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tians of the first century. St. Paul has another antithesis which makes a more direct appeal: there is the I and the not-I; the self-life and the Christ-life. One may throw off legalism and not reach sanctity, or even replace it by another legalism; so we find another struggle for a higher emancipation. When St. Paul wrote his great letter to the Galatians, which is all for freedom and is in itself a Christian Magna Charta, he struck a deeper note than anti-Judaism could do; he talked of death with Christ, and life in Christ; said that he lived no longer, but Christ lived in him, and some

other deeply moving words about some one who had loved him and given himself for him. The 'I' was gone, and the 'not-I' had come.

When my dear friend Dr. Forsyth was on his death-bed and I went to see him, when speech had become difficult and the panting breath was not far from the last effort of a failing heart, he said to me in Latin, and kept repeating, 'Dilexit me, dilexit me; oh! that beautiful Vulgate version!' The 'not-I' was at the death-bed of the 'I.'

Oh! but they say the tongues of dying men  
Enforce attention like deep harmonies.

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## Recent Foreign Theology.

### German Theology.

LUTHER is better known by his Table Talk than by his Sermons. A good opportunity to make his acquaintance on the latter side is furnished by the volume entitled *Predigten D. Martin Luthers*, edited by Georg Buchwald and published by Bertelsmann, Gütersloh. This first volume contains the sermons preached between 11th October 1528 and 3rd April 1530, and also a valuable preface which discusses the salient characteristics of the sermons. Occasionally a longer or shorter series is preached: there is a series of ten, for example, dealing with the Catechism, and shorter series preached at Christmas and Easter. Besides attesting the almost incredible industry of the man, these sermons, marked by Luther's well-known vivacity and by a wit homely sometimes almost to the point of coarseness, yield many an interesting glimpse into his inner life, and especially his life as a monk. A debt of gratitude is due to the evangelical Lutheran synod of Iowa, U.S.A., whose liberality made possible the publication of this volume.

An excellent little sketch of the history and the present position of foreign missions is presented by Dr. K. Heilmann in the seventh edition of *Die Aeussere Mission* (Bertelsmann, Gütersloh). Brief though it be, it is admirably calculated to stimulate interest in missions, accompanied as it is by a large mission map of the world and by forty-six pictures which strikingly illustrate many phases of

the missionary enterprise and of life in heathen lands, such as idolatry and the slave trade.

To the series of New Testament investigations, edited by Professor Otto Schmitz, has just been added a volume by Lic. Wilhelm Michaelis, *Die Gefangenschaft des Paulus in Ephesus* (Bertelsmann, Gütersloh; M.6). Starting from a close examination of the journeys of Timothy, he seeks to establish an Ephesian imprisonment of Paul, and argues that this is the period to which the letters to the Philippians, Colossians, and Philemon ought in all probability to be assigned. One result of Dr. Michaelis' investigations is to bring all the extant letters of Paul within a period of six years or so, and therefore to discount the divergences in outlook which have been held to subsist between these letters and which are usually interpreted as signs of development in his theology. This fresh and unconventional study deserves serious consideration.

Six lectures on some letters of the early Christian Church, delivered last November by Dr. Adolf v. Harnack at the University of Münster, have been published by the Hinrichs'sche Buchhandlung, Leipzig, at M.4.50, under the title *Die Briefsammlung des Apostels Paulus und die anderen vorkonstantinischen christlichen Briefsammlungen*. The successive lectures discuss the letters of Paul, Ignatius, Dionysius of Corinth, Origen, Cyprian, and Dionysius of Alexandria. All these letters were important in their day, and some of them, especially those of Paul, Ignatius, and Cyprian, far beyond

it: indeed, the letters of Paul are beyond question the most influential collection of letters in the literature of the world, and it is fitting that Harnack should devote more space to this collection than to any other. The lectures are alive at every point, and they illustrate Harnack's power to combine fine scholarship with a vividly human presentation. Students, whether of church history or of epistolary literature, will welcome the volume, we trust and believe, with so unmistakable a cordiality that Harnack will be encouraged to continue the discussion in a subsequent volume, as he proposes to do if there is an adequate response to this one.

