

# THE HOMILETIC REVIEW.

VOL. XIX.—JUNE, 1890.—No. 6.

## REVIEW SECTION.

### I.—CALVINISM AND FATALISM.

BY REV. F. F. ELLINWOOD, D. D., NEW YORK.

MR. ROBERT J. INGERSOLL has unconsciously done the cause of Christian faith a service by pointing out its entire accord with the actual world in which we live, by showing that the book of Revelation and the book of Providence are in essential harmony. In the September (1889) number of the *North American Review*, while attempting to inform the public Why He is an Agnostic, he says :

“Most people, after arriving at the conclusion that Jehovah is not God, that the Bible is not an inspired book, and that the Christian religion, like other religions, is the creation of man, usually say: ‘There must be a Supreme Being, but Jehovah is not his name, and the Bible is not his word. There must be somewhere an overruling Providence or power.’ This position is just as untenable as the other. He who cannot harmonize the cruelties of the Bible with the goodness of Jehovah, cannot harmonize the cruelties of nature with the goodness and wisdom of a supposed deity. He will find it impossible to account for pestilence and famine, for earthquake and storm, for slavery, for the triumph of the strong over the weak, for the countless victories of injustice.”

The same mystery, then, hangs over the world as over the sacred page, and Mr. Ingersoll virtually admits that the Bible is true to the facts of life. Had it been a mere optimistic book, ignoring those things which baffle and perplex, he would probably have been one of the first to denounce its smooth prophecies as contrary to all observation and experience.

Mr. H. O. Pentecost has recently rendered a similar service to Calvinism. He denounces it as a horrible system, but declares that nevertheless, it is the only consistent philosophy of Christian belief and the only logical basis of theism. “If you admit the existence of a personal God,” he says, “you must be a Calvinist. There is no middle ground between Calvinism and Agnosticism, whoever is not a Calvinist must be an Agnostic and whoever is not an Agnostic must be a Calvinist.” The argument here is substantially that of Mr. Ingersoll.

the circle of approved and sanctified agencies in the Kingdom of God. This we believe has been done extensively by our pastors, and hence the phenomenally rapid growth of "Societies of Christian Endeavor," is a most hopeful sign of the times. Although but a few years old, already they are spreading over the earth.

#### VII.—A MINISTER'S LIBRARY.

[In the January *HOMILETIC*, Dr. J. O. Murray, Dean of Princeton College, had a valuable article on "How to Form a Minister's Library," embracing several lists of books furnished by President Patton, ex-President McCosh, Dr. C. W. Hodge, Prof. W. H. Green, and Prof. G. P. Fisher, as the best text-books in certain departments. As might have been anticipated, this article has furnished highly useful suggestions to many young ministers forming a professional library, and we are happy now to be able to add a supplement to the lists already given from Prof. B. B. Warfield, on Dogmatic Theology. The list was obtained by Dr. Murray at the earnest request of one who had been aided by the lists previously given.—EDS.]

##### *Professor Warfield's List.*

THE idea of the following lists is to supply helps for the study of dogmatics by the working pastor. They proceed on the plan of providing *first* a basal, *minimum* library (List I.), which is to be *supplemented* from one or the other of the succeeding lists. The library-maker, *e. g.*, may select *one* treatise out of List II., according to his denominational preferences, thus laying a specific denominational foundation for his study, and proceed to add List III. to the fundamental list (List I). This will supplement List I. in the way of broadening his study of the various *loci* at the salient points. If on the other hand he prefers to take all of List II. (omitting Lists III. and IV.) for his supplement, he lays the foundation for a broad and broadening understanding of the teaching of the chief denominations into contact with which he is likely to come. List IV., on the other hand, is meant to provide for the beginning of a historical study of dogmatics—supplemental, of course, to List I. (sections *A* and *B*); while a somewhat broader range has been taken in section *C*, and especially in section *D*, to which the pockets and inclinations of very few will carry them.

The fundamental list (List I.) includes only three works, though unfortunately they will aggregate a cost of about \$20.00. List III. has been strictly confined to *twenty* treatises, and the difficulty has been so to select these as to make them lay a broad basis for general dogmatic study and yet not be too technical for the working pastor's use. Many equally good books could be named—some better—but perhaps no better *list*. List IV. has been handicapped by the necessity of naming only English books. This has been particularly felt in patristic and reformation theology. Throughout the lists only English books are named, except in a few cases where it has been thought the readers likely to use them would probably know another language. All books in foreign languages are enclosed in brackets—[ ].

#### I.

##### *List No. 1. Minimum List.*

Hagenbach—A Text-Book of the History of Doctrines.  
Schaff—The Creeds of Christendom.  
Charles Hodge—Systematic Theology.

