



THE PRINCETON THEOLOGICAL REVIEW

VOLUME X.

JANUARY, 1912.

NUMBER I.

THE HYMNS OF THE FIRST CHAPTER OF LUKE

The outward form of Lk i. 5-ii. 52 invites investigation of sources. The prologue of the Gospel (Lk i. 1-4) is a genuine Greek period, clearly indicative of the literary culture of its author; yet it is followed by one of the most Hebraistic portions of the New Testament. Lk i.5-ii.52 exhibits throughout a marked affinity for the better portions of the Septuagint; while in the brief compass of the prologue there are no less than five words¹ that do not occur at all in the Septuagint, and six others that occur only rarely.² No greater contrast in style could be imagined than that which exists between Lk i. 1-4 and the passage which immediately follows. The contrast has usually been explained by supposing that the author of the Gospel is closely following a source in Lk i. 5-ii. 52. The prologue represents Luke's own style; the following passage represents the style of one of his sources.

In recent years this conclusion has been disputed by Holtzmann,³ by Dalman,⁴ and especially by Harnack.⁵ Harnack

¹ ἐπειδὴ περ, ἀνατάσσομαι, ἀντόπτῃς, καθέξῃς, κατηχέω.

² ἐπιχειρεῖν occurs about twelve times, of which seven fall in the literary Greek of 2, 3, 4 Maccabees; διήγησις occurs about twelve times, mostly in Sirach; πληροφορέω occurs only once; ὑπηρέτης, only four times; ἀκριβῶς, about five times; παρακολουθέω, only twice, in 2 Maccabees (the text doubtful in both places).

³ *Hand-Commentar*, I. i. p. 19.

⁴ *Worte Jesu*, i. pp. 31f., 150, 183, 226, 249.

⁵ *Das Magnificat der Elisabeth* (Luc. i, 46-55) nebst einigen Bemerk-

most recently Dr. Heron, shew that the differences were serious enough (*Celtic Church in Ireland*, Chap. III).

Chapters are given to the Clergy and Ecclesiastical Institutions (Chap. VII); Intellectual Culture and Theological Teaching (Chap. VIII); Liturgy and Private Devotion (Chap. IX); The Christian Arts (Chap. X) and finally The Gradual Weakening of the Particular Celtic Churches (Chap. XI). All these subjects are dealt with in the same able and painstaking way. There is a fairness and broadmindedness in the whole treatment of the subject that one does not usually associate with ecclesiastics of the Roman Church. That Dom Gongaud's sympathies lie that way is evident enough as we notice in his description of the Celtic Church in Ireland and Scotland coming under the jurisdiction of Rome—it is a case of "La réformé ecclésiastique en Irlande" and "Les reformes ecclésiastiques en Écosse." But we have here no attempt to Vaticanize the Celtic Church. There can be little doubt that this is one of the most comprehensive and thorough treatments the history of the Celtic Church has received and while the subject is one bristling with controversy our author has conducted the discussion of his theme admirably. An invaluable bibliography (pp. vii-xxxv) helps to give a completeness to the book.

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D. BEATON

LA RÉFORMATION ET LA RÉVOLUTION: La Réforme et le Moyen-Age; La Réforme et les Temps Modernes. Deux Conférences données dans le salle de la Société d'encouragement pour l'industrie, le 17 et le 21 avril 1910. PAR E. DOUMERGUE, Doyen de la Faculté libre de Théologie de Montauban. Editions de *Foi et Vie*, 48, Rue de Lille, Paris. 1910. 12mo, pp. 69.

Readers of this REVIEW will not have forgotten the instructive article by Dean Doumergue entitled *Calvin: Epigone or Creator* which was published in its number for January 1909 (pp. 52-104). They will be glad to be reminded of the message of that article by these two stirring addresses, in which the substance of what was said in it is presented afresh, in moving discourse which rises to the height of genuine eloquence. Their theme is, stated baldly, the relation of the Reformation, on the one hand, to the Middle-Ages, on the other, to Modern Times; it really is, the glory of the Reformation as the conservator of all that was good in the old world, the fertile source of all that is good in the new world. In the first address Dean Doumergue confronts those who declare that the Reformation merely continued the Middle Ages, and Modern life had its birth only in the Enlightenment of the eighteenth century; in the second he confronts those who declare that the Reformation merely broke the way for the Revolution and is chargeable with all the portentous fruits of that upheaval. His answer to the first contention is that the Reformation can be confounded with the Middle Ages only by those who confound the Middle Ages with Christianity. For that in the Middle Ages which the Reformation has preserved is only its Christianity,—its Christianity cleansed, how-

ever, from that which made the Christianity of the Middle Ages what we always think of when we call their name, viz., Romanism. And in cleansing Christianity from Romanism, it struck the shackles off of man and society and gave birth to a new individual, a new social order, a new industry, in one word, to the modern world. His answer to the second contention is that the Reformation can be confounded with the Revolution only by those who confound the emancipation of the human spirit from slavery to its fellows with the casting off from the human spirit of dependence on and obligation to its maker. For what in the Revolution may claim to be derived from the Reformation is only the sense of the value of the individual; that exaltation of self and mocking at duty which accompany the emancipation of the Revolution have no part or parcel in the Reformation.

