

NOV 15 1913

The Princeton Theological Review

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VOLUME XI

1913

Published Quarterly for
THE PRINCETON THEOLOGICAL REVIEW ASSOCIATION
by
THE PRINCETON UNIVERSITY PRESS
Princeton, N. J.

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

modern biblical scholarship", he aims to show that the preacher in this period of transition and trial must have satisfactory answers to such questions as these: "How far has the message of the Bible become obsolete through the change of attitude as to its origin and structure? Has its spiritual force as an aid in right living been in any way diminished?"

The author's own point of view and spirit may be inferred from a few statements taken at random from his pages. Carlyle's sentence is quoted without a challenge: "None of all the many things we are in doubt about, and need to have demonstrated and rendered probable, can by any alchemy be made a religion for us, but are, and must continue, a baleful, quiet or unquiet, hypocrisy for us." By the "assured results" of the higher criticism "the preacher has been delivered from the toils of apologetic sophistry, from insincere harmonizing, and from conscience-deadening casuistry. He is no longer called to the defence of an obsolete morality or a worn-out social order. Indeed, the traditionalists themselves are already reaping this benefit." "The modern method, which dares to discriminate between the temporal and eternal in Holy Scripture, sweeps away at once the trivialities of a credulous dogmatism and the shallow sophistry of a superficial skepticism." "That which is truly divine in the Bible is just the part which criticism cannot disturb, and its sacredness is the more completely attested by that fact."

These are typical declarations as to the quality and the temper of the discussion. Much is said that is illuminating and helpful to the preacher of the gospel in these days, but on the other hand much more will need to be said to establish the proposition to which the whole essay points: "There is but one final authority for the Christian faith: it is the historic Jesus, who is the present Christ." For what adequate knowledge can we have of "this historic Jesus who is the present Christ" apart from the record given us in the Bible, and who shall convincingly and authoritatively tell us, how in a given context of Scripture, we can avoid confounding "the form with the substance of Christian preaching"?

Princeton.

FREDERICK W. LOETSCHER.

The Great Themes of the Bible. By Rev. LOUIS ALBERT BANKS, D.D., Author of "The Great Sinners of the Bible," "The Great Saints of the Bible," "The Great Portraits of the Bible," "The Great Promises of the Bible." New York: Eaton & Mains. 1911. 12mo; pp. 408. \$1.30 net.

"The Great Themes", thirty in number, that are here discussed in sermonic form, deal with "those elemental problems which confront men and women in every age and which must find solution for each of us, if the soul is to know true peace." These discussions touch lightly and move rapidly upon the surface of the subjects; they are not designed to be either very thorough or very profound. But they are popular and helpful presentations of things fundamental in the