

# 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](https://biblicalstudies.org.uk/articles_churchman_os.php)

## REVIEWS OF BOOKS.

THE REFORMATION AND REUNION. By C. Sydney Carter, D.D.  
*Church Book Room.* Pp. 232. 3s. 6d. net.

It might be deemed sufficient to say, in commendation of this volume by Dr. Carter, that the University of Oxford granted its author the doctorate of divinity. That of itself would demand for the book respectful consideration. From every point of view, the treatise deserves a special place on the shelves of the student of religious thought.

It is concerned with "reunion," *the* question of the day. Apart altogether from definite and deliberate plans and schemes, agreeing that conferences too frequently are little more than opportunities for prolonged talk and for the partisan to air his particular views, there does exist a deep concern at the lack of unity among the Christian Churches, resulting in a weakness of witness in a day when witness alone can save Christendom from the perils which threaten its very foundations.

If all are agreed about the need for greater unity, there is wide divergence of opinion not only as to the means by which it may be achieved, but also as to the lines upon which it is to be approached. In our own Church are two apparently irreconcilable views. The one section turn their gaze towards the Roman and Greek Churches, despite rebuffs and an attitude of unbending superiority. Others look with greater hope, a hope which is more in accordance with fact and history, to the Reformed Protestant Churches of Europe, born of the very forces which produced our own Church, holding through the ages the same foundation beliefs, differing only in what many would regard as non-essentials.

Dr. Carter is, of course, among those who hold that re-union can be helped and guided by a careful study of the "Reformation" movement in England and on the Continent, the movement which produced the Church of England as we know it, and the various Protestant Reformed Churches of Europe. The present volume incorporates such a study, together with very clear and definite conclusions to which this study has led the author. It is a thoughtful, scholarly, contribution to this great problem of re-union. Every page gives evidence of a vast amount of research done with accuracy and care.

The book begins with an account of the impact of the "new learning" upon English religion. The movement towards reformation of doctrine is shown to have been the result of the rediscovery, for the ordinary man, of the Scriptures. While it is true that the movement was fostered and assisted by the awakening in Germany, it was in origin indigenous. Dr. Carter traces the successive contacts, due to various political and other factors, of the English reformers with those of the Continent. Most important, for the future moulding of English religious thought, was the prolonged

stay in Switzerland and Germany, as guests of the Continental Churches, of the Marian exiles, who in later days influenced in a very definite direction, the Elizabethan settlement, whose keynote was: "In essentials unity, in non-essentials liberty." The author shows clearly and convincingly, that in its outstanding features the religious settlement under Elizabeth ran parallel in doctrine, not to the Roman and Greek, but to the Reformed Churches. The Anglican doctrine of the Church and the Ministry is in striking contrast to the authoritative pronouncements of the Roman Church but varies little from that of the Reformed Churches. Both drew a distinction between the visible and invisible Church: both agreed as to the marks of a true Church. The teaching of the Greek Church, "no bishop, no Church, no Sacraments," had no support from the Anglican or Continental Reformed Churches. Neither regarded episcopacy as a necessary mark of the Church. The Anglican Church retained it as a desirable form of Church organisation not contrary to the practice of the primitive Church.

With a wealth of documentary evidence in support, the author pleads a similar agreement concerning the Eucharist, and the authority of Scripture as the final and supreme Rule of Faith. While there was divergence between the Lutheran and other Reformed Churches on the doctrine of the Eucharist, it was almost entirely concerned with the mode of Christ's presence in the Eucharist. All the Reformers were in complete agreement on the question of the Reservation of the elements. The practice was condemned by all.

Equally carefully Dr. Carter traces the history of worship and usage among the various reformed bodies, and their divergence from those of the Roman Church. He has no difficulty in showing that, from the days of Elizabeth, Reformed Liturgies, though they may display varieties of expressions and differences of emphasis in connection with some particular aspect of worship, have exhibited no marked or serious difference. Between them is no dividing line.

Many readers will turn with special attention to the concluding chapter in which Dr. Carter sums up the results of his close and accurate studies as they bear upon the question of re-union, and more especially upon certain recent pronouncements and agreements, including the "Intercommunion" agreement with the Old Catholics, Kikuyu, and the South India scheme. History points the true and hopeful path to re-union. Historically the position of the Church of England is among the Reformed Churches of the Continent. Between them and the unreformed Churches of East and West there is fixed a great gulf that cannot be crossed without violation to fundamental doctrinal teaching and belief.

