

# 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.

to grant that the ἐξ οὐράνου of 1 Cor. xv. 47 may have an implied reference to the preëxistent heavenly state, and yet to controvert the view that the preëxistent Christ possessed a human element in His make-up. For the reference in the passage is distinctly and pointedly to the "Second Man", and there is no logical escape from Dr. Edwards' conclusions, except by insisting upon it, that the Apostle here speaks of the genesis of the glorified Christ through the resurrection, and that the preëxistence does not come into view at all, a position which is exegetically also the most plausible, and to which Rostron himself a little later on seems to incline. In discussing the famous Christological passage Phil. ii., 5 ff. the author makes the hazardous statement that "so far as Christ by the necessities of His life on earth was obliged to limit the exercise of His cosmical functions, so far did God the Father directly and mediately take them upon Himself" (p. 128), and thus would seem to fall in with a certain type of Kenoticism with reference to which in the preceding discussion on the whole his attitude is rather reserved than otherwise. In his revulsion from the neo-Apollinarianism of Sanday, who would make the Deity fill the place of the subliminal consciousness of the human Christ, the author seems to go too far in discrediting the subconscious as an integral element in the religious nature. We would hesitate to subscribe to the statement that "the subconscious . . . has no moral character in itself." On other points, we are glad to notice modern vogues in the interpretation of Paul are resisted e.g. the shifting of the emphasis from the crucifixion to the incarnation, which Westcott has done so much to popularize.

The book can render excellent service to all students of the Apostle's teaching who feel in need of reassuring themselves of the substantial agreement of Paulinism with the historic faith of the Protestant church. In the discussion about the continuity between Jesus and Paul the other charge so frequently made, that Protestantism is a quasi-Paulinism and not a genuine reproduction of the great Apostle's teaching, should not be lost out of view. That we are in accord with Paul is as important a principle to maintain as that Paul was in accord with the Master.

*Princeton.*

GEERHARDUS VOS.

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## HISTORICAL THEOLOGY

*The Balkans: A Laboratory of History.* By WILLIAM M. SLOANE, Member of the American Academy; Professor of History in Columbia University; Author of *The French War and the Revolution*; *Napoleon Bonaparte: A History*; *French Revolution and Religious Reform*, etc. New York: Eaton and Mains. 1914. 8vo; pp. viii, 322. \$1.50 net.

Between the years 1903 and 1910, we are informed in the Preface, "the author made three fairly extended journeys in lands which had once been a part of the Turkish empire. What he was able as a mere

tourist to observe appeared to have value as a specimen of history in the making." These observations were later published in the *Political Science Quarterly*. The present publishers having requested permission to reissue these articles in book form, it was found necessary, in view of the extensive changes so suddenly effected by the recent Balkan War, to revise the entire text. The result, as it lies before us, is a volume that combines, in a most interesting and instructive fashion, the impressions of a keen and discriminating observer of men and things, the results of a painstaking study of the Diplomatic sources pertaining to the latest phases of the subject, and a wealth of historic judgments that only an expert in this branch of science could formulate. The work is a lucid, judicial and thoroughly comprehensive treatment of the Balkan question,—just the kind of book that students of contemporary European politics, as well as countless general readers, have been wanting as a guide to the curiosities of this "ethnological museum", as Professor Sloane calls the Balkan peninsula, and to the numberless "experiments", to adopt another of his figures, which during the last few decades have been made in this "laboratory of history".

The first chapter, "Turkey and European Politics", gives a rapid review of the history of these lands from their invasion by the Turks up to the Treaty of Berlin. Then follows a vivid sketch of the rule of Abdul Hamid. The various peoples that have inhabited the Balkans in historic times are then enumerated and their ethnographical relations to one another set forth. Chapters IV and V trace the beginnings of the Balkan nations, special attention being given to the social, economic and religious conditions of the people. One of the most instructive portions of the work is that dealing with the Revolution of 1908. Its causes and its consequences are discussed in a most illuminating manner. With some repetition the events leading up to the Balkan Alliance are next reviewed in detail; the latest war and its mournful results are described; the relations of the six Great Powers to the Balkan States are minutely set forth, while in a concluding chapter the "Hopes and Fears" of Europe are balanced against one another in the light of the smouldering embers on countless battlefields of those unhappy lands.

The Preface bears the date of March 15, 1914. Events have been following one another with such terrific speed this summer that a pathetic interest must now be attached to the fear the author himself expressed (p. 241): "It seems highly probable that our essay in contemporary history may be antiquated before it is printed." Of course, the reference is only to the very latest phases of the history: the past, so far as this volume is concerned, is secure. As Professor Sloane himself says, "However the ultimate decision may turn in the Balkans, this book contains most, if not all, that will be generally known for some time." And if, on the one hand, the author seems to share in the general conviction that prevailed till the month of July of this year, that there are "reasons for great encouragement not to say for elation, when we consider the course of events during a half

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