

# The Princeton Theological Review

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## KIKUYU, CLERICAL VERACITY AND MIRACLES

Kikuyu, clerical veracity and miracles: it might seem that no three topics could bear less intrinsic relation to one another. In point of fact they are connected by very natural bonds, and it was inevitable that the controversy aroused by the publication of the Bishop of Zanzibar's open letter at the end of last year<sup>1</sup> should run rapidly through stages which raised successively the three issues of intercommunion, the sincerity of clerical engagements, and the supernatural origin of Christianity. The bomb-shell which Dr. Weston cast into the Anglican camp was thus like one of those fire-work bombs of Chinese concoction, which explode first into a serpent, out of which is at once extruded a noisome reptile, while from that in turn proceeds a fiery dragon. Each successive stage of the controversy cuts more deeply and uncovers more clearly the canker which lies at the root of much of our modern Church-life. The question raised in its first stage concerns only the limits of proper Christian communion; the issue in the second stage is just common honesty; while what is at stake in the third stage is the very existence of Christianity. The three issues are necessarily implicated in one another because they are only varying phases and interacting manifestations of

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<sup>1</sup>*Ecclesia Anglicana*. For what does she stand? An Open Letter to the Right Reverend Father in God, Edgar, Lord Bishop of St. Albans. By Frank, Bishop of Zanzibar. 1914. Some curious details as to the publication of this letter may be read in the Christmas (1913) number of *The Christian Warfare* (Talbot & Co.), the organ of the Catholic Literature Association.

Doubtless, this has some compensations for the reader of a book on such a subject: it makes him feel that his guide is taking him the right way. But it is hardly just to the guide whose own knowledge of the way is quite sufficient to inspire the needed confidence in himself.

There is a good index and a two-page bibliography containing the more recent literature on Schleiermacher.

We note a few typographical and other errors: p. 39, "his" for "is"; p. 41, "whom" for "who"; p. 41, "them" for "they"; p. 44, "same" for "name"; p. 55, "try and" for "try to"; p. 144 "whom" for "who".

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FREDERICK W. LOETSCHER.

*The Religious Life of the Anglo-Saxon Race.* By M. V. B. KNOX, Author of "A Summer's Saunterings", "A Legend of Schroom Lake", "A Winter in India and Malaysia", etc. Boston: Sherman, French and Company. 1913. Large 8vo; pp. 536. \$2.00 net.

Much interesting information has been gathered together in this volume—according to an advertising circular the author spent ten years in the task—but it is somewhat difficult to ascertain the principle upon which the materials have been selected. The title seems to be too broad and too narrow to suit the heterogeneous contents: too broad, for much that is ordinarily considered as belonging to religious life is altogether omitted or only casually referred to; and too narrow, for large portions of the work are devoted to things which are in no sense peculiar either to religious life as such or to the religious life of the Anglo-Saxon race in particular. The author states his purpose to be that of tracing "the forces of the religious life that have aided the English-speaking race to become so mighty and successful"—an aim, surely, that ought to make no historical investigator feel himself unduly restricted, especially when, as in this instance, he considers it his duty to follow this "English-speaking race" whithersoever it has gone over the face of the earth. It is but natural, therefore, that in trying to cover so vast an area within the compass of a single volume the author can give us only hasty glimpses of many things, no impressive views of anything. Nor is our bewilderment relieved by the presence of any table of contents or chapter-headings. The best part of the book is the first fifth of it, which presents, with concrete detail, the religious life of the early, the pure Anglo-Saxons. As for the rest of the work, it offers little that is distinctive in the treatment of the Norman conquest and all that came thereafter in the civil or ecclesiastical history of the British Isles and their colonies.

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*The Heidelberg Catechism: Historical and Doctrinal Studies.* By GEORGE W. RICHARDS, Professor of Church History in the Theological Seminary of the Reformed Church at Lancaster, Pa. Philadelphia: Publication and Sunday School Board of the Reformed Church in the United States. 1913. 8vo; pp. xiii, 363.

These scholarly and stimulating discussions concerning the history and worth of the Heidelberg Catechism are one of the most important fruits of the Three Hundred and Fiftieth Anniversary Celebration, in 1913, of the publication of this document. The work is issued as the 1911 volume in the series of the Swander Memorial Lectures before the Faculty and students of the Seminary at Lancaster.