The book ends on a note of hope, born of the conviction that, increasingly, clergy and laity in the Anglican Church are longing for "some outward and visible sign of the restoration of the Broken Fellowship of the Body of Christ." History points the direction in which the Anglican Church must journey towards that desired and desirable end.

Dr. Carter deserves the gratitude of students and teachers for a very valuable contribution to the history of the Reformation settlement and of the development of Anglican doctrine and practice. It is a treatise of outstanding merit.

F. B.

---

THE LIFE AND WORK OF JOHN WYCLIFFE. By Dyson Hague, D.D.  
*The Church Book Room.* 3s. 6d. net.

We recently announced the death of Dr. Dyson Hague, which Evangelical Churchpeople have deep reason to regret, as he was for many years one of the best exponents of the true teaching of our Prayer Book, and a staunch upholder of the Reformation principles of our Church. He did not live to see the actual issue of his last book, *The Life and Work of John Wycliffe*, which will receive a warm welcome from a wide circle of readers. In 1909 Dr. Hague wrote a short life of Wycliffe. Since that date a considerable amount of research has been devoted to the life of England in the fourteenth century, and especially to the life and work of Wycliffe. This led him to a fresh study of the whole subject, and the result of his labours is contained in this enlarged volume, which contains a valuable quantity of fresh matter. Dr. Hague made himself familiar with all that has been written in recent times on the age of Wycliffe and his book contains very useful references and quotations from authorities which will serve as a guide for further study to students.

Dr. Hague had an enthusiastic admiration for Wycliffe and he gives full play to his feelings in regard to his hero. He shows that his eulogies are well deserved, for Wycliffe was the greatest man of his age, its foremost scholar and most influential teacher. Few can realise to-day the courage that was needed to face the whole force of the power of the Church and to denounce the false teaching that prevailed. It was an age when strong terms were used, and Wycliffe's language may seem violent to us, in his descriptions of the Pope and of the Romish doctrines and abuses. We must however remember that the language used in the denunciation of Wycliffe was equally violent and indeed, in some instances, extravagantly indecent. Here is one example taken at random: "This pestilential and most wretched John Wycliffe of damnable memory, a child of the old devil, and himself a pupil of Antichrist." The writer, an Archbishop, goes on to say that he "crowned his wickedness by translating the Scriptures into the mother tongue."

Dr. Hague gives special attention to this crowning work of Wycliffe, and shows the influential position the translation of the Bible had upon the spread of Evangelical truth. Over one hundred and fifty copies of Wycliffe's Bible still exist which show how widespread was its circulation in days before the invention of printing.

Those who are unfamiliar with the character and scholarship of Wycliffe should make a point of reading this book, as it sets out with great clearness the power of a man who had the courage as he came out of the darkness of error to take his stand and risk his life for the sake of the truth which he realised. Extracts from his

writings give an excellent idea of the contents of Wycliffe's works. Some of these were composed in the manner of the Schoolmen-theologians of the age and do not appeal to our day, but others are written in a style and with a force that showed the vigorous intellect and wide learning of this great herald of the Reformation. Accusations of Roman Catholic writers are refuted, and the calumnies of some writers of the Anglican Communion are shown to be baseless, so that Dr. Hague's work provides a summary of the life and writings of Wycliffe such as the student anxious for definite and accurate facts will appreciate. It is a valuable addition to the literature dealing with Wycliffe and his age.

---

THE QUEST FOR HAPPINESS. By C. H. K. Boughton, B.D. *Hodder & Stoughton, Ltd.* 2s. 6d. net.

