

careful and conscientious in the formation and the propagation of opinions and beliefs. He would not intentionally leave out a single fact from consideration nor overlook a single argument. Forty years of such painstaking research and strenuous thinking made possible the great book before us. We believe that Dr. Davidson made too many concessions to the divisive critics, thereby weakening his argument for the elevation and wealth of the Mosaic teaching concerning God and His Kingdom among men; but it would be a thousand pities for thoughtful pastors to refuse to read the book because of its critical position.

JOHN R. SAMPEY.

A History of Preaching. From the Apostolic Fathers to the Great Reformers, A. D. 70-1572.

By Edwin Charles Dargan, D.D., LL.D., Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Ky. New York. A. C. Armstrong & Son. 1905. 8vo. pp. 577.

The publication of this volume marks the completion of one-third of a great undertaking—a project possible only to the acquirements of a scholar, supplemented by great courage and industry, and crowned by the blessing of a long life. This book proves that the author already possesses all these necessary gifts, except the last-named, and every reader will pray that the providence of God will not withhold that. It is perhaps not strange that so important a task has gone so long, not merely undone, but unattempted. Incidental treatment the subject has, of course, received in all histories of the progress of Christianity, but the subject is worthy of a separate and systematic treatment. The vastness of the field and the mass of materials has no doubt discouraged many, for a history of preaching is a *magnum opus* in more senses than one.

These abundant, almost superabundant, materials are very unequally distributed. Until we reach the period of the Reformation, the literature of the subject is painfully sparse—literature that really and specifically relates to *preaching*. A single library shelf will comfortably accommodate all the sermons that have come down to us from the first fifteen centuries. It is accordingly rather

a history of preachers, than a history of preaching, that must be attempted for this extensive period. Dr. Dargan has made the most of his sources, and if the reader of the first half of the book is a little disappointed by what is told, he has only to remind himself that there was no more to tell. The second half of the book has much to tell and the most is made of it.

The author divides his book into four periods. The first is concerned with preaching during the first four centuries. The fourth century was the time of Basil, the two Gregorys and Chrysostom, in the East; of Ambrose, Hilary and Augustine in the West. Our largest remains of ancient homiletic literature are from this century, and the chapter that discusses the characteristics of fourth century preaching leaves nothing to be desired. It shows a complete mastery of the surviving material, and acquaintance with the best modern criticism of it, as well as sound, independent judgment. Period II. is devoted to preaching from the fifth to the eleventh centuries inclusive—a time of decline in this, as in every other department of Christian life and effort. These were the Dark Ages of Europe, not so dark as they have been sometimes represented, but certainly a period of decline, of partial eclipse. The great missionary conquests made during this period, suggested by the names of Patrick, Augustine and Boniface, were probably not accompanied by any great amount of formal preaching; and neither the intelligence of the people nor the education of the clergy were equal to preaching of a high order during this entire time. No wonder the surviving literature is so scanty, and that the little that survives is valuable mainly as a curiosity.

The third period covers the eleventh to the fourteenth centuries inclusive. This is the period of Francis and Dominic, of Bernard of Clairvaux, of Tauler, and of the most dangerous heresies with which the Roman Church had to contend in all its history. These last are by no means the least important factor in the preaching of this age, and might well have received fuller treatment than the brief paragraph allotted to them on page 212. With few exceptions, however, this most interesting period is admirably treated, and the judgments expressed com-

mend themselves by their sanity, candor and moderation. It would be difficult, for example, to give a better account of Bernard in the same number of pages than Dr. Dargan has given us, and the account of Francis is equally good. Against the tendency to enlarge unduly upon favorite persons or themes, he has striven successfully, and nothing about the book is better (nor a more difficult achievement, we may add) than the admirable perspective maintained throughout.

In period iv. we come to the most important part of the book, preaching in the fourteenth, fifteenth and sixteenth centuries, to which half of the entire volume is devoted. Materials become abundant, and the general interest of the great movement known in its earlier stage as the Renaissance, and in its later as the Reformation, of itself carries the reader along. Of the eight chapters into which this part of the work is divided, the first two are devoted to pre-Reformation preaching. The author's treatment of the mediaeval mystics is thoroughly satisfactory. A more difficult task was to treat within reasonable limits, yet adequately, the preaching of Wiclif, Hus and Savonarola, but this also has been done with good judgment, accuracy and spirit. The preaching of the sixteenth century is a most interesting theme, and much is made of the labors of the less conspicuous men of the time. Too often Luther overshadows everything in Germany, and Zwingli and Calvin completely eclipse all others. But here we see their due prominence given to men like Bugenhagen and Jonas in Germany, and Bullinger, Myconius and Farel in Switzerland. Nor is the preaching of the Anabaptists and other sects of the period neglected, but their part in spreading evangelical truth is properly, yet not unduly, emphasized. No one will fail to read the chapter on the preaching of the reformers in Switzerland and Scotland, and though here the author traverses well-beaten ground, he finds much to say that is fresh and suggestive, and succeeds in grouping well-known facts in new and telling combinations. The chapter on Roman Catholic preachers of the reformation period contains much that will be new to Protestant readers, most of whom have given little attention to this subject and know little about it.

Such defects as the book has are purely matters of detail, and quite unimportant. The general accuracy in dates, names and facts is remarkable, but in the handling of so vast a mass of materials it would indeed be surprising if a few errors had not crept in, for which one suspects the author is not himself always responsible, but rather the authorities on which he has relied. When, for example, Dr. Dargan says of Zwingli: "With shame and genuine contrition he mourned his few falls," (p. 403) it hardly agrees with Zwingli's letter to his friend Utinger (our source of knowledge), which is a decidedly flip-pant confession of his unchaste life. Into the sketch of Huebmaier, mostly excellent, several errors have crept. If the author had read the original document, he would hardly have called Huebmaier's recantation at Zurich "more apparent than real," but others have said this before him. It is not quite correct that the Anabaptist preacher "set up a printing press" at Nikolsburg; another Anabaptist, a Zurich printer, migrated to Nikolsburg and established himself in business there. Nor can we quite say that Huebmaier was condemned at Vienna, "bravely and immovably refusing to retract." He made a considerable retraction of his views. In fact, as at Turich, it is "impossible to acquit him of some insincerity and diplomacy." We said these were small matters—we have found no errors of a more important kind anywhere in the book.

And the merits of the book are many and great. The style is clear, flowing, readable always, eloquent frequently. The author's enthusiasm will inspire even a dull reader before he has gone far, and one who is fortunate enough to bring to the book an interest in its theme will read with growing delight to the end. One's only regret is, that one must wait some years for the continuingly promised continuation.

HENRY C. VEDDER.

The Holy Spirit. Then and Now.

By E. H. Johnson, D.D., LL.D., Author of "An Outline of Systematic Theology," etc. Pages 303. Philadelphia. The Griffith & Rowland Press. 1904.

It is touching to note that this book is dedicated "to a