

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

REVIEWS OF BOOKS.

THE LIFE OF CHARLES GORE: A GREAT ENGLISHMAN. By G. L. Prestige, D.D. *William Heinemann, Ltd.* 18s.

Bishop Gore was one of the outstanding figures in the Church life of the last fifty years. His scholarship, combined with the spirituality of an intensely devout temperament, gave him an almost unique influence, especially in the University of Oxford during the closing decades of the last century and the opening years of the present one. He has been fortunate in his biographer. Dr. Prestige exhibits a deep devotion to the Bishop and shares the ideals and aims to which he devoted himself with so much energy during his long life. The sincerity and conscientiousness of Gore's character won for him the respect of all classes of Churchpeople however much they may have disapproved of his whole ecclesiastical outlook. Dr. Prestige expresses throughout his volume his intense admiration for the Bishop in every aspect of his life, work and character. While there are many who are thus prepared to acknowledge the saintliness of Gore's life, they feel at the same time bound to be quite frank in the expression of their disapproval of the whole ecclesiastical outlook which he represented, and they feel that his influence on the Church of England has had many effects which must be deeply deplored. Towards the close of the Bishop's life the tendencies which he had fostered and that owed probably more than can be measured to his direction and support had gone far beyond anything of which he himself could approve. Some of his severest criticisms were devoted to those Anglo-Catholics who, forgetting the allegiance due to their own Church, looked to the Church of Rome for their ideals and their inspiration. They adopted not merely Roman phraseology, but some of the medieval practices in worship and teaching of that Church which are absolutely foreign to the whole character of English Christianity. It was Gore who fostered the conception of the Church and of its "Catholic" character which ultimately led on to these excesses, and while he himself expressed his strong dislike of them, he cannot be freed from the responsibility of fostering the spirit out of which they have developed.

We have always felt that there was a somewhat abnormal element in Gore's constitution from the confession which he made in his boyhood days, when he read the account of the conversion of a Roman Catholic priest to Protestantism. "When the boy read in this book a description of confession and absolution, fasting, the Real Presence, the use of incense and similar matters, he felt instinctively and at once an attraction for this sort of sacramental religion." This, he said, was "the religion for me." It recalls the confession of Newman's early days that he instinctively crossed himself in the dark. Why this form of religion should be described as "sacramental religion" is difficult to understand, but the incident shows that Gore had from his earliest days a bias for the form of religion which is so incorrectly designated as "catholic."

His career at Oxford was brilliant and gave him at once a special prestige which he used to the full for the advancement of his special religious predilections. Even at this time he felt some nervousness as to the doings of the Ritualists. Before his Ordination he writes : " Though I believe I am quite what people call a High Churchman, and don't see the possibility of being anything else, yet I have felt more and more in the last three years that the Ritualists, as people call them, are very injudicious and even offensive and arrogant—which again, feeling as strongly as I do with them, in the main may make it a little difficult to act." In spite of this hesitation, we cannot forget that at a later period when some of the Bishops showed a disposition to resist the Ritualistic innovations, it was Gore who gave the advice—" squeeze the bishops." At Oxford he was one of a small group which wielded for many years an enormous influence not alone on the University but upon the Church through the University. So influential did this group become that they seemed to possess almost unlimited powers in the disposal of posts of importance and of influence. They endeavoured to make their particular type of churchmanship the standard for the whole Anglican Communion, and they succeeded to such an extent that Gore's teaching became the fashion for all those who wished to be thought to be in the first rank of correct churchmanship. They showed the consciousness which they had of their superiority to all those who did not accept their special views, and succeeded in giving the impression that they and they alone could be regarded as the representatives of the true character of our Church. This influence remained so long unbroken that it helped to colour the whole life of the Church, and still is represented in clerical circles which have not freed themselves from the Oxford sentiment of Gore's day.