In *The Quest for Happiness* Canon Boughton gives an interesting study of the Parable of the Prodigal Son. In a Foreword, the Bishop of Leicester speaks of the convincing clearness with which Canon Boughton expounds and applies to ourselves to-day, what has been described as the most beautiful story in all literature, and we can well agree with his commendation. The book is a study of quite a modern character. It begins with an examination of the meaning of true happiness. It examines ancient theories as well as those of the modern psychologists, and finds that "we can only attain happiness through the unification of personality by a master sentiment." This is the language of psychology. In ordinary language "man's master sentiment must be the Love of God. The true and hopeful quest for happiness lies on the road of discipleship to Jesus Christ." This is the theme that is admirably illustrated by an analysis of the various features of the parable. In a chapter on "The Seeker at Home" there is a brief inquiry into the history of the Fatherhood of God which our Lord made central in His thought. Several modern questions are introduced into the next chapter—"The First Trail," which deals with the prodigal leaving his home. The true nature of sin is illustrated in various ways, and the attitude of the elder brother is shown to indicate the lack of love which is an often unrecognised form of sin. The chapter on "The Far Country" again displays with many interesting modern illustrations the consequences of sin as it is seen in its effects upon the lives of men. In "Noontide Reflections" there is the first suggestion of penitence as the prodigal comes to himself, and here "Conversion" is studied from the modern psychological point of view. "The Second Trail" indicates the beginning of the return of the prodigal to his father's house, and the meaning of Confession is studied together with its modern developments, including the practice of the Group Movement. The limitations of any system of sacramental confession are indicated, and it is clearly shown that sacerdotal absolution has no place in Confession as properly understood. The following chapter deals with the meaning of forgiveness and shows that true forgiveness is the issue of love,

while love in the Christian sense of the term must be jealous of moral requirements. The question has often been raised, "What room is left by the Parable of the Prodigal Son for the Cross?" Canon Boughton rightly points out that the scope of a parable is limited, and we cannot expect to find in any one parable the full teaching. This parable must be interpreted in the light of the rest of Our Lord's teaching in which the Cross has a definite place, and the personality of Christ has to be considered, as forgiveness depends upon it. The last chapter indicates the end of the quest, the prodigal has returned home, and he knows that he is forgiven. The grounds of Christian assurance are thus displayed. This interesting study is not only a useful guide to the study of the parable, but is also suggestive of some of the modern methods of approach to the old story of God's love and man's need of forgiveness.

---

THAT STRANGE MAN UPON HIS CROSS. By Richard Roberts, D.D.  
*Allenson & Son, Ltd.* 3s. 6d. net.

Dr. Roberts has written an interesting but somewhat unusual type of book. He considers the Life and Death of Christ from an unaccustomed point of view. "Has Calvary lost its significance in modern religious life and thought?" is the question on the jacket of the book, and his answer is based upon a passage from a letter from George Tyrrell to Baron Von Hügel in which he said: "What a relief if one could conscientiously wash one's hands of the whole concern. But then there is that Strange Man upon His Cross who drives one back again and again." Without attempting to write a complete Life of Jesus, Dr. Roberts presents his examination of the life of Our Lord as far as possible without the light of any preconceived theology. He seeks to avoid any distorted view that "nineteenth-century bourgeois compromise with Christianity" may have produced, and to set out the impact of the personality of Jesus upon individual souls. In the first place Jesus was a teacher. He was a Modernist in His day. Life had many characteristics then similar to those of our own day, and He brought to bear upon them the new order of life of the Kingdom of God that sprang from the inward rule of God. A crisis came when He was silenced in the Synagogue and He found it necessary to adopt some other method of preparing the way for the Kingdom, and so the Teacher emerged as the Man of Action. He proceeded by the method which led ultimately to His Crucifixion. He had to deliver the Challenge of the Kingdom to the massed forces of obstruction and reaction in Jerusalem. He had, in effect, to show that the Kingdom meant a new doctrine of sovereignty, the sovereignty of service as contrasted with the sovereignty of power. It meant the proclamation of a society held together by love and not by compulsion, and showing that the ultimate ground of all true and fruitful human relationships rested in a man putting himself in the second place. The Kingdom of God had to break through, and to transform the political and the social scene. This breaking through did not seem

to be effective, and Christ faced the alternative of the Cross. It was "inevitable in such a world as this, that Jesus should come to this cruel end." And "so Calvary is an epitome of the world." While in our common human conflicts the issue is never clear-cut, it is always a muddle of mixed motives and cross-purposes, but "there is a certain steep absoluteness in the contrast between Jesus on the Cross and the world that slew Him." Thus is made clear the inevitableness of the conflict that is raging even in our own day between the forces of the world with its materialism and baser values and the invisible Kingdom of God with its Spiritual values, and only through the Cross of Christ has the victory of the Spiritual been made possible. Dr. Roberts has brought out the striking contrast between these two kingdoms in this interesting study, even though a partial one, of the Life of Christ.

