

# THE PRINCETON THEOLOGICAL REVIEW

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## THE RESURRECTION AND THE ORIGIN OF THE CHURCH IN JERUSALEM.

There are various ways of approaching the study of early Christianity. One way is to begin with Paul. The writings that have come down to us in the New Testament under his name, so far as they are genuine, are primary sources for the history of the apostolic age. Pfleiderer, for example, begins his *Urchristentum* with the words: "One can only regret that we know so little that is certain about the first beginnings of the Christian Church, but the fact itself can not well be contested. Only from the time of the emergence of the Apostle Paul, in whose Epistles authentic information is preserved, does the historical darkness become in a measure illuminated; concerning the first beginnings of the Church, however, Paul gives but scanty hints (1 Cor. 15: 3ff.), from which a distinct conception of the process can not be obtained. This lack, moreover, is not fully supplied by the Gospels and Acts which were written later."<sup>2</sup> A more common way, however, even among those who share Pfl-

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<sup>1</sup> An address delivered in substance at the opening of the ninety-fifth session of Princeton Theological Seminary on Friday, September 21, 1906.

<sup>2</sup> *Urchristentum*<sup>3</sup> I, p. 1. Man mag es bedauern, dass wir über die ersten Anfänge der christlichen Kirche so wenig Sicheres wissen, aber die Tatsache selbst ist nicht wohl zu bestreiten. Erst vom Auftreten des Apostels Paulus an, in dessen Briefen authentische Nachrichten

beautiful character, one of nature's true noblemen, that is mirrored in these pages: commanding presence, rugged independence of spirit, vigor and versatility of mind, breadth and intensity of sympathy, loyalty to convictions of truth and duty, zeal in behalf of every righteous cause in Church or state, an invincible optimism of faith that did honor to the best traditions of his Calvinistic orthodoxy,—these were characteristics of the man which impress us in this biography, as they impressed his contemporaries, with a sense of his greatness.

Three brief chapters, devoted to the "Scotch Period" of his life, portray the ecclesiastical and religious situation of his youth and early manhood, and furnish repeated evidences of the high ideals of the pastoral office that inspired his labors at Beith and Paisley. It was here, amidst the crying evils of lay patronage in the Scotch Church, that he learned his first lesson of the necessity and importance of championing the rights of the people against a tyrannical use of authority.

His work in America falls under three heads: his administration of Princeton College, as its president; his labors for the higher organization of the Presbyterian Church; and his distinctly political services, especially in the New Jersey Convention (although, according to our author, Witherspoon had no part in framing the Constitution of New Jersey), in the Continental Congress (of which he was the only clerical member), and in the conduct of the Revolutionary War. It goes without saying that Princetonians will find special delight in the chapter that shows how much Witherspoon did in the sphere of college life to promote the best elements of the *genius hujus loci*, and all readers will admire the insight and boldness that enabled him, on the larger stage of public life, to voice with such telling effect the best American sentiment on the subject of a free church in a free state. Taken as a whole, the book is the most satisfactory account we have seen of Witherspoon's life and achievements.

Here and there, unfortunately, as, for example, on pp. 34, 126 and 131, the proof-reading has been carelessly done.

*Princeton.*

FREDERICK W. LOETSCHER.

BUSHIDO, THE SOUL OF JAPAN. By INAZO NITOBÉ, A.M., Ph.D., Professor in the Imperial University of Kyoto. With an Introduction by William Elliot Griffis, Author of "The Religions of Japan," etc. Tenth Revised and Enlarged Edition. The Knickerbocker Press. 1905. 12mo. pp. xxv, 203.

A perusal of this beautiful little book will enable one to understand why it has in six years found its way into three Asiatic and five European tongues, and is now entering upon its tenth edition in English. Whoever would know modern Japan must make a study of that characteristic institution of the country—invisible yet everywhere present, the slow organic development of a thousand years—of which Dr. Nitobé, in this modest philosophy of the past millenium of Japanese history, gives the best exposition.

