

names, Auspia and Kikia; the next high priest whose name has come down to us, and who was probably a contemporary of the dynasty of Ur, was Ikunum. But we have no means of gauging the length of time that elapsed between Kikia and Ikunum. This was the period, however, somewhere about B.C. 3000, to which we must assign the date of Nimrod.

In later legend he has been confounded with Etana, the hero-founder of sovereignty on earth, and has also naturally taken the place of the various individuals who on the Sumerian seals of Lagas

are represented as engaged in combat with wild beasts. There is, however, nothing to show that these individuals as yet represented heroes of mythology, or that they were, in fact, anything more than pictures of real life such as meet us elsewhere on the seals of the Sumerian epoch. Perhaps there is a reference to the name Namra-Uddu in the statement of Sargon of Assyria, that Assyrian history went back to 'the age of the Moon-god.' The Moon-god was succeeded by the Sun-god; the lord of night was followed by Uddu, the god of day.

Recent Foreign Theology.

A Survey.

The Study of Religion.

PROFESSOR FOUCART of the University of Marseilles is known to the readers of the *Encyclopædia of Religion and Ethics*. His special field is the Religion of Egypt, but no one can be an authority in any department of religion without being something of an expert in every department. In his new book, however, of which the title is *Histoire des Religions et Méthode Comparative* (Paris: Picard et Fils; Fr.5), Dr. Foucart makes no pretence of describing the religion of any people or tribe. He occupies himself with the principles which underlie the study of Religion everywhere, and in illustration he uses the phenomena of Totemism, Sacrifice, Magic, Morality, and Priesthood. The last three chapters are given to a discussion of the evolution of religious practices, when Divination, Dualism, Human Sacrifice, and the like, find their place and exposition. Professor Foucart is master of the literature, but the value of his book lies rather in the refreshing freedom with which he expresses his own opinions.

A manual of the History of Religions comes from the Roman Catholic Seminary at Hastings. It is published under the startling title of *Christus* (Paris: Beauchesne). The title, after the first shock, will be supposed to be apologetic. But that is not so. Professor Joseph Huby and his collaborators describe in some measure all the religions of the world that have anything distinc-

tive about them, and then they direct the attention of the reader upon Christianity. They believe that Christianity is *the* religion, and to that extent the book may be said to be apologetic. But it would be a most unjust judgment to condemn it as unscientific or misleading because the authors find no religion like the Christian, and no founder of a religion like the Christ. Professor Huby has not attempted to describe all the religions of the world himself. For each religion he has found a writer, sufficiently conversant with the subject and sufficiently 'Catholic.' He himself has written the chapter on Greece, and co-operated with others in the chapters on Christianity.

A series of articles appeared in the *Revue Biblique* during 1910 and 1911 on the references in Assyrian literature to the Israelites and contiguous nations. These articles have now been published under the title of *Les Pays Éibliques et l'Assyrie* (Paris: Lecoffre). The author is Professor Paul Dhorme of Jerusalem.

The interest in the Jewish colony of Elephantine is inexhaustible. Again two volumes demand notice. One is entitled *Aramäische Papyrus aus Elephantine*. Its author is Dr. Arthur Ungnad. The other is called *Der Papyrusfund von Elephantine*. It is written by Professor Eduard Meyer. Both are published by Hinrichs in Leipzig (M.3 and M.2).

From the same publishers there comes a fresh and thorough study of the condition of life of the Jews in Babylon. The author is Erich Klamroth,

Licentiate in Theology, and the title *Die Jüdischen Exulanten in Babylonien* (M.2.80).

Theology.

Messrs. Hinrichs have published a new edition, with additions, of Professor Georg Wobbermin's *Der christliche Gottesglaube* (M.2.50). They have also issued a study of the early Christian doctrine of the Lord's Supper by Franz Dibelius, under the simple title of *Das Abendmahl* (M.4.50). This essay should be read after the article on the Eucharist in the Early Church by Dr. Srawley in the *Encyclopædia of Religion and Ethics*. That article is much more comprehensive, but here there are some questions, especially of a 'religious' character, that are more elaborated.

