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In the final period, monarchy fails; the theocracy is restored; the Jews accept dependence on one condition—they must be allowed to follow their own religion; this becomes the basis of nationality, and by a process of elimination of the undesirables, it makes the Jewish state a smaller, but a more compact social unit than ever before. In this period arises a new doctrine—the worth of man as man—and a new problem, the problem of the free individual. These take various forms and in one way or another are the theme of most of the literature produced in this epoch. The four fold righteousness of the former period is supplemented by a new element, that of humility, and righteousness itself becomes the *character* rather than the *will* of God. Thus were the experiences of a suffering people enriched and mellowed:

The evolution of religion was complete with Jesus, in whom the perfect relation of man to God was realized. Social evolution, however, proceeds much more slowly, and is yet far from completed realization. It will finally come about by the universal practice of that distinctively Christian social quality so perfectly exemplified by Jesus himself, the characteristic commonly termed love, but which this author prefers to call *meekness*.

The writer has amassed an immense amount of material under a very large number of subdivisions. In most cases he has illustrated his theses by the citation of a number of Scripture references. When we keep in mind the rather limited approach he has set for himself in preparing the book and when we allow for the strange and somewhat venturesome vocabulary used in a number of places, we must credit the author with a seriousness of purposes and with a certain constructive result, more in the realm of biblical theology, as it seems to the reviewer, than in that of the social sciences.

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A MASTER PREACHER ON PREACHING¹

Dr. Cadman's study of the work of preaching begins with a chapter on "The Scriptural Basis for Preaching," which is not an examination of the warrants for preaching as they are found in the Bible, but is an enlightening study of the homiletic values of various sections of Scripture. Especially valuable are the studies of the Prophets and Jesus. The second chapter, "Prophets and Preachers of the Christian Church," is far removed from an outline sketch of the history of preaching, although based on careful study in this field. Dr. Cadman presents the personality

¹ *Ambassadors of God*. S. Parkes Cadman. New York: Macmillan, 1921. 353 pages. \$2.50.

of Wesley vividly, as one would expect after reading the middle section of *The Three Religious Leaders of Oxford*. He says, "Study Wesley as you study no other modern preacher, and do this the more because a certain parochialism, tinged with condescension, is occasionally to be detected in Puritan references to him" (p. 67). He describes the manner of Whitefield thus: "Truths he could neither formulate nor cast in literary fashion were fused within him by his glow of soul and expressed with fluid energy. Even the small change of discourse was reminded by his volcanic manner." He calls Dr. W. L. Watkinson "one of our few surviving great preachers." "The Modern Attitude toward Preaching" is a careful study of the popular attitude toward the pulpit today based upon the author's wide experience in pulpit and platform work. Taking a thorough inventory of the forces at work in modern life, he finds that there is little new or disheartening in the prejudices and misapprehensions unfavorable to preaching in the modern world. He feels that "the primary cause of the present dearth of pulpit influence in many centers, learned or otherwise, can be traced to its breach with nineteenth-century science" (p. 107). Also the pulpit has been too remote from the current social unrest and yearning, although this fault is rapidly being remedied. Dr. Cadman writes with wisdom on the matter of preaching what is called the "social gospel." He says:

I venture to break a lance with those who contend that the advocacy of social righteousness should be the absorbing theme of your ministry. When everything has been said for it that can be said, the fact remains that the restitution of the entire man after the pattern of his Creator is the whole of which social righteousness is but a part. . . . At all times insist upon the New Testament doctrines as the absolute principles of a Christian sociology. . . . Many to whom you appeal exceed you in the knowledge of classes and their callings, of groups and their necessities; but you have the effective Word that covers them all as the sky over-arches the landscape. That Word should become by your dispensation the source of those lasting benefits for society which, as history demonstrates, proceed from the moral and religious changes effected by the Gospel in the heart of man (p. 122).

The two following chapters are closely related in subject-matter and are entitled, "Cross Currents Which Affect Preaching," and "Present-Day Intellectualism and Preaching." Here the fine insight and the balanced discrimination of Dr. Cadman appear attractively. No preacher can read these pages without feeling that there is every incentive awaiting him and no fears to daunt him in the way as he threads the tangled path of modern thinking. "The best preaching you will achieve," says the author, "which in the long run will prove its acceptability to mind and heart, will not be that of the pietists who deplore scientific dominancy, not that of negativists who deny religious

mysteries, but the preaching in which religion interprets and is interpreted by science; in which faith and knowledge subsist together and reënforce each other" (p. 175). A stimulating study of "The Nature and Ideals of the Christian Ministry" follows; it is filled with common-sense counsel, such as this: "Shun as you would a plague the clerical mannerism which has the appearance of downfalled amiability dashed with professional pretentiousness" (p. 214). "Preaching: Its Preparation and Practice" requires two chapters and is written in a friendly and intimate way. The man who has been doing the work here tells his comrades how he has done it. One is sensitive to the note of reality in this section; the counsels grow out of experience. At best, however, there is not much to be said in the field of technique over what has been put in form by Phelps and Broadus. It is interesting to see how another man works. It is comforting to hear him tell his brethren to study Bunyan and Lincoln for their terse and biting Saxon style, and then read his own sentences, loaded with polysyllabic Latinity. It refreshes one to find again the classic illustration of the preacher who can give counsel but cannot follow it. The next book on technique must be written from the standpoint of psychology, evaluating all methods according to the nature of the preacher and the congregation, and using the last results in psychological and pedagogical research. Until then, such chapters as these, valuable as they are, will only rehearse the masters with the added factor of fresh personal experience. The final chapter is on "Preaching and Worship," and is wisely constructive in its exaltation of worship as the paramount activity of the church and its minister. The volume as a whole is one of the most stimulating of recent homiletical studies. It does not possess the compass or solidity of Dr. Garvie's new book, but it is a thorough piece of work.

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PREACHING AND LIFE¹

Professor Hoyt brings together here thirteen papers consisting of biographical studies and essays, designed to show that the preachers of the Christian gospel have exerted a deep and potent influence in the development of American life. The first paper is on "The Puritan Preacher," a discerning study of the sources of power in the earliest American preaching. Then follow chapters on Edwards, Lyman Beecher, Channing, Bushnell, Henry Ward Beecher, and Brooks, each proportioned well and indicating the ways in which the preaching of

¹ *The Pulpit and American Life*. Arthur S. Hoyt. New York: Macmillan, 1921. xii+286 pages.