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Recent Foreign Theology.

Studies of Luther.

THIS collection of essays[1] by Catholic as well as Protestant writers, which has been brought together by the editor, a man devoted to the cause of Christian Reunion, presents Luther from varying standpoints in varied aspects. It proves how strong the influence and how great the authority of Luther in his own native land still are, so that the reunion movement must seek a justification in his name; but also that Germany is not so exclusively dominated by Lutheranism, which often is a much smaller thing than Luther himself, as to exclude the wider vision of an œcumenical Christianity, in which the oppositions brought about by the Reformation might be reconciled. That Roman Catholics should under their own name write as they do about 'the heretic' shows that they claim a larger liberty, or are allowed a greater independence than their Church in other lands usually admits. That Catholic and Protestant writers should co-operate in such an enterprise shows the mutual desire for understanding and fellowship. To put the object of the essays briefly, it is to show how much Luther owed to existing Catholicism, how Catholic he remained, how much he desired to reform the Church from within, and not to form a church outside of it, and how desirable and possible it is to tread, following in his footsteps, the path that will lead to the recovery of the unity of the Church. A confirmation of this hope is sought in showing that some Roman Catholic writers on Luther have been seeking to do him justice, and not to treat him with prejudice, as formerly was the case. Besides the Introduction by the editor, and the notice of two books on Luther (Grisar and Buonaiutis), there are nineteen essays by many authors, from the tone of which it would for the most part be difficult to infer from which camp they come. It would be quite impossible within the necessary limits of such a notice to discuss the contents in detail. The two writers best known in this country are Archbishop Söderblom, who writes on *Luther in the Light of Œcumenicity*, and F. Heiler, a convert from Roman Catholicism to Lutheranism, whom many orthodox Lutherans regard as not soundly converted, who writes on *Luther's Significance for the Christian Churches*, which is the longest and in some respects the most important of the essays. The conclusion of the Archbishop's article is, that we dare not now be less œcumenical and catholic in our conception of the Holy Church than was Luther (p. 68). Heiler affirms that Luther belongs to the whole Church of Christ; and that, many as may have been his errors, history will yet justify his own humble but confident estimate of his own work: 'I know that God at the last day will bear me witness that I have preached aright' (p. 186). Mention may be made of some of the articles to indicate the wide range of interest of the volume. Müller proves very clearly how much Luther was indebted not only to Augustine himself, but also to the Augustinian tradition which persisted through the Middle Ages; and Dyrssen discusses his relation to the current Christian philosophy. Albani and Sommer discuss kindred questions under the titles: 'Did Luther break with the Church? Did the Church break with Luther?' and 'Was Luther a destroyer of the unity of the Church or a pioneer?' Albani defends Luther against the charge of Subjectivism; and Hansen confirms this defence by his discussions of Luther's relation to the 'enthusiastic sects' (*Schwärmgeister*). Fisher shows what Luther at prayer has to teach the whole of Christendom; and Bigelmair describes his relation to German mysticism. Defensive essays are Glintz's *Luther as an Œcumenial Magnitude* (Grösse), Hackl's *Luther's Evangelism*, Sinz's *The Eternal Significance of the Reformation*, and Wallan's *The Œcumenical Right of the Evangelical Protest*. These must suffice. The editor's description of this collection of essays may be quoted. 'It refrains from the desire already now to find an objective basis, on which Christians of the separated confessions can meet together. It only winds a series of individual utterances into a garland, each of which does not claim to be any more than an expression of personal conviction with personal responsibility. Yet an unseen (but felt) band nevertheless binds them to one another; what stretches out a brotherly hand is a chain of 'men who are of one good will.' And with the good will it must *begin*, if we desire to come to reconciliation '*that* surely must be *the first thing*' (p. 9). Because I believe that it is a gain for British Christians to know Luther better, especially in the aspects which do not appear in popular

[1] *Luther in Oekumenischer Sicht von Evangelischen und Katholischen Mitarbeitern herausgegeben*, von Alfred v. Martin. Fr. Frohmanns Verlag (H. Kurtz), Stuttgart, 1929.

