

THE  
PRINCETON REVIEW.

JANUARY, 1854.

---

No. I.

---

*Geo. Henry Jones.*  
ART. I.—*Recent Commentaries on the Song of Solomon.*

*Das Hohelied untersucht und ausgelegt*, von Franz Delitzsch, Dr. u. ord. Prof. d. Theologie zu Erlangen u. s. w. 1851. 8vo. pp. 237.

*Das Hohelied von Salomo, uebersetzt und erklärt*, von Heinrich August Hahn, Dr. Phil. Lie. Theologie und ausserordentlichem Professor der letzteren an der Königl. Universität zu Greifswalden, u. s. w. 1852. 16mo. pp. 98.

*Das Hohelied Salomonis ausgelegt*, von E. W. Hengstenberg, Dr. und Prof. d. Theologie zu Berlin. 1853. 8vo. pp. 264.

*The Song of Solomon, Compared with other parts of Scripture.* Second Edition. London, 1852. 16mo. pp. 230.

*A Commentary on the Song of Solomon*, by the Rev. Geo. Burrowes, Prof. in Lafayette College, Easton, Pa. 1853. 12mo. pp. 527.

It is remarkable that such a number of Commentaries upon this brief and difficult book should have appeared within so short a period, and in places so remote from each other. This circumstance, if it be not purely casual, resulting from the accidental direction of the studies of the individuals whose productions we have before us, would seem to indicate an extensive leaning in the church at present towards the study of the Can-

*George Funtkin's.*

ART. V.—“*Lectures on Pastoral Theology.* By the Rev. James Spencer Cannon, D. D., late Professor of Pastoral Theology and Ecclesiastical History and Government, in the Theological Seminary of the Reformed Dutch Church, New Brunswick, New Jersey.” New York: Charles Scribner, 145 Nassau street, pp. 617.

THEOLOGY is the doctrine of God. The name indicates that God is its author and its subject. It is the doctrine concerning God—that which exhibits his attributes. It is also taught by him. We have no knowledge of the Most High, except as he reveals his perfections to us; and we know him only, as we know other beings, by his attributes. For the communication of this knowledge, he has spread before us two books; the book of nature, *i. e.*, creation and providence; and the Bible, or language addressed to us above and beyond the revelations of the former book. These two are parallel lines of unequal length, and can never cut one another. Or we may conceive the latter as superimposed upon the former and coincident throughout their mutual length—the former finite, the latter infinite *a parte post*. This is usually denominated the book of revelation; that, the book of nature: which distinction gives rise to the classification of theology into Natural and Revealed. We may be considered hypercritical; yet, at this risk, we venture the remark that this usual denomination is prejudicial to clearness of comprehension. It implies that the book of nature is not a revelation from God—that his works do not reveal their Author in his perfections: whereas the two books are analogous, revealing God in his attributes, not in his essence.

The science of theology, of course, is the knowledge of God's attributes, qualities, perfections, arranged into a system; in other words, the doctrines which God has taught concerning himself as the Creator and Governor of all things, and as the Saviour of lost men—these adjusted according to their proper relations. In the process of this adjustment, it is proper to bear in mind the position of theology relatively to the other sciences. It stands at the head—it is the science of sciences, to which

all others are subordinate, and ought to be subservient. Every science, which is built up and systematized under the auspices of sound logic—*i. e.*, every real and true science, ultimates in theology. All right reasonings lead to truth, and all truth has its origin in reason, and the subject matters about which it is employed; and all right reasonings must, therefore, lead to their own source: God is truth. The idea of science conflicting with theology is the preposterous absurdity of a part contradicting the whole—of two truths opposing each other. From the want of true science, indeed—from defect of knowledge, its advocates and friends are often found opposing each other; but as soon as sound reason reaches its results, and presents to their minds true science, accurate knowledge, they agree. Thus reason—not indeed the reasonings of men, (which are often the antipodes of reason,) but sound reason works its way up through nature unto nature's God; and it is graphically true, that all the discoveries of science are manifestations of God—revelations of the wisdom and attributes of the Creator. Hence, no science lies outside of theology; and all the sciences in all their parts may be profitable to the theologian.

But the feebleness of human powers renders it impossible for man to comprehend all science, or to excel in many departments of investigation at the same time; it has been found necessary to analyze and to limit the sphere of each man's intellectual researches, within some one, or a few, of the results of such analysis. Accordingly theology is divided, (as just stated,) into Natural and Revealed—meaning, by the former, the revelations of divine attributes made by nature; and by the latter, the revelations of divine attributes made by immediate suggestion to the minds of the prophets, by visions, dreams, or language; and by them recorded for the permanent instruction of men. But inasmuch as these two books cover in part the same ground, the division is impracticable. It is never, in fact, regarded with such caution as to restrain each within its own proper limits; on the contrary, each perpetually transgresses the bounds of the other.

