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REVIEWS OF BOOKS.

THAT INFERIORITY FEELING. John S. Hoyland. *George Allen and Unwin.* 7s. 6d.

This book suggests that its author is a psychologist, a Christian, and an enthusiast for "social reform."

As a psychologist he follows the late Dr. Adler in emphasizing the importance of the first few years of life and the permanent damage often done by unwise treatment during the first few months. In untechnical language he explains "that inferiority feeling" (is this the same thing as that much-discussed "inferiority complex"?) which he ascribes to either Dominance or Coddling; its offspring includes Jealousy, Fear, Conceit, Superiority-striving, Egotism, besides such "minor spawn" as cruelty, laziness, fantasy, other-worldly piety etc., etc.; the results are likely to be lunacy or suicide. This inferiority feeling is especially likely to arise in those who are only children, elder children, or younger children, and as every reader of the book must belong to one of these three classes, the book is likely to produce a feeling of depression and alarm. The writer, however, is ready with a cure. Apparently the mischief could be avoided if every child at the age of two were sent to a nursery school; but such institutions are not numerous and those who read the book will presumably have got beyond the stage at which such treatment would be possible. For those who have reached adult life more drastic measures are needed; for instance let the man with an inferiority feeling go and work as an agricultural labourer in a camp for the unemployed in a depressed area, while a woman in similar danger should go out as an unpaid domestic servant for those who need such menial help but cannot afford to pay for it. However quixotic such advice may sound, the author has evidently practised what he preaches and is therefore speaking of that of which he has had first-hand experience.

The value of the writer's psychology will depend on the value to be placed on the views of Dr. Adler, whom Mr. Hoyland follows so faithfully: for making such an estimate the present writer is not qualified.

The writer is a Christian, apparently of the Quaker type. A hostile critic might quote a remark on p. 125, "You should hear what the average unemployed man has to say about parsons and dog-collars" as an example of the attack on ecclesiastical Christianity that is now so fashionable, but it is, to say the least, doubtful whether the words were so meant. He regards the religion of Christ as consisting of "Agape," the love which gives, without thought of any personal advantage or reward, and through such "agape" is experienced the "release of joy which comes through effective friendship." Then follows this characteristic sentence: "Christ said as much when He instituted that solemn last Sacrament of Menial Service, which the

Church has so easily and conveniently forgotten. As He finished bathing that ring of dusty feet He looked up and said, If I your Master have done this menial service for you, you must do the same ; . . . if you realize what these things mean, happy are you provided that you act on them " (p. 221).

Mr. Hoyland evidently desires drastic changes in our social system. On pp. 46 and 47 and 86 and 88 he speaks with approval of the nursery schools and of some other institutions that he has found in Russia ; but he does not approve of the confiscation and violence that some Christian social reformers seem to contemplate without dismay. It is not fair to denounce him as a " Bolshevik."

A word must be said as to the style of this book. The author avoids the technical terms which make so many books on psychology a terror to the ordinary reader ; he also avoids those nauseous details that one sometimes finds in books on this subject, and for both these merits we are grateful to him. But in order to make his book " popular " he writes in a style that can fairly be described as jaunty, and his jocosity is somewhat overdone ; and yet these features, which are so irritating to some readers, may commend the book to many more.

Perhaps a fair criticism might be expressed thus : the author has received and answered a call not unlike that of Francis of Assisi ; but such a call is not given to all who desire to behave like Christians ; and to attempt the way of Francis without a vocation may be as fatal a mistake as to refuse such a vocation when it has been given.

J. F. C.

HEBREW RELIGION BETWEEN THE TESTAMENTS : AN EXPOSITION OF THE JUDAISM OF THE HOME OF JESUS. By Thomas Walker, D.D. *James Clarke & Co., Ltd.* 1937. Pp. xii. + 152. 3s. 6d.

The general subject of the development of religious ideas in Judaism in the Inter-Canonical period has received deservedly close attention from competent scholars during the past thirty or forty years. Moreover, for the benefit of students generally, a large number of the texts themselves in which these ideas are embedded have been published in English translations by the S.P.C.K.

