

# The Princeton Theological Review

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A MEMORIAL ADDRESS\*

Princeton Theological Seminary is walking today in the shadow of an eclipse which in various degrees of visibility has been observed, I doubt not, throughout the greater part of the Christian world. Men may agree with Dr. Warfield or they may differ from him, but they must recognize his unswerving fidelity to what he believed to be the truth. Students of theology in whatever Christian communions they may be found must recognize him as an earnest co-worker in defending the authority and contents of the New Testament and in vindicating the central doctrines of our common Christianity. Nothing but ignorance of his exact scholarship, wide learning, varied writings, and the masterly way in which he did his work should prevent them from uniting with us today in the statement that a prince and a great man has fallen in Israel.

## I

I remember the shock which passed through this community when word went out that Dr. A. A. Hodge was dead. He had succeeded his father as his father had succeeded Dr. Archibald Alexander in the Chair of Systematic Theology. Less learned than his father, he was a man of greater genius. He was a deductive theologian. While giving proper regard to the exegetical support in behalf of each doctrine of the New Testament, the fact that it was the obvious and necessary consequence of another doctrine

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*under* the cross as Delitzsch correctly says. According to the law of analogy, a contemporary of the apostles must have written the chapter." This is a good answer to the critics. If the extraordinary and the supernatural is to be eliminated from the prophecies of Isaiah, a Deutero- and Trito-Isaiah are not enough, the Book of Isaiah must be regarded as a prophetic "library" or "anthology" made up of an indefinite number of literary remains of unknown prophets, covering a period of hundreds of years; and it is so regarded by the radical critics of today.

The commentary is primarily exegetical and is based directly upon the Hebrew. Professor Pieper always seeks to determine first of all in a thoroughly scholarly way the exact meaning of the text. Yet it is obvious that his motive is not merely "scholarly," but homiletic and devotional and the discussion of the doctrinal content of important passages will be helpful to the pastor and Bible teacher. The robust faith in the truth of evangelical Christianity as taught in the Scriptures which finds expression in this volume is calculated to strengthen the faith of the reader. Largely on this account, the reviewer feels justified in expressing his regret that the author of this volume who, though born in Germany, has spent many years in this country and is probably an American citizen, has written this commentary, intended for the use of pastors and teachers who are also American citizens, in German. This will undoubtedly curtail its influence. Americans who read German theological works, are not disposed to turn to German books published in America. They expect the views of American citizens to be expressed in English. Consequently the influence of this book will be largely restricted to those for whom it is primarily intended, the students of Wauwatosa Seminary and the ministers of the German Lutheran Synods. This limitation is to be regretted in view of the intrinsic merit of the work.

Princeton.

OSWALD T. ALLIS.

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## HISTORICAL THEOLOGY

*A Century of Persecution under Tudor and Stuart Sovereigns.* From Contemporary Records. By the REV. ST. GEORGE KIERAN HYLAND, D.D., PH.D. London: Kegan Paul, Trench Trubner & Co., Ltd. (New York: E. P. Dutton & Co.). 1920. 8vo; pp. xvi, 494. Price, \$8.00 net.

As the title might lead one to expect, the reading of this book is not a pleasant pastime for a Protestant. Many of the facts here set forth belong, of course, to the *chronique scandaleuse* in the history of the Church, and Christians of to-day, especially those rejoicing in the blessings of a free Church in a free State, would fain close their eyes to the horrible details of those diabolical expedients so often and so long used by both ecclesiastical and civil authorities to secure religious conformity. But it must at least occur to any fair-minded reader who

has any knowledge whatever of the salient features in the development of our cherished religious liberties, that the papal church is hardly in a position to cast much reproach upon the evangelical leaders of the sixteenth century. It is, therefore, quite remarkable that nowhere in this bulky volume, so far as we have been able to find, is there a single reference to those institutions, the papal and the Spanish Inquisitions, which gave the Protestants their models in attempting to suppress religious dissent, and which have made the very names of those engines of destruction a byword and a hissing among all enlightened peoples.

