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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.

regretted that Rutherford is right and Mr. Macpherson wrong, and that Mr. Macpherson criticises Rutherford unintelligently and therefore unfairly.

Princeton.

B. B. WARFIELD.

BEYOND DEATH. By HUGH JOHNSTON, D.D. New York: Eaton & Mains. Cincinnati: Jennings & Pye [1903]. 8vo, pp. 330.

We have comparatively few really sane works on Eschatology. This is one of them. Dr. Johnston, rejecting from the outset the pre-millennial vagaries on the one hand and the rationalizing vagaries of the "New Theology" on the other, marks out for himself a safe and sound middle path, which is neither over-prodigious nor over-chary of the supernatural, but follows closely the guidance of the Word. The result is that he gives us an eminently clear and satisfying account of "the last things." Of course he takes up here and there some incidental positions which we cannot accept. We do not believe, for instance, that the entrance of death into the world on account of sin, is to be harmonized with fossil human remains by the assumption of pre-adamite men (pp. 38-59). We do not believe that "hell is a place of carnal and corrupt desires, and the flame that torments is the fire of sinful passions" (p. 290)—a conception of hell that seems to us inconsistent with the declaration quoted on the next page approvingly from Maurice: "The wicked are not left alone." We certainly do not believe that "God Himself cannot prevent the consequences of sin, the sorrow, disgrace, and suffering which are the direct effects of evil-doing" (p. 292). If we believed *that*, as a broad and general proposition, what would be left for any child of Adam but to "curse God and die?" Nor do we believe the exaggerated idea of the autocracy of the human will which has betrayed Dr. Johnston into formulating this dreadful proposition and seeking in it a theodicy in view of hell. But such things as these are not of the essence of this good book, and the reader can mentally draw a black mark through them and go on and profit by the generally sound and helpful discussion.

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B. B. WARFIELD.

CHRISTIAN HERESIES Classified as Simplifications of Christian Dogmas by Conversion of Plurality into Unity or of Unity into Plurality. By Rev. SYDNEY CLAUDE TICKELL, A.K.C., Author of *Grammatical Analysis by Triple Formula and Genealogy*, Etc. London: Elliot Stock. 1902. 12mo, pp. 47, with a folded Table.

The title is too broad: the heresies included are confined to those impinging against the doctrines of the Trinity and the Person of Christ. The book is an attempt to set forth the chief of these heresies in a tabular view, the whole letter-press being an explanation of this "Table." The principle that determines the tabulation is set forth in the title-page. It is, as will be at once perceived, a teacher's book, and its intention is to enable pupils to obtain a single synoptical view of the Trinitarian and Christological heresies that vexed the first ages of Christian teaching. The classification seems to us a little mechanical, but it will no doubt be found useful. After an "Amplification of the Table" (pp. 7-13) the text of the book is occupied by what the author calls a "biographical appendix," i.e., some account of the heresiarchs who figure in the "Table."

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B. B. WARFIELD.