Other divisions are made on a different principle. The analysis into natural and revealed regards the source of our

information; we are learners. The divisions into didactic or dogmatic, polemic, pastoral, regard the modes of transmission to others; we are teachers. The first of these methods—for they are only methods of teaching—of edifying the body of Christ in theology—is the simple presentation of the doctrines or truths in the premises to the minds of men, without rendering a reason. The professor of didactic theology is a simple dogmatist, and addresses simply the faith of his pupil, and the intellect only so far as is necessary for comprehending the meaning of his propositions. He does not present reasons and arguments in defence. But faith in man might be the result of this method, and so God would be dishonoured, and the soul lost; for the doctrines are divine, and as such are to be recognized by the intellect, and relied on by faith. Hence the didactic must be preceded and accompanied by the exegetical. Such explanations of God's books must be given, as will lead the learner to perceive and to believe the doctrines taught to be God's—to be divine: he teaches divinity. Or, to express the idea in Latin, he is a *doctor divinitatis*. Nor is this peculiar to professors in seminaries. This is the principal business of every minister of the gospel—to teach divinity, and the terms by which the idea is expressed are much more appropriate to the minister than is the Latin word *Reverend*. This latter expresses a degree of respect, veneration, and awe, not always experienced upon the sight of a clergyman.

Such is the abstract theory of the dogmatic: the concrete, however, differs from it. No ordinary man can endure to dogmatize purely, to men who have reasonable and reasoning minds. But every modest teacher feels bound to go beyond his own *ipse dixit*, and state reasons and arguments in support of his propositions. The didactic and the polemic chairs occasionally jostle each other: the latter, however, has abundant scope in formal controversy. The polemic divine looks outward mainly. He stands on the watch-tower, and looks inward only for shot to direct upon the advancing foe. Argument is his field of action.

Pastoral theology ought to comprehend only those divine doctrines which refer directly to the duties of a pastor, as contradistinguished from a teacher and polemic. So it would be,

if the offices were in fact separate; but as the Church does not carry the principle of division of labour out as far as the New Testament does—as the same person is teacher, defender, ruler and pastor, the phrase must be taken in a much more extended sense. Our venerable author thus defines it in the very first sentence of his work: “Pastoral theology is that branch of the science of Christian theology which treats of the qualifications, duties, trials, encouragements and consolations of the evangelical pastor.”

This definition is also his general division of the whole subject; and in this order he proceeds at once with the discussion. He, however, premises a few remarks, which go to show the comprehensive sense in which the term *pastor* is taken, as covering the duties of teaching and defending the doctrines, and administering government and ordinances; and he contradistinguishes this office from those of priests, prophets and apostles, as well as from patriarchs, Levites and all extra officers.

With the first topic—pastoral qualifications—more than one-third of the volume is occupied, and we incline to think the want of a distinct division of the matter here as consequent upon a complete analysis, is the greatest defect in this most excellent work. The reader feels at a loss for an adjustment of qualifications into classes: *e. g.* the first item is the “special call of God.” 2d. “Intellectual endowments.” 3d. “Development of the graces of the divine life.” 4th. “Aptness to teach.” These fill up the chief part of Lecture I. and all of Lecture II. and III. But under the first are treated the call by the Church, examinations, the power and art of ordination; under the second, his talents and learning, &c. It would have given more clear and distinct views, we humbly suggest, to have inquired for personal qualifications first—piety, natural talents, personal acquisitions, *i. e.*, learning, natural temperament—aptness to teach: then, external relations—has he the means of support whilst preparing for the work?—do his social relations admit of it?—can he cut himself loose?—has he a call from the people of God? Then his gifts—or those peculiar features of character which lie between him and the people.

Perhaps, however, all this is mere matter of taste. These

topics are all treated, and with great minuteness and force. Under the denomination of gifts, we have an excellent discussion of prayer, in which he expounds the nature and importance of prayer, discusses the question of set forms, and refutes the pleas put in their defence, and exposes the folly of one generation, not perhaps the most gifted in this way, prescribing how distant generations shall express their desires to God; vindicates the necessity of extemporaneous prayer to meet the exigencies of a people—inherits cogently on the pastor so furnishing himself as to be adequate to the service. In Lecture V. he treats the matter, order and manner, in which last he administers merited reproof to an impudent flippancy of manner, and to the lazy habit of sitting in prayer: a custom utterly unwarranted by either reason or scriptural authority. We have Bible examples of lying prostrate, viz: in secret devotions, under distressing circumstances, and also of kneeling, and of standing—the last in public worship. But no example or precept for the disrespectful attitude of sitting.

