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JESUS' MISSION, ACCORDING TO HIS OWN
TESTIMONY

(SYNOPTICS)

Under the title of "*I came': the express self-testimony of Jesus to the purpose of His sending and His coming,*" Adolf Harnack has published a study of the sayings of Jesus reported in the Synoptic Gospels, which are introduced by the words "I came" or, exceptionally, "I was sent", or their equivalents.¹ These, says he, are "programmatic" sayings, and deserve as such a separate and comprehensive study, such as has not heretofore been given to them. In his examination of them, he pursues the method of, first, gathering the relevant sayings together and subjecting them severally to a critical and exegetical scrutiny; and, then, drawing out from the whole body of them in combination Jesus' own testimony to His mission.

It goes without saying that, in his critical scrutiny of the passages, Harnack proceeds on the same presuppositions which govern his dealing with the Synoptic tradition in general; that is to say, on the presuppositions of the "Liberal" criticism, which he applies, however, here as elsewhere, with a certain independence. It goes without saying also, therefore, that the passages emerge from his hands in a very mauled condition; brought as far as it is possible to bring them, even with violence, into line with the "Liberal" view of what the mission of Jesus ought to have been. It is reassuring, however, to observe that, even so, they cannot be despoiled of their central testimony. That Jesus proclaimed Himself to have come—to have been

¹ *Zeitschrift für Theologie und Kirche*, 1912, xxii, pp. 1-30.

before the end of the century, Acts before the close of 61, 1 and 2 Thessalonians 51, Galatians 54, Romans, 56. Philemon 61, Ephesians, "the most wonderful of the letters which were written by Paul", Colossians and Philippians 63, 1 and 2 Timothy and Titus 64 or 65, James 47, 1 and 2 Peter 66, 1 John 96 or 97, Jude 64-66, Hebrews 66, Revelation, "an inspired commentary upon Christ's apocalyptic discourse before he suffered", 67 or 68. It will be noticed that Dr. Strong is operating with two different systems of chronology, one of which places the close of Paul's first imprisonment in 61 and the other in 63. There are several other slips in the matter of dates, showing the need of more careful revision or proof-reading. Thus Paul's ministry in Ephesus is said to have begun in 54 (p. 217) but in 57 (p. 189); and 66, instead of 61, is given on p. 89 as the date of the close of the first imprisonment. Chapter VIII on "John's Gospel the Complement of Luke's" is based on Gumbel's *Das Johannes-Evangelium eine Ergänzung des Lukas-Evangeliums*, 1911 (not 1900 as stated).

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HISTORICAL THEOLOGY

John Huss—His Life, Teachings and Death—After Five Hundred Years. By DAVID S. SCHAFF, D.D., Professor of Church History, The Western Theological Seminary. New York: Charles Scribner's Sons. 1915. 8vo; pp. xv, 349. \$2.50 net.

De Ecclesia: The Church, by John Huss. Translated, with Notes and Introduction, by DAVID S. SCHAFF, D.D., Professor of Church History, The Western Theological Seminary. New York: Charles Scribner's Sons. 1915. 8vo; pp. xlvi, 304. \$2.50 net.

One of the most obvious things to say about these two books is that their appearance in quick succession in the early summer of 1915 is most timely. July 6th was the five hundredth anniversary of the martyrdom of John Huss; and though the first half of the year has already brought forth many addresses, lectures, and articles in honor of the famous Bohemian theologian, reformer, and patriot, the second half will no doubt witness even more services of commemoration in our churches and a broader popular interest in the man and his work. But it is not only with reference to their usefulness for such purposes but rather also in the wider historical sense that these notable volumes are most opportune. Good books in English on Huss have been remarkably scarce: a single digit could express the number, even when we include several translations of important German works; while of his own writings, only his letters—on the whole, the most interesting and satisfactory expression of himself he has left us—have been made available for the English reader (Workman and Pope, London, 1904). Dr. Schaff has, therefore, rendered a valuable double service in publishing this biography of Huss

and this translation—the first, apparently, ever made into any language of Huss's most important doctrinal treatise. Mutually complementary as the volumes in large measure are, they together give the reader a fairly adequate knowledge of the career, teachings, and personality of the man whose name is to this day the outstanding fact in the history of his native Bohemia.

The first chapter of the biography is a brief but comprehensive presentation of "The Age in Which Huss Lived", special attention being given to the various types of criticism that had been, or were being, levelled at the papacy in the fourteenth and fifteenth centuries. After this introductory survey of the general historical background, the author devotes nine chapters to the portrayal of Huss's early life, his academic career, his revolt against the archbishop of Prague, his opposition to the pope, his withdrawal from Prague, his trial and death at Constance. Ever and anon the stream of the narrative broadens beyond the narrow confines of the strictly personal aspects of the story and affords the reader a pleasing glimpse of some of the many historic features of the surrounding landscape. The narrative style is not of uniform excellence, but at its best it is impressive in its vividness. Almost every page bears witness to the author's skill in using the original sources—excepting those in Bohemian, with which he acknowledges only a slight acquaintance; and much of the tragic pathos of the last scenes is due to the judicious citations from the prison letters.

The phrase used in the title, "After Five Hundred Years", is to be understood in the light of the statement in the Preface: "This biography is intended not only to set forth the teachings and activity of John Huss and the circumstances of his death but also to show the perpetuation of his influence upon the centuries that have elapsed since he suffered at the stake." This purpose is realized, though only to a most limited extent, in the last two chapters, dealing with "Huss's Place in History" and "Huss's Writings and the Hussites"—chapters which because of the historical judgments they contain are in some respects the most valuable in the book, but which because of their heterogeneous materials make a confused impression.