---

DIE MISCHNA. *Sukkah*, Text, Uebersetzung und Erklärung . . .  
 von Hans Bornhäuser, D.Th., Vikar in Mannheim. Berlin,  
 Töpelmann.

The *Mishna* is the corpus of the Jewish Oral Law, based on the Written Law, and covers the Pentateuchal legislation. In its present form it is practically a compilation of the celebrated Rabbi Judah the Prince, who flourished towards the end of the second and beginning of the third Christian centuries. Its importance for students of the New Testament is such that its study cannot be neglected by them. Many of its treatises have been translated, with introductions and explanatory notes, within recent years, and we welcome the latest, that dealing with the Feast of Tabernacles, known in Hebrew as *Sukkah*, by the learned Dr. Bornhäuser, vicar in Mannheim. Since the reviewer's *Sukkah* (published by the S.P.C.K. in 1925) was written much illustrative material has been collected, and of this Dr. Bornhäuser has freely availed himself, particularly of the excursus on *Das Laubhüttenfest* in Strack-Billerbeck's *Commentary on the New Testament* (Vol. II, pp. 774-812). The present work may be commended not only to scholars, but to beginners in the study of the Mishnaic dialect, since the author is at pains to explain even elementary points of grammar and construction. In the textual-critical section fragments now found in Cambridge, Oxford and New York are used for the first time, following the example of Malter in his edition of another Mishnaic tractate, *Taanith* (on the public fasts), published in Philadelphia, 1928. The Introduction follows in general the plan of the series (usually known as the *Giessem-Mishna*) of which it forms a part; and of special value is the section on the relation of the *Mishna* to the *Tosefta*, on which Dr. Bornhäuser promises a separate edition to be published shortly. The translation is well done, and there is no need to compare it with the works of others in this respect. Valuable are the longer notes on Jesus and the Feast of Tabernacles, and on the use of the word "tabernacle" and allied words in the New Testament. This edition supersedes all modern editions,

though those who tread in the old paths may profitably browse in the commentary of Dachs, and in the Rabbinical commentaries published in Romm's *Mishna* and elsewhere. Dr. Bornhäuser is to be heartily congratulated on his work, which adds lustre to the series.

A. W. GREENUP.

---

THE ATONEMENT. The Dale Lectures for 1933. By Robert S. Frank, M.A., D.Litt., LL.D., Principal of the Western College, Bristol. *Oxford University Press*. 6s. net.

These lectures were given at Mansfield College, Oxford, under the Dale Trust. They present a view of the Atonement quite different from that to be found in Dr. Dale's great work on the subject. Dr. Frank gives in his Preface some details of the development of his thought, which has led him "to the conclusion that the explanation of the Atonement which goes to the very heart of the matter is the theory associated with the name of the great medieval schoolman, Peter Abelard. It is the doctrine that Christ reconciles men to God by revealing the love of God in His life and still more in His death, so bringing them to love and trust Him in return." This theory, which is commonly called the moral theory of the Atonement, should in his view be more correctly spoken of as "the experiential theory," and as this implies both object and subject and the relation between them, it is unfair in his view to label it as subjective, because "it is in truth fundamentally objective, inasmuch as God, Christ, the Cross and the Divine love are all the objects of human trust and responsive love." He found that earlier statements of the Abelardian theory are inadequate, and in Anselm's *Cur Deus Homo* he saw a method of Christian thinking, which by combining the insight of Abelard with the method of Anselm would justify the experiential theory.

The discussion leads out into a wide variety of topics, and includes the consideration of many philosophical problems, which it would be impossible to follow in a brief review of the argument. At the outset the relationship of authority and reason is analysed. Three lectures are devoted to a criticism of authority. Four provide "the rational construction of the metaphysic" and develop the positive doctrines of Christianity from that basis. The criticism of the Biblical material, first in the Old Testament and Synoptic Gospels and then in the Epistles and Fourth Gospel, brings out many interesting features which help the author to clear away objections and assist in building up his deductions that rightly interpreted they show that God is Love and that we love Him because He first loved us. In these "we have already the essential elements of an Abelardian theology."

