

mitted himself to employ regarding the existence of himself. And it is a faith which the universal experience of Christendom, as well as the sub-consciousness of the race of man, has verified as having given a new vitality to the world, and to humanity a new heaven and a new earth. No enthusiasm known to the human heart equals in intensity and power that inspired fervour which creates a world-wide maelstrom round the personality of Jesus. His revelation of the Father-personality of God has practically called the human spirit out of the region of the shadow of death' (p. 91). 'Jesus is in this way God to man, for man can apprehend no higher conception of Deity. He is to man necessarily a God only-begotten' (p. 92). 'There is not on the plane of all existence a more transcendent "revelation" of the Eternal Being than is to be seen in the Son of Man' (p. 93). 'Jesus has undoubtedly become the absolute conscience for the world' (p. 330).

In conclusion, we would say that while it would be easy to point to a score of minor blemishes in the language and the phrasing of the book, many of which a more vigilant proof-reader would have amended, Mr. Allan has given us a book which takes a high place among our purely Scottish contributions to that fresh system of Christian truth towards which our hearts and minds are set in eager quest. We think his book deserves a closer reading and a warmer appreciation than it has yet received. We admire its courage, its independence, its vigour, its limpid clearness, its visionary enthusiasm. We feel that behind it is the cry, 'Woe is me if I write not this word!' The author is conscious of repetition and redundancy, a forgivable failing in a book of power, but it is not always given to the hand that wields the pen to have dexterity with the pruning-hook. We heartily welcome this his first contribution to the growing literature of our native theology.

## Recent Foreign Theology.

BEAUCHESNE & C<sup>IE</sup>, Paris.

*L'Enfance de Jésus-Christ.* Par Père A. Durand, S.J. (Fr.2.50).

*Le Besoin et Le Devoir Religieux.* Par Maurice Sérol (Fr.2.50).

*La Notion de Vérité dans la 'Philosophie Nouvelle.'* Par E. Le Roy (Fr.1.50).

*L'Encyclique et la Théologie Moderniste.* Par J. Lebreton (Fr.0.75).

These four volumes belong to the *Bibliothèque Apologétique* in which has already appeared M. Lepin's *Christologie*.

FISCHBACHER, Paris.

*La Philosophie Religieuse de Charles Renouvier,* par André Arnal (Fr.7.50). Here is a large volume of over 300 pages; and after a short sketch of Renouvier's life, every page is occupied with a discussion of his philosophy. It is a religious philosophy, not a philosophy of religion. But it includes what is now so popular under the name of the philosophy of religion, and at the end gives separate chapters to an exposition of Judaism and of Christianity. The work should

be the more acceptable in this country that it is so un-English. Theology we know, and philosophy we know, but of religious philosophy we are ignorant and afraid.

*Les Procédés de Rédaction des trois Premiers Évangélistes,* par Firmin Nicolardot. Dr. Nicolardot's name is new to us, but he is manifestly no novice in New Testament criticism. He gives a list of the relevant literature at the beginning of his book, and refers to most of its numerous items throughout. And yet it can scarcely with justice be said that he is more occupied with the literature of the Synoptics than with the Synoptics themselves. He uses considerable freedom of rearrangement, and has some new suggestions which are well worth considering.

*La Religion de la Solidarité,* par T. Fallot (Fr.3.50). This is a volume of short essays, of which only the last four are occupied with 'La Religion de la Solidarité.' A more important series is that on 'Life without God.'

*Job Fils de Job,* par Etienne Giran, is an essay on the problem of evil in the form of a modern dialogue between Job and some of his friends.

GABALDA & C<sup>IE</sup>, Paris.

*Les douze Petits Prophètes*, par A. van Hoonacker (Fr.20). It is impossible to do justice to this immense volume within the space at our disposal. It occupies 780 very large and very closely printed pages, and we must have it in use some time before we can come to a clear understanding of its merits. Although bulky, the volume is not heavy to handle. And there is an advantage in having the whole of the Minor Prophets within one cover; for our commenting has recently been running into little volumes to a bewildering extent. Professor van Hoonacker's Hebrew scholarship is, of course, thoroughly up to date. But the chief merit of his commentary, as it seems to us, lies in the use which he makes of the monuments. He is evidently keeping himself well abreast of archæological studies, and he sees no inconsistency in a Hebrew scholar being also a scholar of the other Semitic literatures. We are thankful that he does not lose himself in textual emendation. But here also he is at home, and has some interesting readings to offer. His knowledge of English works is not quite so extensive as we should have expected. It is, however, a pleasure to see the respect which he feels for Dr. Cheyne. Perhaps Professor Driver has been most thoroughly studied by him.

ASCHENDORFF, Münster.

*Jesus und die Heidenmission*: Biblisch-theologische Untersuchung. Von Dr. Max Meinertz, A.O.Ö. Professor der Neutestamentlichen Exegese in Braunsberg (M.6.40).

