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ART. I.—*The Works of Francis Bacon*, Lord Chancellor of England. A new edition, with a life of the author, by Basil Montagu, Esq. in three Vols. Philadelphia: Carey and Hart. 1842.

IT is with unspeakable delight, that we hail the republication in this country, of Montagu's edition of Bacon's works. It is indicative of an improving literary taste, that the enterprising publishers could venture to publish so costly a work, of a kind so entirely different from the great mass of the literature of the day. And we cannot let the occasion pass, of again reverting to the Baconian philosophy. In two former numbers (July, 1840 and April, 1843,) of this periodical, we pointed out its method of investigation, its starting-points, its processes and its foundations. We will now take a general survey of its objects, and its spirit, and the power and influence which it has given to England, and is likely to exert over the human race.

In every age of the world, since the human family has been so numerous as to be divided into separate communities, some one nation has exerted a predominant influence over the rest. This appears to be the economy of civilization. The Grecian Republics, (for they all were but one nation,) and Rome, in their successive order in history, have, of all the nations of antiquity, exerted the most

our apprehension. And when we consider the influence exerted, in every change, and without a single known exception, by the Critical Philosophy upon the doctrines of Christianity, we rejoice and are thankful that the barrier of our national stubbornness is so insuperable.

*Thomas Smyth*

- ART. IV.—1. *Presbytery and not Prelacy the Scriptural and Primitive Polity, proved from the testimonies of Scripture, the Fathers, the Schoolmen, the Reformers, and the English and Oriental Churches. Also, the Antiquity of Presbytery, including an account of the ancient Culdees and of St. Patrick.* By Thomas Smyth, Author of Lectures on the Apostolical Succession, Ecclesiastical Republicanism, Ecclesiastical Catechism, etc. Boston: Crocker & Brewster. 1843. 8vo. pp. 568.
2. *Ecclesiastical Republicanism, or the Republicanism, Liberality and Catholicity of Presbytery, in contrast with Prelacy and Popery.* By Thomas Smyth, Author of Lectures, etc. Boston: Crocker & Brewster. 1840. 12mo. pp. 323.

WE have here two new volumes by the indefatigable author of the Lectures on Apostolical Succession. The more elaborate and important of the two is constructed on the same general method with its predecessor, but with the advantage of appearing in a more digested, systematic form. In either case, the circumstance which first strikes the reader is the number and variety of authors quoted. None but a well stocked and selected library could furnish the material of such a volume. It is in this richness of material that the value of the work chiefly consists. That it should do so, would seem indeed to have been the author's purpose. It is important that this should be distinctly understood, in order that justice may be done both to him and his productions. Had his aim been simply to produce an original argument, the multitude of his citations would be a serious blemish. But, unless we misconceive his plan, it is a little peculiar. We have lately had occasion to expose the want of congruity between the high claims of episcopacy as a homogeneous system and the endless diversity of the grounds on which it is maintained. What

we then merely hinted at, is here carried out in full detail. Episcopal as well as Presbyterian writers here speak for themselves. The author acts merely as a judge, or at most as an advocate, to elicit and array the proofs. By this several valuable ends are answered. In the first place we are made to see what Presbytery has always claimed to be. The concessions, which have sometimes been imputed to us, and made the ground of adverse arguments, or at least of arrogant pretensions by our adversaries, are here disproved, in the most conclusive manner, by quotations from the highest Presbyterian authorities. At the same time, the essential harmony of Presbyterian writers is evinced, not by assertion but by documentary evidence. In the next place, the extent of prelatial pretension is made to bear witness against itself. We are not left to believe it on the word of controversial opponents, but on that of the most eminent episcopal writers. We also have an opportunity of observing their mutual disagreement as recorded by themselves. But the most interesting feature of the work is the display which it gives of important concessions on the part of prelatists. These are not directly or distinctly treated. They are scattered through the work; but even thus dispersed, they cannot fail to strike the reader. Their effect upon us has been to suggest a new task for our author's practised and unwearied pen. What we propose for his consideration is a professed exhibition of episcopal concessions as to the fundamental doctrines of church government. Such a performance would be eminently seasonable and, if well executed, no doubt most acceptable and highly useful. For its preparation Mr. Smyth, we think, is peculiarly qualified. He not only has at his command the requisite materials, but is now an experienced labourer in this very field. Much that he has already gathered would be available for this end also. At the same time he would be able to give such a work more unity of plan and execution, than belongs to either of his larger volumes which have been already published.

