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BENJAMIN B. WARFIELD—A BIBLIOGRAPHY.¹

BENJAMIN BRECKINRIDGE WARFIELD, D.D., LL.D., D.Litt., “the most able and learned defender of orthodox Calvinism in the present generation,” was born at Lexington, Kentucky, U.S.A., on November 5, 1851. His father, William Warfield, was by occupation a farmer. His mother, Mary Cabell Breckinridge Warfield, was daughter of Professor Robert Breckinridge, an illustrious name in Presbyterian America. He was brought up, says a colleague, in a Christian home which cherished noble family traditions and intellectual ideals. He was only sixteen when he made an open profession of his personal faith in Christ. In the following year he became a student of what is now the University of Princeton. He graduated in Arts in 1871 with the highest honours. He displayed a special talent for Mathematics and the Natural Sciences, and, in the circumstances, it was not strange that upon finishing his course at the University, he should be disposed to qualify for a teachership in science. While of that mind, he sojourned for fully a year in Europe. But the more he reflected on his future career, the more he realised the paramount claims of God and of religion upon him. The result was that he resolved to study for the ministry, and with that end in view became a student of the Princeton Theological Seminary.

That was in 1873. In 1876 he graduated in Divinity, and thereupon proceeded for a winter to the University of Leipzig, Germany, making studies which have the Greek New Testament their theme a speciality.

¹ The closing Address for Session 1921-1922, given in the Free Church College, Edinburgh, on March 23, 1922, by Rev. Prof. John R. Mackay. M.A.

On his return home he served as assistant in the First Presbyterian Church of Baltimore for about a year. In 1878 he was appointed Instructor, and in the following year was installed Professor of New Testament Exegesis, in Western Theological Seminary, Allegheny, Pittsburg.

In 1887 he accepted a call to the Professorship of Systematic Theology in Princeton Theological Seminary, where, some thirty-four years afterwards, he finished an illustrious course. He was, in the happy phrase of the Editor of the *British Weekly*, a man of great personal charm.

Dr. Warfield was a prolific writer along theological lines, and the quality of what he wrote is recognised on all hands as being exceptionally good. Cherishing, as I do, that conviction very strongly, I should like, if I might, to quicken an interest in *Warfieldiana* in theological students who were only beginning their studies when Dr. Warfield was drawing his to a close, and I should also like my paper to serve as a pointer to some others who are thoroughly appreciative of Dr. Warfield's quality, but, through providential causes, may not be aware of the wealth of theological literature which issued from his ever active pen, and which are scattered, for the diligent to find out, through Biblical Dictionaries, Theological Encyclopædias, and Theological Reviews.

In the present enumeration of articles I shall follow, not the chronological order, but the order which is according to subject matter, and the natural arrangement in a theological structure. I shall speak of Warfield's Articles according as they connect themselves with

- I. Apologetics,
- II. Exegetics,
- III. Systematics,
- IV. Historics,

V. Symbolics,

VI. Homiletics,

VII. Miscellanea,

and in that order.

I. APOLOGETICS. From the point of view of Theological Encyclopædia, Dr. Warfield put tremendous emphasis on the importance and value of Apologetics as the science which undertakes the establishment of that knowledge of God which Christianity professes to embody and seeks to make efficient in the world. No one, in this generation, emphasised the indispensableness of the quickening of the Holy Spirit in order to a *saving* knowledge of Christ more than did Dr. Warfield ; yet when his friend, the late Dr. H. Bavinck, in a work on the "Certainty of Faith," belittled the value of Apologetics, whether to the natural man, because he was incapable of appreciating the argument, or to the spiritual man, because he did not need the appeal which Apologetics makes to pure reason, Dr. Warfield stoutly withstood this tendency, and dared even to write : "When we speak of Apologetics as a science, we have our eye not on the individual but on the thinking world. In the face of the world, with its opposing points of view, and its tremendous energy of thought and incredible fertility in attack and defence, Christianity must think through and organise its, not defence merely, but assault. It has been placed in the world to *reason* its way to the dominion of the world. And it is by reasoning its way that it has come to its kingship. By reasoning it will gather to itself its all. And by reasoning, it will put all its enemies under its feet" (P Th R 1903, p. 147).¹