Gore's writings had immense influence and were probably among the most widely read theological books of their day. Some of them are of great use to Christians of all the Churches, but some of them in which he deals specially with the ministry and the sacraments do not commend themselves to large numbers of Christians. The weakness of his theories in these books is becoming more widely recognised, as is shown by the criticism of them in some recent works. The fundamental weakness is one of which Gore himself warned others to beware. It is difficult to understand how his own intellectual acumen could have failed to recognise the fact. We are told that " he detested the easy assumption which artificially, though often unconsciously, solidifies conjecture into fact." Yet in his writings on the ministry and sacraments this is the very mistake into which he falls. In reviewing New Testament evidence, he draws some conclusion with an introduction that it is probable, or that it may be safely conjectured or that the evidence goes to show, and after an accumulation of these probabilities which may or may not have a solid basis he commences to build up his special theory as if his premises had been founded on a sure basis of fact. The result was that in regard to such important elements of our religion as the transmission of grace he arrived at conclusions that were completely

out of harmony with Christian experience. This also set his attitude towards the Free Churches. His insistence at conferences on his views of episcopacy made any advances towards reunion with the non-episcopal churches impossible. Archbishop D'Arcy in his autobiography has given one instance of Gore's influence when at the Lausanne Conference of 1927 he prevented the adoption of any report on the subject of the ministry. From his views of these questions his whole life's efforts received their chief impulse. He sought to make the Prayer Book and its service square with them. Lights, vestments, incense and all the accessories of the Mass were in his view legitimate. "We might have got a reasonable use of incense and a reasonable use of reservation, if people had made any genuine attempt to keep within the reasonable limits of the Prayer Book." Yet it is difficult to see how these things can be brought within the legitimate use of the Prayer Book. At the time of the revision of the Book in 1927 he was opposed to the small group of Anglo-Catholics who wished to reject the revision proposals on the ground that they did not go far enough and did not allow of the whole "catholic" ritual according to medieval usage.

It was inevitable that a man of Gore's eminence should be called to the episcopate. Yet he never seemed quite happy in the episcopal office. He was appointed to a bishopric with an Evangelical tradition and Protestants were naturally disappointed. The biographer tells us that "members of the extreme Protestant party were furiously indignant." They may have felt that there was unfairness in appointing a member of the extreme Anglo-Catholic party organisation to the episcopate when any of the more pronounced members of their own party were rigorously excluded from the office. On the division of the diocese of Worcester he chose Birmingham, and although it might not seem the appropriate sphere for a scholar, the radicalism of his political outlook brought him into sympathy with many in a city that was the centre of those political views. His move to Oxford seemed appropriate as he was once again in an intellectual centre, but there was apparently not much contact with the University, and other elements in the diocese made difficulties for a bishop holding Gore's political opinions. A good deal of the more or less secret history of the Church and the relationships of some of its leaders is given in this volume and provides an interesting commentary on many of the developments of those years. Threats of resignation were not unknown, and at last, as a result of the decision that the franchise of the Church should be thrown open to the unconfirmed, he resigned the bishopric of Oxford in 1919. The following years seem to have been among the most congenial of his life. He had the prestige of his episcopal position, of his scholarship and of his reputation for saintliness, and he was sought after for all kinds of purposes and objects to which he might be induced to lend the weight of his name. He desired to study and to gather up his thoughts for his three volumes on the Reconstruction of Belief. He had opportunity to indulge his desire to travel and had several interesting tours in the east in which he came into touch

with some of the leaders of the Churches in Egypt and Palestine. He evidently found himself more at home among episcopally organised bodies in these more primitive lands than among the Free Churchmen of his own country.

We must not omit a reference to the fact that Gore lent all the weight of his influence to the endeavour to introduce the monastic system into our Church. It was mainly due to him that the Community of the Resurrection was founded and this order has been very largely the means of introducing Anglo-Catholicism into distant portions of the Anglican Communion. Whatever advantages there may be in a sanely ordered community life, there are strong objections to any system that sets up a distinction between "the religious" as they are technically described and ordinary Christians.

As to Bishop Gore's connection with the Malines Conferences, we can only surmise that Archbishop Davidson became somewhat timorous on account of the impetuosity of Lord Halifax, who seemed prepared to run headlong into the arms of Rome and to be willing to make any concession asked for by the representatives of the Roman Church, and he asked Gore to attend in order to act as a brake on the headlong progress, and this he seems to have done effectively to the great annoyance of Lord Halifax.

LIFE OF THE BISHOP OF LONDON. A TRIBUTE ON HIS JUBILEE, 1885-1935. By Percy Colson. *Jarrols, Ltd.* 12s. 6d. net.

