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also to prevent the abandonment of the city after the foundation of Seleucia on the Tigris. In reality the latter was the greater misfortune of the two, as it deprived the Babylonians of the hope of ever holding up their heads as a distinct nationality again.

The seal-impressions generally show Greek designs—female figures resembling Venus, cupids, lions eating their prey, etc., and one of the former, exceptionally, was engraved on a tiny cylinder horizontally.

## Recent Foreign Theology.

### Religion in Geschichte und Gegenwart.

WITH the completion of the fifth volume of *Die Religion in Geschichte und Gegenwart*, edited by Friedrich Schiele and Leopold Zscharnack (Mohr, Tübingen, 1909-1913; M.120), another religious encyclopædia is added to a list already long. It at once suggests comparison with the well-known *Realencyklopädie für protestantische Religion und Kirche*, to which it repeatedly refers, especially in its bibliographies. The *R.G.G.* is much briefer than the standard German work, but also much more radical, and, it must be said, much more provincial. Instead of seeking an Englishman to write the article on England, a Presbyterian for the author of the account of Presbyterianism, etc., these articles are all written by German Lutherans, almost the only exception being the article on the United States, which is from the pen of an American trained in Germany. The articles on Child Labour, Secondary Schools, and the like deal only with Germany; and the scope of the article on Catechisms is so exclusively Teutonic that neither the Westminster Catechism nor the Catechism of the Church of England is even mentioned.

The encyclopædia has a strong leaning towards the saga, *Märchen*, and 'religio-historical' principles generally. These have, indeed, their justification and their value; their use is to be commended, and only their misuse is to be deplored. The extent to which the 'religio-historical' explanation is employed will be evident from such articles as those on Miracles, Jonah, Abraham, Elijah, Moses, and Samson. The Jonah of 2 K 14<sup>26</sup>, for instance, became the centre of a saga borrowed from India (though the main incidents are anything but Indian). Parallels are, however, to be used with caution, for they do not always prove borrowing; and divergencies should receive more attention

than they do at the hands of the adherents of this school.

Besides the articles coming within the scope of the primary object of the *R.G.G.*, it contains brief summaries of the principal ethnic religions, among the more notable being those on the Germanic and Slavic religions. Other articles of special interest are those on national insurance, socialism, and kindred themes.

Take it all in all the *R.G.G.* is a great book, well conceived and well executed. The range is so wide that the scale of each article had necessarily to be very limited; and perhaps the great number of very short articles is at once its weakness and its strength. Articles on living men have their attractiveness; the worst thing about them is that they go out of date so soon, and give the impression of the whole work being out of date. That impression must be resisted, for there is plenty of matter here that will hold its place for many years to come.

### Religion.

IN his *Faṭima et les Filles de Mahomet*, the Rev. Henri Lammens, Professor of Arabic Literature in the Biblical Institute, promised a series of studies in the Biblical Institute, promised a series of studies in Muhammadanism. Of these studies the first volume has now been published. Its title is *Le Berceau de l'Islam* (Rome: Pontifi. Inst. Bibl.; Fr. 6.30). Evidently the studies taken together will make a rather notable contribution to the literature of Islam. For this is a large, handsome volume, and it is only one of a number. It is entirely taken up with the climate of Arabia and with the Bedouin. A considerable part of the volume is occupied with a minute discussion of the question whether the climate of Arabia has undergone serious change since the days of Muhammad. For general reading by far the most interesting portion

of the volume is the last, describing the character and habits of the natives of Arabia at the time when Muhammad began to impress his tremendous personality upon them. Very clear is Professor Lammens' exposition of woman. How is it possible for any one to defend Muhammadanism as 'good enough in its way' when a scientific historian is able to offer us such a picture as this? If it is true that justification is the test of a standing or falling Church, equally true is it that the treatment of woman is the test of a standing or falling religion.

Dr. Ismar Elbogen is one of the most distinguished scholars of our day. Everything that he publishes is to be read as surely as everything published by Israel Abrahams. His most recent publication is entitled *Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung* (Leipzig: Gustav Fock). The volume belongs to the 'Grundriss der Gesamtwissenschaft des Judentums.' The department originally assigned to Professor Elbogen was that of Liturgic; but he found it impossible to write on Liturgic at the present moment without breaking through the rule of neutrality which has been laid down for these works. It is easy enough to write upon the worship of the synagogue without touching hotly disputed questions; it is not possible at present in Liturgic. What we have, accordingly, in this volume is an historical record of the worship of the synagogue, based upon first-hand authorities. The worship of one period is carefully distinguished from the worship of another, a most important matter, and most difficult to accomplish. But Professor Elbogen has spared no pains to secure accuracy in detail and at the same time to furnish an intelligible picture of the synagogue throughout the whole period of its existence. Far beyond the bounds of the Jewish community the work will be read. The student of religion especially will find it indispensable.