In the series dealing with the Greek Christian writers of the first three centuries the eighth volume of the works of Origen has just been published, under the meticulously careful supervision of Professor W. A. Baehrens (*Origenes Werke*, achter Band: Hinrichs'sche Buchhandlung, Leipzig; M.28.80 geh., 32 geb.). This volume contains—in the Latin, translations of Rufinus and Jerome, together with the very few Greek fragments that are extant—Origen's homily on 1 S 1. 2, on the Song of Songs, on Isaiah, Jeremiah, and Ezekiel, and the commentary on the Song of Songs in which Jerome thought that Origen surpassed himself as much as in his other books he surpassed other commentators. The text, which is beautifully printed and accompanied by an elaborate *apparatus criticus*, is preceded by a preface which discusses the various manuscripts, the history of the text, and cognate matters. In this volume everything has been done that finished scholarship and careful typography could do to facilitate the study, on the homiletic side, of the greatest Biblical scholar of the early Church.

In three volumes Professor Oskar Holtzmann proposes to give a conspectus of the whole of the New Testament, which will take the form of a new translation and a running commentary. The first volume of this, *Das Neue Testament übersetzt und erklärt* (Töpelmann, Giessen, M.9.50), has appeared; it includes Mark, Matthew, and Luke, in this order. The aim of the writer is to keep the busy minister and the educated layman, who have not time to study elaborate commentaries on individual books, in touch with all that is vital in recent investigation, and also to leave on their minds the impression

of the New Testament as a whole. This volume is eminently fitted to fulfil such an aim. There is no parade of learning. Dr. Holtzmann goes straight to the point, concentrating on issues of real moment. The commentary is not only readable but interesting; it could be read with pleasure as well as with profit by any educated man who was interested in Christian origins.

An interesting and valuable discussion of the four Gospels, both in their individual quality and in their relation to one another, is presented by Professor Wilhelm Larfeld, in *Die neutestamentlichen Evangelien* (Bertelsmann, Gütersloh; M.14 geb.). The literary problem of the Synoptic Gospels is clearly set forth, and very special attention has been given to the language, vocabulary, and style of the New Testament, the characteristics of the *Koine* being discussed, also the Hebraisms, Aramaisms, Latinisms, etc., and peculiar grammatical constructions. The style, language, text, and historical attitude of one Gospel are compared with those of another; and the Fourth Gospel is compared with the Synoptics, in respect of its additions, divergences, and aims, and of its portrait of Jesus. Those who are interested in literary and linguistic questions will find much information and stimulus in the section on The Style and Language of the Synoptics, which occupies nearly half the book. Dr. Larfeld insists on the impression of unity, beneath all difference, created by the various Gospels in their conception of the Person of Jesus, and he has the courage to maintain that His life is sketched in the Fourth Gospel with more historical fidelity than in the other three.

A second edition of Archbishop Söderblom's *Das Werden des Gottesglaubens* (Hinrichs'sche Buchhandlung, Leipzig; M.12.50 geh., 14 geb.), somewhat briefer than, but substantially the same as, the first edition published ten years ago, has just appeared. It deals in a singularly comprehensive way with the historical development of the idea of God, which it traces from the conceptions found in the religion of primitive peoples right on to those of the higher religions, such as the ancient religion of China, of India, of Persia, and of Israel. An immense material drawn from widely different fields, ethnology, missionary enterprise, etc., has here been laid under contribution, and the result is to make us feel our kinship in the deep

things, despite our differences, with primitive man. Biblical students will turn with eagerness to the chapter on The Deity as Will, in which the Old Testament development is traced. Not the least attractive feature of this noble book is that it is written by a man to whom religion is not merely an object of scientific investigation, but a living reality.

The little book on the Evangelical Conception of a Saint (*Der evangelische Begriff eines Heiligen*, Ratsbuchhandlung L. Bamberg, Greifswald) embodies the speech delivered by Archbishop Söderblom at the University of Greifswald, in recognition of the threefold doctorate with which he had been honoured by the Faculties of Theology, Medicine, and Philosophy. It is in part a criticism of the Roman Catholic polemic against the Indian mystic, the Sadhu Sundar Singh, though he fulfils, as truly as any canonized saint ever did, the conditions laid down by Pope Benedict XIV. as the pre-requisites of beatification and canonization. But the Archbishop goes on to point out that the danger for the Protestant is to rest content with commonplace morality and to lose sight of the obligation to heroic achievement. The true saint is he who shows by his life that the power of God is working in him.

