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not understand. Jesus' prayer from Ps 22 is quite natural, and would not have been invented. Luke substituted for this another utterance, which could not be used in opposition to Christian beliefs. John suppressed the words because they did not suit the Logos. For the disciples of Jesus their dream of the Messianic kingdom was at an end. There is nothing to be said against the story of the interment by Joseph in his own sepulchre, as time was short on the eve of the Sabbath, and Jesus could not be regarded as executed by a Jewish tribunal. 'Here at the locked-up tomb'—with these words the author closes this chapter—'the story of Jesus ends, and the story of Nazarenism begins.'

There is nothing in the above representation of the Crucifixion of Jesus which strikes one as new. But it shows how necessary and how important is the work at whose service Jewish literature should be placed. That Jesus is the Messiah of God not only for Israel, but for all men, and in what way He is so, is what we shall have to show. Even tedious labour, if any earnest labour can be tedious, is a privilege, if undertaken for this end. May John Lightfoot find many followers until the aim is realized.

Recent Foreign Theology.

German Theology.

At last we have what was badly needed—a scholarly report on the present position of investigation into Calvin's theology.[1] Works on that subject having become too numerous for all but specialists, Bauke has worked over the literature and explains in detail what has been done, and by whom, and what yet remains to do. The result is excellent. The author rightly decides that Calvin's theology is not explicable from a single principle. Some reason there must be for the wholly antagonistic verdicts passed on it by Reformed and Lutheran thinkers, and Bauke inclines to suppose that a German, being a monist, can never quite get inside Calvin, who was French and a pluralist; and contradictions which Germans find in his thought were to him no contradictions at all. Bauke turns for explanation to three essential points: (1) the exceptional importance for Calvin of theological form and method; formally, though not in content, he was a rationalist dialectician rather than a metaphysician proper. That is, he did not so much construct a view of the universe as weave together dialectically what he took to be religious certainties. (2) His system is a *complexio oppositorum, i.e.* there is no attempt to base everything on a fundamental idea, but the great doctrines of the past, even those which logically contradict each other, are bound up in one connected whole. (3) The formal law of theology is for him Biblicism. Bauke holds, correctly I should say, that previous attempts to mark out *material* principles, whether one or more, have failed. Calvin, moreover, was not dependent on any philosophy for actual results.

Bauke at various points opens up a wide vista of inquiry still awaiting the chosen scholar. There is much to do, for instance, in elucidating Calvin's relation to Humanism, as well as Humanism's relation to the Bible and to other sources of a historical and doctrinal kind. Again, is Calvin's idea of God Scotist or not? By what channels did the orthodoxy of the Middle Ages reach the Reformer? The whole background of Calvin's thinking has to be lighted up and made real to the modern mind.

Summing up, Bauke declares that what Calvin really does is to translate the religion of Luther into a foreign tongue and a rather alien kind of human life. But it *is* the same religion. As theology, Calvin's thought forms an original type by itself. He wrought into one whole the Gospel and a conception of life *in* the world, so that for him Christian redemption and Christian politics are one. The doctrine of Predestination, as all scholars with one possible exception agree, is not the central doctrine of Calvin, nor is it speculative. It is simply the dialectic and rationalistic affirmation of what is taken to be religious fact, without

[1] *Die Probleme der Theologie Calvins*, by Hermann Bauke (Hinrichs, Leipzig, 1922; pp. viii, 108; 2s. 5d.).

explanation and without derivation. It is the formal keystone of the arch, and has been quarried from Scripture. Luther had it before him.

It is a disappointment to hear nothing of the first edition of the *Institutes*, in various religious ways so much superior to the later edition which the English reader knows best. Also the distinction of matter and form is slightly overworked. But as a whole Bauke's short treatise, which we hope may take a fuller shape one day, is thoroughly sound, condensed, interesting, and sympathetic. To all who care about the origins of Calvinistic doctrine it will be indispensable.

Dr. Wach has written an able and well-documented booklet on the idea of Redemption, and its varied expressions in the history of religion.[1] The first part is given to a psychological interpretation of personality, the second to historical illustration of what men have thought it means to be redeemed. Hegel is the philosopher of the historical embodiments of reason, and in the earlier pages his influence is deep-reaching; there are also frequent allusions to Dilthey and Max Weber the sociologist. Wach is a keen, enthusiastic writer, who makes great psychological discoveries every here and there, not all unimportant. He is studying types of personality, and gives a good many pages to the contrast between the ego-affirming type (Goethe) and the ego-negating type (Kierkegaard), which are as old as history and religion. A specially interesting line of connexion is drawn between the ego-negating type and the yearning for redemption, whether thought of as immanent or transcendent. This sort of personality is more emotional, Wach thinks, but contributes relatively little to civilization. Of course at times 'redemption' may take on an extremely vague sense, meaning little more than getting hold of something that will take us out of ourselves and make us 'forget.' How the longing for redemption will affect a man's relation to, and worth for, society is also discussed suggestively. The study is a subtle and patient and truth-loving one, and the bibliography is rich; but the author has troubled little about the form of his writing, and his prose is curiously invertebrate.

[1] *Der Erlösungsgedanke und seine Deutung*, by Joachim Wach, D.Phil. (Hinrichs, Leipzig, 1922; pp. 104; 2s. 5d.).

