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THE HOMILETIC REVIEW.

VOL. XIX.—JANUARY, 1890.—No. 1.

REVIEW SECTION.

I.—MISSIONARY MINISTERS.

BY JOHN HALL, D.D., LL.D., NEW YORK.

WHEN the church had only a few men formally consecrated to the ministry after a three years' course under the great Teacher, they were instructed to go into all the world and preach the gospel to every creature. The obligation to prosecute this work did not become weaker, still less expire, when the church had twelve hundred, or twelve thousand, ministers. By God's grace the Master's command is now being heard by a larger number of men who love the gospel than ever before in human history. There have been periods of great missionary zeal long after "primitive piety" had passed away; but, alas! the spirit of a great ambitious corporation, which combined uncongenial elements with gospel work, superseded to a sad degree the spirit of truth and love, and men were applauded, who, by this agency or that, secured the submission of a tribe or a district to the authority of the Papacy. So, to take an example which ought to be studied to-day, poor Ireland was put by an infallible Pope under the sway of England, as a piece of the political trickery of the time to secure the submission of the Irish Church—then holding much evangelical anti-Romanist truth—to his dominion.

Great and laudable efforts are being made by Christian men and women to raise funds, occupy fields, and sustain on them such laborers as we distinguish from pastors by the name of "missionaries." The object contemplated in this brief article is the removal, in part, of the sharp line of distinction between the minister and the missionary. Of course any missionary, when God has given him some success in the conversion of souls, becomes a pastor. He is bound to feed the souls to whom God has by his efforts given spiritual life. Correspondingly, there are ways in which the minister can combine with the work of the pastor the work of a missionary. This work will be in some forms indirect and in some direct. We begin with the former.

The pastor of a church can create, diffuse and strengthen the *spirit of missions*. Reference is not now made to monthly or other missionary meetings, nor to the organization of bands and societies in the congregation. These have their places, and the pastor does

do. Old Latimer, in one of his London sermons, declines to specify certain modes of wrong-doing prevalent in the region of his birthplace, saying, "The whilk I will not tell ye, lest ye should do the like." I think that, for lack of such caution, ministers sometimes suggest, if not immoralities, at least doubts, difficulties and objections, which else would not have entered into the minds of their hearers, and thus raise from the realm of shadows, spirits which it is beyond their skill to lay.

If I may do so without incurring the charge of undue egotism, I should like to describe two classes of sermons of which I preached a great many during a continuous pastorate of twenty-seven years. If a question were asked me as to some topic of Christian doctrine, scriptural exegesis, ethical principle or moral obligation, I would often say, "I will give you my answer in next Sunday's sermon"; and, again, when I had a prolonged conversation with one of my flock on some such subject, I would often recast my part of the conversation into a sermon. These, I am sure, were my most useful sermons. I became convinced that there are no mental, moral or spiritual idiosyncrasies; for when I addressed myself, so far as I knew, to the solitary case of a single individual, before I left the church one and another person would come up to me and say, "Your sermon is just what I needed;" or, "You have said precisely what I have been waiting to hear." I never had such warm and grateful recognition of sermons that cost me a vastly larger amount of time, study and labor.

Another source of materials for Sunday use which I found of great avail was the mid-week expository lecture, which always saved, instead of wasting, time for the pulpit. The careful study of the passage to be expounded always suggested topics, furnished illustrations, and started trains of thought, which could be utilized for sermons.

(Concluded in our next number.)

III.—HOW TO FORM A MINISTER'S LIBRARY.

By J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

THE suggestions to be offered in this article presuppose two things, *First*, that the minister has only a moderate sum of money to spend for books; and *Secondly*, that he wishes to lay it out most economically, that is, most advantageously for his work as a minister of the gospel. It may be well also to state that a comparatively small library may be made a very choice one, and, if formed on right principles of selection may be more useful than one much more extensive chosen heterogeneously. Numbers in a working library count only when each book has positive value. It is not rash to say that the defect in the formation of most ministerial libraries is that they have been collected

on no principle, but in a hap-hazard way. A minister's library cannot wisely be made so strictly professional as that of the physician or the lawyer, but he may waste his money in two ways. He may buy a book of slight value, or he may buy a book which his library needs far less than some others. There are then some general principles to be considered before entering on the more specific details.