This Life of the Bishop of London by Mr. Percy Colson has been written in popular style and furnishes an interesting narrative. It is described as an authorised biography and a tribute on his jubilee, 1885-1935. The author had some difficulty in persuading the Bishop to allow his life to be written, and having overcome this reluctance he paints the portrait of his subject in glowing colours. He feels he has not captured fully the Bishop's personality. "His character has that great virtue which, of all qualities, is the most difficult to convey—perfect simplicity. There is nothing so subtle as simplicity." Everyone will acknowledge the great charm of the Bishop's manner, his genial personality and the unselfishness to which his biographer pays special tribute. His popular gifts have attracted great crowds to hear him preach and in his younger days in the parks of the East End he achieved a great reputation as an exponent in popular terms of the Christian faith at open-air gatherings. There are still many who feel that the Bishop's most effective work was done in the East End of London when he was Head of the Oxford House and Rector of Bethnal Green. He was appointed to succeed Dr. Creighton as Bishop of London in 1901. He had been one of Bishop Creighton's Suffragans as Bishop of Stepney. The author tells the reason of his appointment. "The Church was just recovering from the tumult into which it had been thrown as a result of Tractarianism and its controversies with the Evangelical Party. To this state of affairs Ingram owed his appointment to the Bishopric of London. A man of tact was needed who would con-

ciliate and sympathise with all shades of opinion. A very High Churchman or an Evangelical would have been fatal. Ingram, while himself brought up at Keble, in the Tractarian school, was broad and tolerant. He felt that in the Communion of the Church of England there was room for all shades of opinion ; that the whole was greater than any part. He was first of all a Christian and afterwards—very much afterwards—a theologian." The author adds : " A better choice could not have been made, as we shall see." This is an opinion with which large numbers of Evangelicals will not altogether agree while they admire many of the Bishop's excellent qualities and appreciate the measure of sympathy that he has shown to Evangelical Churchmanship. There is little doubt that his own sympathies lie with the advanced Churchmen, and that they have secured a position of greatly increased influence in the diocese of London largely through the Bishop's appointments and his fostering care for their interests. It is not too much to say that Evangelical Clergy have been treated with sparse generosity in the appointments to important positions of influence and emolument. A writer on the Diocese of London recently remarked that in the new areas for which the Forty-five Churches Fund is providing, Evangelicals have only a small number of the districts placed in their charge. The Bishop probably does not realise that his efforts at conciliation are sometimes regarded more as a display of genial weakness than of gentleness, and that some of his statements to Evangelical gatherings are of a nature that may lead to accusations of inconsistency when they are compared with some of those made at Anglo-Catholic gatherings. There is a sense in which it is good to be all things to all men, but there is a danger of it leading to an air of insincerity. As to the actual work of the biographer he shows himself to possess the striking gift of journalistic instinct in noting the most popular items to record. He is heartily in sympathy with the Bishop's ecclesiastical views and shows his sympathies somewhat obtrusively. There is, however, one paragraph with which many will find themselves in full agreement. Mr. Colson is writing of the recalcitrant clergy who refused to obey the Bishop's ruling in regard to Reservation. They said that they refused to recognise the authority of the Church of England. The author goes on to say : " What they omitted to quote in their letter was some clear authority which justified them in refusing to obey their Bishop to whom they had taken oaths of obedience—a point which is often puzzling to straightforward laymen who consider, perhaps foolishly, that solemn oaths are binding, and who cannot understand why, since their consciences refuse to allow them to obey him, they choose to remain in the Church of England and accept their salaries."

This somewhat cursory biography will be read as an interesting account of the Bishop's many activities and interests, his world tour and other travels, his prowess at golf and tennis, his skill as an angler, and all the other outward features of a very full and busy life.

HIGHWAYS AND HEDGES. THE CHURCH'S CALL TO EVANGELISM. Fifteen Sermons by Eminent Preachers. Foreword by the Rt. Rev. C. C. B. Bardsley, D.D., Lord Bishop of Leicester. Edited by the Rev. Alfred Thomas, M.A. *Skeffington & Son, Ltd.* 5s. net.

