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I.

THE NINETEENTH PSALM IN THE CRITICISM OF THE NINETEENTH CENTURY.

IN the first part of the nineteenth Psalm, comprising verses 2-7, or 1-6 as numbered in the English versions, the Psalmist sings of the glory of God as displayed in the heavens:

- 2 The heavens declare the glory of God,
And the firmament showeth his handiwork.
3 Day unto day uttereth speech,
And night unto night showeth knowledge.
4 There is no speech nor language,
Their voice is unheard.
5 Their line is gone out through all the earth,
And their words to the end of the world.

- In them hath he set a tabernacle for the sun,
6 Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
7 His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

In the second part the glory of Jehovah's law is first extolled:

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| 8 The law of Jehovah is perfect,
The testimony of Jehovah is sure, | restoring the soul:
making wise the simple. |
| 9 The precepts of Jehovah are right,
The commandment of Jehovah is pure, | rejoicing the heart:
enlightening the eyes. |
| 10 The fear of Jehovah is clean,
The ordinances of Jehovah are true, | enduring forever:
and righteous altogether. |
| 11 More to be desired are they than gold,
Sweeter also than honey | yea, than much fine gold;
and the droppings of the honey comb. |

THE CHURCH AND THE GOSPEL. By ALFRED LOISY. Translated by CHRISTOPHER HOME. New York: Charles Scribner's Sons, 1904.

The historical antecedents of this much-discussed volume are familiar to all who have been observing the progress of liberal Catholicism in France during the last decade. No doubt the checkered ecclesiastical fortunes of the author have done much to deepen and broaden the interest in this presentation of his peculiar type of Romanism. But even if he had not been forced to give up his professorship at Paris and to make his peace with the Church after his chief books had been placed in the *Index Prohibitorius*, this work would on its own account have deserved a wide circulation.

It is not, however, because of its positive excellencies that the volume makes such delightful and profitable reading, but rather because of its clear revelation of the inevitable embarrassments that a dutiful subject of the infallible papacy must be pleased to undergo, when he tries to introduce the rationalistic criticism of ultra-radical Protestants into the sphere of the traditional dogmas and practices of the Church of Rome. M. Alfred Loisy is, to be sure, a clear, forcible and exceedingly interesting writer. He reveals an ample knowledge of the problems of modern New Testament criticism and of the history of primitive Christianity. We are not seldom surprised to see so frank and generous a temper in the writings of a Romish priest. But, after all, it is a singularly contracted, unsteady and illogical mind that we here find undertaking the impossible task of reconciling an outworn ecclesiasticism with the latest theories of the most radical criticism of the Scriptures and with the accepted results of scientific investigation in the field of early Church history.

The most satisfactory and indeed the only fair point of view from which to examine the book is found in its relation to Harnack's *Essence of Christianity*. To be sure our author disclaims the intention of refuting the Berlin professor, but the very form of the discussion shows how constantly the polemic purpose has been kept in mind. On the whole, it must be admitted that Harnack has been justly dealt with and that this critique of his celebrated lectures is one of the ablest contributions to the large amount of controversial literature that these discourses have called forth. Loisy has clearly shown how arbitrary is Harnack's treatment of the Gospel sources and his theory of the development of the fundamental Trinitarian and Christological dogmas. But while we gladly endorse the author's negative criticisms, we can by no means think so highly of his attempt at an independent construction of the facts concerning the "Gospel and the Church" in the early days of the faith.

In truth, the perplexed Romanist has made his bed a most uncomfortable one. In his endeavor to refute Harnack, or, according to the Preface, to determine his "exact historical position," our author has, apparently without being conscious of the danger of displeasing his papal commander-in-chief, surrendered one after another of the citadels he was trying to defend. If legendary embellishment and anti-Semitic polemics had so much to do with the formation of our Gospels, if the Deity of Christ and His resurrection are sacrificed, if the divine institution of the Church and her sacraments is denied, obviously the hated "individualistic" views of Harnack are more confirmed than refuted. The book abounds in positions utterly irreconcilable with Romanism or with themselves. And as to what Protestants as a whole must think of some of the characteristic deliverances of the author we may infer from a few sample statements on the "Catholic worship." "In²fact," we read on pages 269 and 270, "it is an extension of the worship of Jesus that, from the Catholic point of view, the worship of the Virgin and the saints is justified. . . . Is it not true that to have recourse to the saints is to have recourse to Jesus—to Jesus, then to God? . . . Is it not true that by all those means the Protestant finds so vulgar and so ridiculous—by wearing a

scapulary, by telling beads, by gaining indulgences on the merits of saints for this life or for souls in Purgatory—the Catholic places himself effectively in the communion of the saints, which is the communion of Jesus, which is the communion of God?"

The chapters on the growth of the hierarchy and the development of the Christian dogmas are able historical discussions and, on the whole, freest from inconsistencies. But the fundamental error, held in common with the Ritschlian whose theological peculiarities are here subjected to so searching a criticism, the error of setting up an internal dualism in the Christian consciousness between science and faith, between history and dogma, necessarily casts its evil influence over the entire discussion. Doubtless it were well for the Christian world if, in accordance with Loisy's wish, Rome could foster a more liberal spirit toward theological science; but his book convinces us, as his personal relations with the Vatican ought to convince him, that it is impossible for a man to remain an orthodox papist, or even a self-consistent thinker, when once he has committed himself to the hypothesis that he can still believe with the heart what is not true to fact in the judgment of his reason.

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THE ENCYCLOPEDIA OF MISSIONS: DESCRIPTIVE, HISTORICAL, BIOGRAPHICAL, STATISTICAL. Second Edition. Edited under the auspices of the Bureau of Missions by Rev HENRY OTIS DWIGHT, LL.D., Rev. H. ALLEN TUPPER, Jr., D.D., and Rev. EDWIN MUNSELL BLISS, D.D. Funk & Wagnalls Company, 1904. Pp. xii, 851.

The changes in the missionary world since the first appearance of this *Encyclopedia* in 1891 have been so numerous and important that a revision of the work has become imperative. The plan remains essentially the same, but the size has been reduced from two volumes to one. The revision has been effected chiefly, therefore, by condensations and excisions, although new articles have been inserted, old ones enlarged, and all brought up to date.

The work, like its predecessor, is an invaluable reference book. The contributors of special articles are acknowledged authorities. The bibliographies accompanying the leading topics are no doubt as helpful as they can at present be made. In short, the second is a worthy successor to the first edition of this useful encyclopedia.

But we must express our regret at not finding a thoroughly satisfactory index to the heterogeneous material of this ponderous volume. To be sure the Appendixes help to put one on the right track, but after all much time is likely to be lost in trying to get the full benefit of the work on a given question. The cross-references, too, might with advantage have been increased in number. We likewise find it hard to overlook the fact that not a single map or illustration has found its way into this edition. To remedy this defect would doubtless have added considerably to the cost of the work, but we must express the hope that in the next revision the editors will deem this improvement altogether worth while.

Princeton.

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V.—SYSTEMATIC THEOLOGY.

THE DOCTRINE OF THE ATONEMENT, AND ITS HISTORICAL EVOLUTION. AND RELIGION AND MODERN CULTURE. By the late AUGUSTE SABATIER, Professor in the University of Paris, and Dean of the Protestant Theological Faculty. Translated from the French by VICTOR LEULIETTE, B.ès-L.