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place in vacation time. In addition, there are Vacation Service Camps where instruction is given on technical rural science, and lectures on religion are delivered. A Rural Service Union has been set up, and through its agency students will be recruited for Christian services in the villages of India, dedicating their gifts and training to the service of God in this sphere of life. The tremendous significance of such a Union can readily be appreciated when it is remembered that the common effect of University education is to take men into

towns where life is more vivid and reward more immediate.

This by no means exhausts the accounts of experiments in Christian Service which are being conducted by Christian students throughout the world. All I have done is to indicate some of the new ways which are being found whereby they make a direct Christian contribution towards a new economic and social order and through which they prepare themselves for a fuller life of devotion and service when they go down from college.

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## Literature.

### CHRISTIANITY AND JUDAISM.

A THOUGHT-PROVOKING book, *Jesus, Paul and the Jews* (S.C.M. ; 4s. 6d. net), has just been written by Dr. James Parkes, to which a Foreword is supplied by Mr. Herbert M. J. Loewe, M.A., Lecturer in Rabbinics in the University of Cambridge. Mr. Loewe commends the book to readers of his own faith, and expresses the hope that Jews will learn to be as fair to Christianity as Dr. Parkes has been to the Pharisees. In seven interesting chapters Dr. Parkes examines the place of Judaism in the New Testament, the source of the teaching of Jesus and His relation to Judaism, the attitude of St. Paul to Judaism, and the separation between the two religions. Jesus, the author maintains, was a reformer, not a downright opponent of organized Judaism. His teaching was primarily Pharisaic. He observed Jewish feasts and revered the Temple, and His originality lies not in the novelty of His thoughts about God and man, but in Himself. He never rejected the Jews, and 'so far as we know He never contemplated the formation of a separate group of His followers basing themselves purely on His teaching as a new and complete Torah in itself' (p. 94). St. Paul receives severer treatment, especially as regards some of his opinions on the Law in the Epistle to the Romans. It is explained, however, that the Judaism he opposed 'was *not* Rabbinic Judaism,' but that of the Diaspora, and that neglect of this distinction has led to misunderstanding on the part of both Christian and Jewish scholars. What the Jews have rejected, maintains Dr. Parkes, is not Jesus as the Messiah,

but a theology 'largely alien to them,' an exegesis 'impossible for them to accept,' and a mass of doctrines 'inessential to the central fact and largely inaccurate in themselves.'

This is strong meat from the stalls of the S.C.M., and, without for a moment questioning the genuineness of Mr. Loewe's appreciation of the temper of Dr. Parkes' book, we can understand that he has found much which appeals to him in its pages. The question arises whether courtesy can be exercised by Christian scholars at the expense of truth. More than once Dr. Parkes indicates that there are other aspects of Christianity than those he discusses, but the tendency of his book is to suggest that the breach between Christianity and Judaism ought not to have happened, and with goodwill might have been avoided. In view of the claims Christianity is bound to make for itself, we doubt if this opinion is well based. At the same time we recognize that Dr. Parkes' book is a thoughtful, comprehensive, and scholarly contribution to a difficult theme; it is excellent in temper, noble in conception, and sympathetic to a degree in relation to Judaism. In some ways, such a study would be an ideal choice for an intelligent study circle, and it ought to be read by those who differ from the views of its learned author.

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### GOD TRANSCENDENT.

All who have noted references to the *Glaube und Denken* of Professor Karl Heim of Tübingen will welcome the appearance of an English translation of the third German edition of this work under the

title *God Transcendent* (Nisbet; 10s. net). The translator is Professor Edgar P. Dickie, M.A., B.D. An interesting Introduction is written by Dr. Edwyn Bevan, who points out the importance of Professor Heim as a theologian and the enormous influence he exerts among students in his lectures and writings. The present work is the first of a series written by Professor Heim, and it is to be hoped that a translation of the second volume, 'Jesus der Herr,' may appear in due course.

