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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 year¹ 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

¹*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.

century" (p. 274), and that the "Balkan fires are likely to be banked for an age to come" (p. 292); nevertheless, on the other hand, the historian cannot forbear recording as with prophetic instinct (p. 288): "The Dual Monarchy, in spite of the isolation of Albania, is dissatisfied with the settlement made at Bucharest and seems determined to prevent the solidification of existing conditions. It is afraid of the new and larger Serbia. It is accused of secretly supporting Albanian disturbers on one of the Servian frontiers, while on the other the quarantine regulations and their enforcements are made as exasperating as possible. . . . What is worst of all, it seems likely to demand a protectorate over Roman Catholics dwelling in Serbia similar to that which it claims to exercise over Roman Catholics within the Albanian frontiers." The book is furnished with three maps to illustrate the changes, due to the War, in the boundary lines of the Balkan States.

An Appendix contains the treaties and military conventions made in 1912 between Bulgaria and Serbia, and between Bulgaria and France.

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FREDERICK W. LOETSCHER.

Schleiermacher: A Critical and Historical Study. By W. B. SELBIE, M.A., D.D., Principal of Mansfield College, Oxford. New York: E. P. Dutton & Co. 1913. 8vo; pp. ix, 272. \$2.25.

The publication of a substantial book in English on Schleiermacher must needs still be considered quite an event in the theological world. In a sense, indeed, it is doubtless true that even in his native land this epoch-making preacher, professor and writer has had to wait until quite recent years to come into his own. Not that his fellow-countrymen have been either able or willing to ignore him. On the contrary each passing decade has found them striving with ever-increasing zeal and thoroughness to understand him. But such was his intellectual versatility, his philosophic acumen, his theological creativeness, so subtle, so profound, so varied has been his influence upon thought and life, that practically a century has had to elapse before the titanic proportions of his figure could be seen in the true perspective of history. But the English and American literature on Schleiermacher has been scant in amount and quite unsatisfactory in quality. It is, indeed, rather anomalous, considering how many classes of writers have had to pay their respects to him, whether as friend or foe, that even to this day so few of his works have been done into English, and that the critical and really valuable studies of him by British or American authors may be counted upon the fingers of one hand. We have, therefore, been eager to welcome this new member in Clark's series of "The Great Christian Theologies", and a perusal of the work makes it a pleasure to recommend it for what it professes to be, "a critical and historical study" of Schleiermacher.

The author begins with a brief account of Schleiermacher's life, especially of his religious and intellectual development. A preliminary attempt is here made to assess the various formative influences that

commingled in this remarkable personality—Moravianism, the Enlightenment, Kant, Fichte, Schelling, Plato, Romanticism, Spinoza, etc. Dr. Selbie gives the impression that in his judgment the Romanticism in Schleiermacher has been commonly overestimated. The much discussed relation of Schleiermacher to Spinoza is thus represented: "There is no doubt that he owed to him a real intellectual inspiration, but his following of the sage was always corrected and conditioned by his use of Plato on the one hand, and of Kant on the other. It was, however, to Spinoza that he owed his description of the content of religious experience, the meagreness of which is one of the disappointing elements in his theology. . . . His failure to give full play to the conception of the Divine personality must be ascribed to the same cause." Two chapters are devoted to Schleiermacher's philosophy of religion, as revealed in his celebrated *Reden über die Religion* (the many quotations are from Dr. Oman's excellent translation). The author speaks with much sympathy of Schleiermacher's attempt, rendered necessary by the state of theology at that time, to do ample justice to the element of experience in religion, but he admits, on the other hand, that Schleiermacher went quite too far in his opposition to the Kantian ethics. "The Doctrine of God" is next presented. The chief source here is the *Glaubenslehre*. But neither in this work nor in any other does Schleiermacher state his views on this subject in systematic form. This makes the task of the interpreter and critic exceedingly difficult, the more so because it seems to be impossible to embody some of the elements of the teaching into a selfconsistent whole. The basal trouble must be located in the attempt to ground the doctrine of God simply in the feeling of absolute dependence—dependence, in the first instance, upon God as the Absolute Causality. In itself this formula is not utterly reprehensible: it could, conceivably, be successfully used to set forth a large measure of vital Christian truth. But it is at best a vague expression, and Schleiermacher, with all his enthusiasm for historical theology as a science, was altogether too much of a subjective empiricist to be able to make this phrase bear anything like an adequate measure of the rich content of the idea of God given in historical Christianity. Just how far the entangling alliance with the Spinozistic terminology is to be blamed, it is hard to say. Schleiermacher evidently strove mightily to repudiate pantheism. But he never rose to a satisfactory conception of the personality of God, nor, as was to be expected, did he find in the "Christian consciousness" any necessity for a metaphysical Trinity. To be sure, in those portions of the *Glaubenslehre* where the idea of redemption gives a richer color to the doctrine of our necessary dependence upon God, it is much easier to enlist the distinctively evangelical terms of the Bible in the service of his fundamental conception of religion. Nevertheless, as the author clearly shows in connection with his exposition of Schleiermacher's views of the person of Christ, the whole method of this theological reconstructor, meritorious enough as it was in again making the Christological problem a specifically religious one, was too arbitrary to permit an adequate

