "false prophet" of the pagan priesthood.

Apart altogether from the controversial nature of Colonel Ratton's exegesis, students will be able to find much that is both helpful, interesting, and instructive in this commentary. We do not think, however, that it is

right to confine the prophetic visions of this mysterious and wonderful Revelation to any one precise historical interpretation. Its great theme is that of our Lord's Second Coming, and its chief lessons are rather moral and spiritual than historical. Moreover, as Bishop Boyd Carpenter well says: "The predictions of the Bible are not exhausted in one or even many fulfillments. Each prophecy is a single key which unlocks many doors, and the grand and stately drama of the Apocalypse has been played out perchance in one age to be repeated in the next" ("Bible Commentary," vol. iii., p. 529. Cassell's, 1897).

C. SYDNEY CARTER.

THE SYMPATHY OF GOD. By Forbes Robinson. London: *Longmans, Green and Co.*

It was not a large literary legacy which the late Forbes Robinson bequeathed to the world, but it was a valuable one, as those who have read his "Letters to his Friends" can testify. And those who have been spiritually helped by his "Letters" will welcome this little volume of his sermons, and will find in them what they expect to find—that rare simplicity and deep spirituality which are the reflection of the writer's own personality. We are indebted to Canon C. H. Robinson for his labour of love in editing the book.

LESSONS ON THE TEN COMMANDMENTS. By the Rev. N. Hume Campbell, M.A. London: *Longmans, Green and Co.* Price 2s.

A course of Sunday-school lessons planned on the lines of modern scientific methods of teaching. The contents cover a wider area than the title would seem to indicate, instruction in the Life of Christ, the Bible, the Church, Prayer, and Sacraments being drawn out and expanded from the Decalogue. The book is thoroughly commendable in aim and outline, and in detail and illustration. We should like to see the writer's "Introduction on the Theory and Method of Moral Education and its Relation to Religious Education" reprinted separately, and placed in the hands of every Sunday-school teacher.

HEREDITY, EVOLUTION, AND VITALISM. By R. C. Macfie, M.A. London: *Simpkin.* Price 6s. net.

The shock which Professor Schäfer gave the intellectual world when he held out the hope that the time is not far distant when a chemical formula will be discovered for the nucleus which is "the quintessence of cell life," has been short-lived. He indicated the elements which composed living substances, and affirmed that "the combination of these elements into a colloidal compound represents the chemical base of life, and when the chemist succeeds in building up this compound, it will, without doubt, be found to exhibit the phenomena which we are in the habit of associating with the term 'life.'" The author of this work does not view the subject from Professor Schäfer's standpoint, and believes that the more carefully we consider the physiological character of even the simplest forms of life, the more we find that they differ from the characters of inanimate things. Indeed, he goes further, and is not disposed to accept unreservedly the varying results of Darwinism, which only disguise the original Creator.

There are some portions of this book that can only be followed by the

specialist—for example, that on the cell and its chemical composition. His chapter on Mendel is particularly interesting, in view of the fact that the principles advocated by this scientist are now being practically applied in horticulture. But when applied to animals, the author fears that Mendelism would imply the possibility of an enormous number of new zygotic combinations, and that it is unlikely the exact original combination would be produced again. But why not?

It will be seen that these subjects open out a vast field for discussion, and therefore cannot be dealt with in a short review. The book is not written in a dogmatic tone: it is suggestive, and will appeal to all who are not extremists.

J. C. W.

SONGS OF GOD AND MAN. By Anna Bunston (Mrs. De Bary). London: *Herbert and Daniel*. Price 3s. 6d. net.

There are some good poems in this volume. They possess a sustained strength which distinguishes the author of "Mingled Wine." Her vision of God lifts her above the commonplace, and she can sing: "With none save God can I be quite at ease." There is, moreover, a lilt about the poems which moves us, and the note of pessimism, so frequently found in our poets of to-day, is wanting. The writer endeavours to interpret life to us through Nature, and two or three little poems are suggestive of Wordsworthian simplicity; we venture to quote one:

THE SNOWDROP.

Close to the sod
There can be seen,
A thought of God,
In white and green.
Unmarred, unsoiled,
It cleft the clay;
Serene, unspoiled,
It views the day.

It is so holy
And yet so lowly,
Would you enjoy
Its grace and dower,
And not destroy
The living power?
Then you must, please,
Fall on your knees.

