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JESUS' MISSION, ACCORDING TO HIS OWN TESTIMONY

(SYNOPTICS)

Under the title of "*I came': the express self-testimony of Jesus to the purpose of His sending and His coming,*" Adolf Harnack has published a study of the sayings of Jesus reported in the Synoptic Gospels, which are introduced by the words "I came" or, exceptionally, "I was sent", or their equivalents.¹ These, says he, are "programmatic" sayings, and deserve as such a separate and comprehensive study, such as has not heretofore been given to them. In his examination of them, he pursues the method of, first, gathering the relevant sayings together and subjecting them severally to a critical and exegetical scrutiny; and, then, drawing out from the whole body of them in combination Jesus' own testimony to His mission.

It goes without saying that, in his critical scrutiny of the passages, Harnack proceeds on the same presuppositions which govern his dealing with the Synoptic tradition in general; that is to say, on the presuppositions of the "Liberal" criticism, which he applies, however, here as elsewhere, with a certain independence. It goes without saying also, therefore, that the passages emerge from his hands in a very mauled condition; brought as far as it is possible to bring them, even with violence, into line with the "Liberal" view of what the mission of Jesus ought to have been. It is reassuring, however, to observe that, even so, they cannot be despoiled of their central testimony. That Jesus proclaimed Himself to have come—to have been

¹ *Zeitschrift für Theologie und Kirche*, 1912, xxii, pp. 1-30.

capable priests ought to make much of their duty as preachers; only those whom God has already excommunicated should be excommunicated by the church; interdicts wrong the innocent members of the community and are not sanctioned by the example of Christ or his apostles.

The Scriptural references are very numerous. Dr. Schaff mentions 347 quotations from the New Testament and 72 from the Old.

The translation itself seems to be all that could have been desired. It is at least thoroughly readable. At the same time the use of dashes instead of parentheses for the insertion of an occasional Latin original is awkward, and the appearance of some of the pages would have been improved if the matter contained in brackets in the text had been put into footnotes.

The headings of the chapters—which we assume the translator has furnished—do not always seem the best possible, as, for example, that of the seventeenth chapter, "Huss's Resistance to Papal Authority."

The "Notes" are valuable so far as they go. They throw much light upon obscure, doubtful, and sometimes erroneous statements in the text.

One of the most useful services Dr. Schaff has rendered in this editorial work is the locating, in the writings of the fathers and the doctors of the church, of the many excerpts made by Huss.

The Introduction gives brief sketches of the life of Huss, of the circumstances under which he wrote this treatise, of its contents, and of his debt to Wyclif, and closes with a sober estimate of the historical importance of this work: "Its pages will enable him who reads to feel some of the pious and heroic spirit of its author, the preacher of Bethlehem chapel, and at the same time to appreciate more fully what was the doctrinal and hierarchical system handed down from the classic period of the Middle Ages to the age of Wyclif and Huss. According to the letter of this system these two men were justly pronounced heretics, but not according to the Scriptures to which they appealed."

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FREDERICK W. LOETSCHER.

The Life of Andrew Martin Fairbairn, D.D., D. Litt., LL.D., F.B.A., etc., First Principal of Mansfield College, Oxford. By W. B. SELBIE. New York: Hodder and Stoughton. 1914. 8vo; pp. viii, 456. \$3.00 net.

Principal Fairbairn was born in 1838 and died in 1912. His life was one of such varied and distinguished achievements that any worthy account of it could not fail to make interesting and profitable reading. His is one of those careers of marked representative significance which can impart to biographies something of the dignity and value of cross sections of contemporaneous history. Born of humble Scotch parents; reared in the strictest traditions of the United Secession Church; earning his own living while yet a boy at school, and