The book is divided into three parts. Of these the last—making up about one half of the volume (pp. 171 to 358)—consists of a reprint, with an English translation, of the original German edition of the Catechism published by John Mayer at Heidelberg in 1563. No copy of this edition could be found for republication at the time of the Tercentenary Celebration in 1863, but the very next year a copy was discovered in Bremen, in the possession of Pastor Treviranus, and reprinted in that year by Albrecht Wolters at Bonn. Professor Richards has made use of a copy of this reprint which has been in the possession of the Seminary Library at Lancaster since 1901, and which is here given to the world as the first reprint of the original edition made in the United States. The English translation annexed on the opposite pages is that of the Tercentenary edition of the Catechism (1863), in the margin of which the author has suggested a considerable number of corrections and improvements.

Part I is historical, consisting of five chapters: A Sketch of the Catechumenate Before the Reformation; Evangelical Catechisms Before the Heidelberg Catechism; The Reformation in the Palatinate and the Conversion of Frederick III to Calvinism; Preparation and Publication of the Heidelberg Catechism; The Reception of the Heidelberg Catechism. The work is abreast of the latest special investigations in this field, and gives a clear and accurate account of the successive stages in the process that yielded the Heidelberg Catechism as one of its noblest products. The story of the formation and spread of this confessional standard is placed in a luminous historical setting. We cannot, however, pass without challenge the statement (p. 26 f.): "One of the definite and permanent results of the catechetical development in the Reformed Churches was the distinction made between religion and theology, between faith and dogma; a catechism having to do with the former and not with the latter." In the light of Dr. Richard's theological manifesto in Part II, this assertion will occasion no surprise; the wish seems to be father to the thought. But on the whole, the treatment of this historical material is most admirable.

Part II is doctrinal. The author first sets forth the distinctive features of the Catechism by a series of comparisons with the teachings of Catholicism, Socinianism, Lutheranism, and "high" Calvinism. In the main he agrees with Professor Lange that the Catechism, while true to the Calvinistic type, is in spirit moderately Calvinistic, preserving, besides manifold influences from Calvin, Bullinger, and all the earlier Reformed makers of catechisms, a considerable remnant of Melancthonianism and other elements from the German Lutheran Reformation: "Calvinism modified by the German genius". The

Catechism is then brought to the test of "contemporary theological thought", the standards for measurement being "the theological positions set forth in works like William Newton Clarke's *An Outline of Christian Theology*, William Adams Brown's *Christian Theology in Outline*, and Réville's *Modern Christianity*". Of course, the result is obvious. It has been stated in advance: the Catechism "does not anticipate, directly or by implication, the theological thought of our day." Fault is found with the Catechism because of "the dualism which is a characteristic feature of the old Protestant theology"; because of its too narrow or at any rate too impersonal "object of faith" (the Creed, the sacrifice of Christ, *Questions* 21, 67); and above all because of its failure to put a sufficient emphasis upon social service and the social order, in other words because of what the author calls its "individualistic and other worldly" piety. We find ourselves in sympathy with many of these critical statements touching the deficiencies of the old formulas, but when the author abandons polemics and takes up dogmatics on his own account, we cannot subscribe to all of his views; not, for instance, to the following: "Redemption is effected by revelation, atonement by incarnation, and satisfaction is made of the whole nature of God and of the deepest needs and the highest aspirations of man". The remaining two chapters of Part II deal with the problems of religious pedagogy: the Heidelberg Catechism as it was related to the old conception of religious education, and as it must now be related to the demands of the new conception of religious education. The principles of this system are those with which we have been made familiar by the works of Shailer Matthews, Henry C. King, and Washington Gladden.

Considering the fact that this volume was designed in the first instance as a contribution toward a worthy celebration of the three hundred and fiftieth anniversary of the publication of the Heidelberg Catechism, some readers are likely to have their festal joy dimmed and their gratitude for this "precious religious heritage" somewhat cooled, when they enter into the chilly critical atmosphere that permeates the second part of the work. But the author of set purpose wanted to close "with a problem rather than a panegyric". Nor ought we to forget that his words of praise for the venerated pioneers of the Reformed faith have been neither few nor feeble, and that, as he himself says, "loyalty to the fathers of the church of the Heidelberg Catechism means far more than to repeat their formulas and to assent to their doctrines. It is to seek truth, to love righteousness, to obey the voice of the Spirit, and to devote one's life to the glory of God in the service of humanity."

The work closes with a selected bibliography of five pages.

Princeton.

FREDERICK W. LOETSCHER.

*"De Questierders van den Afsaat, in de Noordelyke Nederlanden. Met onuitgegevene Bylagen. Door Dr A Eekhof.s'Gravenhage Martinus Nyhoff 1909."*

There has always been a great deal of uncertainty in the matter of