The able writer of the present volume is well known as one interested in bringing together Liberal Jew and Christian. His *Jewish Views of Jesus* appeared in 1931.

Hebrew Religion Between the Testaments, a miracle of compression, contains six chapters—I, Their Idea of God ; II, Their Views of the Reign of God ; III, Their Trust in God's Special Providence ; IV, Their Notion of Themselves ; V, Their Conception of Their Duty ; VI, Their Hope of the Hereafter. Thus the whole field of a practical theology is covered, and covered in a most instructive way. Each subject is treated by means of quotations (with references) from the various texts. Thus the general reader as well as the serious student, in addition to following Dr. Walker's comments, can turn up documents as he goes along.

We do not know anything so good in this class of work as the chapter on "The Idea of God." It is not easy for the reviewer in a few words to pass on the picture conveyed. "The Invisible Father," "the Father of All," is the Being of Whom the patriarch Joseph (in the Testament of Joseph) could say, "The Lord loved me." We are all familiar with the quotation from Wisdom (xi. 26): "O Sovereign Lord, thou lover of souls" (R.V. lover of *men's* lives) in the opening line of the hymn "Jesu, Lover of my soul." "Religion," says Dr. Walker, "for these people between the Old and New Testaments was more personal than it had ever been anywhere in the world before" (p. 21). Prayer was the breath of life. It is like manna: "We must rise before the sun to give Thee thanks, and must plead with Thee at the dawning of the light" (Wisdom xvi. 28).

The reign of God—for so perhaps the Hebrew "Melukkah" must be translated—was not always and essentially a kingdom with local or racial boundaries. It was invisible, and in heaven as well as upon earth, and not for Jews only, "O Lord, mighty and eternal! who are the people in this picture on this side and on that? And He said to me: 'These which are on the left side are the multitude of the peoples which have formerly been in existence and which are after thee destined, *some for judgment and restoration. . .*'" (Apocalypse of Abraham, ch. xxii).

There are, of course, dangers in the method employed, so successfully, in the present volume. The sub-title "An Exposition of the Judaism of the Home of Jesus" might lead to misunderstanding. The Judaism pictured by a collecting of statements from all these various diversely circulated and variously dated documents is the religion of no one person's home. And to suppose that Joseph and Mary knew even the titles of the major part of the books quoted would be (as Dr. Walker would admit) absurd. The reviewer does not refer merely to such books as that for convenience styled 2 Enoch—which in reality emanated from the 4th century of the Christian era and whose pre-Christian material (so far as there may be any) is far from easy to identify with convincing certainty.

The time has gone by when it could be supposed that by means of the Old Testament alone it is possible to understand the background of the thought of Christ's hearers or to appreciate fully His own sayings. The Apocryphal and Pseudepigraphical literature simply must be read and studied. 1 Enoch and the Testaments of the Twelve Patriarchs are more important to a right understanding of the First Three Gospels than they are for that of the Apocalypse itself of St. John the Divine. . . . But even if in the home of our Lord all the ideas of all such literature were well familiar, at least we can assert that our Saviour showed His own partiality for the canonical books of Scripture and for the doctrines contained therein. For example, *He* never referred to the prayers of angels or saints on man's behalf. When asked in the words of 4 Esdras, "Are there few that be saved?" He did not reply in the tenor of that book of pessimism and narrowness, but in the joyous sentence of His own coining: "they shall

come from the east and the west and sit down in the kingdom of God."

It may seem but a small point, but we deprecate the use upon the title-page of the mere name Jesus. Some additional designation of reverence for the Divine Saviour of the world would seem to be right and proper. Even the Jews gave such respect to their great teachers that the personal name was preceded by the title "Rabbi." The book is an admirable production, with an excellent subject-index and with few typographical slips. We confidently predict for it a career of usefulness to Christian students, and it should help to break down the barrier between Jew and Gentile.

R. S. C.

NEW LIGHT ON HEBREW ORIGINS, by J. Garrow Duncan, D.D.
S.P.C.K. Pp. xiv. + 282. 5s.

