

venture to cross the Pisidian mountains. They perhaps spent June in Perga, and in July, after an absence of two years and four months, they may have reached the Syrian Antioch once more. This may be taken as the minimum length of the first missionary journey.¹

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JULIUS KÖSTLIN.

To old Halle students an autobiography of Professor Julius Köstlin will be not only a welcome, but a somewhat surprising phenomenon. One had hardly thought of him as having attained the kind of notoriety which would lead an editor to think of including him, during his lifetime, in a series of biographies; and it would scarcely have been believed that even the most enterprising editor would be able to extract from the quiet and modest scholar an account of himself intended for a series bearing the somewhat pretentious title of "German Thinkers." But here the book is, a volume of over two hundred and fifty pages.² It is gratifying to learn that he has attained, no doubt chiefly through his *Life of Luther*, which is well known in this country also, to a fame so extensive that his countrymen have demanded a life of him; and none can read the book without being glad that it has been written.

To us, who are not Germans, it is perhaps all the more interesting, because Köstlin is not, among us at least, a notoriety. Your very famous man has of course his own

¹ The South-Galatian theory requires also a detailed examination of the second and third journeys, and of the Epistle. This necessary completion of the present paper must be reserved for another place, viz., for a volume on "The Church in the Roman Empire."

² *Deutsche Denker, und ihre Geistesschöpfungen.* Herausgegeben von Oscar Spitta. 9-12 Heft. *Julius Köstlin, eine Autobiographie.* Mit Portrait. Leipzig, 1892.

fascination; but his peculiarity is that he is out of the common; he does not give you a correct idea of the organism to which he belongs; his contemporaries are sacrificed to him in a way that has often little correspondence with reality; the gigantic proportions of one figure falsify the impressions made on the mental vision by the rest. Here, however, is a man who has walked the common road, borne the ordinary burdens, and enjoyed the ordinary rewards. His life has been a normal one. If anyone wishes to know what life in Germany has been like during the present century, in university and theological circles, he could not do better than look into these pages.

For this is the life of a real man. Under the rather commonplace details of his professorial changes and duties, and the various professional offices he has filled, there are touches of humanity and even pathos. One catches glimpses of a still and cultivated home life, such as Germans love. The writing rises to a kind of enthusiasm and even beauty when he has occasion to describe natural scenery, as in his accounts of schoolboy rambles in the Black Forest. He has evidently been, all along, a good citizen, cherishing a high ideal of patriotic duty, and acting on it. One strange episode almost rises into the sublime. On arriving in Göttingen, to occupy the chair of New Testament Exegesis, he had to pay a visit of etiquette to the court of Hanover. The interview transacted itself satisfactorily, till, when he rose to take leave, King George said, with regal dignity, "Remember, you have to teach them to honour the government, and only a monarchical government." The young professor was taken aback, but, recovering himself, explained there and then that, as a Christian scholar, he would gladly teach his students to honour the constituted authority under which they lived; but that he could not teach that the New Testament gives exclusive sanction to any particular form of government. Nothing followed; but it was an act

which in other days might have cost a teacher his head, not to say his professorship.

Köstlin is a native of Stuttgart, where he was born in 1826. His father was a physician of good standing; and the family had numerous connections with people of the comfortable professional class, and, among others, a not distant one with the philosopher Schelling. Influences of culture surrounded the boy; and there was a deep strain of South German piety in the family, which had come down through several generations and passed into him in a quiet and genial form. He lingers over this period with obvious delight, and it is a very attractive domestic interior which is made visible.

Tübingen was the only university in which he studied. There are numerous indications that he was an eminent student; yet he did not yield to what were then the predominant influences of the place. Hegelianism was represented by men like Zeller and Schwegler, who taught it as the final philosophical gospel. But Köstlin found more substance in Kant. He thought that Kant had immensely advanced real knowledge; but that his followers, with the exception perhaps of Fichte, had not carried forward the investigation of the questions which he raised. "Back to Kant" has since become a familiar cry in Germany; but Köstlin discovered the path for himself. It is curious to note what he says about the present position of Hegel's philosophy. Though not an adherent of his, he bitterly reproves his countrymen for allowing so great a thinker to fall into complete neglect. So swiftly spins the whirligig of time! Baur also was then at Tübingen, with others of those so well known among us as the Tübingen School. But Köstlin appears hardly to have been influenced by them at all. They seemed to him to be munching at the shell; and the deep mystical instincts which he had inherited from his Bavarian ancestors led him to prefer the kernel. He

subsequently found himself in cordial sympathy with such older theologians as Tholuck and Müller, his colleagues at Halle; and, in his book on Faith, he developed a doctrine of the grounds of Christian belief identical in substance with that which has since been expounded by Frank in his *Christian Certainty* and by Dorner in his *System of Christian Doctrine*. In distinction from Schleiermacher, he laid decisive weight not on feelings, but on moral surrender to God, who reveals Himself in the religious feelings; or on the will and the disposition wherewith we lay ourselves open to Divine impressions and allow ourselves to be determined by them. "I sought," he says, "to show how faith arises out of the impressions which we experience in ourselves, when revelation approaches us; and how it attains to full consciousness and certainty, by a personal grasping of that which is offered in the Gospel and attested in experience—by an inner surrender—by a living into fellowship with God through Christ. And thus is the mind opened to a truly rational comprehension of the method and connection of the objective, historical revelation and of the divine Word, in which it is recorded."