The caption of the third chapter, "Huss's Debt to Wyclif", is scarcely suitable. It leads the reader to expect much more than he receives. Nor would this early stage of the narrative have been the proper place for the discussion of this problem of the relation of the Bohemian to the English reformer. As to the author's final verdict—for he comes back to the matter in his closing chapter—he has no doubt struck the safe middle course between the two extreme views that have been held concerning the dependence of Huss upon Wyclif: that of Neander, who, writing before the publications of the Wyclif society began, had no means of determining the extent of this dependence, and rather unduly magnified the claims of Matthias of Janow as Huss's chief spiritual antecedent; and that of Loserth, who conclusively proved that Huss adopted not only many of the ideas of Wyclif but also whole sentences and paragraphs of his writings. But since the publication

in 1905 of Huss's commentary *Super IV. Sententiarium Petri Lombardi* there is substantial agreement among the experts—even Loserth concurring in the revised estimate—that however slavishly Huss may at times have followed Wyclif, he was a man of much more extensive learning and greater independence in thought and expression than was commonly supposed before this last named work appeared. Count Lützow, one of the best of recent biographers of Huss, repeatedly emphasizes Huss's knowledge of Augustine and of Gratian's *Decretum*, and Dr. Schaff in his Introduction to the *De Ecclesia* calls attention to the fact that Huss made independent use of the Scriptures, and contributed original arguments, for the support of his principles of ecclesiology.

The book is furnished with a good index. The Preface contains a helpful bibliography. There are two appendices; the first being a "Chronological List of Events in Huss's Life or Bearing Upon It", and the second dealing with a spurious account of Huss's journey to Constance, his trial and death at the stake, alleged to have been written by Pogius, a member of the Council of Constance.

We have noted two typographical errors in dates: p. 47, 1306 for 1406; and p. 299, 1415 for 1215.

The *De Ecclesia*, which Dr. Schaff in the second of the volumes before us presents in an English translation with notes and introduction, is of the highest order of importance for the understanding of Huss's teachings. It was from this writing that the authorities at Constance drew the fatal charges of heresy. It dates from the period of Huss's self-imposed exile from Prague, 1412-1414, and belongs to the latter rather than to the former half of the period, as appears from the fact that it makes frequent references to the views of eight doctors of the theological faculty of the University of Prague published in February 1413. The treatise may fairly be regarded as a deliberate and unimpassioned *apologia pro vita sua*—the maturest and most comprehensive expression of his doctrinal teaching and his conceptions of ecclesiastical reforms.

Some of the most important ideas set forth in the course of the twenty-three chapters into which the work is divided are the following: the church is "the totality of the predestinate, including all, from the first righteous man to the last one to be saved in the future"; Christ is the only head of the church; prelates may be reprobate; the Roman pontiff and the cardinals do not constitute the church; the church is founded on the rock Christ (Matt. xvi. 16-18 is the basis of an extended discussion); belief in Christ is the only necessity for salvation; the pope is, or rather "may be" "the vicar of Christ and may be so to his profit, if he is a faithful minister predestined unto the glory of the head, Jesus Christ"; the church is not infallible either in its members or in its rulers; only those prelates are to be obeyed who live in accordance with the precepts of the Gospel; diverse popes have been heretics; the church may be ruled without pope and cardinals; the pope is apostolic when he follows the apostles; both clerics and laics are to scrutinize and test the commands of superiors in the light of Scriptural teaching;

capable priests ought to make much of their duty as preachers; only those whom God has already excommunicated should be excommunicated by the church; interdicts wrong the innocent members of the community and are not sanctioned by the example of Christ or his apostles.

The Scriptural references are very numerous. Dr. Schaff mentions 347 quotations from the New Testament and 72 from the Old.

The translation itself seems to be all that could have been desired. It is at least thoroughly readable. At the same time the use of dashes instead of parentheses for the insertion of an occasional Latin original is awkward, and the appearance of some of the pages would have been improved if the matter contained in brackets in the text had been put into footnotes.

The headings of the chapters—which we assume the translator has furnished—do not always seem the best possible, as, for example, that of the seventeenth chapter, "Huss's Resistance to Papal Authority."

The "Notes" are valuable so far as they go. They throw much light upon obscure, doubtful, and sometimes erroneous statements in the text.

One of the most useful services Dr. Schaff has rendered in this editorial work is the locating, in the writings of the fathers and the doctors of the church, of the many excerpts made by Huss.

The Introduction gives brief sketches of the life of Huss, of the circumstances under which he wrote this treatise, of its contents, and of his debt to Wyclif, and closes with a sober estimate of the historical importance of this work: "Its pages will enable him who reads to feel some of the pious and heroic spirit of its author, the preacher of Bethlehem chapel, and at the same time to appreciate more fully what was the doctrinal and hierarchical system handed down from the classic period of the Middle Ages to the age of Wyclif and Huss. According to the letter of this system these two men were justly pronounced heretics, but not according to the Scriptures to which they appealed."

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The Life of Andrew Martin Fairbairn, D.D., D. Litt., LL.D., F.B.A., etc., First Principal of Mansfield College, Oxford. By W. B. SELBIE. New York: Hodder and Stoughton. 1914. 8vo; pp. viii, 456. \$3.00 net.

Principal Fairbairn was born in 1838 and died in 1912. His life was one of such varied and distinguished achievements that any worthy account of it could not fail to make interesting and profitable reading. His is one of those careers of marked representative significance which can impart to biographies something of the dignity and value of cross sections of contemporaneous history. Born of humble Scotch parents; reared in the strictest traditions of the United Secession Church; earning his own living while yet a boy at school, and