The author of this volume is a recognized archaeologist in Bible lands. As long ago as 1906 Mr. Garrow Duncan was working with Sir Flinders Petrie in the Nile Delta, and he contributed chapters to the classic *Hyksos and Israelite Cities*. His articles in the *Palestine Exploration Fund Quarterly Statement* are always of a high order. The present volume is divided into three parts; I, The Babylonian Narratives of Genesis (72 pages); II, The Egyptian Narratives in Genesis and Exodus (117 pages); and III, Canaanite Influence on Hebrew Religion (84 pages).

Let it be said at once that some who read into Part I only might not realize what good things were laid up in store for the reader of the later parts of the book. The Hebrew account of the Flood, it is suggested (pp. 25, 26), is a conflation of two ideas—a Babylonian deluge of rain and a Nile inundation. "The depth of the Flood in Genesis vii. 20 is given as 15 cubits. . . which could not cover even the city mounds of Babylonia: but 15 cubits is the average rise of an ordinary inundation of the Nile." Dr. Duncan accepts Woolley's calculation that the Flood affected an area of 400 miles by 100 miles. We do not dispute such an estimate, but it ill agrees with the statement of Genesis vii. 21. "And all flesh died that moved upon the earth, both fowl, and cattle and beast, and every creeping thing that creepeth upon the earth, and every man." The attitude and the author of *The Accuracy of the Old Testament* might well be expected to be more "conservative."

In Part II, the writer appears to depend too much upon Professor Yahuda. At times Erman (so recently taken from us) or our own Alan Gardiner or the late Eric Peet is needed to balance and to check the Spanish professor's results. It is better for us to say that the name Moses will never be found in Egypt than to derive, as Yahuda is said to do (see Duncan p. 145), the Hebrew name *Mōsheh* from *Mu* (water) and *shē* (the sea), *i.e.* Moses—"water of the Nile!" But, in fairness to Yahuda the question may be asked, Does our author quote his view here sufficiently fully? See Yahuda, *Accuracy of the Bible*, p. 66.

Garrow Duncan is right in recognizing that the name of Goshen does not occur in Egypt as a district name. The identification, however, of a town of Saft=Kes=Goshen he is committed to (*Hyksos Cities*, p. 35), but this identification is distrusted by Egyptologists like Peet (*Egypt and the Old Testament*, p. 87). It is on general grounds connected with the Septuagint that it is fairly reasonable to place the land of Goshen in the west part of the modern *Wady Tumilat*, and Duncan aptly quotes the Egyptian record concerning Bedawin tribes from the district of Atuma (= ? the Etham of Exodus xiii. 20, Numb. xxxiii. 8) being permitted to pass through Thuku (= ? the Succoth of Exodus xiii. 20) to feed their flocks. The invitation to Jacob and his sons (Gen. xlvii. 6) to live in this same small region (or a little farther west) might be considered as an extension of such a recognized permission or hospitality to non-Egyptian tribes. We confess to much sympathy with the author in seeing the whole district as "enriched by the building activities of Rameses II"; and certainly it is the impression gained from reading such passages as Exodus i. 11, to say nothing of the fact of the prevalence in the Valley of Tumilat of archaeological remains bearing the name of Rameses II.

And so we come to the interesting point that Dr. Duncan entirely favours the identification of the Pharaoh of the great oppression with this Rameses (1292-1225 B.C.), and he places (p. 189) the Exodus itself during Merenptah's reign (c. 1226 B.C.), maintaining that the actual conquest of Canaan's strongholds did not begin till the weak reign of Rameses III. He thus is against Garstang's early dating of the Exodus at around 1445 B.C. The facts as set out by Duncan confirm the present reviewer in his opinion that the battle for the popular theory of a Thutmose III—Amenhotep II date has not been won.

This brings us to Part III. For, under the general section of "Canaanite Influence on Hebrew Religion," the author gives several arguments for the late date of the Exodus (pp. 180—189). And here the reader is provided with an example of Duncan's strength. We must take account of his evidence as that of one who is not merely a hearer of the word but a doer of the work of an archaeologist in Palestine. "From the archaeological evidence it is quite clear that Canaan could not have been in the hands of the Hebrews between 1450 and 1150, since all the chief fortresses were actually held by the Canaanites or Egyptians down to the latter date" (p. 188). But to pass on.

