

THE PRESBYTERIAN AND REFORMED REVIEW

No. 8—October, 1891.

I.

ETERNAL RETRIBUTION.

THE question of the future and eternal destiny of man will not rest from discussion. One does not wonder at this. The thought that a single man, still more that multitudes of men, because of their deeds in this short life, should be lost eternally, is one which is so awful to contemplate, that it is not strange that not merely rationalistic expositors of Scripture, but also not a few truly devout and spiritual men, have ever protested that it is impossible that this should be the real teaching of Scripture. Accordingly, such have eagerly laid hold of every word here and there which might of itself seem to warrant a larger hope, and have earnestly sought to show that the passages which, to the ordinary reader, seem to declare the doctrine of the eternal doom of many are susceptible of a different interpretation.

By those who contend for the belief in the final universal restoration of all rational beings to holiness and happiness, it is assumed that this is a necessary logical corollary from our affirmation of the infinite perfection of God. For it is insisted that if we believe in a God who is infinite in knowledge and wisdom, power, love and righteousness, then we must logically admit that it is impossible that He should have allowed any creature to come into being, by whom He foreknew that the gift of life would be so abused as to issue in endless sin and misery. Whatever force there may be in this presumption considered in itself, it will be observed, in the first place, that it wholly overlooks the powerful counter-presumption which is furnished by the fact of the uniformly hardening power of habit. For character, to all appearance, tends to fixedness

of quiet meditation, which will not, indeed, advance the knowledge of the subject, but which will aid all to realize the truth. The main portion of the book is given to the discussion of the doctrines of the Logos and the Person of Christ. We do not think the classification on pages 58 and 62 helpful. We do not believe that *μορφή* in Phil. ii. 6 sq. is to be equated with the "equality with God" (p. 85). We do not believe that Christ would have been incarnated had there been no sin (p. 96). But on the other hand, we do believe in the impeccability of Christ (p. 93), and we sympathize with the author's views on the best mode of stating the doctrine of the Covenant. We should like to see this book in the hands of every educated member of the Church.—*Dr. Martin Luther's sämtliche Schriften*. Herausgegeben von Dr. Joh. Georg Walch. Zwanzigster Band: *Reformations-Schriften. Streitigkeiten mit den Sacramentirern und anderen Schwärmern*. Aufs Neue herausgegeben im Auftrag des Ministeriums der deutschen ev.-luth. Synode von Missouri, Ohio und anderen Staaten. 4to, pp. viii, 70, and coll. 2407. (St. Louis: Lutherische Concordia-Verlag [M. C. Barthel, Agent], 1890.) The twentieth volume of this noble new edition of Luther's Works, in German, sustains the high character both in book-making and in editorial care and skill which the former issues have led us to expect for it (see this REVIEW, i, 689). This volume contains the controversies on the sacrament with Carlstadt and the Swiss, as well as those with the enthusiasts, and with the Jews and Turks. Prof. Hoppe has carefully restored the text of the treatises throughout, translated some of the Latin writings anew into German, corrected many dates, bettered the arrangement in a few cases, and, as he thinks, established one new historical fact of importance, viz., that Luther hid Carlstadt for some months in his house, where, indeed, Prof. Hoppe thinks Carlstadt's *Explanation of his Teaching on the Sacrament* was composed! This he justly considers would be a shining proof that Luther not only brought back the gospel to the light of day, but also brightly exemplified it in his life. This volume contains much of Luther's most important dogmatic work; and it is edited in a manner which is above praise. The addition at the end of a glossary of difficult and antiquated words is only one of the indications of the careful and helpful editing.—*Institutes of the Christian Religion*. By Emanuel V. Gerhart, D.D., LL.D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. With an Introduction by Philip Schaff, D.D., LL.D., Professor of Church History in Union Theological Seminary, New York. Vol. i. 8vo, pp. xxvii, 754. (New York: A. C. Armstrong & Son, 1891.) The first volume alone of this thoughtful and scholarly work has as yet appeared. A full review of it will be delayed until the work is completed. Meanwhile we cannot refrain from expressing the sorrow it brings us to note how entirely, as it begins to seem, one of the chief schools of our sister Church has drifted from the old Reformed theology into the arms of the modern *Vermittelungstheologie*, called here, euphemistically, "Christological." Dr. Gerhart speaks of Calvinism from without. The last number (July, 1891) of *The Reformed Quarterly Review*, edited by Drs. Appel and Titzel, not only gives us an Inaugural Address of Prof. J. C. Bowman, recently elected Professor of New Testament Exegesis at Lancaster, breathing the same spirit and written from the same standpoint; but in noticing Dr. Gerhart's book tells us plainly: "In order to justify its separate existence as a denomination, it was felt that this Church should be able to present a phase of Christian truth peculiarly its own. . . . The work of developing this theology began under the earlier professors in her Theological Seminary, Drs. Rauch, Nevin and Schaff, and was carried forward on the foundation then laid by their successors. The

