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I. REGENERATION, REAL, NOT FIGURATIVE.

THERE are doubtless those who think that in a discussion of regeneration nothing new can be said that is true, and nothing true that is new. However this may be, it is certain that opinions differ widely, and that much confusion prevails. It is not our purpose to review the variant and widely diverse opinions which are held on this subject. That were a profitless task. We propose to study the subject anew from the standpoint of the Scriptures, and to compare the conclusion reached with the view generally accepted as orthodox. What is that view?

A very few years ago a report was made to the General Assembly of the Presbyterian Church, U. S. A., by a committee appointed to revise *The Confession*. In that report the following words were found: "The act of regeneration wherein being quickened and renewed by the Holy Spirit he is enabled to answer God's call and to embrace the grace offered and conveyed in it." Had this been approved, new matter would have been added to *The Confession*. This report teaches that the act of regeneration enables the subject to believe on Christ. That this is the commonly accepted view a few citations from Doctors R. L. Dabney and A. A. Hodge may be allowed to show. Dr. Dabney in his *Syllabus and Notes* (Student's Edition, Part II., p. 85) says under the caption "Regeneration properly defined," "we prove that regeneration is not a mere change of human purpose, occurring in view of motive; but a supernatural renovation of the dispositions which determine the moral purpose and of the understanding, in the apprehension of moral and spiritual truth." Says Dr. A. A. Hodge in his *Outlines*: "In the new creation God

room for diversity of opinion as to the precise nature of the atonement; while they are distinctly post-millennial in their teaching, they yet leave the pre-millennarian unbranded of heresy; while their ethics are pronounced, they are not severely Puritanic; while their polity is decidedly Presbyterian, they admit some variations of type in this sphere. As to their constructive principles, the standards, in a general way, are theocentric; but in a specific way they were evolved with the covenants as the genetic principle; they are pronouncedly federalistic. They give great prominence to the law and to Christian ethics. They are a finality, not in a primary sense, but only in a secondary way; primarily, the Bible is a final authority, but the standards are final to those who voluntarily live under them. Dr. Beattie's final opinion is, that the Calvinism of the Westminster Standards must become the basis of any closer union of Protestants.

Dr. Beattie's book is a great success. It is bound to be a potent and potential factor in Christian enlightenment, a powerful commendation of our peculiar system of doctrine. We feel sure that it will have a wide influence and a long life. We congratulate him, the Louisville Seminary, and the entire Southern Presbyterian Church upon the issuance of this volume of such soundness and force.

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JOHNSTON'S SYSTEMATIC THEOLOGY.

AN OUTLINE OF SYSTEMATIC THEOLOGY. *By E. H. Johnston, D. D., Professor in Crozier Theological Seminary; and AN ECCLESIOLOGY. By Henry G. Weston, D. D., President of Crozier Seminary.* Philadelphia: American Baptist Publication Society. 1895. 8vo, pp. 383. Price, \$2.50.

This is a compact and readable treatise. It comes from two esteemed instructors in Crozier Seminary. The outline of theology is a moderate type of Calvinism; the ecclesiology is that phase of independency which the Baptist churches in America maintain. The type of Calvinism is not so clear and decided as that set forth in Boyce's *Abstract of Theology*. This may be taken to indicate the fact that the Southern Baptists are more decidedly Calvinistic than their brethren at the North.

In Professor Johnston's outline of theology the usual topics of the system are expounded. The first part is introductory; the second deals with theology proper; the third explains soteriology; and the fourth considers eschatology. This part of the book covers 309 pages. In Professor Weston's ecclesiology the constitution and polity of the New Testament church is expounded. Though this part consists of less than 80 pages it is very condensed and suggestive. The whole covers the main topics of the theological system.

In the introduction of over thirty pages there are some valuable expositions regarding the sources of theology, and concerning inspiration. In the second part, of fully eighty pages, there is a very good summary and exposition of the proofs for the existence of God. This exposition indicates that the author is familiar with the speculations upon this great theme, and that he is competent to give a sound judgment as to the merits of the main proofs for the divine existence. The discussion of the attributes of God is rather brief, and the exposition of the Trinity is very strangely postponed to the department of soteriology. The doctrine of the decrees and their execution in creation and providence is discussed in this

part, and the view of our author may be described as moderate Calvinism. Prayer, miracles, and angels are the concluding topics of the part which deals with theology proper.

In the third part, the main questions of anthropology are considered with considerable completeness and care. In regard to the origin of souls, traducianism is the doctrine held by our author. In many respects he agrees with the views set forth by Shedd in his *Dogmatic Theology*. The law of God and the fact of sin are fully considered. In regard to the relation of the race and its sin to the sin and fall of Adam, our author denies the *federal* headship of Adam, and seeks to maintain that his *natural* headship is all we should assert. With our author we would take issue at this point, and would hold to both the *natural rootship* and *federal headship* of Adam. The former is the basis for the latter, and the latter completes the former. Both are needed to explain all the facts of the sin, guilt, and depravity of the race. The exposition of the will and moral freedom, and of inability has in it a great deal that is valuable, though we might not agree with our author in all details of statement. His main positions, however, are entirely sound.

