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## THE INFLUENCE OF DANIEL

A large part of the difficulty which confronts us when we consider the origin of a writer's ideas meets us also when we try to trace the influence of these ideas upon succeeding literary productions. The seeming traces may have come from some other source than the one supposed, or they may be original in the mind of the later writer without any real, or at least conscious, knowledge of the work of the preceding author. If the two works be from approximately the same period of time, or if the circumstances of the two periods of time were substantially the same, the same or similar *Zeitgeist*, or spirit of the times, would naturally produce the same or similar thoughts and expressions of thought. For example, the ennui, the *Weltschmerz*, the disgust with the world and its gifts, and the despairing flight of the soul to its refuge in God, which are manifest in the book of Ecclesiastes, may have been equally characteristic of any period of outward natural prosperity, coincident with moral and spiritual decay. The moralists of the old Egyptians of the Fifth Dynasty, such as Ptahhotep and Imhotep, as well as the Roman satirists, such as Juvenal and Seneca, bear witness to the fact that the soul of man can not be satisfied with mere earthly grandeur and material success. The Aramaic fragments of Achikar as well as the Jewish proverbs of Solomon, Hezekiah, Ben Sira, and Wisdom, exhibit in like manner the vanity of earthly greatness and the transitoriness of human friendship, wealth and happiness. How much, if anything, the Greek philosophers may have derived from the Egyptians, Babylonians, Hindoos, and Hebrews, we may never

of "types and shades of opinion" instead of using the old familiar phraseology, "Thus said the Lord." It is a man-made religion which the critics are endeavoring to give us, despite the fact that what man needs and what man longs for is a message from God. "Oh, that I knew where I might find Him!" is his cry. And the Bible makes answer, "Thus saith the Lord." "Mighty minds" are all well enough in their place. But in the presence of suffering and sin, of death and destiny they are like infants crying in the night. Not "mighty minds" but "men of God" are what the world needed and needs, and such the prophets claimed themselves to be.

Princeton.

OSWALD T. ALLIS.

*The Apostle Paul and the Modern World. An Examination of the Teaching of Paul in its Relation to Some of the Religious Problems of Modern Life.* By FRANCIS GREENWOOD PEABODY, Plummer Professor of Christian Morals (Emeritus) in Harvard University. New York: The Macmillan Company, 1923.

A book on the Apostle Paul by a distinguished Unitarian will be approached with some interest by those who desire to see light shed upon the great characters of history from all quarters—even from those quarters which are most thoroughly hostile. Certainly no greater contrast could be imagined than that between the religion of Paul on the one hand and modern Unitarianism (with the similar type of religion now widely prevalent in the "evangelical" churches) on the other. Dr. Peabody seeks, it is true, to bridge the gulf; he seeks to show that beneath what he regards as the antiquated Pauline view of redemption there is to be discerned a type of religious life which can be used by "the modern man." But the whole effort at conciliation really results in failure. The "modern man" of Dr. Peabody is of course an adherent of the agnostic pragmatism which Dr. Peabody himself represents; and Dr. Peabody's Paul, who is to be brought into some sort of *modus vivendi* with that modern man is not the Paul of the Epistles but an apostle of vagueness whom the true Paul would certainly have been surprised to meet.

The account which Dr. Peabody has given us of the apostle Paul is one of the strange products of modern theological literature. At times it looks as though the method were to take the plain thought of the Epistles and turn it into its exact opposite; at other times utterances of Paul are torn from their context and interpreted in a manner which is truly surprising in these days of boasted grammatico-historical exegesis. The fact is, pragmatism in this book, as in so many other similar books of the day, has come to its natural result in a most distressing atrophy of the historical sense.

In a work which misrepresents its hero in almost every conceivable way it is difficult to select particular errors which will account for all the rest. But one error is perhaps especially outstanding—Dr. Peabody has altogether missed the central fact that the apostle Paul had a "gospel" or a message; he has missed the fact that Paul was not merely an exponent of eternal truths but primarily a witness to something that had happened. That fact might seem to be so obvious that no reader of the Epistles could miss it; but Dr. Peabody has succeeded in doing so, or

at least altogether fails to allow the fact any appreciable influence upon his representation.

Thus our author actually glories in the (supposed) "inconsistency" of Paul, and at one place he ventures upon the assertion that Paul "cared little for consistency and everything for reality" (p. 125). What sort of "reality" is it which can exist side by side with inconsistency? To a mind not steeped beyond reach of logic in the pragmatism of the day, the thing seems simply absurd. And certainly it would have seemed absurd to the writer of the Epistle to the Galatians.

