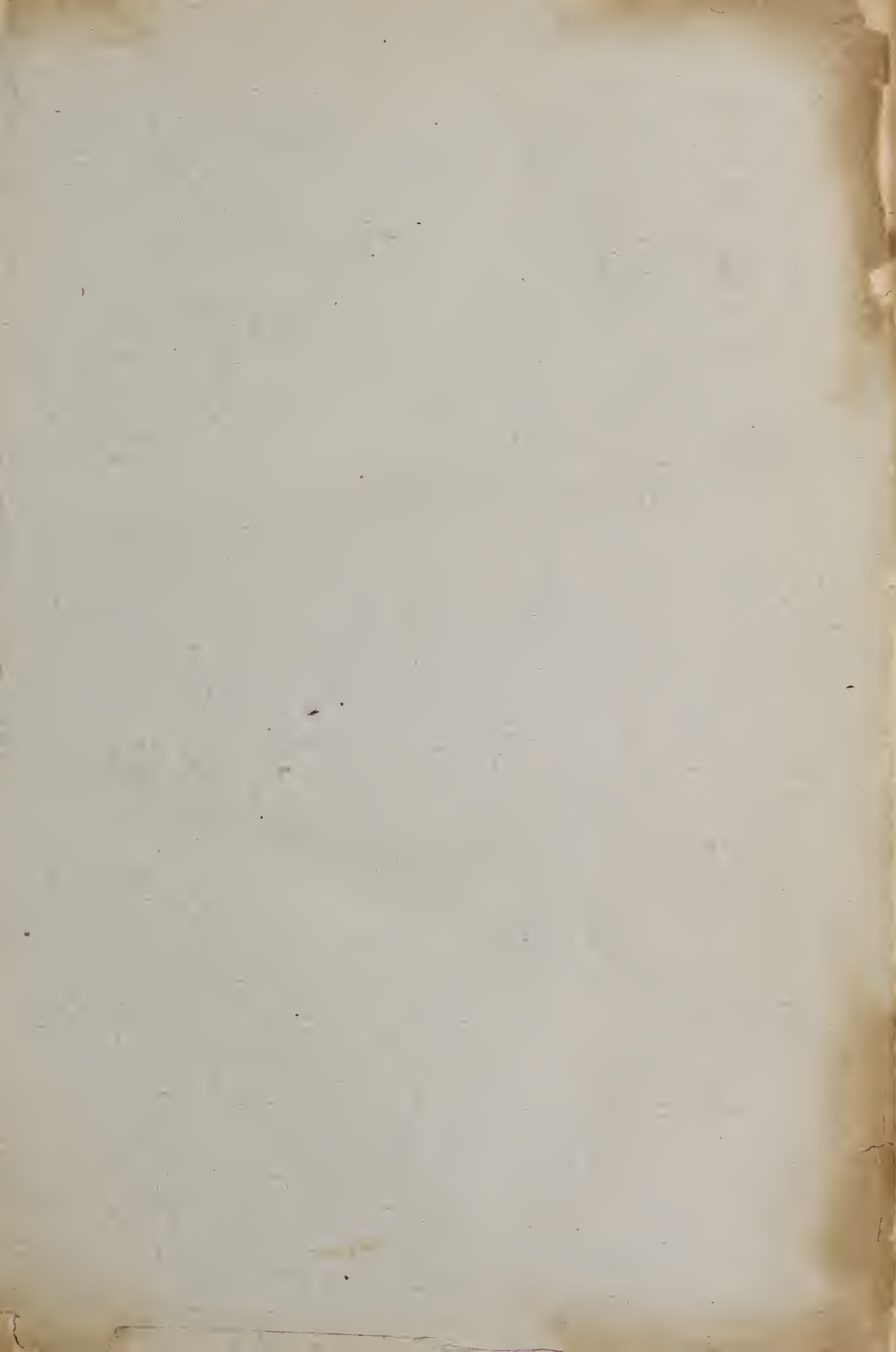



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THE  
PRESBYTERIAN REVIEW.

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No. 40.—October, 1889.

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I.

THE REVISION OF THE WESTMINSTER CON-  
FESSION OF FAITH.

REVISION is in the air. Some years ago it was the revision of the Bible ; now it is the revision of the creeds. The former has been successfully accomplished without doing any harm either to the Bible or to Bible readers ; the latter will be accomplished at no distant day, with the same result of sundry improvements in minor details without detriment to the substance. The Bible revision movement extended over the whole Protestant world, and resulted in a material improvement of the Authorized English, German, Dutch, Swedish, and Danish versions ; the Creed revision movement so far is confined to the Presbyterian churches of America and Great Britain, but may soon spread to other evangelical denominations which have formulated confessions of faith.

We live in an age of research, discovery, and progress, and whosoever refuses to go ahead must be content to be left behind and to be outgrown. Whatever lives, moves ; and whatever ceases to move, ceases to live. It is impossible for individual Christians or churches to be stationary : they must either go forward or go backward.

Revision of creeds is not a new thing. It runs through the history of Christian doctrine. Creeds are the mile-stones which mark the stages of development in the knowledge of revealed truth. Every creed is the result of preceding theological controversy. The Confession of Peter and the baptismal formula are the basis of the

Apostles' Creed, the oldest and the youngest of all creeds, which can never be superseded. The Apostles' Creed itself is a gradual growth of three or four centuries, and was not completed till the time of Jerome and Augustin. The Nicene Creed of 325 was an expansion and adaptation of the baptismal confessions of Jerusalem and Cæsarea, and was partly abridged and partly expanded in the Constantinopolitan Creed of 381, the damnatory clause against Arianism being omitted, and the third article, on the Holy Spirit, being enlarged. This was a substantial improvement. In this revised shape, it became the accepted creed of the Eastern and Western churches, till four or five centuries afterward a new change was made, which became the cause of the greatest schism in Christendom. The addition of the *Filioque* (which means the doctrine of the *double* procession of the Holy Spirit) was a misimprovement, and furnishes the first example of unauthorized, unnecessary, and hurtful revision. It was made, without the consent and the knowledge of the Eastern church, by the churches of Spain and Gaul, and at first resisted by Pope Leo III., but accepted by his successors and the whole West. It still keeps the Greek and Latin churches apart, and must be eliminated before peace between the two can be restored. The Greek church believes in the single eternal procession of the Spirit from the Father alone, but in the double temporal mission of the Spirit from the Father and the Son, and appeals to the farewell discourses of Christ, who makes the distinction between procession and mission.

The Roman Church revises her creed by additions, as in the case of the *Filioque* just mentioned. She puts her standards on a par with the Bible, and cannot give them up, but she increases their number when new problems are to be solved. To the œcumenical creeds, which are the inheritance of all Christendom, she added the Tridentine standards in the sixteenth century, and the two dogmas of the immaculate conception of the Virgin Mary and the infallibility of the Pope in the nineteenth century.

Passing to Protestant creeds, they admit of alteration or increase, as may be deemed best. None of them claims infallibility, which belongs to the Word of God alone. The Westminster Confession expressly declares in ch. xxv. 5: "The purest churches under heaven are subject both to mixture and error." Consequently the purest confessions of faith, being the work of imperfect and fallible men, may embody error, and are capable of improvement. The knowledge and understanding of the Bible is progressive, and the results of progress should from time to time be embodied in the old or in new public standards.

The first doctrinal deliverances of the Reformation churches were

crude experiments, and retain only a historical interest. Such are the Ninety-five Theses of Luther, the Sixty-seven Conclusions of Zwingli, the Ten Articles of the Synod of Berne, the Fifteen Articles of Marburg, the First Helvetic, and the two Scotch Confessions. They were followed by maturer statements, and these again have undergone various modifications and adaptations.

The Thirty-nine Articles of the Church of England from the reign of Queen Elizabeth were an abridgment and adjustment of the Forty-two Articles made in the reign of King Edward VI. These articles were revised and adapted to a new state of things by the American Episcopal Church when it assumed an organization independent of the secular government; not to speak of the more radical changes made by the Reformed Episcopalians after their secession in 1874. The Anglican Liturgy, which embodies the Thirty-nine Articles, has been repeatedly revised under Edward VI., Queen Elizabeth, Charles II., etc., and is now again subjected to various modifications by the Episcopal Church of the United States.

The Augsburg Confession of 1530, which is the fundamental creed of the Lutheran church, was altered by its author in the edition of 1540; all the changes were real improvements in contents and form, but caused a great deal of trouble, and were never properly adopted by the Lutheran church, because Melancthon made them in his individual capacity, without official authority or consultation with Luther and other leading theologians. The edition of 1540 is very valuable, however, for the history of the later Melancthonian type of Lutheranism. Melancthon dealt with this document as he dealt with his *Loci Theologici*, which represent in their successive editions the progress of his knowledge and the changes of his views on the doctrines of predestination, free will, and the real presence. These changes were rejected by the Formula of Concord, the last of the Lutheran symbols, but reappeared afterward in the history of German theology.

The Heidelberg Catechism of 1563 has likewise undergone a change by an arbitrary act of Elector Frederick. He inserted, in the third edition, the eightieth question, which denounces the mass as an "accursed idolatry." This question roused the just indignation of Roman Catholics, and provoked persecution. It furnishes another instance of an unfortunate and hurtful revision. Polemics have no proper place in a catechism. Nevertheless, the Heidelberg Catechism, owing to its intrinsic merits, is almost the only Reformed symbol from the sixteenth century which is still in practical use in the Reformed churches of the continent, and in the German and Dutch Reformed churches of America. The Dutch Reformed

Church of America accepts also the Belgic Confession and the Canons of Dort, which have long ceased to have authority in the national Reformed church of Holland.

The Westminster Assembly began with a revision of the Thirty-nine Articles of the Church of England, but having reached the fifteenth article, the Assembly abandoned the revision as an unprofitable business, and with great care prepared a new confession and two catechisms, which were intended for the three kingdoms of England, Scotland, and Ireland. The Westminster Confession of 1647 is the clearest and strongest statement of the Calvinistic (sometimes wrongly called the "Augustinian") system of doctrine. It is framed from the standpoint of Divine Sovereignty and Justice, and on the basis of a close alliance of Church and State. The Assembly was itself the creature of the Long Parliament, and amenable to its authority. The Confession assigns to the civil government the right and duty of calling synods, protecting orthodoxy, and punishing heresy. It thus sanctions the principle of religious persecution, and the Assembly of Divines, who framed the Westminster standards, acted on this principle by the expulsion of two thousand ministers from their livings for non-conformity. Calvin and Beza had written special works in justification of the burning of Servetus, and all the leading divines of the seventeenth century, Protestant as well as Roman Catholic, with the exception of a few persecuted Independents, Baptists, and Quakers, regarded religious toleration as a dangerous heresy and a device of the devil. It is but just to say, however, that Presbyterians, notwithstanding their strong convictions of truth and hatred of error, which caused so many divisions and secessions, have suffered far more persecution from Romanists and Anglicans than they have inflicted upon others, even where they had the power, as in Scotland. The Presbyterian Church is, practically, the most liberal among the orthodox Protestant denominations, and is much more liberal and prosperous since the reunion of the Old and New School, in 1869, than she was during the Thirty Years' War of these two schools.

On the important subject of the relation of Church and State, public sentiment has undergone a radical revolution, especially in England and North America since the last century. The principle of persecution gave way first to the principle of toleration, and then to the deeper and stronger principle of religious liberty, which is now regarded as a fundamental and inalienable right, as a gift of God, the only Lord of the conscience. No government has a right to interpose itself between God and man's conscience. This principle in its legitimate development leads to a peaceful separation



of Church and State, which guarantees full liberty and independence, or the right of self-government to all denominations, disconnecting them from politics, and thereby making civil persecution for religious opinions impossible.

This great progress was effected, in the United States after the Revolutionary War. It was brought about by the providence of God, which left Congress no alternative but to recognize and guarantee the civil and religious rights of all citizens who had aided in the achievement of national independence. The general government never had and never claimed any authority over religious and ecclesiastical affairs, and left them to the separate States; but the States which formerly exercised this authority, especially Massachusetts and Virginia, gradually abandoned it; so that mutual independence of Church and State is now the general American system. The Reformers of the sixteenth century and the Westminster Divines would have abhorred our system as a dangerous heresy and as downright political atheism. But we generally accept it as a much better solution of the vexed problem of Church and State than either the theocratic or the Cæsaropapistic (Erastian) theories, which have been the fruitful causes of endless collisions and civil wars.

In this important matter American Presbyterianism has forever departed from the old Calvinism and the Westminster standards. The ecclesiastico-political clauses in chs. xx. 4; xxiii. 3; xxxi. 1 and 2 of the Confession were altered in the same year in which the Federal Constitution was framed and adopted by the Synod of Philadelphia, May 29th, 1788. The changes, together with the original statements, placed in parallel columns, may be seen in Schaff's *Creeds of Christendom*, Vol. I., p. 806 *sqq.* Nobody in America doubts the wisdom and necessity of that revision, or would advocate a return to the old theory of Church and State. The American Episcopal Church had to make a similar alteration in the Thirty-nine Articles. England and Scotland, too, have abandoned the theory of persecution, and are drifting steadily toward the American separation of Church and State.

On another point also the Northern General Assembly has altered the Confession by removing, in 1888, the prohibition of marrying a deceased wife's sister (ch. xxiv. 4). Besides this, the General Assembly has appointed a committee, which is charged with the duty of revising the proof-texts of the Confession—a duty next in importance to a revision of the text. The old proof-texts were once altered for the worse by incompetent men. The new committee is making satisfactory progress, and will report to the Assembly of 1890.

But now a more serious revision, which cuts into the core of the

Calvinistic system—namely, the doctrine of predestination, is demanded by a growing sentiment, which repudiates the decree of reprobation or preterition as unscriptural and inconsistent with the justice and goodness of God. The Cumberland Presbyterian Church, so called, dissents from the strict Presbyterians on this point, and has altered the Confession in a semi-Arminian sense, and yet that body was admitted into the Pan-Presbyterian Council at Belfast in 1884.

During the last year the Presbytery of Nassau and several other Presbyteries have moved in the matter and overtured the General Assembly, which was held in the city of New York, May, 1889, asking that proper steps be taken for a revision of the third chapter of the Confession of Faith, with especial reference to Sections 3, 4, 6, and 7. After some discussion on the point alluded to, in which Professor Duffield of Princeton advocated an elimination of the supralapsarian decree of reprobation, the Assembly unanimously adopted the following resolution :

“Whereas overtures have come to the General Assembly from fifteen Presbyteries, asking for some revision of the Confession of Faith, and whereas, in the opinion of many of our ministers and people, some forms of statement in our Confession are liable to misunderstanding, and expose our system of doctrine to unmerited criticism, and whereas, before any definite steps should be taken for revision of our standards, it is desirable to know whether there is any general desire for revision : therefore,

“Resolved, That this General Assembly overture to the Presbyteries the following questions : (1) ‘Do you desire a revision of the Confession of Faith? (2) If so, in what respects and to what extent?’”

This action is wise and in accordance with Presbyterian custom of referring questions which affect the organic laws of the Church to the Presbyteries, as the primary source of power. If a majority of the Presbyteries vote against revision, the movement will be retarded for the present, but will break out again in a new form. If a majority of the Presbyteries vote for revision, the next General Assembly must appoint a Committee on Revision, and another Assembly will either adopt or reject or revise the report of the committee, and send it down to the Presbyteries for final action. Several years, therefore, will elapse before the question can be finally settled in case the General Assembly should resolve upon revision.

An influential Presbytery in the East has already, rather prematurely, voted against revision. Three professors of as many theological seminaries have publicly committed themselves in the same direction, though from different motives. The Western Presbyteries are more orthodox than those of the East, as America is more orthodox than Europe. This seems to be a contradiction to the westward course of empire and liberty, but the progress of liberty

requires a restraining conservative force. If the ultra-conservatives and the radicals combine against revision they will kill it as they killed the formulation of the pan-Presbyterian consensus at Belfast. But, on the other hand, many articles from ministers and elders in several papers and sections of the country strongly advocate revision. The discussion will go on during the autumn and winter, and culminate at the next General Assembly. No harm can come out of the discussion if it be carried on in a Christian spirit, as has been the case so far. We have observed no signs as yet of the *odium theologicum* and the *rabies theologorum* from which Melancthon suffered so much and prayed to be delivered.

The revision movement is not confined to America ; it pervades the whole Presbyterian family. This is evident from the simultaneous and independent actions of the Presbyterian churches of Scotland and England taken last spring. They are all moving in the same direction, though on different lines. They are all demanding greater liberty and an adjustment of the Confession to their personal convictions and the present state of theology.

The Established Church of Scotland has at her last General Assembly met the difficulty by broadening the terms of subscription, and leaving it to the conscience of each minister to decide for himself what he regards as essential and necessary articles of faith.

The Free Church of Scotland has by a large majority resolved upon a revision of the Confession, and appointed a commission for the purpose.

