

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.

CONNOP THIRLWALL : HISTORIAN AND THEOLOGIAN, by John Connop Thirlwall, Jr. *S.P.C.K.* 12s. 6d. net.

The eleven Charges of Bishop Thirlwall delivered during his long episcopate of forty-four years from 1840 to 1874 in the diocese of St. David have long been known to students of the Victorian era of the Church as a mine of useful information on all the great problems of that age. Dr. Perowne, who edited them after the death of the Bishop, speaks of their permanent value as "a philosophical contribution to ecclesiastical literature." Their merits were fully recognised during the Bishop's lifetime, and won for him a remarkable position of influence. They have been described as the most faithful, as well as impressive, record of the time to which they belong. They were remarkable for their depth as well as breadth of view, for the combination of exact scholarship with a vast range of varied learning. To this mass of erudition was added a remarkable logical faculty, and their most conspicuous feature was the perfect impartiality with which every question was weighed, and the judicial severity with which every controversy is surveyed. In spite of the remarkable place which the Bishop held in the Church life of his time no adequate biography has until now been written. This task was reserved for a collateral descendant of the Bishop who is an American citizen. With the industry and research characteristic of the writers of that country he has acquired a quantity of material hitherto unexamined, and has made good use of it. Thirlwall was born in 1797, the son of a Curate of Stepney. He was taught to read Latin at three, and Greek at four, and his father published a volume of his writings at the age of eleven called *Primitiæ* which the Bishop in his later years did all in his power to suppress. He was educated at Charterhouse and went to Trinity College, Cambridge. He had a brilliant career although mathematics, which was then the chief subject of study at the University, was not his forte. He went abroad and met Bunsen in Rome. He studied German and translated Schleiermacher's *Lucas*. He studied law and was called to the Bar, but after two years he returned to Cambridge, and took up tutorial work at Trinity. A plea for the admission of Dissenters to the University led to his dismissal, and in 1834 Lord Chancellor Brougham offered him the living of Kirby Underdale in Yorkshire. Here he wrote his *History of Greece* which appeared almost contemporaneously with that of his old school fellow, Grote. Quite unexpectedly, in 1840, he was appointed by Lord Melbourne to the Welsh See of St. David's. It is said that he was able to preach in Welsh after six months. He was not popular with the clergy of his diocese to whom he appeared an austere Father in God. He took, however, a very active part in all the controversies of his time and was remarkable for the independence of his opinions, which ran counter in many points to the popular episcopal views of his day. Although he defended

the first *Tracts for the Time*, he became a severe critic of the Oxford Movement and the theories which it represented. In the House of Lords he spoke in favour of the grant to the Roman Catholic College at Maynooth; he advocated the admission of Jews to civil rights; he defended Gorham in the action of the Bishop of Exeter on the question of Baptismal Regeneration, and he was the only Bishop who voted for the Disestablishment of the Irish Church. His biographer gives a full account of these various activities, but is singularly unfair to Ireland and the Irish Church in his account of the disestablishment controversy. Thirlwall was not a lovable character, and there is no evidence that he left a deep spiritual impression on his diocese, but it must be recorded that he spent £30,000 on the building and repair of churches. It is certain that a man of his character would never have been appointed to the episcopate by any other system than that which prevails in England, and yet the choice was justified by the remarkable position which he achieved and the contribution which he made to the discussion of the problems of his day.

THE CHURCH IN THE TWENTIETH CENTURY. Edited by G. L. H. Harvey. *Macmillan & Co.* 15s. net.

This volume of essays represents the views of a number of prominent Churchmen on the chief characteristics of the Church in the present day. Its purpose is to discuss "various problems that confront the Church," and as these are varied it may be well at the outset to indicate the writers and their subjects. Dr. Norman Sykes, Professor of History in the University of London, writes on "The Ideal of a National Church"; Dr. Major, Principal of Ripon Hall, on "Towards Prayer Book Revision"; Dr. Percy Dearmer, lately Canon of Westminster, on "Public Worship and the Creeds"; Canon Guy Rogers on "The New Catholicism, (i) Intercommunion"; Canon C. E. Raven, Regius Professor of Divinity at Cambridge, on "The New Catholicism, (ii) Interchange of Pulpits"; Sir Arnold Wilson, M.P., on "The Church and Secular Life"; Dr. Douglas White on "Religion and Sex"; Dr. F. L. Cross on "Anglo-Catholicism and the Twentieth Century"; Dr. Elliott-Binns on "Evangelicalism and the Twentieth Century," and the Editor on "Nova et Vetera." The Bishop of Birmingham contributes the Foreword.

It is impossible to deal with all the points considered in this comprehensive and varied series of essays. Their contents might fairly be described as the positive side of all that is opposed to the Anglo-Catholic conception of the Church, and the narrow and exclusive theories associated with the false view of Catholicism that with a backward look holds as essentials of Christian faith and practice features that were characteristic of periods whose special idiosyncrasies are now obsolete. At the same time some of the views advanced will not commend themselves to Conservative Churchmen who have little sympathy with Anglo-Catholicism.

