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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.

CHRISTENTUM UND WISSENSCHAFT IN SCHLEIERMACHERS GLAUBENS-LEHRE. Ein Beitrag zum Verständnis der schleiermacherschen Theologie. Von HEINRICH SCHOLZ, Lizentiat der Theologie. Berlin: Arthur Glaue Verlag. 1909. 8vo.; pp. ix, 208. Price: 3.25 Marks; bound, 4.25.

A careful and fruitful study of the fundamental problems of Schleiermacher's theology, written with all the glow of personal admiration. In Lic. Scholz's opinion Schleiermacher has not even yet come to his own. He likens him to Kant who himself said to Stägemann, "I am come a hundred years too soon with my books: a hundred years hence I shall for the first time be understood and my books will be studied and come to their rights." Not all the treasures have yet been disclosed which lie hidden in Schleiermacher's *Glaubenslehre*, says Lic. Scholz, and proceeds to prove it by drawing out of that mine treasures, both new and old.

The disposition of the book is as follows: First, the foundation is laid in a chapter on "Faith and World-Knowledge," in which the character of Schleiermacher as a thinker, theological and philosophical, is discussed. Then, in a second chapter, the "Scientific Character of the *Glaubenslehre*" is explained under the three heads of "the Systematic Plan," "the Critical Style," "the Evolutionistic Method." Finally, in a third chapter, "the Apologetical Attitude of the *Glaubenslehre*" is expounded under the three heads of "the curtailment of orthodox dogmatics," "Pantheistic appearance and spiritual Christianity" and "the duty of faith and the absoluteness of Christianity."

We quote a sentence or two merely to show Lic. Scholz's manner of dealing with his hero:—

"To call him a Spinozist merely because it was Spinoza who struck out the great word, *libera necessitas*, has no justification, least of all if what is meant is to designate thus an element of his thought as alien to Christianity. Schleiermacher already said himself that if his doctrine of Predestination was Spinozist, Augustine must certainly be called a Spinozist *ante Spinozam*. Something further must be added. In spite of the energy of his efforts for union, Schleiermacher was a 'theologian of the Reformed School.' Here is the explanation, not only of his determinism but of nearly everything which has been laid to him as Pantheism—as A. Schweitzer admirably remarks: 'The chief criticisms which have been brought against Schleiermacher are precisely those which have always been urged against the Reformed type of doctrine—Pantheism, Determinism in connection with the absolute feeling of dependence, recession of the idea of freedom and the like'" (p. 151).

"The transfigured sublimity of the Fourth Gospel is the pulse-throb of the *Glaubenslehre*. Theoretically Schleiermacher repelled aristocratism with all his power. But as his high intellectuality far surpassed the normal understanding, so also the style of his piety rose into the extraordinary. Schleiermacher lived on the high revelations of the Logos, and attached his sense of redemption to the transcendental por-

trait of Christ of the Fourth Gospel. The eagle gazing on the sun is at the same time the symbol of his piety. He remains the great virtuoso of religion. The Christianity of the *Glaubenslehre* is, with all its limitations, the high Gospel of Spirituality, not the religion of the poor in spirit. This aristocratic trait must be reckoned with if we are to make friends with Schleiermacher" (p. 204).

The author in his preface raises the question whether his style is altogether consonant with the nature of his work. "I have often spoken with warmth," says he, "but I hope that the temperature of the exposition has never affected its clearness. Is it ever possible to speak of Schleiermacher without interest in his person?" (p. iv).

Princeton.

B. B. WARFIELD.

EPISTOLÆ OBSCURORUM VIRORUM: The Latin text with an English Rendering, Notes, and an Historical Introduction. By FRANCIS GRIFFIN STOKES. London: Chatto and Windus, MCMIX. Royal 8vo.; p. xxiii, 560.

Mr. Stokes hints in the opening words of his preface that the *Epistolæ Obscurorum Virorum* are—at least in England—more often talked about than read. He has certainly done his part to take away this reproach from his native land: he who does not read the *Epistolæ* under the incitement of this beautiful—and readable—volume must be beyond alluring. The tall pages, wide margins, clear and well-leaded type provide a fit vehicle for the attractive matter which is presented in them. The volume consists of four elements, each of which calls for some brief remark: the text of the *Epistolæ*; the annotations which accompany the text; the historical introduction which precedes it; and the English rendering which follows it.

The text is that of the first edition of each of the successively issued portions of the *Epistolæ*. The editor remarks that attempts at emendation of this text are forbidden by the consideration that "a text that contains intentional blunders, and in which the grammar is a law to itself, seems to call for exceptional treatment."—This appears to us undoubtedly the right point of view.

The annotations seem to be adequate. They are taken in many instances over from Böcking, but have been adjusted to the needs of readers somewhat less well-equipped than those whom Böcking addressed. In this adjustment references have been added to "more recent and accessible sources" of information, whether of persons or things; and sometimes, it must be added, to somewhat secondary sources. That Mr. Stokes sends his readers to McClintock & Strong's Cyclopaedia to learn of the forms of crosses (p. 278) and to Hare's *Walks in Rome* to be taught something of the Campo dei Fiori at Rome, can be accounted for only by his wish to send them somewhere where they will go. An appeal to Rosa Dartle in *David Copperfield* (p. 20) to illustrate the simple remark: "But do not think me troublesome for disturbing your mightiness with these questions, for I do it for the sake of information," seems just a little far-