J. C. W.

OPALS FROM SAND. By Mary A. Steer. *Morgan and Scott, Ltd.*

This is an interesting account of the early days of the Ratcliff Highway Refuge. Begun in a very lowly way, the work has progressed so much that the present premises, though situated in an out-of-the-way place, and in one of the most notorious of thoroughfares, is a structure of which the promoters may well be proud.

The book is a full record of the achievements of this settlement, and describes the work of Miss Clara Lowe and Miss Ellice Hopkins. From time to time branches for the various departments that have been taken up have been established, and of these the Children's Cottage Homes are not the least important, and it appears that the larger proportion of the expense of these Cottages is supplied from the general fund of the mission. Her Grace the Duchess of Bedford has written a preliminary note to the book.

CHRISTIANITY AND THE SOCIAL CRISIS. By Walter Rauschenbusch. *Macmillan's Standard Library*. Price 2s. net.

This is a reprint in a cheaper form of a book which claimed a good deal of attention when it was first published six years ago. It may still be read

with profit, though many of the evil conditions for whose amelioration the writer then contended are now in process of being rapidly improved. The social conscience is certainly far more awake than it was. For this reason much in the book, which at that time was perfectly true, can hardly be said to be equally so to-day.

LANDMARKS IN THE HISTORY OF THE WELSH CHURCH. By the Bishop of St. Asaph. London: *John Murray*. Price 6s. net.

A fascinating and timely defence of the Church in Wales. The Bishop first traces the beginnings of Christianity in Britain, then gives us some account of the organization of the early British Church, emphasizing its independence, and showing how Augustine alienated the Bishops by his "tone of superiority and condescension," despite the fact that Gregory had commended them all "to his brotherly feeling." His account of the tithe shows to the impartial mind that none of the property it is now proposed to confiscate ever belonged to the State. But by far the most interesting and, at the moment, most important part of the work is that in which the Bishop gives us some statistics of Church work in his own Diocese of St. Asaph. In 1891 the Sunday-school scholars numbered 28,824, but in 1910 they had gone up to 34,207. On Easter Day, 1890, there were 14,214 Communicants, but in 1910 the number had more than doubled, being, in fact, 31,069. Since 1832, 61 new parishes have been formed, and the resident Incumbents to-day number 209 as against 120 then. To take a few particulars of town parishes in the Diocese: at Colwyn Bay in 1890, there were 375 Communicants on Easter Day, but in 1912, 1,193; at Rhyl, in 1890, 390; in 1912, 1,191; at Wrexham, in 1890, 481; in 1912, 1,509. The same thing is seen in the country parishes—everywhere there is progress. In the face of facts like these, can we question the truth of Lord Selborne's assertion, made the other day in the House of Lords, that "the only driving power behind this (dis-establishment) proposal is sectarian malice," or Lord Kenyon's declaration that it is "unwise, unwarranted, and unjust"?

The book is enriched with numerous illustrations. Among these two are reproduced by permission of the Society of Antiquaries. One is the ground-plan of a Romano-British church unearthed in 1892 at Silchester, and the other a coloured plate showing the position of a Mosaic panel which is some distance away from the East wall of the same church. A casual glance at this will show that here in the centre of the apse stood the Holy Table, and the Bishop admits that the Celebrant stood behind it, facing the congregation. Other illustrations are in accord with the main purpose of the book—they indicate revival. Llandaff Cathedral, for instance, is shown in ruins, in 1787, while on another page it appears in its restored state.

Though it is not distinctly stated, we rather imagine this is the first volume of a series. Dr. Edwards has certainly not left the other Welsh Bishops much to say on the general history of the Church in the Principality, but we still venture to hope that this will not deter them from following with histories and statistics of their Dioceses.

S. R. C.

JOSHUA: AN ANNOTATED HEBREW TEXT. By the Rev. S. Friedeberg, B.A. *William Heinemann*. Price 5s. net.

At last we are promised a series of annotated Hebrew Texts. That is good news, for there is need of such a series. We congratulate Mr. Heine-

mann, the publisher, on his courageous enterprise, and we venture to predict that it will not go unrewarded, especially if the subsequent volumes are up to the standard of the one before us—for Mr. Friedeberg has produced a work of exceptional merit. He knows how to teach. Therefore the notes are simple but always ample, and the essential point has never to be hunted out from a mass of bewildering detail. We should have welcomed more quotations from the actual Greek of the LXX., instead of the English translations of it. It would have been a more useful contribution than the geographical and historical glossary at the end. The choice of Joshua as the first volume of the series is due to the fact that that book has been selected for certain University examinations in 1912 and 1913. We regard those students who are taking this book in these examinations as fortunate in having within their reach so valuable a textbook to guide them.