Dr. Norman Sykes's statement on the National Church is an able defence of a broad and comprehensive scheme of unity, as against "Tractarian departures from Anglican tradition." Some useful revisions in public worship are suggested by Dr. Major and Canon Dearmer. Evangelical Churchpeople will be specially interested in the conception of "The New Catholicism" put forward by Canon Rogers and Canon Raven. One urges the method of intercommunion and the other the interchange of pulpits with the non-Episcopal churches. Dr. Elliott-Binns gives an account of Liberal Evangelicalism and contrasts its outlook with that of the earlier evangelicals. He thinks that the evangelicals require considerably more scholarships than they have at present, and he suggests that their liberalism may lead them to rationalism. They need also to learn the Catholic valuation of history, but if they escape the various dangers to which they are liable they will have a useful contribution to make to the future of the Church. The Bishop of Birmingham in his Foreword takes a most pessimistic view of the future of the Church of England. He fears that the element of unreason will prevail and that the Church will sink into superstition, and decay. We have faith that the spiritual vitality inherent in the Church through the power of the Holy Spirit will lead to better things.

OUR FAITH IN GOD. By W. R. Matthews, Dean of St. Paul's.
Student Christian Movement Press. 2s. 6d. net.

The Dean of St. Paul's book is the first of "The Diocesan Series" which is being published by an advisory council of which the Bishop of Southwark is President. The series aims at expounding the central affirmations of Christianity in a simple and readable way. They are intended primarily for the clarification and strengthening of the faith of the Christian in the modern world. The promoters hope that the books will appeal to the laity and Churchworkers in general. It is appropriate that the series should commence with a book on Belief in God, and Dr. Matthews is well qualified for the task. In his first chapter on "Religion and Belief in God" he deals with the broad aspects of religious belief and the various views that have been held in regard to Deity. "In proportion as religious devotion becomes personal and spiritual it necessarily tends to be monotheistic." Modern psychologists may seek to regard religion as an amusement, but they have to face the facts of the persistence of religion and the progress of religious ideas. This chapter is a preparation of the reader for the study of the Christian belief about God. The second chapter is devoted to the "Hebrew conception of God" which owed little to philosophical reflection, but was a preparation for the revelation of God in Christ. This is the subject of the third chapter. In it Christ's teaching of the Fatherhood of God is explained, and the special relation of fatherhood with those for whom forgiveness has become a reality through the preaching of the Gospel. Special attention is given to the belief

that God is love as this is the most difficult of the assertions of the Christian faith. The chapter on "Personality in God" deals with some of the problems raised by modern philosophy. Incidentally, the Dean pronounces the Resurrection of Christ to be the central truth of the Gospel. "Without the Resurrection there would be no Gospel, no good news of God."

The Incarnation is the central doctrine of our faith, and is bound up with divine personality. It assures us that the supreme revelation of God has been given to us in a human personal life. Self-consciousness and will are the characteristics of personality, and taken in conjunction with the qualities of supreme value, they give us the ideal of the supreme reality from which all must emanate. We come next to the consideration of the Trinity which is the outstanding feature of orthodox Christianity. Its main purpose is to preserve monotheism. The doctrine depends upon revelation, and although we can give no adequate or complete explanation of it, it safeguards the Gospel and helps us to keep all its parts in due relation one with another. "The Love of God" is explained, and the difficulty of the existence of evil in connection with it is considered, and while there seems to be no solution which would remove all our difficulties, the revelation of God in Christ gives us light for our path through the world. This book is specially suitable for group study, and should help to answer some of the questions which are exercising the minds of many people to-day.

CHRISTIANITY IN THOUGHT AND PRACTICE. By William Temple, Archbishop of York. *Student Christian Movement Press.* 2s. 6d. net.

The Archbishop of York, during his visit to the United States last winter, delivered the Moody Lectures at the University of Chicago, and these are now published under the title *Christianity in Thought and Practice*. The Archbishop has dealt with the subject of these lectures before, but he deals on the present occasion more directly with the practical implications of Christian ethics. In the first two lectures on the "Relations between Philosophy" and "Religion and Personality in Theology and Ethics" he prepares the way for the consideration of the practical problems of Christian ethics in their application to individuals and groups. The first chapter indicates the diverse methods of philosophy and religion and their essential need of each other. The second lecture shows the inferences that must be drawn from the fact of personality in man. One conclusion is that both Communism and Fascism fail because they regard man as a means and not as an end. They ignore the higher loyalty beyond that of the State which a man owes to God. This is his key to the solution of the problem of the individual in the State. The loyalties which a man owes to various associations and fellowships are considered, and finally, the scale of the demands of Christian ethics is set out. "Towards God and His Kingdom an absolute surrender; here no individual

or group has any rights at all. God's sovereignty is supreme and our allegiance must be unrestricted; towards the largest natural community of which we are members an allegiance limited only by our prior allegiance to God and our status as owing that allegiance independently of any lesser loyalty; towards any lesser group an allegiance limited alike by those two prior loyalties and by the function of the group concerned; towards another individual a recognition of his interest as standing completely on a level with our own." The application of these principles is indicated, and the final conclusion is that the only security for peace is in the good will of mutual love, and mutual love among men is the fruit of the love of God in their hearts, and cannot spring from any other source.

THE GOD WHO SPEAKS. By Burnett Hillman Streeter, Provost of the Queen's College, Oxford. Warburton Lectures, 1933-35. *Macmillan & Co.* 5s. net.