The writer, by means of a number of short articles in Part III, presents the reader with information—archaeological and Biblical—upon such matter as altar-hearths (Isaiah xxix. 1, R.V. margin), oracles, human sacrifices, gods and goddesses, idolatry, etc. The section on "Imageless Cults" (pp. 239—241) calls attention to the fact that in ancient times in other religions besides Israel's men appear to have worshipped their Deity without the help of images. Information about the Serabit turquoise mines in Central Sinai (worked centuries before Israel left Egypt) is always fascinating, and pp. 218—221 with their reference to the Egypto-Semitic temple and other features of this old civilization should not be missed. The occasional references

to the Ras Shamra inscriptions are good so far as they go; those who desire information on this vastly important branch of discovery can follow up their inclination in such works as Dussaud's *Les Découvertes de Ras Shamra (Ugarit) et l'ancien Testament* (1937) or in the various articles upon the subject by the Englishman Theodore Gaster. There seem to be few misprints (on p. 196 "I Sam." should read "II Sam."), and the indexes are full and are, so far as tested, accurate. One can only add that the price of 5s. brings the volume within the reach of all.

We close with words from the Preface which fitly describe the author's recognition of the fact that the Hebrew Religion (even as Christianity itself) is not a natural development from, or synthesis of, earlier or contemporary ideas, be they Babylonian, Egyptian or Canaanite. "Israel had one gift peculiarly his own—the message of a God who cannot be made with hands, who cannot be depicted in wood or stone."

R. S. C.

THE PROPHETIC ROAD TO GOD. By T. H. Sutcliffe, M.A. S.P.C.K.
3s. 6d.

Mr. Sutcliffe is to be complimented on having achieved his object of producing a book on the Prophets, written in a popular style. Many will find it useful, for he has dealt with a long period in a volume of about two hundred pages. Many "theories" of Biblical Criticism are adopted. Whilst many extremities are avoided, it is repeatedly acknowledged that numerous points are open to question.

Much of the earlier portion of the book deals with man's approach to God, and one is ever conscious that God's revelation to man could have figured more prominently. Whilst man's approach is not disregarded, one feels more in touch with realities in the New Testament view of the Old Testament given in Heb. i. 1. God used men as they opened their hearts to Him. That is why men arose from time to time, who, in standing out above their contemporaries, seemed to have arisen before their time. Still the book's title is *The Prophetic Road to God*. God's approach to man might well be the subject of another study by the author.

Mr. Sutcliffe is at his best in dealing with the eighth-century prophets, yet the approach from the human side is always evident. Can it be enough, as he says later, to summarize the message of the Prophet of the Exile as—"Second Isaiah roused them with a great hope that Cyrus might give them freedom" ? (p. 116). The prophet had more than a hope, it was a confidence born of what he knew to be a revelation of God's will. He saw that the solution of all their difficulties was from God's side. Man's part was co-operation with His will. There are excellent sections on the Servant Passages. However, the Saviour's sufferings were far deeper than were his. One feels that Mr. Sutcliffe has not gone far enough in saying "The sufferings of Jesus help others to God" (p. 116). The atonement is not to be accounted for under such terms alone, for reconciliation does not depend primarily on human

effort or desire. The author's treatment of the Book Daniel is rather unconvincing. Its solution is not so simple a matter as is suggested.

The book, however, will serve a useful purpose, and not least the questions on each chapter which appear in appendix form at the close of the book.

E. H.

THE WISDOM OF GOD. By the Very Rev. Sergius Bulgakov.
Williams & Norgate, Ltd. 6s.

There can be little doubt that it is good for Christians of one Church to know what Christians of another Church are thinking. The freer the exchange of thought the better it will be. From that point of view we welcome this book on *The Wisdom of God* by the Dean of the Russian Theological Institute, Paris. Dr. Bulgakov, who is not unknown in England, has devoted himself to the study of Sophiology, and this book is intended to serve as an introduction to the subject. He says, "Sophiology represents a theological or, if you prefer, a dogmatic, interpretation of the world (*Weltanschauung*) within Christianity" (p. 29). This department of study has not occupied a prominent position in the west. Dr. Frank Gavin says in the Preface, "the West has been decidedly sceptical about the place of reason in the scheme of God's things," a statement not quite accurate of the Church of England, however true it might be of other Churches. The author sets out a noble conception of God under the terms *Ousia*, *Sophia* and *Glory*, and His nature as "a living and, therefore, loving substance, ground and 'principle'" (p. 59.) His relation to His world is seen through *Divine Sophia* in which He "unites the world with His own divine life. In so far as the creature is able to bear it, he communicates *Sophia*, the creaturely *Sophia*, to creation" (p. 112).