A BIBLICAL HISTORY FOR JUNIOR FORMS (OLD TESTAMENT). By Dr. Foakes Jackson. *W. Heffer and Sons, Ltd.*

THE HISTORY OF THE PEOPLE OF ISRAEL. By Mary Sarson and Mabel Addison Phillips. London: *Longmans and Co.*

We can offer a welcome to each of these books as an effort to present the history of Israel in such a way as to stir the interest and appeal to the imagination of the young student. The former is designed especially to meet the needs of lower forms; the latter is heartily commended by Dr. David, in his brief preface, for use in upper forms. Dr. Foakes Jackson has based his book on his well-known "Biblical History of the Hebrews." The salient facts are well brought out and clothed in simple language, and re-emphasized in a summary at the end of each chapter. Particularly effective and useful are the two chapters at the close of the book on "The Geography of Palestine" and "Recent Discoveries."

If, as the author says in his preface, "it is a hazardous, and even fatal, experiment to attempt to teach the Old Testament in a hard, literal manner, and deliberately to ignore its many difficulties," then we may justly find fault with the author for treating so scantily the early chapters of Genesis, which bristle with difficulties, and for passing over without comment the problems of the moral and the miraculous which Joshua and Judges and later historical books present.

The other volume under our notice is modelled on very different lines. It takes the form of a running commentary, connecting book with book, and interweaving with the history contemporary and illustrative prophecy and poetry. The structure and the design are admirable. The style is picturesque and pleasing. The scope is wide, carrying the reader to the end of the Persian Period. Doubtless to some the presentation of the history will seem to be too highly flavoured with "advanced criticism." We notice with some misgiving a tendency to blur the personality of the patriarchs, and to regard them as the hazy, mythical ancestors of the race. There is, perhaps, an over-anxiety to wipe out difficulties by rationalizing processes. We are inclined to quarrel with the statement that "it was in all probability to the conquered Canaanites that Israel owed the art of writing." But, putting critical views aside, the book is a remarkable presentation of Hebrew history in the light of modern research. It fills the space which, as Dr

David remarks in the preface, has long existed "for a book providing in reasonable compass a background for the study of the Old Testament." It is a real contribution to the study of the Old Testament history in giving prominence to the contribution to, and influence on, Hebrew history of the geographical conditions of Palestine, the current religions and ethical ideas of surrounding peoples, and the historical association of Israel with its neighbours. Not the least valuable part of the book is the half-dozen tables and the comprehensive index at the end.

A SHORT INTRODUCTION TO THE OLD TESTAMENT. By the Rev. F. Ernest Spencer. London: *Longmans, Green and Co.* Price 2s. 6d.

Those who range themselves on the side of conservatism in the matter of Old Testament criticism will find much in this Introduction to confirm and reinforce their views. The writer crosses swords with the exponents of Higher Criticism with considerable skill and vigour, and in doing so reveals himself as a scholar of wide reading and a keen student of archæology in its bearing on Old Testament history and literature. The book itself would seem to presuppose some acquaintance with modern critical investigation and theories on the part of its readers; otherwise many of the author's remarks would lack point and force. Moreover, its brevity is responsible for a number of sweeping statements which involve too important issues to be denied the support of substantial proof.

WHAT IS JUDAISM? By Dr. Abram S. Isaacs. London: *G. P. Putnam's Sons.*

We are grateful for this book. It ought to be widely known and widely read. In a series of clever essays the writer has given us rare glimpses into the mind of Judaism, past and present. He has made it his aim to interpret the history and aspirations of his brethren, and to give us a record of what they have done and are doing, an estimate of what they are capable of doing, and a prophecy of what they are yet destined to do, for the world. What is the secret of the age-long prejudice against the Jew? It is envy. What is the secret of the undeniable influence of the Jew on the history of the past 250 years? It is his spirit of enterprise, his progressive adaptation to each new environment, and his love of education. And so long as Judaism is faithful to its three essential religious principles—belief in God, and in revelation, and in the immortality of the soul in a future world—then the author is convinced that the full glory of its destiny is yet to be. Its influence will be realized and more fully recognized with the advent of the era of human brotherhood and the fulfilment of the prophet's vision of universal peace. It is not easy to uproot prejudices, but Professor Isaacs' book should be successful in removing a few, and in planting in their room a profound sympathy with the past sufferings of Israel and the mission of God's ancient people to the modern world.