Canon Streeter is the author of two well-known books, *Reality* and *The Buddha and the Christ*, in which he deals with the existence of God and our knowledge of Him. Since writing these books he has come to see that certain limitations are inherent in any purely intellectual approach to problems of this kind and that the existence and character of God cannot be determined by the kind of reasoning by which we establish a historical fact or a scientific hypothesis. These lectures therefore aim at showing that "the way to a knowledge of God will be through a re-orientation of purpose and desire, and a constant re-dedication of the self to the highest that it knows." The voice that speaks to men is an authentic communication from the Divine. "The greatest need of mankind to-day—socially and individually—is a true sense of direction. . . . Is there available for man, if he so will, guidance on his dark and dangerous course from some Wisdom higher than his own?" Dr. Streeter believes that there is, provided men will submit to the conditions of absolute surrender that are needed. He traces through the prophets of the Old Testament and the experiences of the Christians of the New Testament the evidence for this guidance. Although at times it was dimmed by human weakness, he finds the evidence convincing. The danger of mistake is obvious. There is the capacity for self-deception and the elements of subconsciousness on which the psychologists dwell so that some test and check is necessary. "The Bible itself is a monument of the principle that the validity of individual intuitions must be checked by the conscience and insight of the religious community." We are in danger in our time of a reaction to unreason, to distortion from phobias and complexes, and Dr. Streeter sees in the harmony of the soul with God in perfect submission to His will a source of knowledge and guidance on which reliance can be placed if the conditions are satisfied. This attractive theme is illustrated with the learning and judicial spirit which we have come to expect in the author's writings.

JUSTICE IN DEPRESSED AREAS. By Charles Muir. *George Allen and Unwin.* 6s.

This book has a foreword by Bishop Welldon, formerly Dean of Durham. It is a well-written attempt by a barrister to deal with working-class life on Tyneside with special reference to working-class justice, the need for protection of the worker under the various Acts which are supposedly passed for his benefit and the vital need of reform in the Police Courts, particularly along the line of permitting working-class representatives to share in administering civil justice.

That the working-classes are often the victims of grave injustice is patent to anyone, who, like the present reviewer, has been a Prison Chaplain. As Mr. Muir remarks: "At the present time the magistrates have no legal training and cannot give reasons for their decisions, and officials dominate the Courts." Young prisoners are often left in complete ignorance as to why Borstal training is recommended. This conversation which the author heard is indicative of much: CHAIRMAN OF BENCH. "What shall we give him?" FIRST MAGISTRATE (*vindictive type*). "Three years' penal servitude." SECOND MAGISTRATE (*ultra-humane type*). "Give him a pound out of the poor box and let him go." Then follows a whispered conversation between the Chairman and the Clerk of the Court [for whom, as a rule, Mr. Muir has little respect] and the Chairman announces that "the sentence of the Court" is six months' imprisonment with hard labour.

No feeling is stronger in the minds of working-class men who are lorry-drivers than one of resentment and a burning sense of injustice when they lose a driving licence and their job for some motoring offence while a wealthy driver gets away with it! I recall a case in one parish where at the inquest on one of my seat-holders evidence was given of a damaging nature by a young fellow of good character which would have led to a conviction. This evidence was suppressed at the trial and the rich driver was exonerated from blame! We agree with Mr. Muir that such cases must be more carefully looked into. In connection with what he says about injustice under the Workmen's Compensation Acts we recall a case, in the South of England, where a parishioner was found dead in a main sewer. His mate was warned that if he said there was gas there he would be dismissed. For the sake of his wife and children he held his tongue. The verdict was that the man died of heart disease and his widow got nothing! Yet that very morning, as his children told me, the father had played a game with them. He lay upon his back on the floor and then lifted his four children at one time supporting them with his arms and legs!

Justice is the virtue which binds together every community. Injustice in the state means ruin. It is the foundation of social security and therefore of all happiness and progress. If one-half of what the author states in this book be true, and we have no reason to doubt it, there is need for widespread reform in the legal system in this country.

A. W. PARSONS.

ECONOMICS AND GOD. By Malcolm Spencer, M.A. S.C.M. 4s. Paper, 2s. 6d.

This book deals with our present economic structure and it is a plea that it should be rebuilt on Christian foundations. Mr. Spencer writes with authority and knowledge. As Secretary of the Christian Social Council he is in touch with the best thought about our present economic organisation. Like Mr. Muir in *Justice in a Depressed Area* (reviewed in this number) he is impressed by "the persistent patience and goodwill of all classes of the community" in the face of the Housing and Employment situations. Yet he believes that economic necessity is responsible for the power of Hitler and Mussolini and that the very being of the League of Nations is threatened by the desperate straits to which nations in economic difficulty are driven by sheer pressure of their economic need. He asserts that the views of human nature that underlie our political life are Christian, but those that underlie our economic life are not; and the conflict due to this is so severe that it is fatal to any hope of progress till it is resolved. He quotes a recent manifesto issued by an Association of Unemployed Workers' Fellowships which asserts, *inter alia*, that "nothing short of a real turning of industry to Christ can either satisfy or save us." He discusses the competitive, compulsive and impersonal elements in the economic structure of to-day and has much to say about the tyranny of the banks under the title "Money the Master." He believes that the greatest need of our day is the revival of courage in the Christian community bringing with it a faith that will rebel against established evil and that hopes for moral progress as it regulates economic practice and more especially as it undertakes for the unemployed. Mr. Malcolm Spencer believes that Christ's economic teaching must be applied in the world to-day and he indicates some lines upon which this may be done. We commend this book to all who are looking "for the City which hath the foundations whose builder and maker is God."

A. W. PARSONS.

REFLECTIONS OF A PIONEER. By W. R. S. Miller. C.M.S. 5s.