Messrs. Hinrichs are also the publishers of a new book which Mallock's famous question, 'Is life worth living?' has suggested. The answer to the question is found in the title of the book, *Die Erlösung*. The author is Pfarrer Hans Wirz (M.3).

Zweifel und Glaube, Erlebnisse und Erfahrungen den Suchenden gewidmet, von Lic. theol. H. Martensen-Larsen, Pfarrer in Kopenhagen—such is the full title of the authorized translation into German, made by Frieda Buhl (Leipzig: Deichert; M.4.50). The translation cleverly retains the lively style of the original. Those who are trying to fight their doubts should read the book. They will not require (as they probably do not possess) an exhaustive knowledge of the German tongue.

We all know that the Pfarrer's pulpit and the Professor's chair are out of touch. How far are they out of touch? That momentous question is answered in a small pamphlet called *Theologie und Kirche*, written by Professor Hunzinger of Erlangen, and published by Messrs. Deichert in Leipzig (M.2).

The same publishers have issued three lectures by Professor Erich Schaeder of Kiel, with the title *Zur Trinitätsfrage* (M.1), and a still smaller pamphlet by Professor Ihmels on *Fides Implicita und der evangelische Heilsglaube* (M.0.90).

If we are still in doubt as to the personality of the Judaizers and the pressure of Judaizing, let us set our doubts for ever at rest by reading *La Loi et la Foi*, by M. A. de Boysson, Directeur au Séminaire de Saint-Sulpice (Paris: Bloud et Cie; Fr.3.50). We shall see that it is a greater fact than we had esteemed it, that, in short, it would have strangled

the Church in its infancy, had not the infant Church been Hercules enough to strangle it. M. de Boysson has time to tell us much of the true nature of justification, and to open the way for the return of dogmatic theology to place and favour.

Messrs. Bloud also publish a large book with the title of *Lettres à un Étudiant sur la Sainte Eucharistie*, by Professor Labauche of the same Seminary. It is dogmatic theology with a vengeance.

The Church and Historical Theology

A new edition has been prepared of Professor Dufourcq's *Histoire de l'Église du xi^e au xviii^e Siècle* (Paris: Bloud et Cie; Fr.3.50). It is one of the volumes of this very enterprising publisher's series on the History of Jewish-Christian Religion. The exact period covered in this volume is 1049 to 1800, and its special title is *Le Christianisme et l'Organisation féodale*.

Du Luthéranisme au Protestantisme is the curious title of a book by Dr. Léon Cristiani (Bloud; Fr.7.50). It has the further sub-title of 'Évolution de Luther de 1517 à 1528,' which enables us to see something of what the title means. It means that Dr. Cristiani, 'by a rigorous and complete analysis of the sources, has tried to explain the astounding contradiction, which shows Luther, the author of a religion of liberty, establishing that oppressive and inflexible religion which is known as the "Protestantism of the sixteenth century."' The analysis of sources is undoubtedly done thoroughly. But one gathers the impression that the author of the book has in his mind a certain conception of Protestantism before he begins to write his book, and probably before he begins to investigate his sources, and that he succeeds in making that conception good.

A new and cheap series of selections from Luther's Works is about to appear, under the editorship of Otto Clemen, and from the publishing house of Weber in Bonn. The first volume (M.5, bound) has a distinctly popular and even popularly German appearance, but it is well printed and admirably edited. The title is *Luthers Werke in Auswahl*.

A fine example of that form of investigation which the German scholar is popularly understood to delight in comes from Paderborn. Its title is simply *Sphragis* (Schöningh; M.6.40). It belongs

to the series entitled 'Studien zur Geschichte und Kultur des Altertums,' edited by Drerup, Grimme, and Kirsch. The author is Dr. Franz J. Dölger, Lecturer in Dogmatics in Würzburg. The volume is entirely occupied with an investigation into the meaning of the Greek word translated 'seal.' Its field is early Christian literature, but it wanders beyond that and into any pasture that may seem inviting. There are collateral topics touched also, such as the Stigmata and the Phylacteries.