¹ In this paper :—

P Th R = *The Princeton Theological Review.*

A J Th = *The American Journal of Theology.*

Bibl S = *The Bibliotheca Sacra.*

B S = *The Bible Student.*

That Dr. Warfield, on the other hand, was recognised as himself an authority in Apologetics is borne out by the fact that the principal articles, in formal Apologetics, which appear in N Sch H are from his pen. These papers are brief, but brilliant. Not confining myself, however, to the N Sch H papers, I shall in this connexion name :

(a) The article on "Apologetics" in N Sch H in which we have an illuminating discussion of the general subject of Apologetics, and of the five topics with which, as he conceives the matter, Apologetics deals, to wit, God, Religion, Revelation, Christianity, the Bible.

(b) The article on "Agnosticism" in N Sch H may be regarded as Dr. Warfield's contribution to that department of Apologetics which deals with man's capacity as a thinking being to know God—psychological Apologetics.

(c) An article on "Revelation" in I S B E, in which the nature, the processes, and the modes of Revelation are discussed.

(d) An article in P R R, January, 1897, entitled "Christian Supernaturalism."

(e) I may in this connexion refer to a volume entitled,

- D D B = Davis's *Dictionary of the Bible*.
 Exp. = THE EXPOSITION.
 Exp T = *The Expository Times*.
 H D B = Hastings' *Dictionary of the Bible*.
 H D C G = Hastings' *Dictionary of Christ and the Gospels*.
 H E R E = Hastings' *Encyclopædia of Religion and Ethics*.
 H R = *The Homiletic Review*.
 H Th R = *The Harvard Theological Review*.
 I S B E = *The International Standard Bible Encyclopædia*.
 L Ch R = *The Lutheran Church Review*.
 N Sch H = *The New Schaff Herzog*.
 M Q R = *The Methodist Quarterly Review*.
 P R = *The Presbyterian Review*.
 P R R = *The Presbyterian and Reformed Review*.
 P Q = *The Presbyterian Quarterly*.
 S P R = *The Southern Presbyterian Review*.
 U S R = *The Union Seminary Review*.
 J B L = *The Journal of Biblical Literature*.

"Counterfeit Miracles," of some 330 pp., 8vo, which Charles Scribner's Sons of New York published for Professor Warfield in 1918. It is essentially a review of extra-biblical religious thaumaturgy from early Christian times to the present date. But I place it here among apologetical books, because it meets an objection to the Christian argument from miracles, of the form that miracles can be appealed to in support of many frauds, in this fashion: "Genuine miracles, having as their end and aim the authentication of the Apostles as messengers of God, passed away with the Apostles themselves." A timely volume.

(f) The article on "Atheism" in N Sch H, where Dr. Warfield discusses the meaning of the term, considers the question whether absolute atheism is possible, and ends with a brief review of the history of Atheism.

II. EXEGETICS. Dr. Warfield's interest in Apologetics was analogous to the interest that a builder with an architectonic mind has in the foundations of a house in the building of which he is engaged. It was not directly his own business as a teacher. But it was otherwise with Exegetics. This latter discipline was one with which he was as teacher directly concerned for nine years, and even after he formally took up Systematics as his proper subject, so great was his fondness for exegesis, and so high was his reputation as an exegete, that arrangements were made according to which it became his function, over and above his work in Systematics, to give lectures to an advanced class in Exegesis. I therefore name next in order some of Professor Warfield's contributions to the science of Exegesis.

A. Here one may for a moment refer to one or two contributions which Professor Warfield made towards O.T. studies:

(1) An article on "The Spirit in the Old Testament," which may be read in P R R, 1895, p. 582 f.