*Der Lesekreis des Galaterbriefes*: Ein Beitrag zur urchristlichen Missionsgeschichte. Von Alphons Steinmann, Privatdozent in Breslau (M.6.80).

Both volumes are contributions to the literature of missions. They follow one another historically in the order in which we have set them down. The first volume deals with our Lord's conception of the world and His work in it. His thought rose out of the universalism of the Old Testament, but He turned an aspiration into a realizable fact. Then comes the Pauline fulfilment as it is seen especially in Galatia. Dr. Steinmann is more critical than Dr. Meinertz, and subjects the whole question of the boundaries of the Pauline Galatia to a thorough examination.

RUDOLF HAUPT, Leipzig.

*Systematische Bibliographie der Palästina-Literatur*, von Dr. Phil. Peter Thomsen (M.5). It is to Germany that we must look for bibliographies. Here is a bibliography of literature on Palestine covering the years 1895 to 1904. It is amazingly full and accurate. Again and again we have tested it in the expectation of finding some obscure English traveller omitted; but they are all here. With its useful index at the end it occupies 203 pages, and contains 2915 entries. That gives us some idea of the enormous number of articles and books of which the least of all lands is the occasion. Was it not one of its writers who said, 'Of making many books there is no end'? If only he had lived in our day. It is much to be hoped that Dr. Thomsen will continue his work. And if other men would give us bibliographies in the various departments of Religion and Ethics as exhaustive and as accurate as this, how much easier life would be made for us.

HERDER, Freiburg.

*Der Epheserbrief des Apostels Paulus*, Ubersetzt und erklärt von Dr. Johannes Evang. Belser (M.5.30). Dr. Belser, who is Professor Ordinarius of Theology in Tübingen, has already published an Introduction to the New Testament, together with Commentaries on the Epistles of St. John, St. John's Gospel, the Epistles to Timothy and Titus, and the Epistle to the Galatians. But the Epistle to the Ephesians tries his mettle. Each paragraph opens with a new translation; then follows a summary of the same; and after that comes a verbal exposition. The whole method and tone remind us of a Cambridge scholar's commentary, and this recollection is strengthened by the freedom with which the Fathers are introduced.

*Kardinal Wilhelm Sirllets Annotationen zum Neuen Testament*, von Pfarrer Hildebrand Höpfl, O.S.B. (M.3.40). Pfarrer Höpfl describes his book as a defence of the Vulgate against Valla and Erasmus. It is really more an attack upon Erasmus than a defence of the Vulgate. Valla gets off easily in comparison.

HINRICHS, Leipzig.

*Eusebius Kirchengeschichte*, von Eduard Schwartz (M.4). This is the text alone of the great edition in the series of the 'Die Griechischen Christlichen

Schriftsteller der ersten drei Jahrhunderte.' It is extremely convenient to have the complete revised text in this handy volume.

*Einleitung in den Talmud*, von Professor D. Dr. Hermann L. Strack (fourth revised edition. M.3.20). Kept over for review.

*Der Erste Clemensbrief* in Altkoptischer Übersetzung, von Karl Schmidt (M.9). After the introduction the Coptic Text is given in a beautiful type and printed on fine paper; then follows an index of Coptic words. There is also a facsimile of MS. Orient. Fol. 3065, p. 36 in the Königl. Bibliothek, Berlin, so that the work, though costly, is by no means expensive.

*Index Patristicus*, sive Clavis Patrum Apostolicorum Operum von Edgar J. Goodspeed, Ph.D. (M.3.80). This index to the Greek and Latin words used by the Apostolic Fathers will be of immense service to the student, not only of the Fathers, but of the New Testament. Though published in Germany, it is the work of an American scholar, and it is both accurate and thorough. For example, not only are all the occurrences of a verb noted, but every part of the verb is indexed separately. In the same way every case of a substantive or an adjective has a separate entry with its separate list of passages. And, unlike most indexes, the whole work is printed in a beautiful large type.

*Hellenismus und Judentum im neutestamentlichen Zeitalter*, von Lic. th. Paul Krüger (M.1.20). Paul Krüger is not exactly a new name to us, but it is a new name for a New Testament critic. Dr. Kittel introduces the scholarly brochure.

*Der Zagros und Seine Völker: eine archäologisch-ethnographische Skizze*, von Dr. Georg Hüsing (M.1.20). This is one of the 'Alten Orient' Series, which has now run to thirty-four volumes, only a very few of which have been translated into English. Most men will buy them, no doubt, in the original.