leading principle adopted was that brought out by the leading German theologians since the time of Schleiermacher, the principle that makes the living person of Christ the centre and norm as well as the source of Christianity." It seems to be true, therefore, that the replacement of the old Reformed theology by Schleiermacherism at the oldest school of the (German) Reformed Church is complete. The only pleasure we can take in it is to note that the *Reformed Quarterly* thinks this theology still peculiarly the property of its Church. May it not spread! We are led to ask in passing, however, whether it will be universally regarded as an adequate reason for developing a new theology, that a Church needs a new theology "in order to justify its separate existence as a denomination."

Princeton.

BENJAMIN B. WARFIELD.

IV.—PRACTICAL THEOLOGY.

PAPERS ON PREACHING. New York and Chicago: Fleming H. Revell.

A series of papers on preaching, by men who have attained distinction, reprinted from the *Homiletic Magazine*. These papers are naturally of unequal merit, though nearly every one has a merit of its own.

The first essay, by the Bishop of Huron, emphasizes the need of a ministry which believes in Jesus Christ, is baptized with the Holy Ghost, courageous and outspoken for the truth and not yielding to the worldly clamor to lower the tone of the gospel to conform to the demand of the unregenerate. The bishop's experience has evidently led to the conclusion that it is easier to get the world into the Church than to get it out again; a consideration which in not a few directions might well give us pause.

Dr. Rainey, in his "Topics for Preaching," attempts to account for the alleged reluctance of young ministers to choose evangelical themes in preaching. A part of this he traces to their desire to have something fresh for a subject—which is undoubtedly easier than a fresh treatment of an old subject; a part also to the weariness experienced by themselves in listening to the conventional treatment of such themes by older divines. Another reason alleged is the marked need of ethical preaching. Yet, as in the experience of Chalmers, to whom he refers, ethical results follow not so much on ethical as on evangelical preaching. The morality that is not rooted in spirituality is not the good seed in good ground. Any morality not sending its roots into love and God must be stunted. Moral topics should be treated, the Doctor contends, in their relation to the kingdom of God; never as though these interests overshadowed the importance of being in Christ.

There is a well-studied paper on "Parrhesia in Preaching," which might have been somewhat condensed. The constituent elements of Parrhesia are fullness of speech in all openness and boldness, recognizing that "each time we preach, the Lord Jesus is a hearer, nor can we speak in His name without speaking in His ear." Where it comes, self is swallowed up in a holy enthusiasm, and the feeblest becomes irresistible. "Rural Preaching" emphasizes the need of guidance, of edification, as equally urgent with "evangelizing," a consideration pressing upon us at a time when evangelists are multiplying, and when the spiritual increase of the churches cannot be estimated by the number of the "half-converted" who are rushed into the Church as the advertisement, if not the "fruit of their labors." An admirable axiom for preaching is quoted: "First to get into your subject, then to get your subject into yourself, and lastly to get your subject into your hearers." The paper on "Expression in Preaching" is admirable. The style