(2) An article on "The Divine Messiah in the Old Testament" which appeared in P Th R, 1916, p. 369 f.—of value as an important statement on the doctrine of the Person of our Lord.

B. But naturally, most of Professor Warfield's contributions of an exegetical kind bore upon New Testament matters. Among these latter I note :

(a) On the *Canon* of the New Testament :

(1) A booklet entitled "The Canon of the New Testament," published by the American Sunday School Union at Philadelphia in 1893.

(2) An important article on the "Canon" will be found in vol. xlii., pp. 554-564, of *Bibl S.*

(3) Two articles on "The Canonicity and Genuineness of Second Peter" which appeared in the January 1882 No. and in the April 1883 No. of S P R. These able articles were among the first of Professor Warfield's contributions to New Testament studies which brought their author to the notice of British New Testament scholars. Their significance has been remarked upon by Chase and Moffatt without accepting their conclusion, and by Salmon and Bigg, who homologate Warfield's argument.

(b) *The Text of the New Testament* :

(1) "An Introduction to the Textual Criticism of the New Testament," published by Hodder & Stoughton.

(2) An article in P R of April, 1882, entitled : "The Greek Testament of Westcott and Hort." These contributions are fitted to be still helpful to beginners in Textual Criticism who, as a rule, find Hort's *Introduction* steep reading, and are, in many cases, nonplussed as they attempt, for the first time, to read the Symbols through which Tischendorf speaks in his *Apparatus Criticus*.

(3) An article which appeared in P R R, 1897, pp. 780-

790, entitled, "Recent Discussions on the Text of the New Testament."

(c) On *Introduction and Analysis*. The most valuable item one can make mention of in this connexion is:

(1) Professor Warfield's "Syllabus on the Special Introduction to the Catholic Epistles," with which goes an Appendix in the form of a remarkably suggestive Synopsis of St. Paul's Epistle to the Romans. To this may be added:

(2) Short but pithy articles on "James," "Peter," "Jude," in D D B.

(3) The Introduction to "The Acts and Pastoral Epistles," in the Temple Bible Series, is by Professor Warfield.

(4) An article on "The Unity of the Apocalypse," in P R, vol. 5, pp. 228-365.

(5) An article on "The Millennium and the Apocalypse" in P Th R, 1904, pp. 598-617.

(6) An article on "The Century's Progress in Biblical Knowledge" in H R, March, 1900.

(7) An article concerning Schmiedel's "Pillar Passages" in P Th R, 1913, pp. 177-269.

(d) Of contributions of an exactly *exegetical* nature may be noted the following:

(1) "Messianic Psalms in the New Testament"—a paper contributed to EXP, 3rd series, ii., pp. 301, 321 ff. (see Plummer on Luke, p. 27).

(2) "Little Ones": H D C G, *sub voce*.

(3) "The Christ that Paul Preached"—a doctrinal statement, but based upon an exegesis of Rom. i. 1-7. EXP, 8th series, xv., pp. 90-110.

(4) "The Prophecies of St. Paul"—in the form of three papers, the first of which has as its source 1 and 2 Thessalonians; the second, Galatians, 1 and 2 Corinthians,

Romans ; and the third, the later Epistles of Paul—all these papers in vol. iv. of the 3rd series of Exp.

(5) "Exegetical Notes on 1st Timothy"—in P R, vol. viii., pp. 500-8 and pp. 702-10.

(6) "God our Father and the Lord Jesus Christ"—in P Th R, 1917, pp. 1-20. Of high value in a doctrinal regard.

(7) A paper on "The New Testament Terminology of Redemption"—in P Th R, 1917, pp. 201-249.

(8) Two papers on "The Terminology of Love in the New Testament": P Th R, 1918, pp. 1-45 and pp. 153-203.

(9) "The Importunate Widow and the alleged Failure of Faith"—in Exp T, 1913-14, pp. 69-72 and 136-139.

