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JOHN À LASCO.

THE name of John à Lasco is not so familiar to the readers of Church History, as are the names of many others who took prominent parts in the Great Reformation. There must be reasons for this, arising probably out of the nature of the places and circumstances in which he labored. He was not put by Providence so prominently before the Christendom of his day as were some others who were placed at the political and religious centres of the great nations of Europe. But not one of them was more deservedly honored and beloved by the people for whom he labored, than à Lasco was by the Reformed of East Friesland, the Refugees from Holland and France in London, or by the true Christians of Poland, whom he served in the evening of his life. If we simply look at the man, and compare him with those with whom he was associated in work for Christ's Church, whose names are familiar to, and held in grateful remembrance by, the Protestant world to-day, we shall say that he was the peer of the best of them. We need only to look candidly at the man and his work to be convinced of the monstrous injustice of assigning him to a very inferior place, or of allowing that he is forgotten because he was unworthy of remembrance. À Lasco's name and work ought not to be forgotten. He was richly furnished by nature, education, and grace with most excellent gifts. The result was a well-

world. This would be the only corresponding abode for the glorified and reunited body and soul. And, although the blessed be removed from heaven to the new earth, yet their blessedness need not thereby be diminished, for there will be easy and constant intercommunication between the glorified earth and the glorious heaven. Besides, the contrast between them has already disappeared by the heavenly splendor pervading the earth till it is transfigured. In this transfigured and glorified world, it is evident that the phenomena and the phenomenal wants of the previous world will disappear, "for the former things are passed away."

The great events at the end of the world are recounted in this order: the taking up to heaven of the believing dead, the coming again of the Lord to the ("Krisis") judgment, the resurrection of the dead, the change of the living, the creation of a new heaven and a new earth, and the removing of the perfected ones to complete and eternal blessedness.

The author supports his views by multiplied Scripture references. These passages are examined at large and in minute detail. The book concludes "with a sketchy presentation of the Apocalypse." "The Apocalypse" (it is said, pp. 148-9) "gives the history of the development of the Church of God to the limit of its future completion." As in other places, so here especially Dr. Philippi taxes our wonder, if not our confidence, by his minute and unflinching knowledge.

R. B. WELCH.

OBSERVATIONS CONCERNING THE SCRIPTURE DOCTRINE OF THE TRINITY AND COVENANT OF REDEMPTION. By JONATHAN EDWARDS, with an Introduction and Appendix by EGBERT C. SMYTH, Professor in Andover Theological Seminary. New York: Charles Scribner's Sons. 1880.

This is, even with all its apparatus of introduction and illustrative notes gathered in the appendix, quite a small book, yet one which will naturally excite as general interest among Christian scholars as any one published during the year. And this because of its illustrious author, of its subject, and of the intense curiosity which the vague reports long circulated as to its existence and its character had excited.

President Edwards, Sr., besides a large mass of other unpublished manuscript, left at his death a class of papers, some of which were published in Edinburgh in 1793, under the descriptive title, "Miscellaneous Observations." Dr. Hopkins, Edwards' pupil and first biographer, says that they were written "not with any design that they should ever be published in that form, but for the satisfaction and improvement of his (their author's) own mind, and that he might retain thoughts which appeared to him worth preserving." Of these there were in all over 1,400, and the paper now published is marked the 1062d. It was copied with others of the series under the direction of President Edwards, Jr., into a manuscript volume and sent for publication to Edinburgh. But, after it was copied, this particular observation was marked by the hands of Dr. Edwards, the son, "not to be published, but preserved." It subsequently came into the hands of the great-grandson of President Edwards, Sr., the Rev. Dr. Sereno E. Dwight, his biographer and the editor of his collected works. Dr. Sereno Dwight bequeathed it to his brother, Rev. Wm. T. Dwight, D.D., from whom it passed about fifteen years ago to his son-in-law, Rev. Prof. E. C. Smyth, by whom it is now edited and published. In the meantime in some unaccountable way the most absurdly improbable reports as to its existence and its character gained currency. Dr. Bushnell, in 1851, wrote that this paper, of whose existence he had just become aware, "was described to me (him) as 'à priori argument for the Trinity,' the 'contents of which would excite a good deal of surprise' if communicated to the public." Afterward its existence was frequently appealed to by different classes of heretics and liberals in support of their own anti-catholic positions. In the *International Review* for July, 1880, Dr. Oliver Wendell Holmes proclaimed to the world that he "was informed on unquestionable authority" that the manuscript in question indicated a great change in Edwards' opinion "in the direction of Arian-

