

worship in South India. In some other provinces, if it is done, it is done surreptitiously, so that it is not an obvious scandal that can be exposed. But there is no doubt of its openness in South India. There is no doubt also that the more thoughtful Hindus deplore the obscenity and the scandal. But it is a far cry from a Hindu's deploring a scandal to his taking any action to remove it. Agitation must begin in this Christian land and pass to the minds of Indian leaders before any such reform will take place. May this book help to bring about this healthy change! It would not be difficult for police authorities to suppress the open and shameless vice that goes on in temples in Southern India, but they would only drive it under the surface. In the meantime the immorality should be made known and denounced till the priests are forced into cleansing the Augean stables.

3. The author refers in several places to instances in which Hindu parents are said to have killed their children by poison, or to have driven them mad with drugs, in order to prevent them from becoming Christians. Such cases are reported all over India, and no Hindu parent expresses abhorrence or even astonishment at the occurrence. He regards the caste-law as so sacred that he feels

justified, like the judges of the Spanish Inquisition, in destroying his son's body for the good of his soul. Still it would be murder if it were detected. But the police can be bribed, a death certificate can be bought from a doctor, the superintendent of the cremation ground asks no questions, and the cremated ashes tell no tales.

It is difficult to see how such skilfully elaborated methods of removing recalcitrant converts can be effectively exposed by the only persons who care enough, namely, the missionaries. Besides, life in India is terribly cheap at best, and in comparison with caste honour its value is infinitesimal.

This book teaches the needed lesson that Hinduism is not dead as a tradition and a social force, and does not hesitate on occasion to have recourse to violence to prevent its honour from being sullied. If only the fanaticism of the caste could be converted into loyalty to Jesus Christ, what a modern miracle the world would see! Hindus exhibit a solidarity and a devotion when their religion is touched, that not only shames Christians, but gives a promise of good things to come when they shall accept Christ as Lord, and their collectivism and piety shall become forces on the side of the kingdom of God, instead of sullenly antagonizing its advance, as they do now.

## Recent Foreign Theology.

A SURVEY.

BY THE REV. J. A. SELBIE, D.D., MARVCULTER, ABERDEEN.

### The Babel-Bible Controversy.

THE issue of this controversy, which is now drawing to a close, has been in every way satisfactory. Professor Friedrich Delitzsch, without intending it, has helped to set the unique character of the religion of Israel in a clearer light than ever, while labouring to prove that religion to be simply a (sometimes degenerate) descendant of the system of beliefs that prevailed in ancient Babylon. In Germany there has been, as a matter of course, a great deal of well-meant, but mistaken and misinformed, zeal displayed against the famous two lectures and their author. Such attacks may be ignored. But there have been damaging criticisms from the side both of Assyriology and

Old Testament Theology, criticisms which, we have no hesitation in saying, have shattered entirely the main contentions of Delitzsch. From time to time we have noticed the more important of these contributions to the controversy. Since our last reference to the subject, we have received four publications, all of value and all fitted to exercise a sobering effect upon those who are either inclined to follow blindly the lead of Delitzsch, or disposed to reject *in toto* the idea of any Babylonian influences being at work in the development of the religion of Israel.

The first two of these works are Zimmern's *Keilinschriften und Bibel nach ihrem religionsgeschichtlichen Zusammenhang* (Berlin: Reuther & Reichard, 1903; price M.1) and Bezold's *Die*

*babylonisch-assyrischen Keilinschriften und ihre Bedeutung für das Alte Testament* (Tübingen and Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903; price M. 1.50). The position of Zimmern, whose name is a guarantee, alike for scholarship and caution, will be sufficiently familiar, in view of previous references to him in these pages. Bezold's brochure has a value independent of its bearing on the Babel-Bibel question. It will be found to be one of the best possible popular introductions to Assyriology, a purpose which it serves all the better, owing to the numerous illustrations it contains.

Professor Budde, who has already rendered excellent service to the cause of truth in this controversy, has published a popular lecture which ought to have the same reassuring effect on the Christian mind in our own country as we have no doubt it has exercised in Germany. The lessons of the controversy are set forth by Budde in the brochure entitled *Was soll die Gemeinde aus dem Streit um Babel und Bibel lernen?* (Tübingen and Leipzig: J. C. B. Mohr; London: Williams & Norgate; price 9d. net). Finally, we have a reply to Delitzsch by one whose name is very familiar to our readers, Professor F. Hommel of Munich. In addition to matters of general interest, there are special points where Professor Hommel takes Delitzsch to task. Not the least important of the discussions contained in this pamphlet (*Die altorientalischen Denkmäler und das Alte Testament*. Deutsche Orient Mission, Berlin, 1903; price M. 1.50) is that on the name 'Jahweh,' a subject on which the last word has not yet been said.