#### II.

*List No. 2. Denominational Supplement.*

Baptist: Strong—Systematic Theology.

Congregationalist: Dwight—Theology.

Episcopal: Browne—Thirty-Nine Articles.

Lutheran: [Luthardt's Compendium.]

“ Krauth—Conservative Reformation.

Methodist: Watson—Theological Institutes.

Moravian: [Plitt—Glaubenslehre.]

“ Spangenberg—Exposition of Christian Doctrine,

Presbyterian: Shedd—Dogmatics.  
 Reformed (German): [Böhl—  
 Christliche Dogmatik.]  
 “ “ Nevin—The Mystical  
 Presence.  
 Reformed (Dutch): [Gravemeijer—  
 Leesboek.]  
 “ “ Van Oosterzee—  
 Christian Dogmatics.  
 Roman Catholic: [Perrone—Praelec-  
 tionem Theologicae (abridged).]  
 Möhler—Symbolism.  
 Speculative: Martensen—Dogmat-  
 ics.

## III.

*List No. 3. Topical Supplement.*

1. { Flint—Theism.  
 “ Anti-Theistic Theories.
2. Mead—Supernatural Revelation.
3. Butler—Analogy.
4. Mozley—Miracles.
5. Lee—Inspiration.
6. Schmid—New Testament Theol-  
 ogy.
7. Oehler—Old Testament Theol-  
 ogy.
8. Pearson—On the Creed.
9. Candlish—The Fatherhood of  
 God.
10. Liddon—The Divinity of Christ.
11. Smeaton—The Doctrine of the  
 Holy Spirit.
12. McCosh—Method of Divine Gov-  
 ernment.
13. Müller—Christian Doctrine of  
 Sin.
14. Bruce—Humiliation of Christ.
15. Crawford—The Atonement.
16. Buchanan—The Doctrine of Jus-  
 tification.
17. Bannerman—The Church of  
 Christ.
18. Wall—The History of Infant  
 Baptism.
19. Brown—The Second Advent.
20. Bartlett—Life and Death Eter-  
 nal.

## IV.

*List No. 4. Historical Supplement.*

- A. General History of Doctrine—  
 Cunningham, or Shedd, or  
 [Thomasius].
- B. History of Related Topics:
  1. History of Philosophy—Erd-  
 mann or Ueberweg or Zeller,  
 and Kuno Fischer.
  2. Farrar's History of Free  
 Thought, or Hurst's History of  
 Rationalism.
  3. Pünger's History of the Chris-  
 tian Philosophy of Religion.
  4. Luthardt's History of Chris-  
 tian Ethics.
- C. History of Special Periods:
  - Mansel's History of the Gnostic  
 Heresies of the First and Second  
 Centuries.
  - Dorner's History of the Doctrine  
 of the Person of Christ.
  - Schmid's The Doctrinal Theology  
 of the Evangelical Lutheran  
 Church.
  - Cunningham's The Reformers and  
 the Reformation.
  - Dorner's History of Protestant  
 Theology.
- D. Types of Theology (none men-  
 tioned which cannot be had in  
 English):
  - a. Greek Church—Justin, Clement,  
 ORIGEN, Athanasius.
  - b. Latin Church—Tertullian,  
 Cyprian, AUGUSTINE (anti-Pela-  
 gian treatises).
  - c. Mediaeval Church—ANSELM,  
 Tauler's Sermons, Theologia  
 Germanica.
  - d. Reformation Church—CALVIN.
  - e. Puritan Church—HOOKER,  
 OWEN, Howe.
  - f. New England Theology—  
 EDWARDS.
  - g. Modern Theology. (See List  
 II. above).

## SERMONIC SECTION.

## CHRIST'S AMBASSADORS.

BY J. E. RANKIN, D.D., LL.D. [CON-  
 GREGATIONAL], WASHINGTON, D. C.  
*Now then we are Ambassadors for  
 Christ, as though God did beseech  
 you by us, we pray you in Christ's  
 stead, Be ye reconciled to God.—2  
 Cor. v: 20.*

THERE are times when men need  
 to be reminded of the simplicities of  
 the gospel—need to be brought back  
 to them and held there. They drift

away from these simplicities into  
 speculation, and philosophy and vain  
 conceit. They substitute these for  
 the gospel, and think they are the  
 gospel. They come to conceive that  
 what God has done is less important  
 than what they think about it, that  
 what they conceive about God, how  
 they understand Him and explain  
 Him has more weight than the great  
 facts of His being and government,  
 as they stand revealed in the Bible