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much more complicated, and less satisfactory. But his Greek text (1913) does not differ radically from that of Westcott and Hort. It is an independent effort to find the best text, the one closest to the original.

It remains only to say that England was slow to take up the problem of printing the Bible for the people, but, once she did take hold, she has led the world. The ashes of Wycliff, and then of Tyndale, made a powerful appeal for the Bible in English. It is a sorrowful fact that the ecclesiastics of Britain brought the blood of these martyrs on their heads. God heard the prayer of Tyndale as he was burned to death, October 6, 1536: 'Lord, open the King of England's eyes.' He did. The Authorized Version in 1611 was made at the request of King James. This wonderful translation was made from the

Textus Receptus, with some help from the Latin Vulgate. It had a poor text, but it is marvellous English, and it lies at the foundation of Anglo-Saxon civilization. The Revised Version of 1881 is made from a better text, more like that of Westcott and Hort, but it can never play the part in Anglo-Saxon life that the Authorized Version has already performed.

Surely one is bound to thank God for the heroes who have struggled and triumphed through the centuries to give modern men an adequately correct text of the N.T. as we do have it to-day. With all the copyings, translations, and printings there is no heresy of moment in any MS. or edition of the N.T. The Word of the Lord has run and been glorified through the ages, as Paul urged the Thessalonians to pray for his own preaching (2 Th 3¹).

Recent Foreign Theology.

Roman Catholicism in Germany.

THE question of the future relations of Protestantism and Catholicism in Germany presents a problem which has been vigorously discussed since the War. There is general agreement as to the growth of pro-Catholic sentiment in some Protestant circles which, before the War, were anti-Catholic. In October 1921, Pfarrer Rittelmeyer, of Nuremberg, struck a note of alarm in *Christentum und Gegenwart*—the monthly magazine of which he is an editor. Attention was called to the fact that the population of post-war Germany is more than one-third Catholic, and examples were given of Romanist propaganda which seemed to the writer to threaten the undoing of the work of the Reformation.

On the other hand, Dr. Friedrich Heiler, of Marburg, cherishes the hope of a future synthesis in an 'Evangelical Catholicism,' but the realization of his ideal is contingent on the practicability of the shaping and transforming of Catholicism by the Evangelical spirit. In January 1922 a summary was given in THE EXPOSITORY TIMES of Professor Heiler's *Das Wesen des Katholizismus*; attention may now be called to a new and greatly enlarged edition of this work, published under the title *Der Katholizismus, seine Idee und seine Erscheinung*. The response to this truly catholic-spirited Pro-

testant by Dr. Engelbert Krebs, Roman Catholic Professor of Dogmatic Theology in Freiburg, has been quite justly described by another Marburg Professor as 'anti-Christian,' for Krebs denounces Heiler as 'consciously or unconsciously a Pantheist, and therefore from the ecclesiastical point of view "a heathen" (Mt 18¹⁷).' In polemics, Professor Krebs throws into the shade the ecclesiastic of whom it was said that he discharged his eirenicon as from a catapult, for the Marburg eirenicon, gracious alike in contents and expression, is distorted and then flung back as a railing accusation.

Dr. Hermelink, who is Professor of Church History in Marburg, and, therefore, one of Dr. Heiler's colleagues, has recently published a comprehensive and judicial survey of the present situation. His pamphlet¹ may be described as mediating between Rittelmeyer and Heiler, and although it refers especially to Germany, it abounds in information which is of universal interest. At the outset, evidences of Catholic advance are frankly recognized, but the pessimistic utterances of alarmists are held to be unwarranted.

In *Hochland*, a Roman Catholic journal which

¹ *Katholizismus und Protestantismus in der Gegenwart, vornehmlich in Deutschland*, von D. Dr. Heinrich Hermelink, Professor der Kirchengeschichte in Marburg (Perthes Verlag, Gotha; 1923).

circulates among University students, Philip Funk, formerly Editor of the Modernist magazine, *The Twentieth Century*, gave expression to the triumphant joy with which the 'Monastic Spring' had been welcomed. Hermelink instances prosaic facts which explain and justify the poetic phraseology. In 1901 Matthias Erzberger, who was then a schoolmaster in Württemberg, issued an appeal for the restoration to the Roman Catholic Church of convents of which it had been unjustly deprived between 1802-1810. Within twenty years after the publication of this appeal, this 'first Erzberger programme' had an unexpected fulfilment owing to the end of the War and the signing of the Peace Treaty by the author of the pamphlet. In the Appendix, details are given of the increase of monasteries and convents up to the end of 1921. In two years the number of settlements for monks and lay brothers had increased by 98, and for women by 365. The Franciscans and the Benedictines are more in favour than the Dominicans and the Jesuits. The facts adduced show that there is ground for the confidently expressed conviction that the newly revived prosperity of the various Orders is the promise of a Catholic summer.

