

adox of Omnipotence;" "The Love of the Holy Ghost;" "Paul's Earliest Gospel;" "False Religion and the True." As might be expected, these sermons are of a decidedly theological type. They touch upon many of the deep things of doctrine. But they are by no means merely dry doctrinal discussions. They are characterized by a profound earnestness and warmth. The note of conviction appears everywhere. That is to say they are real sermons. The pulpit of the day needs to cultivate more than it does this kind of preaching. Dr. Warfield is conscious of the intellectual atmosphere of the times in which he speaks and his messages bear a direct and vital relation to the problems and difficulties of the thoughtful Christian of to-day. A quotation from the sermon on the "Argument from Experience" will illustrate in a meagre way the clearness and strength of the style and the earnestness of the preacher. Speaking of the evidential value of the moral sense he says: "Far better to have no sense of right and wrong than to be cursed with a faculty as sensitive to moral distinctions as the needle is to the magnetic currents, and yet so wayward in its movements as to lead us continually astray, and bite back upon us with the bitterest remorse when perchance we have earned the praise of God." Again, "the truth of our moral sense and blank atheism are the only alternatives."

E. Y. MULLINS.

Psychology.

By John Dewey, Ph.D., Head Professor of Philosophy in University of Chicago. Third Revised Edition. American Book Co.

This Psychology has now been before the public for many years and its place is fairly established.

The author succeeded well in his undertaking to make it different from preceding works on this subject. He succeeded also in realizing his ideal of making psychology introductory to a philosophy which it reflects.

Indeed he has erred in making it too metaphysical and the more so that he does not define his metaphysics. The reader familiar with schools of philosophy will understand the metaphysical implications but the college student, beginning philosophical studies, as he should, with psychology, will not understand. And he will be confused by the metaphysics, all the more so that the philosophy which underlies this work and is its constitutive principle is of a very subtle, abstruse and idealistic variety. It certainly could have been made easier for the student without diminishing the psychological material and without taking it out of relation to philosophy. In having a care for the preparation of the student for philosophy, it is not necessary in psychology to preëempt the mind for a certain type of philosophy.

One who rejects, as this reviewer does, the basal philosophy will find many positions from which he must dissent.

The scientific character, the logical consistency, in the main, and the profound stimulus to thought commend the book. The student who has mastered it will already have learned to think.

W. O. CARVER.

For Whom Christ Died.

By William R. Richards, D.D., Pastor of the Brick Church, New York. Presbyterian Board of Publication and Sunday School Work. Philadelphia. 1902.

This is the second volume of the series styled *The Presbyterian Pulpit*, and containing each eight sermons by a selected preacher.

The title of this volume is that of the first and poorest of the eight striking sermons.

The sermons are intellectual and practical, dealing with vital questions of the hour which are also, as are all vital questions, questions of eternity. Either in the text or in its application each sermon gives a surprise and leads