All the four works we have named deserve careful study. In addition to these, we must refer to two historical reviews of the Babel-Bibel controversy, one by an eminent Old Testament theologian, the other by an equally eminent Assyriologist. Both, it is needless to say, find abundant occasion to disagree with Delitzsch. Professor W. Nowack of Strassburg, in the *Theol. Rundschau* (October-November 1903), and Professor P. Jensen of Marburg, in the *Literarisches Centralblatt* (12th December 1903), both take full account of everything of importance that has been published either by Delitzsch himself or any of the other participants in the discussion. Anyone who has mastered these two reviews will have a very good idea of the position of affairs. A useful summary account of the controversy is given also

by Dr. J. Boehmer in the *Studierstube* for November 1903.<sup>1</sup>

## Archæology.

CLOSELY connected with the Babel-Bibel controversy is the voluminous literature called forth by the recently discovered Code of Hammurabi, which, as was mentioned by the Editor last month, will form the subject of an exhaustive article by Mr. Johns in the forthcoming Extra Volume of the *Dictionary of the Bible*. The Code, which has been the object of minute investigation by scholars of all nationalities, is fully and competently handled by Dr. Francesco Mari in his recently published work, *Il Codice di Hammurabi e la Bibbia*. (Rome: Desclée, 1903), which contains an historical and critical introduction and an Italian version of the Code *in extenso*.

The German edition of Professor M. Jastrow's great work, *Die Religion Babyloniens und Assyriens*, makes steady progress. We believe six parts (although we have only as yet received five) of the projected ten have already appeared. The fourth part, which lies before us, concludes the account of the Assyrian pantheon, which is followed by chapters on the triad and the invocation of groups of deities, and on the Neo-Babylonian period. Then comes the all-important subject of the Religious Literature of Babylonia, the first subdivision of which (the Incantation Texts) carries us beyond the end of the fourth part, and fills the whole of the fifth, without being completed even then. Our readers will be gratified to learn that the publisher (J. Ricker, Giessen) sees his way to carrying out the project of issuing a supplementary portfolio of illustrations, which will greatly enhance the value of the work.

The fascinating story of the rediscovery of Nineveh is told once more in the pages of *Der alte Orient*, by so competent a narrator as Dr. Rudolf Zehnpfund. This admirable series (Leipzig: J. C. Hinrichs; price of each issue 60 pfennigs) has always maintained the highest character; and we

<sup>1</sup> Since the above was in type, we have received an admirable work by Dr. Boehmer, entitled *Babel-Bibel Katechismus* (Stuttgart: Greiner & Pfeiffer; price M. 2), of which we hope to speak more fully on a subsequent occasion.

can heartily recommend 'Die Wiederentdeckung Nineves' to the attention of our readers.

The *Sitzungsberichte der Kais. Akademie der Wissenschaften in Wien* (Philosophisch-Historische Klasse), Band cxlvii, contains a paper by Dr. Alois Musil, entitled 'Sieben Samaritanische Inschriften aus Damaskus.' These seven inscriptions in the Samaritan character were found on stones in the wall of an old house at Damascus, and are at present in the possession of a Turkish surgeon there. Information regarding them, accompanied by copies of the inscriptions, was sent to Dr. Musil by A. Xanthopoulos, the vice-consul for Austria, who imagined that the stones might have originally belonged to the Gerizim temple. That, of course, is out of the question; they are much more likely, as Dr. Musil suggests, to have formed part of a Samaritan house of prayer at Damascus. Meanwhile, pending further investigations, Dr. Musil has published facsimiles of the inscriptions, with transliteration into Hebrew letters, and a German translation.

### Exegesis.

WITH gratifying promptness the second volume of Dr. C. A. Bugge's great work on the Parables of our Lord has made its appearance, thus completing what will be henceforward one of the most valuable possessions of the New Testament student. All that we had the pleasure of saying in our full notice last September (p. 549 f.) regarding the first volume applies to the second, which deals in detail with the later Parables of the Kingdom in Matthew and the Individual Parables in Luke. The two volumes, which are not purchasable separately, cost eleven shillings (Giesen: J. Ricker, 1903).

