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ART. I.—*Ethnographic View of Western Africa.*

WESTERN AFRICA may be divided, according to its population, into three grand divisions. *First*—Senegambia, extending from the southern borders of the Great Desert to Cape Verga, a little south of the Rio Grande, and so named from its being watered by the two great rivers, Senegal and Gambia. *Second*—Upper, or Northern Guinea, reaching from Cape Verga to the Kamerun mountain in the Gulf of Benin, about four degrees north latitude. *Third*—Southern, or Lower Guinea, sometimes called Southern Ethiopia, extending from the Kamerun mountain to Cape Negro, the southern limit of Benguela.

The term *Guinea* is not of African origin, or at least not among those to whom it is applied. There is, according to Barbot, a district of country north of the Senegal, known by the name of *Genahoa*, the inhabitants of which were the first blacks that the Portuguese encountered, in their explorations along the coast in the fifteenth century; and they applied this name indiscriminately afterwards to all the black nations which they found further south. In the two succeeding centuries it was applied in a more restricted sense to that portion of the

be difficult to divine in what year Captain and Mrs. Sherwood returned to England. After that event she continued her religious authorship, and gained access to new acquaintances of distinction in the evangelical world. During this period she learned and adopted the opinions of the pious but peculiar Dr. Malan, of Geneva; whose strong views of faith seem to be a protest against certain latitudinary opinions respecting Christ's finished work, which have prevailed in England as well as America. She departed this life in 1851, at the age of seventy-six.

McIlvaine

ART. VIII.—*The Truth and Life.* Twenty-two Sermons. By the Rt. Rev. Charles P. McIlvaine, D. D., D. C. L., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. New York: Robert Carter & Brothers, 285 Broadway, 1855. 8vo. pp. 508.

WE always expect to find the great principles of evangelical truth, and the spirit of evangelical piety, in the writings of Bishop McIlvaine. Though faithful to his denominational principles, and doubtless, in some points, disposed to lay more steps on externals than we think the free spirit of the gospel warrants, yet on all great questions, he is sure to be found on the right side. It is refreshing to see the true doctrine of the Church upheld as it is in these discourses, by an Episcopal prelate, when even some of our New-school Presbyterian brethren, in the ignorance of their reactionary zeal, seem to be going over to the Popish doctrine on the subject; and denounce this journal as conceding everything to the Independents.* These brethren ought at least to know the historical fact, that the doctrine in question has been held by *jure divino* Presbyterians, high-church Episcopalians, and Christians of every grade and form of ecclesiasticism, provided always, they do not make any particular mode of church organization absolutely essential. As this is historically true, so also it is consistent. There is no

* See New York Evangelist for March 22d, 1855.

logical incongruity in the *jus divinum* theory of Church Government, and the great evangelical doctrine that the true Church consists only of true believers.

To illustrate this matter, let it be supposed that the alumni of a College,* of Nassau Hall for instance, were required to associate in every State of the Union, and that these state associations were all included in a national organization. Suppose further, that many not really alumni should profess to be such, and join these several associations and be publicly recognized as members. In this case it would follow, 1. That the alumni of the college would consist of its real (not professed) graduates scattered abroad throughout the country; that their relation to the college would be entirely independent of their external organization; that many true alumni might, for various reasons, fail to unite with any of the associations above mentioned. It might be their duty, and greatly to their advantage to unite with their brethren, but still the question whether they are alumni or not, is one entirely independent of this external association.

2. It follows that as a man may be an alumnus without being a member of any of these associations, so he may belong to such an association without being an alumnus.

3. That the attributes, prerogatives and promises pertaining to the alumni would belong to the real graduates of the college, and not to these associations as such, and to these associations only so far as they were what they profess to be, viz., associations of alumni.

4. It would be unavoidable and proper to speak of these associations as alumni-associations; because they profess to be such; and because the public would have no certain means of discriminating between the true and false members; and it would be perfectly consistent with the theory that none but real graduates are alumni, for the authorities to threaten they would one day visit these associations and separate the true from the false members, the wheat from the tares. No one would be authorized to infer from this language, that the attri-

* We use the word *alumnus* not in the sense of one fostered, in which sense it applies to all who ever studied in a college; but in that sense in which it is universally used among us, viz., a *graduate*.

butes, prerogatives and promises pertaining to alumni, belong to these external associations consisting of true and false members.

5. It is obvious that as to the form or mode of external organization of the alumni, it might be left perfectly discretionary, to be determined according to the exigencies of time and place; or, while certain general principles were prescribed, the details might be left free; or thirdly, everything might be prescribed so as to render it obligatory on each of the alumni-associations to be organized precisely in the same way.