The United Presbyterian Church of Scotland had already in 1879 taken definite action by the adoption of a Declaratory Statement, which embodies a modification of three points—namely, the doctrine of redemption, so as to make it general in intent ; the doctrine of divine sovereignty, so as not to exclude human responsibility for accepting or rejecting the gospel ; and a distinct disapproval “ of all compulsory or persecuting and intolerant principles in religion,” which are taught or supposed to be taught in the Westminster standards. The last point is in accordance with the views of American Presbyterianism as incorporated in the American recension of the Confession. The other two points express views which have come to prevail in modern theology, and will claim the chief attention of a Revision Committee, if one should be appointed by the next General Assembly.

The Presbyterian Church of England has chosen the most radical solution of the problem by making a new Confession of Faith, which is an able and judicious popular abridgment of the Westminster Confession without its hard and objectionable features, and is now

under consideration, final action being deferred till the spring of 1890. The prospects are that it will be adopted.

These facts prove that the desire for some change is deep, general, and irresistible; while throughout the Anglo-American branches of the Presbyterian family there is a considerable difference of opinion as to the manner and extent of revision. Ministers, elders, students, and people are calling for relief from bondage to certain doctrines which the theology of the age has outgrown, which are no more taught in the pulpit and would not be tolerated in the pews. I know of no Presbyterian minister in these United States who would dare to preach the supralapsarian decree of reprobation or preterition, the irresponsibility of the sinner for not accepting the gospel, the limitation of the atonement to the small circle of the elect, and the eternal damnation of non-elect infants dying in infancy, and the damnation of the whole non-Christian world—heathen, Jews, and Mohammedans—who still constitute by far the greatest part of mankind. And yet these doctrines are supposed to be taught expressly or implicitly by the Westminster standards. If not, then let us disown them publicly and officially beyond the power of contradiction. *What cannot be preached in the pulpit ought not to be taught in a Confession of Faith either expressly or by fair logical inference. On the other hand, what is taught in the Confession ought to be preached in the pulpit.*

The great, we may say the only serious objection to the Westminster Confession is the overstatement of divine sovereignty, at the expense, if not to the exclusion of human responsibility, and the overstatement of the doctrine of particular or partial election to the exclusion of the general love of God to all his creatures. The last is nowhere mentioned. It is a Confession for the exclusive benefit of the elect. To this small inside circle all is bright and hopeful; but outside of it all is dark as midnight.\*

But it is an important fact, which deserves careful consideration in the present discussion, that there was no unanimity in the West-

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\* It is highly significant, although almost incredible, that the clearest and strongest modern reproduction of Westminster Calvinism ends, not with Heaven (as the Apostles' and Nicene Creeds), but with Hell, and devotes only three pages to Heaven (Vol. II., 664-666) and eighty-seven pages to Hell (II., 667-754)! In opposition to the unanimous opinion of the ancient Fathers and modern scholars and Bible Revisers, the learned author denies all distinction between Sheol or Hades and Gehenna, and thus doubles the passages on Hell. But it is equally significant, on the other hand, that, in happy and laudable inconsistency, the same distinguished divine narrows the vast dimensions of the Augustinian and Calvinistic Hell into "a narrow pit," and would not condemn a single Arminian. Thus the liberal spirit of the nineteenth century protests against the seventeenth, and the charity of the Christian heart against the cold logic of the intellect.

minster Assembly on these hard doctrines or "knotty points" of Calvinism. This is evident from the Minutes of the Assembly published by Professor Alexander F. Mitchell, of St. Andrew's, from the London manuscript in 1874, and from the private writings of several of the leading Westminster Divines, quoted in his valuable introduction. Dr. Twisse, the Prolocutor of the Assembly, was a pronounced supralapsarian, and followed Gomarus, Beza, and Zwingli (*De Providentia*)\* to the abyss of making God's almighty and sovereign will the effective cause of Adam's fall for the purpose of revealing both his terrible justice on the lost and his free grace on the redeemed. The majority of the Assembly were infra- or sublapsarians, who put the fall of Adam under a simply permissive decree, but sided with the supralapsarians in denying the universal intention and offer of salvation, and restricting it to the ring of the elect. A third party dissented from both and favored a kind of conditional universalism—that is, the doctrine of an abundant *provision* for, and sincere *offer* of salvation to *all* men on condition of faith. The same theory was taught in the French Reformed School of Saumur by La Place, Louis Cappel, and Moses Amyraut at the beginning of the seventeenth century. These divines departed from the prevailing scholastic Calvinism in three points: verbal inspiration, particular or limited redemption, and the imputation of Adam's sin. Their views were disapproved (not condemned) by the Helvetic Consensus Formula, the latest and narrowest symbol of scholastic Calvinism, but they triumphed afterward in all the Reformed Churches of the Continent, and will triumph in America. The doctrine of God's impartial love to all mankind is the theme of Paul's Epistle to the Romans (i. 16): "The gospel is the power of God unto salvation to *every one* that believeth," and he concludes his argument on the mystery of predestination (xi. 32) with the declaration that "God hath shut up *all* unto disobedience that he might have mercy upon *all*." Herein lies the solution of the problem.

Among the liberal members of the Westminster Assembly who may be termed conditional universalists were Calamy, Seaman, Arrowsmith, and Gataker.

In the debate on redemption, Calamy remarked :

"I am far from universal redemption in the Arminian sense, but I hold with our divines in the Synod of Dort that Christ did pay a prize for *all*, with *absolute intention* for the elect, with *conditional intention* for the reprobate in case they believe; that Jesus

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\* This tract, which grew out of a sermon of Zwingli at the Marburg Conference in 1529, and was elaborated by him, at the request of Philip of Hesse, in 1530, plainly teaches that God is the author of sin as a means to an end, yet without guilt, since he is not under law.

Christ did not only die sufficiently for all, but God did *intend*, in giving of Christ, and Christ, in giving himself, did *intend*, to put *all* men in a state of salvation in case they do obey. . . . This universality of redemption does neither intrude upon either doctrine of special election or special grace. . . . The difference is not in the offer, but in the application. For the word *world* (John iii. 16) signifies the *whole* world. . . . In the point of election I am for special election, and as to the reprobate, they do *wilfully damn themselves*' (Mitchell's *Minutes*, pp. 152, 154, 156, etc.).

In a sermon before the House of Commons, Calamy said :

"It is most certain that God is not the cause of man's damnation. He found us sinners in Adam, but made none sinners."

Seaman declared in the Assembly :

"All men in the first Adam were made liable to damnation, so *all are liable to salvation* in the second Adam. Every man was *damnabilis*, so is every man *salvabilis*" (p. 154).

Dr. Arrowsmith, who was a member of the Committee on the Confession and on the Catechisms, in his explanation of Rom. ix. 22, 23, justly presses the important difference between the active *προητοίμασεν* and the passive (or middle) *κατηρτισμένα*—that is, God himself *prepared* his chosen vessels of mercy for glory, but the vessels of wrath *were fitted by themselves* (not by God) for destruction. He adds :

"I call this a remarkable difference, because where it is once rightly apprehended and truly believed, it sufficeth to stop the mouth of one of those greatest calumnies and odiums which are usually cast upon our doctrine of predestination—viz., that God made sundry creatures on purpose to damn them—a thing which the rhetoric of our adversaries is wont to blow up to the highest pitch of aggravation" (*Chain of Principles*, 1659, quoted by Mitchell in the Introduction to the *Minutes*, p. lxi.).

These liberal views did not prevail. The Westminster Confession is a compromise between the supralapsarian minority and the infralapsarian majority. It limits redemption to the elect (the term "atonement" does not occur in the Confession), and plainly excludes the doctrine of a universal redemption in ch. iii. 6 ("they who are *elect*ed are redeemed by Christ"), in ch. viii. 8 ("to all those for whom Christ has purchased redemption, he doth certainly and effectually *apply* and *communicate* the same"), and in ch. vii. 3 ("promising to give unto all those that are *ordained unto life* his Holy Spirit"). Some Presbyterian divines have tried to harmonize the document with the doctrine of universal atonement, but the natural meaning and intent of the language excludes the non-elect. The same limitation is applied to infants. For the term "*elect* infants," in ch. x. 3, plainly implies "non-elect" or "reprobate" infants. If the Confession meant to teach the salvation of *all* infants dying in infancy, as held by Dr. Hodge and nearly all the Presbyterian divines in America, it would have either said "*all* infants," or simply "in-

fants." To explain "*elect*" to mean "*all*" would be fatal to the whole system, and is not only ungrammatical and illogical, but contrary to the expressed opinions of the scholastic Calvinists who made that distinction and regarded the eternal damnation of reprobate infants as an essential part of the manifestation of the glorious majesty and justice (!) of God.\* Calvinism differs from Romanism only in this, that it substitutes reprobate infants for unbaptized infants, and by denying the necessity of water baptism for salvation, leaves room for an indefinite enlargement of the number of saved infants, whether baptized or not.

According to the Confession, then, Christ is not the Saviour of the world or of mankind, but the Saviour of the elect only. This is in open contradiction to several of the clearest declarations of the Bible, such as I John ii. 2 : " Christ is the propitiation for our sins, and not for ours only, but also for (the sins of) *the whole world.*"

As to the fall of Adam, the Confession (ch. v. 4) puts it (with the infralapsarians) under a *permissive* decree, but expressly adds that it occurred "*not by a bare permission ;*" and states more plainly in ch. vi. 1 (with the supralapsarians) that God not only "*permitted*" the sin of our first parents, but "*purposed to order it to his own glory.*" Calvin likewise combines the two views in his famous sentence : " Adam fell, God having so ordained it, but he fell by his own guilt."

The Confession, moreover, teaches, together with a decree of election, also a decree of reprobation, or an eternal fore-ordination of " some men and angels to everlasting death" (ch. iii. 3, " for their sins" being omitted), and declares that God was pleased "*to pass by the rest of mankind [the non-elect] and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice*" (ch. iii. 7). This decree of reprobation or preterition must include all Gentiles, Jews, and Mohammedans, who constitute more than two-thirds of the human race ; for they are expressly excluded from salvation in ch. x. 4. Such a decree is truly a *decretum horribile*, as Calvin himself called it, although he reluctantly accepted it as true (*attamen verum*) in obedience to logic and a false interpretation of the ninth chapter of the Epistle to the Romans which can be properly understood only in connection with the tenth and eleventh chapters, and the theme (i. 16).

In order to judge intelligently of the teaching of the Confession,

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\* Wigglesworth, however, in consideration of their ignorance of Adam's sin, assigns them "*the easiest room in hell !*" So Bellarmine, the standard expounder of the Roman system, locates the unbaptized children in the border region of hell, called the *limbus infantum*, which is some distance away from the burning flames.

we must read the whole third chapter and all other passages which bear on this hard topic. We print the objectionable words and phrases in italics. It is a remarkable fact that these are in part borrowed verbatim, without a word of explanation, from the Irish Articles of 1615, which are attributed to Archbishop Ussher, and form the connecting link between the Thirty-nine Articles and the Westminster Confession. The agreement in the order of subjects, the headings of chapters, in doctrine and language, is very striking. Ussher was appointed a member of the Westminster Assembly, but never attended.

### CHAPTER III.

#### OF GOD'S ETERNAL DECREES.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.\*

II. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass, upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and *others fore-ordained to everlasting death.*

IV. *These angels and men, thus predestinated and fore-ordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.†*

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected being fallen in Adam are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. *Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.*

VII. *The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.‡*

\* Almost verbatim from the Irish Articles. See Schaff, *Creeeds*, III., 528.

† Sections III. and IV. are thus combined in the Irish Articles: "By the same eternal counsel God hath predestinated some unto life and *reprobated* some unto death; of both which there is a certain number, known only to God, which can neither be increased nor diminished." Schaff, *l. c.* III., 528.

‡ Irish Articles, Art. 14: "It seemed good to his heavenly wisdom to choose out a certain number toward whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice." . . . Article 15: "Such as are not predestinated to salvation shall finally be condemned for their sins." Article 32: "All men are



VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

CHAPTER V.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, *and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends ;\** yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin ; and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan ; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.†

CHAPTER VI.

I. Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, *having purposed to order it to his own glory.*

IV. From this original corruption, whereby we are *utterly* indisposed, *disabled*, and made opposite to all good and *wholly* inclined to all evil, do proceed all actual transgressions.

CHAPTER IX.

III. Man, by his fall into a state of sin, hath *wholly lost all ability of will* to any spiritual good accompanying salvation ; so, as a natural man, being *altogether* averse from that good, and dead in sin, is not able, by his own strength to convert himself, or to prepare himself thereunto.

CHAPTER X.

I. All those whom God hath predestinated unto life, *and those only*, he is pleased, in his appointed and accepted time effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ ; enlightening their minds, spiritually and savingly, to understand the things of God ; taking away their heart of stone and giving unto them a heart of flesh ; renewing

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not so drawn by the Father that they may come to the Son. Neither is there such a sufficient measure of grace vouchsafed unto every man whereby he is enabled to come unto everlasting life." Comp. the Lambeth Articles VII., VIII., and IX., which were composed and approved in 1595 as a Calvinistic supplement to the Thirty-nine Articles, but afterward discarded by the Episcopal Church.

\* Irish Articles (28) : "God is not the author of sin ; howbeit, he doth not only permit, but also by his providence govern and order the same," etc.

† This section is true in a certain sense, but unguarded and liable to misunderstanding and unnecessary in a Confession. It ought to be stricken out.

their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

III. *Elect* infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved; *much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.*

In a thorough revision of the Confession, if such a one should be undertaken, all the sentences which we have underscored ought to be either stricken out or modified, and supplemented by clear statements of the sole responsibility of the sinner for rejecting the Gospel, and of the general love of God to all mankind, in accordance with such unmistakable passages as: "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and *ye would not*" (Matt. xxiii. 37); "God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth on him should not perish, but have eternal life" (John iii. 16); "God our Saviour *willeth* that *all men* should be saved and come to the knowledge of the truth" (1 Tim. ii. 4); "The Lord is long-suffering to you-ward, *not wishing* that *any* should perish, but that *all* should come to repentance" (2 Pet. iii. 9); "Jesus Christ is the propitiation for our sins; and not for ours only, but *also* for (the sins of) *the whole world*" (1 John ii. 2).

To escape the irresistible force of these and similar passages high Calvinists (and Luther also, in his tract *De Servo Arbitrio*) have resorted to the distinction between the *revealed* will of God, which would save all men, and the *secret* will of God, which would save only a few. But this would put an intolerable contradiction into the being of God, and charge him—*sit venia verbo!*—with falsehood and deceit. This is logic with a vengeance; and it is irresistible from Augustinian premises.

Divine sovereignty and election are most important truths and cardinal doctrines of the Reformed system of theology, which should never be surrendered or weakened. Even the supralapsarian scheme of predestination must be allowed as a private opinion, but it ought never to be forced upon the whole Church as an article of faith in a public Confession which all office-bearers have to subscribe. All the older Reformed Confessions keep within the limits of infralapsarianism, and either ignore or expressly deny the decree of reprobation. Their teaching on the subject is summed up in the sentence of *Œcolampa-*

dius, the Reformer of Basel : “ *Salus nostra ex Deo, perditio nostra ex nobis.*”

As to Divine sovereignty, no theologian with any proper conception of God can deny it ; but the question is concerning the extent of its *exercise*. Sovereignty implies the power of self-limitation, and this is necessary to leave room for the free action of the creature. Freedom of will is clearly recognized in ch. iii. 1, but just as clearly denied in chs. vi. 2, 4, and ix. 3, which teach the slavery of the will since Adam’s fall. Without some degree of freedom there can be no responsibility. The two are inseparable. The Confession expressly admits this in the case of Adam, but denies it in the case of his posterity.

As to predestination, the Scriptures clearly teach the comfortable doctrine of an eternal and unchangeable election of believers in Christ to holiness and salvation, but they nowhere teach an eternal decree of reprobation. The latter is merely an inference, but it is not a necessary inference ; for there are degrees even among the elect. The term “ reprobate ” (*ἀδόκιμος*) is always used as a description of moral character (Rom. i. 28 ; 2 Cor. xiii. 5-7), but not as the counterpart of the elect. The terms reprobation and preterition do not occur at all. The passages quoted for it prove nothing to the point. God hardened Pharaoh’s heart, because Pharaoh himself had previously hardened his heart. God punishes sin by sin. God did not prepare the vessels of wrath for destruction, but they prepared themselves for it. We have already pointed to the important difference between the passive or middle, and the active in Rom. ix. 22, 23. What is said in the same chapter about God loving Jacob and hating Esau (verse 13), refers to their representative place in the history of Israel, but not to their eternal destination. Esau may be among the saved as well as Adam.\* Reprobation and damnation are not antecedent causes, but judicial acts for sins already committed. The decree of reprobation is a logical fiction, and contradicts the genius of Christianity and the plainest declarations of the Bible. It is a recognized exegetical canon that the obscure passages must be explained in the light of the clear passages, and not *vice versa*.

