

The Princeton Theological Review

APRIL, 1922

DARIUS THE MEDE

It is about six years since my first volume of *Studies in the Book of Daniel* was published; and now that the second volume is about to appear, it seems like an opportune time to reply to some of the criticisms of the reviewers of the first. The most elaborate of the criticisms was one by Professor Kemper Fullerton of the Oberlin Graduate School of Theology which appeared in the Bulletin of my alma mater, the Western Theological Seminary, at Allegheny, Pa., for October 1918. Had Professor Fullerton's criticism been confined to myself, I would have forever held my peace; but inasmuch as I am merely the occasion for a violent onslaught on the veracity of the book of Daniel, I shall be excused for referring at length to his strictures. It is high praise, though intended as blame, to be spoken of by him as a "bringer-up-to-date" of the work of such men as Hengstenberg, Keil, Pusey and Green, with whom I am classed as a belated example of the same anti-critical animus and unscientific method.

And, first, let me say, that I do not deem it a reproach to have produced "a typical example of the harmonistic method," which is one of the most serious charges brought against me by Professor Fullerton; but that I fail to see that I have used this method as distinct from the "historical" method, whatever that means. Words break no bones, it may be; but since Professor Fullerton evidently aims to put me in the wrong at the very start and, by necessary implication, all through my studies, by affirming that in my method I am harmonistic as distinct from historical, it is well to pause just here in order to come to an understanding

Mr. White believes that the saying in the Collection is probably a "conscious correction or amplification" of the verse in Matthew intended to remove the "frigid ceremonial condition" there imposed. Matthew, in other words, makes the presence of Christ "conditional on a formal gathering or congregation," and Saying X is intended to remove this condition. But could any interpretation be more unnatural? Where is the "frigid ceremonial condition" in the gracious words contained in Matthew? With what possible right can the "two or three" gathered in Christ's name be represented as "a formal gathering or congregation"? And why should it be supposed that because Christ's presence is promised to a gathering of two or three disciples, it is denied to the individual man? Yet it is by such employment of the argument from silence, such discovery of contradictions where no contradictions exist, that elaborate chronological schemes as to the growth of the Gospel material are being constructed today.

Mr. White has given us a very useful work, which is indispensable to every earnest student of the recently discovered "Sayings." But his work would have been made more useful still if he had attained to a sounder view of the life of the early Church and especially of those documents, contained in the New Testament, which must always remain the primary sources of our information about Jesus.

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Dictionary of the Vulgate New Testament. By J. M. HARDEN, B.D., LL.D., Trinity College, Dublin. London: Society for Promoting Christian Knowledge. New York: The Macmillan Company, 1921. Pp. xv, 126.

This useful little book, with the admirable small edition of the Wordsworth and White text published at Oxford, ought to encourage a large number of students to read the Vulgate New Testament. The practice will be beneficial in various ways. Reading of the Bible in a variety of languages always throws new light upon the sacred text. The Latin Bible in particular has had such an enormous influence upon the Western Church that the student will profit by familiarizing himself with it. And finally the reading of the Latin Bible is a convenient way of beginning acquaintance with ecclesiastical Latin in general.

The Dictionary omits "pronouns, prepositions, numerals, etc., whose meaning is best learned from the grammar." This omission is to be regretted, in view of the interests of the beginner. On the other hand, the listing of the verses where a word is found, "except in the case of the most frequently occurring words," is an admirable feature, which, as Dr. Harden correctly remarks, will make the dictionary serve some of the purposes of a concordance.

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