1. Take plenty of time to decide on every purchase. Do not be hurried by a glowing book notice into sudden acquisition. The edition will not be exhausted at once. If it is, a second edition with possible corrections and additions will probably soon come out. A great name is not always the guaranty of a good book. It may not be the book you want, but if it is, time will make it appear.

2. Buy books which have passed through their probation. Books have their probation. It lasts sometimes a longer, sometimes a shorter period. A year has been suggested as the normal probation of a book. At the year's end it is safe to buy, if the general verdict is in its favor. There are dead books and live books, and for books certainly there is no second probation after death. Books are often made out of other and better books with new titles that would deceive the very elect. So sang Chaucer before the art of printing :

For out of olde feldys, as men say
Comyth al this newe corn from yer to yere,
And out of olde bokes, in good fey
Comyth out this newe science that men lere.

It is well to remember that the larger number of books needed have been already published and have been tested, and that therefore your eye should be mainly on the past as the progenitor of books. Ten to one it is not the book of to-day your library wants so much as the seasoned book of years.

3. Be careful in the matter of editions, typography, etc., etc. Things have greatly improved in this direction. We owe to the Riverside Press a great debt. Ever since its genial founder, Mr. Henry O. Houghton, set it up on the banks of Charles river a generation since, there has been a great advance in the externals of book-making. The eyes of students have been the gainers, if the oculists have not. Their libraries have been the gainers in attractiveness and value. The fact is, that a clear and attractive typography has a great deal to do with getting at an author's meaning in the shortest possible time. I fear I, for one, have failed to appreciate Neander's great church history because my copy is so wretchedly gotten up, on yellow paper and in poor type. When years ago I wanted an edition of Hooker's Ecclesiastical Polity, I foolishly bought an edition in double columns, small type and dingy paper. My money was simply thrown away. The result is that I read Hooker in this edition only when I am forced to, whereas he ought to be in my hands half a dozen times a year. It is a shame to print so noble an author in so sorry a fashion.

Care is needed also as to editions. The English edition of Coleridge's works, which omits President Marsh's noble introductory essay, cannot have the value of Dr. Shedd's edition, which includes it. (Oh, that Dr. Shedd's had an index!) In fact, I am almost tempted to say, buy no book that is without an index. Very few are nowadays. The force of these suggestions will be felt by any student who will consider that he ought to know the main drift, at least, of all books in his library, so as to be able to use his tools intelligently. What long, worrying still hunts after information are saved by this knowledge of what is said on subjects by authors! A slow increase of the library gives the collector time for such an acquaintance. He can take in the contents of the volume before he transfers it from the library table to the shelf in the book-case, all the better if it has been connoted on the margin. Still more will the pertinence of the foregoing advice be seen when it is remembered that with every book in his library he ought to be not merely on speaking, but on friendly terms. A heterogeneous library, huddled together, is a mob of strangers. A well-chosen, well-known library, is a circle of dear friends. Robert Southey's fine poem, "Stanzas written in his library," expresses this with equal truth and beauty.

I.

My days among the Dead are past;
 Around me I behold,
 Where'er these casual eyes are cast,
 The mighty minds of old;
 My never-failing friends are they,
 With whom I converse day by day.

II.

With them I take delight in weal,
 And seek relief in woe;
 And while I understand and feel
 How much to them I owe,
 My cheeks have *often* been bedewed
 With tears of thoughtful gratitude.

III.

My thoughts are with the Dead; with them
 I live in long-past years,
 Their virtues love, their faults condemn,
 Partake their hopes and fears,
 And from their lessons seek and find
 Instruction with a humble mind.

IV.

My hopes are with the Dead, anon
 My place with them will be,
 And I with them shall travel on
 Through all futurity;
 Yet leaving here a name, I trust,
 That will not perish in the dust.

The great principle on which a minister's library should be formed conforms to that of a liberal education. First, the general and then the special: first, the general course of intellectual training, then the specialized studies of later years. Let the library first represent general departments of knowledge, and later on, if it is called for, the specialized selection of books. Keeping this in mind as well as the more practical suggestions already named, let us consider the several departments of library growth in their proper order.