In the fourth part, which deals with the vital problems of soteriology, there is first a pretty full treatment of the person of Christ. The proofs for his divinity are well presented, the theories as to the relation of the two natures in his person are ably sketched, and our author accepts what he calls the physiological theory. By this he means that the divine and human natures in Christ were perfect and complete, but not numerically distinct. There is one species in Christ, one soul, and one will. But space forbids further statement or criticism of an interesting point.

The person and offices of the Holy Spirit are next taken up under this head, and these offices are very well set forth as they appear in the Scriptures. Then follows the exposition of the Trinity. Our author criticises the creed statement in regard to *essential* trinity, and seems to think that *economic* trinity is all that the Scriptures warrant us in holding. This part of his exposition is rather hesitating in the doctrine it unfolds.

Then there follows a very full discussion of the atonement, covering nearly forty pages. He gives first some history of the doctrine, then a statement of various theories, and follows this with what he calls a biblical and a theoretical outline of the doctrine. He holds by the sacrificial and vicarious nature of the atonement which Christ made, but denies the idea of immediate imputation. This, of course, follows from what we have seen in regard to the denial of the federal relation of Adam to his race. The federal relation is denied in the case of the second Adam also, and our author comes perilously near the realistic theory in some of the positions he takes, both in regard to the relation of the race to Adam, and of the elect to Christ. It is not easy to classify his own idea of the atonement. He speaks of it as morally efficacious, and yet he is far from holding any phase of the moral influence theory. He regards it as expiatory, and at the same time says that the expiation regenerates. But we cannot follow our author further here than to say that he has some very good remarks in regard to the necessity and extent of the atonement.

At this stage election is stated in connection with the application of redemption. In some respects the doctrine of election is so toned down by our author as to resemble not a little the hypothetical redemptionist scheme, though we

scarcely believe that he would formally accept this scheme. In regard to the order of salvation (*ordo salutis*), the most striking thing is, that justification is put before regeneration. This is done on the ground that the legal obstacles to the bestowment of divine grace and favor in regeneration must be first removed by justification. Hence, the order of the facts according to our author is: Effectual calling, faith and repentance, justification including adoption, regeneration, and sanctification.

The confusion evident in this order would be removed if the idea of the *virtual* justification of the elect who shall in due season believe upon Christ is given a proper place. This ideal of virtual justification lays the ground for the bestowment of grace and favor on the part of God. This grace, in the case of each soul, first renews it in connection with effectual calling and union with Christ. Then comes faith and repentance, to be followed by actual justification and adoption on the legal side, and sanctification on the ethical side. This, we take it, provides the true order of salvation, according to consistent Calvinism.

In regard to the nature of regeneration and sanctification, our author has some excellent statements. Here the views of the Plymouth Brethren and of the Perfectionists are criticised in a very fair and satisfactory way. The doctrine of perseverance is also very well stated and confirmed.

In the last part, which deals with eschatology, the usual topics are discussed with brevity in most cases. In regard to the second advent of Christ, judgment is suspended between the claims of post and premillennial views. The resurrection is very well expounded, and the various theories of second probation are criticised in a satisfactory manner. There are several points here which suggest remark and discussion at some length, but we are compelled to forbear.

It will be seen that the views of our author at several points justify what was said at the outset, to the effect that the treatise before us represents moderate Calvinism. The doctrine of election is toned down, the federal principle is not recognized, immediate imputation is not accepted, the significance of the atonement is modified, and the precedence of regeneration in the order of salvation is not fully recognized. Still, the book is one of real value. It is clear and simple in its style, orderly in its treatment of topics, generally scriptural in its views, and uniformly devout in its spirit. We have read and reread it with much profit.

In regard to the *Ecclesiology*, which forms the concluding part of the volume, we have only space to say that it proposes to give the New Testament idea of the church and its polity. This gives that type of independency held by our Baptist brethren. For Presbyterians this discussion has little value, and to enter the controversy which is here opened up is not our purpose at present, though we firmly believe in the scriptural foundation of the Presbyterian system.

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WHITSITT'S QUESTION IN BAPTIST HISTORY.

A QUESTION IN BAPTIST HISTORY: Whether the Anabaptists in England Practiced Immersion Before the Year 1641? With an Appendix on the Baptism of Roger Williams, at Providence, R. I., in 1639. By William H. Whitsitt, President of the Southern Baptist Theological Seminary. Louisville, Ky.: Charles T. Dearing. 1896. \$1.00.

This monograph is the outcome of raging controversy among Southern Bap-