In his *Eighteen Years in Uganda and East Africa*, Bishop Tucker told the thrilling tale of the beginnings of Christian missions in Eastern Equatorial Africa. Dr. Miller has now related a similar story of the early days of evangelisation in Northern Nigeria. Amongst the first pioneers who ventured into these parts in 1897, and having but recently retired from active service, Dr. Miller has been able to draw upon personal experiences which have been spread over a long period. His enthusiasm is clear on every page of his book. The story he tells is not simply a chronicle but a study which will be valuable to civil administrators, missionaries and educationists. The title is an apt one, for the author is truly reflective, and in these passages are to be found the most critical and yet the most constructive parts of the book. Criticism is

offered with courtesy. He says, "I wish to be provocative only to clear thinking and not to temper!" Further, he makes a definite contribution to the progress he desires, realising that "Negative thinking is usually inferior thinking, and inferior thinking may even become criminal" (p. 183). The later part of the book touches upon such thorny topics as customs, moral standards, racial questions and the future of the printed page. The burning zeal of the Christian missionary is clearly in evidence all the time. "As a missionary I am still convinced that the greatest need of Nigeria is and always will be the message of God's love shown to all men on the Cross" (p. 206).

Here is a study which is likely to be long recognised as a standard work on Nigeria. It is a fine contribution to missionary literature. C.M.S. is to be complimented on including a useful map in the volume, for such an addition is always helpful.

E. H.

THE LATER PAULINE EPISTLES. By E. A. Gardiner. S.P.C.K.
4s.

This present study is planned as a companion volume to the author's *Earlier Pauline Epistles*. Whilst the two books are intended "for use in the Senior Forms of schools" (p. v), the hope is expressed for their usefulness to be spread over a wider sphere. By his quotation from Weinel on page 125 the author reveals his object: "This short letter" (Philippians) "should be read more frequently in the upper forms of our public schools. . . . If our older boys were to get to know Paul through the letter to the Philippians—which contains the pattern of the perfect Christian gentleman—they would certainly get to love him."

In this volume, the results of modern scholarship are well summarised. No attempt is made to expand upon doctrinal matters, as for instance the Christian Ministry, or the implications of the reference to Onesiphorus. Yet of the former matter the opinion is expressed that "the *status* of Timothy and Titus affords evidence of a developing, rather than a developed, Christian organisation," and that "'senior presbyter' seems to be a suitable title for the office" each of these two held (p. 157). The indefiniteness suggested about Onesiphorus is not very satisfactory. "It seems probable from this passage and from 2 Tim. iv. 19 that he was now dead, the Apostle prays that through the mediation of Christ ("the Lord") he may be granted mercy by God ("the Lord") in the Day of Judgment" (p. 214).

Part I deals with the Captivity Epistles. Whilst stating the case for a Cæsarean and also a Roman captivity, the author leans to Rome as the place of origin. Of this part the section on the Colossian Heresy and the arrangement of the Philippian letter are particularly helpful.

Part II concerns the Pastoral Epistles which have "the position

and duties of the Christian ministry or pastorate" (p. 151) as a theme. This section has a valuable outline of St. Paul's possible movements between the first and second captivities.

There is a possible printer's error on page 101 in the reference to the first and second epistles of St. John which should be corrected in further editions. If the book succeeds in helping people to know the Epistles rather than to know about them, it will achieve its purpose.

E. H.

THE KINGSHIP OF CHRIST. By H. W. Fox. S.C.M. 1s.

The Rev. H. W. Fox has provided another thought-provoking book which follows upon his *Loyalty to Church and State*. Like its predecessor, *The Kingship of Christ* is for use in study groups. Its four chapters deal with education, history, economics, and international relations. It is clearly intended to serve as an introduction to these subjects, and not as a text-book. So much is left unsaid, presuming that the rest will emerge under discussion, for points for consideration are appended to each chapter.

Education is viewed in ideal as "double training of the inner self, of the self as a unique individual and of the self which is a member of a community" (p. 17). Question six of this chapter dealing with Christian Education is the most vital, and covers question four on Individual Responsibility, which certainly needs more emphasis in these days when the tendency is to burden as much as possible on to the State.

Chapter II is perhaps the most thought-provoking and could conveniently have been the first, dealing with God in History. The Christian view is stated over against the Marxist aspect—which presumes an eternal "class war," against a fatalist view of life, and that outlook born of an isolated view of God's Transcendence. This section could have been fuller, so much is left unsaid. An outline from Hebrew Prophecy and the Incarnation does not seem enough. The prophets were conscious of Divine communications which enabled them to say, "Thus saith the Lord." The Christian Faith ultimately rests on the fact of a redeemed personality which says "Ye are not your own; for ye were bought with a price." That is far more than an old self plus a moral influence from without. Question five is fundamental, on "divine intervention in history by the Incarnation, Death and Resurrection of Jesus Christ."

Christian Economic Principles are set forth as resting on "Co-operation" which can be realised but by a changed outlook. The author does not seem to urge interference by the Church in economics, but penetration by a Christian public opinion. That was Christ's way.

On International Relations it is said that if peace is to be attained "it is little good for the Christian pacifist to pledge himself that never in any circumstances will he fight, if he does not also attempt

to deal with the causes of war" (p. 55). The League of Nations is upheld, but one feels that if all were won for Christ the League would be unnecessary.

The book should provoke discussion on constructive lines over a considerably wider area than its cover.