According to our author, Paul makes the impression of "a mind always expectant of new light, reporting with reckless disregard for consistency what seemed for the moment most essential." But was the writer of Gal. i. 8 "expectant of new light" in this sense? The Paul of Dr. Peabody was expectant of new light at the expense of the old light, and had a reckless disregard for consistency, but the real Paul said: "Even if we or an angel from heaven preach unto you contrary to what we preached unto you, let him be accursed."

The same fundamental fault appears in the treatment of the Pauline ethics. Dr. Peabody breathes an obvious sigh of relief when he arrives at the twelfth chapter of Romans; a larger proportion of the ethical parts of the Epistles (though of course not all) can be used, he thinks, by "the modern man." But the trouble is that the ethic of Paul is treated as though it were dependent at most merely upon a mystic experience and had nothing to do with the Pauline doctrine of redemption. As a matter of fact the moral teaching of Paul, like the moral teaching of Jesus, is grounded altogether upon the redeeming work of Jesus in His death and resurrection; it is an ethic attainable only by those who have become right with God through the atoning death of Christ and have been given a new life through the totality of His redeeming work. It is entirely unhistorical to divorce the ethics of Paul from "the word of the Cross."

The same root error vitiates not only the treatment of Paul but also the view which is held with regard to Jesus Himself. The gospel of Paul, as an account of historical events, was not a new contribution of the apostle, but had been proclaimed also by the primitive Jerusalem Church (1 Cor. xv. 3 ff). And certainly the primitive disciples at this point were not unfaithful to their Lord; certainly Jesus came not merely to enunciate general truths of religion but also to proclaim an event; at the very foundation of His teaching were the words, "Repent, for the Kingdom of Heaven is at hand," and the coming of the Kingdom was not only something which was already existent in the hearts of Jesus' hearers but also something which involved catastrophic acts of God. During the earthly ministry of Jesus the event was in the future; in the days of the apostles the first great act lay already in the past; but Jesus and the apostles were alike in that they did proclaim an event. According to the whole New Testament, Jesus came not primarily to say something but to do something; and the proclamation of what He did is at the foundation of everything that the New Testament teaches.

Particularly interesting is Dr. Peabody's reference to missions: "Lack

of flexibility, incapacity to adapt one's self to environing and alien ideas, fixity of mind and condescension of manner,—these have been throughout all Christian history the intellectual obstacles to missionary success" (p. 270). And so our author proceeds to advocate "translating the Gospel not merely into the words but into the traditions of the antipodes," etc. It may seem a little strange that a representative of a body so conspicuously lacking in missionary achievements as is the Unitarian Church should with such confidence lay down the law as to the conditions of missionary success. And as a matter of fact the conditions of success are almost the exact opposite of those that Dr. Peabody enumerates. The primary condition, at any rate, is that the missionary should have a message which is true—true for the antipodes as well as for America, true for all people and for all ages. Pragmatism is the death of missions; the true missionary is the man who is concerned above all about the objective truth of his message. And such a missionary was the apostle Paul.

Dr. Peabody has little understanding for types of religious life which are different from his own. The Reformation, in its deepest aspects, for him does not exist; he has never stopped even to imagine how the man feels whose guilt is removed by the precious blood of Christ; he regards faith according to Paul as being "disciplined obedience"; he has no inkling of what it means simply to accept the gift which Christ offered on the cross; he has never stopped seriously to inquire what Paul meant when he said, with reference to Christ, "who loved me and gave Himself for me." We are not without admiration for the type of life which Dr. Peabody represents; we do not discount the high ethical quality of that unruffled placidity amid the sorrows of the world which is engendered by Unitarianism at its best. But there are depths in human life and in man's relation to God which Dr. Peabody and the agnostic "liberals" in evangelical churches have never sounded. And it is into those depths that the word of the Cross alone can go.

Princeton

J. GRESHAM MACHEN.

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## HISTORICAL THEOLOGY

*Christian Ways of Salvation.* Lectures delivered before Auburn Theological Seminary, Auburn, N. Y., on the Russell Foundation, Easter Week, 1922. By GEORGE W. RICHARDS, D.D., LL.D., Professor of Church History in the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa. New York: The Macmillan Company, 1923. Pp. ix, 332. Price \$2.50.

The scope of this book is exceedingly broad; Dr. Richards attempts nothing less than a survey of "the ways of salvation" both pre-Christian and Christian, and among the "Christian ways of salvation" he treats "the way of Jesus," "the ways of the apostles," "the ancient Catholic way," "the Orthodox [Greek] Catholic way," "the Roman Catholic