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sideration of the following subjects: Texts and Topics; The Outline of the Sermon (with an excellent treatment of textual and expository outlines, and a well illustrated discussion of topical outlines with special reference to ethical, doctrinal, historical, biographical, and evangelistic sermons); The Body of the Sermon (presented under the three heads, the exordium, the argument, and the peroration); The Forensic or Finished Discourse (style, illustration, humor in the pulpit); The Delivery of the Sermon; Getting Attention; Pulpit Power (its secret; Christ our model).

In this manual on preaching, as in his own sermons, Dr. Burrell treats everything in a fresh, vital, practical way. The fundamental principles of effective sermonizing are clearly stated, admirably illustrated, and convincingly applied to the many details of the preacher's art. The suggestions and counsels given at the conclusion of most of the chapters are invariably judicious and helpful, while the many quotations from other homiletic works will serve to stimulate the reader to consult the best literature on special phases of the subject.

The chapters on illustration and delivery are especially suggestive, and valuable, but the whole book will well repay the preacher and the theological student for the careful perusal of its pages. An acknowledged master of the pulpit here gives us the wisdom of a lifetime of devoted and most successful service in the ministry of the Word.

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Efficient Religion. By GEORGE ARTHUR ANDREWS, author of "What is Essential". New York: George H. Doran Company. 1912. 12mo; pp. 178. \$1.00 net

Accepting the utilitarian temper of our age as one of its most important characteristics, the author undertakes to answer the question, "What is the use of the religion of Jesus? What is it good for? What can it do?" The writer makes no attempt at an exhaustive exhibition of the evidence, but rather, assuming its adequacy, suggests a basis in reason for our practical acceptance of the claims of the Gospel. The argument, stated summarily, is that a Christian is a man who has a "profitable faith", "practicable love", "prevailing prayer", "loving forgiveness", "abundant health", "sufficient consolation", "sustaining strength", "satisfying joy", "attainable peace", and "achieving power". The spirit of the discussions may be fairly inferred from the statement that the religion of Jesus must be rescued "from the realm of intellectual thought" and brought "into the realm of efficient action". In the sequel we find the author tarrying about as long in the former as in the latter sphere, for he must needs offer us his own "concepts" and "speculations" as to the truths he wishes us to adopt as principles of conduct. But in spite of this treacherous antithesis between thought and life, he presents a great deal of truth that every Christian can verify in his own experience.

Princeton.

FREDERICK W. LOETSCHER.