A work that has been eagerly awaited by O.T. scholars; Baentsch's commentary on *Numbers*, has now appeared (*Numeri übersetzt und erklärt; und Einleitung zu Exodus-Leviticus-Numeri*; Göttingen: Vandenhoeck & Ruprecht; Glasgow: F. Bauermeister, 1903; price 6s.). With this issue the great series of Old Testament commentaries known as 'Nowack's *Handkommentar*' is complete. It will be observed that the present volume includes the Introduction, not only to *Numbers*, but to the Books of *Exodus* and *Leviticus*, the

commentaries on which, also by Baentsch, were published three years ago. Students of the Old Testament are fortunate in having now at their command (and they ought to have them all) three first-class commentaries on *Numbers*—the present work, the commentary by Holzinger (in the 'Kurzer Hdcom.' series), and that by G. Buchanan Gray (in the 'International Critical' series).

The Introduction discusses first the title of the books, *Exodus*, *Leviticus*, and *Numbers*, and then passes to the Contents, which are grouped under three main divisions, which are appropriately subdivided—

- I. The work of deliverance: Ex 2<sup>1</sup>–15<sup>21</sup>.
- II. Israel in the wilderness: Ex 15<sup>22</sup>–Nu 20<sup>13</sup> (embracing the period from the 15th of the 1st month after the *Exodus* to the 1st month of the 40th year).
  - A. From the Red Sea to Sinai: Ex 15<sup>22</sup>–18.
  - B. Israel at Sinai. The covenant and legislation (from the 3rd month after the *Exodus* to the 20th day of the 2nd month of the 2nd year): Ex 19–Nu 10<sup>10</sup>.
  - C. Israel's journeyings from Sinai to the frontiers of Edom (from the 20th day of the 2nd month of the 2nd year after the *Exodus* to the 1st month of the 40th (?) year): Nu 10<sup>11</sup>–20<sup>13</sup>.
- III. From *Qadesh* to the Plains of Moab. The first conquests and settlements in the territory east of Jordan (from the 1st month of the 40th year after the *Exodus* to the 1st day of the 11th month of the same year): Nu 20<sup>14</sup>–36<sup>1</sup>.
  - A. From *Qadesh* till the commencement of the march to the Plains of Moab: Nu 20<sup>14</sup>–22<sup>1</sup>.
  - B. Israel in the Plains of Moab: Nu 22<sup>2</sup>–36.

This is followed by a careful characterizing of the narratives of J, E, and P respectively, whose various contributions are distinguished in detail. In dealing with the Book of the Covenant our author of course takes account of the Code of *Hammurabi* and of the literature called forth by its discovery. A special section is devoted to the poetical passages occurring in the three books in question. The Song in Ex 15 is held to be

not earlier than the Deuteronomic period. The Balaam oracles are not so late as von Gall and others would make them, although they may have undergone repeated revision and received pretty recent additions. The final redaction of the middle books of the Pentateuch is described in the way with which we are now familiar. The section dealing with the historical value of the traditions embodied in these books deserves special notice. It is needless to add that the commentary proper is all that we should have expected of its author and of the series to which it belongs.

In the same series we are glad to notice the issue of a second edition of Nowack's own admirable commentary on the Minor Prophets (*Die kleinen Propheten*; same publishers as above; price 8s.). Notice is taken of all important criticisms of the first edition, and the author finds it necessary on two occasions (pp. 97, 160 f.) to take Wellhausen somewhat sharply to task for the tone of some remarks of his.

### Theology.

DR. BUGGE, whose work on the Parables is noticed above, contributed to the *Z.N.T.W.* for May 1903 an article entitled 'Das Gesetz und Christus nach der Anschauung der ältesten Christengemeinde.' That article has been followed up by the author's *Das Gesetz und Christus im Evangelium*: zur Revision der kirchlichen Lehre 'de lege et evangelio' (Christiania: Jacob Dybwad, 1903). The problem the writer sets himself is attacked with much ingenuity, and the book is a most suggestive one, whatever judgment may be formed regarding the solution proposed. We must content ourselves with indicating very generally Dr. Bugge's standpoint. He sets out with the fact that, in the time of Christ, the *Torah* was the sum and centre of religion at least in Pharisaic circles—the circles that gave the tone to Jewish thought. The *Torah*, in fact, held the same place there as *Christ* did in the early Christian communities. The *Torah* was invested with attributes of pre-existence and the like, was hypostatized in short. It thus becomes a natural step to identify the *Torah* and the Messiah. The latter, indeed, comes to be regarded as an incarnation of the former. This holds good especially of the system of St. Paul. Our readers must go for themselves to Dr. Bugge's work to learn what he has to say

about the two methods, the *via reductionis* and the *via evolutionis*, whereby Jesus is explained in terms of the *Torah*, or the *Torah* by Jesus, respectively.

