

Dr. Peloubet accepts the unity of the Book of Job, and places the book at an early date, probably at some period in the age of the Judges. "There is no great poem extant of which it can be shown that it was composed by several authors at different periods." One of the best features of our author's discussion is the skill with which he relates each division of the Book of Job to the great problem of human suffering. Be wise, ye pastors and teachers, and get this book.

JOHN R. SAMPEY.

Hand-Book of Prophecy.

By James Stacy, D.D. Pages, 149, octavo, 60 cents net. Presbyterian Committee of Publication, Richmond, Va. 1906.

The author of this treatise makes a special study of the predictions in Daniel and the Revelation. He arrives at the conclusion that the Millennium cannot be very far off. He ventures to name 2,000 A. D. as the date. In the second part of the book he attacks vigorously the premillennial theory of our Lord's Second Coming. The book is supplied with charts and chronological tables.

JOHN R. SAMPEY.

Methodism and Biblical Criticism.

By Prof. Milton S. Terry, D.D., LL.D. Reviewed by Evangelist L. W. Munhall, M.A., D.D. Winona Publishing Co, Chicago. Pages, 63.

A fierce attack on the divisive critics in Methodist universities and theological seminaries by an earnest, aggressive evangelist.

JOHN R. SAMPEY.

II. HOMILETICAL.

The Modern Pulpit. A Study of Homiletic Sources and Characteristics.

By Lewis O. Brastow, D.D., Professor of Practical Theology, Yale University. New York. The Macmillan Company. \$1.50 net.

Readers of Dr. Brastow's former work, "Representative Modern Preachers," will be glad to welcome this new

fruitage of his studies in Homiletics. The excellent qualities of the former work are here repeated. Dr. Brastow is a thoughtful student of preaching. His critical insight is penetrating, his judgment balanced and sane, his exposition lucid and informing. If it seems sometimes, that he rather overdoes the niceties of critical distinction and elaboration, that only means that one is sometimes apt to work his strong point a little too hard. The book gives a discriminating and valuable study of great and important sections of modern Protestant preaching. The author gives in the preface his reasons for omitting the Catholic pulpit and the modern French pulpit, and thus forestalls inevitable criticism. The discussion is accordingly devoted to the Protestant pulpit of Germany, Great Britain and the United States. For German preaching Rothe's *Geschichte der Predigt*, and the great article by Christlieb in Herzog, together with some other authorities, have been freely used and suitably acknowledged, so that the author's treatment of modern German preaching, while luminous and suggestive, is confessedly not altogether first-hand work. But when Dr. Brastow comes to the modern British and American pulpit, one recognizes in his work the sure touch of personal mastery and of power. So much by way of general criticism.

For contents, Dr. Brastow discusses in his first three chapters the influences and characteristics of modern preaching. Taking the preparative influences of the Eighteenth century as a starting point he discusses the influence of Pietism in Germany, and the Puritan and Methodist movements in England. The Great Awakening in this country also receives some notice. Movements of the intellectual life, Philosophy, History and Literature in the Eighteenth century, are unfolded in their relations to preaching. The prominent influences of the Nineteenth century are also carefully studied and developed with fine historic and critical insight. A mere statement of the topics discussed indicates the range of the author's

thought and treatment; (1) Development of Physical Science. (2) Influence of Modern Philosophy. (3) Development of Historic and Critical Science. (4) Literary Development. (5) Awakening of the Religious Life. (6). Influence of the Complex and Practical Character of Modern Life. All these points are thoughtfully and admirably discussed and appreciated. In noting the prominent characteristics of modern preaching, our author discusses its experimental qualities, its historical and Biblical basis, its critical and discriminating character, its practical character, and its qualities of form. Here again the discussion is very satisfactory.

In his study of English and American preaching especially, Dr. Brastow has made a notable contribution to the literature of Homiletics. His criticism and appreciation of the Anglican pulpit, the preaching of the English free churches and Scottish preaching are of a very high order.

In characterizing the Anglican preaching, Dr. Brastow wisely states the difficulty of making broad generalizations where so much variety is found, but he does admirably what he undertakes. The three schools of English Theological thought, High, Low and Broad Church, are discriminatingly considered, and criticisms are made upon the Anglican pulpit in general. Dr. Brastow thinks that the English church has not always had a sufficient appreciation of pulpit work as such, notwithstanding the great number of really great preachers who have adorned its annals. He also points out the conventionality of Anglican preaching. He further notes what he calls "an inadequate or defective teaching basis," which is followed by a defective aim, and finally by a slight regard for homiletic form. Excellent criticisms and estimates, with only minimum biographical notice are given to some of the great British preachers. Several of these have received larger treatment in Dr. Brastow's other book and are here only referred to.

