

# The Expository Times

FOUNDED IN 1889 BY  
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from the time of Antiochus Epiphanes, and to the same age he ascribes Deutero-Zechariah. Habakkuk he places in the Greek period.

The book is typical of much present-day work in seeking to advance beyond the study of merely critical questions to the superstructure that is to stand on these foundations, but Balscheit wishes his superstructure to stand firmly on these foundations. He is never tempted to suggest that the religious study of the Old Testament can dispense with the critical study.

The other work will be less accessible to British readers because it is written in Swedish. It is by Ivan Engnell, who published a previous work in English,<sup>1</sup> and it is to be hoped that an English edition of the present work will also appear. So far only the first volume has been published. Its scope may be briefly indicated as follows: a few pages on the history of the Canon; the languages and textual criticism of the Old Testament; the poetic and prose literary forms; a review of the history of Old Testament religion; and a study of Pentateuchal criticism. There is thus no general introduction to all the books of the Old Testament yet, though in the last section much more than the Pentateuch is touched on.

In this section Engnell first sets forth briefly the classical Wellhausen theory; then reviews literary criticism since Wellhausen; then studies modern reactions against the Wellhausen positions; and

<sup>1</sup> *Studies in Divine Kingship in the Ancient Near East* (1943); cf. *Journal of Theological Studies*, xlv. [1945], 80 ff.

finally sets forth his own views. Here he incorporates some elements of Pedersen's views in a generally Wellhausenian scheme, though operating with traditions rather than with written sources, and these less clearly defined than the old sources. He regards Genesis to Numbers as a product of the priestly school, whose central complex is the cultic Passover text Ex 1-15; Deuteronomy to 2 Kings as a Deuteronomistic history; and 1 Chronicles to Nehemiah as the Chronicler's history. It will be seen, therefore, that the book represents a break with the *methods* of the school of literary criticism, as well as with some important aspects of its *results*.

Engnell attaches more importance to the work of Moses than some modern writers, and finds an ethical basis in the covenant which he established. In his review of the religious development he follows in the main the view commonly held, though in no sense passively following any one, stressing the syncretistic trends in Israel, and also the Yahwistic reaction against them. In harmony with his view expressed in his earlier work, he finds evidences of the divine kingship in Israel, and relates these to Messianic prophecy.

The work is well documented, and is addressed to a more learned circle than Balscheit's, being altogether more technical in its approach. Its sequel will be awaited with interest, and the whole seems likely to take its place as an original and important contribution to Old Testament scholarship.

H. H. ROWLEY.

Manchester.

## Entre Nous.

### Recent Poetry.

In the last six months a large number of volumes of poetry have appeared. All have merit, but only a few can be mentioned in these notes. Early in this period under review Dylan Thomas (born 1914, published his first volume of eighteen poems in 1934), produced *Deaths and Entrances* (Dent; 3s. 6d.). This small volume is mainly concerned with the problems of life and death, time and eternity. A large amount of symbolism, some of it Biblical, is to be found in these poems. The underlying note of faith is a faith in man taking his part in the continuity that is Life.

For some time many discerning people have been watching the progress of Norman Nicholson (born 1914, a reviewer of fiction and the contributor of excellent poetry to many literary periodicals. His lecture on *Morals and the Modern Novel* for the Student Christian Movement in 1939 was an interesting and discerning survey of modern tendencies). His sonnet for Good Friday, to be found in his *Anthology of Religious Verse*,

published by Pelican Books in 1942, led many to seek out his other poems. He has now published the play which was recently put on the London stage, *The Old Man of the Mountains* (Faber; 6s.). This is a very fine modern attempt to follow the writers of the morality and miracle plays in the Middle Ages. It is a re-telling of the story of Elijah, with the story set in the north of England.

Those who are interested in dialect verse will enjoy the volume *Under T' Hawthorn*, by Dorothy Una Ratcliffe (Muller; 8s. 6d.). Here is humour, simplicity, sorrow, irony delightfully presented. I liked 'Farmer Hodgson's Prayer.'

Two hundred year have we been here,  
It's terrible hard to quit . . .  
Tho' I'se nigh broken, give me, Lord,  
Grit to work on wi'—Grit!