I fully admit that supralapsarianism is more logical than infralapsarianism. It is impossible, with any proper conception of Divine omniscience and omnipotence, to reduce the fall of man to a mere accident and to exclude it altogether from the plan of God. But what is logical is not necessarily theological. God’s truth is above

\* According to the Catholic opinion as expressed by Dante, both Adam and Eve are saved and occupy a high place in Paradise. *Paradiso*, Canto XXVI., 82-85, and XXXII., 5, 6.

logic, as it is above reason, and cannot be compressed within the narrow limits of syllogisms. If we follow the rules of logic, we must go much further than the supralapsarians themselves are willing to go ; we must make God the author of sin—which they illogically deny—and must land at last in pantheism, which obliterates all distinction between good and evil, or in universal restoration, which assumes that the elect are simply the first, and the non-elect the last, link in the chain of the saved. This is the scheme of Schleiermacher, the greatest theological genius of the nineteenth century. By an ingenious process of reasoning from strictly Calvinistic premises he arrived at the conclusion that there is an absolute decree of universal salvation, and that particular election and temporary preterition are only the necessary intervening stages in the gradual restoration of mankind. This scheme is very attractive to a philosophic mind, is apparently favored by Paul (Rom. v. ; 1 Cor. xv.), and promises the most satisfactory solution of the dark problem of sin ; but it is ruled out by the plain declarations of our Lord on the eternal punishment of the finally impenitent (Matt. xii. 32 ; xxv. 46). Beyond his authority we cannot go.

The doctrine of predestination, as the Confession truly says (ch. iii. 8), is a "high mystery," and should be "handled with special prudence and care." But the Confession fails just in presuming to know and to teach too much about this transcendent mystery, and in handling it as if it were a mathematical problem. The very term involves a metaphysical impossibility ; for in God there is neither before nor after ; neither forethought nor afterthought ; nor can we fix any point in eternity when he formed a resolution and passed a decree. The Calvinists assert that fore-ordination precedes fore-knowledge ; the Arminians reverse the order ; both forget that all is simultaneous and eternal before God. We reason from our human standpoint, and ought, therefore, to be cautious and modest. We have to stop somewhere in the flight of speculation, and must admit the boundaries of our knowledge. There is a moral as well as an intellectual logic—a logic of the heart as well as of the head. Our conscience forbids us to bring a God of infinite purity and holiness into any contact with sin, direct or indirect, except that he punishes and overrules it for good by his infinite wisdom and goodness. Our speculative mind drives us with irresistible force from absolute sovereignty to fatalism, from infralapsarianism to supralapsarianism, from supralapsarianism to pantheism and universalism. Christian humility claims no merit whatever, and gives all the glory of our salvation to God alone. But those who are lost are exclusively lost by their own guilt.

This is the ground on which every Calvinist practically stands as a preacher and worker, whatever be his theory as a theologian. He preaches and works as if all depended on man, and he prays as if all depended on God. He addresses his hearers as responsible beings to whom the Gospel salvation is sincerely offered, without exception, on the terms of repentance and faith. If this is an illogical inconsistency, then it is at least a necessary, happy, and useful inconsistency, and is supported by the authority of the great Apostle of faith, who exhorts us : " Work out your own salvation with fear and trembling ; for it is God who worketh in you both to will and to work, for his good pleasure " (Phil. ii. 13).

Other questions now agitating the Presbyterian Church need not trouble the Assembly at present, nor are they necessarily connected with revision, but may be briefly mentioned in this connection.

There is much popular discontent with higher criticism so called. But criticism is neither demanded nor forbidden by the Confession, and has nothing to do with it as long as it does not deny the doctrine of inspiration and the Divine authority of the Scriptures as the only infallible rule of faith and practice. The Confession assumes the fact, but does not define the mode, of inspiration, and leaves this to scientific theology. The Confession borrows its proof-texts from King James's Version, but it nowhere declares it infallible as to text or rendering, and the proposal of a revision of that version was made in the Westminster Assembly. Biblical criticism, both textual and literary (miscalled lower and higher), is an essential and important branch of theological science which endeavors to solve the problems of the text, origin, history, character, and value of the several books which constitute the canon. It is of comparatively modern date, and has been cultivated chiefly in Germany, the workshop of modern theology and research, with more or less co-operation of Swiss, Dutch, French, English, and American scholars.

Textual criticism aims to restore the primitive text of the sacred writers from the multitude of ancient manuscripts, versions, and patristic quotations. By the discovery and publication of the oldest manuscripts, and the painstaking labors of Griesbach, Lachmann, Tischendorf, Tregelles, Westcott, and Hort, we have now a much older and purer text of the New Testament than the so-called *textus receptus* from which the authorized Protestant Versions were derived. The Anglo-American revision of 1881 contains five thousand textual improvements, and made them accessible to the English reader. It is to be presumed that the Revisers of the proof-texts of the Confession will give due weight to them. It would be a sore blemish (to

quote only one instance), if the spurious interpolation of the three witnesses in 1 John v. 7 were again used as a proof-text for the doctrine of the Holy Trinity in ch. ii. 3, where it stands first, even before the baptismal formula. The restoration of the distinction between Hades (the spirit-world) and Gehenna (the place and state of torment) in the Revised Version, will also require a sifting of proof-texts, and Job xix. 26, 27, which teaches the immortality of the soul, should not be quoted in proof for the resurrection of the body, as it is in ch. xxxii. 2. The material for the restoration of the best Hebrew text is not yet sufficiently collected and edited; but the process has begun, and will be prosecuted with increasing zeal by the few scholars who are equipped for the difficult task.

Literary or higher criticism deals with the questions of authorship, time, and place of composition, the object and aim of the writer, and all the historical antecedents and surroundings of the books of the Bible. These are all legitimate and important questions. As Protestants we have a right and duty to examine and revise the historical evidence on which the traditional views rest. Some of these questions are exceedingly difficult, such as the authorship of the Pentateuch, of Deutero-Isaiah, of Daniel, of the Apocalypse, the Synoptic problem, and the Johannean problem. They have called forth a wilderness of experiments, conjectures, and hypotheses. Criticism is not yet out of the woods; but some things are settled, others will be settled, and still others can never be settled with any degree of certainty. The labors of patient and well-conducted criticism will lead step by step to a clearer and fuller knowledge of the human history of the Bible, and strengthen rather than weaken the foundation of its Divine origin and authority. The Bible can stand any amount of investigation. This century has produced a multitude of Lives of Christ, and the result is that the humanity of our Lord has been brought nearer to the head and heart of Christendom; while his Divinity, full of grace and truth, shines all the brighter through the veil of his flesh.

Finally, we venture to raise an objection which has not been touched at all in this discussion, as far as I have seen, but which I feel strongly both on exegetical and historical grounds. I will mention it at the risk of provoking the opposition of many Presbyterian friends whom I highly esteem. It is the declaration of the Confession that the Pope of Rome is the Antichrist,\* and that Papists are

\* Ch. xxv. 6: "The Pope of Rome . . . is that Antichrist, that man of sin and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God." This section was likewise anticipated by the Irish Articles, Art. 80. See Schaff, III., 540.

idolaters.\* I protest against this judgment as untrue, unjust, uncharitable, and unsuitable in any Confession of Faith. It is a colossal slander on the oldest and largest Church of Christendom. It can only do harm and no possible good. Instead of converting Romanists, it will repel them and intensify and perpetuate their prejudices against Protestantism. The Pope of Rome is the legitimate head of the Roman Church, and as such he has the same rights and privileges as the Eastern Patriarchs or the Archbishops of Canterbury and York have over their respective dioceses. He is older than any one of them, and his line goes back in unbroken succession to the first bishop of Rome. There were not a few wicked Popes, and many bad bishops, as there were wicked high-priests in the history of Israel. All Catholics admit this. There is also undoubtedly an anti-Christian element in the papacy as a system—namely, the claim of the Pope to be the head of all Christendom and the vicar of Christ. Even Pope Gregory I., or the Great, rebuked this assumption as “anti-Christian,” and preferred to be called “the servant of the servants of God,” rather than œcumenical or universal bishop. But this does not make the Pope “that Antichrist,” nor “that man of sin,” and “that son of perdition that exalteth himself against Christ and all that is called God.” The alleged proof-text in 2 Thess. ii. 3, 4, refers to “the mystery of lawlessness” (not “iniquity,” as the Authorized Version has it), which was “at work already” (verse 7) in the time of Paul, before there was any popery. If he had had popery in mind, he would have warned against it in the Epistle to the Romans, and not in that to the Thessalonians. “Lawlessness,” moreover, is not the characteristic mark of popery, but just the reverse—namely, tyranny. As to the term “antichrist,” it only occurs in the Epistles of John (1 John ii. 18, 22; iv. 3; 2 John 7), and is used not of a future individual, but of contemporaries of the Apostle, of heretical teachers in Asia Minor, who had been members of the Church, and left it, and who denied the incarnation and the real humanity of Christ. The Pope never did this, but, on the

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\* Ch. xxiv. 3 forbids marriage “with infidels, Papists, and *other* idolaters.” This sentence should read: “With infidels and idolaters.” There is no Roman Catholic who would not indignantly reject the charge of idolatry as a calumny. The Roman divines distinguish between different degrees of worship (*latría*, *douλία*, and *hyper-douλία*), and claim the highest degree for God alone, as the giver of every good gift. We must respect their honest convictions, however much we may oppose Mariolatry and hagiolatry, as a refined form of semi-idolatry. How differently did Paul deal with the Athenians, who were real idolaters. He gave them credit for being even over-religious in their anxiety to worship all gods—known and unknown. Arts. xvii. 22 (according to the American rendering, “very religious”).

contrary, ever held those doctrines with the utmost tenacity, and can never give them up.

The misinterpretation of these anti-popery pet texts, which has long since been exploded, furnished a pretext for the repeated attempts to unchurch the Church of Rome, and to unbaptize her two hundred millions of members ! It seems incredible that a body of intelligent and well-educated Christian ministers should be able to entertain such a monstrous proposition. It outpopes the Pope, who recognizes Protestant baptism, and it would unchurch all the churches of the Reformation which received their ordinances from the mediæval Catholic Church. The last attempt of this kind was made in the General Assembly of the Presbyterian Church, at Cincinnati in 1885, but was fortunately defeated by the good sense of the majority.\* I thank God that, as a delegate, I helped to oppose and defeat this anti-popery fanaticism. The action of the United Assembly of 1885 nullifies the contrary action of the Old School Assembly, likewise held in Cincinnati forty years earlier (1845), which declared Romish baptism invalid, but was opposed by Dr. Charles Hodge, of Princeton, and Dr. Henry B. Smith, of New York, with irrefragable arguments.

The views I have here expressed are not new. I have held and taught them for nearly fifty years. But how, then, could I ever subscribe to the Westminster Confession ? I may as well answer this question. I honestly stated my objections to the Heidelberg Catechism (the eightieth question) before I signed it, after my call from the University of Berlin to a professorship in the German Reformed Church of the United States in 1844 ; and I as honestly stated my objections to the Westminster Confession when I was called to a professorship in the Union Theological Seminary of the Presbyterian Church in 1869 ; and in both cases I was assured by men then highest in authority (as Drs. John W. Nevin, William Adams, Henry B. Smith, E. F. Hatfield, and others) that the terms of subscription were so liberal as to leave ample room for all my dissenting views on these and other points.†

Let us now briefly consider the different modes of relief.

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\* One of the arguments used by a clerical delegate and Doctor of Divinity in that Assembly against the validity of Romish baptism, was that the Pope sometimes baptized donkeys ; to which my neighbor replied in a whisper : " And we *ordain* them."

† A Presbyterian elder and director of the Princeton Theological Seminary is quoted as having said during the last Assembly : " It always gives me a cold chill when I read the third chapter of the Confession on predestination ; it ought to be changed." Such is the judgment of the most intelligent and best-informed laymen. They would not listen to a sermon on the decree of reprobation or preterition of the rest of mankind or the damnation of non-elect infants and the whole non-Christian world. In the Presbyterian Church the elders have as much right to speak and to vote as the ministers.



1. The easiest mode is to widen the terms of subscription and to reduce it to a general approval of the Confession, with a distinct reservation of dissent from some of its doctrines. This is demoralizing, and would virtually neutralize the subscription. Better do away with subscription altogether. The terms are already liberal enough.

2. The second mode is a supplement or declaratory statement such as the United Presbyterian Church of Scotland adopted in 1879. But this amounts to two Confessions which flatly contradict each other in three important articles.

3. A third mode is a revision of the Confession itself by omissions and modifications. This is in accordance with the tradition of the American Presbyterian Church, which has already revised four articles on Church and State, and one article on remarriage, and has appointed a committee for the revision of the proof-texts. This is the course adopted by the Assembly of the Free Church of Scotland, with which the American Church is most in sympathy. Revision can be made without much difficulty, if it be confined to the hard doctrine of reprobation and preterition, and the wholesale condemnation of the heathen world. If we can remove this stumbling-block, why not do so? If we can make our system clearer, more acceptable, and less liable to misunderstanding by friend or foe, we ought not to hesitate for a moment. It will be a great gain and an important step toward a new confession, which at no very distant time will express the living faith of the Church in the nineteenth or twentieth century, as the Westminster Confession expressed the faith of the Presbyterian Church in the seventeenth century.

4. The most radical cure would be, of course, a new Confession. The English Presbyterian Church has taken this course, and produced a document which retains all that is good in the Westminster Confession, and skilfully avoids all the objectionable points which we have mentioned, including even the anti-popery clauses. The Congregational churches of England and the United States, which formerly accepted the Westminster system of doctrine, have likewise made new statements of faith which seem to give reasonable satisfaction. Such a work requires much learning, wisdom, and a secondary inspiration. Only the Holy Ghost can inspire creeds that will live.

A new creed of the Presbyterian Church should be undertaken by the Pan-Presbyterian Council, which is based upon "the consensus" of the Reformed Confessions, but has not defined it as yet. This was the very first subject of discussion at the Council in Edinburgh, 1877, and led to a laborious report of a committee on creeds and subscription to creeds. The report was accepted by the

second Council in Philadelphia, 1880, and another international committee was appointed to consider the expediency of formulating "the consensus." The American branch of this international committee, at a meeting in the chapel of the Union Theological Seminary of New York, and including such wise and orthodox divines as Dr. Shedd, Dr. A. A. Hodge, and Principal Cavan, unanimously recommended the preparation of a Consensus creed, as expedient and desirable. But Dr. Hodge, for reasons unknown, changed his mind, and voted against a Consensus creed when the several branches of the committee met at Edinburgh. The cautious conservatives feared a *minimum*, the advanced liberals feared a *maximum* of orthodoxy, and so the whole movement was crushed between the upper and lower millstone at the third Council in Belfast, 1884. But the conservatives could not prevent the admission of the semi-Arminian Cumberland Presbyterians into the Council of the Pan-Presbyterian Alliance. I was told at the time by Dr. Oswald Dykes (the chief framer of the new English Presbyterian creed) and several foreign missionaries, that since the Pan-Presbyterian Council refused to help them in this matter, they must help themselves, and prepare a simple and popular creed for the benefit of their churches, especially in foreign mission fields which it is folly to disturb with the theological controversies and subtleties of the seventeenth century.

Whether the consensus-creed movement will ever be revived in the Council, nobody can tell. But there is a growing desire for some new statement of the old faith in the language of the present age, a statement less metaphysical and more practical, less denominational and more catholic than the Westminster Confession. It will come in God's own good time—perhaps in the next generation.

Let us be honest, and confess that old Calvinism is fast dying out. It has done a great work, and has done it well, but cannot satisfy the demands of the present age. We live in the nineteenth, and not in the seventeenth century. Every age must produce its own theology and has its own mission to fulfil. We may learn wisdom and experience from the past, but we ought not to be slaves of the past, and recognize no final and infallible authority but that of Christ. We must believe in the Holy Spirit, who is guiding the Church to ever higher life and light. He produced reformations in the past, he will produce greater reformations in the future. I yield to no man in sincere admiration for St. Augustin of Hippo, and John Calvin of Geneva, and have stated it more than once in public print. They were as pure and holy in character as they were strong and deep in intellect. They stand in the front rank of theologians of all ages, and their influence will be felt to the

end of time. The truths which they brought forth from the mine of God's Word can never die or lose their power. St. Augustin impressed his mind upon every page of history, and his doctrines of sin and grace controlled the theology of the Reformers. They tend to humble man and to glorify God. They will always remind us that we cannot have too deep a hatred of sin and too high an estimate of God's mercy. But Augustin ran his system to an untenable extreme. It leaves no room for freedom, except in the single case of Adam, who by one act of disobedience involved the whole human race in the slavery of sin. It suspends the history of the world upon that one act. It condemns the whole race to everlasting woe for a single transgression committed without our knowledge and consent six thousand years ago. Out of this mass of corruption God by his sovereign pleasure elected a comparatively small portion of the human family to everlasting life, and leaves the overwhelming majority to everlasting ruin, without doing anything to save them. Calvinism intensified this system, and produced heroic races like the Huguenots of France, the Puritans of Old and New England, and the Covenanters of Scotland. But the Augustinian system was unknown to the whole ante-Nicene and Eastern Church. The Latin Church only half-adopted it and virtually condemned it by condemning Jansenism. The Lutheran Church accepted the doctrine of the slavery of the human will in the strongest form, and also the unconditional decree of election, therein following the extravagant views of Luther's book against Erasmus, but repudiated the decree of reprobation, and taught the universal offer of salvation. The Reformed Confessions of the sixteenth century wisely confined themselves to the positive part of predestination—the decree of election, but the Westminster Confession added to it the decree of reprobation and sharpened it into a two-edged sword against Arminianism and against itself.