(10) "Paul's Buffeting of his Body"—a paper in Exp T, 1919-20, pp. 520-521.

(11) A paper on "Antichrist" in Exp T, May, 1921.

(12) "Jesus Christ the Propitiation for the Whole World"—in Exp, 8th series, vol. xxi., pp. 241-283.

(13) "Praying for the Erring"—Exp T, Sept., 1919.

III. SYSTEMATICS. In 1887, as we saw, it became Professor Warfield's rôle to teach Systematic Theology. Some admirers of Dr. Warfield have expressed the opinion that it might have been well if he had devoted his life to Exegesis. Possibly. At the same time, one cannot help admiring God's kind Providence towards His Church in leading an exegete of the highest order to make it his business, in the face of impugnors of every shade, to bring the leading evangelical doctrines anew to the test of the most stringent and exacting exegesis so as to proclaim them once more to the world as beyond question the very truths of God. In all his dogmatics Dr. Warfield is supremely the exegete. His dogmatics is but exegesis of the superlative kind.

We are not, indeed, in the happy position of having from
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his hands a full-orbed restatement of the Reformed System of Doctrine ; we have only valuable contributions that may be compared to well chiselled stones fitted to take their place in a building that might have been. Probably the reason of this may be found in what, as literature, is one of the finest things Professor Warfield ever wrote—I mean :

(1) An article on "The Idea of Systematic Theology," which appeared in P R R 1886, pp. 243-271. From it, we see that Professor Warfield had a profound sense of the achievements of the past in the domain of Systematic Theology: "this (to him) is the first-born of the sciences, which to-day is in a state far nearer perfection than any other science, a fabric which is a miracle of Art, to which all ages and lands bring their varied tribute. The subtle Greek laid the foundations, the law-loving Roman raised high the wall, and all the perspicuity of France and the ideality of Germany and systematisation of Holland and deep sobriety of Britain have been expended in perfecting the structure."

In this regard, Professor Warfield held that the beginning of wisdom lay for himself in an understanding and recognition of what his predecessors had already achieved. The analogy which he would like to follow is found in the method of those builders to whom the world owes "the structure of those great cathedrals whose splendid piles glorify the history of Art in the Middle Ages, the condition of whose progress in building was that each succeeding generation should build upon the foundation laid by its predecessor." He naturally had little respect for a good deal that, with utter want of appreciation of what had already been achieved, was being offered in the name of Theology in his own time by men whose analogue he maintained was "that Irish Architect who," according to Coleridge, "took out the foundation stone in order to repair the roof." It

seemed therefore to Professor Warfield that he himself would be most usefully employed, if, still carrying on the figure of the Cathedral, he "gave his best efforts to rounding the arches, carving the capitals, and fitting in the fretted roof." And that is practically what he has done. And yet, as we shall find, there are few doctrines of the Reformed system to which he has not made some contribution. And he touched nothing that he did not adorn.

Before I come to deal with the several doctrines with which Dr. Warfield had dealt, I should like

(2) to refer to another article entitled "The Right of Systematic Theology," which meets us *in limine* and which appeared in P R R, 1896, pp. 417-458. It is in the main an answer to objections to the usefulness of Systematic Theology on the ground, forsooth, that Christianity consists of facts, not of doctrines, or, that Christianity is a life, not doctrine.

(3) The one subject in connexion with Systematic Theology on which, more than perhaps any other, Dr. Warfield has left in writing all that needs to be said in that regard is the *Inspiration* of the Scriptures, the *principium cognoscendi* of a right theology.

(a) The primary study in Warfield's teaching concerning the inspiration of the Scriptures is one in which he proceeded joint author with Professor A. A. Hodge in an article entitled "Inspiration," which appeared in the April 1881 No. of P R.

(b) "The Origin of the Bible," 1882.