Pfarrer Johannes Herzog has written a short work on Conversion, in which an interesting attempt is made to obtain a psychology and a clear view of that phenomenon, from the data supplied by Scripture and in the history of the Church. The book deserves careful study (*Der Begriff der Bekehrung, im Lichte der heiligen Schrift, der Kirchengeschichte und der Forderungen des heutigen Lebens*; Giessen: J. Ricker, 1903; price M.2).

### Miscellaneous.

DR. J. HEHN of Würzburg has published a study entitled *Sünde und Erlösung nach Biblischer und Babylonischer Anschauung* (Leipzig: J. C. Hinrichs, 1903; price M.1.60), which makes a sincere attempt to do justice alike to Scripture and to Babylon. The resemblances, sometimes startlingly close, between the Biblical and the Babylonian conceptions of sin and of redemption are drawn out in detail, but the differences are not overlooked. In particular, the author lays emphasis (p. 62) on the circumstance that the Babylonian notion of sin is *naturalistic*, and its method of redemption *magical*, whereas the Bible lays stress on the need of *moral* renewal, and traces Christ's victory over evil to His self-sacrifice, His love to God and man, and His voluntary death.

A book belonging to something of the same category is H. Gunkel's *Zum religionsgeschichtlichen Verständniss des Neuen Testaments* (Göttingen: Vandenhoeck & Ruprecht; Glasgow: F. Bauermeister, 1903; price 2s. 3d.). The thesis that Babylonian influences continued to affect Jewish thought down to the Christian era and beyond it, is familiar to readers of the same author's *Schöpfung und Chaos*. The present work applies the same principles in detail to a great many features of the Gospel narratives and other portions of the N.T., particularly the Apocalypse, and aims at tracing the presence of elements borrowed from various Oriental religions. Gunkel, we are firmly persuaded, allows his fancy at times too much rein, but his suggestions are always striking, and his book is a mine of information.

In *Der Apostolos der Syrer in der Zeit von der Mitte des vierten Jahrhunderts bis zur Spaltung der Syrischen Kirche* (Giessen: J. Ricker, 1903; price M. 1.80), Lic. Dr. Walter Bauer of Marburg handles the important question of the position of the so-called 'Apostle'<sup>1</sup> in the Canon of the Syrian Church during the century beginning with 350 A.D. He succeeds in showing that the closing of the Canon was much later in being accomplished there than in the Western Church, although there are some questions to which no certain answer can as yet be given. The book closes with a handy summary of the author's conclusions, and a supplementary note on Harnack's hypothesis about Diodore of Tarsus.

Old Testament students will welcome Dr. Hugo Gressmann's brochure on *Musik und Musikinstrumente im Alten Testament* (Giessen: J. Ricker, 1903; price 75 pfennigs). This is a subject involved in much obscurity. The legendary accounts of the invention of musical instruments by Jubal (Gn 4<sup>21</sup>) and the scanty data the O.T. supplies as to the history of music are discussed by Dr. Gressmann in an instructive way, and then the names of the various kinds of musical instruments mentioned in the O.T. are examined. This little work will prove an acquisition to the literature of the subject.

Professor H. L. Strack, to whom we are indebted for recent editions of the Mishnic tractates *Pirkê 'Abôth* and *'Abodâ zara*, has published a (second) edition of the important tractate dealing with the Great Day of Atonement (*Joma*, zweite neubearbeitete Auflage; Leipzig: J. C. Hinrichs, 1904; price 80 pfennigs). It will receive a hearty welcome from the increasing number who are interested in this line of study.

There is no German theological writer who commands more attention and admiration in this country than Professor Harnack of Berlin. Many will, accordingly, be glad to hear that two handsome volumes of his *Reden und Aufsätze* have been issued (Giessen: J. Ricker, 1903; price in stiff covers M. 10, bound M. 12). These addresses and essays range over a period of twenty years, and embrace a great variety of subjects. The first volume is so arranged as practically to make up a

course in Church History, while the second deals with important Church problems of the present day. Amongst the subjects dealt with in the first volume are: Legends as sources of History, Socrates and the Ancient Church, Augustine's *Confessions*, Monasticism with its ideals and its history, the Apostles' Creed, etc. etc. In the second volume we have such subjects as: Christianity and History, the Present Position of Protestantism, the Present State of Research in early Church History, Ritschl and his School, etc. etc. Any one who acquires these two volumes will make a very good investment.

What was the Book of the Law found by Hilkiah in the temple, and which formed the basis of king Josiah's reforms? Not Deuteronomy in any form, says Dr. S. A. Fries of Stockholm (*Die Gesetzeschrift des Königs Josiah*; Leipzig: A. Deichert, 1903; price M. 1.80). For a variety of reasons our author prefers to identify the ספר החוקים with the so-called Second Decalogue contained in Ex 34. He has not convinced us, but we have found his book interesting and suggestive.

