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AUGUSTINE'S DOCTRINE OF KNOWLEDGE AND AUTHORITY.

In a former number of this REVIEW¹ we attempted to give a general exposition of Augustine's doctrine of knowledge and authority, which naturally ran up into some account of his doctrine of authority in religion. The more detailed study of this specific subject we were forced, however, to postpone to another occasion. We wish now to take up this topic and to make as clear as possible Augustine's teaching concerning it.

The cardinal facts to bear in mind are that, to speak broadly, with Augustine the idea of Authority coalesces with that of Revelation, the idea of Revelation with that of Apostolicity, and the idea of Apostolicity with that of Scripture. With him therefore the whole question of authority in religion is summed up in the questions whether there is a revelation from God in existence, where that revelation is to be found, and how it is validated to and made the possession of men: while the master-key to these problems lies in the one word apostolicity. Whatever is apostolic is authoritative, because behind the apostles lies the authority of Christ, who chose, appointed and endowed the apostles to be the founders of His Church; and Christ's authority is the authority of God, whose Son and Revelation

¹ THE PRINCETON THEOLOGICAL REVIEW, July, 1907, pp. 353-397.

too unsparingly. The church is bound to lift up her voice continually against it. But there are inequalities which result from distinctions not artificial and which can be explained only on the ground that God makes men "to differ" and "divides to each one severally even as he will". This fact our author seems to overlook; and in so doing he sets himself not only against reason, but even against God.

b. The discussion ignores the Holy Spirit. The reviewer stands ready to be corrected, but he cannot recall a single direct reference to the necessity of his aid. The implication, if not the assertion, is that society will be regenerated, if only the industrial system be reorganized. This is much as if we were to be told that all that was required for the revival of a dead man was that the atmosphere around him should be purified. Nor would the case be different were it shown that the man had been asphyxiated. While it would then be true that he could not be revived without changing the air, it would be just as true that no change of air by itself could do it.

c. It is charged, and not unjustly, that the present industrial system fosters the error that a man's life does consist in the things that he possesses. Without raising the question whether this is a true consequence or a perversion of the system, it may be replied that Christian socialism makes a man's life depend on the things which he possesses. If it denies that the supreme good of life is in wealth, it conditions the spiritual and social development in which it does find it on the approximate equalization of wealth. If this be not to exalt property above men, is it not to subject God to property?

d. Finally, even Christian socialism is not a position of stable equilibrium. It is bound by its own logic to repudiate socialism or to degenerate into revolutionary socialism, anarchism, nihilism. Our author believes firmly in the right of the individual person, of the church, and especially of the family; but he has no sufficient foundation for such belief. If the state ought to appropriate the instruments of production and control the distribution of the products, it is not made clear why she should not arrogate supremacy in other spheres also nor why at last she should not usurp the throne of God himself. Indeed, Maitensén is not too severe when he says even of Christian Socialism, "the inmost core of a radically unreligious thinking becomes more and more manifest, and proves itself openly hostile to Christianity and the Church" (*Social Ethics*, p. 155).

Princeton.

WILLIAM BRENTON GREENE, JR.

PRACTICAL THEOLOGY.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS: A Sociological Study of Foreign Missions. By the REV. JAMES S. DENNIS, D.D., Students' Lecturer on Missions, Princeton, 1893 and 1896; Author of *Foreign Missions after a Century*; Member of the American Presbyterian Mission, Beirut, Syria. In three volumes. Volume III. Fleming H. Revell Company. 1906. 8vo., pp. xxvi. 675.