(c) An article entitled "The Real Problem of Inspiration," which appeared in P R R, 1892, pp. 177-221, an article which so far as Dr. Warfield's standpoint is concerned goes to the heart of the question. In this article the writer starts with the affirmation that the historic Christian Church has held that the Bible is the Word of God in such a sense

that its words are the Words of God. The evidence for this belief is twofold: (1) It is exactly what the New Testament teaches on the subject of the nature of Scripture. (2) Implicit credence is due to our Lord and His Apostles in this as in the other Christian doctrines which they delivered us. In this article, Professor Warfield ventures the opinion "that no single error has as yet been *demonstrated* to occur in the Scriptures as given by God to His Church."

(d) The same volume of P R R in which the foregoing article appears contains another very instructive and interesting article on "The Westminster Doctrine of Holy Scripture."

(e) Another weighty contribution from Professor Warfield's pen to the subject matter of Inspiration will be found in P R R, 1894, pp. 600-653, the title of which is: "Professor H. P. Smith on Inspiration."

(f) A valuable article on Inspiration which appeared in Bibl S, vol. lxiv., entitled "The Inspiration of the Bible."

(g) Another article entitled: "God-inspired Scriptures," appeared in P R R 1900, pp. 89-130, the purport of which is to prove that the term *θεόπνευστος* is one which is expressive of the origination and not of the effects of the Scriptures. *Θεόπνευστος*, as averred of all Scripture, means "God-breathed," that is, produced by the creative breath of the Almighty. One is glad to find Professor Moffatt in his "The Approach to the New Testament" amply acknowledging the conclusiveness of Dr. Warfield's reasoning in the present article as an exegetical question.

(h) An article entitled "It says: Scripture says: God says," which appeared in P R R 1899, pp. 472-510, in which the conclusion is reached that, as formulæ introducing O.T. statements, these three expressions are equipollent.

(i) Perhaps no article which Professor Warfield wrote reveals his extraordinarily minute and profound acquaint-

ance with the wide ranges of classical Greek literature to the same extent as does the paper on "The Oracles of God," which appeared in P R R 1900, pp. 217-260.

(j) Another paper well worth reading in this connexion is in the form of a pamphlet entitled "The Bible Doctrine of Inspiration not Invalidated," and was published in New York in 1905.

(k) An article in P Th R, 1910, pp. 560-612, entitled: "Scripture: The Scriptures," in which it is shown that the contention of those scholars is baseless who have taught that "Scripture" in the singular means in the New Testament a particular passage of the Old Testament Scriptures.

(l) The culminating article in this series on Inspiration occurs in I S B E, published in 1914. It is the rich fruitage of a lifelong meditation on the subject of Inspiration on the part of a theologian of the very first rank.

Looking over this series of articles, one makes bold to say that not in the whole range of Christian literature will one find the exegetical facts, upon which the doctrine of the plenary Inspiration of the Scriptures rests, brought out so fully and established after so severely scientific a manner as they are brought to light in the foregoing articles on Inspiration by Professor Warfield. I submit that his work on Inspiration on this account marks in this department of theology an epoch. From the character of his research he was entitled to say, as on one occasion he did say: "Destructive criticism is great and vigorous: it is learned and acute: it may possibly have just cause for its open contempt for the learning of the defenders of the Bible's trustworthiness. But it does not reckon sufficiently with one fact. It has the Bible itself against it, and the Bible is always with us. When these criticisms have been forgotten, the Bible will still be read."

Let me refer now to some of the doctrines of the Christian

system to which Professor Warfield made valuable contributions, and indicate where they may be found.

4. GOD. On this, the subject matter of theology as a science, one will find:

(a) A valuable, if comparatively brief and compressed article in D D B, *sub voce* "Dei."

(b) An article of interest on the theme of "Godhead" was contributed by him to I S B E.

(c) "Calvin's Doctrine of God," P Th R 1909, pp. 381-436.

(d) "Calvin's Doctrine of the Knowledge of God," N.Y., 1909.