1. The foundation should be laid in books bearing directly on Bible study. This goes almost without saying, and yet I suspect that in practice it is often disregarded. There can be no really good expository preaching without such a set of helps to *live* and sound exposition. The people, too, seem to be calling for more and more of this style of pulpit teaching. What the minister's library first needs is not books on theology, but commentaries, lexicons, all the divers helps to a true understanding of the Word of God. Better have different commentators for different books of the Bible. Be sure to have a good commentary on every book of the Bible. The trouble with Lange's work is that you get so much that you do not want. All the doctrinal, practical and homiletical part is out of place. Get your theology, and ethics, and homiletics in their own proper shape. A minister once said to me, apropos of Lange, "there's good fishing there," which tells its own story. Moreover, it is desirable that the commentaries should represent different types of thought. The business of every Bible student is to compare one with another, and so reach his own conclusions. Beyond this, it is very questionable whether multiplication of commentaries answers any good end. They take the place of other books more needed and, what may be worse, lead the student away from his own use of the New Testament lexicon in deciding on his own exegesis of any difficult passage. It need hardly be said that there are other helps to Bible study almost as essential as commentaries. Such books as Smith's "Bible Dictionary," Stanley's "Sinai and Palestine," Thompson's "The Land and the Book," Coneybeare & Howson's "St. Paul," Edersheim's "Life of Christ," etc. They are "books that no [clergyman's] library should be without."

2. The department next in order of importance would be that of theology and philosophy. It need not be extensive, it should be choice. Nor should it be one-sided either in theology or philosophy. The two great types of theological thought, Armenian and Calvinistic, should at least have place. Dr. Charles Hodge's theology, or Prof. Henry B. Smith's, will give the one; Watson's Institutes of Theology the other.

In philosophy there is certainly need of books representing later phases of thought. Ministers certainly ought to know something of psychology, something of moral philosophy. The training in these

subjects at college needs to be freshened and made broader by subsequent studies. Take the single question of the nature of conscience. On no subject do the people need more training, and it may safely be said on no subject do they have less. What minister can preach wisely on such a theme who has not read up in the recent moral philosophy. Besides, the domain of philosophy is extending. Herbert Spencer's works on sociology have made their mark on the age. Can the minister afford to be ignorant of them?

3. History should next have place. The church histories claim, of course, precedence. It is astonishing to find how soon this study is dropped after quitting the theological seminary. It has shared the fate of Hebrew to a very great extent. But its uses are not slight nor incidental. If any one is in doubt on this point, let him read Dean Stanley's three lectures on the Study of Ecclesiastical History, prefixed to his volume on the Eastern Church. So much does Professor Fisher, whose valuable list of works for historical study is appended to this article, feel the force of this view that he writes me in a private note: "I would advise every minister to buy, beg, borrow, or steal the last edition of the *Encyclopædia Britannica*." The field of history to be covered in a minister's library is wider than that of the church. "The field is the world." Providence moves through and guides the whole. He should be a life-long student of this providential element in human history. Every minister's library should have a copy of Fisher's *Universal History*. Biography is not to be ranked with history in importance. Yet there are some biographies which are invaluable. Boswell's *Life of Johnson*, for example, as has been pointed out in a previous article, is valuable in many ways. For a minister of moderate means the selection must be limited. Money is often spent for a biography which had far better have purchased a book on history. In fact, if any clergyman can secure a good *encyclopædia*—specially the *Britannica*—he may let biography alone, unless he has ample means.

4. Science certainly claims some representatives in such a library as I am describing, for science occupies by far too large a place in the world's thought of to-day for ministers to give it the cold shoulder. Can any excuse be given for a public religious teacher who does not acquaint himself with the general teachings on science to be gathered from such books as Professor Young's volume on the sun or Professor Le Conte's work on geology? We profess to believe that God is revealed in his works as well as in his Providence or his written Revelation. We often act as if we could gather all we need to know of God in his creation from what our eyes can take in on a starry night or on a summer morning. The fact is that our eyes need an education even for this, which is seldom gained. We stroll amid the wonders of God's handiwork strangely ignorant of it. Few laws are less

known, after all, than the laws of Nature. Falling down stairs in the dark will not give much knowledge of the law of gravity, and whether we accept, or no, Mr. Darwin's theories, the facts he has collected with so transcendent industry are a vast storehouse of information about this world and its inhabitants whence, if nothing else, very interesting illustrations may be gathered.

