

examine Israel's religion not merely in its external growth but in its inner structure and enduring ideas. More than this, it is theology, based on the New Testament, that should guide the historian in his study of the Old. Proksch stresses the dominant part that faith in Christ must play in all historical judgment. Wheeler Robinson teaches, as complement to this, that revelation though of static and permanent truth was bound up with the dynamic movement of Israel's history. Hence the importance of establishing the true course of events. But he seems to have feared the formulation of what was revealed; we must expect, he wrote, 'not a series of propositions *about* God, but a disclosure of God himself, so far as the event can disclose him'. Surely such a disclosure, to be utilised, must first be formulated? Professor Dodd, and the writer of the essay, also emphasise the bond between revelation and history; while none of this last group of writers neglects the supernatural element in revelation, or man's moral response that is an integral part of it. Finally they agree that it is the Church which offers the Bible as the authoritative record of revelation; it is in the Christian fellowship that we are heirs to the Old Testament and can understand it. This is a long way both from the purely naturalistic approach of some older critics, and from the pietism that ignores history altogether. It is not far from the Catholic position, where the guidance of corporate faith and authority is the condition not only of the devotional study of the Old Testament but of the most fruitful scholarship.

JOHN HIGGENS, O.S.B.

UNLESS SOME MAN SHOW ME. By Alexander Jones, Scripture Professor at Upholland. (Sheed and Ward; 8s. 6d.)

A good book about the Old Testament. It is not every day that one has a friend's book to review, or that one can say so unreservedly how charming a book is. The approach is clever, and the whole manner holds one's attention all the time.

The section about inspiration and its implications covers ground that is rarely covered except in seminary courses, and the exposition, though providing what the textbooks provide, is so delightfully readable. And all that up-to-date material on literary forms, and the questions of symbolism in O.T. customs, is most valuable, as are also the applications to Jonas and the Canticle. Chapters ix-xii (including xi: 'Serpents and things') on the problems of Genesis will help many a puzzled Bible-reader and teacher. Most happy is the '*Divertimento*' (as the author calls it) on Biblical numbers (666 and all that). And the last chapters on the Temple and Judaism are so wise and so full of charity.

There are some delightful tit-bits put as quotations at the beginnings of chapters. The one from the 'Thinker's Library' is a gem, and is followed by a gentle exposition of its folly in the chapter 'The Crafty Exegete and the Beginning of Genesis.' And the asides are pleasant, especially when dealing with literary forms; there is the story of the M.P.'s metaphor of the snail which does not imply that his opponent has horns and a shell; there is that gay translation of St Thomas (p. 70) saying that even if the moon is actually smaller than some of the stars, it at least looks bigger, and the delightful parable about the man who missed the key signature and so got the piece all wrong, to explain how one must understand the literary form before understanding the passage (p. 42).

It is a pity that the quotations do not always let us see what version was used. Sometimes the author acknowledges Knox or the Westminster, but usually it is the Douay, though sometimes probably his own neat *tourmure*.

These essays originally appeared in the *Catholic Gazette*, but the other day there was one in the same journal on St Matthew, and maybe the author will publish a New Testament volume. One wonders if he will think of as good a title. This present volume should certainly help people to get to know and love the Old Testament.

SEBASTIAN BULLOUGH, O.P.

LA LECTURE CHRÉTIENNE DE LA BIBLE. By Dom Celestine Charlier. (Maredsous, Belgium, 1951; 3rd edition.)

'There are many text-books, as *Introductio Generalis* to the Bible. Some are more valuable than others. Many do not go beyond a conducted tour of the Sacred Text, dealing with the various problems as they arise. This is an important task, but there is more to be done. I would even say that these books show us the way round, but hardly show us the way in. Of course your book tells us about biblical codices, dates of composition and authorship of the books, the historical and the geographical background . . . ; but it goes further: it takes us right into this "garden enclosed", it explores for us its avenues, shows us its riches, discovers for us its very soul. Even the learned reader finds that it opens up new vistas for him.'

Thus the Bishop of Strasbourg, Mgr Weber, in his preface to this volume. The first chapter of the book, dealing with the attitude to the Bible in recent centuries, has been adapted (with the author's approval) to form an article in the present number of this review. That chapter serves to focus the importance of the Scriptures. What is perhaps the