Although the *Jugendbewegung* is not a Catholic movement, Hermelink directs attention to the significant fact that the Evangelical churches have been less influenced by it than the Catholic. 'Quickborn' is the name of the world-wide organization of Catholic youths and maidens in which the new Pope has manifested great interest. Self-government is sanctioned, notwithstanding the protests of older associations. The members are divided into groups, according to their profession or trade, social position, etc. They are under clerical supervision and the aim is directly religious. The appointment of Catholic priests to whom is assigned the pastoral charge of students at the Universities and High Schools may, it is recognized, be abused for propagandist purposes, but Hermelink is of opinion that the Evangelical churches ought to have similar arrangements organized by the Inner Mission.

The Liturgical Revival and especially the 'Eucharistic Spring' are mentioned as signs of Catholic advance. The fixing by Pius x. in 1910, of the age for a child-communicant at seven years was, at the time, most unwelcome to many Catholics in Germany; now they acclaim his wisdom, alike for this regulation and for his action in holding in

1910 the first Eucharistic Congress in Rome. This liturgical movement is often spoken of as another Renaissance, reviving older classical forms of ceremonial and worship. Its spread amongst the laity will depend upon the attitude of pious Catholics, who do not easily assimilate modes of celebrating Mass to which they have not been accustomed.

As showing the marked improvement in the relation of the Papacy to general culture, stress is laid on the Dante Encyclical of Pope Benedict xv. (1921)—'the first Papal proclamation to all the Catholics in the world to honour the memory of a great man who had not been canonized by the Church.' Towards the end of the first part of his work, Hermelink notes, with satisfaction, the tendency of Catholic philosophy to become more metaphysical, referring with high appreciation to the prominent place given to philosophy in the training of the Catholic clergy. He also gives examples of changes for the better in the attitude of Catholicism to art and literature.

The publication by Benedict xv. in 1917 of the new *Codex Juris Canonici* is described as 'a Papal victory, unparalleled and wrought in silence.' The old Codex was extensive and complex, a book of reference for officials, its laws being capable of diverse interpretations. The new Codex is terse and rigid, the selected canons having been poured into a Roman mould; they form a book of laws binding upon and comprehensible by every Catholic. The new Code of Laws tightens the regulations concerning mixed marriages; when celebrated in Evangelical churches their validity is no longer to be recognized. 'The Codex does indeed distinguish between "invalid" marriages and concubinage, but amongst Catholics as a rule the distinction is not heeded.'

Already Hermelink has referred to Catholic tactics which only a biased judge can approve; he proceeds to give other reasons why Catholicism in Germany cannot be portrayed solely in rosy tints. There are deep shadows in the picture due to the findings of the Biblical Commission that condemned Modernism and to the Jerome Encyclical of 1920 (*Spiritus Paraclitus*), which made binding upon all Roman Catholics the declaration of the Commission that the Bible is 'entirely free from error, even in profane matters.' To read the writings of Old Testament scholars who would not be false to science whilst remaining loyal to the Papacy is to discover the Achilles heel of modern

Catholicism. As regards the conversions to Catholicism the principle is laid down that 'they should be weighed, not counted.' Instances are given when the losses were more numerous and important than the gains. In Hermelink's considered judgment Protestantism lost more converts of note in the period immediately before the War than since the revolution. He also points out that account is seldom taken of the number and quality of those who have seceded from Romanism to Protestantism. In the present situation, however, Catholicism has clearly gained, inasmuch as its representatives in Parliament have held high official position and have exercised great, indeed determining, influence, although many German Catholics have been in opposition to the policy of the Government.

The section in which Catholicism in Germany is considered in the light of the international situation is both interesting and instructive, on account of the information received by the author from other countries, but it may be passed over here. Answering the question, What should be the attitude of German Protestantism to Catholicism? he insists on the desirability of recognizing, more frankly than has hitherto been the wont of Protestants, the spiritual power of Catholicism and its influence on general culture. The *Kulturkampf* must cease. A democratic and socialistic majority is politically in opposition to the Centre or Catholic party, but it need not, therefore, always be in antagonism to the Catholic Church. The policy of the anti-clericals ought not to find favour with those who are interested in theology and ecclesiastical affairs. If the politician is also a theologian he will realize that the two great confessions must exist side by side for a period of which the end cannot be foreseen, and that they are called to fight not against each other, but alongside each other on the spiritual battlefield. Alike as citizens and as Christians, each needs to know the other better. In camps and trenches Catholic and Protestant chaplains held friendly intercourse; that fellowship must be continued and become more general. A good example was set by the *Evangelischer Bund* at its meeting in May 1921 at the foot of the Wartburg. A resolution was passed expressing willingness to join with Catholics in the battle against unbelief and all anti-Christian practices, the sole condition of the alliance being the recognition of the Evangelical church as an historic form of Christianity. The