The Call to Evangelism has met with considerable response throughout the Church. Any help that may make that response more effective is to be welcomed. This volume of striking sermons has been inspired by the Call of the Archbishops' Committee on Evangelism, and the publishers hope that these addresses by representative preachers of different schools of thought will prove rich in suggestion and inspiration at this particular time. The Editor of the volume, the Rev. Alfred Thomas, M.A., Vicar of St. Barnabas, Jesmond, is to be congratulated on the production of the volume and its contribution to the Evangelistic effort. The Bishop of Leicester, who is Chairman of the Archbishops' Committee, writes a Foreword in which he tells of the progress of Evangelism. The Way of Renewal has had a greater influence than has been generally realised, and the Oxford Groups have also helped, but it is in the parishes that the strongest efforts have to be made, and the Communicants in our Parishes have to take their part in it. The Editor's Preface calls attention to the dearth of Evangelistic sermons, and says the aim of the volume is to expound the main aspects of the Gospel as far as possible in sequence. They are prayerfully designed as appeals to both heart and mind by the help of the Holy Spirit, and they are conceived in the might of a cultured Evangelism.

The opening sermon is by the Bishop of London, and he deals in a characteristic way with "The Necessity for Humility." The Bishop of Barking follows on "The Good Shepherd's Knowledge of His Sheep," and then Bishop Welldon takes up the subject of "National Conversion." Canon Buchanan, the Secretary of the Archbishops' Committee, writes from his wide experience of Evangelistic work on "The Urgent Opportunity of Evangelism." Among the other Evangelical contributors are the Rev. C. M. Chavasse, M.A., the Master of St. Peter's Hall, who deals clearly with the central theme of "The Cross and Forgiveness." Canon Goddard's subject is "The Divinity of Christ"—the Foundation Truth of the Christian Faith. Dr. Freeman Irwin deals with some conditions of modern thought in "The Mind of Christ and our Modern Life." The Rev. J. M. Hewitt, M.A., Vicar of Islington, writes effectively on "Sin's Wages and God's Gift." Dr. Hart-Davies brings out several interesting facts in connection with "The Vision of God in Nature, Grace, and Glory." The Rev. Bryan Green, B.D., has for his subject "The Knowledge of God, of His Power and Living Presence" and his contribution has a strong personal note. The closing sermon is by the Editor and is a clear statement on "The Folly of Unbelief." Those who are taking part in Evangelistic work in response to the Call to Evangelism will find this volume very suggestive both in regard to the range and variety of the subjects treated and the methods adopted in dealing with them.

THE ATONEMENT. By the Rt. Rev. Arthur C. Headlam, C.H., D.D.,
Lord Bishop of Gloucester. *Hodder & Stoughton.* 5s. net.

In this volume the Bishop of Gloucester gives three lectures, delivered at King's College, University of London, as Frederic Denison Maurice Lectures. He was evidently led to the choice of his subject by the fact that he contemplates writing a larger work on the whole subject of the Redemption of Mankind, and Maurice's book of sermons, *The Doctrine of Sacrifice*, provided a link with the foundation of the lectureship. The present volume is a preliminary statement to give readers an opportunity for criticism. Every interpretation of the Atonement is in some respects inadequate. It has mysterious elements which are beyond man's full comprehension, yet in every age theologians have sought to give a systematic interpretation, and these have been inevitably coloured by the thought of the age in which they have been produced. The Bishop says that the one thing clear about the doctrine of the Atonement is that there is nothing clear. It is usually said that there are three types of belief on the subject, the Bishop says it would be more correct to say that there are almost as many theories as there are theologians who have discussed the subject, so that to lecture on the doctrine represents "a task of great difficulty and one that has become more difficult at the present day." Views that a short time ago were regarded as finally condemned reassert themselves, and recent authors have maintained the view of substitutionary expiation, and the classical theory set out by Dr. Aulen, Bishop of Stroegness, in his book, *Christus Victor*. The Bishop deplors the extraordinary dogmatism which seems to obsess some theologians, and finds it strange that the advocates of the different theories should be so completely confident that they are right and that everyone else is wrong. Anyone who is not willing to accept their theory in its logical completeness is described as a Mediating theologian and "there is no more opprobrious epithet." In the face of the three great rival theories the orthodox, the classic, and the rationalist, the Bishop proceeds to his own line of treatment, and he believes he has adopted the right method of presenting it. He commences with "The Life and Teaching of Our Lord." His examination of the Gospels leads him to the view that the whole life and work of our Lord was part of the Redemption. He was the Messiah and therefore the Redeemer. He revealed in Himself the Love of God for the sinner, and the Cross was a revelation of this divine love. Our Lord conceived of His death as sacrificial, but a sacrifice might be a covenant sacrifice, or a peace offering, or a piacular sacrifice, and in a sense we have to determine how it was a sacrifice for sin. In summing up he says: "The Atonement which reconciled man to God was the whole life and work of Christ: His teaching, His revelation of the Kingdom, His foundation of the Church." There is no transaction or arrangement, it is the power of love, and the Cross as a revelation of love and sacrifice summed up His work. The next chapter on "The Teaching of the Apostolic Church" brings out more clearly our Lord's teaching. Redemption is primar-