We can well believe that to the book which Rabbi Ziegler has written on *The Moral World of Judaism*<sup>1</sup> he has, as he puts it, 'dedicated every fibre of his heart.' It is a very earnest book, written to bring his co-religionists back to a knowledge of the moral treasures enshrined in the Old Testament, of which, he deplures, many of them nowadays know so little. He discusses the material under six heads—the mission of Israel, Israel's idea of God, God and man, man and man, man and the animals, and peace; and these heads again are fruitfully sub-divided, under the fourth, for example, falling such subjects as the ethical decalogue, the family, love of neighbour and enemy, right and justice, economic life and social life; and each of these again is so sub-divided as to cover the ground exhaustively—under family life, for example, coming marriage, woman, chastity, children, education, etc. Professor Ziegler's plan is to print all the relevant passages on the left page, with the German translation on the right, and to

<sup>1</sup> *Die sittliche Welt des Judentums*, von Prof. Dr. J. Ziegler (Verlag von M. W. Kaufmann, Leipzig; M. 5).

preface each collection by an interesting essay which discusses every phase of its contents.

Only passages relevant to modern life are quoted, but it will be a surprise to most people how abundant they are. Such a book as Proverbs furnishes naturally a particularly large proportion, but they are drawn from every part of the Old Testament, and one gets a fresh conception of the immense moral power and earnestness of the Hebrew Scriptures. The chief constituents of Israel's religion, Dr. Ziegler tells us, are worship, prayer, the study of the Law, and brotherly kindness, and he impressively argues that morality, however noble, unless it has a Godward direction, is not religion—'the moral world is God's world.' It is a very comprehensive and useful study of the higher morality of the Old Testament.

For 'Opferfreudigkeit' on p. 62 read 'Opferfreudigkeit,' for 'nennen' on p. 70 read 'nennen,' and for 'Erscheinung' on p. 138 read 'Erscheinung.' For בעֲלֵהּ on p. 170 read בעֲלֵהּ (Pr 31<sup>11</sup>), for חרדף on p. 190 read חרדף (Dt 16<sup>20</sup>), and on same page, before 16, 20, read V.B.M., for חדר on p. 212 read חדר (Eccl 5<sup>3</sup>), and for ילדיהוּן on p. 266 read ילדיהוּן. Curious and interesting slips are the following: חשען on p. 84 for חשען (Pr 3<sup>5</sup>), נחש on p. 118 for נחש, and חהפחות twice on p. 218 for חהפכות (Pr 16<sup>28, 30</sup>).

The text of Job has tempted scholars as much as its interpretation has tempted exegetes, and the latest contribution to this intricate problem has been made by Professor Houtsma.<sup>2</sup> Nearly every verse comes under his scrutiny, and his suggestions lack nothing in boldness. One of his principles is, for example, that frequently words and whole verses have strayed far from their original context, sometimes even into another book: he believes, for example, that Pr 23<sup>35</sup> should follow Song 3<sup>3</sup>. In view of this radical attitude to text and context, it is curious to find how brief are Dr. Houtsma's notes on the celebrated passage 19<sup>25-27</sup>. He begins by telling us that vv. 23-27 are not in their proper place, but that that place is difficult to determine—perhaps between vv. 3-4. The whole of v. 26 should be deleted as a mistaken transcript of vv. 25b, 27a: עפר=עורי, ואחר=ואחר; the פ of this word reappearing in נקפו, whose נקי is the remains of יקום,

<sup>2</sup> *Textkritische Studien zum Alten Testament*, von M. Th. Houtsma (Buchhandlung E. J. Brill, Leiden, Holland; fl. 3).