suggestion of a Jesuit father that both should cease from all propaganda opens up a most difficult question, and compels Hermelink to insist on the distinction between a 'mission' and 'propaganda.' The purpose of an Evangelical mission is to spread among the nations the blessings of the gospel; the aim of Catholic propaganda is to gather men into the one Church outside of which there is no salvation.

A proposal has been made to establish Catholic professorships in Protestant seminaries in order that theological students may have the opportunity of studying both confessions. Hermelink wisely urges that it would be most difficult to secure complete reciprocity, which is obviously essential. He himself has ventured to make an interesting experiment by taking his students to Fulda for a few days to attend lectures at the Roman Catholic seminary and at the Franciscan college. In his opinion it would be good for the Fulda students to spend a little time at Marburg. But he does not report the attainment of this ideal reciprocity. Another suggestion, made by Dr. Martin Rade, the Editor of *Die Christliche Welt*, has received Jesuit approval. Father Duhr would assent to the setting up of an inter-confessional commission, with power to consider grievances, and with instructions to examine school books, in order that false statements about either confession may be removed. This suggestion is pressed upon the Assembly of the Catholic Bishops of Germany for favourable consideration.

More important than any external arrangement is the cultivation of a spirit of mutual understanding. Whatever may be the Catholic response, Hermelink would have Protestants study Romanism until they discover the secret of its power of attraction; but he would also have them study history, which proves that two different conceptions of God underlie the two confessions and find expression in hymns and in worship. 'Protestant'—whether Lutheran, Reformed, or sectarian—is a name of honour. Spiritual freedom is the heritage of the Reformation. From the Catholic supernaturalism of ecclesiastical tradition with all its complexities, Protestantism reverts to the Apostolic form of Christianity in its simplicity.

Having set aside as impracticable Heiler's 'Evangelical Catholicism,' Hermelink rejects also every form of tolerance which does not include Catholics. His final plea is for a deeper tolerance

which will manifest itself in brotherly kindness such as becomes Christians of every name. This mutual *rapprochement* would not imply any compromise of the truth, but its first result might be that each confession would discern in the other complementary aspects of truth, and the ultimate goal would be the attainment of a higher spiritual unity. Hermelink thinks that Schelling's differentiation is illuminating when he calls the Catholic Church Petrine, the Evangelical Pauline, and the future ideal Church Johannine.

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Buddhist Theosophy.

'I SHALL be satisfied if I have contributed a little to a more complete knowledge of Buddhism,' says Professor Paul Oltramare, when issuing his lengthy tome *La Théosophie Bouddhique* (Geuthner, Paris; pp. 537, 50 fr.). And beyond all doubt his wish has been achieved. This is one of the fullest and most learned books on Buddhism that has appeared for long. There is a freshness in its outlook, a width in its sweep, an enviable knowledge of original authorities, a skill in marshalling huge masses of facts that might easily, with a little less adroitness, have become unmanageable and landed us in sheer bewilderment of mind, that make the work a serious contribution. Those who know no Pali will find here a quite unusually large body of quotations, off the beaten track, and chosen and applied with cunning aptness. Once or twice indeed, no more, there seems a touch of pressing, as the golfers say; on p. 125, line 11, *e.g.*, ought not 'confesses it' to read 'makes amends for it'? The only misprint I have noted in a work crowded with references is on the same page, where line 7 should read *Majjh. N. ii. p. 248*. In any case, these things are the merest trifles, to which it is ungracious and ungrateful to refer, when so very much of interest is heaped up so lavishly before us.