Arminianism arose and progressed in the heart of the Reformed Church in opposition to scholastic Calvinism, and through Wesleyan Methodism it has become one of the most powerful modern agencies for the revival of practical religion and for the conversion of the world, so that in the United States this youngest of the great evangelical denominations outnumbers all others. This fact is a lesson and a warning more powerful than any argument. And yet Arminianism and Methodism have not solved the theoretical problems on which they differ from Calvinism. We must look to the future, when God will raise another theological genius, like Augustin or Calvin, who will substitute something better, broader, and deeper than the narrow and intolerant system which bears their honored names.

We need a theology, we need a confession, that starts, not from eternal decrees, which transcend the utmost limits of our thoughts, nor from the doctrine of justification by faith, nor from the Bible principle, nor from any particular doctrine, but from the living person of Jesus Christ, the God-man and Saviour of the world. This is the burden of Peter's confession, the fruitful germ of all creeds; this is the central fact and truth on which all true Christians can agree. We need a theology and a confession that is inspired and controlled, not by the idea of Divine justice, which is a consuming fire, but by the idea of Divine love, which is life and peace. For "God is love," and love is the key which unlocks his character and all his works. And this love extends to all his creatures, and has made abundant provision in Christ for the salvation of ten thousand worlds. Love is the chief of Christian graces, the true sign of discipleship, and the bond of perfection. We need a theology and a confession that is more human than Calvinism, more Divine than Arminianism, and more Christian and catholic than either; a confession as broad and deep as God's love, and as strict and severe as God's justice. We need a theology and a confession that will not only bind the members of one denomination together, but be also a bond of union between the various folds of the one flock of Christ, and attract the ungodly world, that it may be converted by the regenerating and sanctifying power of the everlasting gospel.

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## II.

### REVISION OF THE CONFESSION OF FAITH.

ONE of the editors of the REVIEW has requested me to take the place of a distinguished theologian of the Church, who had engaged to prepare, for this number, a paper directed against the Revision of the Confession of Faith, but who has been providentially prevented from writing it. The time allotted is so short for the purpose, as to render its composition by me an act of recklessness, even if I were not sufficiently occupied already with preparations for the Seminary session, which will commence a few days hence. This much may properly be said, not as an apology for this article, but by way of taking care that a good cause shall not suffer from what must be an inadequate presentation of it.

It must also be remembered that, at present, a paper against revision cannot well be made either very elaborate or very impressive; for the case in favor of revision has not yet been presented to the Church. Should a large number of the Presbyteries answer the first question of the General Assembly in the affirmative, and, in response to the second, should they suggest specific amendments; one would have before him a considerable body of matter for criticism, and in exactly the form required for antagonism, should he then desire to antagonize revision. But no amendments have as yet been proposed by the Presbyteries; and it is impossible to anticipate their general drift; much less their exact phraseology, which most probably will prove to be the specific object of criticism. It is not forgotten, that individual ministers have proposed, in a tentative way, several changes in the language of the Confession, and have defended their proposals with ability. Some of these will be noticed in this paper. But there is no evidence yet before us that they are likely to command the votes of a large number of Presbyteries. Moreover, one must attack revision with a reservation. For it is possible that proposals, hereafter to be made, will command the vote of one, like myself, who, with the light he now possesses, is opposed to revision. We have been told, so often lately, that the Confession is not a product of Inspiration, that we are not likely, even momentarily, to

let the truth sink below consciousness. And, in respect to an uninspired document, it would be going much too far to say, in advance, that no amendment can be offered which one will approve. No minister of the Church possesses a wisdom equal to that of all its Presbyters; nor can he predict how admirable a scheme of amendment they or any one of them will propose.

Indeed, the discussion of the subject at this stage of legislation is greatly embarrassed by the fact, that, behind the action of the General Assembly and compelling it, there was no large, united, and public demand; at least, no such demand as could serve the purpose of a "case stated," and so aid the preparation of this article. In an interesting Editorial Note, published in the July number of the REVIEW, Professor Briggs says truly: "It is difficult to determine how far the movement for revision has gone." But I cannot adopt his conclusion, that, because the opposition to the Assembly's action was slight, and because the action was taken with great heartiness, "it would appear that the movement had already assumed great dimensions, especially among the younger and more silent members of the Presbyteries, and that the leaders of the Church have come to recognize this fact." No evidence is presented in the Note to sustain this conclusion, beyond the heartiness and unanimity of the Assembly's action. But what was the action? It was simply the proposal of two questions, in the answers to which the Assembly expected to find the information, which confessedly it did not possess, touching the breadth and depth of the desire for amendment. It is true, that the second section of the preamble recites that, "in the opinion of many of our ministers and people, some forms of statement in our Confession of Faith are liable to misunderstanding, and expose our system of doctrine to unmerited criticism." But, in the first place, the term "many," employed by the Assembly, is a numeral adjective so very indefinite, that it may designate any number from a dozen upwards; and, in the second place, the preamble recites no dissatisfaction, on the part of ministers or people, either with the Confession's system of doctrine or with its language, except as the latter may expose the former to criticism, presumably originating outside the Church, and avowedly "unmerited."

I do not forget that the Assembly's action was taken in response to an identical overture from sixteen Presbyteries. The number sixteen is a large number when considered without reference to the remainder; large enough, no doubt, to justify the Assembly's questions to the Church; but not large, when compared with the whole number of Presbyteries; nor large enough to make an adequate basis for the statement, that the movement "had already assumed great

dimensions." And, if the common report—that the Presbytery in which the overture originated communicated it to the other Presbyteries of the Church, and thus sought to secure their co-operation—if this report is accurate, the fact that only sixteen out of the two hundred and two Presbyteries responded favorably to the appeal, would point rather to the conclusion, that the dimensions of the movement are anything but great ; unless among those " more silent members of the Presbyteries," to whom Professor Briggs refers.

The most striking incidents in our recent Church history point to the same conclusion. The reunion of 1869 on the basis of the Standards ; the friendly proposals on the same basis now for ecclesiastical union, and now for co-operation, made by our Church to the Southern Presbyterian Church ; and the eulogies pronounced, at the Centennial Anniversary of the General Assembly, on our symbols and the system of doctrine they embody, would seem to indicate a general contentment throughout the Church with the Confession of Faith as it is, and with the mode of subscription prescribed in our Form of Government. Nor is this general contentment inconsistent with the highly probable fact, that a large number of the ministers of our Church can point to phrases or sentences, or even sections of the Confession, which might, by amendment, be made more exactly to define their individual beliefs. No doubt, this has always been the state of mind of our ministry. For this state of mind the Confession itself is largely responsible. Our form of subscription both contemplates and provides for it. The Westminster Confession of Faith, it is not too much to say, has stimulated theological inquiry as has no other similar and contemporaneous document. It has been a powerful factor in the creation of a ministry far more than ordinarily inquisitive and speculative ; and far more than ordinarily quick to receive impressions and to form opinions on dogmatic subjects. In this way, it has made not only possible, but also necessary, a continuous criticism of itself. It would be surprising, indeed, if careful inquiry should fail to show, that a large proportion of the Presbyters of our Church are cherishing formulas, largely of their own composition, which, they severally believe, would render the Confession less " liable to misunderstanding," and " would expose its system of doctrine" to less " unmerited criticism" than " some of its present forms of statement." But this kind of private criticism of the Confession has always been offered. It is made necessary, as I have already said, by the habit of ministerial mind which the Confession legitimates. To refer to it as evidence of a movement for revision, would show a failure to distinguish between two very different states of mind. Such criticism is not of the slightest value, as

evidence of a real dissatisfaction with the Confession of Faith as subscribed by our ministers, the outcome of which must be a serious demand for revision. A movement for revision is by no means the inevitable nor even the natural result of this continuous critical study of the Confession and the consequent formation of "pious opinions." For revision is no remedy for the process. If it should be made as thorough-going as possible, the changes would prove to be like the dragon's-teeth sown by Cadmus at Thebes, out of which sprang a new race of warriors. A new host of criticisms and a new set of "pious opinions" would appear, just as they do now, with every generation of ministers. And if these in any sense disturb the peace or destroy the unity of the Church—as I believe they do not—revision will secure neither the one nor the other. This was finely expressed in the resolutions of Professor Warfield at a meeting of the Presbytery of New Brunswick. "However much or little," say the resolutions, "the Confession were altered, we could not as a body accept the altered Confession in a closer sense than for system of doctrine; and the alterations could not better it as a public document, however much it might be made a closer expression of the faith of some individuals among us. In any case, it could not be made, in all its propositions and forms of statement, the exact expression of the personal faith of each one of our thousands of office-bearers."

Now, apart from criticisms of the kind of which I have been speaking, and apart from the general theological restlessness of the age (a state most unfavorable to a work like that of Confessional amendment), I have not been able to detect the evidence of any movement, certainly any movement entitled to be called considerable, behind and impelling the action of the General Assembly. An intelligent, powerful, and widespread movement for the revision of the Confession of Faith would be distinguished by certain bold and outstanding features. Of such a movement, we should be able to affirm something more than criticisms of the Confession in the interest of individual opinions. It would be marked by a single *terminus ad quem* as well as by a single *terminus a quo*; by a general prevision of the new Confessional statements, distinct enough to render their formulation a comparatively easy task. Our religious newspapers, instead of publishing proposals, many of which so conflict with each other that they seem anything but the products of the same or similar sentiments, would find their hospitality strained by a multitude of communications, owning a common impulse and directed toward securing a common positive result. One might well question his right to oppose such a movement. At least, one would acknowledge



that the burden of proof would lie upon him if he opposed it. But the present movement is clearly not of this kind. So far as its positive and ultimate aims are concerned—if these may be inferred from the communications in the newspapers—it ought scarcely to be described as a movement, but as an aggregation of differing and often conflicting suggestions.

We call attention at the outset to the state of mind—so far as it has been disclosed—touching revision, in which the Assembly's action finds the Church; for two reasons: first, because, in discussing the subject which gives a title to this paper, it is well to begin at the beginning; and, secondly, because the absence of a general and spontaneous movement in behalf of revision adds a distinct element of strength to that strong presumption against the amendment of a venerable church symbol, which all should bring to their consideration of the Assembly's questions.

I say there is a strong presumption against the wisdom of revising the Confession of Faith; one far stronger than that of a man's innocence, until his guilt has been established beyond a reasonable doubt. In a well-ordered state, the burden of proving the necessity of altering the established order, and of discrediting or amending the ancient documents which embody or authorize it, is no ordinary burden of proof. It is remarkable, and in this connection instructive, to observe the weight, which that great system of organized justice, the Common Law, gives to the doctrine of presumption in favor of the existing. No other principle of the law is so fundamental. I mean, that no other is so widely or so thoroughly regulative of the interpretation of law and of its application to particular cases. If the unwritten law of England can be described by a single phrase, the phrase which must be employed to describe it, is, presumption against change. The law itself is constituted of ancient customs, which, because they have survived, are presumed to be founded in justice. These find literary embodiment in the decisions of the courts; and of these, the doctrine of the law is, that precedents and rules must be followed "unless flatly absurd and unjust." This is true, even when no reason can be given for them; for what has persisted as custom is presumed to be well founded. It is true, that these customs and rules of law may be changed by statute; and the temptation, for the sake of immediate convenience, to change the rule, when its original purpose could not be detected, has often been too strong for successful resistance by Parliament. In his discussion of this subject, Blackstone makes the remark, that "it has been an ancient observation in the laws of England that, whenever a standing rule of law, of which the reason perhaps could not be remembered

or discerned, hath been wantonly broken in upon by statutes or new resolutions, the wisdom of the rule hath in the end appeared from the inconveniences which have followed the innovation." And in this connection, to make clear that the Common Law of England in this respect is not peculiar, he quotes the following strong statement to show its agreement with the Civil Law: "*Non omnium, quæ a majoribus nostris constituta sunt, ratio reddi potest. Et ideo rationes eorum, quæ constituuntur, inquiri non oportet; alioquin ex his, quæ certa sunt, subvertuntur.*" It was not singular, therefore, that, when Mr. Greenleaf, a great Common Law lawyer and the author of the treatise on the Law of Evidence, entered the field of Christian Apologetics, he began his argument for the credibility of the four Gospels with the statement of the doctrine, that the law takes care that an ancient document, surviving in its proper repository, shall not be lightly discredited; the doctrine that the law presumes it to be genuine.

If this strong presumption, raised by the Common Law against amending or discrediting ancient customs or documents, were the product simply of regard for antiquity, it would not be entitled to much respect. Indeed, if this were the whole of it, it would not be the pervasive and regulative principle that it is in that great system. But it is not a mere sentimental regard for the ancient that gives to it its place and power; but respect for a notable quality, of which antiquity is only the evidence. That quality is persistent life; the commanding vitality, by which the customs or documents have survived the long and repeated battles of opposing interests or of conflicting opinions. It is not all the customs which, originating centuries ago, still live in history, but only the select remnant, which have continued in actual being during the period which proved fatal to all the others, that make the fabric of the unwritten law of England. Touching these, not because they are ancient, but because they survive although they are ancient, there is, in the judgment of the law, a strong presumption that they originated in reason; that they survived because they were the fittest to survive; and that, having continued in being so long, they are entitled to continue in being still.

Now for the continuance in being of the Westminster Confession, we claim this strong presumption. Its antiquity and its survival united entitle it to remain unamended, except in the face of the clearest necessity for revision, or to secure most important and unquestioned advantages. No small benefit to be gained and no slight inconvenience to be escaped should be sufficient to induce the revision of a document which remains with us unamended after such

a career. It has been the Confession of more Churches than any other Protestant creed. In all of them it has been exposed to the severest critical study. For the Churches, whose confession it has been, have been more thoroughly pervaded by the spirit of theological study than any others in Christendom. Disruptions and secessions have occurred in them so often, that the tendency of Presbyterianism to division has become a proverb. But the separated branches, with but a single notable exception, have maintained it as their standard during their separate careers. Being the common confession of so many Churches, it has kept alive in all of them, however separated, a strong desire to heal division; and in more than one instance has proved the sole basis, if not the sole cause, of ecclesiastical reunion.

Indeed, the presumption against revision is, at the present time, changed almost to positive proof of its rare unwisdom, by bringing to view the fact that the single ground of hope, now in sight, for the union of the English-speaking Calvinistic Presbyterians of America in a single Church, is that no one of them has amended the Confession's distinctively doctrinal statements. We are all hoping that the day will come, when the two largest Presbyterian Churches in the country will again be one Church. It is a consummation devoutly to be wished. Besides the social and ecclesiastical inconveniences growing out of the existence of two Churches absolutely alike in their doctrine and order, the evangelization of extended districts and of most needy peoples is seriously retarded by the division. The problems in ecclesiastical policy which separate the two Churches are serious and difficult of solution. But, because they are problems in policy and not in doctrine, we have reason to hope that the movement of time, and patient and friendly study will show that they are not to remain forever unsolved. Already, a plan of co-operation has been agreed upon by the two Assemblies. We may rationally anticipate that the wisdom which secured the plan will attend its execution; and, leading to more intimate relations, will prepare the way for an ecclesiastical reunion, perhaps, before the beginning of the new century. But who does not know, that the impulse, which has driven these Churches, first, to lament their separation, and, secondly, to organize a mode of co-operation, is born of the fact, that during the period of division—now almost as long as that between the Old School and the New School Churches—each Church has maintained unrevised the same doctrinal standards? And who needs to be convinced, that if reunion is to take place between them hereafter, it must be reunion on the basis of these standards as they were when the division occurred?

The presumption against any revision of the words of the Confession is still further strengthened by the consideration, that the words of the Confession are not received and adopted by the officers of the Church. In the form in which the standards are subscribed, our Church stands in very favorable contrast to most of the other Churches organized by the Westminster documents. The various modes of subscription adopted and in use by the several Churches belonging to the "Alliance of the Reformed Churches" are to be found in the report of a committee, appointed by the Alliance at the Edinburgh meeting in 1877. The report was presented to the Alliance at Philadelphia in 1880; and is published in the volume containing the proceedings of the Philadelphia meeting. No one, who has not examined that report, can understand the force of one of the causes of the present agitation for relief in the British Churches. Nor can he know how deeply the ministry of our own Church are indebted for their liberty, "for their free and safe relation to the standards," to the debates and conflicts and divisions out of which issued our wise formula of subscription. This is so important a subject, in this connection, that I invite attention to the following formulas, either subscribed or verbally adopted by the ministers of other Churches.