6. On either of the above theories, i. e., whether the mode of organization was entirely free; or whether it was partly discretionary, or entirely prescribed by authority, any association of alumni for alumni purposes, would be an alumni-association, no matter how it might be organized, because the fact of their being alumni and their rights and privileges as such, depend on their relation to the college, and not on their subsequent association with each other.

All these points are applicable to the case of the Church.

1. The Church consists of those who are united to Christ by faith. He is the head; they severally are his members, collectively his body, which is the Church. As nothing but graduation is required to make a man an alumnus of a college, as all graduates are alumni, no one not a graduate is an alumnus; so nothing but faith in Christ is necessary to make a man a member of the true Church; all believers are members; and no one not a believer is or can be a member. The Church, therefore, consists of true believers scattered abroad throughout the world, united to Christ and to each other by the indwelling of the Holy Ghost.

2. Christ has commanded his people to associate themselves together in outward visible societies for the purposes of public worship, edification and mutual watch and care.

3. He has commanded them to receive into these societies, and to regard and treat as members of his body, all who, possessing competent knowledge, make a credible profession of faith and obedience. But as they cannot discern the heart, it must follow that many who are not true believers would be received into these societies, and be regarded and treated as

members of the Church, before men, though they are not such in the sight of God. As union with the Church depends solely on union with Christ its head, by faith, and not on union with these external societies; and as union with these societies, though a duty, is not in all cases essential, of course there may be members of the Church who are not members of these societies, as there are members of these societies who are not members of the Church.

4. The attributes, prerogatives, and promises pertaining to the Church belong to the body of believers, and not to the external organization as such; and to these external organizations, only so far as they are what they profess to be, viz., associations of believers.

5. As we cannot discern the heart, we are bound to regard and treat as believers all who make a credible profession of faith, and to regard and treat all associations of credible believers for church purposes, as true Churches.

6. It is universally agreed that Christ has commanded his people to associate in external organizations, and that thus, as well as in other ways, the true Church becomes visible among men. But there is great diversity of opinion as to how far the mode of external organization is prescribed in the Scriptures. Some hold that nothing is absolutely enjoined on this subject, but that the Church is at liberty to assume what outward government she deems best suited to her circumstances. She may be Congregational, Presbyterian, or Prelatical, just as she sees fit, according to the saying of Stillingfleet, "Government is of God, the form of man;" and according to the analogy of civil governments, which may rightfully assume the democratical, aristocratical, or monarchical form, as the people may determine. Secondly, others hold that while Christ has prescribed certain principles relating to the organization of the Church, he has left much, as to the details, discretionary. This is the common opinion of Protestants, and especially of Presbyterians; and whether recognized *in thesi* or not, is practically acted upon by every religious denomination on earth. Thirdly, others again hold that everything in the government or polity of the Church is prescribed in the Scriptures; that the Church has no more discretion in this matter than she has in

matters of doctrine; and that whatever is not enjoined, and, therefore, obligatory *jure divino*, is forbidden and unlawful.

7. Any of these theories of Church government is consistent with the Protestant doctrine as to the nature of the Church. We may believe that the Church consists of true Christians, and yet believe that they are at liberty to assume what outward organization they please; or that their discretion is limited to matters of detail; or that they have no discretion in the premises. All that that doctrine requires, is that we hold that the Church is independent of all forms of external organization. She may exist under any form, or in the persons of scattered believers, for the obvious reason that she owes her existence not to outward organization, but to union with Christ. So long, therefore, as there are believers in the world, the Church is in the world. These believers are bound, whenever practicable, to unite in an outward organization; and the mode or form of that organization is, according to our doctrine, prescribed, to a certain extent, in the word of God; but the Church is no more dependent on such organization than the soul is upon the body.

The above statement, we hope, is sufficiently clear and sufficiently comprehensive, to convince our New-school brethren that they need not cease to be Protestants in order to avoid being Independents. We have had a higher object, however, in writing the above pages. We have been much pained to learn that our former articles on this subject have been misunderstood by some excellent brethren in our own Church. The "Idea of the Church," and the "Organization of the Church," are two distinct subjects. The latter is not included in the former. Our previous articles related to the "Idea or nature of the Church." Because in reference to that subject we reproduced the doctrine of every Protestant symbol, that the Church in its idea, or essence, is the body of Christ, consisting of those united to him by faith and by the indwelling of the Spirit, and therefore might exist under any form of external organization, or without any such organization at all, it was inferred that we regard the outward organization as altogether discretionary, or as of very little importance; or that we denied that the outward Church is in any sense the true Church.

