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The Ministry of the Word. By the REV. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's Cathedral. London: Longmans, Green & Co. 1913. 12mo; pp. vi, 135. 90 cents net.

The title of this volume is rather too general to suit the specific aim of the author, which is to show "that words spoken from the pulpit are first and foremost a message from God; and that therefore the spiritual storing of the heart and mind is the main and most pressing requisite for the preacher". The whole subject is viewed from the spiritual side, and the stress is laid upon the personal qualifications of the minister for his high calling and upon the means to be used in securing these. The author speaks out of a strong conviction, in which many, if not most, of his readers will agree with him, that "preaching at the present moment seems to be suffering from a contemptuous disparagement in those who hear, and from a misunderstanding on the part of those who speak", and that the remedy for both evils can be found only in a return to a more biblical conception of the work of the ministry.

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FREDERICK W. LOETSCHER.

Modern Christianity Or The Plain Gospel Modernly Expounded. By JOHN P. PETERS, Ph.D., Sc.D., D.D. Rector of St. Michael's Church, New York, and Canon Residentiary of the Cathedral of St. John the Divine New York: G. P. Putnam's Sons. 1909. 12mo; pp. viii, 323.

Modern Christianity, if one were to judge from this volume of sermons, is a rather vague affair, and, so far as it is here clearly interpreted, a much poorer and far less attractive boon than that which the New Testament offers us. Dr. Peters divides his discourses into two parts—nineteen on "Doctrines of the Church" and eight on "The Social Teaching of our Lord Jesus Christ", a division of material that hardly permits the doing of justice to either part. As a matter of fact Christianity in these pages offers us little more than an ideal, good and true enough for many practical purposes, but needing for its realization somewhat more of divine grace than is here proclaimed. We admire the fearlessness and the directness with which these parish sermons enforce the ethical teachings of the Gospel, but we sadly miss the sweetest and most comforting notes that even the modern sinner must hear if the salvation of Christ is to be good news.

Princeton.

FREDERICK W. LOETSCHER.

Expository Preaching: Plans and Methods. By REV. F. B. MEYER, B.A. New York: George H. Doran Company. 1910. 12mo; pp. vi, 141. \$1.00 net.

Mr. Meyer makes a noble and forceful plea for a larger use of the expository method of preaching and gives many helpful directions for the attainment of success in this department of the minister's work. Each of the six chapters is followed by an expository sermon of the author's in which he illustrates the leading points emphasized in the

discussions. The book merits the attention of all who are interested, and yet more the attention of those who are not but ought to be interested, in this method of preaching.

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The Cole Lectures for 1912 delivered before Vanderbilt University.

What Does Christianity Mean? By WILLIAM HERBERT PERRY FAUNCE, President of Brown University. New York: Fleming H. Revell Company. 1912. 12mo; pp. 245.

The first of these six lectures, on "The Essence of Christianity", lays the foundation for the rest. President Faunce defines Christianity, first negatively and then positively. It is not ritual; it is not a series of propositions; it is not history; it is not a series of good deeds to be done or bad deeds to be avoided; it is purpose; more specifically, it is "the revelation through Jesus of Nazareth of the eternal unchanging purpose of God, and the developing of that same purpose in the lives and institutions of men." In this statement all the other ideas of the lectures—as we may summarize them by the use of the title-words—are implicated: "the meaning of God", "the basis and test of character", "the principle of fellowship", "the aim of education", "the goal of our efforts".

Dr. Faunce writes with great clearness and power, and his book is an able attempt, by one manifestly reared upon the basis of evangelical truth, to mediate between the traditional and the now widely prevalent anti-supernaturalistic conception of Christianity.

The author has some misgivings, indeed, as to the issue of his endeavor to fashion a unifying view of the conflicting ideas. He fears that he can succeed only by sacrificing what some consider vital. "We must leave many cars standing on side-tracks if we are to keep the main line open for through trains. Some men will doubtless mourn that their private car was left on a siding." Our grief, rather, is that this main line is not satisfactory either in the glimpses it gives us of the King's realm as we sit by the window or in the guarantees it furnishes that we shall, even at the terminal, see the sort of King we had hoped for. "Justification by faith is simply"—the italics are the author's—"classification by fundamental intention and tendency." . . . "It is the clear apprehension and affirmation, that he who steadily intends righteousness is righteous, and should he classed with righteous men." But what, after all, is the standard of righteousness and what has "Jesus of Nazareth" to do with our "steadily intending" righteousness? Far more satisfactory to us is Luther's doctrine of justification by faith, which Dr. Faunce himself, by a happy inconsistency, commends to us as the "bulwark of moral reform, the hope of every soul on life's moral battlefield".

Quite unworthy of the book as a whole is the erroneous assertion (p. 214), "No Hebrew prophet, and only one New Testament apostle, makes any reference to the Garden of Eden".

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