Under the head of gifts, our author treats of preaching the word. This, and the lecture on preaching, as a duty, are perhaps the most interesting and profitable parts of the book. The gift may be improved, and excellent rules are laid down for the young preacher. General directions are given for the selection of subjects, adapted to the people before him, and not to a people absent—for the composition and delivery of sermons. In regard to composition, after treating the subject pretty fully and very clearly, he touches the question of writing; and here we let the author sum up for himself.

“The careful composition, in writing, of sermons for the exercise of public worship on the Sabbath, is to be strongly recommended to pastors, and is almost indispensable to the future usefulness of those who are young in the ministry.

“Writing sermons is a practice which operates directly to promote the progress of the young preacher in intellectual strength. Composition requires much reading and reflection, to be easily and well executed; and writing, which puts down and records the results of such labour, tends to fix in the mind whatever acquisitions it has made in the school of knowledge. The careful writer, like the labourer in the field, invariably

finds his own strength increased, in proportion to the vigorous exercise of his powers.

“Writing secures the preacher from a hasty and superficial view of the subject which he proposes to discuss. If he rely on what he can at the moment of speaking collect, in relation to a subject of thought, he will not be able, without extraordinary vigour of mind, to search deeply, and to separate the precious ore from the dross. But when he writes, the subject must pass again and again through his thoughts; he must read over what he has written; and the eye will aid the judgment in discovering defects and errors in the composition. Most certainly, writing a discourse is favourable to order in the arrangement of the matter, while it enables the composer to give to his style a proper variety of words on the same subject.

“When thoughts are not written, the memory will so fail one in speaking, that the speaker will leave out or displace important facts; but admitting that one who does not write, preserves order, still his phraseology on the same subject will not be sufficiently varied. The last words used in discussing a subject will be those which, from habits of association, will most readily occur to the memory when that subject again employs the thoughts. Hence, extempore preachers have been complained of as repeating the same ideas often in the same words.

“To which let me add, that writing will preserve the preacher from a hesitating and stammering manner in the pulpit, and from adopting careless and unsound expressions. Rich must that invention be, which can supply a speaker with plenty of words, and those words such as are adapted to express his meaning correctly and forcibly. Errors may be detected in the off-hand speeches of men of the finest talents. But if in the senate or at the bar, good speakers use at the moment incorrect words and expressions, they are at liberty to recall and amend them; but this is a privilege which cannot be enjoyed by the preacher, without producing pain in the minds of his hearers. The pulpit is not the place where one is allowed to correct his own errors in speech, to stop, alter, and

improve what happens to be faulty and inelegant in his phraseology.

“It is true, that the talent for correct speaking, without writing, may in process of time be so improved by practice and with the increase of knowledge, as to supersede the necessity of writing every word and sentence. With a view to this fact, let the preacher, when he becomes accustomed to the exercise of public speaking, and finds his knowledge more comprehensive, gradually cultivate the talent of extemporizing, by bringing it more and more into action, by preaching from an analysis, in catechetical and evening lectures. Much may be done in this way, if the young preacher be not too early in attempting the work. Let him discipline his mind to think continuously on a subject, and put his thoughts into the best language, and into regular sentences. He will at least be partially successful, and the power, if acquired, will be a most valuable acquisition to him. It will enable him to save time and labour for study, to extend his reading, and to be more occupied in parochial visitations. It will give him more confidence and animation in speaking, and will qualify him to serve his Master better, in conversation with individuals, and in church courts, and when he is called unexpectedly to preach at funerals and on other occasions. Little can be done in a missionary tour by a minister who depends upon his written sermons; on the other hand, little advance in knowledge will be made by one who thinks he can preach well at any time, without preparation by writing, by reflection, and industry in collecting facts.”

We beg leave to add a single remark, viz., that extemporaneous composition is as entirely practicable in writing out in full, as in speaking out in full; and it is exceedingly probable that it actually occurs more frequently. If the thinking be thoroughly done, the intellectual labour is completed; so that the thoughts, ideas, sentiments, doctrines, be fully in the mind's possession, and arranged in their natural order, according to the laws of suggestion which regulate the mental movements, it is surely matter of small consequence whether the pen or the tongue gives notation to the ideas. We are of opinion they will flow warmer from the tongue, as a general

thing, without writing, than with. Assuredly, if a preacher have but a short time to prepare, he will act wisely by spending it in thinking, rather than in writing. We hope, notwithstanding, that all young preachers will take our author's counsel, and write out in full, and memorize perfectly, for some years, until they acquire perfect command of language: then, and after that, we must think composing sermons in full with the pen a useless waste of time.

Lecture X., on the delivery of sermons, contains a manly and vigorous discussion of the question of reading as distinguished from preaching; in the conclusion of which, after giving the arguments for and against reading, he delivers his opinion in favour of preaching without notes, whenever the proper talent for it exists; but where a man has not the talent for preaching, but can read well, let him read.

