

# The Princeton Theological Review

APRIL, 1921

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## “SMOOTH STONES OUT OF THE BROOK”

The object of this article is to be helpful to a very numerous class, whom the writer regards as well worthy of the deep interest, and anxious efforts, of all who revere “the Word of God, contained in the Scriptures of the Old and New Testaments, as the only rule to direct us, how we may glorify and enjoy Him.” The class referred to is the great host of youthful inquirers and labourers, in our various churches—our Sabbath School teachers, our Young Men’s and Young Women’s Christian Associations, our Guilds, our Bible Classes, and so on—who, with a supreme desire to glorify God aright, are often inexpressibly perplexed by the contemptuous rejection of those views of the Grand Old Book, which their fathers have taught them to hold fast, and to rejoice in. We hold that there is scarcely any task which is of more vital concern to the pastor and to the Christian teacher, than that of establishing the faith of Christian people, *and especially of the children of the Church*, in the absolute authority of the Bible. Is the Old Testament an honest, and a reputable production? Or is it little else than a tissue of most unreliable asseverations? Did divine direction lead the writers, “by divers portions, and in divers manners,” to give us a “sure testimony”? Or, did men, of whose very names and existence we are uninformed, multiply the most daring fabrications, and yet get them immediately welcomed, and gloried in, as the very truth of God? No wonder if, both at home and abroad, such an issue arouses a most painful interest. If the Bible we preach from can be exposed as a cheat, small wonder if our churches empty, and if the wail of the foreign missionary comes home to us, that his appeals are derided.

port a monogamous organization of society, although the affinity which each soul ultimately meets may not necessarily be the partner of earth.

There appears to be as much ignorance and difference of opinion among the spirits as among mortals upon the earth. At any rate it would be premature to speak of a spiritistic orthodoxy. We may not care, with Dr. Haldeman, to assign the spirit-messages to a demonic source, but certainly there is as yet no such agreement among them as to lead us to prefer the "new revelation" to that which was given by men who spake from God, being moved by the Holy Spirit. In the meantime we may be thankful that it is not necessary to seek the road to Endor in order to enjoy "mystic sweet communion with those whose rest is won."

*Lincoln University, Pa.*

WM. HALLOCK JOHNSON.

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## EXEGETICAL THEOLOGY

*Contending for the Faith: Essays in Constructive Criticism and Positive Apologetics.* By LEANDER G. KAYSER, D.D., Professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio. New York: George H. Doran Company. Pp. 351. 12mo. 1920.

This is the best general defense of the Old Testament that has come within our observation since Dr. Orr's great work on the Problem of the Old Testament appeared in 1906. It deals with fundamental questions, and answers them in a clear, thorough, and convincing manner. The author handles the assailants of the Old Testament without gloves and knocks them out without mercy. It is refreshing to feel the conviction of faith and the assurance thereof that breathes on every page. Professor Kayser scoffs at the presumption of the destructive critics in claiming to have a monopoly on scholarship and laughs at their assertion that they have the consensus of all scholars arrayed in support of their anti-biblical views. He denounces the wickedness of those professors who have been appointed by the church to explain and defend the faith and yet spend all their time in undermining the very foundations thereof. The present writer appreciated especially the essays on the Old Testament Religion, The Old Testament Jehovah, The Jehovah of Israel, and The History of Israel. Others might value more highly the discussion of Inspiration, the Incarnation, Evolution and Immortality. The chapters on Christ's authority as a teacher and on his witness to the Old Testament are timely and illuminating. A full and satisfactory review of the work would make a volume equal in size to the work itself. So, we shall merely give it a *carte blanche* of recommendation and close by advising our readers, one and all, to purchase the book and read and study it. It will be a resolver of doubts, a confirmer of faith, a destroyer of confidence in the critics' methods and statements, and a storehouse of

useful information on the latest theories and positions affecting belief in God and His Word.

Princeton.

R. D. WILSON.

*Moïse et la Genèse*, d'après les Travaux de M. le Professeur Édouard Naville par E. DOUMERGUE, doyen honorable de la Faculté libre de Théologie protestante de Montauban. Paris, 1920. Pp. xv., 121.

This small octavo volume is a clear and vivid presentation of the results of the researches of Prof. Naville upon the language and archeology of the Old Testament and especially upon the book of Genesis. Prof. Doumergue, dean of the protestant theological school at Montauban, is the brilliant author of a classic work on Calvin and his times. He has been led into the field of Old Testament criticism because he thinks that Prof. Naville by his long researches in the archeology of Egypt, especially in their relation to the history of the Pentateuch and of Israel in general, has brought the critics of the Old Testament before the bar of historic judgment and common sense (*bon sens*). The materials for this work, which might be called an *appreciation*, are to be found in Prof. Naville's numerous publications but particularly in *The Route of the Exodus—La découverte de la loi sous le roi Josias, une interprétation égyptienne d'un texte biblique* (Extrait des memoires de l'Académie des inscriptions et belles lettres, tome xxxviii, 2<sup>e</sup> partie, 1910)—*Archeology of the Old Testament, Was the Old Testament written in Hebrew?—The Unity of Genesis—The Text of the Old Testament* (The Schweich Lectures, 1916)—*L'archéologie de l'Ancien Testament*, réponse à M. le professeur Gressmann (Revue de théologie et de philosophie, 1916)—*Les deux noms de Dieu dans le Genèse* (Revue de l'histoire des religions, 1917) and *La composition et les sources de la Genèse* (Revue de l'histoire des religions, 1918).

In these numerous works, Prof. Naville does not pretend to speak as a specialist in Old Testament Higher Criticism; but he attacks the method "at the bar of the true principles which have been established by the masters of history and which ought to be the law in all impartial and unbiased historical research." For the method of the critics he would substitute that of M. Fustel de Coulanges that "it is necessary to take the texts as they were written, in the proper and literal sense, to interpret them as simply as possible, and to admit them naïvely without mixing with them any ideas of our own." To this principle of Coulanges Prof. Naville adds, that "it is necessary to replace the texts in the time when the author lived in the environment (*milieu*) which surrounded him with its manners and customs, to seek for the aim of a writing, its *raison d'être*, the spirit which inspired it and that of those to whom it was addressed. To do this, ethnology, the view of that which still exists today, brings to archeology at times most efficacious aid. The method applies equally to all the researches of antiquity; as well to the history of Rome as to that of Saul; to the