If any one thinks that the Reformation has conserved the Middle Ages,—this is not the opinion, says Dean Doumerque slyly, of Rome itself. How would it do to tell a Caraffa or a Torquemada: "You are making a mistake! The Reformation is nothing but a refinement of your own ideas and your own methods; what it really does is just to make them more efficacious, more durable; it assures you of two-hundred, it may be a thousand, years of longer life; the Calvinists—they are really your saviour. Instead of burning them, you should thank them." This has not hitherto been the Roman view. If it is the true view, what a blunder has been the desolation of the Netherlands, England, Germany, France, Hungary, to say nothing of what the Inquisition has accomplished in Italy and Spain! Nor does the modern irresponsible individualism quite recognize the Reformation as its source. "It is true,—and we are glad to recognize it—that in breaking down all the slaveries of man to other men, that is, in declaring that between the believer and God there is neither church nor priest nor any man whatever, the Reformation was, as over against the Middle Ages, an explosion of individualism. But, gentlemen, individualism is a word, and we must never let ourselves be duped by words, whether by way of being seduced by them or by way of being frightened by them. . . . Let us look the reality in the face. And this is the reality. According to the individualism of the Revolution, man is good. This is the initial, fundamental, great dogma proclaimed by the gospel of Jean-Jacques. . . . Jean-Jacques did not invent this dogma; it is part of the great dogma of all paganisms past and future, we may say, indeed, of paganism . . . Such is the individual according to paganism and the confession of the most celebrated doctor of the Revolution. And the individual according to the most celebrated doctor of the Reformation? Many of you know it by heart; it is repeated by the Protestants every Sunday in their churches: 'Lord God, eternal and almighty Father, we acknowledge and confess before Thy Holy Majesty, that we are poor sinners, born in corruption, prone to evil, incapable of ourselves of any good, who transgress every day and in divers manners Thy holy commandments, by which we merit in Thy just judgment condemnation and death.'—A confession against which a child of the

Revolution has protested with a passion, derived, as we may believe, from another pagan, Celsus, disciple of Fronto: 'No one can enter, erect, this paradise whose gates grace alone opens; we must go in on all fours.' Thus, gentlemen, on one side the individual is—good, according to Pelagius and according to Rousseau. The Middle Ages said the individual is good; to correct his faults only external things are needed, such as the ecclesiastical organization, with its sacraments and indulgences; the Revolution has continued to say the individual is good and to correct his errors only external things are needed, such as political and social laws. While on the other side, the individual is according to Calvin, bad, and to correct his errors and to expiate his sins, not all the ecclesiastical organizations and not all the political constitutions, not all the Middle Ages and not all the Revolution can suffice, because he needs to be created anew by God—nothing less. And therefore, either we must contend that paganism has given birth to Christianity, that Pelagianism has given birth to Calvinism, or else we must recognize that the individual according to Calvin is as contrary to the individual according to the Revolution, as to the individual according to the Middle Ages; nay we must go a step further and recognize that the individualism of the Revolution might come from the Middle Ages, but that the individualism of the Revolution could never come from the Reformation!"

We have been tempted to quote this long passage because it fairly represents both the tone of Dean Doumergue's argument and the quality of his eloquence. The gist of his contention at this particular point is that the Reformation proclaimed the rights of man indeed, but recognizing this man as wicked, surrounded these rights with guarantees, by which alone they could be protected; the Revolution proclaiming man to be good, casts off all guarantees, and leaves man helpless before the corruptions which assail him and drown his boasted Liberty, Equality, Fraternity in licence, tyranny and slavery. The Addresses must be read at large, however, that their *élan* may be appreciated. It is too little to say that they make good their contention. They cover the enemy with confusion and fill the reader with enthusiasm for that Protestantism, taught by Calvin, which is the one hope of the world.

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LEBENSBLDER AUS DER GESCHICHTE DER CHRISTLICHEN KIRCHE. Für lutherische Leser Nordamerikas ausgewählt und bearbeitet von E. A. WILH. KRAUSZ, Professor am Concordia-Seminar zu St. Louis, Mo. St. Louis, Mo.: Concordia Publishing House. 1911. 4to, pp. viii + 800.

It is a good sign when the laity of the church have the disposition to read such works as the one before us, and it is a good thing that from time to time the history of the church is re-written in popular form for the edification of the laity. The volume before us is a good example of the printer's art in the first place and full of instruction regarding the growth of the church also. It contains upwards of forty