Protestant literature, and because I believe, despite all difficulties and disappointments, in the unity of the Church of Christ, and the consequent duty of reunion, I do most heartily recommend this valuable volume.

A Revealing Record.

I HAD the pleasure of having the author of this autobiography [1] as my guest, when he was attending a Conference on Public Morals in London in 1922; but it is not my personal interest which alone prompts me to call the attention of the readers of THE EXPOSITORY TIMES to this volume of varied interest and great value. The life record is itself attractive; and it is presented in an admirable order. The First Part deals with the influences of inheritance and environment: on his mother's side there was a Huguenot-religious influence, on his father's, a professor of history, a national-liberal, and he ascribes to these the permanent duality of his nature and life; very candidly and yet with restraint he indicates a tension in experience and character between his two parents, and his closer intimacy with his mother.

In the Second Part he deals with cultural and educational influences: the gymnasium, sport and comradeship, intercourse with the heir to the throne of Baden, formation of his character by his environment in Alsace, to which his family removed on his father's appointment at the newly founded University of Strasbourg in 1872, his resolve to study theology, due to an inner constraint to preach the gospel to the circles to which he belonged (p. 36) despite opposing influences in his surroundings, a period of retirement from activity on account of a failure of health, military service, course of study, entrance into the ministry—are all so described as to become a disclosure of his personality. Owing to difficulties in finding a suitable sphere of labour, he felt drawn, although with great reluctance, and contrary to his mother's, but in accord with his father's wishes, to turn to an academic career (p. 79). 'The change from the ministerial to the academic calling was inwardly so difficult, because I had no intense scholarly need or interest, and had little pleasure in reading learned works.' What, however, made the transition less violent was that he was the Professor of Practical Theology (as *extraordinary* at Jena, and for thirty-two years as *ordinary* at Kiel).

In the Third Part he describes his experiences in the academic world. He remained, however, a preacher and a worker in many ways; and accordingly he devotes the Fourth Part to his experiences in Church life, in which the dominating interest was to preserve what he describes as 'evangelical freedom.' One of his practical interests was in religious education in the public schools, and he deals with his efforts and controversies in this sphere in the Fifth Part. One of the most interesting parts is the Sixth, concerned with his experiences in political life. The Seventh Part records his reactions as preserved in a monthly Chronicle which he wrote during the world-war; and the Eighth Part deals with post-war occurrences.

The account he gives of his courtship, marriage, all too brief home happiness, the death of his wife with the baby son, is deeply moving. What for us is of special interest is the fact that, as she was partly English, he has been brought into closer relation to our land, has a better understanding and a warmer affection for our people than his countrymen generally can have; and this made the war all the more tragic an experience for him. Despite these wider sympathies, he remains typically German. Belonging to the cultured and the ruling class, he had no faith in democracy as a political method; and yet was keen on social reform; his ideas were akin to those of Plato, that it were best to entrust rule to the few wise. For the Emperor William's autocracy he always had an aversion. Action which he took in the strike of Hamburg dockers brought on him official censure, and the imperial displeasure shown in a public insult and in hindrance of his advancement in his academic career (p. 225). What will surprise many readers is the enthusiasm he shows for compulsory military service, the defence he offers of war, not only defensive, but even offensive if the nation's need of expansion demands it, and his exclusion of the authority of the teaching of Jesus from the sphere of politics and economics. Carried away by his patriotism to approve even the most ruthless methods of warfare, such as the submarine attacks on merchant ships, he nevertheless betrayed in some respects a moderation which provoked antagonism among his countrymen; he tried to do justice to the British motives, and was opposed to the extreme proposals of conquest which were made when it seemed as if Germany might be victor. Himself distinctly evangelical in doctrine, he contended for absolute freedom not only for teachers