A chapter on the "Historical Theories of the Atonement" is devoted to the explanation of their inadequacy, and incidentally Brunner's *The Mediator* receives severe criticism. His own purpose is to set out "the doctrine that Christ died to reveal the love of



God, and thereby to kindle our hearts to an answering love . . . and we should see whether every true thought about the Atonement, Biblical, historical, philosophical, theological, cannot be based upon this principle." This cannot be satisfactorily done if the discussion is "too narrowly limited to what is generally understood by the doctrine of the Atonement. It will involve the outlines of a system in which God, man and sin, the world, Christ, the Church and the sacraments, faith, hope and love all find their place." In fact, "it must put us at a point where we can see light on all the problems raised by the Christian religion." It is not surprising therefore that the chapter on the "Outline of a Metaphysic of Christianity" deals with abstruse problems of philosophical thought and that on "Revelation through Christ" with problems of theology of a similar nature. Dr. Frank's own conclusions are given in a chapter on "The Forgiveness of Sins." "It is the fact of sin that turns the doctrine of the Revelation of God's love through Christ into a doctrine of Atonement." Sin is the rejection of the divine love. Forgiveness is a restoration of the sinner to communion with God. It must not be complicated with notions of expiation and satisfaction. In accepting forgiveness we cast no slight on the moral law, we simply recognise love as the highest moral principle. Forgiveness does not remove the consequences of sin. "Christian theology has gone astray in thinking that it was the sufferings and the death themselves that saved us; whereas the saving power was in the love that carried our Lord into them and bore them. Their value is not purificatory, or expiatory, or satisfactory: it is revelatory." The sacrifice of Christ on the Cross has only one coherent interpretation and that is in the fundamental understanding of the Cross as the revelation of Divine Love. The closing chapter is a "Reconsideration of the Historic Theories of the Atonement." This is an able exposition of the Abelardian theory, but it still leaves the impression that the final word on the Atonement has not been said yet.

---

JOSEPH WOLFF. *His Romantic Life and Travels.* By H. P. Palmer, M.A. *Heath Cranton, Ltd.* 7s. 6d.

Mr. H. P. Palmer has on several occasions contributed to *THE CHURCHMAN* and in his *Bad Abbot of Evesham, and other Medieval Studies* he reprinted several articles dealing with the life of the Middle Ages which had appeared in its pages and in those of other magazines. In his present work he gives us a record of a life of a missionary and traveller living in the early part of the nineteenth century whose adventurous and romantic career has been almost forgotten in these days and whose name is now known to very few.

Wolff was born in 1795, the son of a Jewish rabbi of Franconia, and at an early age he left home tormented by doubt of the Jewish version of Christianity. He was without a penny but contrived to subsist by giving lessons, possessing some little knowledge of Latin, Greek and Hebrew. After varying experiences and some

persecution from the Jews, he at length settled in Vienna where he joined the Roman Catholic Church and desired to become a missionary. An interesting account is given of his subsequent adventures and life in Rome. He became a student at the Collegio Romano, but, critical of Roman propaganda, one of his greatest pleasures was to contradict and ventilate his views in the lecture room. The outcome was that he was sent from Rome to Vienna in the charge of a messenger of the Inquisition. He eventually came to England, was admitted into the Church of England and was befriended by Henry Drummond and Charles Simeon, who arranged that he should go to Cambridge to study with the object of taking up missionary work among his own people in connection with the Society for Promoting Christianity among the Jews. He began his missionary work as a layman in 1821 and worked in Palestine and the near East. He was ordained in 1838 and admitted to the priesthood, on the recommendation of Archbishop Whately, by the Bishop of Dromore. (Here is evidently a misprint—Dromone is given in the text.) He eventually became Vicar of Ile Brewers where he died in 1862.

G. C. P. B.

---

ESPIONAGE: THE STORY OF THE SECRET SERVICE OF THE ENGLISH CROWN. By M. C. Richings. With 24 Illustrations. Pp. 295. *Hutchinson & Co.* 18s. net.