E. H.

THE WAY OF PARTNERSHIP. By S. A. Morrison. C.M.S. 2s.

Egypt and Palestine are much in the public eye at the moment. The former because of its freedom under the new treaty, and the latter because of its political troubles. Those who are interested in the future of the Christian Church and its contribution to the life of those regions will welcome Mr. Morrison's study, for it is closely packed both with information and the results of much thought on the subject. The book is the second of what the C.M.S. has named the "Partnership Series," and is a worthy successor to Miss Padwick's survey, *With C.M.S. in West Africa*. Both of these studies should form admirable text-books for Study Groups.

Mr. Morrison is quite candid in stating the problems facing C.M.S. and the Anglican Church in those areas. Palestine sees the rivalry between Jew and Arab, both sides showing suspicion against England who rules under Mandate from the League of Nations. Then there is the unpleasant rivalry of Christian Churches over possession of the holy sites of Christianity. Yet one must remember that Jerusalem is a Holy City for Jew, Mahommedan and Christian alike. Much needs yet to be done to unite Christians and also bring about "a change of heart in both Jew and Arab." The necessity of this is fully realised, for "nowhere perhaps in the whole earth is there a situation which offers a graver challenge to the Christian claim that Jesus is the Saviour of the World" (p. 11). Chapter III is really valuable in pointing out constructive methods of solving the problem in the spirit of Christ.

There is a flush of enthusiasm in the first section dealing with Palestine which carries one along. This is not so prominent in the Egyptian section, probably due to the care the author exercises not to repeat himself. Egypt is shown as a land of conflicting forces. Islam is not the solid structure it used to be, but the danger is that of putting no new faith in the place of the old when it falls before the forces of secularism, agnosticism and extreme nationalism. The Christian Church is not entirely blameless, for there are suspicions and jealousies which make partnership a difficulty. Yet whilst there are problems there are also opportunities. By means of Christian education, hospitals, and social work, contact is made with Islam and the outlook is by no means dark and dull in spite of the fact that the scales are loaded on the side of Islam, though religious freedom is supposed to be extended to all.

Mr. Morrison views the C.M.S. and the Anglican Church as in a position to effect a spiritual forward movement in a threefold manner. First by a revived Coptic Church, for the necessity of

Egypt being evangelised by the Egyptian is recognised. Secondly by hearty co-operation of C.M.S. with Egyptian Colleagues, and thirdly by the evangelisation of the Moslem through a vigorous Egyptian Anglican Church. Partnership is the vision throughout the whole study.

Prebendary Cash has written an admirable foreword in which he commends the study and emphasises its importance in view of the future of the Christian Church in the Near East.

E. H.

A TREASURE OF DARKNESS. By Mabel Shaw. *Longmans*. 5s.

Those who have read Miss Mabel Shaw's earlier books will welcome her latest missionary study, *A Treasure of Darkness*, but this story of the eight years of "little" Mary Livingstone's life will have a wider appeal, being addressed mainly to children. The story of her birth and early days has the wonder of a fairy story. Her later life in all its winsomeness has a charm of its own. Of her it is written that "wherever she went she left a trail of laughter," and so it will be in the heart of all who read her story.

The shadows of African life are there, too, in all their stark reality. One senses the contrast between paganism and Christianity. The sorrowing father of Mary, bereft of his wife at the child's birth in the bush, had cold comfort from the pagan African, being advised to leave the babe to die. Yet remembering the words of the dying mother who bade him to take the child to the next village, he trudged for three days, tending the tiny one as best he could. He at last reached a Christian community where he was directed to "the people of the way of God."

The lighter side of native character has its place. One's heart throbs when reading of the four-hundred-mile journey by bicycle gladly taken by Ba Solo to bring Baby-food for the bairn. Then there is the old grandmother who walked one hundred and thirty miles to see the child, and having seen her walked back again.

Children are children in Africa, even as they are elsewhere. The life of the school is lived before our eyes, the teaching, the training, the care, and above all the worship. This worship preserves the African spirit, not imposing Western methods and ideas on a people to whom they are not familiar.

It comes almost in the nature of a shock to learn that "giving days" are held in the school for London's East End, for an earthquake fund in India, and for the League of Nations. No wonder that Mary learned the meaning of "Our Father" saying of humanity, "It's all one family, all one tribe." What "A Treasure of Darkness" indeed is that child.

Shakespeare wrote :

" Dreams ;
Which are the children of an idle brain
Begot of nothing but vain phantasy."

Yet one prays the Ba Màmà's dream (she is none other than Miss

Shaw herself) will be realised. She dreams of Mary grown up, a leader of African life in the school she has known from babyhood, and of which she is the joy.

The book has a foreword by the Rev. E. R. Micklem, of Mansfield College, which is far more than an introduction. His words to the children who are fortunate enough to read the book are very valuable. The illustration by Màmá's Sabin contribute not a little to the charm of the volume.

Missionary literature has of late reached a high level, and this contribution will tend to lift it higher. E. H.

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

The July, 1934, number of *THE CHURCHMAN* published a review of Cunnington'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. Cunnington'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 Cunnington 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 Cunnington has appended more of his brief exact notes to this chapter.

The Translation has the authority of true scholarship, careful and unbiassed. 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. (Cunnington 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.

GOD IN THESE TIMES. By Henry P. Van Dusen. Pp. xv + 194.
Student Christian Movement Press. 7s. 6d. net.

