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MODERN POSITIVE THEOLOGY.

During the last few years considerable interest has been aroused in theological circles in Germany over a movement which goes by the name of "Modern Positive Theology" or "Modern Theology of the Old Faith". This movement has originated in the conservative camp. Its demand is for a theology which shall preserve the Gospel or the "Old Faith", and restate it in terms of modern thought. It is contended that the modern liberal theology has really destroyed the Gospel in its attempt to modernize it, while the old evangelical theology has erred in identifying the Gospel with worn out forms of theological thought in which from age to age the Gospel has found expression. The Gospel or the Old Faith, it is said, can be maintained in its integrity and given a theological formulation which shall render it intelligible to the "modern consciousness"—whatever that may be. The leaders of this movement are General Superintendent Theodor Kaftan, and Professors Seeberg of Berlin, Grützmacher of Rostock, and Beth of Vienna.

In order to understand this movement it is necessary to take a brief survey of the theological situation in Germany.¹

¹On this subject *vid.* F. Traub, *Aus der dogmatischen Arbeit der Gegenwart*, *Zeitschrift für Theologie und Kirche* XVI, pp. 429-483; also E. Troeltsch, *Rückblick auf ein halbes Jahrhundert der theol. Wissenschaft*, *Zeitschrift für wissenschaftliche Theologie*, Jahrg. 51, N. F. 16, Heft 2, pp. 97-135.

Person, infinite in resource, supreme in kindness, and also sovereignly free as to His all-wise volitions how to meet each case of supplication". The formula for a happy and a successful life is not "dictation to such a Listener", but just "a trusted Christ", who will prove enough for every need.

Princeton.

B. B. WARFIELD.

HOW TO REACH, HOLD, TEACH AND WIN MEN. By MARSHALL A. HUDSON. Philadelphia: Sunday School Times Co. 12mo., pp. 144. 50 cents.

This manual is by the founder of the modern organized Men's Bible Class. It sets forth the methods which have proved so successful in getting men to study the Bible in the Baraca Classes. While much attention is given to organization and methods of drawing men to the class, the chief business of winning men to fellowship with the Lord is kept prominent. It abounds with incidents taken from the life of this merchant who sold his three stores, one after the other, so that he might devote his time to winning men to Bible study and a faith in Jesus Christ.

Princeton.

W. B. SHEDDAN.

GENERAL LITERATURE.

AHASVER "DER EWIGE JUDE" nach seiner ursprünglichen Idee und seiner literarischen Verwertung betrachtet von EDUARD KÖNIG, Dr. phil. u. theol., ordentlichem Professor an der Universität Bonn. Gütersloh: Druck und Verlag von C. Bertelsmann. 1907. Pp. 74.

Dr. König, the well-known Old Testament scholar, traces in this brochure with his usual thoroughness the original significance of the story of "The Wandering Jew" and the varying literary uses to which it has been put, especially in modern times. He decides that the version of it contained in the book published in 1602 (ostensibly, but not really, at Leyden by Christoff Creutzer) is independent of the story as given by the monk Roger of St. Albans in his chronicle for the year 1228 concerning Cartaphilus, and of the tale of Guido Bonatti of Forli concerning one Johannes Buttadeus, also of the 13th century. This decision is connected with the other conclusion arrived at, that the story is not a legend but a myth, does not rest on any historical basis but embodies an idea, so that it could emerge with identical import, and even partial resemblance in detail, yet without historical interdependence, at various times. The idea which finds expression in the myth is "religionsgeschichtlich", viz., that the Jewish people in result of its treatment of Christ must wander until He shall come, which latter clause carries at least the implication of their ultimate return to favor. Dr. König has his own peculiar explanation of the new emergence and increased circulation of the tale at the close of the sixteenth century. This explanation is connected with the name borne by the wandering Jew

in this version, that of Ahasueros. The fact that this is the pure Hebrew and not the Graecized or Latinized form points to derivation of the name from the Jews, and this leads him to offer the hypothesis that the story arose at that time as an answer on the part of Christians to the prevailing Jewish custom of cursing at the feast of Purim, in connection with the reading of the Book of Esther, not only Haman, but all sorts of heretics, Persians, Mohammedans and Christians. This hypothesis seems plausible enough, at least it may stand in default of something better, for, even if one should not be convinced by Dr. König's argument as to the entire independence of the Ahasueros version of the older Cartaphilos and Buttadeus versions, the substitution of the new name needs at any rate to be accounted for.

The second half of the booklet gives an account of the rôle played by the wandering Jew in modern literature. König shows that the use to which it has been put has been in many cases downright abuse, entirely out of touch with the true import of the figure. Pantheistic, pessimistic, materialistic, politico-messianic ideas have been foisted upon it. It is interesting to know that Goethe, Wilhelm Hauff, A. W. Schlegel, Schubert, Seidl and one of the old songs in "Des Knaben Wunderhorn" have given the poetic interpretation of the story that is most faithful to its original significance.

Princeton.

GEERHARDUS VOS.

CONFESSION AND OTHER VERSES. By MAY AUSTIN LOW. Boston: SHERMAN, FRENCH AND COMPANY. 1909. 12mo. Pp. 48. 80 cents net.

A dainty book, both as to printing and binding, of songs in a minor key. There seems to be rather too much of pervading melancholy to be true to life. Shadows are somber, but they need not be morbid. Some of the notes, such as "The Request", are almost as realistic in the expression of a woman's soul as anything one finds in "Leaves of Grass". The inherent difficulty is the lack of idealism. The singer ought to read "Pippa Passes".

Princeton.

W. B. SHEDDAN.

LOVE, FAITH AND ENDEAVOR. By HARVEY CARSON GRUMBINE. Boston: SHERMAN, FRENCH AND COMPANY. 1909. 12mo. Pp. 76. \$1.00

The *motif* of this beautifully finished book is found in the couplet on page 7:

"Of shadow less, of sunshine more shall fill
Our common walk as in Arcadia's clime."

The poems cover a wide range in both matter and form, but the sunshine is in all. There is the lilting song of the birds in "Pastourelle", while with stately tread the mail-clad knight goes forth to meet King Arthur in "Pellinore". The poems, "Jubilee Ode" and "The Sable and Gold", are of the poet laureate order, evidently being written for special occasions at Wooster University. They are poetically below the mark of the rest of the book. Modern masters of poetry avoid dividing a word at the end of the line but our author seems to