With this third portly volume Dr. Dennis brings to a close his monumental work on *Christian Missions and Social Progress*. As is well known, this noble enterprise had its inception in a course of six lectures delivered at Princeton Theological Seminary in 1893. The first four lectures, in greatly expanded form, were then published as Volume First of the present series. They bore the captions: (1) "The Sociological Scope of Christian Missions", (II) "The Social Evils of the Non-Christian World", (III) "Ineffectual Remedies and the Causes of their Failure", and (IV) "Christianity the Social Hope of the Nations". Lecture V, on "The Dawn of a Sociological Era in Missions", occupied the first one hundred pages of Volume Second, the remainder of this volume being devoted to a first installment of Lecture VI, on the "Contribution of Christian Missions to Social Progress"; the three specific topics here developed dealing with (I) the impress of missions upon individual character, (II) upon family life, and (III) upon humanitarian progress. Volume Third continues the discussion along four additional though somewhat arbitrarily differentiated lines of investigation, presenting the results of missions tending to develop the higher life of society (IV), touching national life and character (V), affecting the commercial and industrial status (VI), and marking reformed standards of religious faith and practice (VII).

This concluding volume, we need only remark in giving this purely formal notice concerning its appearance, is in scope and method, in form and content, a worthy companion to its predecessors. As the author's *Centennial Survey of Foreign Missions*—originally planned as an appendix to this work, but later published in advance as a supplemental issue—is still the most elaborate and serviceable body of missionary statistics ever published, so these three volumes themselves constitute the most thorough presentation we have of the facts pertaining to the social problems of missions in all lands. We have here the conclusion of a work which is nothing less than a comprehensive survey of missions as a world-force, an exhibition of the marvellous success with which in the opening years of this twentieth century Christianity is grappling with the stupendous task of discipling and disciplining the nations of the heathen world. The work as a whole is one of the most impressive "apologies" for the faith ever written, a masterful presentation of the argument from human experience concerning the power of the Gospel amidst the most diverse conditions of paganism. With the courage and zeal of an unwearied investigator, with a mind trained to take statesman-like views of the largest problems of social life and at the same time to collect, assess and tabulate in accurate and suggestive manner the minutest details of statistical information, with a never-failing skill in organizing and rationalizing a vast amount of heterogeneous material that must needs be looked at from many different points of sight in order to be duly appreciated, Dr. Dennis has produced a history—or perhaps we had better say a historical encyclopedia—of present-day missionary enterprise as conducted by all branches of the Church, in the most varied forms of activity, in all departments of the life of heathendom,—a truly inestimable work for all who would know to what

extent the "blessings of the kingly rule of Christ over the world he came to save" are to-day being realized even in the earth's darkest lands and remotest corners. It is the work of a highly gifted missionary specialist who has labored over a decade in exploring a field of research, the very immensity as well as the value and beauty of which he has done more than any one else to help us realize.

The press-work and the abundant illustrations are in keeping with the unique theme and the literary excellence of the work, while the elaborate hundred-page *Index*, the select *Bibliography* of recent missionary literature, the full outlines of the lectures in the *Table of Contents* and the helpful marginal captions greatly facilitate reference to the diverse riches in this store-house of missionary information.

Philadelphia.

FREDERICK W. LOETSCHER.

VAN BETHANIE NAAR GOLGOTHA. Overdenkingen over het lyden en sterven onzes Heeren Jezus Christus, door P. BIESTERVELD, Hoog-leraar aan de Vrije Unversiteit. Doesburg, J. C. Van Schenck Brill. 1906. Aflevering 1 en 2.

These meditations on the sufferings and death of Christ are, as far as I am able to judge from the first two parts, among the best of their kind. Professor Biesterveld's style is clear, forcible and elegant in the best sense of the word. It is a book for believers, who will enjoy the excellent exposition of Christ's passion and death. It leads them into the deep meaning of every item connected with the different scenes of Christ's atoning work. Of course I have to judge from the beginning of the work. But in this respect it is true, *ex ungue leonem*. I wish we had such kind of books for the common people. We need books which edify and strengthen the people in their most holy faith. But faith cannot grow when Christ's sufferings and death are placed in the background. We hear a great deal about the beauty of Christ's character, we need to hear a great deal more about the glory of Christ's atoning work. If anywhere then certainly in his last struggle, the beauty of his character appears in the calm majesty of self-sacrifice.

Holland, Mich.

NICHOLAS M. STEFFENS.

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