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regard to religious truth as the modern pragmatist feels. But if the question paramount in the Apostle's mind was a question of objective relation to and communication with God, if the problem of justification was a real vital concern to him, then it will immediately appear that not merely, had the question been put to him, he could never have for a moment regarded the pragmatist frame of mind as possible or allowable, but that also his whole trend of mind must have moved in the opposite direction. To Paul the possession of objective religious truth as expressive of objective divine reality is of the very essence of religious experience. To call its possibility in doubt is to cut the nerve not merely of theology but of religion itself. The author in taking the opposite ground not merely draws a caricature of the Apostle, but also leaves us in a veritable quagmire so far as the question is concerned in what the imperishable essence of Paul's religion, not to speak of his religious views, consisted. He talks glibly about this or that not being of paramount value or significance, and gives the impression of being in possession of an infallible standard by which such matters can be determined. But we must frankly confess our inability to gather from the writer's statement any positive summary of the abiding substance of Paulinism. The standard in the background seems to be that that is of permanent value which approves itself as beneficial and helpful to the cause of enlightened spiritual religion in the world. This is no doubt an answer that would satisfy the pragmatist. It is, however, subject to the criticism that an objective standard of truth will even so still be required for determining what constitutes an enlightened spiritual religion. There can be no form of progress without a normative goal, and no normative goal without objective cognition. Because religion is the province of the highest goal it is of all domains the least suited to pragmatic treatment. And inasmuch as in Paul this specific character of religion found a most profound appreciation, the attempt to make of him a precursor of modern pragmatism can in our opinion result in nothing else but the de-Paulinizing of Paul.

Princeton.

GEERHARDUS VOS.

St. Paul's Epistle to the Galatians by the REV. CYRIL W. EMMET, M.A., Vicar of West Hendred. With index and map. London: Robert Scott, Roxburghe House, Paternoster Row, E.C., 1912. Pp. xxxi, 68.

The chief significance of Mr. Emmet's commentary is to be found in its advocacy of the early date of the Epistle. Like Professor Lake (*Earlier Epistles of St. Paul*), Mr. Emmet supposes that Galatians was written before the apostolic council which is described in the fifteenth chapter of Acts. The conference between Paul and the original apostles which is described in the second chapter of Galatians is accordingly referred to the "famine visit" of Acts xi. 30, xii. 25. This view can no longer be dismissed as a mere curious aberration. If it is to be refuted at all, it can be refuted only by pains-

taking examination of the weighty arguments which are being urged in its favor. Certainly it explains admirably many of the facts. Why does Paul pass over without mention the apostolic decree of Acts xv. 23-29? If the Epistle to the Galatians was written after the apostolic council of Acts xv, and if Gal. ii. 1-10 refers to that same visit of Paul to Jerusalem, then the failure to mention the apostolic decree becomes surprising. Indeed it has been one of the chief grounds for impugning the trustworthiness of Acts. According to Mr. Emmet and Professor Lake, the difficulty disappears altogether. Paul does not mention the apostolic decree in the Epistle to the Galatians because the decree had not yet been issued. It was issued at exactly the time assigned to it by the book of Acts. But that time had not yet arrived. Perhaps the difficulty with regard to the apostolic decree is not so insuperable as is sometimes supposed, even if the ordinary dating of Galatians be adopted. But the earlier dating affords at least the simplest solution of this particular difficulty.

Of course the early dating can be held only in connection with the "South-Galatian" view of the address of the Epistle, which identifies "the churches of Galatia" with the churches at Pisidian Antioch, Iconium, Lystra and Derbe, which were founded on the first missionary journey. In a popular commentary, Mr. Emmet could not argue "the Galatian question" in detail. But the considerations which he adduces are well chosen and cogently expressed.

Mr. Emmet's commentary is intended for the general reader, and presupposes no knowledge of the Greek text. But the notes are evidently based upon careful study, and bring the chief exegetical problems clearly before the reader. Unfortunately, the point of view from which the commentary is written will not commend itself altogether to those who maintain a lofty view of supernatural revelation. The author's attitude with regard to the exultant supernaturalism of the Epistle is, to say the least, not uncompromisingly favorable; his opinion of some of the argumentative passages is distinctly derogatory; and he is inclined to allow to the mystery religions a larger measure of influence upon Pauline thinking than the most cautious scholarship would permit. Finally, Mr. Emmet's negative attitude towards the "forensic" element in Paul's conception of the work of Christ is exegetically unjustifiable. Perhaps it is also unfortunate from the point of view of the religious needs of the modern Church. Of course if the substitutionary view of the atonement really involved a neglect of the transforming influence of the living Christ in the heart of the believer, then the aversion which Mr. Emmet displays towards it would be well grounded. But why should the two elements of Christian truth be regarded as mutually exclusive? They are not so regarded either in the thinking of Paul or in the theology of the Church. Paulinism will really be effective only when it is accepted in its entirety. Such acceptance will involve some modification of modern thinking. It is not easy, in these days, to lay hold upon the truth of the Gospel. It is far easier to adapt the gospel

to modern culture than to make modern culture subservient to the gospel. To a considerable extent, the Church is adopting the easier alternative. And she is suffering a tremendous loss of power. Paulinism is waiting to be rediscovered. Understood in its overpowering entirety, it might again transform the world.

Princeton.

J. GRESHAM MACHEN.

HISTORICAL THEOLOGY

Pierre Viret: sa Vie et son Oeuvre (1511-1571). Par JEAN BARNAUD, Pasteur, Docteur-ès-lettres. Saint-Amans (Tarn): G. Carayol. 1911. 8vo; pp. 703. 12 francs, franco, to be had of the author, Clairac (Lot-et-Garonne), France.

Quelques Lettres Inédites de Pierre Viret, publiées avec des notes historiques et bibliographiques, par JEAN BARNAUD, Pasteur, Docteur-ès-lettres. Saint-Amans (Tarn): G. Carayol. 1911. 8vo; pp. 156. 3 francs, to be had from the author, Clairac (Lot-et-Garonne), France.

Peter Viret has the distinction of being the only one of the Reformers of Romance Switzerland of the first rank who was native-born. His place among these Reformers is a distinguished one. Beza indicates it by placing him by the side of Calvin and Farel as constituting with them "le trépied d'élite" of the Reformers; and, on their side, the Catholics, in their reminiscences of those whose assaults had left the deepest impression in the lands of French speech, rang the changes on the names of Luther, Calvin, Viret and Beza. There has hitherto been no adequate biography of this notable man accessible; those of Schmidt and J. Cart were written without access to adequate material, that of Ph. Godet is only a sketch. This lack has now been supplied by Dr. Barnaud with this detailed study prepared as a thesis for obtaining the degree of Docteur-ès-lettres at the Sorbonne. The works before us are two. One is a collection of fifty hitherto unpublished letters of Viret's (forty in Latin and ten in French) which forms a natural complement to the *Correspondance des Réformateurs* published by Herminjard and the letters gathered in the works of Calvin published by Baum, Cunitz and Reuss. These letters are not all that are extant from Viret's pen: Dr. Barnaud has published only those which seemed to him important. They possess, he tells us, a double interest. "On the one side they reveal certain traits of Viret's character, his disinterestedness, his gratefulness, his profound seriousness which does not, however, inhibit a certain playfulness, a gaiety sometimes very delicate. On the other hand they give us precise information as to his life and the rôle which he played. They enable us for example to follow him closely in his contests with the Libertines, in his disputes with the Bernese government, in the crisis which culminated in his expulsion from Lausanne, and in his journeys in the South of France." On the basis