only *זאת* having been added. In *v. 26<sup>b</sup> = אִשֶּׁר (אֲנִי) = אֲחֻזָּה לִי = אֲחֻזָּה אֱלֹהִים וּמִבְּשָׂרִי*. The text of *v. 27* is correct, except that the last three words do not belong to their present context, but possibly to that of *17<sup>7</sup>*. His comment on *31<sup>37</sup>* seems rather wooden: 'Job does not need to tell God the number of his steps, for God knows them and indeed has counted them already (*14<sup>10</sup>*),' and the last half of the verse is 'too bold.' But surely nothing is too bold for the daring author of this wonderful book. Whether we accept or reject Professor Houtsma's suggestions, however, they are stimulating in no small degree and constitute a real contribution to the study of the text. \_\_\_\_\_

It is seldom that a philosophical argument is conducted with the lucidity which characterizes Professor Stange's discussion of the immortality of the soul.<sup>1</sup> The study is largely historical, ranging all the way from the ideas of primitive peoples to modern spiritism, and including brief but trenchant discussions of Plato's *Phædo*, Aristotle, the Aristotelianism of the Middle Ages, Descartes, Leibniz, Materialism, Idealism, etc. Stange emphasizes the large agreement subsisting between modern spiritism and the beliefs of primitive peoples, and with the arguments of ancient and modern philosophers he contrasts the New Testament faith in immortality. His final conclusion is thus expressed: 'The fact that one life is long and another short but expresses the truth that duration of time is of no decisive significance. The only thing of decisive significance is whether or not in the period of our earthly life we have come into contact with God—on that hangs the hope of our participation in eternal life.' \_\_\_\_\_

Professor Will, of Strasbourg, has written a very comprehensive book on Worship,<sup>2</sup> in which he deals both with its history and also with the religious ideas underlying its three great types, Sacrifice, Mystery, and Prayer. Fundamental questions are raised as to the *raison d'être* of worship; for example, is it adoration or edification, or both? And the discussions are marked by a wide knowledge of the relevant literature, English and American, as well

<sup>1</sup> *Die Unsterblichkeit der Seele*, von Professor D. Carl Stange, Göttingen (Verlag von C. Bertelsmann, Gütersloh, M. 4, geb. M. 5. 50).

<sup>2</sup> *Le Culte*, par Robert Will (Librairie Istra, 15, rue des Juifs, Strasbourg; 60 fr.).

as French and German—James, Fosdick, and Hodgkin, for example, being quoted. Dr. Will agrees with those who maintain that the prophets attacked not merely the abuse of the sacrificial system, but the system itself. Under the interesting section on Mystery, he remarks that Paul transformed primitive Christianity into a mystery religion, and that this transformation was an historical necessity and even providential. It was not, however, a mere copy of the mystery cults of the East. 'The work of Paul is the fruit of a religious experience resting essentially on the gospel of Jesus Christ, but conditioned in its form by an anterior tradition.' Baptism and the Lord's Supper are historically considered, and even the Quaker 'sacrament of silence' finds mention. The rôle of the liturgy, and the motive and content of public prayer are carefully discussed, and indeed every element of public worship, preaching, Bible reading, singing, benediction, etc. A high tribute is paid to the influence of Luther on congregational singing, and to that 'treasure of extraordinary richness,' the German chorale. Besides being a mine of information, the book will help its readers to define to their own minds the meaning of public worship as a whole and in its constituent parts. JOHN E. MCFADYEN.

Glasgow.

### Apologetics in Germany.

THIS book<sup>3</sup> is interesting as showing that the Christian Church in Germany is not wholly given up to 'unbelieving' criticism and 'rash' speculation, as is supposed by some amongst us, but that it has a living concern in the Faith, and is keenly exercised about the practical problems of Apologetics, especially in relation to the working classes. In the province of Westphalia great energy is being shown by the pastors in bringing the facts of Christianity before the people, and one of the expedients employed is the annual holding of a *Weltanschauungswoche*, a week's meetings dealing with various views of life and the world—a 'philosophy week' (so to translate the compound, most inadequately), just as our own churches sometimes hold a mission week. This book is in fact the 'Transactions' of such a conference (1924). It

<sup>3</sup> *Apologetisches Jahrbuch 1925*, herausgegeben von J. Müller, Schwefe, Westphalia (Gütersloh: C. Bertelsmann).

begins with two explanatory papers by the editor, and contains, besides a summary account of the meetings, four of the leading addresses in full. For us, perhaps, the most relevant of these is Dr. J. W. Schmidt's discussion of the Christological views of the Dialectic Theology, a statement and a criticism, showing that the theology of Crisis and Paradox is no more congenial to orthodoxy than it is to the so-called philosophical religion of the idealists.

