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I.

OUR LORD'S TEACHING CONCERNING HIMSELF.

THIS is a subject of fundamental importance, the subject which underlies and determines every other portion of our Lord's teaching—His teaching concerning God and concerning man. For if we admit His claims in regard to Himself, we know that through Him alone we can come to the knowledge of the Father, and that by Him man's place and character and destiny are determined.

Moreover, it is a unique subject. The theme is identical with the Teacher. This is unparalleled. A true teacher keeps himself in the background. Whenever he refers to himself, it is as to one who is himself a disciple, and whose place is always subordinate to the truth to which he bears witness. But our Lord identifies Truth with His own Person. He makes Himself the supreme Subject of His teaching and the sole medium through whom Divine Truth can be revealed or apprehended. His words were, as the disciples recognized, "the words of Eternal Life"—not merely promises of life, but vehicles of life, for in them His life energizes and quickens those who receive them. As Hort says:

"His *ῥήματα* were so completely parts and utterances of Himself, that they had no meaning as abstract statements of truth uttered by Him as a Divine oracle or prophet. Take away Himself as the primary (though not the ultimate) subject of every statement and they all fall to pieces."*

The self-assertion which would be a mark of weakness and egotism in other men, in the man Christ Jesus impresses us with reverence

* Hort: *The Way, the Truth and the Life*, p. 207.

sermon, which gives the title to the volume, is not primarily theological, as one might suspect; it is not a sermon on the Atonement; it is preëminently ethical, practical. "Do you long to know that God cares for you, that Christ cared for you enough to die for you? Then do you go and find your weak brother and care for him. 'He that doeth shall know.'" His sermons are rather for the individual than for society; they are searchingly psychological rather than widely sociological. This makes Dr. Richards a favorite preacher for students. His sermon on "The Monotony of Sin" is strikingly suggestive, but its striking qualities are in the thought itself and in the chaste and clear expression of it. This collection of sermons is the evident product of a master who has studied deeply into the Word of God and into the spirit of man. They presuppose intelligence in the pew, and certainly they are such as should enhance and promote not only intelligence but also deep spirituality and devout Christian living.

FROM LOVE TO PRAISE. By HERRICK JOHNSON, D.D., LL.D. The Same, 1903. 12mo, pp. v, 182.

One is tempted to say of this member of *The Presbyterian Pulpit* series that it is thoroughly Johnsonian, although the type of Johnsonese which it presents is altogether unlike that of the learned and pompous Samuel. Dr. Herrick Johnson is a great preacher in this, that his personality pervades his preaching; and, since his is a forceful and commanding personality, we should expect his preaching to be pungent and powerful. And so it is. His cast of thought makes him a dogmatic theologian and he preaches the substance of his theology dogmatically; that is to say, he does not encumber his thought with apologies or explanations, but goes with his message straight for the mark. He has in mind both the message which he is to bear and the man to whom he is to bear it. Yet with all his force and fire, there is often a tenderness and pathos which add greatly to the impressiveness of the whole. The first sermon on "The Love of God for Every Man" is a sort of doctrinal pronouncement; the third, on "The Word of God as a Character-builder," is notable because of the preacher's exaltation of the Scriptures; while the last three on "The Intermediate State," "What Shall the Resurrection Body Be?" and "God's Great Praising Day" betray the author's *penchant* for eschatological themes. The last is especially suggestive and comforting. All in all, Dr. Johnson is preëminently a preacher rather than a systematic theologian or an exegete; and, as with so many other great preachers of his kind, his sermons are to be heard rather than to be read.

Trenton, N. J.

HENRY COLLIN MINTON.

THE PRESBYTERIAN PULPIT: THE POWER OF GOD UNTO SALVATION. By BENJAMIN B. WARFIELD, D.D., LL.D., Professor in Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication and Sabbath school Work, 1903. 16mo, pp. 254.

This volume is one of a series in process of publication by the Presbyterian Board of Publication, under the general designation of "The Presbyterian Pulpit." Former issues of the series have already been noticed in this REVIEW. In accordance with the rule governing the whole series, the volume contains only eight sermons. These sermons have been selected out of those preached by the writer in the chapel of the Theological Seminary at Princeton, and doubtless bear a special character derived from their primary destination for

the needs of students of theology. A certain unity is given to the volume by the fact that all the sermons treat of the divine element in the process of salvation, as is, indeed, intended to be indicated by the title. The subjects of the several sermons, with their texts, are as follows: The Revelation of Man (Heb. ii. 6-9); The Saving Christ (1 Tim. i. 15); The Argument from Experience (Rom. v. 12); The Paradox of Omnipotence (Mark x. 27); The Love of the Holy Ghost (Jas. iv. 5); The Leading of the Spirit (Rom. viii. 14); Paul's Earliest Gospel (1 Thess. i. 2, 4, v. 9-24); False Religions and the True (Acts xvii. 23).

Princeton.

BENJ. B. WARFIELD.

CHRISTIAN LIBERTY. By MARTIN LUTHER. Translated from the German by A. C. BUCHHEIM, Ph.D. Philadelphia, Pa.: Lutheran Publication Society. 8vo, pp. 56.

This little treatise was dedicated by Luther to Pope Leo X. Among the earliest of his writings, having been written and published in 1520, it may be classed as one of "The First Principles of the Reformation." Writing of it, Dr. Schaff says: "This beautiful tract on 'Christian Freedom' is a pearl among Luther's writings. . . . This Irenicon, must meet the approval of every true Christian, whether Catholic or Protestant. It breathes the spirit of a genuine disciple of St. Paul. It is full of heroic faith and childlike simplicity." It is a summary of the Christian life and it would be difficult to find it expressed more briefly or even more clearly in any writing. It is a beautiful word picture of the life lived in Christ by faith and in our neighbor by love. One turns from it with the impression that he has been listening to the teaching of the Master Himself, while the Spirit has made clear to his understanding the message. We rejoice that this "gem" has been made accessible to all in this neat and inexpensive form. Any one who reads must certainly feel that the "way" has been made plain before his feet.

MEMORY TALKS ON SPIRITUAL POWER; or, The Holy Spirit and the Church. By R. A. HUTCHINSON. Chicago, New York, Toronto: Fleming H. Revell Company, 1899. 8vo, pp. ix, 211.

This little volume of "Talks" on "Spiritual Power" seeks to fasten in the mind and memory of Christian workers the Scriptural teaching of the Spirit as the source of power in service. That this may be accomplished numerous illustrations and an acrostic and alliterative method of outline are used. While this is doubtless an aid to memory, we can but feel that the illustrations often weaken the force of the simple words of Scripture whose deeper meaning they do not adequately convey, and the alliterative method creates an artificiality which must be conserved at the expense of clearness and simplicity. Yet the teaching is always Scriptural and the form of its presentation will aid the worker to value the importance of the spiritual above organization. In this it strikes a note the sound of which must be heard at the present time. The "Word Outline" at the beginning gives one the key to the nature and scope of the work, and furnishes index and analysis for the succeeding chapters. Dr. J. Wilbur Chapman has written a brief introduction.

Princeton.

MAITLAND VANCE BARTLETT.