Beginning with a Church closely allied to our own, because it is an American Church, because its ecclesiastical life is scarcely to be distinguished from that of the Presbyterian Church, and because of the free exchange of ministers and families between us, it will do us good to read in part the formula of the Reformed (Dutch) Church in America. After examination for ordination, and before the ordination takes place, the candidate subscribes, as a member of Classis, the following statements among others: "We, the undersigned, ministers of the Word of God, residing within the bounds of the Classis of N. and M., do hereby sincerely and in good conscience before the Lord declare by our subscription, that we heartily believe and are persuaded, that all the articles and points of the doctrine contained in the Confession and Catechism of the Reformed Church, together with the explanation and points of doctrine made in the National Synod held at Dordrecht in the year 1619, do fully agree with the Word of God. We promise, therefore, diligently and faithfully to defend the aforesaid doctrine, without either, directly or indirectly, contradicting the same by our public preaching or writings."

Passing to the Presbyterian Churches in the United States—except our own Church and the Southern Church—which demand a subscription to the Westminster Standards, the questions to which an

affirmative response must be given before ordination are as follows ; in the Reformed Presbyterian Church in North America : “ Do you sincerely own the doctrines contained in the Westminster Confession of Faith and the Catechisms, Larger and Shorter, as these were received by the Church of Scotland? ”, in the United Presbyterian Church in North America : “ Do you believe and acknowledge the doctrines professed by this Church, contained in the Confession of Faith, Catechisms, Larger and Shorter, and in the declarations of the testimony as agreeable to and founded on the Word of God ; and are you resolved, through divine grace, to maintain and adhere to the same against all opposing errors? ”

In the Dominion of Canada the various Presbyterian Churches were united in 1875, and formed the “ Presbyterian Church in Canada. ” This Church, as Protestant, adopted as its supreme standard the Holy Scriptures, and as its subordinate standard the Westminster Confession of Faith. The following question is put to ministers at Ordination or Induction : “ Do you believe the Westminster Confession of Faith, as adopted by this Church in the basis of Union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto? ”

In the Presbyterian Church of Victoria (and the committee preparing the report inferred from the communication sent to them that this is true of all the Australasian Presbyterian Churches), ministers and elders at their Ordination subscribe a formula, from which the following is extracted : “ I own and believe the whole doctrine contained in the Standards of this Church as an exhibition of the sense in which I understand the Holy Scriptures, and acknowledge it as the confession of my faith. ”

In the Presbyterian Churches of the United Kingdom the modes of subscription are, as a rule, even more exacting. In the Presbyterian Church of England ministers and elders are required to “ sincerely receive and adopt the doctrine of the Westminster Confession of Faith as in accordance with the teaching of the Holy Scripture. ” The Synod of United Original Seceders and the Reformed Presbyterian Church of Scotland require, in order to ordination, an affirmative answer to several questions, similar in the two Churches, of which I quote the following : “ Do you sincerely own and believe the whole doctrine contained in the Confession of Faith? . . . Do you own the whole doctrine contained therein as the confession of your faith? ” The United Presbyterian Church of Scotland proposes the question : “ Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures? ” The Free

Church of Scotland requires a satisfactory answer to the question : " Do you sincerely own and declare the Confession of Faith, approved by former General Assemblies of this Church, to be the confession of your faith ; and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?" The present formula of subscription in the Presbyterian Church of Ireland is : " I believe the Westminster Confession of Faith to be founded on and agreeable to the Word of God, and as such I acknowledge it as the confession of my faith." Finally, in the Church of Scotland, the following formula is subscribed (I quote in each case only that which refers to the acceptance of the Confession): " I do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of the National Church, etc., to be the truths of God, and I do own the same as the confession of my faith."

It was with these formulas, or some of them, before his mind, that Professor Warfield, when both accounting for the agitation for revision or supplementary declarations in the Presbyterian Churches of Great Britain, and indicating out of the happy experience of our own Church the best method of satisfying the demands of these Churches, made the remark, that " the true relief for a Church that finds itself too strictly bound to a creed " is " simply to amend the strictness of the formula of subscription." This remark has been criticised as, if not loose itself, at least tending toward looseness ; and, as not unlikely to lower the high ideal of morality in subscription which our Church holds before its ministers. I distinctly remember, for example, the metaphor employed by Dr. G. M. Maxwell, of Cincinnati, in the *Herald and Presbyterian*, to indicate his moral dislike of the proposal. Dr. Maxwell asserted, that a liberal formula of subscription is a rolling stone under the consciences of a ministry, to give additional ease to a downward movement. Now, even setting aside for a moment, what was obvious, that Professor Warfield was exalting the formula of subscription in our own Church, what ground is there for the criticism ? There is no more moral looseness in endorsing a note " without recourse," than there is in endorsing it in such a way as to incur responsibility. If one is called, as every pastor is at times, to express his opinion of a volume, proposed to be offered for sale in his congregation ; it is quite within his rights to refrain from endorsing every word of it, or every step in the procession of its argument, or every rhetorical implement used in illustration, or every picture used in embellishment, and to content himself with a general assent to its conclusions. So it is with a Church and a Creed. The mode of subscription has nothing to do with morality,

except as the subscribing members are loyal or disloyal to that which they subscribe. The strictness or liberality of a formula is not to be confused with the strictness or the looseness, with which a minister regards the obligations under which he has placed himself.

But Dr. Warfield was simply calling attention to the "more excellent way" which the American Churches had adopted in their subscription of the Confession. The agitation in Scotland sprang largely from the existence of formulas of subscription far stricter than ours. This is the *raison d'être* of the agitation. A similar agitation must lack the same ground in our Church, for our formula is not open to the same criticism. The best mode of relief for the Scotch Established Church, for example, is not to amend or revise the Confession, but to amend the formula, and to adopt one like our own; requiring their ministers simply "to receive and adopt the Confession as containing the system of doctrine taught in the Holy Scriptures." So, at least, I understand the argument as Dr. Warfield employed it; and I desire to adopt it. It is for the purpose of making clear to the readers of this article its cogency that I have quoted the strict formulas of subscription in use in other Churches, and especially in those in which the agitation is going forward. It is not necessary to criticise any of these formulas in detail. A single reading of them is enough to convince one of their stringency as compared with ours. But it will be helpful to detain ourselves for a few minutes with the history and with the interpretation of our formula, in order to make perfectly clear that so long as our formula remains, a revision of the words of the Confession (the system of doctrine still remaining) would be of no benefit whatever to our relations to our Creed.

The Adopting Act of 1729 declares "that all ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles good forms of sound words and systems of Christian doctrine; and [we] do also adopt the said Confessions and Catechism as the confession of our faith." From the date of this adopting act until the separation of 1741, which led to the formation of the Synod of New York, in 1745, certain causes operated to establish two parties. There is no evidence that one party was more strictly Calvinistic than the other. Jonathan Dickinson was the leader of the New Side; and if the Calvinism of the New Side may be inferred from his discourses published by the Board of Publication, with the short title "The Five Points," the New Side were quite as loyal to

the Confession as were the Old Side. Undoubtedly when they separated, the Synod of Philadelphia, in readopting the Confession and Catechisms, emphasized the stricter phrase, "as the confession of our faith;" and the Synod of New York were disposed to emphasize the less strict expression, "declare their agreement with and their approbation of the Confession, etc., as being in all essential and necessary articles good forms of sound words and systems of doctrine." But the two Synods were not so far apart doctrinally, that they did not easily reunite, after a separation of seventeen years, on a doctrinal basis which asserts the continuous orthodoxy of both Synods; and which, in its language, approaches the formula of subscription now in use. "Both Synods, having always received and approved the Westminster Confession of Faith and Larger and Shorter Catechisms as an orthodox and excellent system of Christian doctrine, founded on the Word of God, we do still receive the same as the confession of our faith."

This was the formula of the United Synod until the formation of the General Assembly, by the action of the Synod in 1788. It is noticeable that the two phrases in this formula, to be found in the declarations of subscription common in other Churches, were omitted from the new formula of subscription; the phrase "receive the same as the confession of our faith" being given a place in the new adopting act alone, and the phrase "founded on the Word of God" being displaced by "taught in the Holy Scriptures." The new formula of subscription was placed by the Synod in the Form of Government. It appears as a question, to be answered in the affirmative by ministers and elders at their Ordination and Installation, and by probationers when licensed to preach the Gospel; and is as follows: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?"

The question, What is accepted when one answers this question affirmatively? was often discussed during the separate existence of the Old and New School Churches. It is not impossible to find, in the polemic literature of that period, declarations that the two Churches answered this question very differently. I have read New School declarations that the Old School construed this as meaning that unqualified assent is to be given to every word and phrase in the Confession; and I have read Old School declarations that the New School construed it as meaning that the Confession is to be received only for substance of doctrine. But each branch denied the charges: the one denying that they required the very words to be subscribed, the other that they accepted the standards for substance of doctrine only. At the time of the Reunion, it was not uncommon to inter-



pret the phrase by the systems of doctrine with which the system of doctrine set forth in the Confession has been in conflict ; just as we define a lot of ground by the lots which stand over against it. So the late Henry B. Smith wrote : “ We receive the Confession not as a rule of faith and life, for this only the Scriptures can be ; but as containing our system of faith in contrast with Arminianism and Pelagianism, as well as Socianism and Romanism.” Since the Reunion, the formula has been commented on by ministers and teachers, with a view to showing, first, the abiding loyalty of the Church to the Calvinistic system ; and, secondly, the liberty to criticise or to withhold assent from confessional expressions, clauses, and sentences. In respect to one thing, all who have written in explication of the phrase, “ system of doctrine,” are agreed—namely, that the Church does not demand of her office-bearers an adoption of every statement of the Confession ; just as all who have written on the subject agree in affirming that no one, not a believer in the Consensus of the creeds of the Reformed Churches, can legitimately answer affirmatively the question which tests doctrinal belief.

Of course, the formula of subscription has at some times been more stringently applied by Church judicatories than it has at others. Nor is it possible to point out the exact words of the Confession, which, in the judgment of the Church at a particular time, are—to use the words of the adopting act—“ essential and necessary” to the system, and what are its mere “ elaboration.” It is not possible to say in advance of judicial action in a particular case, what declarations—like the declaration concerning the Pope of Rome, if that be one of them—are, in the view of judicatories authorized to try cases, unessential to the system we sincerely receive and adopt. If these had authoritatively been pointed out, our subscription, while formally the adoption of a system, would be really the adoption of certain *ipsissima verba* to be found in the Confession. There is a vagueness—if one chooses to designate it by that word—in our formula, from which, it must be confessed, the Scottish mode of subscription is entirely free. It does not define the Confession we adopt by its words, but by its system of doctrine. And this system of doctrine, whatever it is, however inclusive of particular types or tolerant of variations on particular subjects, is not, it is agreed by all, an Arian, but a Trinitarian system ; is not Pelagianism, but Augustinianism ; is not Romanism, but Protestantism ; is not Arminianism, but Calvinism ; is not either a Sacramental or a Rationalistic, but an Evangelical system.

It ought to be said, at this point, that it is at least a question, whether even a subscription of the *ipsissima verba* would avail to

prevent, among perfectly sincere subscribers, differences of opinion as marked as any that are prevalent in our Church to-day. For the very words, when accepted, must still be officially interpreted, if differences arise. And the abundant litigation to secure the official interpretation of the words of statutes serves to show, that it is well-nigh impossible, by the use of the utmost care in the preparation of laws and by the most stringent imposition of words, to prevent the emergence of disagreements. However that may be, the points I desire to emphasize are, that the Form of Government defines the Confession as we receive it, not by its words, but by its system of doctrine ; and that the history of the Church and the attitudes of great parties, as described by themselves, have been in accordance with the definition in the Form of Government.

This being so, the question arises, Is it worth while to disturb the phraseology of an ancient and surviving document, the confessional bond of our Church, the one basis of reasonable hope of reunion with Churches with which we are in alliance, but from which we are now separated—is it worth while to disturb the words of this Confession, “the wisest and ripest product of the great Reformation, which was so fruitful in symbolic literature,” because we suppose its phraseology to be at some points capable of improvement? If we had no relief, if we were bound to the words of doctrine instead of to the system of doctrine, if we were in the position of our Scotch brethren, we might well take up the question, whether we would better revise the Confession or amend the formula of subscription in such a way as to make it what ours now is. But if revision means such a revision of words as shall retain the system of doctrine now embodied in the Confession, it would seem clear that it is not worth while to undertake revision, with all its dangers. The Confession already embodies the system of doctrine. Revision will not make it embody it more really. And it is the system of doctrine, and not the words, that we adopt.

The general argument against revision, certainly against revision within the system of doctrine, is re-enforced by the fact that no amendment will do anything toward preventing criticisms of the system by those who do not accept it. The Presbyterian Church must expect its doctrinal system to be antagonized by the Arminian, even though as Evangelical as the Arminian of the Methodist Episcopal Church ; and by all others against whose views the Confession is explicitly or by implication polemic. This is the necessary result of having, as our doctrinal basis, one of the Reformed Confessions. Now, before setting ourselves to the work of amendment, we may well ask, How much intelligent inimical criticism from

sources like these would be prevented by any amendments that could be made, if only the system of doctrine shall remain unimpaired? I risk nothing in saying that the amount prevented would be inappreciable. The reason is, that the antagonism is directed specifically not against this or that embodiment of our system, but against the system itself. Those, who are familiar with the literature begotten by the Old and New School discussions, may remember a volume entitled, I think, the "New Divinity Tried." Its author was a distinguished Methodist Episcopal minister, who examined, from the point of view of an Evangelical Arminian theologian, the views supposed to be distinctive of the New School ministry, and which, by some of the Old School writers, had been characterized as Arminian. But the concessions of the New School theologians—if they were concessions—were rejected by the author. In his judgment they were not concessions. The "New Divinity," thus tried at an Arminian bar, was found guilty, as promptly and decisively as if it had been the theology of Gomarus, and the judge had been Episcopius or Arminius himself. There will be no other result, if, in order to prevent misapprehension, we shall change the article concerning "Elect infants," and insert a qualifying clause in the first statement of the chapter on the Decree. We shall not even drive the critics to "fields and pastures new;" or if we shall, the Confession, unless we take out of it the Reformed faith, will continue to offer a multitude of phrases, just as inviting to hostile critics as those I have mentioned. So far, then, as revision contemplates a commendation of the Confession to those who are hostile to Calvinism, or a better apprehension of our system on their part—and from the preamble to the action of the Assembly this would seem to be contemplated in favor of revision—it will completely fail to secure the object in view.

Among the general objections to revision, that, founded on the present attitude of the world and the Church alike toward theological statements, ought not to be overlooked. The history of the great creeds of Christendom shows nothing more clearly, than that the permanently valuable symbols of the Church have been the product of continued and enthusiastic theological study, directed by strong positive belief. These great creeds are not the product of doubting, critical, inquiring periods, when for the time beliefs were in solution; but of periods during which beliefs crystallized into symmetrical form. This is true of all those creeds which, by means of careful discriminations, seek scientifically to reassert the Word of God. The Nicæno-Constantinopolitan Creed could not possibly have been wrought out in an age during which the Church was engaged in

defending itself against unbelief. In point of fact, the age of the Apologists produced no theological confession. The fight against disbelief was fought, and for the ancient Church finished—at least so far finished that it was no longer the characteristic battle of the Church—before the conflict began within the Church which terminated in the adoption of the Nicene symbol. That which organized the forces and engaged the powers of the Church to secure a confessional statement of the Biblical revelation of the Trinity in Unity was not unbelief, but heresy. The *regula fidei*, as it has since been called, was not at all a prominent subject of discussion. The claims of Christianity on the attention and acceptance of men had been presented. The age of Apology had passed. But with the victory of Christianity came heresy—the heresy of belief, not of unbelief. That “important intellectual and literary struggle with the ancient world” which, to employ Dr. Schaff’s language, “Christianity was to pass through, and from which it came forth victorious and conscious of being the perfect religion for man,” was ended for the time; and another struggle succeeded it. This was the struggle for confessional expression of the truth revealed in the Word of God concerning the modes of God’s subsistence, and the constitution of Christ’s person. The period that witnessed this struggle is the period in which the Nicæno-Constantinopolitan Creed and the declaration of the Council of Chalcedon were formulated.