5. Plato is said to have excluded poets from his Republic, but they cannot wisely be shut out from the library of the minister. A large part of the inspired Word with which he deals, is in poetry. He ought, therefore, if he has become at all versed in Holy Scripture, to see what a part poetry may play in moulding human minds and hearts. He ought also to be prepared to welcome to his library, and to his acquaintance, the great singers who have been also seers. Even in a small library these should have their place. *Some* commentaries, *some* theologies, *some* histories should not be bought till certain poets have place on the shelves. What should these be? We name only a few—these to be among the first hundred books the minister buys. First of all, Shakespeare. Not in one volume, with double columns and small type, on poor paper. He never should be printed in that fashion. He should be printed on good paper, clear type, and attractive pages. That is the Shakespeare for a minister to buy, and that he should buy at his first chance. Then Milton next. It is not the fashion, nowadays, to read Milton. The delicious poetry of Comus is very little known, and, as for "Paradise Lost," more praise it than read it. But if any one will buy Stopford Brooke's little monograph on Milton, and look at his fine critical analysis and estimate of the great epic, he will find abundant reason there why it should be in every minister's hands, as well as his library. After Milton, Wordsworth. He is one of the noblest of English singers, and keeps the heart that loves and reads him in tune with religion and with the "sweet sad music of humanity."

6. Is fiction to have any place in the minister's library? How can he have it, if he is going to preach against novel-reading? If he is to preach indiscriminately against all use of fiction, he by no means should use it himself. But he had better refrain from all such folly, and set an example of using the novel as not abusing it. It would be easy to name novels which might well be in every parsonage. George Eliot's, Nathaniel Hawthorne's, Charles Dickens', Thackeray's, and above all, Sir Walter Scott's. Let him begin with a good set of the last. The best way to get over "Mondayishness" is often to read one of Scott's novels. It will rest, rejuvenate, and clear the cobwebs from the brain better than anything, unless it be some direct contact with nature. No man is great enough to take in any of Scott's novels at one reading. Some of our most cultivated minds are in the habit of reading them once a year. Each reading brings out some new and

unsuspected stroke of genius. What a noble thing it is that in our three great masters of English fiction, Scott, Dickens and Thackeray, there is not a single line which faintly suggests impurity, not one which breeds irreverence, not one which unsettles faith in goodness.

7. Should the minister's library have room for miscellaneous books—books which are neither commentaries, theology, philosophy, science, history, poetry nor fiction? Yes. But the shelf need not be very large. At first it should be very small. There are miscellaneous books—such as essays like those of the old-fashioned *Spectator*, and the new-fashioned Carlyle, and the "Round-about" Papers of Thackeray—which are very well if one can afford them. The bookstalls are full of volumes clamorous for notice which treat of all sorts of themes, and which will live a year or two and then grow stale. The only advice to be given here in the field of miscellany is to go slow. As I write these lines, my eye wanders to my own library shelves, where the "miscellany" reposes. Alas! how much of it is now "flat, stale and unprofitable." It cost me good money in its day. It would bring hardly ten cents a volume at sale. Take warning and "go slow," as you go to purchase miscellaneous books.

Let me again emphasize this idea of strict economy in book-purchasing—not getting books cheap, still less getting cheap books, but getting a library, which if small, will represent all sides of culture and be a working library. I have written, having mainly in view that large class of ministers who are obliged to restrict their book-purchases according to narrow incomes. In order to facilitate their wishes in getting the best working library for their money, I wrote to several friends holding high positions in the different departments—to Dr. C. W. Hodge in New Testament exegesis, to Dr. Wm. H. Green in Old Testament, to Dr. McCosh in philosophy, to President Patton in ethics, and to Dr. G. P. Fisher in history. I solicited from them lists of the *most important* books in their several departments to make up one hundred titles as the foundation on which to build up the minister's library. They very kindly responded and have furnished me with the following, which I here publish. Perhaps they may fall under the eye of some younger clergymen just beginning to get their libraries together. If so, they will thank me for the service.

President Patton's List.