ily the work of the Father, but no theory of Atonement separating the work of the three Persons of the Trinity can be considered sound. Christ's work was a victory over sin and death, and sacrifice is a part of the ultimate nature of God. The co-operation of man in the work of his own redemption is necessary and although the initiative is with God, the aim and purpose of His method was to restore man through himself. In what did the efficacy of the sacrifice of the Cross consist? It was a sacrifice of love and obedience and therefore a great act of self-sacrifice. The Cross was a revelation of the Love of God, and that revelation of divine love had everywhere overpowered the forces of evil and brought to an end the kingdom of evil. It had thus brought salvation to man; salvation from the power of evil, salvation from his own sins, salvation from the reign of law, and salvation from the terror of death. But none of this is effective unless mankind accepts the gift which is offered, and co-operates with Christ. The subject of the third lecture is "The Atonement in History." In this the Bishop traces some of the theories that have been held, and devotes his attention particularly to the teaching of Athanasius and, as is fitting, he devotes some attention also to the teaching of F. D. Maurice in *The Doctrine of Sacrifice*. In his closing words the Bishop indicates that the Cross was a propitiation for sin, and therefore Christ died for our sins and bore the whole weight of our sins upon the Cross. This interesting treatment of the subject seems to close in an intentional vagueness and we are left wondering exactly what "propitiation" means, and what exactly is denoted by the "weight" of our sins. The method by which many dissociate any transactional idea from the Atonement is by emphasising that Christ is at once, One with God in His redeeming act, and One with those who are in Him by faith.

THE CREED AND ITS CREDENTIALS. By Lumsden Barkway, Bishop of Bedford. *S.P.C.K.* 3s. net.

At the request of the Church Tutorial Classes Association, the Bishop of Bedford has written this short commentary on the Creed. It is very largely a popular treatment suitable for those for whom it is intended, and as there is a series of questions for Study Circles its intended use is indicated. The opening sections are treated on similar lines to most other works on the Creed, and deal with the great facts up to the Resurrection of our Lord. In regard to the remaining sections many will feel considerable doubt as to the views put forward by the Bishop. He describes one section of the Holy Spirit's work as having "special efficacy ecclesiastically," and follows this with the comment, "only in the Church are the full treasures of His Truth and Grace to be found." The interpretation of these words depends upon the interpretation given to the word "Church." When we turn to the section on the Holy Catholic Church we find that the view taken of it, is that of the High Anglican. It must teach the doctrine taught by the Apostles, it must have the same form of Ministry as the Apostles, and must be able to trace

that Ministry back in unbroken succession to Apostolic times. He then goes on to give his views on the Ministry. There are three possible conceptions of the Ministry; that of the Nonconformists, which he says, maintains that no particular form of ministry is essential for the Church. The second is the intermediate view held by those who believe in episcopacy as the best form of Church government but who do not attach any specifically doctrinal significance to it. The third view, which he calls the positive, is the High Church view "and among Anglicans its most honoured and influential exponent was Bishop Gore." In this conception of the Ministry, "Ordination is a sacramental act, divinely instituted and therefore indispensable, conveying special Grace for the Ministry; Bishops, who have received their Office by succession from the Apostles, are the necessary agents of Ordination; Apostolic Succession so understood, is necessary for the authority of the Ministry, the visible unity of the Church, and the validity of the Sacraments." It has frequently been pointed out that this view of the Ministry is untenable as it lacks any adequate foundation in the New Testament and in the history of the Early Church. Among the supporters of the intermediate view are Dr. Streeter who has shown in his scholarly work, *The Primitive Church*, that there were different forms of Ministry and different systems of Church government at the end of the first century. The Bishop of Gloucester is also quoted as "among the most eminent supporters" of this view. We believe that this is the view which will commend itself more and more in the scholarly interpretation of Christian origins. It is impossible to deny that if the Holy Spirit guided the Church to a form of Ministry that was specially suitable for those past ages, the same Spirit can guide the Church to forms of government suitable for days yet to come. The Bishop of Bedford says that the writers of the New Testament "took for granted many facts which we would give a great deal to possess." Many modern writers take for granted as facts much which is not in the New Testament and cannot be deduced from it. As the Bishop says, these New Testament writers "do not quote any command of Christ or injunctions of the Apostles in favour of any particular system of Church government." It seems obvious that if any system of Church government were so essential as the upholders of this view of Apostolic Succession maintain, there would have been some direct command or injunction concerning it. The Bishop refers more than once to a prejudice which he says there is in regard to institutional religion. The chief objection is to this narrow interpretation of the Church.