This brings us back to the description of the one now immediately before us. We have spoken of it as an essential part of Mr. Smyth's design to cite a great variety of testimony. This relieves him from the charge, which superficial or unfriendly readers might allege against him, of pedantic ostentation. It has, however, tended likewise to increase the difficulty of constructing a continuous and ho-

homogeneous argument of his own. He has evidently written with two ends in view. The one was to exhibit an array of testimonies, presbyterian and episcopal; the other to weave these into a compact whole, by making them the basis or material, or both, of an original argument. It would scarcely be possible to execute this double plan in such a way as to prevent one part from being carried out at the expense of the other. From this dilemma Mr. Smyth has not been able altogether to escape. In collecting and arranging his citations he has frequently allowed the thread of his own argument to be broken or entangled. The successive steps of his ratiocination are not always consistent. There is sometimes even an appearance of direct contradiction. In some cases, this is doubtless nothing more than an appearance. A mere variation in the mode of statement, in the turn of the expression, in the use of common technicalities, may give rise to apparent inconsistencies, when really the same substantial truths are taught. This may happen even when the writer is merely tracing the process through which his own mind has passed in reaching its conclusions. Much more, when at the same time he undertakes to show how other minds have been affected by the subject. He has then to keep in view at once the various forms in which a number and variety of writers have exhibited that subject, and the course of his own reasonings. In detailing the latter he can hardly be expected to escape the influence of the former. He can hardly be expected to express his own views with an invariable precision and uniformity, while he is reporting those of others, in every variety of language. What he says in his own person will inevitably sometimes take a tinge from the peculiar phraseology, if not from the peculiar mode of thought, belonging to some writer whose opinions have been just before examined and described. We are, therefore, not surprised that Mr. Smyth, while exhibiting the views of different authors, as to the nature of the apostolic office, and its relation to the ordinary ministry, should sometimes speak as if, in his own judgment, it was essentially superior to the eldership, sometimes as if it had no such superiority. And the same may be said, in substance, of some other points on which he touches. We are willing in such cases, to impute the variation not so much to the author as to his authorities; and as it was his very plan, in part, to show that variation,

it cannot, in reference to that part, be a fault or an error to have done so. And even if this apparent inconsistency were greater than it is, and of more frequent occurrence, it would scarcely detract from the value of the work, as a body of testimony drawn from various quarters. This, as we have said, is what will chiefly interest the great majority of readers. It is also what the author seems to have had primarily in view. If his design, as we suppose, was to present the views of many writers in different places, times, and ecclesiastical connexions, he has certainly succeeded in a manner at once creditable to himself and interesting to his readers.

The volume is divided into three books, in the first of which he exhibits the argument from scripture; in the second, that from the Fathers, the Schoolmen, the Reformers, and eminent Anglican and Romish writers; in the third, that from the practice of various ancient churches, including those of Ireland and Scotland. After some introductory remarks on the importance of the questions to be treated, and the manner of conducting the discussion, he defines his position as a Presbyterian, and that of the Presbyterian body generally, as he understands it. In opposition to the statements of Bishop Kenrick, the Oxford Tracts and others, he shows that Presbyterians have always claimed apostolical authority for their church-government. His next positions are that presbytery is the true episcopacy; that the apostles were both ordinary and extraordinary ministers; that as ordinary ministers, they were presbyters and are succeeded by presbyters; and that the succession of presbyters is the only ministerial succession that can be certainly proved. In support or illustration of these positions, he adduces the concessions or the arguments of various writers, ancient and modern.

