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I.

CHRISTIAN FAITH AND THE TRUTHFULNESS OF BIBLE HISTORY.*

IT will be generally agreed that the above subject has the merit of timeliness. For some time past the assertion has been made, and it is being made in our own day with greater confidence and insistence than ever, that our Christian faith and historical facts have very little or nothing to do with each other. Most frequently this assertion is made with reference to some one particular event of Sacred History, which has for the time being become the subject of debate from the point of view of its historicity. Those who incline to doubt the historical truthfulness of some such narrative as, *e.g.*, that of the supernatural birth or the resurrection of the Saviour, or at least incline to consider it an open question, are, when their skepticism awakens remonstrance from the conservative side, ever ready with the answer that Christianity is something too great and too deep, too inward, ideal and vital to be dependent in its essence on this or that single occurrence in the world of history. They protest that their own faith lives far superior to the level where such questions are discussed and decided, as to whether Christ was supernaturally conceived by the Virgin Mary or rose bodily from the grave on the third day. And they are not slow to make their own subjective faith in this matter the standard of

* Address delivered at the Religious Conference held in Princeton, October 10-12, 1905.

V.—PRACTICAL THEOLOGY.

THE GARDEN OF NUTS. Mystical Expositions, with an Essay on Christian Mysticism. By the REV. W. ROBERTSON NICOLL, M.A., LL.D. New York: A. C. Armstrong & Son. 1905. Small 8vo; pp. x, 232.

This little volume contains a lecture delivered at the Glasgow Summer School of Theology in 1905 on Christian Mysticism, followed by perhaps a dozen brief expositions, reprinted from the *British Weekly*. Dr. Nicoll takes kindly to the mystical mood and maintains that Vaughn's *Hours with the Mystics*, while ahead of its time, was wholly inadequate as an exposition of Mysticism, and that Dr. Inge's book, though that of an able scholar, is too much devoted to the dogmatic side and is almost undisguisedly hostile in tone and spirit. Dr. Nicoll likes the theological comprehensiveness of Christian Mysticism, and illustrates its merits in this respect at some length in connection with the doctrines of the Atonement and of Scripture. "The mystic knows every Christian doctrine is profounder than it seems, that the mystery grows as the light grows, and that only in the heart and vision of God is there ultimate repose" (p. 52). The brief papers which follow are beautiful in form and delightfully devotional in spirit. They proceed on the broad presumption "that every delineation of the righteous is in the end a picture of the Lord Jesus Christ, and of him alone" (p. 111); and so, instead of eliminating the messianic element from the Old Testament, he sees it everywhere.

Trenton.

HENRY COLLIN MINTON.

THE WORK OF PREACHING. A Book for the Classroom and Study. By ARTHUR HOYT, D.D., Professor of Homiletics and Sociology in the Auburn Theological Seminary. New York: The Macmillan Company. 1905. Pp. viii, 355. Price, \$1.50.

In this volume, dedicated to the men of his classes, "who have helped to make teaching an increasing privilege and joy," the Auburn Professor of Homiletics has furnished a very useful and altogether admirable treatise on the "Work of Preaching." He has everywhere sought to be practical and helpful, adapting the few basal laws of oral and written discourse to the peculiar needs of the twentieth century pulpit. The maximum of individual liberty is guaranteed to every preacher, and the suggestions that crowd every page are marked by simplicity, candor and sanity. Dr. Hoyt rides no homiletic hobbies, but pleads, in several cases even against Phelps, for greater freedom of method in the pulpit. He has happily succeeded in enlivening even his most didactic paragraphs with striking illustrations, humorous comment, and appropriate testimonials from the great masters of the art of preaching, especially those of the last century in England and America. The style is fresh, epigrammatic, vigorous, and withal convincing with the force of plain common sense. Disclaiming all attempts at an original or even thorough discussion of homiletics as a science, but trying above all to teach men how to tell the gospel message to twentieth century hearers, whose confidence in the utility of the average sermon as a means of grace is likely to stand in a somewhat ominous relation to their profound insensibility to the sinfulness of their sin, Dr. Hoyt has said many excellent things that cannot but interest seminary students and also "busy men in the ministry, helping them to measure their work, and to renew their ideal of preaching and their faith in its power."

Princeton.

FREDERICK W. LOETSCHER.