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I. DR. DRIVER ON THE AUTHORSHIP OF ISAIAH
XIII. AND XIV.

As shown in the first part of this paper,¹ the validity of Dr. Driver's conclusion as to the non-Isaianic authorship of these chapters hinges upon the validity of the minor premise of his argument. That premise is embodied in the proposition, *the prophecy of these chapters has no intelligible relation to, or bearing upon, the interests of the contemporaries of Isaiah*. We have already noticed one of the propositions laid down by Dr. Driver, presumably in support of this position. We will now ask attention to some others which are laid down, presumably for the same purpose.

I. The first of these is expressed thus: "The circumstances of the exile—while the Jews were still in bondage, and the power of Babylon seemed yet unshaken—constitute a suitable and sufficient occasion for the present prophecy, an occasion of exactly the nature which the analogy of prophecy demands; on the other hand, the circumstances of Isaiah's age furnish no such occasion." Now, in reference to this proposition, there are several points that can scarcely fail to arrest the notice of the thoughtful reader: (1), The first is this: The sting of the proposition, if it has one, is in its tail. In other words, we may admit that the circumstances of the Jews, while still in bondage, constitute a suitable and sufficient occasion for the present prophecy, and the admission will be without prejudice to the position of those who maintain the Isaianic authorship of this passage, and without profit to those

¹ *Presbyterian Quarterly*, April, 1894.

VII. NOTES.

PROF. JOHNSON'S HISTORY OF THE SOUTHERN PRESBYTERIAN CHURCH.

THIS history was prepared for the "American Church History Series," under the general editorship of the late Prof. Schaff, Bishop Potter, Prof. Fisher, *et. al.*, and it first made its appearance in February last in that series, bound with the history of the Southern Methodists, the United Presbyterians, and the Cumberland Presbyterians. But in such a form it was not adapted to rapid circulation among Southern Presbyterians, many of whom, naturally enough, objected to buying three other histories in order to possess a copy of their own church's history. In order to obviate this difficulty, the author has arranged with the publishers to bring out a separate edition of his history bound alone, though the text remains the same, even the paging being unchanged. In this form, the book *is* adapted to rapid circulation, and we hope that it will find its way, not only into the library of every Southern Presbyterian minister, but into that of every Southern Presbyterian family in the land.

This history was reviewed in these pages by Dr. Summey on its first appearance, but as he dealt with the four histories bound in one volume, his review was necessarily brief. It is our purpose to call especial attention to the book in its new form, and hence we deal with it alone.

Our church was born in 1861, and yet a history of it which only dealt with the years since that time would be manifestly imperfect. To judge aright of the child, we must know something of its pre-natal life. When Dr. Holmes was asked: "When should the education of a child begin?" He answered: "Madam, a hundred years before the child is born." Professor Johnson has recognized the principle involved in that answer, and so in Chapter I. has sketched briefly the origin of Presbyterianism in the South, tracing it to its sources in Europe. He shows how Presbyterianism came to our Southland with the English Presbyterians, the Dutch, the Germans, the Swiss, the Huguenots, the Scotch, and the Scotch-Irish before our nation was born, and how, through these peoples, it assisted at

that birth—nay, would it not be better to say caused that birth? Surely the Presbyterians had much to do with giving political liberty to the nation, and furnished her the model for her representative form of government; and surely Presbyterians were in the lead in giving religious liberty to the nation. Thomas Jefferson left this inscription for his tomb: "Here lies buried Thomas Jefferson, author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia." From Virginia, religious liberty spread to the other States, to the national constitution—it is now universal in our land, and we sometimes think we have always possessed it, but says Dr. Johnson: "The petition from the Presbytery of Hanover, dated November 11, 1774, 'To the Honorable Speaker and the Gentlemen of the House of Burgesses' of Virginia [this petition was first published by the Hon. Wm. Wirt Henry, LL. D., in the *Central Presbyterian*, May 16, 1888], and the memorials from the same presbytery, in 1776 and 1777, to the same legislative body, at once leave no doubt as to where Mr. Jefferson got his views of religious liberty, and evince the fact of the zeal of the Presbyterian people of Virginia for religious liberty." (P. 320.)