5. THE TRINITY.

(a) The one article which formally deals with this the greatest of all mysteries, as a revealed Christian doctrine, was contributed to I S B E. I was going to say that it was worthy of its subject, but of that it must infinitely fall short. Yet it is monumental, and worthy of Warfield's reputation as a theologian.

(b) The article on "Antitrinitarianism" in N Sch H.

6. Predestination.

(a) The fundamental article here is that on "Predestination" contributed to H D B, which not only deals with predestination in the general sense of the doctrine of the decree—cosmical predestination—but also with the Bible doctrine of election, a particular application of the general doctrine of the decree to the matter of the dealings of God with sinful men. The article is a masterly survey of the whole Biblical material. To Professor Warfield, the doctrine of Predestination in the cosmical sense seemed the logical outcome of the fundamental Biblical doctrine of theism.

(b) The volume entitled "The Plan of Salvation," published in 1915, consists of five lectures, and, in the main, is

an exposition of the order of the decrees as the subject is conceived by Roman Catholics, Lutherans, Supralapsarians, Infralapsarians, Postredemptionists, and Arminians.

(c) "Election" : Phila. Pres. Brd. Pub.

(d) "Predestination in the Reformed Confessions,"
P R R 1901.

7. Creation.

(a) "Calvin's Doctrine of Creation" : P Th R, 1915,
pp. 190, 125.

(b) On "The Antiquity and Unity of the Human Race" :
P Th R, pp. 1-25.

(c) On "The Present-day Conception of Evolution" ;
Emporia, Kansas.

8. Sin.

(a) On the subject of sin, one may refer to a brief but very profound article in B S, December, 1900, on "The Principle of the Incarnation," the doctrine taught being that sin was the occasion of the Incarnation, and must have been included in God's decree.

(b) The subject of indwelling sin is largely the theme of the series of articles which Warfield published on Perfectionism to which we shall again refer; and the fact of sin is the *prius* of all his discussions relative to election.

9. The two subjects to which Dr. Warfield felt drawn most of all, if one may judge by the number of his contributions to the several themes which go to form our Christian system, were the Inspired Word and the Word Incarnate. To the former of these themes I have already referred. I now would point to some articles of value that Dr. Warfield contributed on the subject of the Word Incarnate.

(a) Here again, the fundamental article is that on "The Son of God," contributed to I S B E *sub voce*. The material of this article are the exegetical facts, and the *stidia* in the development of the theme are in terms of the Divine Nature,

the human nature, the complex Person of Immanuel, Kenotism.

(b) With this should be read an article on "The Deity of Christ" which was contributed to the series known as "Fundamentals."

(c) Then there is Dr. Warfield's "Lord of Glory," an 8vo volume of 304 pp.

(d) The article on "Foresight" in H D C.

(e) The article on "Jesus Christ" in N Sch H—a brilliant contribution of the highest apologetical value.

(f) A paper on "The Emotional Life of our Lord" in the "Princeton Seminary Theological Studies"—the Centenary Vol., 1912.

(g) The article "Amazement" in H D C.

(h) The article "Astonishment" in that same Dictionary.

(i) The article "Children" in that same Dictionary. It is an article engaged to answer two questions: What Jesus did for children? Wherein does the childlikeness whereby alone the Kingdom of God can be received, consist?

(j) "Jesus' alleged Confession of Sin": P Th R 1914, pp. 177-228.

(k) "Misconception of Jesus and Blasphemy of the Son of Man": the same Rev., pp. 367-410.

(l) "The Two Natures, and recent Christological Speculations": A J Th 1911, pp. 337-360.

(m) "Late Discussions of Kenosis": P R R, 1899, pp. 700-725.

(n) "Christless Christianity": H Th R 1912, pp. 423-473.

10. The Atonement.

(a) A very characteristic article on "The Atonement" in N Sch H.

(b) "Christ our Sacrifice": P Th R 1917, pp. 385-422.

(c) The article "Redemption" in H D B.

