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# The Princeton Theological Review

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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

gospel, and we can readily understand how "in their delivery the blessing of God rested upon them to the comfort and consolation of many hearts."

*Princeton.*

FREDERICK W. LOETSCHER.

*A History of Preaching.* Vol. ii. From the Close of the Reformation Period to the End of the Nineteenth Century, 1572-1900. By EDWIN CHARLES DARGAN, D.D., LL.D., Author of "A History of Preaching from the Apostolic Fathers to the Great Reformers, Ecclesiology," etc., formerly Professor in the Southern Baptist Theological Seminary at Louisville, Ky. New York: George H. Doran Company. 1912. 8vo; pp. iv, 591. \$2 net.

This is the second installment of Dr. Dargan's comprehensive work on the History of Preaching. The first volume appeared in 1905.<sup>1</sup> The delay in the appearance of this second volume has been due in large measure to the fact that in 1907 the author resigned his Professorship of Homiletics in the Southern Baptist Theological Seminary at Louisville and became the pastor of the First Baptist Church at Macon, Georgia. But he still cherishes the purpose of completing his task by publishing, at as early a date as his parish duties will permit, the final volume on "Preaching in the United States". We sincerely hope that this aim of his may in due season be realized: we should then have the first treatise in the English language that might fairly be regarded as an adequate, or at least satisfactory, treatment of this great subject.

The volume before us covers what the author designates as the Dogmatic Period (from the death of Knox to the beginning of the Wesleyan Revival) and the Evangelistic or Missionary Period (from the work of Wesley to near the end of the nineteenth century). Owing to the increased complexity of the conditions affecting the pulpit during these centuries in the various countries of Europe, the method used for the disposition of the material in the earlier part of the treatise has been exchanged for a simpler framework, in which, under the main chronological divisions by centuries, the preaching of the several countries is set forth with considerable detail as to the chief exponents of the homiletic art in the various branches of the church. One of the most valuable features of the work is the discriminating account, given in the form of a preliminary survey, of each main section. By this means the reader, with the aid of the Index, can readily acquaint himself both with the general facts pertaining to the preaching of a particular country or church in a given era and with the biographical details that relate the prominent preachers to the times in which they lived.

The book gives evidence throughout of painstaking investigation along many lines of historical study and intimate acquaintance with the standard works on special phases of the subject. The bibliographical helps are all that could be desired. The style is clear

<sup>1</sup> See this REVIEW, Vol. iv, p. 135.