*Des Heiligen Irenäus*, Schrift zum Erweise der Apostolischen Verkündigung ΕΙΣ ΕΠΙΔΕΙΞΙΝ ΤΟΥ ΑΠΟΣΤΟΛΙΚΟΥ ΚΗΡΥΓΜΑΤΟΣ, in Armenischer Version entdeckt und ins Deutsche übersetzt von Lic. Dr. Karapet Ter-Mékerttschian und Lic. Dr. Erwand Ter-Minassiantz. The second improved edition of the German translation (M.1.40).

DEICHERT, Leipzig.

*Theologia Deutsch*, von Lic. Herm. Mandel,

Privatdozent an der Universität, Greifswald. This is a volume of the series 'Quellenschriften zur Geschichte des Protestantismus,' edited by Joh. Kunze and C. Stange (M.2.60).

*Das Göttliche Selbstbewusstsein Jesu*, nach dem Zeugnis der Synoptiker, von Past. Lic. th. Joh. Steinbeck (M.1.20).

*Heinrich VIII. von England und Luther*, von Professor Dr. Wilhelm Walther (M.1). The titles of these three Protestant volumes show that Protestant theologians in Germany are covering a wide field of study. The contents show that they are doing this with scholarship.

J. C. B. MOHR, Tübingen.

*Synopse der Drei Ersten Evangelien*, von A. Huck, Pfarrer in Schiltigheim bei Strassburg and E., Dritte, Gänzlich Umgearbeitete Auflage (M.4). At a time when the Synoptic problem is arousing so much attention, and when the interest in its solution is more alive than ever before, we welcome the appearance of the third edition of the Synopsis of Pfarrer Huck. In its earlier form it was a welcome aid to the study of the Synoptic problem; in its present form it is still more welcome. For the editor has made many changes, all of which are improvements, and he has made so many additions that he has added considerably to the length of the book. It is not necessary to write an appreciation of the value of the book, or to enumerate the changes which have made the new edition almost a new book. We say that we welcome the book in its new form, because of its great merit, and mainly because it will lessen the labours of the student of the Gospels, and it will give him an increased command of the material necessary for the solution of the great problem of the Synoptic Gospels.

*Hand-Commentar zum Neuen Testament*, Vierter Band. 'Evangelium, Briefe und Offenbarung des Johannes,' Bearbeitet von H. J. Holtzmann. Dritte, Neubearbeitete Auflage, Besorgt von W. Bauer (M.9.75). The veteran exegete and theologian, Professor H. J. Holtzmann, has sent forth this, the third edition of the Hand-Commentar, with the help of Herr Lic. Theol. Walter Bauer in Marburg. Every student of the New Testament is acquainted with the work of Professor Holtzmann, and is grateful to him not only for his works on exegesis proper, but for his Introductions,

and for his work in New Testament Theology. These are indispensable to the student. It is necessary to study the works of Holtzmann, whether we agree with him or not. In the interesting Vorwort of the present edition he tells how he was unable to do the work needed for a new edition, partly because of the pressure of other work, and partly because of a consciousness of failing strength. He tells of his satisfaction in finding one to co-operate with him in the preparation of a new edition. Working on the basis of the second edition, in close and prolonged correspondence with Professor Holtzmann, Herr Bauer has prepared this edition. Starting from the same point of view, and agreeing in the principles, exegetical, historical, and with relation to textual criticism, the two coadjutors worked together to bring the commentary up to date. They have taken into account the more recent writings on the Johannine literature, and have considered the problems in the light of new investigation, and we find the result in the various parts of the volume. Both Introduction and exegesis have been revised. It is not necessary to do more than chronicle the appearance of the third edition. To enter into any detailed criticism would be out of place on a commentary which has reached the third edition, but it may be said that the volume is indispensable to every student of the Johannine literature.

### The New Apologetic.<sup>1</sup>

DR. HUNZINGER'S pamphlet, consisting of two public lectures, is one of the best bits of work we have lately had from Germany. It deserves careful attention, not for the originality of its results—that is modestly disclaimed—but as a hopeful sign of real progress towards unity. In the first place, it indicates that the ugly black ditch that has yawned too long between Church life and scientific theology, as pursued in German Universities, is going to be bridged somehow, and that men who have the reconciliation most at heart are resolved, as in Christian duty bound, that its continuance shall not be imperilled by

<sup>1</sup> *Zur apologetischen Aufgabe der evangelischen Kirche in der Gegenwart.* Von Lic. Dr. A. W. Hunzinger, Professor der Theologie in Leipzig. Leipzig: A. Deichert'sche Verlagsb., 1907. Pp. 75. Price 1s. 9d.

the sacrifice either of religious truth or of honest thought. Secondly, it testifies to a growing sense of oneness among those who regard Christianity as a supernatural religion. The old controversies about Ritschl are being forgotten. It is felt that this is no time for believers in Christ to fall out among themselves. Whatever their differences, they are sufficiently agreed both as to methods and conclusions to justify them in confronting the modern mind in unison with the offer of a divine gospel. Finally, the work before us is a reminder that Apologetics is by no means past and done with. Ritschl's influence, of course, has been for some twenty years inimical to Apologetics of the older philosophic type; and it has been assumed by many, perhaps too hastily, that the Church can now do little by set reasoning to win intelligence for Christian truth. Hunzinger's experience goes to prove outright that this is a mistake. The desire for strong and frequent defensive exposition of Christianity is growing every day, in Germany at all events.