Heim, while faithful to the Nazi administration, writes as a strong opponent of those in modern Germany who equate God with some form within the world-process, and attach supreme importance to the principle of the blood and soul of the race. He sees clearly, however, a new element in the existing situation in the total inability of those who reject the Christian idea of God to understand what belief in a Creator means. 'Now that world-space has become illimitable, not only is it a case of finding a home for God . . . but the very idea of a world beyond has become problematical' (p. 31).

It is the supreme necessity of dealing honestly with such a situation which leads Professor Heim to devote much the greater part of his book to the discussion of relations of transcendence in intramundane realms, in the 'I and It,' and the 'I and Thou' worlds of experience. Here, resting on the philosophical work of Heidegger, Buber, and Grisebach, he emphasizes the factors of time and personal perspective and the difference between the living presence to which the Ego belongs and the dead past with which science deals. It may be perhaps of interest to recall the use Professor H. H. Farmer makes of some of these conceptions in his recent book, 'The World and God.' Heim's argument is far from being easy to follow. A strange terminology is employed, and the reader is asked to distinguish between 'boundaries of content,' in things belonging to the same plane or 'space,' and 'boundaries of dimension' in respect of infinite planes intersecting at a right angle, as well as to consider other relations which are involved. Difficult, however, as this discipline is, it prepares the way for the fundamental question: 'What is meant when we speak of an omnipresent Reality which is supramundane, "above the world"?' It is only in experience, Heim contends, that we come to know the *ens realissimum*, or the Ultimate Reality which is God, and only then because God reveals Himself to us. The connexion with Barthianism is apparent, but there is a stronger intellectual element in Heim's work and a clearer understanding of the needs of the modern world.

#### NATURAL THEOLOGY.

'It is a constant surprise, and sometimes a scandal, to the average Englishman to find how extraordinarily human and in touch with life are at least most members of Religious Orders.' So remarks the Rev. Bede Frost, O.S.B., in *The Place of Understanding* (Hodder & Stoughton; 5s. net). In this little work the author shows himself to be 'extraordinarily human and in touch with life.' He appears to have worked among primitive peoples in the Far East, but that has not hindered him from being a shrewd observer of our Western life, and from keeping in touch with the work of Western authors, especially such non-theistic writers as McCabe, J. B. S. Haldane, and Aldous Huxley, not to speak of Jeans and Eddington.

In his book he offers a vigorous defence of theism on Catholic lines, like St. Thomas setting little store by *a priori* arguments and concentrating on the *a posteriori* arguments. His description of God is worth quoting: 'He is the First Cause of all that is, without whom nothing would be, the Necessary Being without whom nothing can be accounted for, the Supreme Being, the maximum Truth, Goodness, and Beauty, the Creative Artist and Designer who creates and orders all things in view of their Final End, which He Himself is, the Good to which all things tend.'

The author indulges in much 'hard hitting.' Sometimes he appears to be guilty of that 'licence of affirmation' to which theologians are prone and which Matthew Arnold once deprecated. Now and again he even says things which make us pause and wonder whether the background of his theological equipment is as it should be—notably when he places Kant in the seventeenth century! But his book has the merit not only of meeting agnostics and rationalists on their own ground, but of presenting in popular style, with apt illustration, the rational bases of theistic faith. We commend it to Protestants and Catholics alike, in particular to Protestants who would be encouraged in these days of agnostic theologies to cultivate the traditional theism of Christendom. But need he be, in common with most Catholic writers, so insistent on the theory of a primitive monotheism?

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#### THE STORY OF THE BIBLE.

