

P928A
V. 17
No 3-4
1924

THE
PRESBYTERIAN QUARTERLY.

No. 65.—JANUARY, 1904.

I.

JONATHAN EDWARDS.

THE 5th of October marked the two hundredth anniversary of the birth of this great and good man. In many parts of the country notice has been taken of this fact. Especially in New England, the region of his birth, and to which the labors of his life belonged, have fresh laurels been wreathed for his brow. But it is doubtful if any part of the country, or any section of the church, can pay him as sincere a tribute as the Southern Presbyterian Church. He thought as we still think on the great doctrines of grace, being a zealous Calvinist, and was in accord with the Presbyterian Church in his views of government, though he lived and wrought and died in the Congregational Church. If, therefore, any class of persons should honor the name and cherish the memory of Edwards, those should do so who hold Calvinistic views of doctrine, and Presbyterian principles of polity.

Moreover, while Edwards commands our admiration on many grounds, yet his chief title to our esteem is the almost unparalleled excellence of his Christian character. His life was radiant with the beauty of Christ, sweet and fragrant with all the tender and winsome graces of the Holy Spirit. To pass his life in review, and reflect on those qualities that marked him as the eminent Christian, must be a wholesome spiritual exercise.

The story of his life, quiet and uneventful for the most part, is quickly told. He did not figure as the hero in any great and thrilling conflict; there were few dramatic episodes to give variety to the usually smooth tenor of his career; but his days

of the history and results of exploration in each country brought under review. That on Palestine contains only very familiar matter. The interpretation by Wright and Sayce of the Hamath inscriptions and the tracing of an identity in all the numerous rock inscriptions found in the Taurus region is questioned by Prof. Jensen, so far as it warrants the use of the name Hittites in describing the people whose only monumental record yet found these inscriptions form, and a much later date is also given them. Prof. Jensen devotes his chief attention, so far as the narrow limits of his paper will allow, to the discussion of the linguistic aspects of the matter, tracing an Armenian lineage in the people "so-called Hittites."

A general index, an index of Scripture quotations, hundreds of the finest illustrations, numbers of them full page, abundance of foot-notes, giving altogether a very full bibliography, and four great maps, contained in "pockets" attached to the binding, make this volume a most complete and useful work, as well as a monumental one. As a comprehensive statement of the whole subject, and as a summary of its history and results, it is the best book we have ever had in our hands. It is thorough, learned, practical and withal to the student thrilling. No pains nor expense have been spared in making it, in its form, of the highest character; and the learning, devotion and assiduity of the several writers deserve the splendid setting given their work.

GEORGE SUMMEY.

New Orleans.

PROUDFOOT'S "SYSTEMATIC HOMILETICS."

SYSTEMATIC HOMILETICS. *By John J. A. Proudfoot, D. D., late Professor of Homiletics and Pastoral Theology in Knox College, Toronto, Canada; Edited by Rev. J. A. Turnbull, B. A., LL. B., and Rev. A. J. McGillivray, M. A.* Chicago, New York and Toronto: Fleming H. Revell Company. 1903. Pp. 320.

The author of this excellent book on the structure of sermons, taught this subject for thirty-four years in the Presbyterian Theological Institution in Toronto, Canada; and about two years ago, after an honored career in the church he served on earth, he entered upon his eternal reward in the church above. This book contains the system he taught, and it is published almost as he was in the habit of delivering the lectures to his classes from year to year. The editors have done their work very well, and have made but few changes in the form of these lectures, as the author left them quite complete and almost ready for publication.

When a student in Toronto, the writer of this notice was in the classes under Dr. Proudfoot. This book, therefore, has special interest for him, and it revives, in a somewhat romantic way, pleasant memories of student experiences in the class-room of the author. Not only are these lectures recalled with tender memories of the hours spent in hearing them, but the memory of the fear and trembling with which we awaited his criticisms of the sermons we had to prepare for his analytical genius, for he was a merciless critic, is recalled. He prescribed the text for each member of the class

months before, the student wrestled with it for these months, seeking to discover a subject and to invent a plan that might pass muster on the fatal day. These sermons were handed in to the Professor a week or so before the day for their criticism. On that day the student read his sermon, usually about twenty-five minutes. Then the rest of the hour was devoted to an analysis of the sermon. This was done with great critical keenness and sermonic ability. The result did not foster conceit in the student.