If anyone wishes to combine historical information with all the excitement and interest of a detective novel he will be able to find what he wants in the present volume, with its arresting and intriguing title. The authoress, who, under a *nom de plume*, has already an established reputation as a writer on historical subjects, has set before herself the task of describing through the centuries the secret service of the English Crown. The result of her labours is a book of great interest and value, which gathers together into one a host of tangled intrigues, plots and counterplots which from time to time have disturbed the peace of England.

As the writer points out, the idea of Espionage is almost as old as the earliest historical records. "Egypt knew it in the days of the Pharaohs," and England learned it from the East. In the Middle Ages it became a regular part of the policy of the Doge and Council of Venice, very largely because it was "well suited to the quick-witted, subtle Latin temper, for it required an adroit use of the opportunities of the passing moment, rather than concentration on the future." According to the writer "the origin of any Secret Intelligence system of the Crown dates roughly from about 1330," and the earliest known example of an Exchequer payment for secret service was that of £44 7s. 8d. for the payment of a King's Messenger in 1332. From that time onward with fluctuating fortune and varied success the Kings of England pursued a policy which involved of necessity much employment of secret agents and much dark and tangled dealing. Not, of course, that a

regular system of secret intelligence was in force under every sovereign, or that the system when established was necessarily complete and effective. Thus of Richard II's reign we read that "there is little secret intelligence recorded in his reign"; in fact, it was "neglect of a careful intelligence policy" which was "the immediate cause of the downfall of Richard of Bordeaux."

It would obviously be impossible to attempt to summarise the long history of duplicity and crime contained in this volume. In the course of it we have brought before us most of the tragedies of English history. There are references, often with many interesting details, to such tragic events as the murder of Richard I and of the Princes in the Tower. As the years proceed naturally the Secret Service becomes more elaborate, better organised and more extensively employed. There is much here about Perkin Warbeck, a character redeemed to some extent by his devoted attachment to his beloved Katherine. Incidentally, it is to be noted that from Margaret of York's intrigues "Henry Tudor was moved to organise his marvellous system of Secret Service, which was the actual policy of the Tudor Despotism," though policy hardly seems the right word here. There is a full account of the murder of Richard Hunne in 1514, a case which brought to the front the whole question of the immunity of criminous clerks, which was denounced by Friar Standish at St. Paul's Cross, for which he was condemned by Convocation, who in turn were soundly rated by Henry VIII, "royally angry at their action." The writer's comment on this case is interesting. "It was the City of London that led the way to suppress capital crime when the criminals were 'spiritual men.'"

Meanwhile, under Henry, "Cromwell was busy examining the old espionage of Henry VII and bringing it up to date on modern Italian methods. He adopted the odious system of 'paid informers,' whom he rewarded lavishly . . . he overran all England with his spies." Such a policy, rightly stigmatised as un-English, might be effective but it could never be popular. With the accession of Elizabeth different methods were employed. Cecil reorganised the Secret Service. "He had used special agents for his Intelligence work. Now Cecil brought them all, at home and abroad, into one organised branch of Government Detection of Treasonous Conspiracies." The policy was perpetuated and developed by Walsingham, who was friendly with Italians and learnt much from them or from Macchiavelli. There is a good account of him, as well as a good portrait of him, in this volume. He was, we are told, a "fine linguist, and he knew the tricks of every nationality that he met." He could discriminate "with astounding skill the real from the false," and "his trusted men became actually, though not in name, a Political Police, Agents of the Crown, who could sometimes apply for search warrants and advise him to make arrests as he thought fit. It depended upon the nature of the work and secrecy required."

One is tempted to go on making quotations, especially from the

Stuart period, but what has been written is sufficient to indicate both the nature of the book and the absorbingly interesting matter that it contains. There is a long account of Monmouth's rebellion, with several full-page portraits, and one's opinion of James II will not be improved by a perusal of these pages, which depict that miserable monarch in his true colours. The volume is brought right down to almost present times by the inclusion of war and post-war plots. A Bibliography indicates the sources of information used by the writer, and reveals the care taken to establish a high degree of historical accuracy. There are some minor slips, as for example the inaccurate translation of the famous and historic phrase *Delenda est Carthago*. A full Index is provided. The book is extremely interesting to read, being written in a lively and vivacious style, and the well-produced illustrations add greatly to its value.

