

THE PRINCETON THEOLOGICAL REVIEW

VOLUME VII

OCTOBER 1909

NUMBER 4

MUSIC IN THE WORK OF CALVIN.*

I have been brought before you this evening, ladies and gentlemen, by circumstances at once encouraging and intimidating,—odd and yet logical,—such as would suggest a long introduction. The response which I bring you to lectures delivered, respectively, four months ago and one month ago, was in point of fact worked out and prepared at least eighteen months ago. I can do little more, at best, than adjust it to the situation.

Yet, in view of the length of our road and the shortness of the time at our disposal, I feel bound to sacrifice all retrospective or personal explanations. I shall not even try to take advantage of that fellow-citizenship with you in heart, if not in blood, to which more and more frequent and pleasant visits to you, and friendships among you every year growing older and more numerous, seem to give me a

* [An Address delivered by Professor Émile Doumergue, now Dean of the Protestant Theological Faculty of Montauban, in the "Salle de la Réformation", at Geneva, in April, 1902. The allusions at the opening of the Address are explained by the circumstance that there had shortly before been delivered at Geneva, by MM. Brunetière and Münz, similar but sharply critical Addresses on phases of Calvin's work. It is pleasant to be able to record that the harsh judgments of these lecturers were rapidly modified, and in the opening words of a second Address delivered shortly afterwards, Professor Doumergue was able to advert gracefully to their change of heart.—*Translator.*]

with no attempt at thorough discussion. The fourth chapter repays perusal. It lists the numerous "events which occurred in the early Maccabean period", but which are "not alluded to in the Book of Daniel". From this catalogue it appears that "the Book of Daniel does not exhibit marks of having been written in Maccabean times, save as regards a small portion of ch. xi".

Princeton.

JOHN D. DAVIS.

HAND-BOOK OF PROPHECY. By JAMES STACY, D.D. Richmond: Presbyterian Committee of Publication. Cloth. 12mo., pp. 149. Price 60 cents.

This volume contains a brief outline of the prophecies of Daniel and John, together with a critical essay on the Second Advent. The writer belongs to the "historical school" of interpreters, and holds the Post-Millennial view of the Coming of Christ. His treatment of Scripture is reverent, and his statements, while not convincing, are definite. The Papacy is the Anti-Christ, "the Beast"; and the number of his name, 666, means "Lateinos", or "The Latin man", 'whether the name is written in Greek or Hebrew'. The "trumpets" and "seals" and "vials" are all interpreted to designate definite historic events,—invasions of Goths and Vandals, conquests by Turks and Saracens, the Reformation and the French Revolution, etc., etc. "The millennium" is scheduled to begin in A. D. 2000.

For a discussion of these same problems from a different point of view, we cordially commend the scholarly and concise volume on the Apocalypse recently published by President Wm. G. Moorehead, D.D., of Xenia Theological Seminary.

Princeton.

CHARLES R. ERDMAN.

DIE RELIGIÖSEN UND SITTlichen ANSCHAUUNGEN DER ALTTESTAMENTLICHEN APOKRYPHEN UND PSEUDEPIGRAPHEN. Von LUDWIG COUARD, Pfarrer in Klinkow bei Prenslau. Gütersloh: Druk und Verlag von C. Bertelsmann. 1907. 8vo.; pp. vi, 248. 4 M. geb. 4.80 M.

The author of this book in the preface calls attention to the fact that, notwithstanding the intensive study devoted of late years to the apocryphal and pseudepigraphical literature of Judaism, and the prominent rôle this study has come to play in New Testament science, there has not hitherto appeared any compendious yet complete survey of the religious and moral conceptions embodied in these writings. He offers his work as an attempt to supply this desideratum. It is constructed after a stereotyped topical plan, as the headings of the successive chapters, God, The Angels, God in his Relation to the World, Man and Sin, Ethics, The Messianic Hope, Eschatology, indicate. This method of treatment has the advantage that it facilitates quick reference to any particular point of investigation, but perhaps the index would have