Dr. Johnson shows that not only were the forefathers of Presbyterianism in the South liberty-loving in the State and liberty-loving in the church, but that they were truth-loving, and that schools sprung up wherever Presbyterians went, and that these schools, often at first taught by Presbyterian ministers, grew into academies, colleges, universities, from which many of the great and good men of our country have come forth to bless the nation, and by their life-work glorify God. Those forefather-Presbyterians were pioneers in education, and nearly every college, founded prior to fifty years ago, when traced back to its roots, will be found to have had its beginning in a Calvinist preacher as teacher, and the young of Calvinistic peoples as pupils. Presbyterianism always educates, elevates and refines any community to which it comes. Ignorance and Presbyterianism are as incompatible as darkness and sunlight.

Thus of the ninety-six thousand five hundred and fifty communicants of the Old School Presbyterian Church south of Mason and Dixon's line in 1861, we find that they were, in pedigree, of good reformation blood, English, Dutch, Swiss, Huguenot, Scotch, and Scotch-Irish; in character, they were worthy of their ancestors, loyal, devoted to duty, to the missionary cause, liberty-loving in state and

church, truth-loving, with well-manned colleges and seminaries; and in her ministry, not a whit behind in cultivation and power any part of the church—"Thornwell in meridian splendor at Columbia, Dabney and Peck, slower in reaching maturity as well as younger in years, were teaching with marked ability at Union . . . Palmer and Hoge and others were edifying as well as delighting large and cultivated audiences day after day. A ministry, generally highly cultured and especially trained, was serving with acceptance the people of God. No considerable part of the church elsewhere surpassed the South in all that goes to make up intelligent and honest Presbyterianism. It had been a happy, a blessed portion of the church of God." (P. 323.)

Chapter II. brings us to the troublous times of 1861, and in it the author traces the origin of the Southern Presbyterian Church as a separate organization. The events of this period needed a firm, faithful, truthful handling. If ever the spirit of John Knox's determination not to mince matters, but "to call a spade a spade," is in order, it is when dealing with the events of 1861-1865, whether in church or state. No Southern Presbyterian can afford to be ignorant of the glorious position his church took then for the Headship of Jesus Christ—for Christ and his crown. He who will look at the FACTS and "call a spade a spade," will see that God brought our beloved Southern church into existence to conserve the truth, to bear witness to the fact that Christ Jesus is alone the Head of his church and that she is not to be prostituted to Cæsar.

In this chapter the author's admirable method is shown to greatest advantage. He states his method in the preface to be as follows: "We have wished to be convincing. We have, therefore, resorted to laborious compiling, *made the unimpeachable records of the churches talk wherever possible.*" Ah; that *is* the way to be convincing, and we feel like congratulating Prof. Johnson on his success. When the records talk, unless you are gangrened with prejudice, you must see the facts, and you must be convinced.

Our author states the occasion of the origin of the Southern church, thus: "The occasion of the Presbyterian Church in the United States coming into existence was the successful effort on the part of the majority of the Old School Assembly in 1861 to usurp the crown rights of the Redeemer in making new terms of church membership; and in the same act to prostitute the church to the state, so far as to hold the Southern Presbyterians to the support of the Federal Government as over against the governments of their several Southern States on

pain of ejection from the church in case of failure to comply with the terms of church membership thus made." (P. 324.) He then begins by the "unimpeachable records" to show that this is true. It was only a month after the fall of Fort Sumter when the Assembly of 1861 met in Philadelphia. The "atmosphere was surcharged with the war spirit." Many hoped that the church would not meddle with state affairs; thus only, could the church remain a unit. The first attempt to make a political deliverance failed, but later on the Spring Resolutions were passed, but only after quite a struggle, led by Dr. Charles Hodge, to prevent the church from thus departing from the truth. Dr. Johnson enables you to see the burning spirit of that Assembly in the "unimpeachable records" he quotes. The Spring Resolutions are given, Dr. Hodge's masterly protest, signed by fifty-seven others, is also given; and that shows how godly Northern men (for only sixteen Southern commissioners were present to sign it), when not blinded by politics and passion, looked upon such action by a church court. Nothing stronger ever came from Southern pens than that protest by the ablest theologian the North has produced. Every young Southerner should commit it to memory, that he may know who, in 1861, broke the constitution of our church, and who kept it. Dr. J. H. Vandyke, speaking of the Assembly's action, states that perhaps tar and feathers, and brickbats and lamp-posts, had something to do with the Assembly's change of feeling. Hear his conclusion: "Whether from these causes or not, it is well known that the Assembly underwent a speedy and marvellous change in its spirit and in its purpose, until in an evil hour, 'her rash hand reaching forth,' she passed the famous, or rather *infamous*, Spring Resolutions." (Concise Record of Assembly, 1866.)

