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REVIEWS OF BOOKS.

THE RELIGION OF ISRAEL.

THE CHURCH OF ISRAEL. Studies and Essays by the late Robert Hatch Kennett, D.D.; edited with an Introduction by S. A. Cook. 1933. *C.U.P.* 12s. 6d. Pp. lvi + 249.

"The Church of Israel"—the very phrase was not infrequently upon the lips of the late Professor and Preacher; and it is found in his writings, e.g. in the note to an article in the *Interpreter* of July, 1920, "The Place of Sacrifice in the Church of Israel." As Reader in Aramaic and subsequently Regius Professor of Hebrew, Kennett's knowledge of Hebrew (grammar, vocabulary, syntax) was certain and unerring and as an historian he could make events and movements live again to his readers or to his listeners, but in and beneath all his thought and work his mind was bent on Israel as a Church. He would complain that not a little history writing exhibited insufficient effort to recover the "ecclesiastical history" of the Israelite nation (even as he felt strongly that in Biblical criticism there had been too much analytical work and too little that was constructive). Thus he was intensely interested in ideas underlying *sacrifice*, the phenomenon of Hebrew *prophecy*, the religious reasons for the incorporation of this and that incident in the narrative of the Pentateuch or of, e.g., the Books of Samuel. And Kennett almost, if not quite, alone could imagine a background in Israel's ecclesiastical history in which each school of writers whose several contributions brought into being the Pentateuch lived and moved.

All this in detail, and much more, is preserved in the volume before us. In form and binding it is a companion to the (slightly shorter) *Old Testament Essays* published by Professor Kennett in 1928 (a review of which appeared in *THE CHURCHMAN* of January, 1929). *The Church of Israel*, however, we venture to believe will make an appeal to a very much larger range of readers than so technical a work as that could do. In the volume before us there is something for everybody.

But it is time to refer to the Editor, Dr. Stanley Cook, Semitic scholar and historian, himself an early pupil of Kennett's and now his successor in the Regius Professor's chair at Cambridge. Professor Cook has honoured the memory of the great teacher and laid under obligation all who are interested in the Old Testament by re-publishing some of the work of his predecessor which was not easily accessible, or which indeed would otherwise have been lost to future generations.

The Editor contributes 68 pages of preface and introduction. He expresses the hope that the writings "manifest the general unity and coherence of his life-work as a whole. For myself I am con-

vinced—even more than when I took this volume in hand—that his work is more valuable for Biblical study than is generally recognised" (p. viii). Further, Kennett "captured the spirit of the prophets, and those of us who knew him as a teacher and preacher hear again in his written word the familiar ringing voice, with all the zeal of the prophets" (p. xxiii). The Introduction proper is as interestingly written as it is illuminating in content, setting forth with insight and clearness the character of Kennett's ideas and outlook. The Editor in presenting some of Kennett's views, "suggestive, stimulating, and provocative—in the best sense—as they always are," adequately and with enthusiasm draws attention to the most distinctive aspects of his life-work (p. xlix).

Essay I is the article "Israel" reproduced from *The Encyclopædia of Religion and Ethics*. The publishers are to be commended for their generous spirit in permitting this reprint (which runs into 72 pages). Essay II, "The Origin of the Book of Deuteronomy," was first published in 1920 in a volume *Deuteronomy and the Decalogue*.

Chapter III, "Sacrifice," appeared originally in the series "Church of England Handbooks (1924)" issued by the then existing Anglican Movement for the Maintenance of the Doctrine of the Church of England as Catholic and Reformed. Two slight misprints are corrected on p. 125 (= p. 31 of the Handbook). The Reference to Josephus' *Antiquities* is XVIII, i, 5 (not XVIII, 15). The present writer shares Professor Kennett's belief that the Essenes did not use Jewish sacrifice, but it is remarkable that Josephus in his full account of the Essenes in *Jewish War*, II, viii, 2-13 makes no reference to any peculiar views they may have had with regard to sacrifice, and in the *Antiquities* passage it is Whiston's text which says "They do not offer sacrifices, because they have more pure lustrations of their own." Margoliouth's text reads "they offer their sacrifices, under special condition of purity that they observe." Kennett does not appear to have discussed this difficult point of textual criticism, which is so confusing that Moore emends to "They perform their sacrifices apart." The evidence, however, of Philo (or the interpolator) is not without value, "in their devotion to the service of God, they did not sacrifice animals, but made their own minds reverent" (*Quod Omnis Probus Liber*, §§ 12, 13, ii, p. 457, Mangey). Kennett's argument is that if sacrifice was so much a matter of opinion it cannot have been vital.