- (d) "Redeemer and Redemption" : P Th R 1916, p. 177.
- (e) "Modern Theories of the Atonement" : P Th R 1903, pp. 81-92.
- (f) "Christianity and the Cross of Christ" : H Th R 1914, pp. 538-594.
11. On the work of the Spirit : (a) "Renewal," P Th R 1911, pp. 242-267. (b) Cf. N Sch H on "Renewal."
12. Faith.
- (a) An Article on "Faith" in H D B. It is a fine instance of Warfield's method of combining exegesis and historical development with dogmatic statement. I should be very much surprised if an evangelical minister could read this article without much profit.
- (b) "Faith in its Psychological Aspects" : P Th R 1911, pp. 537-566.
13. "Imputation" : N Sch H.
14. "Doubt" : H B D.
15. "The Confessions of Augustine" : P Th R 1905, pp. 81-126.
16. "The Sabbath" : Adshead, Glasgow.
17. Baptism.
- (a) "Baptism" : N Sch H.
- (b) "The Archæology of the Mode of Baptism" : Bibl S, vol. liii., No. 212.
- (c) "How shall we Baptise?" M R Q, Oct., 1911.
- (d) "Christian Baptism" : Philadelphia, 1920.
- (e) "The Polemics of Infant Baptism" : The P Q, vol. xiii.
18. "Annihilationism" : N Sch H.

IV. HISTORICS. In what concerns the history of doctrine Dr. Warfield was singularly well read and his powers of exposition were almost unique. In that connexion I mention here :

- (1) "Tertullian and the Beginning of the Doctrine of the

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Trinity": P Th R 1905, 529 f.; 1906, 1 f.; 1906, 145 f.

(2) "Augustine's Doctrine of Knowledge and Authority": P Th R 1907, pp. 353 f. and 529 f.

(3) "Augustine": H E R E—a most readable and suggestive contribution. No extra-biblical personality appealed to Warfield as did Augustine. The Article in H E R E enables us in a sense to measure the *stadia* of theological developments in terms of Augustine.

(4) "Calvin's Doctrine of the Trinity": P Th R 1909, 553-652.

(5) "Jonathan Edwards": H E R E.

(6) A volume entitled "Two Studies in the History of Doctrine"—

(a) "Augustine and the Pelagian Controversy," and
(b) "The Development of the Doctrine of Infant Salvation." New York: The Christian Literature Company, 1897.

(7) Perfectionism.

(a) There are those articles which deal with Wesley's doctrine of Perfection, and of the natural development of that doctrine, in terms of Boardman, Robert Pearsall Smith, Charles G. Trumbull: P Th R, July 1918; October 1918; January 1919.

(b) Articles dealing with "Oberlin Perfectionism," four articles in all, which will be found in P Th R for January, 1921; April, 1921; July, 1921; October, 1921.

(c) Three articles on "John Humphrey Noyes and his Bible Communists": Bibl S 1921, pp. 37-72; pp. 172-200; pp. 319-375.

(d) Four articles on "The Mystical Perfectionism of Thomas Cogswell Upham"—(and his followers)—an unsavoury lot: U S R, vol. xxxii., pp. 89-123, 275-298, and vol. xxxiii., pp. 45-65.

(e) Perhaps the most permanently valuable in this

remarkable series are those entitled " ' Miserable Sinner Christianity ' in the hands of the Rationalists " : P Th R, April, 1920 ; July, 1920 ; October, 1920. Add to these : " Ritschl and his doctrine of Perfection " : P Th R, 1919-1920.

(8) " The ' Ninety-five Theses ' in their Theological Significance " : P Th R 1917, pp. 501-529.

(9) " Calvinism " : N Sch H.

(10) " The Literary History of Calvin's Institutes " : P P R, 1899, pp. 193-249.

(11) " Predestination in the Reformed Churches " : P R R 499-129.

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Let us hope that some day we shall have a uniform and complete edition of the works of Benjamin B. Warfield. He certainly deserves to be counted among the most distinguished teachers of the Church of God.

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