The Associate Professor of Systematic Theology in the Union Theological Seminary, New York, is already known to English readers through his earlier volumes. His latest book is in a measure a sequel to an earlier treatise: *The Plain Man Seeks for God*. Its purpose is quite definitely not to restate the Christian belief in modern terms; rather to make investigations preliminary to such a restatement, or, to be more correct, a restatement in two spheres—the Christian message concerning God and the Christian message for society's life. With clear grasp, he seizes upon the weaknesses and limitations of the man of to-day. He reveals him as one who disdains history, puts trust in the machine, and develops a consciousness of unequalled human autonomy. One of the characteristic expressions of the age is jazz—"raucous ribaldry on the surface, with a deep undercurrent of the blues." Religion has shared the distinguishing features of modern life. Its failing health is largely due to the adoption of a man-centred perspective. He finds the key to the understanding of America's religious problem in the study of the past two generations. Present-day America, he says, is the grandchild of an ancestry which was idealistic, chivalrous, deeply pious in personal profession but avaricious, unprincipled, utterly selfish and unscrupulous in public life. That was the foreground of the present picture. To-day men's thoughts of God are inadequate. Man himself is the last abstraction. What is the alternative? It is, he suggests, indispensable that we insist upon the primacy of religion in life, of the priority of God in experience, of the manifold impact of God upon our life and the regnancy of God in history.

The second section of the book deals with the message in Society's crisis. Never did the world so desperately need a message from the Christian Church; rarely has the message been so uncertain and incoherent. In the Christian conviction concerning history and God's relationship to history is the source-spring of the Christian message to Society. The certainty that the ultimate outcome of history is within God's control is implicit in any Christian thought of God. From this point we are led by the author into the realm of personal religion. "The deepest secret of the soul's social effectiveness lies just here—it has been laid hold of by an ideal which is known to be real, and it is denied peace until that ideal is translated out into the structure of its world's life." Dr. Van Dusen has made a noteworthy contribution to the attempts to understand and appreciate the needs of modern man and to point him to a more perfect way of achieving self-expression, power and peace.

THE BEST WORLD POSSIBLE. By the Rev. A. Day. *George Allen and Unwin. 4s. 6d.*

We are told on the cover that "this book is the result of hard thinking and of doubts and difficulties," and the perusal of the

volume fully bears out the truth of this claim. It is not intended for the scholar and philosopher so much as for "the average man," who finds belief, in the light of experience and of modern science, a difficult matter; and the line of thought followed by the author will be found by many to be most helpful. The author starts with the dilemma of J. S. Mill of believing in a God Who is at the same time all-loving and all-powerful. The revelation through Christ of a Loving Father does not seem to fit in with the revelation through the book of Nature. "We must take our choice," we are told, "either a God limited in goodness or a God limited in power." Like some other modern theologians, the author accepts the latter alternative, that God must be limited in power. We regret that he is led to this choice, which we regard, frankly, as a dangerous one. Inadequate as every attempt to reconcile the goodness of God with His omnipotence may be, we hold that neither belief can be abandoned without grave injury to the Christian Faith. Having concluded that the power of God is limited, we are then asked to believe that the world we live in is, in view of these limitations, the best world possible. No theory of a "Fall" is so much as considered, present imperfections being due to the necessity of using Matter or Non-Spirit as a vehicle through which "Spirit" may manifest itself. Such a solution seems to us to evade rather than to solve the problem under discussion. There is no attempt to explain why Spirit should have to find its expression through such a difficult and unpromising medium; we simply have to rest content with the author's assurance that this belongs to the nature of things.

The second part of the book is more constructive. We are glad that the author emphasises the importance of the Aristotelian maxim that beginnings must be viewed in the light of the end, since it is in their failure to grasp the truth of this maxim that many of our present-day thinkers—especially those who specialise in anthropology—go astray. We do not deny that anthropology is most helpful in our attempts to explain how man has risen to his present position in the Universe; but anthropology can no more help us to understand man's true nature and destiny than a study of the seed can enable us to appreciate the form and beauty of the flower that grows out of it.

NEWS FROM TARTARY. A JOURNEY FROM PEKING TO KASHMIR.
By Peter Fleming. *Jonathan Cape*. 12s. 6d. net.

Those who read the articles published in *The Times* on the journey of Peter Fleming and his companion Kini Maillart, a Swiss girl, will welcome the full account of their adventures in *News from Tartary*. Central Asia is a mysterious land in which many conflicting political interests are at work, and where the ordinary conveniences of civilisation are practically unknown. Peter Fleming gives a fascinating account of the adventures which he and his companion encountered, and of the almost insuperable difficulties