During the last few years questions relating to the text of the Bible have been much before the

eyes of the public. How have the texts been handed down? What evidence have we that they are accurate representations of the works as originally written? What are the 'ancient authorities' (containing alternative readings), and what is their importance? How shall we judge which of the alternatives is to be preferred? These and many other questions are answered in *The Story of the Bible* (Murray; 3s. 6d. net), being a popular account of how it came to us, by Sir Frederic Kenyon, G.B.E., K.C.B., the well-known expert on Biblical manuscripts, and for over twenty years the Director and Chief Librarian of the British Museum. As the publishers state, it is 'a book which general readers, as well as the clergy, teachers, and ordinary students of the Literature of Religion for a long time have needed.' It forms an enchanting story to all who care for their Bible, and it includes so much in small compass. It may be disturbing to some people to part with old ideas as to the origin and development of the Biblical writings, but readers will be encouraged and heartened by Sir Frederic's assurances that the general result of modern discoveries and of the study of the manuscripts only strengthens 'the authenticity of the Scriptures.' This is a conclusion with which all fair-minded critics will agree. Much, indeed, of the teaching of Jesus contained in the writings is such as could only have come from His own age and been given by Himself, as it is marked by the occurrence of terms and ideas which speedily ceased to be much in vogue in the Church, such as the term 'the Kingdom of God,' the title 'Son of Man,' the word 'disciples,' etc. It is easiest, moreover, to explain the reception of the Gospels in the Christian Church on the supposition that they were authentic records, dating from as early as the Apostolic Age, and that they were this to a degree of fidelity beyond comparison with any other documents then in existence. The marvel is that some people should be willing to sacrifice this New Testament tradition, and accept conclusions based on little more than conjecture.

The book, which is illustrated with Plates and has Appendices containing a list of the Principal Manuscripts and Versions of the Greek Bible, and the Pedigree of the New Testament Text, should be in the hands of all ministers, Biblical students, Sunday School teachers, and Christian workers, as well as all those who have to meet the criticism of the sceptical and the ignorant. We congratulate Sir Frederic on a work well done.

#### AN ENGLISH EDITION OF A FAMOUS SYNOPSIS.

The issue of an English edition of the ninth edition of Albert Huck's *A Synopsis of the First Three Gospels* (Mohr, Tübingen; M.3.60) is an event of first importance for students of the Greek New Testament. In recent years, owing to the conditions of the exchange, it has not been possible to obtain the German edition except at a considerable price, but the new English edition can now be obtained for about six shillings. Professor Hans Lietzmann, who is responsible for the ninth German edition, speaks of the work as one which he has found to be 'a companion and indispensable tool through years of study and teaching,' and many British scholars can say the same. In the *Synopsis* 'each of the three Gospels is printed continuously word for word in its proper column and in unaltered order, and the corresponding parallel passages are repeated as many times as this principle demands.' The result of this method is that the form of the *Synopsis* 'is independent of any particular theory about sources and can be readily used for studies from any angle.' One drawback is that in the ninth edition the *apparatus criticus* is somewhat reduced in extent, but in certain important passages the textual evidence is given fully, and, where they are available, readings from the Chester Beatty papyri and from No. 2 in 'Fragments of an Unknown Gospel,' edited by H. Idris Bell and T. C. Skeat, are supplied. Parallels in the Fourth Gospel are not printed in full, but cross-references in small square frames are inserted where they are required. The English edition has been prepared in conjunction with Mr. F. L. Cross, Oxford University Lecturer in the Philosophy of Religion. We greet the appearance of the edition with the greatest pleasure. At a very modest cost it puts into the hands of students who desire to read the Gospels thoroughly and intelligently an invaluable aid to investigation.

#### THE BACKGROUND AND BEGINNINGS OF THE GOSPEL STORY.

Professor Bertram Lee Woolf, Ph.D., B.Sc., B.D., of Hackney and New College, London, has contributed a scholarly little volume, *The Background and Beginnings of the Gospel Story* (Nicholson & Watson; 4s. 6d. net), to a new series, edited by Dr. C. W. Kimmins, known as 'The University Extension Library.' Professor Lee Woolf's aim is to adopt the standpoint of 'an average, "non-

party" man contemporary with Jesus, as distinct from that of His sympathisers or actual disciples.' He therefore pictures an imaginary 'Jason' standing on Mount Carmel and viewing the world of his day. Valuable chapters describe Judæa and the Græco-Roman world. Provincial life and government, the lower classes, slavery, women and children, education, literature, science, philosophy, the mystery-religions, Judaism in the early first century, are among the subjects treated. Finally, there is a short Epilogue, 'Jesus came Preaching.' The book is a masterly assembly of relevant historical facts. Perhaps there is more of the 'background' than of the 'beginnings,' and it is a pity Professor Lee Woolf has rationed himself so severely in his references to the 'Gospel Story.' 'Jason' is much more interested in his world than he is in Jesus. As a study of Hellenism, however, the book is a rich store of learning, and it paints an indispensable picture of the political, social, and religious conditions amidst which Christianity arose.