Chapter IV is entitled "The Grammar of Old Testament Study." For the first time (by the painstaking piecing together by the Editor of Kennett's published work supplemented by MS. evidence) a complete account of Professor Kennett's treatment of Hebrew idiom, metaphor, symbolism is available and within the limits of 50 pages. While for the most part no less original than his other work, this is quite certain to be of permanent usefulness.

As the Editor points out, this Essay and Essay V are suitable as introductory chapters, especially for the ordinary reader. Chapter V is "Old Testament Parallels to Christ and the Gospels." Though

more than a prophet, Jesus of Nazareth was a Prophet (cf. St. Luke xxiv. 19). "It is hardly an exaggeration to say that whatever we learn from the Old Testament to be characteristic of the prophets is proved by a study of the Gospels to be characteristic of Jesus" (p. 190). This is exemplified in Christ's method of preaching, in the form of His teaching (especially the use of parables), and in the authoritative nature of His teaching which singled Him out from the Scribes. "Our Lord thought and spoke not as the men of His own generation . . . but as the prophets." So Kennett explains the apparent discrepancy of St. John i. 21 and St. Matt. xi. 14. The parallel extends, in a way, even to the mode of transmission to posterity of the Divine Teacher's words (pp. 199, 200).

The last chapter is a reprint of *The Last Supper; its Significance in the Upper Room*. In it is contained one of the most powerful repudiations of the false exegesis of "This is My body" penned by a profound Biblical scholar of modern times.

THE CHURCHMAN recognised the value of Canon Kennett's advocacy of non-sacerdotal religion in printing (in April, 1930) a sermon of his upon "The Christian Priesthood." In the complete list of Kennett's published works, larger and smaller, given by Dr. Cook (pp. lv, lvi), this is included. A brief quotation from the sermon may be permitted here. "The word *priest* is therefore a *Christian* word, and it does not correspond either to the Greek word *ιερευς* or to the Hebrew word *Cohen*. It would be felt incongruous if Caiaphas were described as 'Archbishop of Jerusalem,' or if John the Baptist's father were styled 'Canon Zacharias'; but it would not be one whit more incongruous than calling them, as we are accustomed to do, *priests*. . . . THE MINISTRY OF THE CHRISTIAN CHURCH HAS NOTHING WHATEVER TO DO WITH THE MINISTRY OF THE TEMPLE, and it recognises as its supreme Pastor and Overseer One Who in the days of His flesh was a *layman*, and Who neither claimed the right to go up to the one legitimate altar at Jerusalem, nor would have obtained the concession of such a right if He had claimed it" (pp. 103, 104).

The present writer found himself obliged to differ from his old professor in many conclusions of his researches, but the memory of a long, helpful and generous friendship will abide as a "vigorous inspiration" to study the Old Testament. Dr. Kennett's knowledge of the Old Covenant scriptures extended to every part and, it might be said, to every sentence, and as regards facts he was never wrong. Anyone who now patiently reads *The Church of Israel* will realise that such a teacher and preacher as Canon Kennett had a supreme gift to make to "live" the "Book" of the Church of Israel.

R. S. CRIPPS.

GOD AND THE ASTRONOMERS. By William Ralph Inge, K.C.V.O., D.D., F.B.A., Dean of St. Paul's. *Longmans, Green & Co.* 12s. 6d.