which they overcame. It would be impossible to describe their varied experiences from the time they left the railway and were deprived of their Russian guides and interpreters until they crossed the Himalayas and dropped down again into the civilised surroundings of India. Seven months were occupied in the journey and they covered 3,500 miles. They underwent the severest hardships in the most trying weather. Pathetic stories are told of their animals which succumbed to the rigours of the journey. Their equipment was of the lightest character, and the rook rifle with which occasionally food was provided became a subject of discussion in the columns of *The Times*. Equally notable was their frying-pan which served not only culinary purposes but was also the only available means for some time of their ablutions. Their contacts with peoples of various races and of various authority provided them with many exciting moments, and left them at times in a state of suspense as to the accomplishment of their purpose. There are not many parts of the world left where such experiences can be met with, and some readers will be reminded of the interesting accounts that have been given by Miss Cable and her Missionary companions of the China Inland Mission in crossing the deserts of Asia. The references to the missionaries in various places will be of special interest to many readers. It is remarkable that in some of these out-of-the-way posts there are representatives of various Christian bodies. Mr. Fleming has little to say of them, and he leaves an impression that he is not greatly interested in their work, but there can be no doubt that these representatives of the Christian Church helped to make some portions of his passage through the country more feasible. In fact he records the kindness which he received from some Swedish Missionaries in one of the most remote places through which he passed. The fact that Christian Missions are established in such places gives the natives a view of the Western races which is not altogether unfavourable. The zeal and earnestness which inspires these workers in their lonely outposts should make a strong appeal to all Christian people for the spread of the Gospel in the remoter regions of the earth. Mr. Fleming gives an interesting account of the complicated political situations in the provinces through which he passed, and shows that British prestige is being undermined by the persistent and secret efforts of the Russian government. Probably in a few years the whole country will be opened up by roads and railways, and such a journey as is recorded in this volume will be impossible. It will then be read as an interesting record of courage, perseverance and endurance in the second quarter of the twentieth century.

THE PSYCHIC POWERS OF CHRIST. By J. S. M. Ward. *Williams and Norgate.* 5s.

The author of this book is the Father Superior of the Abbey of Christ the King, New Barnet. Yet he is not a Roman Catholic but a

member of the Orthodox Catholic Church ; that is to say, a branch of the Eastern Church. He is not a Spiritualist though he writes like one. He is not a Theosophist though he argues like one. He is opposed to Modernism and especially to the Modernism which repudiates the Virgin Birth and the physical Resurrection of Our Lord, and by implication, therefore, denies that He was God Incarnate. He is convinced, and we agree with him, that : " The early Christian martyrs did not die for a belief in a metaphorical Resurrection or in an allegorical Virgin Birth." Nevertheless we closed the book, after a careful first reading, with the feeling that the cure proposed for Modernism by this book may even be worse than the disease. It is too late in the day to advance arguments for the perpetual virginity of the Virgin Mary based on the doubtful statements of the Apocryphal Gospels, nor are we helped personally by the statement that the Divine Son dematerialised His infant body in the womb of His Mother, and so was enabled to pass through her physical envelope without destroying the impediment whose existence indicates a *virgo intacta*. Much in the book is really interesting, especially its examples of psychic phenomena alleged to be similar to those reported in the Gospels. But the author is too ready to believe that all the phenomena alleged to take place in seances are genuine. He quotes, for example, the investigations made by Sir William Crookes of Miss Florence Cook, pp. 103-105, and declares that " the evidence of a man of such standing in support of the reality of materialisation far outweighs the scepticism of a dozen lesser men." But he does not inform his readers that Miss Florence Cook was afterwards caught masquerading as a ghost by Sir Charles Sitwell ! Would he really advise young Christians to strengthen their faith in the miracles of the New Testament by resorting to mediums and observing materialisations ? We agree that Modernism must be met and conquered, but we cannot believe that faith will be vindicated through the study of the phenomena of teleplasma levitation, Yogi miracles and the like.

THE GOSPEL OF FULFILMENT. By Robert A. Henderson, M.A.
S.P.C.K. 5s.

The author of this book was Curate of Halifax from his ordination in 1894 until he became Vicar of Heckmondwike, near York, in 1906. He appears to have retired in 1922, probably through ill-health. He died shortly after the book was finished and it was published by two of his friends who are convinced that the book can be of very great value to ordinary laymen and laywomen, for whom, as the author himself used to say, it was intentionally written. The Archbishop of York commends it as a thoughtful and reverent study. The author's method is to comment on the Gospel in a series of meditations. He accepts without discussion the traditional views of its authorship but has some helpful things to say about St. John's literary methods and the Spirit of Prophecy. We like his plan of the Fourth Gospel (pp. 36-38). As a rule, his comments

are satisfying. Sometimes, however, his explanation does not really elucidate the point discussed as when he says (p. 187): "The difficult words, 'If it were not so I would have told you,' seem to mean that, apart from the possibility of man thus drawing near to God and knowing God, His Gospel of the Spirit would have lost its power." Nevertheless we commend the two unknown friends who have given this book to a wider circle. It is really helpful and will stimulate thought, prayer and spirituality in its readers.

LIVES OF THE PROPHETS: THE LATER HISTORY OF ISRAEL TOLD IN A SERIES OF BIOGRAPHIES OF THE WRITING PROPHETS. By Stephen L. Caiger, B.D., Author of "Bible and Spade: An Introduction to Biblical Archæology." S.P.C.K. 1936. Pp. 307. 5s. net.

This is a type of book for which there is always a need. It makes the Old Testament characters live again to the student who knows all too little of the subject and who needs to be inspired and assisted in the pathway of knowledge. And Mr. Caiger has chosen the Prophets—a department of learning where there is sure ground for the soles of one's feet, and which is just the most important one for the understanding of Hebrew history and religion. His style is good, easy and interesting, and the idea of publishing the work also in pamphlet form (in *Little Books on Religion*) at 2d. a copy is absolutely right.

A valuable feature of Mr. Caiger's work is his ample quotations from the Old Testament itself. It would, however, have been helpful if the R.V. could (on occasion) have been corrected, or at least annotated. It would be almost fair to affirm that he ignores textual and exegetical criticism. "I was no prophet, neither was I a prophet's son" (p. 27) leaves the reader free to imagine that Amos *now* associates himself with the very class with whom he never had any connection (R.V. margin is unquestionably right: "I am no prophet . . .").