Accepting *con amore* the scientific account of empirical reality, Hunzinger (in the first lecture) points out that a Christian adds to this certain great postulates, not to be bartered on any terms. We are entitled to say that universal causation must leave room in nature for God's creative and purposive action, in personal life for freedom and communion with the Father, in history for an absolute revelation in Jesus Christ. Nothing can be allowed to tamper with these certainties. Just upon them, however, the so-called modern view of the world has directed its attack. We have had to take the risks of Protestantism. When Luther flung off the secularities of the Papacy, and set faith up on its own feet, he put an end to churchly dictation in the field of science, art, politics, and law. Faith and culture thenceforward went each its own way. It was Luther's hope, indeed, that religion might still exert an inner and spiritual influence on its compeer; but instead a bitter feud sprang up; and now the crisis is grown acute. New methods, applied in a one-sided way in science and history, have been carried over and used to make the Christian view look incredible, and especially the doctrine of monistic evolution has been wielded with deadly intent. No believing theologian can avoid the conflict; but Hunzinger is clear at least that it must not be fought with the weapons of an obsolete

Apologetic, inspired by mere speculative logic, or with the sceptical devices of a policy that would keep faith and science in distinct non-communicating chambers of the mind. Rather the whole question must be argued out on the broadest principles of life and thought. Let us first clear our minds as to what faith really means; let us disentangle the gospel from numerous irrelevancies that have been mixed up with it; let us tackle evolutionary monism without fear or favour; let us not be too proud to take all the help we can get from philosophy of a theistic cast; and something worth doing will eventually be done to win men for Christian religion. A fact of science and a fact of faith must combine somehow, if neither is illusory. For science itself is increasingly aware that its picture of reality is but a fragment, and symbolical at that. We are just on the border-line of another age of metaphysics, not purely theoretical like the last, and better prepared to do justice to ethics and religion, but none the less genuinely metaphysical. And if the world of values and ends is given the primacy in the new construction, we may be sure that the Christian view will make good its claim to speak the last unifying word by exhibiting in Jesus a personal God from whom and to whom are all things. The closing word of forecast is optimistic. In Hunzinger's opinion the worst is over. Even if it were not so, this is the victory that overcometh the world, even our faith.

The tone of the second lecture is practical. It is a powerful argument for giving definite apologetic work a stated, not to say official, place among the agencies of the Church. Hunzinger is quite alive to the perils of casual apologetic efforts by the unfit, which often do more harm than good. The scholastic person, with his bloodless dialectic; the pessimist and hypochondriac, seeing a foe in every bush; the grim fanatic; the scandal-monger, who tells evil stories about the unbeliever, and all their species, *anathema sunt*. There are words in season, also, about the Christian prudence with which a minister will seek to do this part of his duty as the Master's

agent; 'the best Apologetic,' we are told, 'is that which the congregation takes in without knowing it.' Near the end there is an interesting page of autobiography. 'I myself,' Hunzinger writes, 'was placed in Rostock by the Church Department of Mecklenburg-Schwerin, from 1901 to 1906, as an apologetic expert; so far as I know, the first and the only one of my order. My duty, according to instructions, was to vindicate the truth of Christianity for the modern mind by lectures on apologetic subjects in public and in the churches. . . . My work extended ever more and more widely beyond my native district. And the result of my experience was to convince me that regular Apologists of this kind are a necessity of our time. . . . Especially in the towns there is a class of men, who have become alienated from Church life, never entering a place of worship, but who, nevertheless, could not be truly described as irreligious. On the contrary, one often finds that they are keenly interested in religious questions. Only, they distrust ministers and the Church as a whole as prejudiced. For their sakes it is specially that at present in many cities, large and small, set courses of lectures are arranged. So rapidly is the custom spreading that sufficient speakers cannot be got. Last year I myself received more than fifty such invitations, and I have colleagues whose experience has been the same. And here, it seems to me, is a crying need of the future, which the official Church or the Home Mission authorities must supply.'

There is a combination of theory and practice in Hunzinger's mind that imparts great attractiveness to his writing. He knows his own limits, but within them he goes to work most effectively. It will be a pleasure hereafter to read anything he may write. Whether we ought to have professional Apologists, or, as we should say, Lecturers on Christian Evidences, will be answered in the affirmative, I have no doubt, by those who know the able work done by Mr. A. J. Harrison.

H. R. MACKINTOSH.

Edinburgh.