We pass over Lecture XI. and XII. of Part II., on pastoral duties, in which prayer and preaching are again treated, but under the special aspect of duties—all very good, and full of conservative doctrine.

From Lecture XIII. to XXX., inclusive, the sacraments are treated. The discussion, covering 250 pages, the reader will expect to be full and minute, and he will not be disappointed. It is didactic in part, but chiefly polemic.

The sacraments he finds to be four, viz., "circumcision, the passover, baptism, and the Lord's supper." The word is defined, by its substitution in the writings of the Latin fathers, for *μυστήριον* of the Greeks; which latter was borrowed from the pagans, with a little accommodation, to signify the signs and seals of the new covenant. Both the classical and ecclesiastical usage of the word translated *sacrament*, is much wider than our author seems to recognize.

The author urges with force the substantial unity of circumcision and baptism, of the passover and the Lord's supper. We have refutations of the errors of the Menonists, Immersionists, Anti-pedobaptists, Socinians, Unitarians, Romanists, Puseyites, Quakers, Campbellites, &c., and the true doctrines of the visible Church, and of her two signs and seals, vindicated against them all. In this part of the work there is dis-

played, as is most needful, a very considerable amount of learning, of critical acumen, and of logical force.

We must notice with special regard the eminently prudent course recommended with respect to revivals, revivalist preachers, and the rules for admission of adults to sealing ordinances. These Bible rules are well adapted to bind up the broken heart, to fan into a flame the smoking flax, to strengthen the bruised reed; and yet to guard the visible Church against unholy communion, and the individual against eating and drinking damnation to himself. A little detail here would be very grateful to our feelings, and might be profitable to others, but time and space will not allow. Let those who want light place themselves in the sunbeams.

In Lecture XXXI. we have a lucid exposition of the important service of catechetical instruction, its character, its indispensableness, its history, its obligations, and its rules.

In Lectures XXXII., XXXIII., XXXIV., the important duty of pastoral visitation is explained and enforced with such great variety of detail, as none but an old pastor could possibly accomplish. The preceding lecture, with these, would comprehend nearly all pastoral duties, under the restricted and proper view of the term; and there is no part of the book which we would press with so much importunity upon the attention of young ministers; and for this very reason we will not attempt a condensed or abridged statement of their substance. Using, as our author does, the term pastor as including teacher, he very properly places the study and its counterpart, the pulpit, above every thing else—above the Session, and Presbytery, and Synod—above the social circle, the private prayer-meeting, above the catechetical meeting, and the sick room even, and the funeral procession. But he does not allow young ministers, under pretence of study, to neglect any of these. The more pressing demands of the sick chamber, and the sick in mind, the broken in spirit, can generally be met without any sacrifice of the prime duties of pulpit preparation.

Lecture XXXV. is occupied with revivals, and pastoral duties in regard to them. From a hasty perusal, without regard to the season and state of the churches at the time this was prepared, the reader might infer hostility to revivals. This would

be unfair. Doubtless there is an eye all along to the fanaticism which too often causes periods of excitement to be followed by a low state of religion, and an ejection of the minister from his charge; and not unfrequently, a shutting up of the church—a temporary abandonment of public worship. This kept in mind, the reader will not suppose there is here any hostile feeling towards the special influences of God's Spirit, in a general awakening of attention to the concerns of the soul: but he will find many useful hints towards guiding young ministers during these gracious seasons, and securing the benefits without the frequent incidental evils.

The last lecture treats of the pastor's power and duty of instructing by his example. Here, too, we have an immense detail, the result of a long and laborious experience. The young pastor will do well to read the lecture over once a month, for the first two or three years of his ministry.

Such is the hasty and very imperfect sketch which we are able to present of this very interesting and valuable work. The publisher is entitled to credit for the handsome manner in which the volume has issued from the press. The biographical notice, which serves as an introduction, is well written and satisfactory. On the whole, we regard this work as highly creditable to its venerable author, and well adapted for a textbook on the subject of which it treats.

*Charles Hodge.*

ART. VI.—*History of the Apostolic Church*; with a General Introduction to Church History. By Philip Schaff, Professor in the Theological Seminary, Mercersburg, Pennsylvania. Translated by Edward D. Yeomans. New York: Charles Scribner, 165 Nassau street. 1853. pp. 684.

THIS work of Dr. Schaff having been reviewed in its original form in our Journal, we do not propose to enter upon any extended examination of its merits in its English dress. We may say, in a single sentence, that the Rev. Mr. Yeomans has executed his office of translator with great fidelity and success. It cannot be expected that any version should possess the freshness and idiomatic vigour of an original; but Mr. Yeomans