As for the rest, it must be acknowledged that the author has executed his laborious task with great scholarly ability. The contemporary records from which he has mainly drawn his facts are those contained in the celebrated collection of manuscripts at Loseley Manor, between Guilford and Godalming, numbering over 2000 papers and parchments, and covering a period of over three hundred years. "Of all these treasures," says the author, "not the least valuable are those which relate to that travesty of Reform wherein, with hypocritical effrontery, the Sovereigns and their minions made pious zeal a cloak for wholesale robbery and murder." Many of the documents here published—those from Loseley alone number 142—have never before seen the light, while others, copied at the Record Office, have been found useful in giving supplementary details of the lives of the Catholic martyrs whose names are met with in the Loseley correspondence. To heighten the picture of the desolations of medieval Catholicism caused by the Protestants, the author gives, in the Prologue, a graphic and touching description of Catholic life in pre-Reformation England in the village of Campton, near Loseley Manor, and in the celebrated Cistercian monastery of Waverley. In Part I, on "Loseley and its Earlier Owners," are published a number of documents fitted to prepare the reader for the unfavorable estimate of Elizabeth and the first two Stuarts which the main narrative (Part II, "A General Historical Sketch of the Reformation Tempore Henry VIII to Charles I," and Part III, on "The Reformation in Surrey and Hampshire") are designed to confirm. Throughout the volume one sees evidence of the fact that, however vain, petulant, and cruel Elizabeth may have been, and however blind to the signs of the times both James and Charles may have been in their fatuous treatment of both the Puritans and the Catholics, the author has no adequate understanding of the fundamental issues at stake in the great upheaval that the evangelical awakening produced on the Continent as well as in Great Britain.

In spite, however, of these defects, which may be said to be quite inseparable from the author's purpose, if not, indeed, from his very standpoint as a defender of medieval Romanism, the volume before us is a notable collection of admirably translated documents that illustrate, with an impressive fulness of detail, an ever memorable, though to Protestants and Catholics both a frequently discreditable and humiliating, episode in the establishment of the Reformation in

England. The editing of the manuscripts reveals a painstaking desire for accuracy and completeness; but for the general reader it might have proved advantageous to indicate, in brackets or footnotes, the meaning of some of the scarcely intelligible technical terms and the less familiar abbreviations.

Princeton.

FREDERICK W. LOETSCHER.

*Barnabas, Hermas and the Didache*, being the Donellan Lectures delivered before the University of Dublin in 1920. By J. ARMITAGE ROBINSON, D.D., Dean of Wells. London: Society for Promoting Christian Knowledge; New York: The Macmillan Company. 1920. 8vo; pp. v, 119. Price, 6 sh. net.

This little volume is a rediscussion of the *Didache* or Teaching of the Apostles which has caused so much perplexity to students of early Church History since its publication in 1883. Its earliest editors regarded it as a genuine early Christian document, but Dr. C. Taylor later converted many scholars to another view, namely, that it was composite and that the earlier part had originally been part of a Jewish manual. For a time Dr. Robinson himself was inclined to accept this hypothesis, but in these lectures he argues solidly for the former view and "to establish the judgment of Bryennius the first editor, and of Dr. Harnack himself in his edition of 1884, that the writer of the *Didache* took the Two Ways from *Barnabas*, and also made use of the *Shepherd of Hermas*; and that consequently he cannot have written at an earlier date than between 140 and 160 A.D."

The first step in the proof of this is to show that the chapters in the Epistle of *Barnabas* known as The Two Ways are an integral part of the Epistle and original with the author. This is done by exhibiting certain peculiarities of style common to both parts of the Epistle. The acknowledged rabbinical method of the Two Ways is accounted for by the knowledge of rabbinical literature shown also elsewhere in the Epistle.

In the second lecture Dr. Robinson compares the *Shepherd of Hermas* with the Epistle of *Barnabas* endeavoring to show that *Hermas* drew frequently and clumsily from the earlier work. In the third by a similar comparison the *Didache* is shown to be dependent on both of these. The fourth chapter or epilogue gives the result of the argument and defends it against the later conclusions of Taylor and Harnack.

One difficulty in the way of accepting the late date ascribed to the *Didache* by Dr. Robinson is that it contemplates a form of church organization,—itinerant apostles and prophets together with local bishops and deacons,—which most scholars hesitate to regard as truly descriptive of conditions in the middle of the second century, and many of Dr. Robinson's communion refuse to believe true of any time. Dr. Robinson solves this difficulty by referring to, and printing again, his article on the Problem of the *Didache* originally published in *The Journal of Theological Studies* in 1912, in which he had maintained that the author of the *Didache*, drawing on earlier sources in an