Calderwood's Hand-book of Moral Philosophy.
Kant's Theory of Ethics.
Sidgwick's Methods of Ethics.
Martineau's Types of Ethical Theory
Maurice's Social Morality.
J. S. Mill's Utilitarianism.
John Grote's Examination of the Utilitarian Philosophy.
Sorley's Ethics of Naturalism.

Gregory's Christian Ethics.
Martinsen's " "
Dorner's " "
Sidgwick's History of Ethics.

Professor Green's List.

Keil and Delitzsch's Commentary on the Old Testament.
Kurtz's Sacrificial Worship of the Old Testament.
Keil's Introduction to Old Testament.

- Fairbairn's Typology of the Old Testament.
- Kurtz's History of the Old Testament.
- Westcott's Bible in the Church.
Professor Hodge's List.
- Thayer's Lexicon.
- Winer's Grammar.
- Cremer's Lexicon.
- Smith's Bible Dictionary.
- Salmon's Introduction to New Testament.
- Weiss's Introduction to New Testament.
- Gloag's Introduction to Pauline Eps.
" " Catholic "
- Weiss's Life of Christ.
- Edersheim's " "
- Bruce on the Parables.
- Trench " "
" Miracles.
- Conybeare and Howson: Life of Paul
- Farrar's Early Days of Christianity.
- Weiss's Biblical Theology of New Testament.
- Schmid's Biblical Theology of New Testament.
- Neander's Planting and Training.
- Lechler's Apostolic and Post Apostolic Times.
- Bruce's Kingdom of God.
- Matthew—Com. by Morison.
- Mark—Alexander.
- Luke—Godet.
- John—Westcott.
" Luthardt.
" Milligan (Schaff's Pop. C.)
- Acts—Alexander.
" Lange.
- Romans—Meyer.
" Hodge.
- I Corinthians—Ellicott.
" Edwards.
- II Corinthians—Hodge.
" Waite (Speaker's).
- Galatians—Lightfoot.
- Ephesians—Ellicott.
" Eadie.
- Philippians—Lightfoot.
- Colossians—Lightfoot.
- I, II Thessalonians—Ellicott.
" Hutchinson.
- Pastoral Eps.—Ellicott.
- Philemon—Ellicott.
- Hebrew—Delitzsch.
- James—Scott (Speaker's).
- I Peter—Leighton.
" Johnston.
- II Peter—Lumly (Speaker's).
- Jude— " "
- I John—Haupt.
" Westcott.
- II, III John—Westcott.
" Ebrard.
- Revelation—Milligan (Schaff's Pop).
" " Baird Lectures.
" Lee (Seaker's).
" Gebhardt; Theology of the Apocalypse.
Dr. McCosh's List.
- Zeller's Outlines of the History of Greek Philosophy, translated by Alleyn.
- Bacon's Norman Organum in Bohn's Edition.
- Locke's Essay on Human Understanding.
- Butler's Analogy.
" Sermons.
- Reid's Collected Works, by Sir W. Hamilton.
- Kant's Critick of Pure Reason in Bohn's Library.
- Kant's Critick of Practical Reason, by Abbot.
- McCosh's Psychology—Cognitive Powers.
- McCosh's Motive Powers.
- McCosh's First and Fundamental Truths.
- Jervon's Logic.
- Fowler's Inductive Logic.
Professor Fisher's List.
- Smith and Cheatham's Dictionary of Christian Antiquities.
- Smith and Wace's Dictionary of Christian Biography.
- { Neander's Church History,
" or
Giessler's Church History,
" or both
- Schaff-Herzog Encyclopædia of Religious Knowledge.
- Gibbin's History, with the Notes of Guizot, Milman, etc. (Smith's edition contains these).
- History of Greece; Grote or Thirlwall.
- History of Rome: Merrivale's shorter work (1 vol.); or, Mommsen, with Merrivale's History of the Roman Empire.
- Bryce's Holy Roman Empire.
- Ranke's German History in the age of the Reformation.
- Kitchin's History of France.
- Green's History of England.
- Milman's History of Latin Christianity.
- Stanley's History of the Jewish Church.
- Bancroft's History of the United States, with Schouler's History, or Johnston's,

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-
 tiones 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.

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*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