Edwin Muir has produced a volume of sober and mature reflection—*The Voyage and Other Poems* (Faber; 6s.). He had lived a nomad life in various countries, until just before the war. He has written some five or six volumes of poetry, some

fiction and some criticism. In this new volume we have deep searching after eternal things. Here is a man with much of the mystic in his make-up, questioning, and arriving at a simple creed :

Father Adam and Mother Eve  
Make this pact with me :  
Teach me, teach me to believe,  
For to believe's to be.

Henry Reed, in *A Map of Verona* (Cape ; 3s. 6d.), tells the story of man's struggles, his delusions, and his questionings—

You . . .  
. . . tug at the streaming earth to find some spot  
In which you may plant your torn chimerical  
flowers  
With a ruined wall to protect them.

Fifty young poets contributed to an anthology called *For Those Who Are Alive* (Fortune Press ; 6s.). The volume sets out to show recent trends in the younger poets. It reaches a fairly high level of poetry, but the only trend it shows is the reaction of these younger poets to a war-torn world, few of the authors revealing any religious belief, the majority turning to Nature for healing. These are the same notes that were sounded a year or two ago in the anthology that John Pudney and Henry Treece edited, *Air Force Poems*.

In THE EXPOSITORY TIMES of May, 1946, I called attention to the poetry of Sidney Keyes, killed at twenty years of age. We now have the collected poems of Jonathan Wilson, *Poems* (Cape ; 3s. 6d.). The author was fifteen years of age when war broke out. He entered the Army in 1942 and was killed after a few months of fighting. He shows sensitiveness and flashes of real power, but not, perhaps, the ability of Sidney Keyes. We can feel that war did not produce any outstanding poets, but it certainly silenced some who might have become great poets.

Frank Kendon in *Each Silver Fly* (Cambridge University Press ; 1s. 6d.) has written a poem which won the Seatonian Prize. He takes as his text Pr 16<sup>11</sup>, 'A just balance and scales are the Lord's.' There was much I liked in this poem :

I will lift up mine eyes unto the hills—  
If not from them, from whence cometh help ?  
By the grey dirt and shrillness of the street  
Or by way of the hills, the enormous silences,  
Through the only gate upon God opening ?  
My help cometh from the Lord . . .

And again :

His range is calm and infinitely wide,  
His doom dark and silently far-reaching ;  
Tender his star-rays, patient are his Alps ;  
Man's wars lie on the surface of that will,  
Less than the ripple of an afterthought,  
God's quiet unconcern.  
How great that darkness ! Nevertheless, I know  
That my redeemer liveth, and shall stand—  
But who I am that know, that I know not.

It may not come strictly under my title, but I should like to draw attention to the *George Macdonald Anthology*, edited by C. S. Lewis. In a tenderly worded introduction Mr. C. S. Lewis speaks of George Macdonald and of his own debt to him, 'In making this collection I am discharging a debt of justice. I have never concealed the fact that I regarded him as my master ; indeed I fancy that I have never written a book in which I did not quote him.' But Mr. Lewis points out that this particular collection is 'concerned with Macdonald not as a writer but as a Christian teacher.'

I conclude with one quotation from this Anthology :

O Lord, I have been talking to the people ;  
Thought's wheels have round me whirled a fiery  
zone,

And the recoil of my word's airy ripple  
My heart unheeded has puffed up and blown.  
Therefore I cast myself before thee prone :  
Lay cool hands on my burning brain and press  
From my weak heart the swelling emptiness.

R. W. THOMSON.

*Burton-on-Trent.*

### Equality.

'In a society where equal opportunities for the enjoyment of all that life has to offer do not exist, how can we be said to love our comrades ? While we enjoy what they cannot enjoy, friendly feelings toward them are a snare and a delusion. We are not taking Christianity seriously. It is a lie that the principle of equality is one of envy. The principle of equality is one of love ; it is the burning desire to share with other people the delightful things which we come upon as we journey through life, the things to eat and things to drink, the scenes and songs, the useful implements and attractive objects ; that there should be a true *communitas* in work and pleasure ; that in the words of an old Cornish carol "all mankind should come into the general dance."'<sup>1</sup>

### Rev. John Gray.

Two articles, 'The Theory of Love' and 'The Practice of Love,' contributed by the Rev. John Gray, B.D., Oxford, were unfortunately attributed to the Rev. John R. Gray, B.D., Ayr, in the Index printed in the September issue.

<sup>1</sup> J. Needham, *History is on our Side*.

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