The title of Dean Inge's Warburton Lectures for the years 1931-3 sufficiently indicates their purpose. In recent years the astronomers have arrived at the conclusion that the universe is the work of a Creator whose work represents the mind of a great Mathematician. But they also assert that "the whole universe is steadily and irrevocably running down like a clock," and that the doom of all that exists is annihilation. This is in accord with the Second Law of Thermodynamics, also called the principle of Carnot and the Law of Entropy. For a number of modern thinkers "God is bound up with His creation. The world is as necessary to God as God is to the world. God is realising Himself in the historical process," and in consequence God must disappear with the universe. Such a God is no God. This is the problem of modern thought faced in these lectures. "Is there really no escape from the final doom of the universe?" In his answers to these questions Dean Inge examines the various theories advanced by recent thinkers, including the nature of time and space. He questions whether "the fusion of time and space advocated by Alexander and others gives us much help towards solving the terrible problem of the status of Time in the real world." Planck's "quantum theory" is more revolutionary even than Einstein's law of relativity, but as the Dean says "the utterances of our leading scientists are enough to drive a poor layman to despair," and "as long as the two theories subsist side by side, each valid in some fields and invalid in others, it seems impossible for any cosmological system to be regarded as established." The implications of these views of scientists and philosophers are examined in chapters on "The Problem of Time" and "God in History" and we then come to the solution offered by the Dean. It is found in "The World of Values." With regard to the distinction between fact and value he holds that although it may be real in the psychical world, it is not in the higher world of the Spirit where value reigns supreme. His own position is that real existence and value are inseparable, but there are degrees of value and therefore there are degrees of reality. There are three absolute values—Truth, Goodness and Beauty. The claims of other things for a place in the same category are considered and rejected, and the conclusion is laid down that "we do not claim that we ourselves, or anyone else, is in possession of final truth, goodness or beauty. We only claim that these attributes of God exist in their own right, that we know them in part, and that they are the ultimate standards by which, as an eternal background, all our lower instrumental values are measured." Christianity is theistic, and theism may be defined "as the doctrine that the ultimate ground of the universe is a single supreme Being who is perfect or complete in Himself." This is incompatible with the theory of a limited, non-omnipotent God. Man is not limited to the present world system for "time and space are not part of the framework

of the real or spiritual world ; they are as real as the lives of those who live in them, while they live in them, but they are not—neither of them, nor the two rolled into one—the stuff of which reality is made.” The conclusion therefore is that the fate of the material universe is not a vital question for religion. The last lecture on “The Eternal World” develops the consequences of these lines of thought, and deals with various theories which have been put forward in regard to immortality.

These lectures are a form of apology needed to meet the conditions of thought to-day, and we may congratulate ourselves that the Church has in Dean Inge a thinker who is able to present so ably the case from the Christian standpoint.

THE ORIGINAL JESUS. By Otto Borchert, D.D. *Lutterworth Press.*
12s. 6d. net.

That 40,000 copies of this book have been sold in Germany, and that it has been translated into Dutch, Danish and Swedish, does not surprise us. But that it should have had to wait sixteen years before it could find a publisher, after having been rejected no less than ten times, does seem remarkable.

The Lutterworth Press is deserving of thanks for its enterprise in bringing before the English-speaking public this notable contribution to Christian apologetics. It is a well-printed volume of 480 pages with an excellent general index as well as a full list of Scripture passages.

The reader is conscious throughout that he is reading a translation, but that is not the fault of the translator ; nor does it detract from the real value of the book. Dr. Otto Borchert has read widely and thought deeply. His intense and independent study of the Gospel records has given us this presentation of Our Lord as perfect and unique. We are shown how impossible it is that human inventiveness could have produced such a Figure as that of Jesus. All the characteristics portrayed in the Gospels are those of One who is quite different from anything that could be imagined, and yet in this attitude to every type of person and every set of circumstances He is, so to speak, perfectly natural and consistent. He is always master of the situation, saying things without premeditation that exactly fit the case and that remain perpetually valid.

The title of the first part of Dr. Borchert's study is “The foolishness in the picture of Jesus : its value in the scientific defence of Christianity.” The second part : “The beauty of the picture : the glory of Jesus exhibited anew to scorners and admirers.” To attempt to quote would mean embarking upon an expanse too wide for the space at our disposal.

