

because He cares so very much. He holds the world in His hands, and rather than crush it, He has suffered it to pierce His hands: for these hands which hold it are the hands of Love.¹

2. We must commit ourselves to God's hand. 'Providence,' says Dr. Dykes, 'may seem contrary to our welfare because it is contrary to our wishes.' Happily for us, God has and will have the last word about all things, and it ought not to be difficult for us to trust Him. Then our wishes will come under control, and once they are in due place we shall be satisfied.

(1) God's hand was enough for Christ. No shadowy form of a dark destiny stands before Him at the end of His career; although He must die on the cross, the countenance of His Father shines before Him. He does not behold His life melting away into the gloomy floods of mortality. He commends it into the hands of His Father. It is not alone in the general spirit of humanity that He will continue to live. He will live on in the definite personality of His own spirit, embraced by the special protection and faithfulness of His Father. Thus He does not surrender His life despondingly to death for destruction, but with triumphant consciousness to the Father for resurrection. It was the very centre of His testament; assurance of life; surrender of His life into the hand of a living Father.

(2) God's hand is Christ's hand and that is enough for us. Christ is able to keep our lives. He became Master of all the world. He met

¹ S. Robertson, *The Rope of Hair*, 227.

every power and conquered it. He faced all evil and overcame it. We never can find ourselves in the hands of any enemy who is too strong for Him. One of the most beautiful ascriptions in the Bible is that which says: 'Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy . . . be glory.' In all this world's dangers, He can guard our lives from harm, and He can present us at last without blemish.

Sir Frederick Treves, the famous surgeon, was passing through a hospital ward and saw a small child just recovering from a severe operation about the head. It was sitting up in bed with eyes bandaged, so that it could see nothing. It only knew that it had been plunged into a terrifying sleep, and was now awake in pain and in the dark. Too frightened and too weak to cry out, it could only grope in the air with its hands. What was it searching for? It was searching for a human hand. When the nurse took hold of the terrified fingers, the child sank back on the pillows and slept. To every weary soul the Lord Jesus holds out a comforting hand.²

If Christ hold my hand,
I can take my stand
With Him on the wildest sea.
Though the surging wave,
And the fierce winds rave,
No danger can come to me.

Oh! sweet is the peace,
When the storm shall cease,
At His own almighty call.
But sweeter to know,
While the tempests blow,
We are safe in the midst of all.

² J. Duff, *Illuminative Flashes*, 24.

Recent Foreign Theology.

Germanica.

EVERY ONE remembers the joy with which he devoured Grimm in his youth. What raptures do the very titles of the tales themselves recall—'Hansel and Grethel,' 'The White Snake,' 'The King of the Golden Mountain,' and a score of others! And still over persons who have come to years of discretion the tales retain their ancient power to delight and please. *Märchen* are the perfect flower of romance, as the Brothers Grimm knew well; and if they had a scientific

purpose in collecting and publishing these old-world tales, they had an eye first of all to the sheer delight which they would cause to future generations. And though the scientific study of folk-tales has proceeded apace of late years, even the most scientific student can yet be thrilled by the matter and manner of the tales themselves. It is no crime to treat Folk-tales scientifically. Even Sir Walter, that 'great romantic,' could say that 'a work of great interest might be compiled upon the origin of popular fiction, and the transmission of similar tales from age to age, and

from country to country.' And the Brothers Grimm themselves published annotations upon the famous *Kinder- und Hausmärchen*. The present work¹ continues their labours upon a most elaborate scale, and it will be a delight to the student of *Märchen*. The method of the authors is to take each tale and refer to various German versions of it which may have been known to the Brothers Grimm or which may have been already published before their time. Then they note the *motive* of the tale, and give references to similar *motives* in other tales of the famous collection. Next and most important follows the long list of complete references to parallel tales in every European language—Norse, Russian, Italian, Scots, etc., or as they have been found in various Asiatic lands, or among the peoples of Africa, or in the South Seas, or in other remote corners of the globe. In many instances a brief *resumé* of these parallel tales is given. The book is thus mainly a work of reference of the most valuable kind for students of Folk-tales, but it will have a romantic interest for general readers if only because it will show them how far and wide a tale can wander through the ages, or how similar tales may spring up in the most distant regions.

Here, of course, we arrive at one of the great problems of folk-tale study, one upon which the authors of this volume hardly touch. There is little doubt that, within limits, man's inventive powers will, in different places and at different times, produce exactly the same results. Hence it can hardly be denied that parallel tales of a simple character may have been invented independently. The problem, however, becomes more complicated when we find that a story containing, say, six or seven incidents in the same order is found in Scotland, in Russia, in India, among the Swahili, and in Samoa. This is no extreme case, as the parallels cited in this volume will show. Here, therefore, diffusion seems to be the true answer to the problem; nor is it difficult to believe that stories have been carried all over the globe through the ages, when we recall the picture drawn by ethnographers of the wanderings of peoples themselves from one end of the earth to

the other in long past centuries. The authors of this book have done their work well, and have ransacked hundreds of collections in order to give an exhaustive character to their annotations.