[1] *Otto Baumgarten: Meine Lebensgeschichte.* Verlag von J. C. B. Mohr (Paul Siebeck). Tübingen, 1929.

of theology but even for preachers. Wide in his social sympathies, and active in social reform, his class-consciousness appeared in his insistence that the education in the schools for the people should be adapted to their station, and his opposition to the aspirations of the teachers in these schools for a more liberal culture, as likely to remove them too far from those whom they taught. He qualified this attitude by maintaining that the value of personality does not depend on intellectual equipment. Of an intensely religious disposition, and of high and large moral standards, he for many years exercised a great influence as a preacher; his conception of the pastoral office was elevated, and the training for it, which he had as Professor of Pastoral Theology aimed at imparting, exacting. To him life has always meant much more than learning, and he has not been the German professor as usually imagined.

The parts of the volume dealing with war and post-war experiences will for English readers have most, if largely very painful, interest. In the mirror of the sensitive, passionate, patriotic, and yet Christian soul we can see ourselves as we as a nation in our policy during and after the war appeared. Some of the charges we are justified in denying; the truth of others we must sorrowfully confess. The situation of Germany since the war has brought about what may without exaggeration be described as an inner revolution in the author. This change he frankly confesses. 'He who looks back from this enthusiastic proclamation of peace among the nations and world-feeling on my politics, so long and warmly advocated, determined by nationalist and militarist considerations, of self-assertive and forceful striving, he can measure how the great occurrences of the time have affected my innermost soul, and have compelled me to unlearn in the most essential questions' (p. 500). He has become a supporter of the World Alliance for International Friendship, an advocate and defender of the League of Nations, a democrat and a republican. He pleads, however, and justifies his plea, that he is no opportunist, but a realist, and Christian realist, who has followed the guidance of God in the course of events as showing God's will for mankind.

While the biographical interest is the dominant, yet so many-sided has his life been, so manifold his interests, activities, and relationships, that the volume brings seventy years' history of Germany before us in all its varied aspects, gives us an insight into the thought and life of that people which should correct our prejudices, and secure our sympathies, as we witness the rise and the fall of a great Empire, and, let it be added, at least the beginnings of the nation's resurrection to, one may hope, a worthier destiny.

The author is led in this record of his life to deal with economic, social, educational, cultural, political, moral, and ecclesiastical problems, indeed 'nothing human seems alien to him'; but what runs like a golden thread through the complex pattern of the story is that it is a wide-visioned, large-hearted, courageous, and forceful Christian personality who thinks, suffers, and labours; in a word, lives intensely in seeking their solution. There is a distinctively theological interest also, although the author confesses that the academic career had less attraction for him than the practical ministry; yet it is interesting to trace the reaction on his liberal evangelical theology of outward occurrences and inward experiences. The volume is, therefore, a contribution to theology as well as to religion and morals, and can be most cordially commended.

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Maria.

DR. FISCHER'S discussion [1] of the nature of the text which lay before the LXX translators of Isaiah is in part a polemic against Wutz's theory that that text was a Greek transcription of the Hebrew letters, and in part a reply to Sperber's strictures on a previous discussion of his on the text that underlies the LXX translation of the Pentateuch. Every chapter of Isaiah is examined for the linguistic evidence with the most scrupulous care, and the result, according to Fischer, is an overwhelming refutation of Wutz's hypothesis. Without any doubt, he maintains, the basis of the LXX of Isaiah was the Hebrew consonantal text, and not a transcription of that text in Greek letters. Some of the translator's mistakes, for example, are due to a manifest confusion between *Hebrew* consonants, such as ד and ר. The translator knew Aramaic better than Hebrew—his defective knowledge of Hebrew explains his omission of an occasional word or words—and the alphabet of his text was a neo-Aramaic alphabet which approximated to the Hebrew square writing. The translation was executed between 250 and 201 B.C., and, as against the late Professor Gray, he argues from the fact

