

NOV 15 1913

The Princeton Theological Review

EDITORS

FRANCIS L. PATTON

JOHN D. DAVIS

WM. BRENTON GREENE, JR.

ROBERT DICK WILSON

CHARLES R. ERDMAN

JAMES OSCAR BOYD

KERR D. MACMILLAN

OSWALD T. ALLIS

BENJAMIN B. WARFIELD

JOHN DE WITT

GEERHARDUS VOS

WILLIAM P. ARMSTRONG

FREDERICK W. LOETSCHER

CASPAR WISTAR HODGE

J. GRESHAM MACHEN

JOSEPH H. DULLES

HENRY W. SMITH

VOLUME XI

1913

Published Quarterly for
THE PRINCETON THEOLOGICAL REVIEW ASSOCIATION
by
THE PRINCETON UNIVERSITY PRESS
Princeton, N. J.

at least explicitly he refrains from making. It is quite true that the formulas of the imputation of our sin to Christ and of the imputation of Christ's righteousness to us are lacking in Paul, but the reason for this is not to be sought in the Apostle's ignorance of or aversion to the conception itself. The reason simply is that Paul prefers to put the matter on the broader basis of the identification of the Person of Christ with us. The Pauline formula is: Christ was made unto us or for us sin or righteousness. But this broader personal formula of itself includes the other more narrow and impersonal one which theologians have adopted in entire harmony with the intent of Paul. When Professor Prat further thinks that the theory of solidarity solves the problem of the effect of Christ's death in the subjective sphere, of what Paul calls our "dying with Christ", he seems to us to miss the real point in which the difficulty of this undoubtedly Pauline conception lies. The problem is not how we can share with Christ in something that he first experiences. This is fully accounted for by the principle of solidarity and real union of life. But the problem is how this death with Christ, which is in his case a death *for* sin and in our case a death *to* sin, can yet be one and the same process, with causal connection between its two stages. To this problem the insistence upon the principle of solidarity between Christ and us offers nothing in the way of solution, unless one were prepared to say that Christ's death was in every respect a death *to* sin and not *for* sin, which the author is not.

While compelled to make the above strictures on the author's method, we gladly acknowledge that in many respects his book is one of unusual merit, from which every student of Paulinism will be able to learn. Especially the notes subjoined to the various chapters are of great value excelling as they do in compactness and lucidity of statement. Such notes as A, II on the usage of the term "Gospel" in Paul and F I on "L'évolution sémantique du mot στοιχείον" are models of their kind. In general the style of the book furnishes a most happy example of the adaptation of the Gallic type of mind to the lucid treatment of abstruse theological problems.

Princeton.

GEERHARDUS VOS.

Kurzgefasste Grammatik des Neutestamentlichen Griechisch mit Berücksichtigung der Ergebnisse der vergleichenden Sprachwissenschaft und der KOINH-Forschung. Von A. T. ROBERTSON, D.D., Professor der Neutestamentlichen Exegese am Baptischen Seminar in Louisville, Ky. Deutsche Ausgabe von HERMANN STOCKS, Seminar-oberlehrer in Cottbus. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1911. Pp. xvi, 312. M.5-, geb. M.6-.

Dr. Robertson's *Short Grammar of the Greek New Testament* was reviewed in the PRINCETON THEOLOGICAL REVIEW, vol. vii., 1909, pp. 491-493. A second edition had appeared only a year after the time of original publication. The appearance of a German translation gives further evidence of the rapidly widening usefulness of the book. It

is true, the service which Stocks has rendered amounts to very much more than mere translation; for the material has been subjected to a thorough re-examination, and some sections have been re-written. But the improvement thus introduced into the German edition should cause no derogatory reflection upon the original work. It indicates rather that Dr. Robertson's book was of such value that it could serve as a useful basis for the work even of an independent and painstaking investigator.

On p. 134, εἰς with the accusative in the sense of a predicate nominative is still (compare the review mentioned above, p. 492) represented as occurring in Attic. Examples may fairly be desired. The usefulness of the valuable bibliography has in the German edition been increased by revision and classification. Despite the full table of contents, however, an *index rerum* is still to be desired.

Princeton.

J. GRESHAM MACHEN.

HISTORICAL THEOLOGY.

The Oriental Religions in Roman Paganism. By FRANZ CUMONT. With an Introductory Essay by Grant Showerman. Authorized Translation. Chicago: The Open Court Publishing Company; London Agents, Kegan Paul, Trench, Trübner & Co. 1911 Pp. xxiv, 298.

The Religious Life of Ancient Rome. A Study in the Development of Religious Consciousness from the Foundation of the City until the Death of Gregory the Great. By JESSE BENEDICT CARTER, Author of "The Religion of Numa". Boston and New York: Houghton, Mifflin Company. The Riverside Press, Cambridge. 1911. Pp. x, 270.

For the historical student everything connected with the Eternal City has a peculiar interest, but comparatively little attention has been paid to the religious life of the Romans. The general reader has a vague notion that the influence of the oriental religions was felt during the Empire—was there not a priest of Serapis in *Last Days of Pompeii*?—but he is usually content to dismiss the religion of the Romans as a subspecies of the better known religion of the Greeks, a pale copy in less vivid colors. As Professor Carter says: "The religion of ancient Rome is very little known outside the narrow circle of specialists in Latin. Her religion has been hedged about in a very extraordinary way, as though this jealous secrecy, which was always a part of it in the days of its life, was still guarded after its death by the wraiths of the gods who have gone the way of all the earth."

Both of the books before us grew out of courses of lectures, one given at Paris and Oxford, and the other before the Lowell Institute at Boston. *The Oriental Religions* is a translation of *Les religions*