Chapter II. is far more interestingly done. Here it is asked under what forms redemption has been sought, from what, by what means, and to what end—an ambitious programme, but one that Dr. Wach tackles with great competence. He confesses a peculiar debt to Heiler, whose fine books are waiting for a translator. Man in history wishes to be saved from plagues, death, stars, fate, law, transmigration, karma, guilt, the lower self. And the longing has had an immense influence on psychological development. Gradually we come in sight of that dualism within the soul which is exemplified by nearly all great philosophical systems of the modern epoch, breaking out at times into the conviction that human personality cannot really be mended and must be ended. Again, redemption has been conceived in two competing ways—as wrought by self and as wrought by Another. Belief in salvation by Another may well lead to regular norms of procedure for all, binding as doctrines, but self-redemption is virtually incompatible with fixed rules of doctrine, 'for only the man himself, but no one before him or after, can tell the path that will lead *him* to salvation' (p. 77). The different conceptions of a Mediator are set out carefully, all greater Eastern faiths being laid under contribution. One feels how often and how profoundly men had dreamt of Christ before God's time came, and He appeared. The process of redemption, viewed objectively, has sometimes been thought to have taken place dramatically in the beginning of the world, prior to human history, the *dramatis personæ* being mythological beings; sometimes, on the contrary, it is announced for the End of all things. 'The more prominently the person of the Redeemer comes into the foreground of the redemptive work or process, the more the emotions of the worshipper are stimulated' (p. 88). Other topics are the media of redemption, as ascetic practices or faith; and some interesting forms of what may be called temporary redemption, best illustrated in Schopenhauer. These last take their orientation from art, and are naturally infected by its temper of loved illusion.

Wach is occupied solely with the history of ideas; he makes no attempt to say which is the better or best form of redemption. Quotations and references are given perhaps with an excessive fullness, and misprints are frequent. But the book is to be warmly welcomed for its full and orderly

presentment of data, and its impartial and scientific spirit.

'Faith lives not on revelation alone, but on mystery as well; and it thinks in antinomies.' This concluding sentence of Mulert's deeply thoughtful, if not particularly well-arranged, *brochure* on Prayer, Freedom, and God,[1] might be taken as its motto. It is a theoretical discussion, but theory may help practice. Throughout the writer has Schleiermacher in view, and his 'resigned' conception of prayer. As to that, he asks several questions, and debates them gravely and persistently. Can God be influenced; and if not, is not human freedom denied, and our fellowship with God turned into illusion? If we must not ask God for anything, where is the reason of *thanking* Him? If God cannot be acted upon, has the prayer for forgiveness a real sense? The paradoxes of faith are never overlooked. Freedom is logically inconceivable, while determinism is psychologically impracticable and is anyhow an intellectualistic theory far removed from life. 'Faith in a living God and in the hearing of prayer is an interpretation of the world that answers to belief in human freedom. And both hang together in this respect, that we cannot conceive either freedom or God without contradiction'—yet both are real (p. 45). A similar antinomy appears in the fact that *in* a generally determined world morality demands a free human will, while faith asks for a sovereign God *over* it. No coercive proof that God hears prayer can be given, though for centuries the Church said it could; and a certain inconsistency in arguments conducted in these high latitudes may, after all, be a sign of depth, not shallowness. Mulert argues strongly for the courage to say in religion that, at point after point, we do not know. We must reverence the secrets of God; we must neither assert that all things are completely determined nor must we seek to change God's mind. The War has taught us to practise reserve in our statements regarding the ways of Providence. There is a particularly rewarding discussion of what precisely faith means by its great phrase 'the living God,' and it is pointed out that when we use that phrase we are specially thinking of His feeling and His supreme activity. Livingness, as an attribute of God, is not ultimately incompatible with unchangingness, if 'unchanging' be taken in a moral sense. We must take our thoughts of religion less from the observation of nature than from the experiences of moral life; if we do, the 'resigned' view of prayer will seem less true than a more positive interpretation.

Mulert writes with great fairness to the religious force of opposing arguments. But he holds from beginning to end that the question of prayer is the question of God's activity as such. There is an impressive power in his emphasis on the 'livingness' of God, and on the conception of man that answers to it. 'The world-view of determinism is clearer, but that of faith in freedom is more profound.'

Archbishop Söderblom, the well-known authority on the History of Religions, prints two sermons for the times.[2] In the first he argues that a great revival is approaching, for suffering has taught the world the deepest sense of the Cross. In the second, he pleads that for the Church in our age the pathway is that of service, of pain, and of miracle. Nothing could be more suggestive than his picture of Calvary as the fulfilment of dim rites and mystery-cults of yore. 'God has a share in our pain.' Söderblom speaks of Jesus with a singular thrill in his voice. What he longs for is a synthesis of the old heart-felt love for Christ, with its message of the Cross and its mystic passion, and the newer ethical propaganda of the Kingdom of God. This second sermon especially must have been a great thing to hear.

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[1] *Gebetserhörung, Freiheitsglaube, Gottesglaube,* by Professor Hermann Mulert (Hinrichs, Leipzig, 1921; pp. 62; 1s. 2d.).

[2] *Zur religiösen Frage der Gegenwart,* by Nathan Söderblom (Hinrichs, Leipzig, 1921; pp. 32; 5d.).