[1] *In Welcher Schrift lag das Buch Isaias den LXX vor?* Eine textkritische Studie von Johann Fischer (Töpelmann, Giessen. M.6).

that צבאות appears *throughout* as Σαβαωθ, that the translation is a unity, and not to be divided between two authors. Some of the results are of first-rate importance for exegesis. For example in 1^{13}, where most scholars believe that צֹם, to which νηστειαν points, is original, Fischer maintains that אֵת is the original, out of which צם grew by a confusion and combination of the consonants. (Against this, however, seems to be the intentional assonance of צם and עצרה.)

In an exhaustive examination[1] of Dn 3 which is abundantly illustrated by analogies drawn from the folk-lore of the world, Dr. Kuhl shows himself a true disciple of Gunkel. He displays much of that great scholar's skill in the analysis and appreciation of legend. According to Kuhl, Dn 3 is an isolated narrative which has no real connexion with the other narratives in the book. It is the Persian period, not the Babylonian, which the narrative reflects, and it probably originated towards the end of that period. Though it preserves a few historical traits, its historical value as a narrative is 'extremely small.' Its chief feature is 'the miraculous deliverance,' and it is just there, as Kuhl bluntly puts it, 'that the unhistorical character of the whole is revealed.' It is not the fact, but the wish, that inspires and creates such a story. As the story is not a product of Maccabean times, neither is Nebuchadnezzar meant to represent Antiochus Epiphanes, to whom indeed he bears no resemblance. The writer, though he knows how to strain our curiosity, is not, on the whole, a first-rate story-teller. This tale was originally told in Hebrew—probably also all the other Aramaic tales. A very valuable part of the book is the discussion of the ordeal by fire and the 'three men' *motif*, amply illustrated from a wide range of literature. Careful attention is given to the LXX additions, which are examined in detail and retranslated into Hebrew—the prayer of Azariah, and the hymn of the three men in the fire; and the conclusion is reached that these additions do not correspond to the assumed circumstances, they have nothing to do with Dn 3, and behind them lies a Hebrew original. The whole discussion is extraordinarily interesting: it is a notable contribution to the literature of legend in general and of the Book of Daniel in particular. On p. 43, line 1, 'fester' should be corrected to 'festen,' and on p. 107, line 27, 'irrisistible' to 'irresistible.'

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[1] *Die Drei Männer im Feuer* (ein Beitrag zur israelitisch-jüdischen Literaturgeschichte), von Curt Kuhl (Töpelmann, Giessen. M.10).

Entre Nous.

For the Children.

The Rev. Edward Vernon, M.A., has a gift which is rare. He can speak supremely well to children. So we welcome *Before We Grow Up:* 'Stories from Everyday for Children and Speakers to Children,' which have been retold from 'The British Weekly' (Allenson; 3s. 6d. net). They are real children, and every story has a moral; and what more can you want? Here is number three, 'Tomboy the Climber.'

'They shall be afraid of that which is high.'—Eccles xii. 5.

'Tomboy had disappeared. Not that anyone worried very much about that, for you could always be sure that Tomboy would turn up all right in time for meals, a little dirtier perhaps, very untidy, very hungry, but always smiling. But no one ever knew where Tomboy had been, and no one ever asked. Once, a sheet of writing-paper had been discovered near the riverside covered with large writing beginning, "My dere birds," and ending with "Your luving Tomboy." But that was the only time it was ever discovered where Tomboy had been.

'Tomboy was for ever writing letters to strange people. The spelling wasn't always as correct as it should have been, but then, as Tomboy said, "It's a silly thing to have only one way of spelling a word. What does it matter how you spell it if you know the thing?" Which, of course, is quite true. It's more important to know and to love flowers than always to be able to spell f-l-o-w-e-r. Tomboy knew flowers far better than many of those who can spell them. Tomboy once planted some