The work starts with a winsome portrait of the Buddha as he moved among men, and a vivid picture of the India in which he lived, its schools of thought, and its keen minds tirelessly teasing at the baffling problems of life, old even then. Not the least happy feature of the book is that, while due weight is given to the importance of the personality of the great teacher, a spirited attempt is made to

trace back portions of his new faith to the rills in which they rose, to correlate him to still earlier thinkers. Yet his originality is fully conceded, and not least in the skill with which he appealed to the laity, and the high place he gave to them. In Nepal to-day the monks live in their convents, but the real religious life is carried on by householders; and our author sees in that a picture of the difference that Buddhism made in a land where the Brahmans had kept things in their own hands, while the people looked on from a distance. After an able study of the spread of the faith and the development of its thinking, in the course of which it is argued that the differences between the Hinayana and the Mahayana are not nearly so radical as is sometimes supposed, and that the latter represents, in part, the earlier tradition, we are brought up against the fundamental fact that Buddha claimed to be first and last of all a 'Saviour,' 'the good physician,' 'the light of the world'; and that the gospel that he preached was above everything else a moral and intellectual therapeutic. The chapter on the healing of the will is long, and brings one face to face with very central things (every one has his own translation for *asava*; here it is 'infection'); even longer is that on the healing of the understanding, in the course of which, one by one, the difficulties which Buddhist thinking raises in our Western minds are frankly faced—how, if there be no soul, is there continuity of being? and what of memory? and individuality? What is it that bears karma? and who is it that transmigrates into that other life? and all the rest of them; ending up with the peculiar problems of the Mahayana, such as the perplexing threefold bodies of the Buddhas, and the like; all honest work and really helpful. A lengthy chapter upon how in point of fact salvation is worked out runs naturally into a discussion of the appearance of the bodhisattvas, and the transformation of the faith from a somewhat self-centred-looking struggle for one's own emancipation into a passion of self-sacrificing zeal that asks no reward—as Santi Deva, for example, has it—but to be reborn time upon time and be allowed to work and live and die for others till there is no creature left whom we can help. Professor Oltramare is not at all convinced that this is a clean-cut distinction: everywhere throughout his book one cannot help observing how grace keeps breaking in. Once indeed he declares that 'if it be grace, it is grace that has been merited,'

and, theoretically, that is undeniable. But always what strikes one is that this world, the make-up of things, is not only absolutely moral, but is somehow on the side of the good man, and helps him in his efforts up towards holiness. And from the very start the really saintly Buddhist was swept along by this current, could not think only of himself, but had to imitate his Master's glory of self-sacrifice. Discussions on Nirvana, and that bewildering word the dharma, and a study of Buddhism in relation to the other Indian faiths, bring to an end a full and satisfying book. The final conclusion drawn is curiously unexpected in its somewhat niggardly appreciation. 'Does not music teach us that you cannot end upon a discord?' asks Dora Greenwell. After all the splendours through which we have been led, the final sentence here, 'the ideal of the Buddhist is a cruel mutilation of man,' is a somewhat jarring note on which to close.

Dom Henri Quentin tells us that the researches of fifteen years lie at the back of his study of the Vulgate text. And one can well believe it. *Mémoire sur l'Établissement du Texte de la Vulgate*: *Collectanea Biblica Latina*, vol. vi. (Desclée, Rome), is a work not for the general reader, but for specialists. This first volume deals only with the text as far as Ruth. But the expert knowledge of masses of manuscripts here shown, and the patient and minute examination of the old printers' various editions, already make it certain that very few possess anything like the fullness of erudition of the author in this field. The work is embellished with many beautiful reproductions; but, in places where the method is being expounded, it is more like a book in higher mathematics than anything else, with its geometrical-looking figures and masses of A's and B's and C's. The conclusions reached are that the earlier printed copies derive almost without exception from a poor text, that of the University of Paris, that the Clementine edition is derived from those of Robert Estienne, which, valuable though they are, are less so than that of Gobelinus Laridius, published in 1530, and that the Manuscripts tend to divide themselves into three classes which appear to trace back to a common source, but which none the less is not the original text.

The Faculty of Protestant Theology at Strasbourg has published a history of itself written by Dr. Ch. Th. Gérol, with the title *La Faculté de*

Théologie et le Séminaire Protestant de Strasbourg (Librairie Istra, Strasbourg; 15 fr.). It is a brave little story, in the main local in its appeal, yet not altogether so. Behind the tales, which could be gathered from any college, of high-spirited students and absent-minded scholars, and professors of prodigious learning (one was reputed to be quite at home in nineteen languages), and here and there the emerging of a phenomenon not unknown elsewhere—a teacher through whose dreary hour a bored class yawned miserably—there lies the gallantry that faced difficulties of many kinds, and overcame them all. After 1870 some of the professors took office under the new order of things, but others could not bring themselves to that, and left Alsace. Auguste Sabatier, who had been recently appointed to a Chair, resigned; but remained in the country till he was expelled for a comparison, in a lecture, of French and German women little favourable to the latter. There is a quietly happy conclusion. 'In November 1919 the French University of Strasbourg was inaugurated with solemn rites, and a new Faculty of Protestant Theology came into being exactly a century after the foundation of the original one.'