then preparing himself, with his mother's aid, for entrance at the University of Edinburgh; as a student earnest and diligent, and, though slow in attaining his intellectual maturity, self-reliant and independent in judgment; early reacting against the prevalent type of Calvinism and becoming a minister of the small but increasingly influential Evangelical Union (popularly called "Morisonian") Church,—he began his life-work by becoming a pastor of this denomination first at Bathgate, Scotland (1860-1872), and then at Aberdeen (1872-1877). In both of these charges he made a name for himself not only as a highly gifted and edifying preacher but also as a popular lecturer and a scholarly and forceful writer on philosophical and theological themes. In 1877 he accepted a call to the Principalship of Airedale College, Bradford, England, a Congregational theological training school. His influence as a teacher and as an organizer of theological education was epochmaking throughout the Free Churches of England; and when, from about the year 1880, largely under the leadership of the Congregationalists, a plan was being matured for the establishment at Oxford of a non-residential, post-graduate, and purely theological school for Nonconformists as such, the tacit understanding among the leaders of the enterprise was that Dr. Fairbairn must be the head of the new institution. Mansfield College, of which he thus became the first Principal, was opened in 1889. His term of service in this office lasted until 1909, when, owing to the infirmities of his age, he resigned. It was in this position that his largest and best work was done. His own contributions to the intellectual life of Oxford, and likewise those of his colleagues—many of whom were former pupils of his—from the outset commanded the respect of scholars at home and abroad, while the changes made under his guidance in the curriculum and in the methods of instruction gave him a commanding position in the realm of theological education in England. Dr. Sanday, indeed, goes the length of saying: "If it is possible to speak of British theology as a whole, if there is something of a common spirit and of common aims running through it, no single institution has done so much for this as Mansfield."

We have only hinted at a few of the elements that contribute to the interest and value of this biography. We must refer the reader to the book itself for the many other engaging features in this man's character and career—his simple and earnest piety; his beautiful home life; his broad humanitarian sympathies—for twenty-one years he was President of the Mansfield House University Settlement in the East End of London; his political activity, especially in behalf of the Free Churches; his charming letters; his reflections on his extensive travels on the Continent, in India, and in the United States; his wide acquaintance and intimate friendship with distinguished contemporaries; his brilliant successes as a lecturer, as an occasional speaker, and as a theological writer; his care and affection for his pupils, his ability to help them in their intellectual difficulties and inspire them with his own noble ideals.

Dr. Selbie, the author, a former pupil of Fairbairn's, later his colleague at Mansfield, and now his successor in the principalship of the College, was well qualified to prepare this biography. His pages breathe the beautiful spirit of a disciple's devotion to his master and friend, but avoid all exaggerated praise. The reader is left with the impression that the book furnishes a true portrait of a man who lived an exceptionally large, useful and good life.

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FREDERICK W. LOETSCHER.

A History of American Baptist Missions. Revised Edition with Centennial Supplement. By EDMUND F. MERRIAM. Philadelphia: American Baptist Publication Society. 1913. Pages xxix, 288. 50 cents net; postpaid 60 cents.

A large part of this story of Baptist missions deals with the history and labors of the various missionary societies at the home base within the Baptist fold, the first eleven chapters being confined to this feature. Then follow accounts of the actual founding and growth of the missions themselves, beginning with the work of the Judsons in Burma. Notable among these reviews is the ever-inspiring story of the Telugu Mission in Southern India (Chap. 14).

Of dogmatic interest is the author's reply to the objection that the three thousand on the Day of Pentecost could not have been immersed, because so many could not have been thus baptized in a single day (Acts ii. 41). He points out that at Vilumpilly, in this (Telugu) mission, in a single day, July 3, 1878, from 6 to 10 a. m., and from 2 to 6 p. m., 2,222 candidates had been immersed in a perfectly orderly manner, with only two clergymen officiating at any one time (pp. 141-142). And again, on Dec. 28, 1890, in the baptistry of Dr. Clough's mission compound at Ongole, 1,671 were immersed "in all decency and good order in four hours and twenty-five minutes" (p. 147). This of course would not establish the whole Baptist contention as to the mode of Baptism. At best it can only weaken an extreme objection sometimes urged against it. The author is pretty thoroughly convinced that immersion is the only Scriptural, and therefore essential form of this rite (pp. 11, 190, 194, 258). But this is never made so prominent as to become an embarrassing intrusion to readers outside his own denomination. Indeed, the Church at large can only rejoice with Mr. Merriam in the century of Baptist missionary achievement that has made his book a possibility and a necessity.

Langhorne, Pa.

BENJAMIN F. PAIST, JR.

John Hus, The Martyr of Bohemia. A Study of the Dawn of Protestantism. By W. N. SCHWARZE, Ph.D. Professor of Church History in the Moravian College and Theological Seminary, Bethlehem, Pa. Illustrated. New York: Fleming H. Revell Co. 1915. Pp. 152. 75 cents net.

Of the contributions to the five hundredth anniversary of the death of the Bohemian Reformer, this little study will assuredly have a