ALEXANDER GRIEVE.

Glasgow.

## The History of Religions.

THE fourth enlarged and revised edition of the *Lehrbuch der Religionsgeschichte*,<sup>1</sup> founded by Dr. Chantepie de la Saussaye, is now complete. It is a storehouse of information, up to date and trustworthy, but it is also a series of monographs, each containing the mature judgment of an expert on many obscure questions in the history of religions. The editors have been successful in obtaining the collaboration of scholars who are eminent specialists in the subjects upon which they write.

To the list of distinguished contributors<sup>2</sup> announced at the outset of the undertaking, the name has been added of the Rev. Canon J. A. MacCulloch, D.D., Bridge of Allan—a tribute to the position of authority he has gained by his books on Celtic Religions and Mythology, and by his erudite articles in Hastings' *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. The chief characteristics of the Celtic religion are briefly summarized as 'the preponderance of Nature-deities; their cruelty as evidenced by their offering of human sacrifices; the simplicity of worship celebrated in groves rather than in temples; the power of the priesthood; the universal practice of magic; and the intense faith in immortality.' In the section on *Kultstätten* it is explained that the Druids had temples of a simple kind, in which sacred utensils, spoils of war, etc., were stored, and that under the Romans temples and shrines were erected modelled on Roman designs. But there is no proof that Celtic islanders worshipped in temples unconnected with sacred groves. Religious

rites were celebrated on hills, but 'it is a mistake to think that stone-circles, as, e.g., Stonehenge, were Druidic temples.' In Dr. MacCulloch's judgment the existence of totemism amongst the Celts is uncertain, but they were familiar with, and influenced by, ideas out of which elsewhere totemism did arise.

The article on 'Islam' is contributed by Professor Dr. C. Snouck-Hurgronje of Leiden, whose two volumes on 'Mecca' appeared nearly forty years ago; five volumes of his 'Collected Writings' were published in 1923, and he is the author of an illuminating chapter on 'Islam and the Race Problem' in 'The Moslem World of To-day,' edited by Dr. J. R. Mott. In the comprehensive Bibliographies reference is made to 'the many excellent articles in Hastings' *ENCYCLOPÆDIA OF RELIGION AND ETHICS*.' The well-deserved comment on R. A. Nicholson's 'The Mystics of Islam' is 'especially to be recommended.' All the translations of the Koran are said to 'oscillate between attempts to give a version on a historical-critical basis, and to reproduce the catholic Mohammedan exposition.'

Stress is laid on the interdependence, in the history of Islam, of politics and religion, State and Church. 'Islam came into the world as a political religion,' and has been distinguished throughout its career by its 'catholic instinct.' Individuals and groups have engaged in doctrinal strife, branded each other as heretics, and even accused each other of unbelief, 'but as soon as the heat of passion subsided, there was mutual recognition, and the contention never led to excommunication.' The organization of the community was political, not hierarchical. 'To how great an extent the majority will tolerate heresy, of which the political edge is blunted, has been revealed, in our own time, in the case of the Aga Khan, the head of an Ismailite sect in India. Often he took upon himself to speak as the representative of the entire Moslem world; he had a special liking for European society and published articles in English journals; nevertheless, he was idolized by his admirers.' The abolition of the Caliphate by the Young Turks is regarded as chiefly affecting British India, though in other places there are Pan-Islamic movements which only its restoration will satisfy. 'The proposed union is, however, essentially political, and religious only in so far as Islam, from its origin until now, has been a political religion.'

A lengthy section, entitled *Das Gesetz*, shows that

<sup>1</sup> Herausgegeben von Alfred Bertholet and Edward Lehmann. In zwei Bänden, pp. viii, 756; and viii, 732. M.38, geb. M.52 (Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen).