We must be content to advise all who can to read this stimulating contribution to the study of Our Lord's life. It is the intrinsic value of the thoughts presented, the weighty substance of the subject-matter, rather than any attractiveness in the style, which will commend it to those who read it. It is reverent though quite modern in its treatment and entirely faithful to the Scriptures. It magnifies the Lord.

H. D.

THE PERSON OF CHRIST. By L. W. Grensted, M.A., D.D., Oriol Professor of the Philosophy of the Christian Religion in the University of Oxford. *Nisbet & Co., Ltd.* 10s. 6d. net.

The Library of Constructive Theology of which this volume forms part has a definite purpose. It is not intended to add to the number of theological handbooks of a strictly technical character, but its aim is to deal with definite problems of to-day. What is required to-day is "a candid, courageous and well-informed effort to think out anew, in the light of modern knowledge, the foundation affirmations of Christianity." For this purpose stress is laid upon the value and validity of religious experience. No experience can, however, be taken at its face value and therefore "the whole experience of the human race, so far as it has shared in the Christian consciousness" has to be taken into account. It is thus hoped to do something "to bridge the gulf which too often separates the pulpit from the pew."

Dr. Grensted carries out the purpose of the series to the full. A book with the title *The Person of Christ* would formerly have suggested a technical discussion of the various stages in the controversies of the early centuries which led to the formulation of the creeds of the Church. While these developments of thought are referred to in this volume in connection with the history of the subject they do not occupy a central place. The starting-place of the treatment of the theme is the individual experience of Christ. No one can discuss Christ in an impersonal way any more than they can discuss a friend. A Christian writer must begin by understanding the living experience in which faith has issued, and Dr. Grensted says "my only claim to write at all must rest not upon any learning, but upon my own sharing of that experience. There is no other place to begin. Our study is to be in effect an interpretation of what Christ has meant to men." He acknowledges that this purpose has been in some measure inspired by the influence of the Oxford Group Movement, in which he has taken an active part. Whatever the source of the inspiration may be, Dr. Grensted has produced a work of learning and thought for which many will be grateful. His Bampton Lectures on "Psychology and God" have already shown that he is amply equipped to deal with the modern methods of thought and especially with those that are affected by psychology, and in the course of his examination of the various aspects of his subject he has explained the bearing of psychology upon the formation of a true estimate of the Person of Christ. Four chapters are devoted to the statement of the facts, beginning with "the basic Fact of Christianity" which is Jesus and the threefold evidence to "the Fact of Christ" in the New Testament, in the historical witness of the Church and in the continuity of individual experience. Fantasy, legend and mythology are dangers to be encountered and discounted. They have to be controlled by historical fact. Experience has its dangers also but is safeguarded by the new and victorious life which flows from surrender. The real problem of the book may therefore thus be briefly

stated: "The Christian experience, as here defined, involves this living and personal surrender. What must be said of the Christ who has made such a surrender possible, and triumphantly self-vindicating in its results."

In proceeding to examine the interpretation of the facts he sets out the theological solutions as they were given in the period of the New Testament, in the course of the second and third centuries, and then in the fourth and fifth centuries, emphasising the practical value of the results obtained, yet pointing out their limitations. Separate treatment is given to Christ's manhood and His Godhead with due consideration of the influence of philosophic thought on the conclusions reached. He accepts the formula of the two natures but regards it as primarily a practical maxim. "The theological decisions of the Church in Creeds and Conciliar decisions, have authority not because they are in themselves precise and clear in their content but because they form a sufficient expression of the living practical faith of the fellowship of Christian believers." The true value lies in the living relationship that they are intended to express. "As the spirit of man goes out to meet the spirit of man and knows his friend, so the spirit of man goes out to meet the spirit of Jesus, and knows Him, and is known of Him, and knowing Him finds that he has the knowledge of God." The key of the intention of the Church in formulating the doctrine of the Person of Christ lies in the fact of the experience, but the doctrine points beyond all experience and constitutes an undying challenge to Church and individual alike. The result of the conception of Christ thus set out is to be the richer life and simpler fellowship of "the Church that is to be," when much that is now regarded as essential will be seen to be secondary and to fall away in the realisation of the fullness of the experience of the living Christ which is creative love.