ism or Sabellianism." The editor of the *Hartford Courant* afterward published an article under the heading of "Injustice to Jonathan Edwards," which charges Professor E. A. Park and his colleagues at Andover, with suppressing a document of general interest, and calling for its publication in the name of "common morality."

Many who were too intelligent to believe that Jonathan Edwards could have left any traces behind him of a disposition to deny the fundamental principles of that system of faith in defence of which his entire intellectual energies had been occupied to the end of his life, yet were ready to believe that he had left a record of an effort to state and demonstrate the mystery of the triune existence of the one Lord on rational principles—a characteristic which has uniformly marked the breaking up of faith and the incoming of rationalism. But all of these suspicions, in which the wish was father to the thought, have been disappointed by this publication. Prof. Smyth has accomplished his work in a most scholarly and satisfactory manner. The history of the document is fully given in the introduction, and its contents are explained and illustrated by the notes in the appendix.

The matter of the document is not, as was supposed, a discussion of the doctrine of the Trinity, or the method of the subsistence of the three persons in the unity of the divine essence. It is only a discussion of the œconomy of the Trinity, or the order and the method of the mutual action of the divine persons in forming and executing the eternal Covenant of Redemption. In doing this he teaches precisely the old orthodox catholic doctrine, especially in the form in which it was maintained by the Nicene fathers—the distinct personal subsistence of each person—the subordination both in subsistence and operation of the Son and of the Spirit to the Father—the eternal generation of the Son, and procession of the Holy Ghost—the office of the Father as the Person *from* whom and *to* whom all things move—of the Son as the Person *through* whom, and of the Spirit as the Person *by* whom all things are executed. This includes a view of the relations of the divine persons which is truly catholic, and is maintained by the best modern exegetical and dogmatic authorities, but which was denied for a time in New England, *e. g.*, by Moses Stuart, Emmons, etc. In the present, and in several other "Observations," Edwards teaches the same phase of the theology of the Covenants as that set forth by Witsius.

In the *Independent*, Nov. 4, the Rev. Washington Gladden declares that the view of the Trinity as set forth by Edwards is "stark tritheism," and says that he "would rather believe the Mohammedan doctrine of God than this doctrine of Jonathan Edwards," and that this doctrine of Edwards "could not be taught in New England to-day." We would be sorry to believe it. This very view of a divine "society" between the persons of the one God is the very view set forth by all the various words, attitudes, actions, and relations in which and by which the divine persons are set forth in the New Testament. It is the basis of the eternal and infinite moral nature of God, and is infinitely nobler, more inspiring, and agreeable to educated reason than the crude opaque Mohammedan unitarianism which would be preferred to it.

We hope the publishing of this venerable fragment will do good as well as satisfy curiosity, and are glad to be assured that Professor Smyth proposes to give us other hitherto unpublished papers of Edwards in the pages of the *Bibliotheca Sacra*.

A. A. HODGE.

DER VERSÖHNUNGSTOD CHRISTI. Vorlesungen von R. W. DALE. Autorisirte Bearbeitung von F. J. A. BRUNING. Gotha: F. A. Perthes. N. Y., B. W. & Co.

This book is a pleasing evidence that our German brethren are beginning to recognize the fact that theological themes can be treated in a scientific manner by English-speaking peoples as well as those of the Continent. Dr. Dale's work, which in three years went through seven editions in England, is here reproduced in a faithful and elegant German version, containing the author's elaborate preface to