The chapter on the Incarnation is excellent. Christ is not only the Eternal Word but also "the Prototype *par excellence* of humankind" (p. 126), and, "in him, indeed, for the first time the true idea of God-manhood, according to the conception of the Creator, is realized in its integrity, in the unshadowed clarity of its form" (p. 142).

Yet the book presents wide differences from Anglican theology. Particularly is this so in the matter of the Holy Communion with its stress upon the *Epiclesis* and the veneration of the Virgin Mary. It is interesting to know that "The Churches of St. Sophia in Russia, as a general rule, have their feasts of title on feasts of our Lady (in Kiev, the day of her Nativity; in Novgorod and other places on the day of her Assumption)" (p. 16). This veneration is distinct from that accorded to her by the Roman Church. It is held that "she remains a woman, however fully deified" (p. 183). Many claims are made for her, which if accepted, would logically lead to the conclusions set forth. One has to ask for proof of these claims, and it is noticeable that the chapter devoted to this subject has few direct Biblical references to the matter, whereas the rest of the work abounds in them.

This kind of reasoning is unconvincing. It demonstrates the wideness of the gap between the reformed and unreformed Churches.

The book closes with a statement on the sophianic conception of the Church. "The Church in the world is Sophia in the process of becoming, according to the double impulse of creation and deification; the former imposes the conditions of the latter, the latter constitutes the fulfilment of the former. God created the world only that He might deify it and Himself become all in all to it" (p. 203). All comes within its scope, "Nature is not alien to the Church; it belongs to it" (p. 210).

Those interested in the subject should read the book.

E. H.

A HISTORY OF CHRISTIAN WORSHIP. By Oscar Hardman, M.A., D.D.
The London Theological Library. *University of London Press.*
5s. net.

In spite of the considerable number of books dealing with the Prayer Book and Liturgiology in general, including large reference volumes like *The Prayer Book Dictionary*, *The Tutorial Prayer Book*, *The Cambridge Liturgical Handbook* series, Bishop Frere's, Bishop Dowden's, Dr. Swete's and Dr. Dyson Hague's books, there is still room for another and rather differently arranged account of this vast subject. And it would seem that Professor Hardman in this small unpretentious contribution has very successfully filled the niche. In the short compass of 240 well-printed pages he has traced in a clear, comprehensive and most readable manner the growth and development of Christian worship and culture. He has also included "Preaching and Teaching" and a short description of the varying styles of Church architecture. The differences in the various liturgical rites and the Church Orders and Service Books in different countries as well as in the East and West are carefully delineated. He even manages to squeeze in a rapid and meagre outline of contemporary Church History.

He divides his outline before the Reformation into four distinct periods in which, with a genius for compression, he narrates in a clear and unprejudiced manner the changes and developments in ceremonies and worship during these centuries. By a bare narration of facts he exposes the spread of harmful and un-Scriptural practices, so that "superstition and thinly veiled paganism vitiated the faith and practice of the laity in many parts of Christendom during the Dark Ages." Again, he lays bare the evil effect of the medieval doctrine of transubstantiation when he declares that "the primary object" of those who heard Mass, "was to witness the miracle of transubstantiation, to adore Christ whose presence was thus effected, and to win the benefits of His sacrifice accomplished anew by the priest at the altar, more especially on behalf of the souls in purgatory."