THE MEANING OF RIGHT AND WRONG. By Richard C. Cabot.
New York: The Macmillan Co. 1933. 12s. 6d. net.

For writing a book on Ethics Dr. Cabot has unusual qualifications. At Harvard University he holds the two chairs of Clinical Medicine and Social Ethics. His work in the first must mean constantly diagnosing both character and disease—the connection between these is very common; also at least three parts of our conduct consists in the discharge (or the neglect) of our social relationships. The book also shows a wide knowledge of both philosophy and psychology. Dr. Cabot acknowledges his debt—one proved by frequent quotation—to Plato and Aristotle, Kant, Sidgwick, Herbert Spencer and T. H. Green. Among psychologists he has evidently studied Freud, James and Royce. He knows how to use his knowledge. His style is extremely clear, he understands how to write for the ordinary reader and he deals with just those subjects upon which the average man needs information. The chief mark of the book is its strong common sense based upon wide knowledge, acute observation and clear judgment.

The qualities of conduct with which the book chiefly deals, are the need of constant intellectual growth, the dangers of self-deceit, the importance of training the will, and the necessity of cultivating good habits. His method is to trace each of these back to its source, the true scientific method; in his own words, he believes that "science and ethics need to shake hands."

As an example of his teaching we would take this—he is speaking of the danger of blaming people: "the expression of judgments calls for careful study of those to whom we express them; when they know they have done something wrong . . . they are *down*; another condemnation depresses their already scanty supply of hope, and the sense of incapacity is increased. A valuable service has been done by those psychologists who have focussed attention on the vital importance of self-respect, not merely for ethics but for the very existence of our mental energies and even of bodily health."

There are scores of instances in the book of such wise advice, but this must suffice to show its value.

It should be specially valuable to clergymen and teachers, fathers and mothers, in fact to all whose position calls for the study of character and for the best methods for its improvement.

W. E. C.

METHODS OF SOCIAL STUDY. By Sidney and Beatrice Webb.
Longmans, Green & Co. 8s. 6d. net.

Mr. and Mrs. Webb have devoted forty-five years to investigating the history and working of various social institutions. They have published the results of their labours in a series of volumes dealing, among other subjects, with "The History of the English Poor Law—Old and New"; "The Parish and the County"; "The Manor and the Borough"; "The History of Trades Unionism"; etc., etc. In these various volumes will be found an immense wealth of information upon almost every sphere of Local Government and upon every form of public organisation. In the book before us they describe the methods they have pursued in order to obtain the information they have published. It is a remarkable record of devoted industry in the search after exact knowledge. It should teach social workers the great care which is needed if they would gain the knowledge needed for wise action.

The first and last chapters are only remotely connected with the main purpose of the book. Chapter I is entitled "The Province of Sociology Determined," and deals with a much-debated question—How far can sociology claim to be a "science" in the generally accepted meaning of the word?

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If read with discrimination, and with more attention to the facts revealed than to the opinions expressed, social workers may learn from this book much which they will find extremely useful.

W. E. C.

SAINTE WULSTAN: PRELATE AND PATRIOT. By John W. Lamb, M.A. Church Historical Society Publications. S.P.C.K. Pp. xiii + 218. 8s. 6d. net.

The appearance of an adequate biography of one of the most famous ecclesiastical characters of early English history has long been needed, and the author of this careful study has well supplied the need. Wulstan is one of the outstanding figures of that period of transition which witnessed the end of the Anglo-Saxon period and the beginnings of the rule of the Normans. He attained a remarkable ascendancy over his contemporaries by sheer force of character and by a sanctity of life which won admiration from all classes of people. From his earliest years he had expressed a desire for a holy life, and in that age and for long afterwards that meant taking monastic vows. He entered the monastery of Worcester, where his almost excessive piety and vigorous performance of all the monastic duties soon began to attract the attention of his superiors. His reputation rapidly spread without the walls of his monastery, and such a man in that rough age was bound to be sought out and consulted by many. For in those days exceptional piety was often supposed to endow the possessor with almost supernatural vision. When in due course the see of Worcester became vacant it seemed a perfectly natural procedure for the saintly prior to be elected bishop. How he continued to care for the welfare and progress of St. Mary's monastery and the contribution which he made both to the good governance of Church and State the reader must discover for himself in these well-documented pages. One who could be successively the trusted counsellor of Harold and William I must have been no ordinary person.