Well, the Spring Resolutions were passed, were protested against by the ablest men of the Northern Church, the protest was feebly answered, the Assembly adjourned, and now Southern Presbyterians *must either avow certain political opinions*, or they were no longer members of the Presbyterian Church in the United States of America. Jesus Christ only required a credible profession of faith in him as the Saviour to admit one to his church, but the Presbyterian Church, North, by the passage of the Spring Resolutions, improved on that, and required also a profession of faith in a certain kind of political government ere you could be a member of that church. Who gave her a right to *make* terms of church membership? It was her business alone to declare the terms that Christ had made. In changing his terms she

had usurped the place of the king. Should the Southern Church obey God or man? It was not long in deciding. On June 13, 1861, the Presbytery of Memphis led in renouncing the authority of the Assembly for its unchristian and revolutionary action; the other presbyteries followed in quick succession. "This separation," says Palmer, "was based in every case upon the unconstitutionality of the Assembly's action." Forty-seven presbyteries sent commissioners to the Assembly called to convene at Augusta, Ga., December 4, 1861. Dr. Palmer preached in his matchless way on the "Headship of Christ," the opening sermon. Near the close of it he said: "Do we understand, fathers and brethren, the mission of the church given us here to execute? It is to lift throughout the world our testimony for this headship of Christ. The convocation of this Assembly, is in part, this testimony. But a little while since it was attempted in the most august court of our church to place the crown of our Lord upon the head of Cæsar, to bind that body which is Christ's fulness to the chariot in which Cæsar rides Once more, in this distant age, and in these ends of the earth, the church must declare for the supremacy of her Head and fling out the consecrated ensign with the old inscription: 'For Christ and his crown.'"

Dr. Palmer was elected Moderator, and Dr. Thornwell introduced resolutions giving a name to the body and the old historic doctrine and government of the Presbyterian Confession of Faith. The Southern Church was now a separate organization. "The Address to the Churches Throughout the Earth," prepared by a committee of which Dr. Thornwell was chairman, gives the reason for its existence. Dr. Johnson says of it: "It is a paper of which any church might be proud in that single paper is enough to justify the separate existence of the Southern Presbyterian Church." (P. 347.) Our author gives up nearly seven pages of his history to the reprinting of this Address, and he was wise in thus again letting "the unimpeachable records talk." This paper was solemnly signed by all the members of the Assembly. As one reads, the impression is forced on one that the men who formed our first Assembly were standing for principle. It was not a mere temporary war necessity. That was only the occasion. The church was brought into existence to conserve the truth.

Chapter III. deals with the marvellous growth and development of the church since 1861. Here Dr. Johnson furnishes much needed information for the whole church. He boldly claims that the organiza-

tion of the Southern Church is the best and most presbyterian of any even of her sister bodies. He expounds the difference between Boards and her Committees, and shows how by the latter she controls, through her courts, all of her agencies, thus giving perfect unity, and yet individual freedom throughout all her borders. Pastors often find dense ignorance among their people as to the method pursued by our Assembly in doing her work, say of Foreign Missions, of Education, etc. This Chapter III. of Dr. Johnson's book will make that plain now to the humblest. It makes one proud of the Southern Church when we see how well organized she is after the Master's plan; and if the sessions would only follow closely that plan, would any church anywhere be so well fitted to do the Master's work in all lands and among all people as she? One becomes a High Church Presbyterian as he "walks about Zion and tells the towers thereof" in company with Professor Johnson.

It encourages us to read: "In thirty-two years the devastation and desolation of war and reconstruction to the contrary nevertheless, the Southern Presbyterian Church has much more than doubled itself. . . There are two and a half times as many members as in 1861; and more, its contributions to foreign missions and to home missions are at least four times as large." (Pp. 357, 358.) It is well here to call attention to the fact, which our author makes plain, that, along with the headship of Christ, another inscription has been upon the flag of the Southern Church from the beginning, and that is, "The world for Christ." Her interest in foreign missions grows apace. In this chapter, also, is a brief review of the schools, colleges, and seminaries of our church, and a mere mention of the church's periodicals. To one who would understand the peculiar organization of the Southern Church this Chapter III. is the most important of the book. It tells what the Southern Church is, and how she works. The author still follows that method of his, the "unimpeachable records talking."