A beautiful edition of the *Sancti Benedicti Regula Monachorum*, edited by Dom Cuthbert Butler, has been published by Mr. B. Herder of Freiburg and London (3s. 3d. net; cloth, 4s. net).

The same publisher has issued an *Enchiridion Patristicum*, edited by M. J. Rouët de Journal, S.J. (11s. in cloth). Like the *Regula*, it is beautifully printed; and, so far as we have examined it, the editing is done as carefully as even Dom Butler's work. It is a volume of nearly 900 pages. The passages selected run from the Didache to John of Damascus in the seventh century. It is easy to make selections, but there is no haphazard selecting here; every passage is chosen with the teacher's needs in mind, which is another way of saying that the passages are chosen for the purpose of giving the student a taste of all that is best in the literature of the first seven centuries. Where the original is in Greek, a Latin translation is given on every page. Some of our professors and teachers of Church History and Literature will certainly complain of the bulk of the book. But the completeness of the prospect is an important part of the editor's plan, and we are not sure that we should advise him to publish the book in parts.

Under the title of *Tabulae Fontium Traditionis Christianae* (1s. 6d.), Mr. Herder has published a useful companion to the *Enchiridion*, and it is none the less useful that it carries the lists to the year 1563. The author is Dr. J. Creusen, S.J. The Tables show us at a glance the relation in time between (1) Popes, (2) Heresies and Councils, (3) Western Writers, (4) Eastern Writers.

Editions of three early Christian writings, in the editing of which Constantin Diobouniotis has had the chief hand, are published by Messrs. Hinrichs of Leipzig. *Hippolyts Schrift über die Segnungen Jakobs* is edited by him in collaboration with N. Beis; and *Hippolyts Danielcommentar* by him alone, though Bonwetsch writes a 'foreword.'

These appear in one volume (M.2.50). Then, in company with Harnack, Diobouniotis edits *Der Scholien-Kommentar des Origenes zur Apokalypse Johannis*, in one volume (M.3). Both volumes belong to the 'Texte und Untersuchungen.'

Dr. August Bill has written an Introduction to the first book of Tertullian's treatise against Marcion. The title is *Zur Erklärung und Textkritik des I. Buches Tertullians "Adversus Marcionem"* (Hinrichs; M.3.50). The Introduction proper occupies only eleven pages; the rest of the volume is taken up with excursus and notes, the chief of which are (1) On the Evidence for Monotheism; (2) On the Revelation of God; (3) On the Attributes of God. A final note gathers together all the fragments of Marcion which Tertullian has quoted in his first book.

Professor Edgar J. Goodspeed of the University of Chicago has given the famous Hinrichs firm in Leipzig the honour of publishing his magnificent *Index Apologeticus* (M.7). He had already published his *Index Patristicus* through the same firm. The *Index Apologeticus* is a list of all the Greek words used by the leading Apologists of the early Church, with the references to the passages in which the words are found. It is not a lexicon, but an index; the words are not explained; they are simply recorded, and there is a separate record of every form (tense, person, case, etc.). The labour must have been enormous, but it must also have been a labour of love. The Apologists indexed are these: Quadratus (fragmentum Eusebianum), Aristides (Apologiae fragmenta Graeca), Iustinus (Apologia, Appendix), Iustinus (Dialogus cum Tryphone), Tatianus (Oratio ad Graecos), Melito (fragmenta Eusebiana), Athenagoras (Supplicatio pro Christianis).

Another volume has been added to the series of 'Greek Christian Writers of the First Three Centuries.' It is the fifth volume of Eusebius. Its title is *Die Chronik des Eusebius aus dem Armenischen übersetzt* (Hinrichs; M.15). The editor is Dr. Josef Karst, Privatdozent in the University of Strassburg. As the volumes of this great series proceed, they steadily consign to the antiquarian dealer all earlier editions. It is astonishing that as yet not a single failure has had to be recorded. This shows the wealth of scholarship in early Christian literature that exists in Germany at the present time. And it also proves that the editors of this series have taken their task seriously. The

work is done not only by scholars, but also for scholars. Is there Armenian in the original? The Armenian is quoted wherever it is wanted. No respect is paid to ignorance, and no attempt is made, by paying that respect, to increase the circulation of the volumes.