In Dr. Schaff’s description of the intellectual life of the period, a picture is presented very different from that of the previous age. Christianity was rejoicing in its self-consciousness as the perfect religion for man. Doubts did not disturb it. Unbelief had been answered or silenced. And thus, untroubled and unmolested by unbelief within or enemies without, the Church began its great work of theological discussion, which gave us the two great confessional statements of which I have spoken. The exact habit of mind from which permanently valuable creed statements may be expected is well brought before us in Dr. Schaff’s most happy description. “The fundamental nature of these doctrines,” says Dr. Schaff, referring to the Trinity and the Person of Christ, “the greatness of the Church Fathers who were occupied with them, and the importance of the result give this period the first place after the apostolic in the history of theology. In no period, except the Reformation of the sixteenth century, have there been so momentous and earnest controversies in doctrine and so lively an interest in them. The Church was now in possession of the ancient philosophy and learning of the Roman Empire, and applied them to the unfolding and vindication of the Christian truth. In the lead of these controversies

stood Church teachers of imposing talents and energetic piety, not mere book men, but venerable theological characters, men all of a piece, as great in acting and suffering as in thinking. The theological controversies absorbed the intellectual activity of that time, and shook the foundations of the Church and the empire. With the purest zeal for truth were mingled much of the odium and *rabies theologorum*, and the whole host of theological passions; which are the deepest and most bitter of passions, because religion is concerned with eternal interests. The leading personages in these controversies were of course bishops and priests. By their side fought the monks as a standing army, with fanatical zeal for the victory of orthodoxy, or not seldom in behalf even of heresy. Emperors and civil officers also mixed in the business of theology, but for the most part to the prejudice of its free internal development; for they imparted to old theological questions a political character, and entangled them with the cabals of court and the secular interests of the day. In Constantinople, during the Arian controversy, all classes, even mechanics, bankers, frippers, market women, and runaway slaves took lively part in the questions of Homousion and subordination, of the begotten and the unbegotten." ("Schaff's Church History," pp. 600, 601.)

I offer no apology for this long quotation from Dr. Schaff's History, for it brings vividly before us the character of an age from which might have been expected, and from which actually issued, two great and permanent creed statements. These controversies and discussions, these violent ebullitions of feeling, and this pervading and absorbing interest are traits of an age of strong belief, and indicate the character of the struggles, which must precede the abiding and articulate utterances of the Church on the high mysteries of the faith. And this is exactly Dr. Schaff's interpretation of them. "The history of the Nicene age," he says, "shows clearly that the Church of God carries the heavenly treasure in earthly vessels. The Reformation of the sixteenth century was likewise an incessant war, in which impure personal and political motives of every kind had play; and even the best men often violated the apostolic injunction to speak the truth in love. But we must not forget that the passionate and intolerant dogmatism of that time was based upon deep moral earnestness and strong faith, and so far stands vastly above the tolerance of indifferentism, which lightly plays with the truth or not rarely strikes out in most vehement intolerance against the faith." ("Church History," Vol. III., p. 602.) In these admirable descriptive passages Dr. Schaff has brought out the striking and pertinent fact that the periods which gave to us the Nicene Creed

and the Westminster Confession were both of them distinctly periods of faith ; and of conflict, within the Church, for its formulation. In this respect, they stand in striking contrast to other periods of the Church. Moreover, the fruit in each case is like the tree from which it sprang. We do not, and we have no right to, expect that a period, like that which culminated with the composition of the Westminster Confession, will yield Apologetic products like the Analogy of Butler, and Clark's Evidences, and Waterland's Vindication. Nor have we a right to expect that, when the Church is engaged in conflict with doubt and unbelief, it will yield on demand, as though it were a product to be brought to maturity without a long preparatory process, a valuable creed statement ; and this, whether a new statement or an amendment of the old. Certainly, this is one of the legitimate generalizations of Church history.

Now, what is the character of the religious thought of the present age, as indicated by its characteristic literary products on religious subjects? Undoubtedly there is much to encourage faith in the outlook. Never before in the history of the world has the Christian ethics been so influential in the organization of society ; and never before has the Church been so active in missionary and philanthropic labors. Besides, as compared with doubt and unbelief during the age of the earliest apologies, or as compared with unbelief during the eighteenth century, the doubt and unbelief of to-day are marked by candor and reverence. I believe, moreover, that we have passed the period of greatest unbelief, and that the years lying immediately before us are likely to be years of more settled faith in the supernatural and of a more friendly attitude toward Christianity on the part of the world. But undoubtedly the greatest foe of the Church to-day is not heresy, but unbelief. And the distinctive labors, in which the Church must continue to engage for years to come, are apologetic rather than dogmatic.

That the Church's habit of mind is not affected by its main controversies, no one of course will believe. That it will bring its prevalent habit of mind to a work like that of creed revision, is almost self-evident. Individuals in the Church may suppose that they are proposing amendments to the Confession of Faith under the influence of a theological spirit like the powerful spirit that led to its composition. But a study of those which have been proposed will yield to any reflecting mind most striking evidence, that they have been formulated under the influence of the apologetic habit of mind now dominant in the Church. Than this habit of mind, I can conceive of none more likely to render a confessional statement valueless. It is almost inevitable that a series of amendments, formulated

during its ascendancy, will either derive from the present conflict a polemic character, or reflect the tendency of the Church to suppress explicit statements, which an age, given distinctly to theological exposition of the Word of God, would find necessary to the declaration of his whole counsel.

That a new creed statement may not be an advantage hereafter, I am unwilling to say. Light broke from the Word of God upon the Church of the Reformation, and made new creed statements a necessity. But it broke upon the Church, just as it did in the Nicene period, during an age of faith, when the Church, having accepted the Scriptures anew as the Rule of Faith, was engaged, not in their defence against unbelief, but almost exclusively in their profoundly believing exposition. And if, hereafter, light shall again break from the Word on the Church, and make possible a valuable creed revision, it is reasonable to believe that it will be during a similar period, and not in an age like ours.

Nor, in considering the presumption against undertaking at this time the alteration of the Confession, must the perils that are incident to the work be omitted. It has been shown, I think, that the general arguments against revision are so strong that they can be overthrown only by showing clearly, that most important benefits will accrue to the Church from specific changes in the standards, or that great evils will be escaped or cured by them. But the very method of cure proposed involves the menace at least of very serious evils.

There is the peril, for example, that one amendment will necessitate another ; that, revision being once begun, the inevitable demand for logical unity will require, not so much a revision, as a revolution of the doctrinal basis of the Church. This is not an imaginary peril. Professor Shedd—who has brought to the consideration of revision not only large theological and historical knowledge, and such a special knowledge of the document itself as an eminent dogmatic theologian must have obtained by severe and long-continued study of it, but also a fine sensitiveness to logical sequences and rhetorical unity—has called attention to this peril and to the source of it. “ Revision is inexpedient,” he says, “ because there is no end to the process. It is like the letting out of water. The doctrine of the divine decrees is the particular one selected by the Presbytery, whose request has brought the subject before the General Assembly. But this doctrine runs entirely through the Westminster documents, so that if changes were made merely in chapter third of the Confession, this chapter would be wholly out of harmony with the remainder. Effectual calling, regeneration, perseverance of the saints,

are all linked with the divine decree. The most cursory perusal will show that a revision of the Confession on this one subject would amount to an entire recasting of the creed."

The peculiarity pointed out by Dr. Shedd—namely, that the doctrine of the Decree "runs entirely through the Westminster documents"—is the first feature of the Confession seized upon by those who criticise it. Thus Dr. Schaff, who appears in this number of the REVIEW as an advocate of revision, in his critical estimate of the Westminster System of Doctrine ("History of Creeds," Vol. I., p. 791), says that "the chief characteristics of Calvinistic scholasticism, as it prevailed in the seventeenth century, are that it starts from God's sovereignty and justice rather than from God's love and mercy, and that it makes the predestinarian scheme to control the historical and christological scheme. This brings us to the most assailable point in the Westminster Confession and Larger Catechism, the abstract doctrine of eternal decrees, which will always repel a large portion of Evangelical Christendom." Dr. Schaff undoubtedly places his finger on the feature of the Confession which awakens antagonism. And, with a frankness which does him honor, he states his own preferences. This feature is the Confession's architectonic principle. It is a system of doctrine, organized *sub specie eternitatis*. Starting with God, the entire history of the created universe is presented as the unfolding of the eternal purpose, the decree of the Trinity in Unity. Dr. Schaff has clearly stated the principle which governed its construction. And when he goes on to say, "We believe that the divine-human Person and work of Christ furnish the true key to the full understanding of the plan of salvation, and the solid platform for the ultimate agreement of all evangelical denominations," he does not leave us in doubt concerning the character of the revision he desires. I can make nothing out of his remark, unless he means, that every system of Christian doctrine and the creed which embodies it ought to be organized historically, *sub specie temporis*; and that the great defect of the Westminster Confession is to be found in the principle which is formally constitutive of its system of doctrine—namely, the decree of God. At this point it is not necessary to enter upon an argument as to what should be the organizing principle of a great creed. I will say only, that if the Westminster Divines were wrong in their selection, they at least followed the example of those who framed the Œcumenical Creeds of Christendom. Setting aside the Apostles' Creed, which is a liturgical and not a doctrinal document, the response of the regenerated heart, and not distinctively of the scientific intellect, all of them are like the Westminster Confession, in that they start with God and present



revealed truth *sub specie eternitatis*. Dr. Schaff, however, is exactly right in his characterization of the methodology of what he calls the Calvinistic theology of the seventeenth century. Indeed, the central place given in the Westminster Confession to the Decree is the more remarkable, in view of the Arminian controversy lately closed, which seemed likely to displace it, and in view also of the introduction of the historical conception of the Covenants, which had been put forward as a competing principle of construction. Though the Westminster Divines introduced the Covenant of Grace, it was still subordinate as an organizing principle to the Eternal purpose.

In view of all this, Dr. Shedd's statement that a revision which begins at the Westminster doctrine of the Decree must logically go forward until the entire creed is recast, is not extravagant. Those who are familiar with the history of New England theological thought know how thoroughly the Calvinism of that section of the country has been modified by the "improvements" of the Augustinian Anthropology. But the Anthropology of the Confession is not so dominating as its theology. Its doctrine of Original Sin is not so constitutive as its doctrine of the Decree.\* To begin revision at this point is to begin, not a revision, but a revolution.

Allied to this danger is that of diminishing respect for the Confession itself. I am not speaking of respect for the unamended document, but of respect for the document as revised. And I am not prophesying disrespect, but speaking of the danger of it. On this point I do not wish to be misunderstood. If the revision is to be followed by great benefits, if great evils are to be cured, if impending disaster—arising from the failure to secure either wise ruling elders or an earnest, intelligent and devoted ministry—is to be averted by a revision that will improve its presentation of the system of doctrine it embodies; then we should undertake it, with all its perils. But meanwhile, at least until all this is made clear, it behooves us to look the dangers of revision fairly in the face. And

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\* There is a striking difference between the doctrine of Predestination as wrought out by Augustine, and the doctrine of the Decree as wrought out by Calvin. Augustine reached the doctrine of Predestination through the doctrine of Original Sin. Hence what I have said of the Confession of Faith—namely, "its doctrine of Original Sin is not so constitutive as its doctrine of the Decree," cannot be said of historical Augustinianism. But in Calvin's system, the doctrine of the Decree issued not from his doctrine of Original Sin, but from his doctrine of God. In Calvinism, therefore, the Decree is fundamental, and not, as in Augustine's system, a corollary. To revise here is to begin a revolution. Let me add, that I think it susceptible of historical proof, that this difference between Augustinianism and Calvinism is an important element in the explanation of the fact, that Calvinism rather than Augustinianism inspired, began, continued, and still continues the one large successful movement, narrated in history, in behalf of civil liberty and self government.

that this is one of them, no one who has studied the history of the revision of creeds, particularly in the Eastern Church, will for one moment doubt. I do not, of course, believe that a Church like ours will fall into the theological and missionary indolence of the Eastern Church after the Monophysite and Monothelite controversies. But that passage of Church history may well teach us to pause, before entering upon a movement like that, which once ended only with the exhaustion of the evangelical and theological energies of a great Church ; and which left the later development of theological science and the evangelization of Europe to be undertaken by her Latin sister.

Let it be supposed, however, that these are imaginary perils ; that there is no danger of a theological revolution, and no danger of losing our interest in the high mysteries of Christian doctrine. There is an alternative peril, which lies on the surface of the movement—so far as it is a movement for the revision of the words of the Confession—I mean a peril to the liberty which we now enjoy. Let the attention of the Church be fixed upon the very words of the Confession ; let it be understood that while the system of doctrine is to remain, it is to be relieved of this mode of statement, and of that unhappy expression ; that while the chapters are to be retained, there are clauses and sentences to be amended or stricken out or inserted—is there not great danger, that we shall change our attitude toward the Confession itself ; that, instead of standing in the “ free and safe relation ” which we now sustain, we shall move back toward that “ house of bondage ”—an *ipsissima verba* subscription—from which our Scotch brethren are crying for deliverance ? Let me say, that this was the peril which first made me fearful of the movement ; and it still seems to me the most obvious, if not the most real danger. Nor are my fears allayed by the fact, that several of the proposed amendments—those, indeed, which have been pressed with the greatest urgency—are of a kind to contract the limits of our present liberty of opinion. I need no assurance, of course, that the present undertaking for revision originated in no such desire ; or that those, who are promoting it with so much energy and ability, are just as anxious as myself to preserve our present liberty. But who is to assure me that this diminishing of liberty is not finally to be the result of this verbal revision ? And who cannot see that, should a party hereafter arise in the Church determined to impose a stricter formula or to demand a harsher interpretation of the formula now in use, such a party would, in case of their adoption, appeal to the verbal revisions now proposed as wholly in their interest ? Though both space and time are wanting for its adequate statement,

I do most earnestly ask of my brethren a serious consideration of this danger. For if it is real at all, it is a danger that threatens a schism in the future by moving us from the free and safe basis of our most happy reunion.

These are some of the general considerations against revision. Doubtless there are others which the theologian who was expected to write on this subject would have urged on our Presbyters. But these which I have mentioned constitute, to say the least for them, a strong presumption against the wisdom of the undertaking. Of course, a strong presumption is not a conclusive case. As I have already said, though not easily destroyed, it may be destroyed by the proposal of amendments, which will obviously confer great benefits on the Church or relieve us from serious and oppressive evils. But amendments less valuable ought not to be permitted to destroy it. No amendments have up to this time been proposed by the Presbyteries; nor can any one predict whether, in the view of any of them, except the Presbytery of Nassau, there is an amendment or series of amendments sufficiently valuable to justify its proposal, in spite of this strong presumption against the revision of a document like the Westminster Confession. We have before us only the tentative proposals of individuals; and some of these have not been presented in confessional form.

It is, of course, impossible in a paper like this to examine tentative proposals in detail. This has already been done in the religious newspapers. The high character of their authors and the ability with which many of them have been supported, however, makes it necessary to notice some of them in this article, though the criticism of them must, of course, be brief.

The proposals for revision are of three classes: first, those originating in a desire for a less scholastic statement of truth than the present Confession; secondly, those originating in a desire for a closer ecclesiastical union among Protestants than at present is possible, if, in order to ecclesiastical union, all must adopt the system embodied in our standards; and, thirdly, those originating in a desire to commend the Confession, with its system of doctrine, to a larger number than at present believe it, by removing or amending specified phrases or sentences or sections. As might have been expected, the originating impulse in every case is an honorable and noble desire to promote the interests of the Kingdom, which is greater than either the Confession or the particular Church which has adopted it as its symbol. For the most part the discussions in the newspapers have been conducted in a spirit in harmony with the spirit that led to the proposals. Since the meeting of the General

Assembly, it has been shown that a theological question can be debated by theologians without the appearance of a single symptom of the *rabies theologorum*. Nor is this because the question of revision has excited only a languid interest, or an interest which, if not languid, is confined to but a few of our ministers. As all of us know, the interest in the subject is both profound and wide-spread. In my criticisms of these proposals, I shall endeavor to govern myself by the spirit, which, up to this time, has prevailed.

The first class of proposals can scarcely be called proposals. They have appeared in the form of expressions of dissatisfaction with the Confession, as unduly intellectual or scholastic in its organization. If I should say, without explanation, that the dissatisfaction itself is not intellectual but emotional, I might be misunderstood. Every man, however, feels precisely this kind of dissatisfaction with certain men and certain literary products. We call them cold, severe, harsh, repellent. When a Congregational minister, whose remark one of the advocates of this kind of revision quotes, said of the Confession of Faith, "there is no heart in it," he was doubtless endeavoring to describe the Confession, and to mark his own disapprobation of it, as too exclusively intellectual in its spirit. He might have gone further, and said of it, that so severely and exclusively scholastic is it, that the assent which it asks of ministers may be formally yielded without the stirring, and, indeed, without the presence of a single Christian emotion.