Under the title of *Samaria und seine Propheten* (Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1903; price 4s. net) Dr. Lincke of Jena has written a work, of whose learning there can be no question, but whose purpose we have often failed to fathom. Perhaps other readers may be more fortunate. But of one thing we are firmly convinced, namely, that the part assumed to be played by Phokyliides and Pythagoras, nay even by Zoroaster, in shaping the religion of Israel, is for the most part imaginary.

We have read with very great pleasure Professor A. Bertholet's *Der Buddhismus und seine Bedeutung für unser Geistesleben* (Tübingen und Leipzig: J. C. B. Mohr, 1904; price M. 1), which runs upon the same lines as the same author's *Buddhismus und Christentum*, which we noticed in these pages some time ago. The reader will find here a thoroughly reliable account of the history and tendencies of what is at present the numerically preponderating faith of the world. Dr. Bertholet's exposition of the *ethical* tendencies of Buddhism is all the more timely, in view of the propaganda which is being carried on on behalf of that religion

<sup>1</sup> That is, the Books outside the Gospels.

even in Europe. Germany has at times been accused of indifference to the science of Comparative Religion, but that reproach, if it exists, will soon be done away. Dr. Bertholet, we are glad to

observe, is one of the principal organizers of the International Congress for the History of Religion to be held at Basel in the end of August of this year.

## A Prophet of the New Israel.

A STUDY IN THE FIRST EPISTLE OF PETER.

BY PROFESSOR THE REV. R. A. FALCONER, B.D., D.LITT., HALIFAX, N.S.

ONE of the most striking proofs of the devotion of the early Church to Jesus as Messiah is the fact that those who had been Jews, inheriting intense national pride, were willing to transfer the promises of Israel to Gentiles. A rabble without national, social, or moral conscience becomes aware that it is a chosen race, a holy nation. Slaves to inherited evil instincts, swept on, not unwillingly, in a current of Gentile profligacy, they exchange an irresponsible individualism for the moral obligations of a brotherhood scattered over the world, and became the new Israel, heirs of the divine covenants. The terms on which this transference was made were simply absolute devotion to Jesus Christ. He was of such transcendent worth that faith in Him obliterated all distinctions of race or station.

No Epistle of the New Testament illustrates this religious revolution better than 1 Peter. For it was written by a Jew, and its readers were Gentiles. Indeed, they were so predominantly Gentile that the stock problems caused by the two sections of early Christendom do not emerge. Their former life seems to have been on the average low level of morality in Asia Minor, with more or less drunkenness, impurity, and idolatry. Their conduct as heathen may have justified the criminal charges which were brought against them as Christians (2<sup>12</sup> 4<sup>15</sup>, 16). Nor was this confined to such as were slaves, for there were among them many who enjoyed the rights of citizens and of regular family life. Naturally, the reserve of ethical power upon which Christians with such antecedents could draw was small, and there is no reason for surprise at the constant appeals for what we have come to regard as axiomatic morality. *Noblesse oblige* would be an impotent motto. Even the sense of brotherhood seems to have been weak.

Paul's letters to Galatia, Corinth, Rome, and Ephesus have the same type of Christian in view. Indeed, it is in the practical treatment of conduct that 1 Peter agrees most obviously with Romans and Ephesians. In matters, for example, of marriage, slavery, obedience to state authorities, and common morals, we can trace some literary connexion between these Epistles. There were, of course, common Christian life and manners created by no individual apostle. The drift from accumulated Jewish morality had for years been cast upon the inhospitable shores of heathenism, and in all the Gentile churches there was a large number of Jewish-Christians and proselytes, who, when the gospel was first preached, spontaneously accepted Christianity as the ideal for which they had been longing. The new spirit carried on its genial current much fruit of a brighter world, but like the Gulf Stream creating a new spring, it also forced into blossom the hardy stranded seeds of Jewish life. It is, however, quite probable that under the direction of Paul a normal standard of Christian conduct may have been worked out for the Gentiles. In Asia Minor, at least, his estimates on practical issues would be precedents. The First Epistle of Peter, directed to churches within similar geographical limits to the Pauline missions, faces almost the same ethical situation as Paul's, and handles it in the same way, though there was probably a common Christian ideal behind them both. By the time of the Apocalypse new factors have come in.

The churches were suffering for their faith. Whatever the persecution was it was universal (5<sup>9</sup>). The same sufferings were endured by the brotherhood throughout the world, and were incidental to the confession of Christianity (4<sup>16</sup>). Though Rome has grown hostile, and is known to the