C. J. O.

---

THE ETHICS OF POWER: OR, THE PROBLEM OF EVIL. By Philip Leon. London: G. Allen & Unwin, 1935. 10s. 6d.

Had this volume been called "Egotism and Evil" (the title of one of its sections) it would give the reader a fairly good clue to the aims of the author throughout. It is not an easy book to follow—especially in the early part—and it is much too long; hence even a sympathetic reader may occasionally feel a certain impatience, even weariness, as he turns the pages. The last half of the book, perhaps because it is more "objective" (to use a favourite word of the writer), appears, at least to us, the most valuable. Mr. Leon's contention that moral evil arises less from a desire for wrongness *per se* as from basal egotism, contains a deep truth: whether it contains the whole truth is a matter that might reasonably be questioned. "Evil, be thou my Good"—to use Milton's words—suggest that the source of evil consists alike in an attitude of implacable rebellion against God (the sole source of Good), and in a hatred of Goodness *qua* Goodness. In describing the nature of that lust for power, which has always been a fruitful element of misery throughout recorded history, Mr. Leon justly refers to Communism (as we see it functioning in Russia) and to Hitlerism as manifested—almost to the point of national insanity—in modern Germany. Genuine morality, we are told, is to be found in "the *free communication* between persons," and this, the antithesis to egoism, is best discoverable in the Christian tradition. There, its prominence is unmistakable. This fact, of itself, is one reason why men like Nietzsche, who detest Christianity and its "slave morality" (for so they stigmatise it), are such ruthless and unrepentant egoists. Mr. Leon's book is, as we have said, not easy reading, for the most part; yet it is a valuable piece of work within its limits, and is significant as well as suggestive.

---

THE ESSENCE OF PLOTINUS. By Grace H. Turnbull. Based on the translation by Stephen MacKenna. *Oxford University Press.* 10s. 6d. net.

This book contains extracts from the six Enneads of Plotinus, together with an outline of his philosophical system, and an account of his life by Porphyry. There is also an appendix giving passages from Plato and Aristotle on which Plotinus depended, and showing how several later writers were indebted to him.

The chief value of Plotinus to the Christian thinker lies in his insistence on the fundamental Spirituality of the Universe. The principle on which his arguments are built up is, of course, characteristically Greek, and rests upon principles that are almost axiomatic to Greek thought. Thus the Goal of all existence is an Unknowable Divinity, the One or the Absolute. The aspect of God which is knowable is called Divine thought, and this includes the Platonic Forms or Ideas, the shadows of which are found in the material world. God is known to us by a kind of metaphysical insight. We see also the typically Greek idea of time as the life of the soul in movement and the image of eternity. There is a prejudice against matter as belonging to the realm of becoming, in contrast to the Divine realm of Being.

The philosophy of Plotinus is really made to serve as a religion by its association with mysticism. At the first it needs to be corrected and supplemented by the Christian revelation. The primary need of man for salvation from sin rather than Illumination must be stressed, and the Greek view of matter must give place before the Incarnation. But it has served in the past and can still serve, as a speculative background to which the Christian religion can be fitted.

Miss Turnbull's book is an excellent introduction to Plotinus ; it will commend itself to all students of the Philosophy of Religion.  
E. D.

---

FOR US HE CAME. By S. T. Fraser. *S.P.C.K.* 1s.

"Lo, I am come to do thy will, O God." These words from the 40th Psalm is to the writer to the Hebrews the keynote of the life of Christ. He devoted His whole life to the doing of the will of His Father, and His death upon the cross was His final act of self-dedication. This interpretation of the life and death of Christ has never received the attention it deserves. The dedication by Christ of His whole life to the doing of the will of God should surely occupy a large place in the theology of the Atonement, for it is here that we find the perfect at-one-ment of our human wills with the will of the Lord.