Under the title of *Les Prophètes d'Israël et les Religions de l'Orient* (Lausanne: Payot et C<sup>ie</sup>; Fr. 7.50), Dr. A. Causse has published an essay on the origin of monotheism. The subject is occupying a good deal of attention. Those who demand a rigid evolution in religion are reluctant to believe that the prophets of Israel could have struck out such a magnificent and far-reaching idea as that

of monotheism; and yet that is the conclusion that the evidence seems to demand. All the hints of a monotheistic theory in other religions, or even in the earlier history of Israel, seem on closer examination to resolve themselves into something altogether different from belief in the only living and true God of the prophets. If it had been an idea only it would likely have come to nothing. The significance of the discovery is that it was made first in the life; and perhaps it is not so difficult now as it used to be to believe that God can come directly to a man's life and reveal Himself in heart and conscience, without waiting for the slow process of the evolution of religion. This, at any rate, seems to be the belief of Dr. Causse. Whatever future discovery may have in store for us, as to the existence of a true monotheism before the rise of the great prophets of Israel, this capable book will not lose its value as a study of the prophets themselves.

One of the forms most distressing to the Roman Catholic which the Modernist movement has assumed, is that of denying the accuracy of the picture of primitive man contained in the Bible. Fr. A. Lemonyer does not ask if we are bound to maintain the literal intention of that picture; he simply maintains it. Under the title of *La Révélation Primitive* (Paris: Gabalda; Fr. 3.50), he has written an 'ouvrage d'apologetique,' as he frankly calls it. The book is based on the German work of W. Schmidt, and is written for the purpose of demonstrating the fact of just such a primitive revelation as tradition attributes to Moses, and denying that any actual discovery, whether in anthropology or in archæology, contradicts it. Fr. Lemonyer has undoubtedly studied the subject of his book, but he gives the impression that before doing so he made up his mind as to what his study would bring him.

An excellent handbook of Egyptology has been written by Gustave Jéquier, Professor of Egyptology in the University of Neuchâtel, and has been published under the title of *Histoire de la Civilisation Égyptienne* (Paris: Payot et C<sup>ie</sup>; Fr. 3.50). The whole subject is brought quite up to date in clear, compact writing, with the aid of accurate little illustrations.

Messrs. Deichert of Leipzig have published a second edition of Professor Dr. Carl Stange's *Das Problem der Religion*. It is the first volume

of his work entitled 'Christentum und moderne Weltanschauung.'

A new series, entitled 'Beiträge zur Religionswissenschaft,' is to be issued by the Religionswissenschaftliche Gesellschaft in Stockholm, to which the first contribution has been made by Professor N. Söderblom. The title of his essay is *Natürliche Theologie und allgemeine Religionsgeschichte* (Stockholm: Albert Bonnier). It is to be succeeded by a volume on Muhammadanism from Professor Goldziher, and one on the Temple of Jehovah outside Palestine from Dr. S. A. Fries. Professor Söderblom's work gives the series a good start.

### Theology and Philosophy.

PROFESSOR S. BELMOND has published the first volume of a series of studies in the philosophy of Duns Scotus. The title of the volume is *Dieu: Existence et Cognoscibilité* (Beauchesne; Fr.4). The same publisher has published a defence of the supernatural by Fr. E. A. de Poulpique, O.P., entitled *Le Miracle et ses Suppléances* (Fr.3.50). But a more important work than either of these comes from the same publishing house. The title is *Manuel de Sociologie Catholique* (Fr.5). The book has been written for the use of divinity students, and to that end it has been arranged in paragraphs, with headings and plentiful bibliography. And it is not a book that can be taken up and read for pure enjoyment. Yet it ought to find readers waiting for it wherever there is a desire to know what sociology really covers, and especially what the Roman Catholic Church means by it. The author is Canon P. Poey.

Professor Reinhold Seeberg has given a condensed account of the New Testament teaching on the Person of Christ, with special reference to the materials it had to work upon. The title is *Der Ursprung des Christusglaubens* (Deichert; M.1.80).

Professor Seeberg has also written a biographical

introduction to a volume entitled *Reden und Aufsätze von Adolf Stoecker* (M.4.50). The volume contains some twelve papers written between the years 1880 and 1906, all of a practical, and mostly of a political, tendency.

The same publishers have issued a second, thoroughly revised, enlarged edition of *Zeit und Ewigkeit*, by Professor Dr. Martin Kähler (M. 4.80).

An original and striking study, which touches both theology and philosophy, has been written by Dr. Karl Francke. The title is *Metanoetik*, which is followed by the sub-title *Die Wissenschaft von dem durch die Erlösung veränderten Denken*. The very subject is original, at any rate it has not received anything like the attention that it deserves. And Dr. Francke's treatment of it is original also, for he has studied the New Testament for himself, using the best Greek text and coming to his own conclusions. We are familiar enough with the idea that repentance involves a change of attitude; we are not so familiar with the idea that the change is first of all in our minds and in our modes of thinking (Deichert; M.4).

Under the title of *Le Dogme de la Rédemption* (Paris: J. Gabalda; Fr.4), Professor Jean Rivière has published an exposition of the Catholic doctrine of redemption. Eight years ago he published an *Essai d'étude historique* on the same doctrine, and its success encouraged him to a further study of the subject. Catholic literature on the redemption, he says, is lacking in works intermediate between the didactic treatises of the schools on the one hand, and oratorical or religious expositions on the other. So the author set himself to write a book, doctrinal and at the same time simple, which would circulate among non-specialists the theological teaching on the subject, and thus supply that want. The book is divided into three parts. The first part is the Revelation of the Mystery, and deals with such points as the providential preparation, the data of the New Testament, and the historical development of the subject; the second part is the Catholic Explanation of the Mystery, and the third the Protestant Distortions of the Mystery.