The preaching of the United States receives careful and discriminating study, but it seriously lacks breadth and proportion. The general qualities of American preaching are given as being a high estimate of the preacher's function, intellectual virility, practical quality, and variety. These points are well taken and are discussed with vigor and sanity. One could wish that a little more attention had been given to the evangelistic and evangelical elements of American preaching, and to the spiritual and ethical value of these as forces in our national life. In discussing sectionalism as a note of variety in our preaching Dr. Brastow wisely generalizes thus (p. 331): "The prominence, then, of the intellectual quality in the preaching of the north, of the practical quality in that of the west, and of the emotional quality in that of the south may roughly, but of course inadequately, characterize their varieties of type." This is well said, and the intimation that enrichment in all these qualities would mark improvement in all sections cannot be gainsaid. When, however, our author, after some just remarks on southern preaching, proceeds to say that as compared with that of the north it is "less distinctly marked by intellectual deliberateness, independence and virility," we may accept the first word, demur to the second, and simply wonder at the third. How much southern preaching must one have heard or read to think that it lacks "virility"? Again, in criticising western preaching, our author is hardly correct in esteeming it deficient in catholicity, independence and progressiveness as compared with that of the east.

The author seeks to disarm criticism in his selection of preachers for treatment; and it must in fairness be said that this is an exceedingly difficult matter in a study of this kind, where so much must be left to the individual taste, predilections and information of the author. But admitting all this, it does not seem to this reviewer that Dr. Brastow has made his field of vision wide enough, or

has been quite successful in his choice of subjects within his limits. Among Baptists, for instance, the men selected are: Wayland, Wm. R. Williams, Richard Fuller, E. G. Robinson, W. N. Clarke, W. H. P. Faunce, R. S. MacArthur and Russell H. Conwell. These are, of course, eminent Baptists, and some of them representative preachers, but the list cannot be said to indicate a very broad survey of, or thorough acquaintance with, the American Baptist pulpit as a whole. The omission of John A. Broadus, for example, who is not mentioned anywhere in the book, will strike many readers as a very singular one. And another curious thing is the failure to mention among Presbyterians and Methodists, or Episcopalians any southern man. A survey of American preaching which takes no account of such men as Thornwell, Plumer, Hoge or Palmer; or of Bascom, Pierce, Marvin or McTeiyre; or of Dudley, Randolph or Gailor has certainly not fully covered its field. Dr. Richard Fuller is the only southern Baptist named, but here at least the choice was eminently correct even if the appraisal leaves something to be desired. No western preacher is noticed. It is true that the South and West have not furnished many published sermons for the literature of the subject, but they have furnished some, and their preaching and preachers have been too large and great a power in the religious life of the United States to be passed over in a general survey of American preaching. The time is long passed when any corner of this country can be justly even if unconsciously taken for the whole of it.

Our author is happier in his treatment of denominational varieties in our preaching. His estimate of the preaching of each denomination as a whole is prefixed to the mention of individual representatives. His broad and discriminating study is here especially in evidence. It is gratifying to note the high estimate placed upon Baptist preaching, which he finds to be especially strong in its

emphasis upon the Bible, its evangelistic and experimental qualities, and its marked variety.

The book is an exceedingly valuable contribution to the literature of Homiletics and the few things to which this reviewer has felt called upon to make exceptions are upon the whole, only slight drawbacks in a work of exceeding value and timeliness. The book ought to be in the library of every preacher and carefully studied by all who desire to know anything of the characteristics and power of modern preaching, particularly in England and the United States.

E. C. DARGAN.

Listening to God.

By Hugh Black. Fleming H. Revell Co.

Rev. Hugh Black was for ten years pastor of St. George's United Free Church, Edinburgh, Scotland. He is now professor of pastoral theology, Union Theological Seminary, New York City.

This is a volume of sermons, twenty-seven in all, preached to his old charge, Edinburgh. The title of the first sermon, from the text, "I will incline mine ear to a parable," Ps. 49:4, is the title of the volume. And a good one it is.

Perhaps none of us ever picks up a volume of sermons with the intention of reading all of them. We look over the table of contents and select the subjects and texts that strike us as interesting, thus "tasting the sermons," and reading what we like. I warn you, if this is your custom, that you will not get off so easily with this volume. It will seize you at once and hold you in its grip till you have read the last word.

Delightful sermons! Simple, good sermons! Sermons that stir mind and heart! You are in your own pew—feel that you are one of Mr. Black's congregation—and open ears and heart to the word of God. When the sermon is over you regret that it was so short, but you feel grateful to the preacher for the helpful message. He has