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THOMAS GUTHRIE

Wandering one day down Princes Street in Edinburgh, somewhere between the Scott monument and the National Gallery, and not far from the memorial to Scottish soldiers who fell in the Boer War, I came upon a bronze group of three figures. In the center stood a tall man, massive head and benign countenance. On either side of him, as if taking refuge from a pursuer who would do them harm, crouches a ragged street urchin. In striking contrast with the many memorials on that famous street to Scotland's heroes on the crimson field of war, her philosophers, scientists and poets, this fine statue commemorates the life and ministry of a preacher of the Gospel of Jesus Christ, Thomas Guthrie. In the burying ground at the other end of the street there is a statue of Abraham Lincoln erected by Scottish Americans who fought in the Civil War. At the feet of Lincoln cowers a slave; but his fetters have been struck from him, and Lincoln reaches down his great hand to lift the negro to his feet. Both monuments, that to Thomas Guthrie, with the ragged boys about him, and that to Lincoln with the negro at his feet, suggest the greatness that is also goodness. Perhaps the monument to Guthrie makes the deeper appeal; there is less of the formal and grandiose in art about it, and, although it does not always use him well, all the world loves a boy. A fitting memorial, one would say—and not far from the model of the Gospels, where we see little children gathered about the feet of Jesus—for this minister of Christ to have the street Arabs associated with him in the sculptor's creation.

I commence with this account of the Princes Street memorial to Guthrie for the reason that that monument to

rather than historical grounds—because of its congruence with the doctrine of the incarnation. In this connection (pp. 160, 161), Mr. Carpenter quotes with approval a passage of DuBose, which insists that Jesus Christ was not an “individual human person”—as He would have been if He had been son of Joseph and Mary—and that “it was not one man but humanity that He was.” Here our author involves himself in a dangerous and erroneous form of speculation. Compare p. 218.

The “churchmanship” of Mr. Carpenter at times assumes a form distasteful to Protestant ears, not only in details like the incidental use of the phrase “Our Lady” as referring to the mother of the Lord, but also in the depreciation of the authority of Scripture in the supposed interests of the Church. Thus, in opposition to “the attempt to produce conversions to Christianity by distributing copies of the Bible, even of the Gospels,” Mr. Carpenter gives the following account of the “Apostolic procedure,” as the procedure which ought still to be followed now (pp. 9, 10). “The baptized child receives, as formerly the adult inquirer received, some elementary Christian teaching about God and Christ and being good. This is given either by the priest at the Little Catechism, or by the teacher in the Sunday Kindergarten, or by the mother at home. Sometimes by all three. But in any case by the Church. As soon as he knows some prayers, and a hymn or two like ‘I love to hear the story’ he is taken to the Church, and is introduced to Christian worship. ‘Who is that?’ ‘The priest.’ ‘What is he doing?’ ‘He is standing at the altar, and doing what our Lord says we are to do.’ Then, presently, comes the reading of the Gospels. That is the true Christian order of events.”

But we are glad to find in Mr. Carpenter’s book, despite his “churchmanship” some good observations (p. 206) about the danger of tending “to substitute the Church for Christ,” and of following Professor Murray in resolving Christianity into “membership of a community.” Our agreement extends also to what Mr. Carpenter says in opposition to the current desire of believing “more than one religion at the same time” (p. 223), and in opposition to the “flamboyant ‘patriotism,’ to which, for emphasis, the name of God has been attached” (p. 224).

Princeton.

J. GRESHAM MACHEN.

The Rival Philosophies of Jesus and of Paul. Being an Explanation of the Failures of Organized Christianity and a Vindication of the Teachings of Jesus, which are shown to contain a Religion for All Men and for All Time. By IGNATIUS SINGER, Author of “Some Unrecognized Laws of Nature,” “Problems of ‘Life,’” etc. London: George Allen & Unwin Ltd. Ruskin House, 40 Museum Street, W.C. Chicago: The Open Court Publishing Company. 1919.

Mr. Singer is totally ignorant of the subjects which he undertakes to treat, but at the same time convinced of the total ignorance of all

his predecessors. The result is a somewhat curious, but not very instructive book. The author is convinced that "the philosophy of Jesus" is all that it should be, and that "the philosophy of Paul" and of the Church is all that is evil, but his lordly disregard of all the data for the solution of the historical problems, and his utter neglect of what other minds have contributed even in support of his own thesis, prevent his revolutionary book from being very interesting.

Why does such a writer continue to reverence Jesus of Nazareth? In that question lies perhaps the sole interest of the book. In his exposition of "the philosophy of Jesus," Mr. Singer soon abandons his abortive attempts at literary and historical criticism, and proceeds to develop his own "philosophy" entirely unchecked by history of any kind. Yet the name of Jesus, at any rate, if not His real Person, is still revered.

Princeton.

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HISTORICAL THEOLOGY

American Lutheranism. Volume I. Early History of American Lutheranism and The Tennessee Synod. By F. BENTE. Concordia Series of Modern Literature Theological and Religious. St. Louis, Mo., Concordia Publishing House. 1919. Cloth 5 x 7½. Pp. X, 237. Price, \$1.25, postpaid.

Though the first of a four-volume work on "American Lutheranism," this first volume was preceded by Vol. II, which appeared last June (1919), and dealt with the "Merger Synod" of 1918. Vol. III will take up the history of the Synods of Ohio, Iowa, Buffalo, and Scandinavia. Vol. IV will be a history of the doctrinal positions of the Missouri, Wisconsin, and other Synods. Following the introduction in this first volume, there is given the history of the Lutheran Church in Delaware, Georgia, New York, Pennsylvania, North and South Carolina, Maryland, and Virginia (pp. 11-147). The second section (pp. 148-237) is devoted to the history of the Tennessee Synod.

Professor Bente's history is written from the level of high and exclusive Lutheranism. As they say in Erlangen: "Er ist echt lutherisch." Never can the reader lose sight of the fact that the author of this book is a high Lutheran of the strictest and most primitive type. At the very outset this is made clear. Christianity is the only true religion. The Church is the totality of those in whom faith is found. In its Lutheran expression it is not the only saving church. But,—"The Lutheran Church is the Church of the *pure* Word and the *unadulterated* Sacraments. It is the only Church proclaiming the alone-saving truth of the Gospel *in its* purity" (p. 5).