<sup>2</sup> THE EXPOSITORY TIMES, xxxvi. 178 and 427.

a result of the political character of Islam is its legalism. The manifold Moslem regulations are discussed by one who has intimate acquaintance with their details. In the chapter on 'Dogma' a parallel is drawn between Islam and Christianity. It was the upspringing of heresy which, in both religions, led to the formulation of doctrine. 'Each heresy begot one or more articles of faith.' An instructive account of the numerous questions, in regard to which disputes have arisen between the Islamic sects, leads to a full and appreciative description of the mediating action of Al-Ghazali (1111), 'the reviver of religion,' who strove to assign to each of the rival factions its place and its task without disparaging any of the different points of view.

'Islamic Mysticism' is the subject of the last section. Erotic mysticism, which was nothing more than 'a euphonic description of libertinism,' is sharply distinguished from ethical mysticism with its ascetic practices, and from speculative mysticism. As regards the origin of mysticism in Islam there have been many and diverse opinions. 'The main influence has, at different times, been ascribed respectively to Christianity, Hellenism, Manichæanism, Buddhism, Hinduism, and Parsism.' With all these religions Islam came into contact. The philosophic tendencies of Sufism are held to be undoubtedly of Aristotelian-Platonic origin. But Sufism has its own, 'naturally allegorical exegesis' of the Koran, which leaves scarcely anything remaining of the original sense. Mysticism in Islam has been the means of uniting manifold spiritual tendencies. 'In Sufism we encounter puritanic or ascetic piety together with sensualism, the most passionate love of God with pessimistic scepticism, the crudest superstition with pantheistic speculation.' Not only are these opposing world-views represented in the mystical theories of Islam, but often they meet in the honouring of the same religious heroes. There are Moslem poets who seek 'to cover a libertine world-view with the mantle of Sufism. . . . Sufist poetry is also a means of elevating the mind above the cares of material existence.' There are many pious Moslems to-day who esteem highly both law and dogma, and yet they consider that mystical union with the Supreme is the ultimate goal of their life.

The senior editor of the *Lehrbuch*—Professor

Bertholet—has published a most informing lecture delivered by him last July at a missionary conference in Göttingen. The theme is *Modern Islam*.<sup>1</sup> The study is limited to Islam as a religion, though it is fully recognized that the word has an important political, sociological, economic, and cultural significance. The popular conception of Islam as 'fixed, unchangeable, and incapable of development' is examined in detail and shown to be contrary to fact. Westermann refers to a Lebanon Emir who 'worships to-day in the mosque, to-morrow in the church, but is, at heart, a pagan.' Bertholet affirms that such an one is by no means a rarity. Recent statistics estimate the number of Muhammadans as two hundred and one millions, but sixty millions are described as 'Muslims merely in name, whose religion, though tinged with animism, is predominantly pagan.' Islam is caricatured when it is represented as a uniformity.

Amongst the topics with which Bertholet deals are the position of woman, tolerance, modernism, power of assimilation, attitude towards war. His judgments, though expressed tersely, are always supported by the evidence of experts. Stress is laid on the mysticism of Islam as a 'prominent present-day trait.' Theoretically Israel bans everything that is novel or original, but its progressive elements cannot be ignored. Muhammad himself repealed regulations of the Koran; to-day no fewer than two hundred and twenty-five are said to have been abrogated (Simon and Nöldeke). Agreement is expressed with Goldziher's statement that to-day Muslim theologians do not slavishly adhere to the letter of the Koran, but claim the right, in their expositions, to exercise independent judgment. Bertholet concludes by referring to Renan's false prophecy that the nineteenth century would see the end of Islam. Truth is found in the dictum of a Muslim seer: 'Men more closely resemble their times than their ancestors.' Not the least valuable feature of this instructive work is an appendix which gives one hundred and eighty-five references to the copious literature.

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<sup>1</sup> *Die gegenwärtige Gestalt des Islams*, von Alfred Bertholet, Professor in Göttingen (Sammlung gemeinverständlicher Vorträge, 118. Tübingen: Mohr; Rm. 1.20).