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ON FAITH IN ITS PSYCHOLOGICAL ASPECTS.

The English word "Faith" came into the language under the influence of the French, and is but a modification of the Latin "Fides", which is itself cognate with the Greek *πίστις*. Its root-meaning seems to be that of "binding". Whatever we discover to be "binding" on us, is the object of "faith".¹ The corresponding Germanic term, represented by the English word "Believe" (and the German, "Glauben") goes back to a root meaning "to be agreeable" (represented by our English "lief"), and seems to present the object of belief as something which we "esteem"—which we have "estimated" or "weighed" and "approved". The notion of "constraint" is perhaps less prominent in "belief" than in "faith", its place being taken in "belief" by that of "approval". We "believe" in what we find worthy of our confidence; we "have faith" in what compels our confidence. But it would be easy to press this too far, and it is likely that the two terms "faith", "belief" really express much the same idea.² In the natural use of language, therefore, which is normally controlled by what we call etymology, that is, by the intrinsic connotation of the terms, when we say "faith", "belief", our minds are pre-

¹ The Hebrew *אמונה, האמין* go back to the idea of "holding": we believe in what "holds". In both the sacred languages, therefore, the fundamental meaning of faith is "surety". Cf. Latin "*credo*".

² Cf. M. Heyne's German Dictionary *sub voc.* "Glaube": "*Glaube* is confiding acceptance of a truth. At the basis of the word is the root *lub*, which, with the general meaning of agreeing with and of approving, appears also in *erlauben* and *loben*."

hostility to metaphysics to find a writer who, as the author of this little volume, is nothing if not metaphysical, and whose metaphysic is invariably clear, sound and impressive.

Dr. Derr's aim is twofold; first, to prove the necessity of an "Uncaused Being" and, second, to establish a "criterion of truth". His argument for an Uncaused Being is, that if anything exists, an Uncaused Being exists; that the world exists; and that the world itself can not be the Uncaused Being: for inasmuch as the atoms or ultimate elements of the universe are in motion, it can not be a continuum, it can not be as large, consequently, as if it were a continuum, and hence it can not be infinite and so uncaused; and, on the other hand, no more may we say that the world is the uncaused being, if we regard it pantheistically, for that would mean that we, though only parts of the great whole or God, were comprehending and so judging him, and this would violate the *a priori* and so necessary axiom that the whole is greater than the parts. That is, unless the universe is a caused thing like man himself, it can not offer, as it does, a legitimate field of conquest for the human mind. In a word, we can not entertain the idea of cosmic evolution without violating an axiomatic truth. To be reasonable, therefore, we must hold to a First and Infinite and so Uncaused Cause; and while we can know him only in so far as he reveals himself to us, we must conceive of him as at least personal, intelligent, conscious and free—as at least all that dignifies us, who are most like him, only without limitation.

As to "the criterion of truth", the author finds it in "the concordance between pure or *priori* conceptions of the understanding and sense perception." Whatever will not stand this test in both respects, he would reject; whatever will, he would accept.

It is evident at once that such a discussion as the above must reckon with the pluralism of Prof. James and with Sir Oliver Lodge's teaching that the ether is a continuum and that universal space is a plenum of it. This Dr. Derr is doing; and his criterion, though brief, is effective and even adequate.

We regard this little book as a valuable addition to our literature in fundamental apologetics.

Princeton.

WILLIAM BRENTON GREENE, JR.

EXEGETICAL THEOLOGY.

BIBLISCHE ZEITSCHRIFT IN VERBINDUNG MIT DER REDAKTION DER "BIBLISCHEN STUDIEN" herausgegeben von DR. JOH. GÖTTSCHE LOWE, Professor des Alttestamentl. Exegese in München und DR. JOS. SICKEL, Professor der Neutestamentl. Exegese in Breslau. Siebter Jahrgang. Freiburg im Breisgau. Herdersche Verlagsbuchhandlung. St. Louis, No. 17 South Broadway: B. Herder. 1909. 4 Hefte pp. 440. By mail \$3.00.

Our announcement of the seventh year's issue of the *Biblische*

Zeitschrift is somewhat belated. The able manner in which the periodical continues to be conducted and the interesting *répertoire* which it again offers to its readers in this volume certainly deserve the fullest notice that can be given to any scientific theological publication, no matter whether published in the interest of Protestant or Catholic convictions. A mere glance at the table of contents of these four *Hefte* will show how varied and up-to-date the contributions are. We find here such articles as the following: The Bible-Canon of Flavius Josephus; the Genealogy of Jesus according to St. Luke; On the Number Seven of the Diaconate in the Mother-church at Jerusalem; The Name Mirjam; Aretas IV, King of the Nabataeans; a historico-exegetical study on II Cor. xi. 32 ff. and many others of an equally important and timely character. The only criticism we could wish to offer as to the makeup of the *Zeitschrift* is the one we have made before, viz. that it seems to avoid the discussion of more strictly doctrinal on even biblico-theological problems, as the enumeration of the above titles, which is fairly representative of the entire table of contents of the volume before us, will easily show. Can this have anything to do with the absolutely fixed doctrinal position of the Roman Church, which would leave room for freer movement only in the fields of literary history, and archaeological research? None the less we can heartily recommend the perusal of this periodical to Protestant readers. The time is surely past when the old adage was true *Catholica non leguntur*. A very careful bibliography to which an alphabetical index of all the authors discussed is appended, renders the volume highly valuable as an aid in Biblical study independently of its own contents.

Princeton.

GEERHARDUS VOS.

ANNALES DE TUKUTH-NINIP II, ROI 'D ASSYRIE 889-884, par V. Scheil avec la collaboration de J.- Et. Gautier. Ouvrage illustré de 2 héliogravures et 8 planches. Paris: Honoré Champion. 1909. 62 pp. Prix 7.50 frs. (Le 178^e fascicule de la Bibliothèque de l'École des Hautes Études.)

In view of the fact that no remarkable "finds" have as yet been announced by the German excavators at Assur, although it is reported that much valuable material has been discovered, M. Scheil's enthusiastic conclusion of the Preface of this volume "On peut dire sans emphase que de longtemps n' a été faite en Assyrie une découverte plus remarquable, plus digne d'enrichir le Musée du Louvre" is well warranted. When we recall that in "The Annals of the Kings of Assyria" (1902), the editors, Budge and Kink were only able to say: "Adad-nirari II was succeeded by his son Tukuth-Ninib II, who reigned from B. C. 890 to B. C. 885; but of the reign of this king we know nothing and his fame rests upon the fact that he was the father of Ashur-nasir-pal the Great", there is indeed cause for rejoicing when a part even of the annals of this king are discovered.