Wulstan is a good example of real monastic severity. All genuine medieval monasticism had a strong puritan strain running through it in spite of all that may be said to the contrary. What could be more puritanical than the author's statement that under Wulstan "Laughter was made a punishable offence"? But he is also an example, by no means rare, of a very practically minded monk. His episcopal administration was not lacking either in vigour or efficiency.

This work provides the student with practically everything that he might wish to know about Wulstan. In spite of a tendency at times to almost excessive eulogy the book is attractively and accurately written. It is provided with a good bibliography and three full-page illustrations of documents. And what is really important, the author provides adequate references for practically every important statement in the book.

C. J. O.

A HISTORY OF THE ANCIENT PARISH OF BIRSTALL, YORKSHIRE.

By R. C. Cradock, M.A. (formerly Vicar). S.P.C.K. 10s. 6d.

The real history of the Church of England must be learnt in the history of its parishes where its true work has been, and still is being, done, and especially in such a parish as Birstall, whose history Mr. Cradock has so admirably written. Originally Birstall parish consisted of eight townships covering 14,000 acres. Until 1815 this immense area was served by the parish church and two ancient chapels-of-ease. In the same area to-day there are eighteen parishes. In 1743 the estimated population was 9,650; to-day it is well over 60,000. This immense increase of population is mainly due to the Industrial Revolution, for Birstall lies in the centre of the Yorkshire woollen trade. By a very interesting series of plans the gradual development of the little aisleless Norman church of the twelfth century into the handsome five-aisled church of to-day is traced. But it is in the details of parochial work and in the daily lives of the parishioners during eight centuries that the interest of Mr. Cradock's story lies. We learn how a medieval parish was worked, what changes took place at the Reformation, and during and after the Revolution. The rise of Nonconformity is rightly described at considerable length, for this district has always been one of the strongest of Nonconformist centres. Between 1742 and 1791 (when he died) John Wesley visited Birstall in thirty different years. When there on a Sunday he attended the parish church, in which he preached at least once.

Mr. Cradock explains the provision made for the education of the children of the parish both in the Middle Ages and from the Reformation to the present time. Birstall was one of the earliest places to have a Sunday School, and at first so many of the parishioners—both among the gentry and the working classes—were eager to take part in its work that it was possible to have two sets of teachers, who taught on alternate Sundays! There is a complete list of vicars from the thirteenth century, who on the whole appear to have been worthy men, and if, as in the eighteenth century, some of them were pluralists, the curates they appointed seem to have done their work well. Birstall has several close connections with Charlotte Brontë; the scene of *Shirley* lies within the ancient parish; Cyril Hall, one of the characters of that novel, is the Rev. W. M. Heald, vicar of Birstall from 1836 to 1875; Matthew Helstone, another of the characters of *Shirley*, is the Rev. Hammond Roberson (a very sturdy Evangelical), who was the first vicar of Drighlington, one of the daughter parishes of Birstall, and the builder of its church. Mr. Heald used to say that in Helstone Charlotte Brontë had rather caricatured than painted Roberson, who, if somewhat given to the *fortiter in re*, was really an excellent clergyman.

To those who want to know what the life and work of an English parish was in each of the last eight centuries, we would say, Read Mr. Cradock's History of Birstall.

W. E. C.

THE WAY OF THE WILL OF GOD IN THOUGHT AND PRAYER. By Mrs. Horace Porter. *Allenson*. 2s. 6d. and 1s. 6d.

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H. D.

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H. D.

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H. D.