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KIKUYU, CLERICAL VERACITY AND MIRACLES

Kikuyu, clerical veracity and miracles: it might seem that no three topics could bear less intrinsic relation to one another. In point of fact they are connected by very natural bonds, and it was inevitable that the controversy aroused by the publication of the Bishop of Zanzibar's open letter at the end of last year¹ should run rapidly through stages which raised successively the three issues of intercommunion, the sincerity of clerical engagements, and the supernatural origin of Christianity. The bomb-shell which Dr. Weston cast into the Anglican camp was thus like one of those fire-work bombs of Chinese concoction, which explode first into a serpent, out of which is at once extruded a noisome reptile, while from that in turn proceeds a fiery dragon. Each successive stage of the controversy cuts more deeply and uncovers more clearly the canker which lies at the root of much of our modern Church-life. The question raised in its first stage concerns only the limits of proper Christian communion; the issue in the second stage is just common honesty; while what is at stake in the third stage is the very existence of Christianity. The three issues are necessarily implicated in one another because they are only varying phases and interacting manifestations of

¹*Ecclesia Anglicana*. For what does she stand? An Open Letter to the Right Reverend Father in God, Edgar, Lord Bishop of St. Albans. By Frank, Bishop of Zanzibar. 1914. Some curious details as to the publication of this letter may be read in the Christmas (1913) number of *The Christian Warfare* (Talbot & Co.), the organ of the Catholic Literature Association.

from the joint-influence of the mystery-religions which culminated in an *ἐποπτεία* of the godhead, and the astronomical-astrological form of piety widely prevalent in that age and also traceable in Philo, with whom it passes over into a less rational, mystical apprehension of the divine. The author, to be sure, is compelled to admit that, apart from 1 Jno. iii. 2, and here the statement is eschatological, the Gospel never speaks of "deification" and there is no warrant to read this meaning, after the manner of the later Greek theology, into the conception of the obtaining of eternal life. Nor is it necessary to interpret the efficiency ascribed to the word of Christ in the light of the magical function exercised by the word in the mysteries. For whatever analogies to the Logos-conception may exist elsewhere, in that connection the word is never personified as it is in John. As for the prominence of "light" and "life", this the Gospel has in common, it is true, with Gnosticism, particularly with the Hermetic literature, but here the question of date is yet far from settled and a dependence on the Fourth Gospel by no means excluded, although Bousset eagerly adopts the early dating of the Hermetic ideas by Reitzenstein. That the representation of eternal life as a present possession as distinguished from an eschatological outlook proves the dependence of the Gospel on Hellenistic mysticism can be maintained only by striking out as unauthentic the eschatological utterances in Chap. v, 28-29, vi, 39-54, and minimizing on the other hand the presence of the same idea in Paul, thus placing the Johannine theology at a greater distance from the Pauline teaching on this point than actually exists.

We have contented ourselves with touching on the way in which the author deals with the great epochs in the New Testament developments of truth. There is much in the other chapters, dealing with extra-canonical material, that is exceedingly interesting and instructive, especially in the chapters on Gnosticism and Irenaeus. The whole book bears witness on almost every page to the rich learning and great constructive power of the writer. There are not many pages in it which an orthodox reader will be able to read without dissent, but there are a great many from which in spite of this, and perhaps for this very reason, he will be able to learn.

Princeton.

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The Christology of St. Paul. Hulsean Prize Essay with an Additional Chapter by the REV. G. NOWELL ROSTRON, M.A., Vicar of St. Lawrence, Kirkdale, Late Principal of St. John's Hall, Durham; Late Scholar of St. John's College, Cambridge. New York, Chicago: Fleming H. Revell Company. 1912. Pp. xv, 249. (Library of Historic Theology.)

Rostron's book offers a good survey of the problems of Paulinism so far as these are viewed in relation to the orthodox faith of the church. It does not deal with the Christology alone, as the title might lead to expect, but, on the principle that the Person and the work are inseparable and react and cast light one on the other, it draws within the purview of the discussion the whole range of