BARON D'HOLBACH: A PRELUDE TO THE FRENCH REVOLUTION.
By W. C. Wickwar, M.A. London: George Allen & Unwin.
7s. 6d.

There are so many books dealing with the forerunners of the Revolution, such men as Diderot, d'Alembert, Voltaire, and Rousseau, that it is a little surprising that no adequate treatment—

in England, at least—has been forthcoming, at any rate for many years past, of one of the greatest, Paul d'Holbach. Mr. Wickwar's volume supplies what publishers like to term "a felt want." He divides his book into two parts; the first (d'Holbach's life) he calls an essay in reconstruction; the second (d'Holbach's work), an essay in criticism. At the close of the volume he gives us a brief "summary," which is rather too brief; a "conclusion" (dealing with Atheism and Revolution); Notes to the various chapters and sections, which affords a useful bibliographical clue; three appendices, and a fairly good index.

D'Holbach, though he passed his working life in France, was not a Frenchman born, and that is why it is so interesting to trace his influence on the thought of his adopted country. Others were better gifted with the arts of self-advertisement, but behind the scenes no thinker was more influential than this German. His Paris *salon* was famous, and there, thanks to an ample income, he was able to entertain many of the best wits of the time. Nor was his hospitality confined to Frenchmen: Garrick, Horace Walpole, John Wilkes, and many another were welcomed at his social gatherings, where everybody was encouraged to be frank in his criticism, and nobody was refused a hearing because his views were unpopular or unorthodox. It would have been strange if things had been otherwise, for d'Holbach's own opinions were truly revolutionary: was he not one of the first exponents of dogmatic atheism? His most important books were not published under his own name, nor would it have been prudent for him to have allowed his doctrines so to appear. As it is not likely that these works are familiar generally, their titles shall be given here: (1) *Le Christianisme dévoilé*, 1761; (2) *Système de la nature*, 1770; (3) *Politique naturelle*, 1772, and (4) *Morale universelle*, in 1776. The first of these is the one dearest to the heart of the sceptic, for in it d'Holbach attacks religion as "immoral" and proclaimed himself a thorough-going unbeliever. Apparently there have been six editions of this challenging work in English, the first not long after d'Holbach's death, the last about fifty years ago: significantly enough, it was edited by Bradlaugh. Ten years ago the first translation in Russian was issued at Moscow; no doubt it would be hailed there by the anti-God brigade as unanswerable. Besides these four "opera majora," d'Holbach wrote an immense number of other books, as well as articles and pamphlets; these are duly registered in Mr. Wickwar's excellent Appendix B.

Much as we may resent d'Holbach's attack on religion, much as we dislike his thorough-going materialism, much as we regret the fact that his published opinions, subversive in so many ways, must have powerfully helped to bring about the Revolution, with its logical sequel the Terror, we must admit that a great deal of his social and political teaching was and is valuable, and still well worth study; and it seems clear enough that the brutality and cruelty of the extreme Revolutionary party, when it seized power, would have found in him a determined foe. He was a kindly, generous man,

deeply concerned that people should have justice, and be happy ; in which respects we might say that he had the *anima naturaliter Christiana*. It is not altogether surprising that he rounded on the Christian religion as he saw it ; for think what it had become in the hands of Church and State ! A caricature of the Gospel.

But we must leave our readers, who desire to know more about d'Holbach and his circle, to study Mr. Wickwar's book, which is a little masterpiece, alike in its criticisms and interpretations, and (above all) in the admirable way in which are woven together illuminating extracts, from the French originals, into a single consistent whole. This bit of work was not easy, but it has been done with unflinching skill.