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#### DISCOURSES.

'Discourses,' rather than 'sermons,' for in the books mentioned below there is a touch of the essay or a detachment from specific texts that does not generally characterize the sermon. They are all, however, good sermon helps, or quarries from which facings may be derived to adorn sermons.

*Studies on the Ten Commandments*, by the Rev. John Burr, M.A. (Allenson; 3s. 6d. net), is a good, solid, well-thought-out series of expositions. They emphasize, as Dr. MacLean Watt says truly in a foreword, 'the wide sweep and never-failing freshness of the ancient document.' Mr. Burr makes his starting-point secure by a clear explanation of the original reference of each Commandment. But he allows himself, quite justifiably, to move out to modern applications which show how closely the old Law fits life in every age. And if the Ten Words are mainly negative, Mr. Burr is positive and edifying. There is just a touch of the rostrum about these expositions. But they are always interesting, and well illustrated throughout from the writer's wide reading.

The directness which we miss a little in Mr. Burr we find in the Bishop of London in abundance. Many people will remember those green-covered little volumes which Dr. Winnington Ingram used to publish every year, containing his addresses at his yearly missions. We looked forward to them eagerly, and now only regret that they no longer

seem to appear. But here is something of the same nature in *God and You* (Hodder & Stoughton; 2s. 6d. net). There are the same clear, if not deep, thinking, and the same quiet intimacy, as though the Bishop was chatting with you at the fireside. And there is the same kind of practical spirituality which is both attractive and impressive. It is delightful reading, made all the more so by the store of reminiscence that constantly illumines the subjects dealt with. These are such as God and the Poor, God and the Business Man, God and the Sportsman, the Housewife, the Doctor, Is Religion a Bore?, and Are Parents to blame for their Children's Unbelief?

We are in a different climate when we take up *The Great Evangel*, by the Rev. Lynn Harold Hough, Dean of Drew Theological Seminary (Cokesbury Press, Nashville, Tenn.; \$1.50), for we are in America, and Americans have a great command of words. It amounts almost always to a spate that threatens to overwhelm us. But this book contains far more than words. It is full of hard thinking, not hard to understand, but hard in substance. The book is easy to read, because it is so rich in relevant quotation and story. But it is not superficial or facile. The subject is the work of the gospel in every department of life. It must convince the mind. It must master the conscience. It must win the heart. And it must speak to the whole life. The author has a great reputation in America both as a scholar and as a preacher. He is also highly thought of in our own country. And the book we have before us amply justifies this wide repute, because of its intellectual grasp, its range of scholarship, and its popular appeal.

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#### PRAYERS.

A number of Prayer Books of a particularly interesting and valuable kind arrive together. One is *Westminster Prayers*, by the Rev. P. Dearmer, D.D., and the Rev. F. R. Barry, M.A., both Canons of Westminster (Milford; 2s. 6d. net). These prayers are for occasional use, and are arranged under various headings. There are Collects for special gifts and graces, for special occasions, and for use before and after service. They are comprehensive and practical, and, as may be judged from the names of the editors, carefully chosen from many sources. The second part of the book contains litanies, intercessions, and a collection of services of diverse kinds. This second part is specially good. But the whole book is a gift to the literature of devotion which will be highly

prized and found widely useful in all the churches.

*Progress in Prayer* (S.P.C.K.; 1s. net, or in paper covers 6d. net) is by the Rev. Canon Peter Green, M.A., and contains 'forms of prayer for use by grown-up people in Daily Private Prayer.' There are five forms of a very full nature, each being divided into eight parts, comprising all the elements that belong to devotion. A preface gives helpful directions not only for the use of the forms, but on the habit of prayer generally. Scripture readings and hymns are freely drawn upon. A very good aid to private devotion.