soteriology. It was inevitable under these circumstances that the treatment of many topics, and some of these of the first importance, should become somewhat general and sketchy crowding out some large aspects of the Christological question itself and much more or less relevant detail throughout. New points of view are not presented, but the author shows himself familiar with the recent literature bearing on his subject. His standpoint is that of the Nicene faith in regard to theology proper, and in regard to soteriology he upholds the vicarious interpretation of the atonement as genuinely Pauline. As to the sources of Paul's teaching, while making allowance for the Jewish and Hellenistic element and the primitive Christian tradition, he takes the principal ground that the Apostle's doctrine is a transcript of his life or experience. To some extent this is undoubtedly true and to emphasize it is necessary over against the older intellectualizing of the process which gave birth to the specifically Pauline ideas. On the other hand we believe it is easy to go too far in this direction and to make such a general recourse upon the experience cover up the existence of problems which yet wait for a solution. Unless the experience be taken in a very specific sense of the reception of supernatural knowledge, it fails in many places to explain the product which is supposed to have issued from it, because on closer examination the ideas resulting are seen already to be inherent in and indispensable to the experience. If on the other hand experience be taken as the correlate of supernatural communication, why not call it revelation, and explicitly acknowledge that in a very important sense Paul's doctrine was not subjectively developed by him, but received *per modum revelationis* strictly so called.

The most recent phase upon which the study of Paul has entered through the comparison of the mystical side of his teaching with alleged analogous trains of thought in the mysteries hardly receives the prominence which at the present juncture it deserves. It is touched upon only in a passing way and the general opinion expressed that merely the form and in no sense the substance of the ideas involved is derivable from the source. Here especially the lack of genetic treatment or the reduction of all genesis to experience makes itself disadvantageously felt. Those who make much of the indebtedness of Paul to Hellenistic syncretism derive from that source not merely the form but the substance of the mystical side of the Apostle's teaching itself, or at least maintain that he drew it from the general atmosphere, out of which also the mystery-religions grew up and in which they thrived. In view of this it is of some importance to consider whether the ideas in question cannot be as naturally or even more naturally explained as a legitimate outgrowth of previous factors inherent in pre-Pauline revelation; the general category of experience hardly suffices in this connection.

There are some detailed points in regard to which the author in our opinion deviates from the excellent exegetical and doctrinal judgment which on the whole his work exhibits. It is hardly permissible

to grant that the ἐξ οὐράνου of 1 Cor. xv. 47 may have an implied reference to the preëxistent heavenly state, and yet to controvert the view that the preëxistent Christ possessed a human element in His make-up. For the reference in the passage is distinctly and pointedly to the "Second Man", and there is no logical escape from Dr. Edwards' conclusions, except by insisting upon it, that the Apostle here speaks of the genesis of the glorified Christ through the resurrection, and that the preëxistence does not come into view at all, a position which is exegetically also the most plausible, and to which Rostron himself a little later on seems to incline. In discussing the famous Christological passage Phil. ii., 5 ff. the author makes the hazardous statement that "so far as Christ by the necessities of His life on earth was obliged to limit the exercise of His cosmical functions, so far did God the Father directly and mediately take them upon Himself" (p. 128), and thus would seem to fall in with a certain type of Kenoticism with reference to which in the preceding discussion on the whole his attitude is rather reserved than otherwise. In his revulsion from the neo-Apollinarianism of Sanday, who would make the Deity fill the place of the subliminal consciousness of the human Christ, the author seems to go too far in discrediting the subconscious as an integral element in the religious nature. We would hesitate to subscribe to the statement that "the subconscious . . . has no moral character in itself." On other points, we are glad to notice modern vogues in the interpretation of Paul are resisted e.g. the shifting of the emphasis from the crucifixion to the incarnation, which Westcott has done so much to popularize.

The book can render excellent service to all students of the Apostle's teaching who feel in need of reassuring themselves of the substantial agreement of Paulinism with the historic faith of the Protestant church. In the discussion about the continuity between Jesus and Paul the other charge so frequently made, that Protestantism is a quasi-Paulinism and not a genuine reproduction of the great Apostle's teaching, should not be lost out of view. That we are in accord with Paul is as important a principle to maintain as that Paul was in accord with the Master.

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HISTORICAL THEOLOGY

The Balkans: A Laboratory of History. By WILLIAM M. SLOANE, Member of the American Academy; Professor of History in Columbia University; Author of *The French War and the Revolution*; *Napoleon Bonaparte: A History*; *French Revolution and Religious Reform*, etc. New York: Eaton and Mains. 1914. 8vo; pp. viii, 322. \$1.50 net.

Between the years 1903 and 1910, we are informed in the Preface, "the author made three fairly extended journeys in lands which had once been a part of the Turkish empire. What he was able as a mere