

crossed, it will not be because Protestants accept the Roman claims for their church, nor because Roman Catholics have become Protestants, but because both have found each other in the Christ of God, their common Savior.

Tavard has taken a courageous step forward, and this review ends with a quotation from Fr. Reinhold's review in the *Commonweal*: "If all of us spoke in this way, there would be greater hope."

HARRY M. BUCK.

Documentary

THE GROWTH OF THE PENTATEUCH. By Immanuel Lewy. Bookman Associates, \$4.50.

PENTATEUCHAL studies, it appears, will continue to occupy the interest of biblical students, and in this book Dr. Lewy sets forth his views, which are different from the commonly accepted theories of the formation of the Pentateuch. There is no question of the author's erudition and acquaintance with biblical criticism, and accordingly it may be interesting to know this approach.

Lewy maintains (pp. 242-43) that no biblical record states that Moses was the literary narrator of the pentateuchal stories and that there is more substance to the tradition that Moses administered justice than that he was active as a literary narrator or codifier. He holds that Moses created a united Hebrew nation that worshiped only one God. In this way Lewy gives that leader a basic position in the history of Israel. His book, however, offers no hope or comfort to reactionaries who would like to see a defense of the Mosaic authorship of the Pentateuch.

The author regards the Pentateuch as a pre-exilic book to a great extent even antedating Amos and Hosea. He dates Moses ca. 1250 B.C. and assigns to him an apodictic Penal Code (Exod. 21:12, 15-17, 23b-25; 22:17-19). Samuel (ca. 1040 B.C.) is presented as the author of the Covenant Code (Exod. 20:20-23:19). A good many of Lewy's views seem to be subjective, especially in his cocksure identification of authors or editors. Nathan (ca. 970 B.C.) is called the Yahwist master narrator, the author of the Humanitarian Code (Exod. 22:20-26; 23:1-9); N is the symbol of this document. In this connection the writer asserts that Nathan wrote the Protopenateuch for Prince Solomon, that he was the first teacher and statesman of the moral tradition, and that his book was adopted by the Jerusalemite priests as their textbook. Then follow Abiathar and Zadok, the priestly revisers (Jp) of the N document (ca. 970 B.C.). The combination of N and Jp formed the J document. Next in order (ca. 840 B.C.) comes the Northern Elohist (E), the prophetic annotator of J; this editor is identified with Elisha, who is also the redactor of ED (the basic Ephraimite Deuteronomy). At about the same time (ca. 840), according to Lewy, there was a Southern Elohist, a priestly annotator of J, whom he identifies with Jehoiada and labels Pn. This brings us to the

author's view of two strata in Deuteronomy. It is then assumed that in the time of Hezekiah ED and Pn were combined with J, annotated and reworked by editors, and the result was the Jerusalemite Deuteronomy (JD, ca. 720 B.C.). The book discovered in 621 B.C. accordingly was the official Mosaic Code from the days of King Hezekiah.

The next document assumed by the writer is the Priestly Code (PC). He thinks that the reform of Hezekiah was too negative and unrealistic and that it failed; so he dates PC not earlier than 620 nor later than 608 B.C. Lewy believes that only an authoritative person like Hilkiah, the high priest of King Josiah, could have risked such a drastic reform. He maintains that Ezekiel was familiar with PC and that there was no originally independent P source document from which the priestly redactors of the 6th or 5th century B.C. compiled and incorporated material into the Pentateuch or Hexateuch. According to Lewy only 27 verses are postexilic (Lev. 26:34-35, 40-45; Num. 24:23-24; Deut. 4:25-31; 30:1-10); these, he says, may have been added in the time of Zerubbabel and Joshua. Lewy writes: "There is no cogent reason to assume that any portion of the Pentateuch was written after the Josian period" (p. 185).

Such in résumé is Lewy's view of the formation of the Pentateuch, and it may seem as formal as the Graf-Wellhausen hypothesis. At present it seems, however, to be only another theory with a strong subjective element in the author's overconfident identification of various compilers and redactors. At any rate, the matter has not been settled, and for the time being we shall still have to reckon with the four main strata of thought (J, E, D and P). We cannot be sure how much to assign to oral transmission of facts and teachings before they were recorded, but this element must receive serious consideration; in fact, more is involved in the Pentateuch than mere formal documents. In the reviewer's opinion we shall have to continue to use the four strata (J, E, D and P) in the formulation of a theology of the Old Testament.

HENRY S. GEHMAN.

Conservative Liberal

THE RELIGION OF AN INQUIRING MIND. By Henry Wilder Foote. Starr King-Beacon, \$3.50.

THIS BOOK is especially for the layman, the layman of open mind who wishes to be religious. It speaks of difficult matters, yet simply and clearly. It is full of rich learning, wisdom, good temper and deep piety. As being Christian, as based both on religious experience and on reason, it is conservative. As claiming the authority of the free mind illumined by the Holy Spirit, it is liberal.

It begins, quite properly, with a brief but brilliant account of the natural world and the growth of human life on the earth. This depiction mounts to a splendid panorama of modern life and the hopes of new light upon

the pilgrimage of man. The discussions include helpful notes on the dilemma of reverence for life and the warfares of animal species, the nature of the human self and its possible persistence through death, and guiding conceptions for man in his search for God.

Perhaps the most valuable contribution of the book is the story of the Bible as now known to scholars. This it presents in 60 pages with more color and fullness than some other whole volumes. Here is clearly traced the thin but powerful line of true and spiritual religion always transcending the many lesser elements in which it lies embedded. On this foundation, Dr. Foote demonstrates what some have questioned: that it is possible to achieve a highly plausible picture of the historic Jesus. For him, the prophet of Nazareth becomes the founder and guide of a prophetic Christianity which will yet surpass the several and diverse doctrinal systems that now claim the final answer. The author is both careful and sympathetic in showing the processes by which various myths, miracles and dogmas have clouded the clarity of the gospel. Throughout he stoutly asserts not only the intellectual superiority but the religious excellence of liberal religion.

Dr. Foote was formerly a professor in the Harvard Divinity School. He was chief editor of *Hymns of the Spirit*. He has written also *Three Hundred Years of American Hymnody* and other books. While this book is chiefly for the inquiring layman, it is also good medicine for ministers who ordinarily read only conservative works.

V. OGDEN VOGT.

Prophetic Devotions

THE GREAT REALITIES. By Samuel H. Miller. Harper, \$2.50.

NOT LONG AGO a group of ministers, most of them in or beyond middle life, were talking about the dearth of good devotional literature. Where, they wanted to know, were the writers today who could match Fosdick's *Three Meanings* or Rufus Jones' *Pathways to the Reality of God* or Joseph Fort Newton at his best? They certainly had a point. The demand for inspirational books is unceasing, but all too often the supply is shallow in content and sentimental in tone.

A contemporary writer not to be overlooked in this connection is Samuel H. Miller. He is steadily building a reputation that puts him in a class with men like Thomas Kelly and Douglas Steere. His earlier books, *The Life of the Soul* and *The Life of the Church*, showed that he had deep sensitivity and could evoke and sustain the spiritual temper in his readers. His latest book has the same unique quality. In no way does it belie its title. Concentrating on the perennial themes—God, man, prayer, worship, faith, love, peace—it goes to the heart of things.

These are all themes that have been expounded time and time again. In Miller's handling of them there is nothing plati-