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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.

Faith, than in the interests of any other support for the erring soul whatever : and nothing is more important than to bear home to the hearts of men the prime fact that Faith is no man's Saviour—that we have but one Saviour, Jesus Christ : while as for Faith, it is but the instrument by which God the Lord saves us. We are saved as the English Articles have it, *propter merita Domini Nostri*, PER FIDEM—by means of faith. God is the agent, Christ the ground, faith the instrument by which God saves on the ground of Christ's righteousness.

But we must come to our other promised quotation.

"In Scripture, to reconcile one party to another, means to bring back the first party to the other's clemency, not to persuade the first party to lay aside prejudice against the other. 'Get reconciled to thy brother' (Matt. v. 24), means 'Go to thy *offended* brother and get his forgiveness.' 'Get reconciled to God' (2 Cor. v. 20), likewise means 'Go to thy *offended* God, and in His own offered way get His acceptance.' Reconciliation, studied in its Scriptural usage, is a word not in favor of a view which sees in the Atoning Sacrifice *primarily* an appeal to the heart of man to lay aside hard thoughts of God."

Assuredly a most true and a most needed piece of simple exposition ! The word used in Matt. v. 24 is *διαλλάσσω*, not *καταλλάσσω* which occurs everywhere else where the idea is expressed (Rom. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20 only). But the two words, as Fritzsche has once for all shown, are used interchangeably; and if we wish an exact parallel with 2 Cor. v. 18, in which the same word is used, we may turn to 1 Cor. vii. 11, where the wife who had left her husband is told either to remain unmarried or to obtain her husband's forgiveness—"Get restored to his favor." Nothing is more certain than that the phrase "be reconciled to" in all these passages alike, means not "lay aside your enmity towards," but "obtain the forgiveness of." The way in which Dr. Moule puts it is characteristically clear and convincing, and will not fail to carry the message to many hearts.

Princeton.

B. B. WARFIELD.

THE DOCTRINE OF THE CHURCH IN SCOTTISH THEOLOGY. The Sixth Series of the Chalmers Lectures. By the Late JOHN MACPHERSON, M.A., Author of *Commentary on the Epistle to the Ephesians*, *Christian Dogmatics*, *A History of the Church in Scotland*, etc. Edition by C. G. McCRIE, D.D. Edinburgh: Macquhen & Wallace, 1903. 8vo, pp. ix, 227.

The late Rev. John Macpherson presents a striking example of scholarly attainments and large public services on the part of a simple pastor buried in an obscure field. He passed his life as pastor at Findhorn, a fishing village in Morayshire. From that seclusion he sent forth not only a number of careful translations of German books, but a series of original works in diverse branches of theological science, everyone of which attained a high level of excellence. The lectures before us he was in course of delivering when he was cut off at the comparatively early age of fifty-five by a sudden death. They were thus left in an unfinished state. The first alone had received its final form. His editor has been compelled to print the others from imperfect drafts. While recognizing the excellence with which the editorial work has been done, we must nevertheless regret that Mr. Macpherson was not able to put his lectures into the form in which he would have liked them to appear in print. The reader will not fail to observe traces of incompleteness in the later lectures.

The book as it stands constitutes, nevertheless, an interesting and useful

contribution to the study of Scottish Theology. The special topic with which it deals is one which occupied a very prominent position in the writings of Scottish divines and one on which they have given us much learned and sane guidance. It is one moreover on which Mr. Macpherson was well prepared by his previous studies to serve as their interpreter to our generation. What he proposed was to set forth in consecutive and full outline the teaching of the Scottish fathers of the age of the Second Reformation and immediately thereafter on the great doctrine of the Church. In ordering his matter he devotes the first lecture to some account of the books that are to supply the material for exposition, and of the men who wrote them: and this—the only lecture to which he gave its final form—is a most engaging lecture, written with verve and lucidity. The subsequent lectures discuss the doctrine of the Church set forth by these men in these books, with an increasing amount of more properly historical matter introduced as the lectures proceed. The second lecture treats of the idea of the Church as conceived by them and of membership in it. The third deals with their views of the unity of the Church; the fourth of the purity of the Church and Church discipline; the fifth of Church power and jurisdiction; and the sixth of the *jus divinum*. The whole constitutes a very good *précis* of the Reformed doctrine of the Church as set forth by the Scottish divines in the controversies in which they were called upon to defend it against its chief enemies—prelacy, erastianism and independency. We rise from the perusal of the volume with a quickened sense of the wisdom, learning and noble constancy of our Scottish forefathers in their defense of the fundamental Reformed doctrine of the Church.