Durand de Troarn et les Origines de l'Hérésie bérengarienne, par Raoul Heurtevent, Docteur en Théologie, Vicaire à Notre-Dame de Vire (Calvados). Such is the whole title of this addition to the *Études de Théologie Historique*, published by Messrs. Beauchesne of Paris under the direction of the Professors of Theology in the Institut Catholique there (Fr.5). Durand of Troarn's 'Book of the Body and Blood of Christ,' written against Berengar, is one of the sources for our knowledge of that interesting heretic (who was born about 1000 A.D.) and his obscure heresy. Dr. Heurtevent's purpose is to throw light on the heresy by a description of all the circumstances of life into which both Berengar and Durand were thrown, and the legacy of thought and controversy to which they were born. Among other things which he does make clearer is the reason why Rattram's treatise 'On the Body and Blood of the Lord' was so confidently attributed to Erigena.

There is another addition to the same series. Protestants have long ceased to be moved by the thought of future punishment; to Roman Catholics it has still a serious bearing on the question of how they will direct their lives. Dr. Achille Lehaut turns for light to Augustine. The title of his book is *L'Éternité des Peines de l'Enfer dans Saint Augustin* (Beauchesne; Fr.5).

Dr. Adolf Rücker calls his essay on *Die Lukas-Homilien des Cyrill von Alexandrien* an exercise in exegesis (Breslau: Goerlich & Coch; M.3.20). He has studied the Homilies, and he has studied the literature on them (of which he has discovered an extraordinary amount). In the end of his volume he prints the Syriac text, with German translation from Cod. Sachau, 220.

Mr. Alfred Töpelmann of Giessen is the publisher of 'Studien zur praktischen Theologie,' which are managed by three editors, Professor Karl Eger of Friedberg, Professor Martin Schian of Giessen, and Professor Carl Clemen of Bonn. One division of the series deals with the evangelical churches of other lands, and of that division the third volume is given to Scotland. The title is *Das kirchliche Leben Schottlands*. The author is Lic. Dr. Otto Dibelius (M.7). Dr. Dibelius obeys his instructions. He is strictly practical. But he is too wise to believe in statistics. Numbers are of little interest to him. He has no columns of figures to add. He enters into the heart of his subject, and that with no little penetration, and tells us what he has found in the churches of Scotland that deserves to be called life. He speaks quite frankly, for he speaks objectively. It is much to him the honour Christ receives; it is nothing the honour one church receives more than another. He writes for German readers, and steadily makes things clear by reference to German ways. Yet for its very objectivity and unconsciousness the book is well worth the attention of Scotsmen. Once and again they will get a surprise that some custom should give this observant foreigner a surprise.

Contributions and Comments.

The Widow of Fourscore and Four Years.

THERE is nothing unnatural in the statement that a certain woman 'was' or 'had been' a widow 'of about' or 'even for' 'fourscore and four years' (Lk 2³⁷ A.V. and R.V.). And yet there may be a hidden sense in this number. According to the *Pirque de Rabbi Eliezer*, 84 years are *one hour* with God. 'After 3 rotations of the sun, or 4 of the moon, or 84 years, which are one hour of the day

of the Holy One, blessed be He, moon and sun are in equality.' One *day* of God is therefore = 1008 years of men, or = 1000 years in round figure (Ps 90⁴). 1008 is also the Period of the God Nergal (= 14 × 72 = 12 × 84). See more on curious numerical speculations in a paper entitled 'Götterzahlen und Weltzeitalter' (Figures of the Gods and Cosmic Periods), by Friedrich Röck (*Orientalistische Literaturzeitung*, 1912, No. 7).

EB. NESTLE.

Maulbronn.