These inferences are entirely gratuitous. It might as reasonably be inferred from our teaching that nothing but faith makes a man a true Christian, we therefore hold that outward profession is of no importance, and that professing Christians are never and in no sense true Christians. We have now endeavoured to show that in perfect consistency with the doctrine that the true Church consists of true believers, we may hold, as we most cordially do hold and teach, that these true believers are bound to assume an outward organization; that the mode or form of that organization is, in its essential principles, prescribed in the word of God, and, therefore, obligatory as a matter of precept; and that the outward or visible Church is the true Church, in the same sense, and just so far as professing believers are true believers.

There is another objection of which we have heard. It is said, if the true Church consists of believers, infants are of necessity excluded. The answer to this objection is obvious. The Scriptures plainly teach, 1, that faith is necessary to salvation; 2d, that faith is necessary to baptism; and 3d, that faith is necessary to membership in the true Church. Now if it is a fair deduction from the last of these propositions that infants cannot be church members; it is of course a fair deduction from the second, that they ought not to be baptized; and an inevitable deduction from the first, that they cannot be saved. This is a *reductio ad absurdum*. The objection proves too much. The only wonder is that those who see it has no force as against infant salvation or infant baptism, should be suicidal enough to urge it against infant church membership, and say, "If the Church consists of believers, then infants cannot be members of the Church."

The plain common sense principle which governs all these cases, is that as the language of the Bible is addressed to adults, it is to be restricted in its application to adults, unless the contrary is, in any given case, clearly indicated. When our blessed Lord uttered those dreadful words, "He that believeth not shall be damned," he did not mean to shut the doors of heaven in the face of the countless clouds of departed infants, the purchase of his blood, which flock as doves to the celestial gates, and of whom, as he himself says, his kingdom largely consists. Neither

when he made faith the prerequisite of baptism, did he mean to drive away the crowds of Christian parents bringing their little ones to place them in his arms or at his feet. He spake to adults and his language is to be restricted to them. Infants come under a different category. An adult cannot be regenerated, without his new nature expressing itself in faith. Therefore an unbelieving adult cannot be a member of Christ's body. But the Spirit comes to infants as the dew on Hermon, and as He works in the secret parts of the earth, they may be regenerated and be united to Christ's body by the illapse of the quickening power from the divine head, though that life may slumber in them as the living principle slumbers in the unsown wheat. God forbid that we should teach any doctrine which involves the denial that infants are members of the Church. We believe there are more infants in the true Church in heaven and on earth than there are adults, probably an hundred-fold. And as to unrenewed infants of believers, they are still members of the Church in the same sense and to the same extent that other unrenewed professors are. That is, they belong to the visible Church, to the body which we by the law of Christ, are required to regard and treat as the Church. We are required to regard as Christians all who make a credible profession of faith; and we are required to regard as members of the Church the infants of all professing parents. In neither case can we tell who are really members; both however stand on the same ground. True Christians are members of the true Church, (the Church invisible;) professing Christians, whether renewed or unrenewed, are members of the outward Church. Renewed infants are members of the true Church; and the children of professing parents, whether those children be renewed or unrenewed, are members of the Church visible.

In all cases in which God enters into covenant with men, children are represented by their parents, and are included in the covenant, though incapable of complying with its conditions. The condition of the covenant made with Adam, was perfect obedience; the condition of the covenant made with Abraham, was faith in the promise of redemption; the condition of the national covenant with the Hebrews, was national obedience; the condition of the gospel covenant, is faith in Jesus of

Nazareth as the Son of God. In no one of these cases are infants capable of performing the condition of the covenant, though they are included in them all. The parent professes faith in the name of the child, and until that child comes to the age of discretion and renounces the acts of its parent, it is a professing member of the Church. Whether he is a true member, depends, as in the case of adults, on the question whether he is renewed or not. Every regenerated child is a member of the Church in the sight of God; every baptized child is a member of the Church in the sight of men; just as every true believer is a member of the Church in the sight of God, and every professing believer in the sight of men. This, as we understand it, is the plain doctrine of our standards and of all Protestant Churches (Baptists excepted) on this whole subject. We may, therefore, dismiss the objection in question, satisfied that no one who believes either in infant baptism, or infant salvation, will give it the slightest weight.