Of the two brothers Grimm, Jacob was one of the first inquirers to study Germanic mythology and religion in a scientific manner, and his *Teutonic Mythology* is still a rich mine for all workers in that field. Indeed, valuable as are many of the more recent works on the religion of the Teutons, none of them has quite superseded Grimm. Of course, much has been discovered in the field of *Religionsgeschichte* since his day, and the modern books are fully awake to the value which a comparative study supplies. The latest work on the subject, that of Karl Helm,² makes full use of the researches which have been going on since Grimm's time, and he writes always from the point of view of comparative religion. Herr Helm clears the ground with an account of theories of religious origins and a study of religious ideas and practices in general. Then follows a long and very complete notice of the sources of Germanic *Religionsgeschichte*, those of the pagan time, those of the early Christian period, and those of the Middle Ages and later times. This is valuable, but save for the section devoted to the light which Names throw upon the subject it might well have been relegated to an appendix instead of appearing in the body of the work. Not till p. 126 is reached does the main study begin. But once begun it is of the profoundest interest. The two long sections of which the remainder of the volume is composed deal with what is known of Teutonic religion in the prehistoric age as revealed by archæological remains—the cult of the dead, of animal gods, of nature powers, the use of amulets, apotropæic objects, and the like; and, second, with the religion as it is known to us in pre-Roman and Roman times. In the former section the conclusions are naturally of a speculative kind, but Herr Helm is by no means given to rashness and uses his material carefully. Thus his discussion of the cult of the dead in the light of the various archæological remains of the Stone and Bronze ages respectively is a lucid piece of writing, not only useful as a summary account of the remains themselves, but suggestive at every point, while the

¹ *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm*. Neu bearbeitet von Johannes Bolte und Georg Polfoka. Erster Band. Nr. 1-60. Leipzig: Dieterich'sche Verlagsbuchhandlung, Theodore Weicher, 1913.

² *Altgermanische Religionsgeschichte* von Karl Helm. Erster Band mit 51 Abbildungen. Heidelberg, 1913. Carl Winter's Universitätsbuchhandlung.

problems are elucidated throughout by a comparison with the known ideas of primitive folk elsewhere. In the account of the cult of the sun the curious model wagons with figures and emblems which are to be seen in many museums and which date from the Bronze age are shown to be connected with that cult and with magical usages. Of especial interest are the conclusions reached in the second section, on the question of Celtic influences on Germanic religion. Thus in the course of a valuable discussion of the cult of the *Matres*, which forms an admirable summary of the whole subject, Herr Helm clearly states his opinion that these goddesses were certainly of Celtic, or rather of Romano-Celtic origin. 'Not only the form of the cult of the *Matres*, but the whole conception of three guardian Mothers was originally unknown to the Teutons, and as a matter of fact first reached them through their contact with the Romanized Celts.' Here and elsewhere throughout the volume the author gives copious references to the best and most recent literature on the subject, but he does not seem to know the excellent article on the *Deæ Matres* by Professor Robinson in the *Encyclopædia of Religion and Ethics*. This first volume, with its careful handling of many delicate problems and its lucid survey of the existing data, leaves us eager for the appearance of the second, which is to complete the work and in which Herr Helm will tell the story of the religion of the West Germans and the Teutonic north.

J. A. MACCULLOCH.

The Old Testament.

UNDER the title of *Bibliotheca Apocrypha*, Dr. Stephen Székely of Budapest has written and published the first volume of an Introduction to the Apocryphal Books of both Testaments, with an exposition of their contents and theology. The publisher is Mr. B. Herder of 68 Great Russell Street, London (11s. net; cloth, 12s. 6d. net).

The work is in Latin. This probably means that it is addressed to the students in the Seminaries of the Roman Church. But at the same time the language gives it an entrance among scholars in all lands.

After the General Introduction, the Sibylline Oracles are dealt with. They are treated in three divisions: *Oracula Sibyllina Judaica antiquiora*,

Oracula Sibyllina Christiana, and *Oracula Sibyllina profana*. The rest of the volume is occupied with the Apocrypha, which are treated in four chapters according to their contents and interest. In the first chapter we have the Apocalypses apocryphae—the Book of Enoch (Aethopic and Slavic), the Assumption of Moses, the Apocalypse of Baruch, and the Liber Esdrae Quartus. The second chapter introduces the Libri apocryphi historici, the third the Libri apocryphi morales, and the fourth Apocrypha varia ac deperdita.