E. H. B.

THE NEW TESTAMENT (OR COVENANT) OF OUR LORD AND SAVIOUR
JESUS CHRIST. Translated by the Rev. E. Cunningham,
M.A. *Marshall, Morgan & Scott, Ltd.* 2s. 6d.

The July, 1934, number of *THE CHURCHMAN* published a review of Cunningham's translation of the New Testament. Now the work has appeared in a further revised form.

The "Revised Version" of the Authorised Version of the Bible has been printed for half a century. It may be a fact that during this time it would have become more widely used if it had been a more *accurate* revision, and, further, if it had done more to simplify the really difficult passages of the Bible. Cunningham's is a revision in every sense. A good translation does away, to a real extent, with the need for a Commentary. (For many years the Germans, in commentary-making, have saved space by printing at the head of a commentary not Luther but an accurate and clear version made by the commentary author.) In this connection, notice such renderings of Cunningham as "And his master (not *the lord*) commended the dishonest steward" (St. Luke xvi. 8) ; "Till I come, apply thyself to the public reading" (not reading—which might mean *study*), 1 Tim. iv. 13 ; and the like.

Romans v. is a difficult and test chapter. Notice verse 13 : "As far as there was law, there was sin in the world ; but sin is not accounted where there is no law." And again verse 16 : "And the gift has result, not like that which came through one man's sinning ; for the judgement sprang from one trespass unto condemnation, but the free gift from many trespasses unto a declaration of righteousness." But Cunningham has appended more of his brief exact notes to this chapter.

The translation has the authority of true scholarship, careful and unbiased. The work is also obviously sincere and devout. The size of this handy volume is as in the previous edition ; the Introduction has been abbreviated, and the Appendices slightly enlarged. The brief appendix upon "Titles of Christian Ministers" contains facts little realised by the average Churchman, still less by those committed to the doctrine of Succession. (Cunningham quotes "New Presbyter is but old Priest writ large.")

Half a crown is a price absurdly small for a book which is the outcome of what must have been a life-study.

R. S. C.

SCIENCE AND RELIGION. By N. Bishop Harman. *George Allen & Unwin*. 5s. net.

It is with great pleasure that we call the attention of our readers to this volume. It is not because we find in it any new or startling contribution to a problem as well worn as it is important that we commend it. The relationship between religion and science is scarcely touched upon; and, if we have any quarrel with the author it is that he seems too much to assume that these two forces should be kept in watertight compartments in life, and that there is no need for either to encroach upon the other. We commend the volume rather because here a man of science and culture sets forth clearly and simply his religious convictions for the benefit of those, like the lady mentioned in the Introduction, who find it hard to believe how a scientific man can also be religious. Dr. Harman, however, has a message for many others besides the sceptic; and no thinking Churchman should fail to give this book his serious attention. One cannot help feeling that, though the conception of Christianity may lack certain elements that are dear to the heart of more orthodox believers, a place should certainly be found for such thinkers as Dr. Harman in the Church of England; and we are brought vividly to realise, in at least one passage (p. 47), the harm that is being done by the misguided pronouncements of some of the more extreme Anglo-Catholics. Dr. Harman quotes from a statement issued by certain clergymen recently in the popular Press: "We proclaim that the Catholic religion is divinely revealed and essentially a religion of authority."

"Such pronouncements," the author comments, "may be expected from the Papal Church; but what are we to think when beneficed clergy of the Church of England—adopt the same attitude?" Need we assure Dr. Harman that such views do not represent the considered attitude of the Church of England, and would be disclaimed not only by Evangelicals and Liberals, but also by many Anglo-Catholics as well. As a matter of fact, Dr. N. P. Williams, who may be taken as representative of a large body of Anglo-Catholic opinion, has recently stated that the Church of England differs fundamentally from the Church of Rome on the subject of the nature of authority.

THE LIFE AND WRITINGS OF GIAMBATTISTA VICO. By H. P. ADAMS. *George Allen & Unwin*. 8s. 6d. net.

Students of philosophy or of eighteenth-century history will welcome a book in English—long overdue—on Vico. Giambattista Vico was certainly one of the greatest thinkers of his day in Italy, and Mr. Adams traces the development of his thought with great care and insight. Vico was a historian and a poet as well as a

philosopher ; and this volume does full justice to the two former aspects of his work. But it is as a philosopher that the Neapolitan is remembered to-day. His most remarkable contribution to philosophy was his theory of knowledge which prefigured that of Kant ; but the Naples of the eighteenth century was very different from the Germany of the nineteenth ; and it is not surprising that, living in an entirely unscientific atmosphere, Vico should have tended to exalt imagination and memory above minute and exact analysis. It is a pity that a work of such importance should be marred by misprints, especially in regard to dates. On page 47, 1884 for 1684 is fairly obvious, but on the frontispiece 1774 instead of 1744 might lead the unwary to suppose that Vico lived to be a centenarian.