Perhaps Mr. Macpherson is a shade too apologetic in the manner in which he presents his material. He is very conscious throughout of the assaults that have been made upon the Scottish controversialists of the past and is continually phrasing his exposition so as to turn it into a defense. Possibly this was inevitable in the atmosphere in which he necessarily wrote. But a stronger presentation might be made by a simple exposition which might well be trusted to be its own defense. This, however, is a small matter. The book is a good one and will serve admirably to introduce the reader to the study of the much neglected Scottish divines, whose real greatness is forgotten and whose wise guidance is in danger of being lost by us. We heartily echo the lecturer's wish that it will help to awaken an interest in our Reformed and Covenanting forefathers and induce some to return to their study at first hand.

The proof-reading of the book has not been as careful as it might be. It is doubtless due to the excessive minuteness of Mr. Macpherson's handwriting which obscured small differences that "these" and "those" have occasionally been confused (*e.g.*, pp. 7, 92); "on" read for "in" (p. 101); and the like. The carelessness of the proofreader must be held responsible, however, for marring proper names (*e.g.*, "Phile" p. 13, "Junnius" p. 77, "Tilerus" p. 221), and for such inconsistencies as "coetus" p. 59, but "coetus" p. 70, as well as for such pure slips as "whoever" for "who ever" p. 60, "has" for "have" p. 132, omission of a "to" on p. 212, "purest" for "purist" p. 130, "probitry" for "polity" p. 199, "hurrying" for "harrying" p. 220, and "missions" for we know not what, p. 224. The confusion resulting from the treatment of the word "Reformed"—whether with or without a capital (*e.g.*, pp. 56, 58)—doubtless belongs in the same category. It is another matter, for which however we must likewise express our regret, that Mr. Macpherson felt compelled to go out of his way to attack Samuel Rutherford's doctrine of Holy Scripture (p. 14)—a matter all the more to be

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

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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 or 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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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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DE GODDELIJKE ORDE DER MENSCHELIJKE SAMENLEVING. De L. P. Stone Lectures van 1891, gehouden aan het Theologisch Seminarie te Princeton. Door Professor ROBERT ELLIS THOMPSON, S.T.D., Universiteit van Pennsylvania. Vertaald door J. VISSER, V.D.M., Sprang. Middleburg: K. Le Cointre. 1903. 8vo, pp. 169.

We welcome this Dutch translation of Dr. Thompson's admirable Stone lectures and wish it a wide career of usefulness over the sea. The lectures themselves were adequately reviewed in *The Presbyterian and Reformed Review* (iv, 335) when they appeared in English; and to that review we must refer the reader for an account of their standpoint and contents. Mr. Visser seems to have excellently rendered them into Dutch.

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VI.—PRACTICAL THEOLOGY.

PRINCIPLES AND IDEALS FOR THE SUNDAY-SCHOOL: An Essay in Religious Pedagogy. By ERNEST DE WITT BURTON and SHAILER MATHEWS, Professors in the University of Chicago. Chicago: The University Press, MDCCCIII. 12mo, pp. vii, 207.

The joint authors of this book are, as the title-page reminds us, professors in the Divinity School of the University of Chicago. They are also members of the editorial staff of the *Biblical World*. Most of the material contained in this book has already been given to the public in the columns of that journal, but it is now collected and issued in revised form, together with several chapters of new matter, "in the hope that they may contribute somewhat to that further development and improvement of the Sunday-school so imperatively demanded by its own splendid past and the widening horizon and better methods of Biblical study." The note of appreciation of what the Sunday-school already is and has accomplished struck in these words is in refreshing contrast to the scathing and somewhat indiscriminate denunciation which has characterized some recent utterances on the same subject; and, notwithstanding much frank criticism of present methods and earnest pleas for improvement, this sympathetic tone is maintained throughout the book. This fact is no doubt due in large part to the circumstance, which also gives the authors advantage at every point of their discussion, that they write on the basis of many years of actual experience as Sunday-school teachers and officers. This experience has shown them what the inherent difficulties of Sunday-school teaching and administration are, and has saved them from assuming a doctrinaire attitude with regard to the subject in hand.

The authors conceive the Sunday-school as an educational institution having a distinctly religious purpose and using the teaching and study of the Bible as its chief, though not its only, means to the accomplishment of that purpose. As an educational institution, a school, they maintain that the Sunday-school should avail itself of every pedagogical principle and method which modern educational experience has proven sound and helpful, so far as these are applicable to a school the sessions of which are confined to a small portion of one day in the week and in which the teachers are busied during most of their time with other concerns than teaching. With regard to the preparation of the Sunday-school teacher for his work, his methods in