

through the manhood he assumed, acting in and through what he had made.

Thomas Arnold and Evangelicals called Newman and the Tractarians in 1836 idolators who substituted for Christ's person the Church, the sacraments, the ministry. Newman, by then with a large body of writing relating to Christology behind him, was easily able to refute the charge; for all those were, in his doctrine, contingent to Christ whose priesthood alone gave meaning to the delegated priesthood of men. The Church was indeed 'a divine indwelling' of Christ; the sacramental principle a way of communicating that to its members. Newman and Arnold in fact agreed upon the latter's sermon, 'Christ the deliverer from idols', be they so exalted as the Church herself put in a wrong light. Both agreed upon the object of religion, as 'Jesus Christ, the same yesterday, today and for ever'; and upon faith as 'the medium through which the soul sees Christ'.

Nothing was new in the Gospel of Christ in its presentation by Newman over his ninety years of life, except the immediacy, the beauty and the powerful appeal in the way he presented it. He was, not without cause, described as 'the finest preacher of the Incarnation in the nineteenth century'. The evidence of it is here in the work of Fr Strange, a gift for us all.

Reviews

ERRATA

In Brian Davies' review of Richard Swinburne's *The Existence of God* (O.U.P. 1979) in *New Blackfriars*, May 1981, the following sentence appeared:

"These are quite different, and, since there can be a scientific explanation for the existence and order of the universe (a point on which I agree with Swinburne, who makes it very well), there must be a personal explanation if there is to be an explanation at all."

In that sentence, for "can" read "cannot".

In Margaret Pamment's review of *Righteousness in Matthew and His World of Thought* by Benno Przybylski (C.U.P. 1980), the author's name should read BENNO PRZYBYLSKI.

On page 244, the middle left column should read:

. . . citing 1:19, 5:45, 9:13, 10:41, 23:28 and 27:19. 27:19 refers