Chapter IV. is brief, and deals with the changes in the organic law, and with the moral life of the church. The author here shows that the Christian life of Southern Presbyterians compares favorably with that of any body of Christians on the globe. He has put on record also the position of our church in regard to lynchings and other lawless acts. He shows how the Southern Presbyterian Church stands opposed to all forms of godlessness, and how, as in New Orleans, Dr. Palmer's vigorous attacks greatly aided in driving the lottery from the United States.

The last chapter of the book deals with the "relation of the church to other bodies." Here our author makes plain the fact that in recognizing as Christians those who love the Lord Jesus, Presbyterians have ever been in the front ranks; and our Southern Church makes no exclusive claim to be the only church. We are glad that the Professor has brought out this truth, because errorists who wield the pen, from blank atheists to ill-instructed Christians and shallow progress-howlers, take a special delight in foisting up that old lie about the narrowness, the exclusiveness, and bigotry of the Presbyterian Church, when the fact is, that in large-hearted liberality and toleration she has always been in the lead; this, too, without any lowering of her own standard, because her people have an intelligent faith, and are able to discriminate between essentials and non-essentials.

Next our author addresses himself to the task of showing how the church has kept her tenet of the spirituality of the church. He frankly acknowledges that during the troublous times she faltered and turned aside to express sympathy, when she ought to have kept silent. The records talk again, and there we learn the exact phrasing our Assembly used, and have, furthermore, her frank avowal that they were out of place. After gathering together all expressions in her past deliverances, the Assembly of 1876 says: "If these expressions are taken in their literal sense, it should be candidly admitted that they are entirely out of place in a court of the Lord Jesus Christ, and are, therefore, to be regretted and disapproved." Even upon the worst meaning being extracted from those expressions, notice how frankly the church retracts them. The fact is, however, that it is only by pressing a special meaning upon the words (which was never intended), they can be made to conflict with her expressed doctrine of the spirituality of the church. Dr. Johnson also lets the "records talk" on the deliverances concerning slavery, and verily they talk better than even the best informed men of the present day on that dead issue. Our author grants that the church has at times, for a season, faltered in her testimony to the truth that church and state are to be kept separate, but says: "Her witness for this truth has been one of her peculiar glories. The Assembly has humbly explained and acknowledged such mistakes as she has made." He sums up this part of the history in the words of Dr. S. S. Laws: "That it faltered at all amidst the pressure and confusion of the times is not the surprise, but rather that it did not fall away from the truth like others. . . . The surprise is that it has had the grace to acknowledge before the world

its inconsistency in any transient departure. Awakening from a terrible dream, and finding that a false and treacherous principle had, in an interval of paroxysm, stealthily insinuated itself, it hurled it with indignation from its embrace and placed its heel upon it as a deadly viper." (P. 435.)

Professor Johnson next brings before us the unions which have taken place between our church and other bodies. In 1863, the Independent Presbyterian Church was received into the Southern Presbyterian Church upon the basis of the hearty adoption of our Confession of Faith.

In 1864, after careful conference, on the basis of the standards only the United Synod of the South, bringing 121 ministers, 199 churches and 11,581 communicants, was received into union with the Southern Church. The Alabama Presbytery of the Associate Reformed Church came in about the same time.

Then, in 1869, the Synod of Kentucky. The history of this synod and the actions of the Northern Assembly, which led to its withdrawal from that body and uniting with the Southern Church, is again told in "the unimpeachable records of the churches," and a gloomy tale it is. We never knew before that a church court of the Lord Jesus could deliberately take such positions and hurl such epithets at brethren, and that, too, after the war was over. How does this sound? The Board of Domestic Missions was ordered to appoint "none but those that give satisfactory evidence of their loyalty to the national government, and that are in cordial sympathy with the General Assembly in its testimony on doctrine, loyalty and freedom." (P. 442.) Again: "The order to all the lower courts, requiring the examination of all the ministers and church members coming from any of the Southern States, and making it a condition precedent to admission to the church courts and churches that they confess as sinful certain opinions before held touching 'State rights,' rebellion, slavery, not in harmony with previous political utterances of the Assembly." Phe-e-w! Again: "And therefore declaring the Assembly's purpose to ignore the existence of any Presbyterian Church in the Southern States except such churches and presbyteries as are loyal to the government of the United States and to the Northern Presbyterian Church, and whose views are in harmony with its views on subjects of domestic slavery." (P. 443.) And yet some of the Southern brethren tell us that this is digging in a graveyard, and that all of this is long since dead. *When* did it die? Has it ever been retracted? Where, when? As well talk