The book is well written and will be really valuable to the ordinary theological student, and we are therefore reluctant to point out some rather serious historical blemishes which appear in the description

of the later period. They afford, however, either evidence of a want of accurate knowledge or of a definite partisan bias. Dr. Hardman, for instance, uses, quite unhistorically, "Puritanism" in the 17th century as equivalent of "Protestantism," while the current contemporary religious division was that of "Papist, Protestant (i.e. Churchmen) and Puritan." Dr. Hardman actually divides England into "Catholics, Anglicans and Protestants" in a way which would have scandalized such stout Churchmen as Andrewes, Dean Jackson, Bishop Hall, Jeremy Taylor or Cosin. He declares that the foreign Reformers were "anti-Catholic" and "rivals to Catholicism itself," forgetting that Andrewes quoted the "Harmony of Protestant Confessions" to prove that English Churchmen held with them "One Faith." While Dean Jackson declared that "We Protestants of Reformed Churches, are . . . the truest Christians, and the most conspicuous members of the holy Catholic Church . . . dare not vouchsafe to bestow the name of 'Catholic' upon any Papist."

Dr. Hardman's practical assumption is that the Church of England, even of the 17th century, was not "Protestant," but a sort of "*tertium quid*" between the Reformed Continental Churches and Romanism. It is surprising that the recent traditional Coronation Service did not correct such an unhistorical theory. The Archbishop asks the King to maintain "the Protestant Reformed Religion established by law," and the next question defines this religion as "the settlement of the Church of England and the doctrine, worship, discipline and government thereof *as by law established in England.*" This description is singularly reminiscent of the answer of the Bishops in the House of Lords in 1673 to the question, "How much is meant by the Protestant Religion?"—"The Protestant religion is comprehended in the 39 Articles, the liturgy, the catechism and the homilies and canons of the Church of England."

Of course Dr. Hardman makes the usual "Anglo-Catholic" dogmatic assertion that "the Vestments were retained in 1559 and confirmed in 1662" "though as a result of Puritan influence this order was mainly ignored." Certainly if the Revisers in 1662 had intended to reintroduce the Eucharistic Vestments, which had been carefully destroyed by ecclesiastical authority for the past 100 years, Puritan opposition or "influence" would have been the one incentive to urge on their enforcement, since the Restoration Bishops had no love for Puritans! But where, until the middle of the last century, does Professor Hardman find any trace of their use? There is certainly none by the Restoration Bishops.

There is increasing evidence to-day of a conspiracy either to condemn or ignore the 39 Articles. Professor Hardman takes the trouble to mention, under the section "Preaching and Teaching," discarded and purely temporary Formularies such as the "Bishops' Book" and the "King's Book," but the 39 Articles, which since the Reformation have been the authoritative doctrinal standard of the Church of England to which Dr. Hardman himself has given his solemn "Declaration of Assent" are nowhere even alluded to!

When we read Professor Hardman's severe strictures on the

dissolution of the monasteries we wonder if he has read the recent work by George Baskerville on "The English Monks and the Suppression of the Monasteries"?

C. S. C.

MOSCOW : THE THIRD ROME. By Nicolas Zernov. D. Phil. *S.P.C.K.*
Pp. 94. 2s. 6d. net.

This interesting little book embodies a series of Lectures delivered at King's College, London, under the auspices of the School of Slavonic Studies. In its new form, these Lectures represent an attempt to place before the English-speaking public a concise account of the Russian Church, which has always been something of an enigma to the average Englishman. As the writer states :—

"It is one of the most striking paradoxes of the twentieth century that in an age of wireless and air-lines to all parts of the world this Church of many million people inhabiting northern Europe and Asia is still a body so little known, that almost any fantastic account of her is believed, and may be accepted as the basis of the policy of other nations. The study of Russian Christianity is one of the tasks of our time, urgently needed both in and outside the Russian circles."

Obviously, space will not permit of any detailed account of the history of the Russian Church which the writer has set forth with considerable felicity of language. That history is certainly full of interest and instruction and it will obviously do much to correct many false notions widely prevalent about the Russian Church and its rôle under the old régime.

The writer does not seem very hopeful about the future of Russia, but he points out that :—

"The history of the Russian Church is a warning that no one national Church can ever fulfil itself if it is cut off from the other Christian bodies."

He does, however, state that :—

"It would be premature to predict which side will be taken by the majority of the Russian people in the fierce struggle between the Christians and the militant atheists which has been raging in Russia since the revolution, but its intensity and duration suggest a deep-rooted religious feeling among the people such as even the totalitarian State of the twentieth century may not be able to eradicate."