A *Cambridge Bede Book*, for moments of prayer and meditation, by the Rev. Eric Milner-White, D.S.O., M.A., Dean of King's College, Cambridge (Longmans; 5s. net), contains brief prayers attached to some passage of Scripture. They were the fruit and summary of this or that day's devotional reading. They are new, 'but not on that account original,' a cryptic sentence which seems to mean that they are the echo of writings by the great saints 'from Richard Rolle to Westcott and Robert Bridges.' In any case they are really beautiful. The language is exquisitely simple, and, because of its sincerity and spirituality, original in the best sense. It is a delight to browse in this book.

The last collection is one that has a vital interest of its own: *Divine Worship*, a service book approved by the Conference for optional use in Methodist churches (Epworth Press; various prices, from 1s. in paper covers, to 4s. in Persian). Like other churches at the present time, the Methodist Church has felt the need of some help to minister and congregation alike for the enrichment of public worship. A special committee has been engaged for some time in the preparation of a manual of devotion. This book is the result. It contains material such as is found in all similar compilations. An unusual feature is a series of services for children, which should be found of great value. Another feature is the extent to which the responsive element is included. The book is full of material which can be used as it stands or for guidance in extempore prayer. The real test of such a book is its actual employment in the sanctuary. But the compilers seem to have done their work well, and have cast their net wide for the enrichment of their church's worship.

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Miss E. C. Merry has made great use of the anthroposophical works of Rudolf Steiner in her *Spiritual*

*Knowledge: Its Reality and Shadow* (Anthroposophical Publishing Co.; 3s. 6d. net). It is on many points penetrating in its criticism of spiritualism; on the positive side it leaves us in the air. What real evidence exists for the views of *post-mortem* experience here set forth? or for the real entity of the astral body and the etheric body? These and other things are simply asserted.

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In 'The Aldine Bible: The New Testament,' vol. iii. containing *The Pauline and Pastoral Epistles*, edited by Mr. M. R. James, O.M., Litt.D., Hon. D.C.L., assisted by Delia Lyttelton, S.Th., with engravings by Mr. Eric Gill (Dent; 5s. net), we have the text of the A.V., with a difference. The chapter divisions are retained, but not the verse divisions. These are noted at the top of the page. The latter is printed as a letter, continuously, and not as a series of spasmodic utterances. Poetry appears as poetry, prose in ordinary prose paragraphs. In an appendix we have corrected translations, which are the result of modern knowledge, in many cases gained from the discoveries made in Egyptian rubbish heaps. But in the text there is nothing to disturb the reading of the letters as they were written. The main feature of this edition is the beautiful, clear, large type, and the delightful look of the pages with their good margins. There is an excellent map of St. Paul's journeys, and it should be added that the book opens comfortably and spreads out easily. It is a joy to hold and use such finely produced work.

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*The Historical Scholarship of Saint Bellarmine* (Fordham University Press, New York), a thesis by the Rev. E. A. Ryan, S.J., is a contribution of real value—as it embodies genuine scholarly work—to a truer estimate of the great Cardinal of Reformation times than has been common among either Protestants or Roman Catholics. In fact, the work is of more general interest than the title might suggest. There is a real attempt made at 'objectivity'; while, naturally, the author does ample credit to Bellarmine, he is not blind to his defects. Nor is he blind to the handicap with which the Roman Church saddled herself in the matter of the revision of the Vulgate by turning down Bellarmine's wise and really scientific proposals. The various controversies in which Bellarmine engaged are well described, and the author's impartiality in such description is very praiseworthy.