M. Clavier in his *L'Expérience de la Vie Éternelle* (Librairie Fischbacher, Paris) starts out from this, that all the ages down there have been, as there still are, many who claim to have come into actual contact with eternal life; to have themselves shared in it, even here and even now. And with that he sets himself with zest to an examination of this claim, to discover if there be anything in it; and if so, if we can find here any indication of what may await us by and by. It is a long pilgrimage he carries out, though he condenses his account of it into some two hundred lucid pages. The road twists and turns into all kind of places; and our author's full mind heaps up facts from every quarter. The ancient Babylonian Epic of Gilgames, and letters from laddies at the front during the War; the Upanishads here, and Dr. Fosdick there; one never knows what one will find on the next page, which goes to make an interesting book. First, he examines the claims of the Spiritualists, ancient and modern; but finds little there of value. Next, taking a much wider flight, he plunges into the various forms of pantheistic mysticism wherein the devotee claims to have attained union with the Divine; and emerges out of these deep waters,

somewhat disappointed, with a pearl indeed in his hand, but, as he feels, a poor and very little one. But the personal mystics, as he calls them, yield him much more, something that he feels to be solid and impressive and dependable. It is in Christianity that he finds far the most of value. There is a somewhat detailed treatment of Christ's teaching on eternal life, and of the claim of many of His followers to have shared in that life on this earth; and with that the first part of the book, wherein the facts are gathered, is brought to a close. The second, which deals with the laws that govern this eternal life and such like matters, seems rather to fall away; leaves the impression that we have

been searching with immense activity for what turns out to be nothing very great. Did we not know before that eternal life is the moral, spiritual, and religious life raised to a higher degree? Nor is there novelty in the conclusion that in the beyond there is likely to be continuity of being and a progress upward. M. Clavier is not sure indeed whether this last is true of every one, but he has hopes. An interesting book, but like a moorland path that, leading one into many fascinating places, fades away, or reaches only one small shepherd's cottage.

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The Love of God.

BY THE REVEREND ALBERT E. BAKER, M.A., VICAR OF WETWANG, YORKSHIRE.

CHRISTIAN ethics depends on theology, and Christian theology depends on history. Using the word 'theology' in its strict sense, the reasoned systematic account of men's knowledge of God, Christian theology must be regulated and defined by one particular piece of history, the recorded life of Jesus of Nazareth, as that is understood in its setting in the New Testament. *Mensura enim Patris Filius*. The doctrine of the Holy Trinity, stated at Chalcedon in metaphysical rather than in ethical terms, implies a vision of the Divine Love so exalted that nobody outside the Christian tradition ever dared to imagine it; it was revealed in our blessed Lord Himself. Our understanding of Christ's revelation of God can be checked, then, by comparing the moral ideal which would naturally grow out of it with His own recorded moral teaching. And, in the same way, we can be quite certain that we have fallen short of a full sympathy with His life and practical teaching if they seem to us to imply a view of God less consistently ethical than was His. If a man hold, with fullness of inner certainty and self-oblation, the articles of the Catholic faith, doubtless the fruit of his faith will be a life of moral perfection. 'Whosoever would be saved, before all things it is necessary that he hold the Catholic Faith.' And, conversely, the fruit of obedience is insight. 'If any man willeth to do His will, he shall know of the teaching, whether it be of God.' These principles provide the 'co-

ordinates,' as the relativity people would say, with reference to which the love of God must be described. Let us consider one or two examples.

Christian ethics depends on theology. So the command to forgive is linked up with the promise of forgiveness. The strange story of the Labourers in the Vineyard shows how God treats men, and how man should treat his brother. Men are to be kind to the unthankful and the evil, and to salute those who do not salute them, that they may be children of that Heavenly Father who shows us how wrong-doing ought to be met, and how the wrong-doer should be treated, by sending His rain on the just and the unjust alike, and causing His sun to shine on the evil as well as on the good. He does not discriminate against the sinner by giving him less of His good gifts than He gives to the righteous. Resist not evil, we might say, because your Father does not resist. Do not do to others what they do to you, because there is no evidence that your Father acts by that rule. Provisionally we may say that God punishes the wicked by showing them how much He loves them, as He rewards the righteous by showing them how much He loves them. Whether this is a pleasant experience for the wicked we shall consider later.

For the Christian, the life of Jesus is the definition of the character of God. What does this tell us of God's character and, in particular, of His love? Our Lord came to fight against sin, and to set up