It is impossible to determine how extensive or how deep this kind of dissatisfaction is ; or how far it accounts for the general movement in behalf of revision. It will be readily understood, however, that such a feeling, so far as it prevails, would naturally co-operate with any movement for revision, however different its source. At all events, this source of dissatisfaction with the standards has found voice and is entitled to notice. Moreover, one who, like myself, has been occupied with the duties of the pastoral office during the greater part of his professional life, can easily understand the feeling. When one is called day after day to meet individual men and women, to console them in afflictions which are real and bitter, or to excite them to activity in labors of immediate and pressing necessity, or to encourage them to resist fleshly impulses and worldly temptations that press upon them with tremendous and obvious power—when one is a pastor, called to the "cure of individual souls," and is in the midst of his work, it is true, as every pastor knows, that the subtle distinctions of scholastic theology seem often as distantly related to his work as are the inflections of the Hebrew verb, and even to be obstacles to the movement of religion in the

human heart. The question, no doubt, often arises in the minds of many of our active and intelligent ministers, "Why cannot the Creed of the Church be suffused with the Christian emotion which throbs in the great hymns of the Christian ages?" If, as Dr. Charles Hodge does, we can appeal to the Hymnody of the Church in support of the Creed, why cannot the Creed of the Church take a form which will excite the emotions which the hymns both awaken and express? That both the loftiest and the severest doctrines of the Church lose nothing of their power to impress the soul by being embodied in language "heightened by emotion," is proved by the *Te Deum Laudamus* and the *Dies Iræ*. Indeed, there is in this respect a great difference between the several symbols of the Reformation period; as, for example, the obvious difference, in emotional character, between the Heidelberg Catechism and the Catechism of the Westminster Assembly. It is easy, and especially easy for an earnest pastor, to cultivate dissatisfaction with a creed so severely precise in definition and so severely logical in its movement as ours is, on the very ground that its exclusively intellectual or scholastic character is inimical to the growth and even the existence of Christian emotion.

Nor can we set aside dissatisfaction with the Creed as scholastic, as something scarcely requiring serious notice. However plausibly it might, a half century ago, have been accounted for on the ground of inadequate theological cultivation, we cannot do so now. For the influences, which are breeding this dissatisfaction with reflective theology, do not all issue from the Evangelical Revival. The Moravianism, which taught the Wesleys to exalt a religion of inner experiences, was the most influential religious teacher of Schleiermacher also. The divorce of theology and Christian emotion was the very end, which the late Matthew Arnold placed before himself, when he began the composition of his most popular, perhaps his most influential volume. And the "formal principle" of "the coming theology" of Germany, the theology of Ritschl, is "the banishment of all philosophical reflection from the sphere of religion." That the general attack on scholastic theology in the interest of "the religious feeling" must to-day be referred to a complex of causes, some of which have no bond of union with the rest except this specific object of attack, and many of which are inimical to what the Presbyterian Church must continue to hold as fundamental in Christianity or die, I need take no time to prove. For this reason, I do not stop to show—what is evident in itself, and what has been shown in thousands of individual instances, and by the whole history of Presbyterianism—that the scholasticism of the Confession is no more inimical

ical to the most profound and vivid Christian emotion, than are the exact definitions of the Constitution of the United States to the most fervid patriotism. But, this being so, the present crisis—when not only the system of doctrine in our Confession, but the whole science of systematic theology, as we understand that term, is put in peril by the exaltation of “the religious feeling”—is not an appropriate time to revise out of our Creed the precise definitions, the careful discriminations, and the logical spirit which characterize it.

That a large number of our ministers have been seriously considering a revision on the lines just indicated is not probable. It would be strange, indeed, if their training had not made it almost impossible for many of them to think favorably of it for a moment; so closely has their emotional experience been allied to, and so thoroughly has it been determined in its special character by their creed. But this is not true of the second class of proposals—those originating in a desire for a closer, and more visible union of Christians. Professor Briggs, though not in favor of revision, has given eloquent and exact expression to a prevalent feeling, when he says of himself: “I hold before me the ideal unity of Christ’s Church. I think the present divisions in Christ’s heritage are sinful, and that the separation of Christians into different denominations, because of differences of opinion on unessential matters, is greater heresy than the errors in doctrine that have produced the separation. True progress for Christ’s Church in every denomination is in the path of Catholicity, removing one after another the barriers that separate Arminians from Calvinists, Episcopalians from Congregationalists and Presbyterians, Lutheran from Reformed, until at last they may be united in one Holy and Catholic Church organization.” A profound longing for greater intimacy, to say the least, with brethren in Christ, now separated from us by ecclesiastical barriers, is no new longing in the Presbyterian Church. Those who heard, in Philadelphia in 1867, Dr. Charles Hodge’s address to Bishop McIlvaine, as the head of a delegation sent to a Presbyterian Conference from a Conference of Episcopalian ministers, might well have asked the question, whether one of the great theologians of our Church would not, at that moment, have been willing to relegate what is distinctly Calvinistic to the realm of “pious opinion,” if thereby he could have secured the visible unity of Christians in the conquest of the world for Christ. The noble passage which concludes Dr. Henry B. Smith’s discussion of Christian Union, in his sermon as Moderator of the General Assembly, is conceived in exactly the spirit of Dr. Hodge’s address. Nor is this strong desire for Church union simply a product of the Evangelical Revival. Nearly two centuries before

the preaching of Wesley and Whitefield, Calvin wrote to Cranmer expressing his willingness "to pass over ten seas" to "bring the separated Churches into one."

Christian thought, especially in America, has busied itself with the problem of Church co-operation and alliance ever since the beginning of the century. That the plans for a visible unity have up to this time failed to secure the suffrages of the several Churches, is no proof of the absence or the weakness of the desire. The desire is probably stronger to-day than it has been at any previous time. Nor is it going too far to assert that in no denomination is it stronger than in our own; or that there is none in which it has revealed itself more conspicuously in action. The cordial support which the Presbyterian Church has given to the great voluntary societies which followed the Evangelical movement, the friendship it has shown to the Evangelical Alliance, and the hospitality it has always extended to the ministry of other Churches in its pulpits, are proofs of this desire and evidences of its strength, on which it is not necessary to dwell.

Now it may be said, as it has been said, that something more is needed in order to give effect to this profound desire to heal the divisions of Christ's body. Besides the great Evangelical doctrines on which Protestantism is united, the Confession of Faith unfolds a distinctive and, in respect to other great denominations of the Church of God, a separating theology. Has not the time come, it may be asked, not, indeed, to remove this theology from the Confession, but to cease its imposition as a condition of ministerial standing in the Church? Why should not the relation of our clergymen to the Confession be so changed that an Evangelical Arminian, unobjectionable in other respects, will be regarded as *rectus in ecclesia*? What right have we to invite these brethren to occupy our pulpits and to preside at our communion-tables, as brethren beloved, and as able to instruct our congregations, when we refuse to make them our co-presbyters, on the ground of theological differences? If these differences should exclude them from our ministry, should they not exclude them also from our pulpits? If, in spite of them, we admit them to our pulpits, why do we refuse them seats in our Presbyteries?

An adequate discussion of the question thus raised would require far more space than has been allotted me for this article, and far more time than I have had for its preparation. But it is possible to say very briefly two or three things, which in such a discussion must be taken into account. And one of them is, that the most conspicuous instance now presented of visible Church-unity is that presented in the Roman Catholic Church. A vast organization, comprising

almost, if not more than, one half of Christendom, existing in almost every country, and uniting people of almost every race in allegiance to the one "Vicar of Christ," invites us all to return to the one fold, and to accept the loving guidance of the one divinely appointed Shepherd. Here is visible Church-unity. But, if the unity of the Roman Catholic Church offers to us any lessons touching the method to be pursued in securing the visible unity of Christendom, the adoption of a liberal creed, and the release of the teaching body in the Church from its sincere reception and the obligation to teach it, are not elements of the method it commends. What is the creed of the Roman Catholic Church? It is constituted of the Œcumenical creeds, the Decrees and Canons of the Council of Trent, and the two great dogmas of the Immaculate Conception and the Infallibility of the Pope. Whether the Syllabus of 1864 should be placed among its symbolical documents, as is done by Dr. Schaff, is a question which I will not now undertake to answer. But should Dr. Schaff be in error at this point, he is clearly right in designating the Roman Catholic Church as "the Church of the binding law;" and this, whether he has in mind the detailed character of its creed, or the character of its imposition on the *ecclesia docens*, or its system of discipline, or the military exactness and remorselessness by which its discipline is enforced. In the face of this obtrusive example of visible unity, and of the method by which it was secured and is maintained, it may well be questioned, whether a loosening of the bonds which unite us to our Creed will do anything to promote the unity intended to be thereby secured.

Moreover, the present value of a visible ecclesiastical unity is not so clearly taught by the history of the Christian Church, that we need to invite the perils involved in this kind of revision, in order to secure it. I say the *present* value. I believe, of course, in the ultimate visible unity of the Church of God—that there will be one fold as well as one flock. This should engage both our prayers and labors. Certainly, this is to be a feature of the ultimate society. But that the visible and organic unity of Christendom is contemplated in the Word of God not only as a reward and consequence, but also as an instrument of the world's conquest to Christ, is by no means clear to me. However that may be, the condition of the Church, during the period in which a large part of it was organized into one ecclesiastical whole, does not encourage us to believe that it is necessarily a benediction. I have never permitted myself to indulge in violent denunciations of the system by which, during the Middle Ages, the Christianity of Latin Europe was made to stand before the eyes of the world as a unity, and by which its whole



power as an organization could be concentrated at a single point. Undoubtedly, the mediæval system enabled Christianity advantageously to engage in great conflicts in the interest of reform and rapidly to bring the barbarous nations under its influence. But on the whole, and especially at the last, this system, and especially its most obvious feature, a visible unity, was the source of evils which became unbearable, and a large part of Europe rose in revolt. We praise this revolt in the name by which we designate it—the Reformation of the Church. But the most striking feature of the Reformation, so far as its relations to visibility and unity are concerned, was the breaking away from the idea of an external unity. How firmly it has fixed, in the minds of all of us, the distinction between the Visible and the Invisible Church! And how powerful has been its constraint upon us all, to dissever completely the two great conceptions of visible unity and spiritual union! Undoubtedly, the first ecclesiastical impulse of the Reformation was toward the formation of national Churches. But even these were the product, not so much of the Reformed impulse, as of the necessity of the Church, which needed the protection of the princes of Europe. And how soon the visible unity exemplified in the several national Churches proved a bottle too old to secure within it the new wine of the Reformation! If the history of the mediæval Church government teaches us not to place too high a value on Church-unity made visible in a single organization, the history of the national Churches of Protestant Europe teaches no different lesson. It is impossible, of course, to recite enough of their history to confirm this proposition, and it is not necessary. Nothing is plainer, I take it, than that the denominational system in America is the result, in the main, of the fact that this lesson had been learned. Of course, we in America see the evils of denominationalism with great clearness, for they are a part of our ecclesiastical life. And I am not prepared to deny that they are many, or that many are serious evils. But the evils are not so many or so serious as those of the only form of undenominational Church organization which historically we know anything about. And, therefore, I say that the time has by no means come, certainly the teachings of history by no means invite us, to set aside by revision the system of doctrine which organizes us as a visible denomination, in order to take a step toward the visible unity of the American Church.

The truth is, that the visible unity of the Church must be the consummation of a long process of history. It cannot be hastened by expedients. The present duty of these "sister Churches," as our Form of Government, I think, somewhere beautifully designates

them, is, while engaging in the work which has historically, that is providentially, been assigned to them, to cultivate also the spirit of love. My colleague, Dr. Skinner, has said this in striking language. "For the Presbyterian Church and ministry," says Dr. Skinner, "to sink their peculiarities of faith and surrender their profound convictions, would not be for the peace, unity, and advancement of the Church universal, but the very reverse. We ask nothing of the sort from our sister denominations. Such a general surrender would put in fearful jeopardy the fundamental truths in which we agree. We rejoice in all their struggles after the full truth of those things of which they have caught glimpses of a fuller vision. In this holy and earnest pursuit of sacred verities, over and above the common and precious faith to which we have all attained, we shall gradually come nearer and nearer to each other; but it will take time. We are all urging our way slowly, steadily, into the mystical temple of absolute truth; and we will not rest till, through the rent veil, we enter the Holy of Holies, and worship together before the Shekinah of everlasting truth and everlasting love."

The two methods of revision of which I have been speaking have made a more favorable impression on my own mind than the method which I must finally consider. The formula of subscription in our Confession of Faith does not either compel or invite our judicatories to study the Confession with what Pope calls the "microscopic eye." And whenever our judicatories have engaged in this work, particularly when they have done so as judicial in distinction from legislative bodies, separations and bitterness have followed. The "system of doctrine," as distinguished from the *ipsissima verba* of the Confession, is the law and the testimony under the Bible to which the Presbyter, whether as plaintiff or defendant, appeals. So much is suspended upon our judicatories holding this truth clearly and persistently before them, that one may be excused for regretting deeply a movement, which distinctly turns their attention away from the system of doctrine, and, if successful, will fasten it for years to come on the words; and this for the purpose of magnifying their relative importance. For the object of the movement is not to change the words in order to change the system of doctrine, but to change the words in order to make the system more explicit, in order to bring it to more nearly exact or precise expression. Such a movement is well calculated (I do not say, for I do not believe, designed) to raise in our Presbyteries and Synods an army of legislative precisianists in respect to the Confession and its interpretation. And in a Church, in which the legislative and judicial functions are

entrusted to exactly the same persons, and in which these separate functions are fulfilled in exactly the same corporate bodies, and in exactly the same meetings, the transformation of legislative into judicial precisianists is only too easy a transformation. For this reason, if these proposed amendments were in themselves most desirable amendments, if they commended themselves to the minds of our most able and learned Dogmaticians as great improvements of the work of the Westminster Divines, I should still regard the movement with real and grave apprehension. I do not need to say that, in deprecating legislative action based upon the erroneous supposition that the very words of the Confession are the bond which unites us as a denomination, I mean to deprecate the closest discussion of the Confession elsewhere. On the contrary, I believe that it will be studied far more genially, if not far more earnestly, by our theological students and by our ministers if we are loyal to our present mode of subscription as interpreted by the history of the Church.

The proper limits of a paper like this prevent even a catalogue of the different verbal amendments proposed tentatively by ministers of our Church ; and a selection of some of them for criticism in this REVIEW might be regarded by the authors of the others as unbrotherly discrimination. I prefer, for this reason, not to take up the proposed revisions, but to employ the little space remaining to me in order to say something in defence of the two statements of the Confession which, so far as I know, have been most often referred to as needing amendment. One of these is the third section of the third chapter, and the other is the third section of the tenth chapter.

The first of the two statements is in these words : “ By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.” Of this statement, it has been said by those who propose its revision, first, that it has “ a supralapsarian bias,” and, secondly, that the only method of making it express the historical Calvinism, the Calvinism for which our Church stands, is to amend it by inserting the words “ for their sins” after the word “ foreordained.” In opposition to these propositions, I contend that it is obvious, first, that there is nothing in the statement which commits those who accept it to the supralapsarian view of the decree ; secondly, that the amendment proposed confuses the sovereign and eternal or timeless decree—which is consummated within the divine mind, and which of itself effects nothing in the history of the world, and the causes of which God derives from and has hidden within Himself—with the judicial act in the succession of time, and in the

sphere of second and voluntary causes, by which, for a reason external to Himself and explicitly stated ("for their sins") He "ordains" certain men "to dishonor and wrath;" \* thirdly, that in order to make the statement an explicit statement of sublapsarianism, the amendment proposed should have been substantially the insertion of words like "being sinful" after the word "others;" fourthly, that the amendment approaches and must compel finally the Arminian view, that the cause of a sovereign decree is outside of God; fifthly, that its adoption, even should it be interpreted in the sublapsarian sense, would narrow the Confessional basis, by excluding the supralapsarian Calvinist; and, sixthly, that it needs no

\* Those who propose to insert in this section the phrase "for their sins" have hidden from themselves the fact that the section is a statement concerning the decree of God in eternity, and not a statement concerning His activity in time. Of course, the sins of men, committed in time, are the cause of their condemnation in time; but they could not have been the cause of their foreordination, in eternity past, to everlasting death, for their sinfulness was then *non ens*. What the proposers intend to say is, that God's *eternal foresight* of their sins is the cause of God's eternal foreordination of them to death. But this cannot be the cause of His foreordination of *them* to death, for the reason that He had the same foresight of the sins of the elect. The question arises at once, Why did the alleged cause fail to produce a like effect in the case of the elect? Unless we can reply, with the Arminian, "Because in the case of the elect God fore-saw also the exercise of saving faith," we can escape the difficulty only by saying, "After all, the decree is a sovereign act of which the causes are in God and are unknown." And this is the safe agnostic position of the Confession and of all historical Calvinism. This is the position of Calvin himself. "*Id est quod principio dicebam, redeundum tandem semper esse ad solum divinæ voluntatis arbitrium, cujus causa sit in ipso abscondita.*" [Inst. Lib., III., Cap. XXIII., Sect. 4.] Had the revisionists only made the proposal of a phrase clearly relating to the sphere of the divine activity of which the section treats, had they proposed the insertion of the phrase "because of God's foresight of their sins," instead of the phrase "for their sins," the Arminianism of their amendment, now somewhat latent, would have been patent.

They would have been more successful in preserving the Calvinism of the clause, while amending it, if they had proposed to insert the words "to be, for their sins condemned," instead of the words "for their sins;" so that the clause would read, "and others foreordained to be for their sins condemned to everlasting death." With such a revision, the section would declare the sins of the non-elect to be the cause or reason of their *condemnation*, which all Calvinists believe, and not the cause of the *foreordination* to condemnation, which no Calvinist believes, although, temporarily, he may suppose he does.