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A welcome addition has been made to the series

of 'Westminster Books' under the title *Does God Care?*, by the Rev. Canon Lindsay Dewar (Hodder & Stoughton; 3s. net). The writer sets out to justify the ways of God to man, and in the limited space at his disposal he has said many wise and helpful things on a profound and inexhaustible subject. He very rightly does not attempt anything deep or philosophical, but deals in plain language with such difficulties as would occur to the plain man. Why do accidents happen? Why are prayers unanswered? Why do the innocent suffer? Does Nature care? These are the questions which the writer sets himself to answer, and he states his points with great clearness. In conclusion, he deals with God's answer in Christ which, while it still leaves much mystery, is the alone convincing evidence that God cares. It is a very timely book and one which should have a steadying influence on minds that are troubled, as every sensitive mind must be, by the problem of suffering in its relation to the Providence of God.

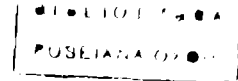
The sermons and addresses delivered at the recent Church of England Congress (the sixty-fifth) are published under the title *Christianity in the Modern State*, edited by Mr. Maxwell S. Leigh (Hodder & Stoughton; 5s. net). It is a noble volume, valuable alike for the comprehensiveness of its scope and for the ability of the speeches. No aspect of modern life in the State is left out. What is Christianity? Why do we believe in it? Christianity and Communism, Church and State in England, Education, the Family, the Christian and War, Christianity and the Totalitarian State, these are the main topics, and they are handled by men of distinction. Dr. W. R. Matthews, Dean Inge, Canon Grensted, Lord Cecil, the Rt. Hon. George Lansbury, Canon H. R. L. Sheppard, are among the contributors. It may be said without undue discrimination that the finest thing in the book is the Presidential Address by the Bishop of Winchester, in which the whole outlook on the modern world is reviewed with insight and power. Readers who are content to sample the contents of the volume to begin with will turn from this great address to the Dean of St. Paul's paper on 'The Revelation of God,' and the paper by Dr. Inge on 'Christ in the Experience of the Individual.' He may be advised not to miss the trenchant and beautiful address by Mr. Lansbury on 'The Christian Attitude towards War,' and Canon Sheppard's defence of Christian Pacifism. But all this will simply whet his appetite, and those who possess the book will return to it for inspiration

and guidance on many other topics. The book is a great manifesto, and if it sometimes speaks with two voices, that is only where difference of opinion is legitimate, and in no way lessens the deep impression which is left by the profoundly Christian spirit of the whole.

*O Men of God!*, by the Rev. Canon Bernard Iddings Bell, Litt.D. (Longmans; 2s. 6d. net), is the Bishop of London's Lenten book for this year. It is written by one of the best-known preachers in the United States, and it is a stimulating and thought-provoking book from first to last. The writer combats the low views of human nature which modern science has tended to popularize; he argues that the changes which our age has witnessed have not altered the fundamental needs and conditions of human life; and he finds in the gospel an adequate response to these needs. The book is more firmly logical than devotional books usually are, and this should make it convincing to the inquirer as well as inspiring to the believer.

The Rev. E. N. Porter Goff, M.A., has written a pleasant book, *Successful Living* (Longmans; 3s. 6d. net). The writer finds that there are 'many who are seeking to live successfully but who are failing, because they are leaving out of account the spiritual world from which our life in this world derives its real meaning. The thesis of this book is that applied Christianity is the way to successful living.' In the various chapters of the book guidance is offered as to the application of Christianity to problems commonly met with. The book is by no means a systematic treatment of Christian ethics, but it contains a deal of wise teaching on the subject written in a plain and straightforward way as befits one who has the cure of souls.

Rev. Canon E. Basil Redlich, B.D., of Leicester, has written a very useful Introduction to the study of the sources of the Gospels in *The Student's Introduction to the Synoptic Gospels* (Longmans; 7s. 6d. net). In addition to the sources, Mark, Q, M, and L, Proto-Luke is explained and defended, the relationships between John and the Synoptics are carefully examined, and there are valuable chapters on the Kingdom of God and an Outline of the Life of Christ. The book is written in simple and untechnical language, and it amply justifies the commendatory Introduction supplied by Canon C. E. Raven. A notable feature is the tentative reconstruction of the texts of Q, M, and L, which are printed in full. A well-presented scheme of



parallel texts is also given. In the main, Canon Redlich follows the lines laid down by a succession of British scholars, but he shows his independence by dating M about A.D. 47, 'just prior to the Apostolic Council.' We can hardly think of a more suitable Introduction to the Synoptic problem, provided it is followed, in the case of the student, by the study of the standard works to which Canon Redlich refers and from which he has derived much of his material.

