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discussions. The book merits the attention of all who are interested, and yet more the attention of those who are not but ought to be interested, in this method of preaching.

Princeton.

FREDERICK W. LOETSCHER.

The Cole Lectures for 1912 delivered before Vanderbilt University. *What Does Christianity Mean?* By WILLIAM HERBERT PERRY FAUNCE, President of Brown University. New York: Fleming H. Revell Company. 1912. 12mo; pp. 245.

The first of these six lectures, on "The Essence of Christianity", lays the foundation for the rest. President Faunce defines Christianity, first negatively and then positively. It is not ritual; it is not a series of propositions; it is not history; it is not a series of good deeds to be done or bad deeds to be avoided; it is purpose; more specifically, it is "the revelation through Jesus of Nazareth of the eternal unchanging purpose of God, and the developing of that same purpose in the lives and institutions of men." In this statement all the other ideas of the lectures—as we may summarize them by the use of the title-words—are implicated: "the meaning of God", "the basis and test of character", "the principle of fellowship", "the aim of education", "the goal of our efforts".

Dr. Faunce writes with great clearness and power, and his book is an able attempt, by one manifestly reared upon the basis of evangelical truth, to mediate between the traditional and the now widely prevalent anti-supernaturalistic conception of Christianity.

The author has some misgivings, indeed, as to the issue of his endeavor to fashion a unifying view of the conflicting ideas. He fears that he can succeed only by sacrificing what some consider vital. "We must leave many cars standing on side-tracks if we are to keep the main line open for through trains. Some men will doubtless mourn that their private car was left on a siding." Our grief, rather, is that this main line is not satisfactory either in the glimpses it gives us of the King's realm as we sit by the window or in the guarantees it furnishes that we shall, even at the terminal, see the sort of King we had hoped for. "Justification by faith is simply"—the italics are the author's—"classification by fundamental intention and tendency." . . . "It is the clear apprehension and affirmation, that he who steadily intends righteousness is righteous, and should be classed with righteous men." But what, after all, is the standard of righteousness and what has "Jesus of Nazareth" to do with our "steadily intending" righteousness? Far more satisfactory to us is Luther's doctrine of justification by faith, which Dr. Faunce himself, by a happy inconsistency, commends to us as the "bulwark of moral reform, the hope of every soul on life's moral battlefield".

Quite unworthy of the book as a whole is the erroneous assertion (p. 214), "No Hebrew prophet, and only one New Testament apostle, makes any reference to the Garden of Eden".

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FREDERICK W. LOETSCHER.