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or natural law. The Word of God, he says, produces a change in the Christian man which he experiences as miraculous, and this miraculous character, therefore, attaches to the historic events which constitute the redemptive revelation recorded in the Scripture. Hence, any event which makes us feel God's saving power is a miracle. Whether or not such an event is produced entirely apart from second causes, or whether or not it takes place in accordance with natural law, we can never know because our scientific knowledge of the total complex of natural laws in any specific case is so limited. Natural science, therefore, can never affirm that a miracle is impossible even were it conceived of as an event produced by the immediate efficiency of God. From this it is clear that Hunzinger will neither accept nor reject the position that a miracle is an event in the external world due to the immediate power of God. Neither will he accept or reject the idea that a miracle is an event brought about in accordance with unknown laws of Nature. He will have nothing to do with this whole method of defining a miracle, taking an agnostic position upon this point.

If, however, we are to regard as a miracle any event in which we experience God's presence and power, it will follow that the factor which constitutes any event a miracle, is after all a subjective one. Hence, it will follow that miracles may still be experienced, and that too in regard to events in the external world as well as in regeneration and sanctification. Hunzinger is quite logical, therefore, in drawing this conclusion, and following theologians like Stange, Herrmann, and Wendland. In this way, however, he has left no room for any distinction between such so-called present miracles and those recorded in the New Testament which occurred in the history of redemption. As a matter of fact, Hunzinger offers no adequate basis for the distinction which he seeks to draw between these two classes of miracles. This is the weakest point in his treatment of the whole subject, and it has been seized upon as the point of attack by Wendland in reviewing Hunzinger's Volume (*Cf. Theologische Literaturzeitung*, Jahrgang 37, Nr. 19, S. 600).

Princeton.

C. W. HODGE.

PRACTICAL THEOLOGY.

The Minister and the Spiritual Life. Yale Lectures on Preaching. By FRANK W. GUNSAULUS, D.D., LL.D., Minister of Central Church, Chicago. New York: Fleming H. Revell Company. 1911. 8vo. pp. 397. \$1.25 net.

These eight lectures were delivered, in a somewhat abbreviated form, in the year 1911 to the students of the Yale Divinity School on the celebrated Lyman Beecher foundation. As the title indicates, the author deals with the most vital elements in homiletic theory—the character of the man in the preacher. The topics discussed are as follows: (I) The Spiritual Life and Its Expression In and Through

Ministry; (II) The Spiritual Life and New View-points; (III) The Spiritual Life and Its Relations To Truth and Orthodoxy; (IV) The Spiritual Life and The Present Social Problem; (V) The Spiritual Life and Its Determinations and Deliverances; (VI) The Spiritual Life and The Minister's Message; (VII) The Spiritual Life and Its Communication To Men; (VIII) The Spiritual Life and The Minister's Power.

In this as in other works of his, Dr. Gunsaulus appears as a remarkable rhetorical impressionist. The discussion is full of life and power, of color and beauty; but in analytic skill, in logical vigor, and even in the fundamental quality of clearness it leaves much to be desired. Not only must some of the sentences and paragraphs be read a second and third time to disclose their meaning, but the connection of ideas within the limits of a chapter is often so hazy that the reader has an uncomfortable sense both of indefiniteness of statement and of lack of progress in the development of the subject. The writer's fervor ever and anon gets the better of his precision and clarity as a thinker. One feels himself plunged into, and borne along by, a powerful current, without having a satisfactory knowledge as to either the origin or the destination of the stream. Here and there we strike a notable landmark, where for the time being we can pause and get our bearings, but too often our pilot arbitrarily changes his course, regardless of the map and chart by which he has hinted or openly announced that he will conduct us.

"The minister is the minstrel of the soul", according to the author's favorite dictum, and judged by that test—valid enough so far as it goes—Dr. Gunsaulus, by reason of his buoyancy toward the poetic, has great power as a preacher and as an interpreter of some of the elements that make for good preaching. From this point of view the remark of a friend concerning the volume is perhaps the fairest and best thing to say about it: it is "the most intimate revelation of his inner life that Dr. Gunsaulus has given the world." And as such the book will occasion little surprise, among those at all acquainted with the author, by its presentation of views which to many will seem an inadequate expression of the truths of historic Christianity. Granting the major premise of the argument, the primacy and supremacy of the minister's spiritual life, we find many statements in the volume that are as true in content as they are beautiful in form. But it may be seriously questioned whether "the spiritual life" which the minister and his hearers ought to have does not call for deeper, more biblical conceptions of sin and grace.

Princeton.

FREDERICK W. LOETSCHER.

Biblical Criticism and Preaching. By GEORGE ELLIOTT. New York: Eaton & Mains; Cincinnati: Jennings & Graham. 1912. 12mo; pp. 96. 35 cents net.

The author does not profess to be an "expert in the higher or any other sort of criticism;" but accepting the "main conclusions of