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Short Notices.

Nature and Spirit. By C. M. B. Elliot Stock.

Brief as it is, the book is not without suggestiveness, and is worth reading.

The Study of the Bible. By CHARLOTTE L. LAURIE. S.P.C.K.

A little book intended (the authoress tells us) to help girls who have left school or college in their study of the Bible at home. Nicely written and reverent in tone.

Popular Objections to Christianity. By the Right Rev. A. F. WINNINGTON-INGRAM, D.D. S.P.C.K.

A book of this kind should deal with "objections" thoroughly, and go to the root of the matter, otherwise we do not think it will convince those for whom it is obviously meant. The Bishop of Stepney's words would commend themselves to those in sympathy with him, and even to those who are, if not actually Christians, at least biassed in favour of Christianity; but to those whose difficulties and doubts are deeper and of long standing, this tiny book—less than fifty pages—would hardly carry conviction. The Bishop is so thoroughly competent to deal sympathetically with the difficulties of modern unbelief (or misbelief), that we hope he will enlarge the scope of his little work, and so intensify its value a hundredfold.

The Doctrine of the Incarnation. By the Rev. R. L. OTTLEY, M.A. London: Methuen. In 2 vols. Price 15s.

By an unfortunate oversight these two instructive volumes have escaped notice hitherto in our pages. Unserviceable, then, as a review would be at this late date, we cannot deny ourselves the pleasure of commending in the highest possible terms Mr. Ottley's most valuable contribution to the history of doctrine. The history he traces from the earliest witness of the Old Testament to the times of the Reformation, and in so doing affords a careful clue to the intricacies which beset the path of the student. Not the least striking portions of the book are (1) the Introductory matter, which deals generally with the *fact* of the Incarnation, and (2) the last section (Part x.), which discusses the actual content of the doctrine.

We have read the book throughout with the highest sense of its timely value. That it is scholarly in the best sense is only what might have been expected from a man of Mr. Ottley's calibre. We commend the book to the attention of theological students and all others to whom the history of Christian doctrine is something more than a dry concatenation of facts, but a most potent reality in the life of the world at large.

The Book of Job. By Rev. G. H. FIELDING. Elliot Stock.

This book consists of a revised text of the Book of Job, with a brief Introduction and a few notes. The translation is not a new one, nor does it bear signs of original study of the Hebrew; it is simply an eclectic text formed out of materials supplied by the Revised Version margin, the "Student's Commentary," and Davidson's edition of Job, the whole being based on the Authorized Version. It is a useful book on the whole; the notes and introductions are, so far as they go, sensible enough, but they

are too meagre to be of any real value. The lack, too, of explanatory notes, however brief, is to be regretted. Still, we think it should serve a good purpose by calling attention to the greatest literary work of antiquity.



The Month.

CANON FLEMING, the Vicar of St. Michael's, Chester Square, was recently presented with a cheque for £2,000 on the completion of twenty-five years as a Vicar. The Duke of Westminster presided, and the Princess Louise, Marchioness of Lorne, was present.

A banquet to the Archbishops and Bishops was given at the Mansion House on July 11. The Lord Mayor, in submitting the toast of the evening, paid a tribute to the clergy for their self-denying labours. The Archbishop of Canterbury, who responded, remarked that just now they were getting some rather hard names, and strange accusations were being flung at them, but seeing what kind of work they were doing, surely some allowance should be made for them if they went wrong here and there. He believed their troubles would disappear if only they were allowed time to deal with them quietly. Personally he was not very much perturbed. There was no danger that they would let the Church go or slip into wrong ways because they were not attending to their business. He and the Archbishop of York were entirely at one in every step they had taken.

The Canterbury Diocesan Conference was opened on July 11 in the Library at Lambeth Palace, under the presidency of the Archbishop of Canterbury. Among those supporting the chairman were the Bishop of Dover, the Dean of Canterbury, Mr. J. G. Talbot, M.P., and Mr. Griffith-Boscawen, M.P., and there was a large attendance of members. In his opening address Dr. Temple said: I do not on this occasion desire to say anything about what is called the crisis in the Church. I will just briefly say what I believe myself, that by quiet endeavours on the part of the authorities we may gradually get rid of the crisis. I am not, I confess, very much afraid of it. There is something very serious in it; that I do not question; but I am not much afraid of it. And I certainly believe that the line that the Archbishops have taken will in all probability very seriously diminish the excitement of all sorts of agitation. We shall of course have a good deal of agitation about it, because, well, I remember once—I think it must have been about thirty years ago—reading in one of the High Church papers an expression to this effect: "We don't want to condemn our opponents; we only want that they shall cease to exist. We want them to get rid of their mischievous Low Church opinions." The other side are now saying plainly what they want is that the High Church party shall cease to exist. They have the highest respect for them, and think them very good men indeed, but they want them no longer to be inside the Church. Well, I do not agree with that at all. I do not think that will be the end of it. At the same time, I do very much want to restore peace to the Church. And as I should ask the High Church party to abandon such an idea as the turning of Low Churchmen out, or making them cease to exist in any other way, so I should now certainly ask the Low Church party to help me to make peace, and to keep the Church of England as comprehensive as it has been