*The Gospel and the Catholic Church* (Longmans; 7s. 6d. net) comes from the pen of the Rev. Arthur Michael Ramsey, M.A., Sub-Warden of Lincoln Theological College. In the first part of the book the relation between the Messiah and the Church in the New Testament is examined. It is claimed that in the Passion of Jesus Christ the Church of the new covenant is born, that from the gospel of Christ crucified and risen the main structure of Catholicism springs. In the second part of the book the author turns from the New Testament to the Patristic Age, when the gospel found expression in the life of the one Body, and then passes on to consider in the light of the 'Catholicism of the Gospel' the main phases of subsequent Church history and the problem of reunion.

Mr. Ramsey is well versed in the literature of his subject, and presents an impressive picture of the Church as the Body of Christ. It should, however, be observed that the view here presented of a primitive relation between Church order and the gospel of Christ crucified and risen does not commend itself to Protestant writers.

*The Precepts of the Church* (Longmans; 2s. 6d. net), by Dom Bernard Clements, O.S.B., Vicar of All Saints', Margaret Street, W., consists of six papers originally written for 'Platform,' the periodical of the Seven Years' Association, and two sermons which have been already published, one in the 'Church Times,' and the other in 'Laudate.' The papers are a series of short instructions as to the keeping of the Six Precepts, and the sermons are on the 'Veni Creator' and the 'Ave Maria.' It is an informative and clearly written little book, and we commend it to those 'who desire to inform their spiritual life with the worship and practice of the Church.'

*Songs of the Saviour*, by the Rev. Carey Bonner (Pickering & Inglis; 2s. 6d. net), contains eighteen sacred solos 'suitable for use in evangelistic and other devotional services.' The words are by

various authors and include some favourite hymns, such as 'When I survey the wondrous Cross.' The music is composed by Carey Bonner with two exceptions, a melody by Schubert and a Scottish air. The latter is the familiar tune set to the song 'The Four Maries,' and is perhaps too frequently sung to that song to make it quite suitable for a consecration hymn. Several of the solos are preceded by a recitative in Scripture language. The music, which is printed both in staff and sol-fa, is very simple, and though not perhaps thrilling, is tuneful and pleasing throughout.

A book on the Bible for teachers, which will be both a joy and a help at every turn, has been written by Miss Mary Entwistle, whose name is a guarantee of good work—*The Bible Guide Book*, a Companion to Bible Study for young people and their teachers (S.C.M.; 6s. net). It is an amazing book at the price. We have some excellent books on the land of Palestine (one super-excellent), and many on the social customs of its people. We do not recall any that combines land and people as this one does. Part One is on 'The Land of the Bible' (about seventy pages). Part Two is on 'Life in Palestine in Bible Times' (about fifty pages). Then follow 'Times and Seasons,' 'Religion,' 'Government,' and a 'Time-chart of the Books of the Bible.' There is a long list of illustrations, filling two pages.

It is being generally recognized that, if a teacher is to make the Bible interesting, he must know the background. He must make people and places *real*. He will find all he needs here, and if he wants more he will find a guide to fuller study in Miss Entwistle's full bibliography. Perhaps in another edition she will mention Dr. Henderson's 'Palestine,' a book specially for teachers, and one of the best (T. & T. Clark). After what has been said it is superfluous to praise this book. It is really a necessity. It is written by a master of clear and interesting narrative. It is the work of one who knows what a teacher needs because she is a teacher herself. It is beautifully produced. And it has an index of subjects and one of Bible references to which teachers will constantly turn, besides two maps, one of the ancient world and one of St. Paul's world.