Köstlin had aimed rather at the pulpit than the chair; but providential circumstances drifted him into the academic career. He has filled chairs in Göttingen, Breslau, and (since 1870) in Halle. The book abounds in notices of the eminent men with whom these vicissitudes have brought him into contact, such as Dorner, Neander, Oehler, Nitzsch, Lotze, etc., and these are always kindly, and sometimes very interesting. Besides delivering the numerous courses of lectures which a German professor is expected to produce, he has carried on a ceaseless literary activity, the *Studien und Kritiken*, one of the editors of which he has been for many years, being a hungry receptacle into which he has been constantly pouring.

It is rather surprising that the most interesting of his

books have not been directly connected with any of the departments of theology of which, in the chair, he has had special charge. His fame rests on his Lives of Luther, three of which he has written; but he has never been a professor of Church History. He tells, in great detail, how he was led, from the first, by a variety of influences to the study of Luther, and how the several books arose. The largest, in two volumes, appeared first in 1874. The second was a more popular performance, in one volume, which had the great good fortune to catch the tide of the Luther Quatercentenary, and thus obtained a world-wide reputation. The third was a short sketch, for use in schools, which has reached a twenty-second edition.

The second is the book by which Köstlin will be remembered. It is an admirable work, in size and execution not unlike McCrie's *Life of Knox*. It has the great advantage of being rooted in the thorough investigations undertaken for the larger work which preceded it. Luther really lives in its pages, a homely and matter-of-fact, yet great and noble figure; and the fashion of his age is restored in impressive outlines. Köstlin has the satisfaction of knowing that his example has given an impulse to the study of the man and the time, which has produced in recent years a perfect library of Luther literature.

This is an honourable record of work well done. Yet it is touching to note that *the* book which he would have liked to give to the world has not been written, and never will be. A not uncommon case!

One thing which ought to interest us in this autobiography is, that Köstlin was one of the few men of the last generation of German scholars who could speak English, and knew this country. He visited it at the close of his university course, having won a travelling scholarship. The Disruption had recently taken place; and it was by the fame of that great event and by the desire to see the men

who had taken part in it that he was attracted to this country. He studied at the New College, Edinburgh; and he gives capital descriptions of some of the professors, especially Rabbi Duncan. He also made the acquaintance of Norman Macleod and subsequently of his friend, the Earnest Student, over whom, in his closing days, he was privileged to watch in Germany. "I attended," he says, "both General Assemblies—that of the Free Church regularly, having been furnished by Cunningham with a member's ticket. The proceedings were animated, and the speaking eloquent and energetic. In no ecclesiastical court which I have ever seen—and I have since had occasion to know many of them—has so much varied business been transacted in so short a time, or the speaking been allowed to stray so little into verbiage and exhortation."

The result of this visit was that, for long afterwards, Köstlin was an authority in his own country on our affairs. He wrote on Scotland in Herzog's Encyclopædia, and his first book was an account of the ecclesiastical and theological condition of this country. He has retained a life-long impression of the Home Mission operations which he witnessed in Edinburgh, and he has never ceased to draw attention to the influence which the diffusion of the home mission spirit might have on the church and even the theology of Germany. Though an enthusiastic admirer of the founders of the Free Church, he was struck with some defects of the Scottish character, which he specifies with great frankness; and he appears never to have rightly believed in "spiritual independence." Since then, indeed, he has himself played a considerable part as an ecclesiastical leader, and he has evidently suffered from irritation with colleagues less patient than himself of the yoke of the state; and these later experiences may have dimmed the colours in the picture of his early enthusiasm. He is now of opinion that a church which desires to be thoroughly free

must separate entirely from the state, and subsist on the free-will offerings of its own adherents. Such a church may, he contends, exercise a strong and salutary influence on the state through the activity of its members in their capacity as citizens and legislators; but he does not approve of those who, like himself, belong to a state church and eat the bread of the government making much noise about liberty.

“In looking back on my life”: these are his closing words: “I discern everywhere the leading of God. My most important tasks have all come to me without my own seeking or choosing, and, in performing them, I have always been able to rejoice in the divine blessing. As regards the great problems of existence, I have had emphatically to acknowledge that here we still but know in part and see through a glass darkly. May God lead us to that goal where we shall see face to face!”

JAMES STALKER.