He then proceeds to show that the claims of presbytery to the ministerial succession are sustained by the condition of the church during our Lord's ministry. In support of this position, after pointing out the necessity of an appeal to scripture exclusively, and showing that some determinate scheme of church government is contained in scripture, he undertakes to demonstrate that the character of the church and its ministry, during our Lord's continuance with it, was presbyterian and not prelatical, in the course of which he exhibits the commissions of the twelve and the seventy in parallel columns. The claims of presbytery to



the true apostolical or ministerial succession are then sustained by the character and condition of the church when our Lord ascended up into heaven. In order to this, the author attempts to show that the apostles were not fully commissioned until after our Lord's resurrection; that the final commission at the time of Christ's ascension is the true and only charter of the church and ministry; and that this commission was not given to the apostles exclusively, but to all the disciples as representatives of the church, and includes in it all ecclesiastical power and jurisdiction. To his argument from scripture, Mr. Smyth here adds, by way of inference, that while this commission was addressed primarily to the church in its universal character, and not to the apostles or ministers, it nevertheless as plainly and certainly implies the appointment of an order of teachers; that the great end and object contemplated in the appointment of these officers was the preaching of the gospel; that there is no foundation for the distinction, upon which prelatists build, between the power of *order*, including confirmation, ordination, the admission and exclusion of members, and the power of *jurisdiction* or *government*, including the cognizance of causes, the decision of questions on points of faith, and the granting of indulgences; and lastly, that the power given to the church is limited by the authority claimed for scripture, and by the rights reserved to Christ himself, as the sole Head of the Church. We are not prepared to go all lengths with Mr. Smyth, as to some of these positions. We hesitate especially in reference to the precise relation which the original apostles bore to contemporary ministers, and in reference to the derivation of ecclesiastical authority through the body of the church. We are aware, however, that the views which Mr. Smyth espouses, as to these points, are sustained by high authorities, and we have been not a little interested in the exhibition of those authorities in the work before us. We have no intention to discuss the question here, but shall proceed to state that in the closing section of the third chapter there is a clear and satisfactory exposure of the absurdities involved in the pretensions which prelatists build upon the apostolical commission.

That the claims of Presbytery to the ministerial succession are sustained by apostolical authority, is shown from the powers and titles ascribed to the ministry by the apostles themselves. It is then proved that there was but one

order of permanent ministers in the apostolical churches ; that presbyters, not prelates, are placed next to the apostles, in the foundation of the church ; that the classification of church officers in the New Testament excludes prelates ; that the titles bishop and presbyter are convertible terms ; and that the very usurpation of the former by prelates is a proof of the human origin of prelacy. The section in which these last points are treated (the sixth of the fourth chapter) is particularly worthy of attention, on account of the variety of valuable testimonies there collected to the truth of the positions which the author is defending. To this negative view of the matter the author very properly adds a demonstration of the positive position, that presbyters are clothed, by apostolical authority, with all the functions of the ministry, being divinely authorized to preach the gospel, to conduct public worship, to administer the sacraments, and to exercise jurisdiction, all which is proved, not only from scripture and the fathers, but from the writings of prelatists themselves. This view of the primitive church-constitution removes, as Mr. Smyth has well observed, all the difficulties thrown in our way by prelatists.

Having shown, from the fathers, that presbyters have the power of discipline and excommunication, the highest acts of ecclesiastical jurisdiction, he maintains that the power of presbyters to ordain was formerly acknowledged by the churches of Rome and England, and is clear both from the nature of ordination, which he explains at length, and from the circumstances of Barnabas and Paul's ordination as recorded in the thirteenth of Acts. This last is another point respecting which we are not entirely satisfied with Mr. Smyth's conclusions or the reasonings which lead to them ; but as we cannot enter into the discussion here, we choose to express doubt rather than positive dissent. The ordaining power of the primitive presbyters is further shown from the cases of Timothy and Titus, confirmed by the practice of antiquity, the teachings of the schoolmen, the concessions of the prelatists themselves, and the universal judgment of the church, all which combine to make presbyterian orders more valid, regular, and certain than any other.