sufficed to insure this. On the other hand, the pressing of the material into these fixed categories would have prevented the author from giving us an insight into the inner organism of the Jewish world of religious and moral thought and from clearly exhibiting its moving principles and interacting forces, even if it had lain within his plan to undertake this. As it is, the writer purposely refrains from such a task, and confines himself to the purely statistical one of ascertaining and grouping the facts. The only thing that goes slightly beyond these limits are the hints interspersed through the various chapters, as to the extent in which Judaism marks a modification of Old Testament belief either in the line of advance or retrogression. The greater and far more pressing problem of the influence of these documents and the movements of which they were the exponents on the rise of Christianity is nowhere touched upon. Quite exceptional is a remark as that found on p. 100: "Out of the wisdom of Pseudo-Solomon grew the Johannine Logos." If thus the book lacks the interest attaching, *e. g.*, to Baldensperger's brilliant constructions, it is for that very reason a safer guide for the ordinary student who needs above all else to have the bare facts placed before him. With reference to the pending debate as to whether the characteristic developments appearing in this literature are an indigenous Jewish growth or of foreign origin, on which hinges the even more important question in how far such foreign influences indirectly contributed towards the shaping of Christianity, Couard does not profess to render any formal decision. Where the question emerges in a concrete form he usually contents himself with rendering a verdict of not-proven. So in regard to predestinarianism and its alleged Babylonian origin (p. 80), the derivation of the daemon-name Asmodaeus from the Persian Aëshma-daeva (p. 72), the hierarchy of archangels (p. 58), the hypostatizing of wisdom (except in so far as in the description of its all-penetrating character in Sap. vii. 22 a Stoic influence is recognized), the combination of the cosmical aspect of the Messianic figure with the Indo-germanic myth of Yima, the "Ur-man" (p. 216), the alleged Persian origin of the doctrine of a universal resurrection (p. 231), the tracing back of the idea of a final world-conflagration to the same source (p. 227). Still the author's refusal to commit himself to these modern theories is not due to dogmatic prepossession, for in regard to other less problematical points he freely grants the presence of foreign influence, *e. g.*, in regard to the representation of the body as a prison and burden (Platonic, p. 102), the preëxistentianism of Sap. Sol. (Platonic-Pythagorean, p. 108), the Stoical coloring of the ethics of IV Maccabees (p. 154), the Platonic influence perceptible in the ethical views of Sirach and Sap., the eschatological war of the constellations (Oriental Mythology, p. 227).

Perhaps the book would not have suffered if the author had reduced its contents to still narrower limits. To quote for half a page the references for the occurrence of *ὁ ὑψιστος* as a divine name, as is done in Ch. i, § 6, would seem to be a work of supererogation. The recapitulations of O. T. doctrine in cases where no essential difference between

it and the standpoint of Judaism appears, is equally superfluous. Besides these faults of excess there occur blemishes in the line of inexact or unclear statements. What is said (pp. 34, 35) about the quasi-hypostatizing of the name of Jehovah fails to give a true account of this remarkable phenomenon. How "*in* the name of God" can possibly mean "to his honor", as it is proposed to render in Ps. Sol. xi. 8, En. lxi. 13, and possibly Sir. xlv. 26, the author has not even made an attempt to explain, and after Heitmüller has so thoroughly discredited this and similar vague renderings, it would seem time that they were relegated to oblivion. A sentence like the following: "To antiquity the name is not a mere combination of letters but an integral part of the individual; it represents its bearer," only covers up the problem, which consists precisely in this, how the name comes to be "an integral part of the individual", for between this and the conception that the name represents the person there is a great difference. The author's reasoning, confused and inconsequential as it is on this point, certainly does not warrant the summary rejection of the hypothesis that the name of God appears occasionally as a sort of hypostasis side by side with God, as a duplicate of the deity. Confusing also is the distinction implied on p. 95 between "personification" and "*dichterische Einkleidung*" unless by "personification" be meant downright hypostatizing, which the author obviously does not intend, since he affirms that Baruch, Sirach and Sap. Sol. advance from the "personification" of wisdom found in Prov. and Job to a hypostatical conception of the same, and yet maintains that the "personifying" in Prov. i-ix is more than a poetical form of representation. Where the two-fold conception of the Messiah as Son of David and as a preëxistent heavenly being are compared, the query ought to have been more distinctly put, whether these two are incompatible, or may perhaps have been reconciled in the mind of theological Judaism, either through the idea of an incarnation or through the assumption of a preëxistence in the form of an embodied spirit. Even though such questions admit of no definite answer, it is necessary to raise them or to indicate the pretended solution they have received at the hands of others, *e. g.*, Harnack and Dalman, who deny that the preëxistent Jewish Messiah was capable of human birth.

The one erratum we have noticed occurs on p. 228, where "früher" stands for "später".

Princeton.

GEERHARDUS VOS.

THE SERMON ON THE MOUNT. A STUDY. By J. B. SHEARER, D.D., LL.D. Richmond, Va.: Presbyterian Committee of Publication. 12mo. Cloth. Pp. 146. Price 60 cents.

The author treats the Sermon on the Mount as an exhaustive discussion of Phariseism, and shows how it rebukes the four characteristic errors of Literalism, Formalism, Covetousness, and Censorious-