treatment either of the person or of the work of Christ. There cannot but be an unstable equilibrium between this supernaturalism that must posit a sinless Christ, and this naturalism that has no place for his resurrection, ascension or return to judgment, and that finds a miracle wherever anything finite is construed as a religious sign or symbol. Dr. Selbie duly appreciates what Schleiermacher has done for modern theology by his emphasis upon the necessity of an experience of the saving grace of Christ as a condition for any satisfactory knowledge of God. On the other hand, he clearly sets forth the defects, especially on their historical side, of Schleiermacher's Christology and soteriology. On the whole, however, we cannot but feel that his judgment is too favorable, as regards both Schleiermacher's negative attitude toward confessional Christianity and his influence upon Christian doctrine during the last century. For is it not after all to Schleiermacher that the overwhelming evils, as well as the real but minor and incidental blessings, of modern subjective empiricism are chiefly due? Great as was his service in trying to bring the whole of theology into a unity, and in vindicating the primordial authority of natural theology, both absolutely, and, with respect to his own day, relatively, as against a onesided supernaturalistic dogmatism, still his failure to do justice to the special revelation of historic Christianity has made him sacrifice truly scientific theology to religious phenomenology with its inevitable trend to naturalism.

We shall not pursue the interpretation and critique into the remaining sections of the treatise, which deal with Schleiermacher's views of the Christian life from the more individual and experiential side of the work of Christ, and with his doctrine of the Church. Enough has been said to indicate the method, scope and spirit of the book as a whole. The last chapter is a balanced estimate of Schleiermacher's place in modern theology.

Dr. Selbie may fairly be said to have introduced Schleiermacher and his theology to English readers in a fuller and more satisfactory form than has hitherto been attempted. We are not unmindful in this connection of the excellent analysis of the *Glaubenslehre* recently published, with an historical introduction, by Prof. George Cross, of the Newton Theological Institute, Mass. But the work under review covers a larger and more difficult field. Our only regret is that considerations of space have put such severe restrictions upon the author's treatment. For one thing the great name that gives this volume its title deserves an ampler historical setting than that here given it. Then, too, even taking "theology" in a rather narrow sense, it is somewhat disappointing to find so few allusions to those other two works of Schleiermacher's which in their way were quite as influential as his *Glaubenslehre* and the *Reden*: we refer to his *Kurze Darstellung des theologischen Studiums* and his *Ethik*. It must be said, moreover, that the author leans more heavily, if not longer or more frequently, than is pleasant to behold, upon some of the German students of Schleiermacher (Lichtenberg, Pfleiderer, Ritschl, the Dorners). Indeed, many of the best paragraphs are those in quotation-marks.

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.