Perhaps this little work will arouse fresh interest in the tragic history of a great Church.

C. J. O.

CHRISTIAN DEMOCRACY. By William Temple, Archbishop of York.
S.C.M. 6d. net.

This little pamphlet of forty-six pages is marked by all the brilliance and lucidity characteristic of its distinguished author, and deserves to be read, with care and close attention. While it is a thorough-going defence of the use of Reason, first in matters of religion

and then in those which relate to politics, yet it carefully notes the limitations to which Reason is subject, amongst them that "there is that in Christianity which Reason could not discover for itself, nor prove when revealed"; and, further, that no one individual or group of individuals can know all the facts needed before a reliable judgment can be formed.

The aim of the pamphlet is thus expressed: "What is urged in the following pages is the intrinsic kinship between the ultimate intuitions of Christian faith and the attitude towards life which is both expressed in, and encouraged by, reliance upon Reason." The argument is developed mainly in the sphere of politics, and we are given a very acute analysis of some present world, or, rather, European conditions, together with many shrewd and penetrating comments on them. Though the Archbishop sums up in favour of Democracy, he says truly that "more high-flown nonsense has been talked about Democracy than about any other political system" and he points out the defects both in tendency and practice to which it is specially subject. He is probably right in saying that "Christianity best expresses itself through democracy," and he is certainly so in saying that "democracy can only survive if it is Christian. It needs alike the inspiration and the check that Christianity can supply—the inspiration that leads each citizen to desire a fair deal for his fellow-citizens, and the check that hinders each from using his liberty to exploit that fellow citizen. . . . So far as democracy becomes a mere welter of competing self-interests it is on the way to perish and will deserve its doom." The Archbishop's brief discussion of the connection and inter-relations between Reason and Authority alike in the sphere of religion as well as of more mundane matters should be read and pondered, for there is much foolish writing in regard to both to be found in current popular literature. This pamphlet is that of an idealist who is fully conversant with practical affairs, and has no illusions, but who knows well that "where there is no vision the people perish."

W. G. J.

FAITH AND FACT. By W. B. Selbie, D.D. *James Clarke.* 3s. 6d.

The present reviewer first came across the work of the former Principal of Mansfield College, Oxford, when he read that delightful book published last year by Messrs. Duckworth at the price of 5s., entitled *The Fatherhood of God*. In the preface to that book the author saw signs of a more hopeful period of religious enquiry and interest: "Materialism is as dead as Queen Anne, and humanism has been found out. There is a swing back to a kind of orthodoxy, but neither the crisis theology of Karl Barth nor the purely experimental technique of the Group Movement seem able wholly to meet the need." Dr. Selbie is a firm believer in a practical theology—a faith by which men can live as sons of a living God. He holds that religious experience is real and that it brings us into touch with reality. He contends that revelation implies the capacity of man to hear as well as the willingness of God to speak. His present book is based upon papers which have

appeared in the *Christian World* or in the *Spectator*. Dr. Selbie writes as a Free Church Protestant, but he believes that in such matters as the observance of the Christian Year modern Nonconformity must not "throw out the baby with the bath water" but must realize how much it has lost owing to the failure to use and observe the great days of the Church Year. We have read with special pleasure his chapter on Scrupulants which begins: "Of all the sins peculiar to saints that of scrupulosity, or, as it came to be called in the later Middle Ages, *pusillanimitas*, is the most characteristic." Nor have we read anything since Bishop Paget's day that is so good on that sin of the monastic life—*accidie*. His chapter on "sermon slavery" is a wholesome and necessary corrective to those who have suggested that it is impossible for any minister to preach two good sermons on Sunday. Most certainly this is a book which clergy and ministers should buy. Better still, let the Evangelical laity who read *THE CHURCHMAN* buy a copy for their Vicar or Curate. It is the author's mature thought on some of the central subjects of Christian theology.

A. W. PARSONS.

WORKMEN OF THE BIBLE. Donald Davidson, B.D., B.Litt., Ph.D.
James Clarke & Co. 2s. 6d. net.

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