Bishop McIlvaine in his discourse on the Being of the Church, proceeds on these two plain scriptural principles; first, that as the Church is the body of Christ, all who are in the Church are saved, and all who are out of the Church are lost; and secondly, whatever makes us members of the Church, must be essential to salvation.

As to the former of these principles, he says: "To be found in the Church, and to be saved, are essentially connected. We repeat it, then, with special emphasis; membership in the Church of Christ, and salvation in Christ, are essentially connected and correlative."—p. 57. Again, "Whatever we may make the Church, to be members of it is to be saved; not to be members is to be lost; because it is simply to be, or not to be, in Christ."—p. 59. In answer, then, to the question, What constitutes the Church? he says: "The habitation of God by his Spirit." "Where is the house of the Lord our God? The Scriptures answer, Wherever his Spirit is. And thus the saying of Tertullian, so much wondered at, because misunderstood, is perfectly scriptural: 'Wherever three are met together in the name of the Lord, there is the Church;' not a Church in any outward equipment or visible organization, but the Church, the habitation of God, in the highest sense of spiritual being."

p. 64. "The Church in its real, interior being, is the aggregate of all the branches of the True Vine; all the real branches; all that are united to the vine by an internal, vital bond, in partaking of its life; not of such branches *in connection* with those which, however professedly and reputedly branches, are only so in appearance by an outward insertion and the tie of a visible bond, (that is, the visible Church as seen of men,) but of such branches only as commune in the vine's own life, and by that oneness of spiritual life are united not only to the vine, but among themselves also; all abiding in Christ by the fellowship of the Spirit, and he thus abiding in each of them. *That is the Church of Christ.* Union to that Church, and union to Christ, are therefore, identical."—p. 65. In confirmation of his views, the author quotes from the Homilies the statement: "The true Church is the congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;" and from Bishop Ridley, "The Church which is Christ's body, and of which he is the Head, standeth only of living stones and true Christians, not only outwardly in name and title, but inwardly in heart and truth." "Nothing," says Bishop McIlvaine, "can be plainer than the above distinction between the Church, as consisting of all, and only of those who are true Christians in heart and life, and as made known or visible by the sacraments," &c. As to the second point, viz., What makes us members of the Church? he says, if baptism does, "then it is true, not only that without that sacrament we cannot be saved, but with it, we cannot be lost."—p. 58. This of course, he denies; we are not made members of the Church by baptism. "It is," he says, "a living faith that brings us to Christ. By partaking of his Spirit, we are united to him in oneness of inward life, and all who have that same union with Christ are thereby united to one another, in one spiritual communion and fellowship, which is the Church of Christ. Thus a living faith is God's ordained means whereby we are made members of his spiritual house, his living Church, unto which are the promises and by which he is glorified."—p. 67.

The third leading point discussed in this sermon, is the question, "If the sacraments and other visible ordinances of the

Church are not essential to its being, in what relation do they stand to it?" The answer to this question is, they serve to make it visible. The Bishop says in conclusion, that he knows no Holy Catholic Church, but "the communion of saints," the great company of every name and denomination who are united to Christ by a living faith. This view of the nature of the Church has characterized in all ages the advocates of evangelical religion, as distinguished from Ritualists, and we have no fear of its now being rejected.

SHORT NOTICES.

Vertoogh van Nieu Nederland, and Breeden Raedt Aende Vereenichde Nederlandsche Provintien. Two rare Tracts printed in 1649-'50. Relating to the administration of affairs in New Netherland. Translated from the Dutch. By Henry C. Murphy. New York. 1854. Quarto, pp. 190.

This is another valuable contribution to the early history of New York, for which the public is indebted to the enlightened munificence of James Lenox, Esq. The former of these Tracts, "Representation from New Netherland," has already appeared in print, in the volume of the Collections of the New York Historical Society, printed in 1849; but it was considered desirable by Mr. Lenox to preserve it in its present form, in uniformity with the 'Voyages of DeVries,' already printed, and with other translations which may hereafter similarly appear, of rare pamphlets relating to New Netherland." This Tract is followed by a series of important historical and illustrative notes, and accompanied by a very interesting map of the North River, published in 1666.

Uhlemann's Syriac Grammar. Translated from the German. By Enoch Hutchinson. With a Course of Exercises in Syriac Grammar, and a Chrestomathy and brief Lexicon prepared by the translator. New York: D. Appleton & Co., 346 and 348 Broadway. Edinburgh: T. & J. Clark, 38 George Street. 1855. 8vo. pp. 367.

This is an elegantly printed volume, and one which will be very acceptable to all biblical students. It presents in small