The treatment is in twelve chapters of quite unequal length. Their titles run as follows: "Introduction," "The Plan of the Work and the Definition of Homiletics," "Objections to the Utility of Homiletical Culture." "Subject and Text," "The Unity and Invention of the Subject," "Methods of Sermons," "Figurative Texts and Expository Sermons," "Rhetorical Development Movement," "Rhetorical Movement—Adaptation," Appendix—"The Exordium."

The author defines Homiletics as "the application of rhetorical principles to religious discourse" (p. 43), and rhetoric he defines as "the science of persuasive discourse." This is to be taken to include both language and gesture. He also distinguishes sacred rhetoric from philosophy and poetry mainly by the fact that it always has a practical end in view. This end is the persuasion of the hearer in order to bring him over to the opinions and feelings of the speaker (p. 45).

In dealing with the subject and text, he insists that the text should always be a fitting passage of the Word of God. Then the subject should naturally and logically rise out of the text, and should clearly express the truth contained in the text. He takes the important position here that the subject need not exhaust the text, but the discussion should logically exhaust the subject. To this end he points out the importance of the logical division and the rhetorical development of the subject.

Much stress is laid upon having unity in the subject, and movement in its unfolding. Some very suggestive things are said about the invention or discovery of the subject from the text, and he constantly insists on the radical distinction between the purely didactic or expository treatment of a theme and its proper rhetorical presentation. Many of the best things in the book are said in this connection.

The discussion of "Method" in regard to sermons is very complete, and here the logical insight of our author is also very evident. Some of the distinctions here made are of vital importance, as, for example, the difference between a subject which denotes a class of things and a subject which embraces a group of qualities. Here again our author is at his very best.

But we cannot expand. This book will be welcomed by scores of those who were the students of its author, and many others will greatly profit by its careful study. It takes rank easily beside Dabney and Broadus upon this subject. For strict, logical and rhetorical exposition, it may, in certain respects, surpass either of these capital books.

It is likely to have a large circulation, for many earnest preachers desire help in the lines which this book follows. If another edition be needed, as is most likely, we would suggest one or two simple things which the editors can very easily supply. First, a good analysis of each chapter, set either at the head of the chapter or in the Table of Contents, would be useful. Sec-

only, a list of all the Scripture texts which are treated in the book might be of interest. Thirdly, a good, full Index should be drawn up, for no book in our busy day should ever be without an Index. It is too good a treatise not to be made as serviceable as possible. May it find a host of earnest readers!

FRANCIS R. BEATTIE.

Louisville, Ky.

COLEMAN'S "SOCIAL ETHICS."

SOCIAL ETHICS: An Introduction to the Nature and Ethics of the State. *By James Melville Coleman, Sterrett Professor of Political Philosophy and History, Geneva College.* New York: Baker & Taylor Co. 1893. Small 8vo, pp. 357.

The author of this little book on a large theme is a teacher of Political Science in the College of the Reformed Presbyterian Church, at Beaver Falls, Pa. Taken all in all, it is a compact and common-sense treatise on a subject about which many things wise and unwise have been written in recent years. It is really a discussion of the principles of civil government, and on the whole, its general positions are safe and sound.

There are fourteen chapters of about twenty pages each. Their titles are, "The Nature of the State," "Social Institutions," "Church and State," "State and the Individual," "Factors of Social Union," "Social Mind," "Social Conscience," "Social Forces," "Sovereignty of the State," "Law," "Authority," "General Principles of Authority," "The Social Confession of Christ," "What Constitutes a Christian State." This list of topics reveals the scope of the discussion.

The author professes to treat of social facts, and the social fabric among men from "a distinctively Christian point of view." At the same time he seeks to give "an adequate place to the conclusions of science and philosophy." He says that we "need a cosmic philosophy," but "a philosophy must be Christian in order to be cosmic." Here it is that he thinks that both Herbert Spencer and John Fiske are quite defective. In this judgment we are inclined to agree with our author.

He does not hesitate to assert that "Jesus Christ must be taken as the point of departure and approach" in any adequate philosophy of the cosmos and of the social fabric. His will is to be taken "as the governing agency in matter," and his teaching must be accepted "as the ultimate rule of human life." This theory really runs all through this little treatise. While we concede the soundness of the latter position for the social order among men, we hesitate to commit ourselves without qualification to his cosmic view of Jesus Christ set forth in the former statement. Jesus Christ is incarnate among men primarily in order to redemption, rather than to solve cosmic problems of any kind.

The views of the author on the relations of the church and the state are substantially sound. In general he teaches that each has its own proper sphere, so that we may have a free church in a free state. His discussion of law and authority is forceful and good. In his views of the socialism of Jesus Christ he perhaps goes a little further in the socialistic interpretation