Bu-shi-do, we are told, means literally "military-knight-ways," or the "precepts of knighthood." Broadly speaking, the term is the Japanese equivalent for the chivalry of European feudalism; indeed, as the author shows by adducing a multitude of evidences, the comparison is as judicious as it is natural. The institution is fundamentally an ethical code imposed by long usage upon the warrior class of Japan and by them rendered effectual in the life and literature of the whole nation. Three sources are mentioned for the development of this chivalry, all being religious: Buddhism, which contributed "a sense of calm trust in Fate, a quiet submission to the inevitable, that Stoic composure in the sight of danger or calamity, that disdain of life and friendliness with death"; Shintoism, which emphasized the two most conspicuous features of the emotional life of the Japanese race, patriotism and filial piety; and Confucianism, which furnished the leading ethical doctrines as to the moral relationships between master and servant, husband and wife, friend and friend. The greater part of the book is devoted to an exposition, enriched with many examples from the biographies of ancient and modern worthies of Nippon, of those qualities which concretely manifest the complex spirit of Bushido: rectitude, courage, benevolence, politeness, veracity and sincerity, honor, loyalty, and self-control. The revolting *seppuku*, also known by the more popular term *hara-kiri*, suicidal disembowelment, and its sister institution of private or family vengeance, are represented as but the defects of virtues, a view which, so far as at least the self-immolation is concerned, is altogether too highly idealized in these pages to do justice to the author's Christianity. Subsequent chapters deal with the training and position of woman in Bushido, and the general influence of the institution on the masses of the people. "Unformulated, Bushido was and still is the animating spirit, the motive force" of Japan. We are inclined to think, however that Dr. Nitobé is putting things too strongly when he denies the claims of such authorities as Mr. Speer and Dr. Dennis that "the Christian missionaries contributed an appreciable quota to the making of the new Japan," and when he insists that it "was Bushido, pure and simple, that urged us on for weal or woe." To say the least, it is passing strange that the spirit of Bushido had to wait for precisely this contact with the civilization of the West to rouse itself from the thrall of fatal slumber. Why, moreover, is the author so ready to confess that the cherry blossom of Japan's chivalry is ready to be blown away by the first breath of the new dawn? But if we cannot agree altogether with his analysis of the recent transformation in Japan, we may on independent authority feel sure that "with an enlarged view of life, with the growth of democracy, with better knowledge of other peoples and nations, the Confucian idea of benevolence—dare I also add the Buddhist idea of pity?—will expand into the Christian conception of love," and that here also, as between the old order and the new, the lesser will be blessed of the better.

We cannot understand the propriety, we may say in conclusion, of the author's apologetic note in regard to his use of a borrowed tongue.

Cultured in the literatures of Europe as well as those of China and Japan, he has acquired an English diction that is as choice as his style is strong and graceful.

*Princeton.*

FREDERICK W. LOETSCHER.

A DIGIT OF THE MOON AND OTHER LOVE STORIES FROM THE HINDOO.  
Translated from the Original Manuscripts by F. W. BAIN. New  
York and London. G. P. Putnam's Sons. 1905. 8vo. pp. 421.

If the search is for novelty in fiction, there will be found here something new even in the realm of the love story. In form, diction, plot, imagination and ideals the stories are the expression of the Oriental mind and as such reveal the great gulf between the Oriental and the Occidental in all that makes up the inner life. Being mythological, or involving mythology, the narratives open the window into the attitude of the Indian mind toward the Hindoo deities in their relation to the human life. One realizes the fascination that the weird and complicated scheme of deities and incarnations has for the dreamy, poetical people of the East and pities them in their bondage to their imaginations of many gods and goddesses fashioned in the likenesses of men and animals.

The stories are unexpectedly free from the immoral and grossly sensuous. The translation is well done and the prefatory notes to the several stories, characterized by sympathetic familiarity with Hindoo mythology, are enlightening.

*Princeton.*

PAUL MARTIN.