HOT-HEARTED. By F. I. Codrington. *C.E.Z.M.S.* 2s.

Though issued by the Church of England Zenana Missionary Society, the stories in this book are also the fruit of the work of other societies, and give living pictures of the building up of Christian work in many parts of China. It is mainly the work of native Christians which is recorded. Once having learned for themselves the joy of loving and serving Christ, they are truly " Hot-hearted " in their efforts to share this blessing with others. The book is full of interest from beginning to end, from the Foreword by Lady Hosie to the story of the nameless heroine who became " The Leper's Biblewoman."

HOW TO USE THE BIBLE. By John W. Coutts, D.D., *S.C.M.*
1s. 6d.

We have read a large number of books on Bible Study, but this book takes an original line. After an excellent chapter on : " Why we should read the Bible," Dr. Coutts discusses God's ways of speaking to us, taking Psalm xix as a witness that He speaks through Nature ; Psalm cxix is then adduced as evidence that He speaks through Law, and Psalm li as proof that He speaks through conscience. God also reveals Himself through events (1 Kings xxi) ; through inspired men (Amos) ; through Jesus Christ (Luke vii, 36-50) ; through lives inspired by the Living Christ (Romans xii), and through " picture writings " in a time of trouble (Rev. xix). A useful little book.

A. W. P.

TREE LORE IN THE BIBLE. By Lonsdale Ragg, D.D. *S.P.C.K.*
3s. 6d.

We greatly welcome this little volume by the Editor of *The Tree Lover Quarterly Magazine*. It discusses and examines references to the trees of the Bible in about one hundred and forty places in the Old Testament and the Apocrypha, and in fifty places in the New Testament. Dr. Ragg is a dendrological expert and his special knowledge has enabled him to put the somewhat scattered and

scrappy information in Bible dictionaries and travellers' tales about the Holy Land into a very compact and readable form. We like his chapter on "The Tree of Life," while such important trees as the Fig and the Olive have chapters to themselves. There are eight illustrations and three indices. A wealth of Tree Lore in about one hundred pages. We shall expect to hear of a demand for a larger edition.

A. W. P.

DR. BARNARDO. By J. Wesley Bready, M.A., B.D., Ph.D. *George Allen & Unwin. 2s. 6d. net.*

Twelve thousand copies of this excellent book have already been sold. This is a cheap edition and it is marvellously cheap, since it must remain the standard life of the great physician, pioneer and prophet for many years to come. A book with over 270 pages and thirty-six illustrations, with a characteristic preface by A. A. Milne, is worthy of a very wide public, and it will be a very great pity if the faith of the publishers in the selling qualities of this book, which has led them to publish it so cheaply, is not rewarded by the reading public. Evangelicals will find it worth while if only for its first chapter on "A great awakening," in which Dr. Bready pays a great tribute to the Evangelical Revival. Readers of *THE CHURCHMAN* will readily recall its author's thrilling and brilliant biography of Lord Shaftesbury, which is still published at 7s. 6d. It is a great story of a great Christian told vividly and well. We commend it most warmly.

A. W. P.

GOLD BY MOONLIGHT. By Amy Carmichael. *S.P.C.K. 5s.*

We congratulate S.P.C.K. and the gifted authoress on this, the latest Dohnavur book. It is enriched, that is the word, with a series of photographs from the Austrian Tyrol, and the Bavarian Highlands, and, unless our memory is at fault, from Switzerland. The reproductions have been done by the Vandyck Company. Miss Carmichael's method is to comment on each of the beautiful photogravures, and her comments are deeply spiritual. We can imagine no better Christmas gift for those who have been walking in the dark valleys where the sun has hidden his face. Read the chapter on "Rough Water" and travel on then to "The Shining Summit" and on to "The Last Mile." The book is further enriched with a number of Dohnavur songs. Its authoress has travelled oft in the realms of gold, and the gold of her land is good.

A. W. P.