of the Declaration of Independence being dead, or of the unrepealed laws on the statute books of our states. Such things don't die except by *repentance, confession and retraction*. "The union of the Kentucky Synod and the Southern Presbyterian Church 'was a marriage between two who saw alike substantially.' The Synod of Kentucky had been an Old School body. It had been a witness for the supremacy of 'Christ's crown and covenant.'"

In 1870, the Associate Reformed Presbytery of Kentucky was received into organic union with the Southern Church.

In 1874, union was effected with the Synod of Missouri, which, much in a similar manner to that of Kentucky, was compelled to withdraw from the Old School Assembly. It was the Gurley *ipso facto* order that caused it to leave the Northern Church in 1866 and 1867.

The last ten pages of Dr. Johnson's book are exceedingly timely. They contain the *facts* about our relations with the Northern church up to 1893—facts that sadly need to be known in the Southern church just now. Dr. Johnson believes that the Master's prayer for unity will never be realized till the visible church is organically one, but he believes organic union folly, "unless it is *intelligently effected*. *We believe that the church should know its own past and its present, what it has stood for, and what it should now stand for, before it can, in a way to please God, propose organic union. In the same way it should know its neighbor with whom it thinks of uniting.*" (P. 316.) We have taken the liberty of putting this passage in italics, for it seems to us to contain pure gold. I would commend it as a motto to every man in our church who in the next few years proposes to open his mouth on the subject of organic union. *Union must be intelligently effected*. You must know the past and the present of the Southern Church, and you must know the past and the present of the Northern Church, ere you lift up your voice to speak on the subject. To all who would fit themselves to consider the subject of organic union intelligently, I commend this history of Dr. Johnson with "*its unimpeachable records of the churches talking.*" We are glad to know that it is to be adopted as a text-book in Union Seminary and Southwestern Presbyterian University. We trust soon that Louisville Seminary, and Columbia, and Austin will do likewise.

The ministry of the church cannot aid their work better, and create a Southern Presbyterian *esprit de corps* in an easier way, than by aiding in the circulation of this brief but comprehensive history of our

church by that solid rising young scholar of Union Seminary, Dr. T. C. Johnson.

We close this review with the closing paragraph of Prof. Johnson's history, which has the ring of God's truth in it: "It has been shown that there was good reason for her coming into being as a separate church, for her continuing to exist as a separate church to-day. God has put high honors on her in the past, making her witness for the non-secular character of the church, and for a Bible Calvinism, and for a Bible that makes God teach and endorse good ethics, for the government of the church according to her divine constitution, for the highest form of church organization in the Presbyterian body, perhaps. She may never merge her witness for these truths by an adulterous connection with any church that will not and cannot bear a true witness for them, but to her eternal shame. May the God who raised up a Thornwell to lead this church in her infant days, and a McPheeters to suffer for two of her synods and for Christians everywhere, who has given a Dabney and a Peck, an H. M. Smith, and a B. M. Palmer to minister to her people hitherto, raise up spiritual sons worthy of such fathers to lead the church until another body who has the same witness to make, or can teach us a truer one, shall admit us to union with them."

"No church has a right to an independent existence which has not a truth or group of truths to witness for, which other churches in the country do not witness for. The church that has such a witness to make should maintain a separate existence. We believe in union, but in union with those who hold God's essential truths fully as we see them." (Pp. 478-'9.)

This book is a success. It will give the people a correct view of what the Southern Church has been, is, and should be. We advise all Southern Presbyterians to purchase it at once and master its contents. It is preëminent for the unique method of "suppressing the author's personal equation and making the unimpeachable records of the churches talk."

W. McF. ALEXANDER.

Memphis, Tenn., July 12, 1894.

INTO *VERSUS* IN.

THE question of a Revised Directory is evidently settled for our generation. An overwhelming majority of the presbyteries voted to accept it, and the Assembly at Nashville set the seal of its approval