

JAN 19 1911

THE PRINCETON THEOLOGICAL REVIEW

VOLUME IX

JANUARY 1911

NUMBER I

ON THE ANTIQUITY AND THE UNITY OF THE HUMAN RACE.

The fundamental assertion of the Biblical doctrine of the origin of man is that he owes his being to a creative act of God. Subsidiary questions growing out of this fundamental assertion, however, have been thrown from time to time into great prominence, as the changing forms of current anthropological speculation have seemed to press on this or that element in, or corollary from, the Biblical teaching. The most important of these subsidiary questions has concerned the method of the Divine procedure in creating man. Discussion of this question became acute on the publication of Charles Darwin's treatise on the *Origin of Species* in 1859, and can never sink again into rest until it is thoroughly understood in all quarters that "evolution" cannot act as a substitute for creation, but at best can supply only a theory of the method of the Divine providence. Closely connected with this discussion of the mode of origination of man, has been the discussion of two further questions, both older than the Darwinian theory, to one of which it gave however a new impulse, while it has well-nigh destroyed all interest in the other. These are the questions of the Antiquity of Man and the Unity of the Human Race, to both of which a large historical interest attaches, though neither of them can be said to be burning questions of to-day.

The question of the antiquity of man has of itself no theological significance. It is to theology, as such, a matter of entire indifference how long man has existed on earth.

which is God." There is nothing revolutionary in this, and there is nothing new in his deference to reason, even in matters of faith,—reason which he calls "the largist book of autorite that ever God made"; or in his confidence in the syllogism, which, Mr. Morison tells us, "he ever spoke of with a reverence he was not prepared to concede to God Himself." "A sillogism wel reuled," he asserts, "after the craft taught in logik, and havying ii premyssis openli trewe and to be grauntid is so stronge and so myghti in al kindis of maters, that though al the aungels of hevene wolden seie that his conclusioun were not trewe, yitt we shoulde leeve the aungels seiying and we shoulde truste more to the proof of thilk sillogisme than to the contrarie seiying of all the aungels in hevene." It is strongly said; but does it say anything more than each of us knows in his heart—that we cannot believe any testimony which contradicts what we perceive to be true?

The chief purpose which Pecock had in view in writing was to confute the Lollards, and we incidentally get a view of the wide extension of Lollardry and the devotion to the Scriptures shown by the Lollards. Pecock does not like their confidence in private judgment, and it is just the common Romish argumentation which we get from him. Decidedly, however, this confident old reasoner is worth listening to, and we are grateful to Mr. Morison for putting his *Book of Faith* in our hands.

Princeton.

B. B. WARFIELD.

ESSAYS ON THE SOCIAL GOSPEL. By ADOLPH HARNACK, Professor of Church History in the University of Berlin, and WILHELM HERRMANN, Dr. Theol., Professor of Theology in the University of Marburg. Translated by G. M. Craik and edited by Maurice A. Canney, M.A. Crown 8vo., pp. viii, 225. [vol. xviii of the "Crown Theological Library"]. London: Williams and Norgate; New York: G. P. Putnam's Sons. 1907.

THE PROGRAMME OF MODERNISM. A Reply to the Encyclical of Pius X., *Pascendi Dominici Gregis*, with the text of the Encyclical in an English version. Translated from the Italian by Rev. Father GEORGE TYRRELL. With an introduction by A. LESLIE LILLEY, Vicar of St. Mary's, Paddington Green, London. Crown 8vo, pp. xvii, 245. New York and London: G. P. Putnam's Sons. 1908.

ANGLICAN LIBERALISM. By TWELVE CURCHMEN. Crown 8vo, pp. 321, [vol. xxiv of the "Crown Theological Library"]. London: Williams and Norgate; New York: G. P. Putnam's Sons. 1908.

MONASTICISM: Its Ideals and History; and THE CONFESSIONS OF ST. AUGUSTINE. Two lectures by ADOLF HARNACK, Rector of and Professor of Church History in the University, and Member of the Royal Prussian Academy, Berlin. Translated into English by E. E. Kellett, M.A., and F. H. Marseille, Ph.D., M.A. Crown 8vo, pp. 171., [vol. xxviii, of the "Crown Theological Library"]. London: Williams and Norgate; New York: G. P. Putnam's Sons. [n. d.].

A number of the volumes of the "Crown Theological Library" have already been reviewed in this journal, some of them at considerable length. We bring together here a few of its later issues which do not seem to call for more than passing notice, although each of them has its distinct value. The promoters of the "Crown Theological Library" have, of course, their own ends in view in the selection of the books to which they give a place in their interesting series. When they tell us that it "has been instituted to present a religious literature dealing with modern difficulties", and that the several volumes "have been selected with a view of meeting religious questionings of the present age", they are speaking, of course, from their own standpoint, which is that of an advanced "liberalism". From a different standpoint one might say the object in view was to commend the liberal construction of Christianity to a wide public by presenting it in a number of its most attractive minor publications. Certainly, so far as the foreign works published in this "library" are concerned, the selection has been made with wisdom for the attainment of this end. And, however little we may be able to accord with the conclusions presented, we shall always be charmed and instructed in reading such presentations of them. Of the writings now before us Harnack's essays on *Monasticism* and *The Confessions of Augustine* are the most attractive and the most important, each having been in fact almost epoch-making in its time (about thirty years ago). They are not here for the first time, however, given to an English public but are reprinted from an earlier issue by the same London publishers (1901). The volume entitled *Essays on the Social Gospel*, is scarcely less interesting. It is made up of two essays by Harnack on *The Evangelical Social Mission in the Light of the History of the Church* (1894), and *The Moral and Social Significance of Modern Education* (1902), respectively, and a well known and very radical essay of Herrmann's on *The Moral Teachings of Jesus* (1903, 1904). It must be admitted that a grave mistake has been made in compacting these essays, of such diverse character and subject and not altogether consistent contents, together into the appearance of a continuous discussion; and this mistake is emphasized by prefixing Herrmann's preface to his very individual essay to the volume as if it belonged to the whole. An uninformed reader will almost necessarily be misled into a wrong estimation of the volume and its contents by this odd procedure. The student of the history of the Modernist movement will be grateful for the translation of the Encyclical of Pius X and the Italian answer to it given him by Father Tyrrell, but neither document has other than an historical value. And perhaps we can hardly say even so much of the twelve essays brought together in the volume called *Anglican Liberalism*, although it will repay reading by those eager to know something about the currents of feeling which are flowing up and down in English "liberal" circles to-day.

Princeton.

BENJAMIN B. WARFIELD.