Thus far the argument has had reference exclusively to bishops and presbyters ; but now the author attacks the prelatical doctrine that the deacons constitute one order of the ministry, and undertakes to show, from scripture, the

fathers, the practice of the Roman church, and the concessions of prelatial writers, that the deacon's office is entirely distinct from the Christian ministry in the highest sense of the term. It ought, however, to have been more distinctly stated, that the application of the terms *minister* and *ministry* to deacons is not unscriptural, since these words are in fact mere Latin equivalents for the Greek *διάκονος* and *διακονία*. In the sense which is generally put upon the words, however, and in which the author avowedly uses them, his proposition is unquestionably true. The alleged prelatial character of Sylvanus, Andronicus, Junia, Epaphroditus, Timothy, Titus, James, and the seven angels, is examined and disproved; as well as the arguments in favour of that system drawn from the heavenly hierarchy, the Jewish hierarchy, the constitution of the ancient synagogue, and from the early rise and general prevalence of prelatial episcopacy.

But the claims of presbytery to the true apostolical succession may be further sustained by an appeal to the Fathers, and such an appeal our author makes, though not without necessary cautions with respect to the authority belonging to that class of writers. Laying it down as a fundamental maxim, that the word of God is the only authoritative standard of faith or practice, he exposes the popular fallacies arising from the ambiguity of the word *old*, and a false notion of the quantity and quality of testimony furnished by the Fathers. He shows that this testimony is, to a great extent, discordant, and therefore inconclusive, that the Fathers themselves teach us not to rely implicitly upon it, that prelatists themselves admit its insufficiency, even when unanimous, to establish any doctrine or practice, and indeed its irrelevancy to the questions in dispute. Having thus laid down the necessary limits and restrictions, he defines more positively how far the testimony of the Fathers is admissible, desirable and highly important, especially when it clearly favours Presbyterian principles, in spite of the sophistical devices which have been employed to nullify its force, and which the author exposes in thirteen introductory cautions. The sophisms thus detected are such as the confounding of three offices with three orders in one ministry, or of mere conventional distinctions with essential ones; the antedating of patristic testimonies; the putting of earlier and later Fathers on a level of authority; making the later authoritative expounders of the elder; ignoring the



distinction between parochial and diocesan episcopacy ; letting a few select divines speak as organs of the universal church ; arguing from the mere existence or expediency to the necessity and binding obligation of a certain system ; false translation and forced interpretation of the testimonies cited ; making partial testimonies exclude full ones ; rejecting arbitrarily those ancient writers as schismatics and heretics, whose testimony cannot be evaded ; denying the antiquity of presbytery, because the reformed church did not exist before the reformation ; and lastly claiming apostolical authority for papal institutions, because they existed before the papacy was formally established.

In citing the testimony of the Fathers, our author classifies them as the Apostolic Fathers, the Primitive Fathers, the later Fathers, and the Schoolmen. After stating the true value of the Apostolic Fathers, he shows the uncertainty which overhangs the epistles of Ignatius, and the want of any proof in them, corrupted as they are, in favour of prelacy, nay, their direct testimony in behalf of presbytery. The other witnesses cited are Papias, Justin Martyr, Irenaeus, Victor, Clemens Alexandrinus, Tertullian, Hippolytus, Origen, Gregory Thaumaturgus, Cyprian, Firmilian, Novatus, Eusebius, Hilary, Damasus, Acrius, Basil, Gregory Nazianzen, Gregory Nyssene, Ambrose, Epiphanius, Chrysostom, Jerome, Augustine, Paphnutius Synesius, Pelagius, Severus, Theodoret, Primasius, Sedulius, and the Apostolical constitutions and canons. To these he adds the testimony of the Schoolmen, or Fathers of the Middle Age, and of the Roman, Greek, Syrian, and Reformed Churches, including that of England, to the apostolical succession of presbyters.

