

# The Princeton Theological Review

JULY, 1921

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A MEMORIAL ADDRESS\*

Princeton Theological Seminary is walking today in the shadow of an eclipse which in various degrees of visibility has been observed, I doubt not, throughout the greater part of the Christian world. Men may agree with Dr. Warfield or they may differ from him, but they must recognize his unswerving fidelity to what he believed to be the truth. Students of theology in whatever Christian communions they may be found must recognize him as an earnest co-worker in defending the authority and contents of the New Testament and in vindicating the central doctrines of our common Christianity. Nothing but ignorance of his exact scholarship, wide learning, varied writings, and the masterly way in which he did his work should prevent them from uniting with us today in the statement that a prince and a great man has fallen in Israel.

## I

I remember the shock which passed through this community when word went out that Dr. A. A. Hodge was dead. He had succeeded his father as his father had succeeded Dr. Archibald Alexander in the Chair of Systematic Theology. Less learned than his father, he was a man of greater genius. He was a deductive theologian. While giving proper regard to the exegetical support in behalf of each doctrine of the New Testament, the fact that it was the obvious and necessary consequence of another doctrine

\* Given in the First Presbyterian Church, Princeton, May 2d, 1921, by invitation of the Faculty of the Theological Seminary.

enigmatical manner, had simply the purpose of prescribing to his readers what the Apostles "might reasonably be held to have enjoined." Accordingly the picture which he paints does not represent his own time nor does it necessarily portray any time correctly. "He contributes almost nothing, except doubtful exegesis, to advance our knowledge of the early Christian ministry."

Has Dr. Robinson proved his case? He hardly claims this himself. He recognizes the limitations of the argument from literary style and the comparatively meagre amount of information at our disposal. Moreover the thought forces itself upon us that similarities of thought and expression in the literature of the early church can well be accounted for without positing literary relationship. There must have been a common body of homiletical material which was carried about from place to place by itinerant preachers or visiting brethren. This of itself would be enough to account for many of the resemblances found in these writers. But making allowance for such things it must be recognized that this is a distinct contribution to the discussion of the *Didache*. Dr. Robinson has successfully accounted for the 'Jewish' tone of the Epistle of Barnabas and thus made it unnecessary to look for a Jewish original of *The Two Ways*. The connection of the *Didache* and the Epistle of Barnabas, although clear before, is examined afresh and acutely. The relation between the *Didache* and the Shepherd is not so clear but the evidence is presented forcibly.

There is one peculiarity of the *Didache* and the Shepherd, which Dr. Robinson notices but fails to explore to its source, in which may be found the key to much that is now obscure in these writings. I refer to what he calls the "allusive" character of the Shepherd and the purposely indirect references to the New Testament in the *Didache*. This is frequently regarded as a sign of stupidity in the authors but without justification. A careful study of the allusions and omissions in the Shepherd will convince any reasonable man that they are not the result of stupidity or ignorance or anything of the kind, but intentional and carefully considered, and that the author must have adopted this method of presenting his thought with a definite purpose. What this was can hardly be doubted. It was to rouse the interest and hold the attention of the common people by presenting to them the truth in the form of very slightly disguised figures, very easily solved riddles. If the same may be said of the author of the *Didache*,—of which I am not so sure,—we have an easy explanation of the use of the unusual words in the description of the eucharist, and perhaps of other apparent anomalies.

*Aurora, N. Y.*

KERR D. MACMILLAN.

*Contributions toward a History of Arabico-Gothic Culture.* Vol. II.

By LEO WIENER. New York: The Neale Publishing Co. 1919.

This volume contains the *Prolegomena* to a work on the Arabic element in the Germanic languages. It gives, first of all, an investiga-

tion of Jerome's *Letter to the Goths*, involving an investigation of his teachings in his translations of the Psalter and of his habit of quoting from the Bible. The claim is then made that the Carolingian scholars indulged freely in plagiarism and forgery based on Jerome's text. The author next deals with the Western or Syrio-Latin texts of the Gospels and attempts to show that no Western rite ever existed; but that the texts ascribed to that rite and to the fourth and fifth centuries were all written in the eighth and ninth centuries, and that their Syriacism was due to Syrio-Arabic influence upon Spanish scholarship. The collection of variants from Jerome's version of the psalms and from the Gothic *lemmata* compared with the Latin texts of the Codices Vercellensis, Monacensis, Bezae, and Brixianus demand further consideration by all who are interested in New Testament criticism and in the history of the versions. The author deserves great credit for the immense labor which he has bestowed upon the difficult but important subjects discussed by him.

Princeton.

R. D. WILSON.

*Die Chronik von Arbela, ein Beitrag zur Kenntnis des ältesten Christentums im Orient.* VON EDUARD SACHAU. Berlin. 1915.

*Vom Christentum in der Persis.* VON EDUARD SACHAU. Berlin. 1916.

*Zur Ausbreitung des Christentums in Asien.* VON EDUARD SACHAU. Berlin. 1919.

*Vom Klosterbuch des Shabushti.* VON EDUARD SACHAU. Berlin. 1919.

The first two of these treatises were published by the Royal Prussian Academy of Sciences and the last two by the Prussian Academy, which succeeded the former after the overthrow of the Hohenzollerns. The principal sources upon which the treatises are based are an ecclesiastical chronicle in Syriac by Meshiḥa-Secha and on various records in Arabic and Syriac of the monasteries of Mesopotamia. From these sources Prof. Sachau has attempted to give a review of the history of Christianity in the provinces of Persis, and of the Euphrates-Tigris region from the beginning, about 100 A. D., to the time of the Mohammedan conquest. He has gathered sufficient facts to show, also, that Christian bishoprics extended over the parts of northern Persia as far as India and into the farthest regions of Turkestan.

Princeton.

R. D. WILSON.

*Schweizer Theologen im Dienste der reformierten Kirche in den Vereinigten Staaten.* VON Lic. theol. ERNST STAEBELIN. Druck von A. Schaufelberger, Zürich 2. 62 Seiten. Separatdruck aus der Schweiz. Theologischen Zeitschrift, Jahrgang 1919, Heft 4/6. Verlag von Beer & Co., Zürich 1.

Those who desire a recent survey of the Swiss theologians who founded and carried on the work of the Reformed Church in the United States up to the present time, will do well to read Herr Staehelin's study. It consists of two sections: (1) Beginnings of the present "Reformed Church in the U. S." during the Colonial period