'One of the most dangerous movements in Christianity at the present time seems to me to be that which claims that we may cut away the historical foundations of the Gospel and still hold it as a World Myth taught by the Church. For the unique value of Christianity as compared with the

mystery religions of the ancient world, and, in fact, with the other great world religions, is that it claims to be grounded ultimately not on certain teachings nor on a certain world-picture (though both these elements have their place in it), but on certain actual historical events. If the life and death of Jesus, or anything approaching to the record of them, actually happened, then these are facts which any view of the world which claims to be true must take into account. . . . To me it makes all the difference whether we can believe that we are dealing with people's attempts to

interpret a real happening or whether we have a mere creation of what Mr. Bergson calls *la fonction fabulatrice*.'

This is just one example of many wise things well said by Miss Dorothy M. Emmet, who is lecturer in Philosophy in Armstrong College, in her little book, *Philosophy and Faith* (S.C.M.; 4s. 6d. net). It is an excellent attempt to explain in easy language what philosophy is, what the 'experience' is of which it speaks so often, how its relations to theology and religion have been conceived historically and how best they may be conceived.

## Some Outstanding Old Testament Problems.

### VI. The Prophet in Israelite Worship.

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To many readers the suggestion that a prophet had any place at all in Israelite worship may seem novel and even absurd. In view of the attitude to sacrifice, for example, which is shown by Amos (5<sup>21ff.</sup>), Hosea (6<sup>6</sup>), Micah (6<sup>6ff.</sup>), Isaiah (1<sup>11ff.</sup>), and Jeremiah (7<sup>21ff.</sup>), one is apt to think of the typical prophet as an individual who is opposed to all cultic forms. Nevertheless, strange as such a statement may at first appear, one must beware of regarding the Canonical prophets as wholly representative of the prophetic movement in Israel. They need to be studied against that wide background of prophetic activity which some of them reveal in their polemic against other prophets who were their contemporaries; and, when this is done, they appear in quite a new light. The prophets condemned by Jeremiah, for example, are not to be dismissed, one and all, as 'false'; he himself recognized that in some cases at least their authority might be quite as valid as his own.<sup>1</sup> Accordingly the rôle of the typical prophet cannot be determined without viewing the prophetic movement as a whole; and, when such a view is obtained, it appears that the prophet, far from being an individual opposed to all cultic forms, was himself a cultic official whose status, at least so far as concerns the personnel of Solomon's Temple, was superior even to that of the priest.

The theory that there were cultic prophets in ancient Israel is not new. More than two decades

ago G. Hölscher, in discussing the so-called 'ecstatics,' suggested that, 'as in the case of the Baal worship, they belonged in a certain sense, along with the priests, to the cultic personnel of the sanctuaries.'<sup>2</sup> Nearly a decade later the theory was again raised from the new angle which had been furnished by the recognition of prophetic elements in the Psalter. Up to that time it had been (and, indeed, it still is) customary in circles concerned with the critical study of the Old Testament to trace these elements, as regards both style and subject-matter, to the influence of the Canonical prophets.<sup>3</sup> S. Mowinckel, however, in his studies of the Psalter, took quite a different view of the obviously oracular features in some of the Psalms, and advanced the following theory: 'The prophetic form of certain of the Psalms answers to a definite element in the cultus. In certain cases the prophetic words (*i.e.* those given in a definite cultic situation as the divine answer to prayer) of some one who in his own sight and in that of his contemporaries was prophetically gifted (even possibly of a permanently appointed cultic official) held a prominent place in the cultus; and most, if not all, prophetic Psalms in the Psalter are really cultic Psalms to be explained by this practice.'<sup>4</sup> Further Mowinckel (adopting a rather different standpoint

<sup>2</sup> *Die Profeten* (1914), 143.

<sup>3</sup> Cf. H. Gunkel and J. Begrich, *Einleitung in die Psalmen* (1933), 329-381.

<sup>4</sup> *Psalmstudien*, iii. (1923), 3.

<sup>1</sup> Cf. 23<sup>28, 30</sup>.