In the first four books, the author's purpose has been to establish the scriptural authority of Presbyterian government, not only by direct appeal to scripture itself, but by the testimonies and concessions, both of churches and individual writers in all ages. This being established, as he well observes, the mere historical or antiquarian question, as to the actual execution of the primitive design, in different times and places, is of secondary moment. Even this, however, is a test from which our doctrine has no need to shrink, as Mr. Smyth has clearly shown in his third book, the design of which is to demonstrate positively the antiquity of Presbyterian order, by showing its existence in the primitive churches, and in those of Gaul, Egypt, Scythia,

Bavaria, and the East. The same thing is then more particularly shown, with respect to the first churches of Britain and Ireland. We have here a minute and interesting account of the Culdees, drawn from a variety of sources. The chapter on Saint Patrick and the Irish churches is also worthy of particular attention. It closes with a spirited appeal to the author's countrymen, which we should rejoice to see effectual. After a section on the Paulicians, Aerians, and Vau- dois, he shews the same thing to be true in relation to the Lollards and the Syrian and Bohemian churches. He also dwells upon the curious fact, that the Episcopalians of South Carolina, in 1785, held and avowed Presbyterian principles as to the constitution of the church, a practical concession which deserves to be regarded as a very striking testimony in our favour. The last position taken by the author is that the Presbyterian churches of America, so far from being justly chargeable with "novelty" and "mushroom growth," are the most ancient churches in the country. The whole work closes with a series of brief but pertinent reflections on the history and present aspect of the controversy.

If, in addition to the summary view which we have given of the author's plan, and the more general remarks preceding it, we thought it necessary to characterize this treatise as a whole, we should call attention, in the first place, to the comprehensiveness of its design. We are not aware of any interesting or important question, involved in the controversy, which is left untouched. The extent and variety of the author's reading, upon this and kindred subjects, have made him acquainted with the various aspects under which the whole dispute has been presented, and with the precise points which are now at issue. If he has not always made them as distinctly visible to the reader as they must be to himself, it has arisen from the difficulty, which we have already pointed out, of executing with uniform success, a somewhat peculiar and complicated plan. We are free to say, however, that no one can attentively peruse this volume, without having fully, and for the most part clearly, brought before his mind the various theories of church government, and the grounds on which they are supported, often in the very words of their respective advocates. This latter circumstance, while it detracts, as we have seen, from the unity and absolute consistency of the author's own argument, adds much to the historical and

literary interest of his performance. Its merit, in this respect, is greater than any but an attentive reader would imagine. We are constantly surprised at the industry with which all accessible authorities have been resorted to, and so cited as to furnish the means of more particular examination on the reader's part. In this the author has done wisely, not so much for mere immediate success, as for permanent utility and reputation. This volume, like its predecessor, will be apt to alarm American readers by its bulk and show of erudition. Those who have been nourished on the modern diet of newspapers and cheap literature have little taste or stomach for more solid aliment. But even some who are at first repelled by the magnitude and copious contents of the volume, may hereafter resort to it as a guide to the original sources of information, and thus be led to read the whole. In this connexion, we must not omit to mention a valuable catalogue or index of the most important works upon the subject, which the author has prepared and appended to the volume. Most of these works are in his own possession, and have been employed in the construction of this treatise.

Another creditable feature of the work, considered as an original argument, is its freedom from extremes, and an enlarged view of the subject of church-government, which could never have resulted from mere solitary speculation, but which has obviously flowed, in this case, from an extensive comparison of opinions, with the grounds on which they rest. By such a process one becomes aware that what might otherwise have appeared to be a happy discovery is nothing more than an exploded error, and that much is to be said and has been said, in favour of opinions, which dogmatical ignorance would at once set down as obsolete absurdities. We think it the more necessary to make this general commendatory statement, because we differ from the author as to some points, both of his reasoning and interpretation, only one or two of which could be even hinted at, on this occasion.