In *For us He came* Mr. Fraser sets out to interpret the life of Christ in this light. The title of each chapter refers to the doing of God's will ("I seek not mine own will," "My meat is to do the will," etc.). But unfortunately we must own that the hopes raised by glancing at the index of the book were not altogether realised

when we came to read it through more carefully. Indeed, the titles of the chapters appear to have little connection with the pages that follow. The book is devotional rather than scholarly, and no real attempt seems to have been made to work out the interpretation of the life of Christ indicated. Even judged by devotional standards the book does not always satisfy. There is a good deal of conjecture which is not always supported sufficiently by the facts as recorded in the Gospels. There is a certain "sugariness" about the language, which, despite passages of real beauty, is sometimes wearisome. Yet in spite of these blemishes there is much in the book that is of real value, and few who trouble to read it will lay it down without feeling that they have been brought more closely into touch with the mind of their Master.

A. B. D.

---

IS WAR OBSOLETE? By Charles E. Raven, D.D. Pp. 186. *George Allen & Unwin, Ltd.* 4s. 6d. net.

The choice of Dr. Raven as Halley Stewart Lecturer for 1934 was an act of wisdom on the part of the trustees, if one may judge by the result. In a day when "Peace or War" forms the subject of so many volumes, this book breathes a vigour, a sanity, and a sincerity that ranks it high above the many.

Dr. Raven writes from the point of view of one who knows war by personal experience, and of course from the standpoint of a Christian. He is concerned at the inadequate contribution hitherto made to the cause of peace by the Christian Church and by the hitherto unsatisfactory presentation of both sides of the case. What was lacking in the presentation Dr. Raven supplies most adequately. He does not minimise the many difficulties, e.g. of conflicting loyalties, that have to be met and solved. He frankly faces the problems of "guidance" and of civic obligations, the duty of a Christian to the State and the whole question of the use of force. He has no difficulty in showing that the Church must face up to the present position, for though the cause of peace may be only one stage in the path of Christian adventure, yet upon the issue of "peace or war" depend many other issues of vast importance to mankind.

What is the solution for the Christian? To know the mind of Christ by being filled with His spirit. To live, controlled not by law but by love.

Dr. Raven has given us a volume of sound, sane, high thinking on a subject which we can ignore only at our peril.

---

THE POWER AND SECRET OF THE JESUITS. By René Fülöp-Miller. *Putnam.* 5s. net.

The book under review was first published in 1930 and has recently been reissued by Messrs. Putnam in their "Black and White" Library.

The author tells us that he does not write as a professional

historian, but tries to picture those human passions and dreams, achievements and failures, and to picture no less those factors of cunning, infamy, heroism, intrigue, despotism, sagacity and deception which have played their part in shaping the Jesuit Movement.

The subject matter of the book is vast, and we are taken all over the world wherever Jesuits have penetrated and established their missions. The eight parts into which the author has divided his work give us an illuminating account of "the Spirit of Jesuitism," a sketch of the personality, aims and work of its founder, its moral philosophy, the "end and the means" and the struggle with Progress.

Writings concerning the Society of Jesus may be numbered by thousands from the foundation of the Order to the present day. Books like Nicolini's *History of the Jesuits* and Walsh's *Jesuits in Great Britain* criticise and deal with the history and aims of the Order, while a very considerable number of historical writers like Joseph Hocking have written books such as *The Jesuit* and *The Scarlet Woman*, exposing the methods of the Society.

In the present work, the chapters on the Confessional are illuminating, and on the whole the book is interesting and instructive, particularly the historical section. We cannot, however, agree with the conclusion that the Jesuits rendered an "undoubted" service to the "progress of civilisation" and to the endorsement of J. C. Herder's dictum that the "good which humanity has obtained through them must always be worthy of praise and will certainly benefit the future."

---

GOD WHO CREATED ME. S.P.C.K. Paper, 1s. 6d. ; cloth, 2s. 6d.

This is a book written by twelve campers for campers and for all who would know fullness of life. It is a book for camp worship as well as for the individual quiet time. Every year some eleven hundred schoolgirls gather in the Federation of University Women's "Camps." The General Editor is Miss Lilian C. Cox. There are twelve topics for twelve weeks. The Editor takes the first week when the topic is God the Creator. Her section begins with Monday, "Out of Doors," and then the rest are headed, "In the beginning, God"; "God, Maker of Men, Maker of Me"; "The Joy of Creating," "The Otherness of God"; "We have seen His Glory," and on the first Sunday the subject of Worship. Prayers, readings and meditations are provided. Many of the small illustrations are a joy. Campers should acquire a copy. It will deepen devotion.

A. W. P.

---