The writer's appreciation of Chapters xl.-lv. of Isaiah is obvious, but how does he fail to realise the Prophet's high rank as a poet? (Was he not perhaps the greatest poet of all literature?) For on p. 125 it is said of Jeremiah: "As a poet, in fact, he is surpassed in the Old Testament *only* by Hosea, some of the Psalmists, and the poet of Job." (The italics are ours.) The description of Ezekiel is helpful, but the impression is given that the book is more simple to understand than is really the case. Haggai and Zechariah are well explained.

Mr. Caiger's figures are sometimes difficult to follow. On p. 17 Amos's call is fixed as 763 B.C., but twenty years later is "734" (p. 19), and on p. 24 "About thirty years later" is 722. It looks as if the writer really holds the more usual view of the date of Amos (*viz.* ten or twenty years after 763).

Two or three archæological points should be mentioned. On p. 24 he writes "and a few broken pieces of ivory inlay turned up from the mounds are all that men have seen for over twenty-five centuries of the ivory palaces. . . ." What young student reading these words would believe that while this is true on the basis of the American Expedition's work a generation ago, Mr. Crowfoot in the accounts of his excavations in the *Palestine Exploration Fund Quarterly* during the past four years, has been telling of hundreds of ivories, many very perfect indeed? An interesting study is the comparison of these finds with those recently made at Arslan Tash, near Carchemish, and the Nimrud ivories which have reposed in the British Museum almost unnoticed until Crowfoot's magnificent discoveries have made possible this study. We trust we have not read Mr. Caiger too literally, but how comes it to be said (on p. 13) "The type of script in use [for committing Amos's words to writing] is shown by the Moabite Stone and the Siloam inscription of Hezekiah . . . *It is a derivative of the Phœnician script, usually known as 'square' Hebrew, and the direct ancestor of that used in modern Jewry*"? Occasionally there is an attempt to explain the simple by means of the complicated, not to say anachronistic, as e.g. "Perhaps as boat-boy (*sic*) or thurifer at the sacrifices he (Jeremiah) had seen enough of them 'to last him a life-time', as the saying is" (p. 120). In referring to Abraham, Moses, Joshua, Gideon and Samuel as "prophets" it is strong meat for babes to be told that two thousand years later (i.e. presumably than Moses, not Abraham or Samuel) the Semitic race was still able to throw up a *prophet of very much the same type* in Mohammed, the fountain-head of all authority—military, civil, religious—among his people" (p. 3).

As was said at the beginning of this review, there is room for such a book as the present one. It is circulating widely, we have heard. We trust that our criticisms have been fair; when a second edition is brought out there will be opportunity to rectify the type of weakness to which we have called attention. The English people must be got to read their Bible, and this book has real possibilities in front of it in this direction. The earnestness and enthusiasm of the author are obvious in every chapter. The paper and type are most attractive. The index is representative and accurate.

R. S. C.

WHERE THE MASTER LIVED. By Sercombe Griffin. *Sampson Low, Marston & Co., Ltd.* 6s.

Yet another book on Palestine in the form of an account of recent travels. The author took Italy and Egypt in his stride.

This is a really friendly book from start to finish, easy to read because of its well-arranged paragraphs. Twenty-three interesting and clear photographs leave us like Oliver Twist "asking for more."

Was it by accident or design that neither author nor publisher give us any date to satisfy our curiosity as to what year these travels were made? The use of quotation marks would have been helpful.

Geography, history, Scripture, fact and tradition Mr. Griffin gives us in two hundred and thirty-six pages of racily written matter. The book should find a place in all School libraries. Sunday School teachers will be greatly helped by it, but who would *not* be helped by it? If the "disillusioned and hypercritical" *would* read this simple narrative with an open mind they might catch some of its earnest tone and be the better for their reading.

We are scarcely likely to be overdone by attractive and reliable accounts of the Holy Land. There is a danger that one day we shall awake to find that the East has become so much Westernised by its adoption of modern costumes, etc., that the land where the Master lived will have faded away in so far as the survival of Biblical customs.

No one can read Mr. Griffin's book without realising many of the drastic changes that have taken place recently.

It seems a pity that the author who describes himself as a writer for boys had to leave the land. His attitude of devotion to Jesus Christ and the ease with which he made friends suggests that his contact with the Youth of Palestine would be for their good. To those of us who know the land the book stirs up deep desire to go back to it. Those who have not been must surely feel a desire to do so after reading this delightful volume.

D. G.

WOMEN OF THE DAWN. By Elizabeth Villiers. *Heath Cranton Ltd.* 6s.

The story of the early days of Christianity in the British Isles is told in these pages with a wealth of detail. In the nature of the case it is not easy to trace the relationships between various people and their comings and goings in those remote days. In broad outline, the facts are fairly well known. Though the title of this interesting account of those times is *Women of the Dawn*, there is a sufficiently full notice of the principal male characters as well. Not everyone would endorse all the inferences the authoress draws, but anyone who is unacquainted with pre-Norman Christianity will learn much from these interesting pages.

THE VISION OF ST. JOHN OR REVELATION EXPLAINED. By C. R. Jain. *Luzac & Co., W.C.I.* 1s.

This mystical and, as we think, highly fanciful, interpretation of Revelation is a companion volume to others which present "Jainism" to the public.

H. D.