The only other circumstance, which we should think it necessary to bring before our readers, as a characteristic of the book, is its completeness in all outward and mechanical advantages. The typography is elegant and in the main correct, and the volume is abundantly provided with the almost indispensable conveniences of copious indexes and tables of contents, which seem to be prepared with great

care and exactness. These are particulars in which our native publications are too commonly defective, and which we hope will contribute to the circulation of the one before us, abroad as well as at home. On the whole, we look upon the volume as another pleasing and creditable proof of what may be accomplished by untiring industry, not only in retirement or in academical stations, but amidst the labours of an important pastoral charge. That such a situation is no excuse for idleness, is clear from such examples as those of Mr. Smyth and Mr. Barnes.

Some of the remarks just made apply, with equal force, to the second work named at the beginning of this article, which is in fact an offshoot or excrescence from the first. Into any detailed examination of this volume we do not think it necessary to enter, partly because its size and subject will be apt to give it more immediate popularity than the parent work, and partly because we do not wholly agree with the author in his views as to the importance and expediency of holding up our system in what many will regard as an invidious contrast with other forms of ecclesiastical polity, and that too in reference to points which do not seem to be necessarily involved in our distinctive doctrines. This diversity of judgment, it will be observed, has respect merely to the general question, how far such considerations are conclusive, or may properly be urged in controversy, and not at all to the truth of the facts alleged, or the ability and fairness with which Mr. Smyth has stated them. Against neither of these have we any exceptions to make, and we have no doubt, that to many readers the disclosures of this volume, if not positively useful, will be eminently interesting. And even with respect to the previous question which we have suggested, those at least will have no right to find fault or complain, who have been wont to load the Presbyterian church with obloquy, while vociferously protesting against all imputations on their own opinions or practices as unfriendly to liberty or human happiness.

In concluding this notice, any exhortation to continued diligence would of course be superfluous. We shall merely repeat the suggestion made already, that a connected series of quotations from episcopal writers, old and new, designed expressly to exhibit their concessions, upon what are reckoned fundamental questions of church-government, is a work to which Mr. Smyth seems to be called, as well by



the preparation which he has already made for doing it, as by the prospect of material advantage to the cause of truth from such an exhibition.

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- ART. V.—1. *A History of the Westminster Assembly of Divines; embracing an account of its principal transactions, and Biographical Sketches of its most conspicuous members.* Philadelphia: Presbyterian Board of Publication. James Russell, Publishing Agent. 1841. 12mo. pp. 430.
2. *History of the Westminster Assembly of Divines.* By the Rev. W. M. Hetherington. New York: Mark H. Newhall, 199 Broadway. 1843. 12mo. pp. 311.

It is somewhat remarkable that two centuries should have elapsed before any separate history of the Westminster Assembly was given to the public. The importance of that body and of its influence during that period, it were in vain at this time to call in question. Neither the historian nor the theologian can be at all excused, who passes it by without the most careful consideration. To Presbyterians especially, it must be an object of no common interest, to have the best possible acquaintance with the persons, character, and doings of those by whom their symbolical books were prepared. For though the inherent value of those documents would be the same, had the names and personal history of the men by whom they were framed entirely perished; there is a natural and useful pleasure in associating them with the worth and piety of their distinguished authors. A knowledge of the circumstances under which they were composed, will also increase our confidence in them as the most accurate and complete exhibition of scripture truth, which has been penned by uninspired writers; and will attach the lovers of doctrinal purity to them as a *form of sound words* adapted, more than any other, to prevent error and maintain the truth.

The journal kept by the clerks of the Assembly appears to have been irrecoverably lost; and most probably other important documents, which would render our knowledge more minute and complete, have also been suffered to perish. Sufficient materials, however, are still preserved to