The work is quite up to date, the only book of consequence unnoticed being the Apocrypha and Pseudepigrapha of Dr. Charles, which appeared too late for the author.

Professor Dr. Friedrich Niebergall of Heidelberg is engaged upon an Introduction to the Old Testament, of which he has published the first volume, containing the Introduction to the Wisdom Literature and the Lyrical Poetry. The title he gives his book is *Praktische Auslegung des Alten Testaments* (Glasgow: Bauermeister; M.8). It is written for preachers and teachers, not for scholars. That is not to say that it is not scholarly. It means that from first to last Professor Niebergall has endeavoured to bring together the results of recent research on the Old Testament in such a way as to make it easy for preachers to preach and teachers to teach the Old Testament truthfully, although they themselves may not be experts in Introduction.

It does not seem as if the criticism of the Hexateuch can make further progress until certain questions have been settled about its date. The work which Johannes Dahse is doing is therefore timely. He is preparing and publishing *Textkritische Materialien zur Hexateuchfrage* (Giessen: Töpelmann; M.4.80). The first volume, which is complete in itself, discusses the three important subjects of the Names of God in Genesis, Jacob and Israel, and P in Genesis xii.-1.

Under the title of *Alttestamentliche Studien* (Hinrichs; M.8), a volume has been published in honour of the sixtieth birthday of Professor Rudolf Kittel. It is a volume of extreme value. The contributions it contains are made by some of the foremost Old Testament scholars in Germany. It is impossible to give a complete list of them,

but we may mention Dr. Franz Böhl, who discusses the meaning of the Hebrew word to create; Professor J. W. Rothstein, whose subject is David's lamentations in 2 S 1 and 3; and Professor Ernst Sellin, who has a long discussion on the Tabernacle of the Lord.

Most of the difficult passages in Job are discussed by Georg Richter in *Erläuterungen zu dunkeln Stellen im Buche Job* (Hinrichs; M.2.80). The volume belongs to the series 'Beiträge zur Wissenschaft vom alten Testament,' edited by Rudolf Kittel.

From the centenary edition of the Bible, prepared by the Société Biblique of Paris the Commentary on Amos has been taken and issued separately. The author, we believe, is Professor Adolf Lods of Paris. It must have been difficult to pack so much learning into so small a space; yet it has been done without the least sacrifice of style or perspicuity. The title is *Le Livre du Prophète Amos* (Société Biblique de Paris).

New Testament.

A SHORT manual of Introduction to the New Testament has been written by Professor Paul Feine of the University of Halle-Wittenberg. It is a student's book pure and simple, and offers the materials for introduction rather than the introduction itself. The title is simply *Einleitung in das Neue Testament* (Leipzig: Quelle und Meyer; M.4.40). The volume belongs to the 'Evangelisch-Theologische Bibliothek,' edited by Professor Lic. B. Bess.

The second volume of Professor E. Jacquier's *Le Nouveau Testament dans l'Église Chrétienne* (Paris: Lecoffre; Fr.3.50) deals with the text of the New Testament, of which it offers a most interesting as well as practical account. Manuscripts and versions are described, the texts of the great

editions and the work of the great editors. The author's object is not so much to make us textual critics as to tell us who the textual critics have been, and what is the work that they have had to do on the text. If one had to pass an examination on the text of the New Testament, this is the book which one should master for it.

A study in the religion of St. Paul has been made by Dr. Gillis Piton Wetter of Upsala. The title is *Der Vergeltungsgedanke bei Paulus* (Glasgow: Bauermeister; 5s.). The subject of retribution is undoubtedly one of the living subjects of the present moment. Dr. Wetter is an exegete more than a theologian, and that is well. The first thing is to know what St. Paul says and means, and Dr. Wetter gives himself to that without fear or favour.

A convenient and scholarly edition of the Acts of Paul has been contributed to the series entitled 'Les Apocryphes du Nouveau Testament,' edited by Bousquet and Amann. The title of the volume is *Les Actes de Paul et ses Lettres Apocryphes*: Introduction, Textes, Traduction et Commentaire, by Léon Vouaux (Paris: Letouzey et Ané; Fr. 6). The correspondence with Seneca is discussed in an appendix.

Another monograph on the use of the word *diatheke* in the New Testament has been published by Messrs. Hinrichs. The author is Ernst Lohmeyer, who describes his book as *Diatheke: Ein Betrag zur Erklärung des Neutestamentlichen Begriffs* (M.6). It is in order to discover the meaning of the word in the New Testament that the book has been written, but the author has traced the meaning of the word and the whole idea—the double idea—of testament and covenant throughout profane and sacred literature.

Professors H. Laible and Paul Levertoff have prepared a new edition of Lichtenstein's *Commentar zum Mätthaus-Evangelium* in Hebrew (Hinrichs; M.2.50).