Indeed, had it been proposed to insert the words, "for their sins," at the close of the section, instead of immediately after the word "foreordained," the proposal would not have been so objectionable as it now is. The clause would then read, "foreordained to everlasting death for their sins;" and it might have been said, in favor of it, that it contemplates the sins of the non-elect as the cause of their "*everlasting death*," and not as the cause of God's *foreordination*. But the arguments by which the proposal has been defended are of an entirely different character. All of these arguments assume that the human mind, instructed by Revelation, is able to discern and to state the cause or reason of God's foreordination of a particular event in time. This assumption is the contradictory of the fundamental doctrine of the Confession.

revision in order to make it an exact statement, so far forth, of the historical Calvinism.

These are the propositions which, if more space were at my disposal, I should endeavor to confirm. Most of them, however, seem to me so obviously true as to render their formal confirmation needless. One thing only I will say; that the Calvinistic theology, if it makes any distinctions at all, draws a broad and deep line between that sovereign and timeless act of God, completed within the divine Being, and called the Decree; and the judicial, temporal acts of God, which are terminated outside of Himself. If the distinction is improper, a mere baseless refinement of schoolmen, then Calvinism is utterly wrong; and we should change our entire system of doctrine. There the distinction between the two acts, the decree and the condemnation, the foreordination and the ordination, is. All Calvinistic theologians recognize the distinction. The one is eternal, the other is temporal; the one is sovereign, the other is judicial; the one is complete in God, the other is complete only in history; the reasons for the one God has hidden within Himself, the reasons for the other are known or may be ascertained. Arminians and Calvinists alike believe that men "are ordained to dishonor and wrath for their sins." But when they are asked why, in the eternal decree, are some foreordained to everlasting death, their answers are wide apart. The Arminian replies: "I know why; because of the foresight of their sins." The Calvinist replies: "I do not know. The causes of the decree are hidden in God. I know only that He is infinite in wisdom, in goodness and in justice." This safe agnostic position, the position that it is impossible to apply temporal reasons, any reasons, indeed, outside of the nature of God, to an eternal decree, is the position of historical Calvinism.\* It was never more

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\* I call this a "safe agnostic position." Agnosticism is the only safe position, when the cause of the eternal decree is the subject under consideration. The Arminian supposes that another safe position can be taken concerning the decree in respect to the universe of *voluntary activity*. But even the Arminian may well occupy this agnostic position when considering the eternal decree concerning beings which, though not voluntary, are still sensitive or capable of enjoyment and suffering. I will cite a case. Here is a horse, which at birth is owned by an imbruted and devilish man. Kicked, beaten, underfed, and overloaded all his life, the horse at last dies. The horse, being unmoral, cannot be said to have merited a treatment so horribly opposed to the treatment implied in his structure. And the ill-treated horse has no compensation in another life. The only escape from the statement, that God eternally decreed this treatment for the horse, is by the unthinkable hypothesis called *scientia media*. What are we to say of such a decree? Several answers have been given. Bolingbroke would explain it by the assertion that the Decreeing God, like the horse, is without moral attributes. Leibnitz would account for it by the assertion that the best possible universe is a universe in which there are careers like the career of this horse. Calvinism neither denies

carefully stated than it is in this third chapter of the Confession. To alter it in the way proposed will be to move from this position, and to go where we shall be compelled to assign reasons for something of which we know absolutely nothing, except that since the attributes of God qualify all His acts, whether or not they were completed in Himself in eternity, the decree must be infinite in wisdom, holiness, justice, goodness, and truth. From this safe position in respect to the decree of God, I earnestly hope our Church will not suffer itself to be moved.

The other statement of the Confession, in behalf of which I wish to say a word, is the statement : " Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how He pleaseth."

In the first place, as Dr. Warfield has shown, the position which it occupies in the Confession, under Effectual Calling, proves conclusively that it is simply a statement of the method by which a class of the elect, incapable of being called externally, are in fact called by God ; and that to make it, by revision, a statement of fact instead of a statement of method, would be to put such a statement in the wrong place, even if it should have a place in the system. In the second place, to change the word " elect" into the word " all" would be to narrow the Confessional basis, by leaving room but for one opinion, instead of the four opinions which it now permits. In the third place, the statement " all infants dying in infancy are saved," though the most of us—perhaps all of us—believe it to be true, is one of many statements, held just as strongly, which should remain individual beliefs instead of being imposed as dogmas of the faith. In the fourth place, such a change of the statement as would remove all mention of infants, in order to stop the baseless charge that it teaches that some infants dying in infancy are lost, would be the most unwise action possible. For, first, it would not stop clamor at all, because those who now arraign us for this statement can easily find statements equally severe if turned away from this ; and, secondly, a change of this declaration, in obedience to misrepresentation, would at once raise the cry, " We were right, and have compelled the deletion of the obnoxious sentence." Indeed, this

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God's absolute moral perfection with the Deist Bolingbroke, nor takes refuge in the Optimism of Leibnitz, nor denies the difficulty which the case presents. But, first, it confesses both the fact and the difficulty—" *decretum quidem horribile, fateor*" [Calvin, Inst. Lib., III., Cap. XXIII.] ; secondly, it asserts the perfection of God's moral character ; and, thirdly, it confesses the absolute ignorance of man in respect to the reasons for it. From this safe agnostic position, the theology of the Reformed Churches has never been moved by the speculations or the sensibilities of men. To move from it is to sail, from a safe, though shut-in shelter, out to the pathless sea of mere fancy.

particular revision in the circumstances would, in the end, be found to be like nothing else so much as like the payment of hush-money in order to put a period to a scheme of blackmail. In the fifth place, the statement in its present form, interpreted in the light of the History of Doctrine, is one of the noblest statements to be found in the Confession. The Roman Catholic Church conditioned the salvation of infants on the completion of a specific sacramental act, to be done by a fallible man, and thus made their salvation dependent on contingencies over which man's control is imperfect. The Lutheran Church was unable wholly to free itself from this pernicious belief. But our fathers boldly asserted that the salvation of infants dying in infancy is absolutely independent of all human acts. No lack of baptism can prevent it, and no lack of the disposition to baptize can prevent it. The salvation of infants is dependent solely on the activity of the Holy Spirit, who is not limited in His gracious activity by any human instrumentalities; but "who worketh when and where and how He pleaseth." If only we knew it, there is no other statement in the Confession of Faith which so strikingly announces the great victory of our fathers over the sacramentarianism and priestcraft of the mediæval Church, as does this very statement which it is now proposed to revise out of the Confession. In this view of it the proposal is very much as if a citizen of Massachusetts should propose to remove Plymouth Rock from its place on the New England shore.

One other subject calls for remark. I shall not, however, use my own words in criticising the proposal to amend the Confession so that it shall assert, more explicitly than it now does, the love of God to all men, the universal sufficiency and adaptation of the atonement, and the universal invitation; as though it were defective at these points. The defence of the Confession in respect to this subject made by others has been complete and admirable; so admirable that I shall do the readers of the REVIEW a favor, and shall give value to my paper, by placing before them quotations from some of the defenders.

Says Dr. R. M. Patterson, most pertinently and clearly :

"We open the Confession at the beginning. The first chapter treats 'Of the Holy Scripture.' The second is 'Of God and of the Holy Trinity.' And there at the very outset, in the first section, portraying God, we meet with this statement, which has a fullness of sweep that human language can scarcely excel, that God is '*most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin,*' and in that 'perfection,' as well as in His other perfections and His being, He '*is infinite.*'"

Professor Warfield discusses the subject at length in the *Herald and Presbyterian* of September 4th. I wish that I had space to repro-

duce here his entire discussion. I must content myself with the following extract :

“ It can hardly be said that the Confession nowhere teaches that ‘ the eternal decree of God hinders no one from accepting the Gospel,’ when everywhere the Confession teaches that God is not the author of sin (would it not be a sin to refuse the Gospel ?), and that by the decree no ‘ violence is offered to the will of the creature ’ (III. 1), nor is his liberty taken away (III. 1), and when it teaches that God freely proclaims the Gospel to all, as we shall immediately see. For to affirm that the Confession does not teach that the offer to all men is free, and that their acceptance of it would be saving, is to forget some of its most emphatic passages. The Confession indicates the duty of translating the Bible ‘ into the vulgar language of every nation,’ on the ground that thereby, ‘ the Word of God dwelling in all plentifully, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures, may have hope ’ (I. 8). Here is clearly asserted the duty of the free proclamation, and the value of the truth as proclaimed to all—that all may through it be brought to ‘ hope.’ Again (VII. 6) it is declared that the ordinances of the New Covenant differ from those of the Old, in that the Gospel is held forth in them ‘ in more fullness, evidence, and spiritual efficacy to all nations ’—certainly a broad enough basis for any preaching. But the Confession goes further than this, declaring with the greatest explicitness (VII. 3) that the Lord has ‘ *freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved.*’ ”

Professor Shedd replies to the revisers in the following language :

“ It is said that it is not sufficiently broad and liberal in announcing the boundless compassion of God toward all men indiscriminately, and in inviting all men without exception to cast themselves upon it. But read and ponder the following statements :

“ ‘ Repentance unto life is an evangelical grace, the doctrine whereof is to be preached in season and out of season by every minister of the Gospel, as well as that of faith in Christ. It is every man’s duty to endeavor to repent of his particular sins, particularly. Every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men. Prayer is to be made for all sorts of men living, or that shall live hereafter, but not for the dead. God is to be worshipped everywhere in spirit and in truth, and in secret each one by himself. God in His Word, by a positive moral Commandment, binds all men in all ages. The grace of God is manifested in the second covenant, in that He freely provideth and offereth to sinners a Mediator, and life and salvation in Him. The ministry of the Gospel testifies that whosoever believes in Christ shall be saved, and excludes none that will come unto Him. God is able to search the heart, hear the requests, pardon the sins, and fulfil the desires of all.’ ”

“ These declarations, scattered broadcast through the Westminster Confession and Catechisms, teach the universality of the Gospel, except no human creature from the offer of it, and exclude no human creature from its benefits. Their consistency with the doctrine of election is assumed, but not explained in the Confession of Faith. And no revision of this, by the mere interpolation of a few words or clauses, will make the subject any clearer, or stop all objections.”

It is not necessary to criticise other proposals. But even if the proposed amendments were far better than they are, if they were wisely framed, and if they really improved the Confession, the questions would still be pertinent : Will they remove great evils? Will they



secure great benefits? Are they sufficiently valuable to overbear the strong presumption against the amendment of this most beneficent document, which, ancient as it is, is still instinct with a vitality so commanding? These, after all, are the important and determining questions. Deeply impressed by the considerations, which I have inadequately set forth in this paper, I expect to cast my vote in behalf of the Confession as it is.

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### III.

## CHURCHLY, CHRISTIAN, AND SCRIPTURAL MODES OF ETHICAL WORK.

THE mission of the Church is to bless and save the world. Every desirable end is included in the idea of salvation. In seeking this, its true end, it seeks also, so far as it works intelligently, all lower or subordinate ends which are right and good. The earthly interests of men, and their moral condition fall within the scope of its efforts. It cannot fulfil its mission except as it enters into conflict with evil, in every form in which it appears, and thus restrains or overcomes it. Since salvation includes deliverance from sin, both in its consequences and its power, the Church must deal directly or indirectly with all the social and moral evils which afflict society. It must reform men in their conduct, as by the Holy Spirit it renews them in heart and life.

It is not only true that the Church must do this, or aim to do it, but it is true also that it is the only agent that can accomplish it. All the vital forces for good lie in the Church. The power of Christ, which is the saving power in the world, vests in his people, and in his people not merely as individual believers, but as constituting the true, living Church. What the principle of grace is in the heart of the individual, that the Church is in the world. It is the leaven which is to work until it has leavened the whole mass of human society. It is the living germ which must expand and grow and bear its fruit, after its own kind, in all godliness and honesty. Along its history lies the conflict of the ages, and all hope hangs upon its progress.

This is obvious from the commission which our Lord gave his Church. "Go ye therefore"—because all power is given unto me in heaven and in earth—"Go ye therefore and teach," or disciple "all nations." It is the trust of that power, which, as our Lord and Saviour he possesses and wields, to his Church, and for the specific purpose of making disciples of Christ of all nations. To make disciples of Christ is not merely to bring them into the fellowship of his people, to enrol them as his, or to teach them his truth, but to make them learners of Christ and like him, and therefore to free them from the errors and vices under which they are groaning in bondage and to

fill them with light and purity and love. Whatever enters into our conception of a pure and blessed life belongs to the idea of a disciple of Christ. There is nothing higher than to be like Christ. Christ, therefore, when he gave his power to the Church, and sent it into the world, clothed with his authority and thus amply endowed to preach the Gospel to every creature, or evangelize every creature, sent it to every good work, to be his instrument in saving men. He has never withdrawn that trust, nor delegated it to other bodies or societies of men. The Church still holds the trust with all its honor and all its obligations.

It is clear that the apostles thus understood their commission. They went everywhere preaching Jesus and the resurrection. They aimed constantly, and in all their work to bring men to Christ, or to make them his disciples. They never seemed to question that this would secure all needful reforms—social or moral. They were never turned aside from their simple purpose and work by the overshadowing forms of superstition and vice which met them everywhere. The Gospel would make men good men, like Christ, pure and unselfish in their motives, upright and generous in their conduct. It would bring the light into the regions of darkness, and undo the heaviest burdens. They enforced the purest morality, the most unselfish devotion to the interests of men, the noblest charities, the most costly sacrifice of life itself to bless the world, by considerations drawn only from the Gospel entrusted to them. They kindled the flame of human love at the cross, and never doubted that if the flame can be kept aglow, it will consume pride and lustful appetites and passions. The epistles, in which we have the record of their manner of teaching, are all based upon this conception. We have first the clear and full unfolding of the truth, then the life of love and practical godliness based upon the truth. The necessity for other or outside agencies never seems to have occurred to them. Their loyalty to Christ and the Gospel precluded any apprehension of failure. They never resorted to expedients to win apparent success. They went everywhere, into all conditions of human society, with the Gospel in their hands, the sure remedy for all human ills, the only permanently reforming power in the world. They expected that the truth would prevail, and, having lodged the truth in the minds of men, went on their way to others, leaving it to work according to its nature and the power of Christ attending it. Even in moments of personal depression, and sometimes disappointment, they never lost their confidence in the truth, nor in the ultimate success of their mission.

The whole history of the Church confirms this view. The march

of human progress has been along the line of the Church's work, and most clearly with those parts of the Church which have held and taught the Gospel in its simplicity and fulness. The truth it has taught has lifted men not only to a hope in Christ of eternal life, but to a higher plane of living. The light has streamed in upon the ordinary life of men, and they have felt the inspiring influence of the wholesome air. Great evils have been ameliorated, or their power has been broken in its progress. It has planted simple principles, which in their power have changed the whole life of individuals and the whole aspect of society, which have restrained prevalent iniquities, broken the yoke from the oppressed, and have brought under their divine sway and control the most defiant forms of evil. From the very first the path of the Church has been one of healing and blessing. Even in the dark ages, when it had to such an extent lost its hold upon the truth, and was shorn of its strength, it was still the conservator of human learning and culture, held in check the violence and rapine with which society was full, was the refuge of the oppressed, and the sanctuary in which Christian charity had its home. At the Reformation the Church resumed distinctly its teaching work. There was a new and fuller declaration of the Gospel. It was freed from the errors and superstitions under which it had been buried. It brought freedom and light and hope to men, and they rejoiced in it. Society, in all its interests, earthly as well as spiritual, felt its power as the breath of a new life. All the movements tending to ameliorate the intellectual and the moral condition of men have their source in the doctrines of grace, and within the sphere of the Christian Church. Even the eleemosynary institutions, which seem to have a life separate from the Church, springing out of merely human sympathies, and depending upon their endowments, as our hospitals and asylums, are easily traceable to the truth which the Church teaches. They owe their existence and support, directly or indirectly, to the Church. They are largely Christian institutions, and are rarely found on unchristian ground. They are not indigenous to the soil of the human heart, but have their roots in the soil of the human heart, made new and enriched by the grace of Christ. And no reform movement which seeks to repress vice or to rescue men from its power, unless it bases itself upon the Gospel of Christ, and thus connects itself with the life of the Church, has ever been of any permanent value.

But if this is its mission, and it is thus attested, has it the power needful to fulfil it, or must its power be supplemented by other agencies or societies which professedly seek in part, the very end which Christ has sent his Church to accomplish?

1. The fact that it is composed of sinners, rescued from sin by the grace and truth of Christ, gives it great power. The practical knowledge of sin, and of the method of deliverance from it, fit it for its conflicts with evil. There is an obvious fitness in the instrumentality which Christ has chosen to the work he has called it to do. He has not called angels, but sinners, men of like passions and experiences with those whom he would save. If it is true that he has best learned the art of war who has learned it in the actual conflict, on the field of battle, it is true also that the Christian who has been taught the power of sin in his own experience, who knows how it entrenches and fortifies itself, and under what pretences it conceals its real nature, and has overcome it, may go out into the conflicts with sin as it exists and works in others with legitimate hope of success. As one who has been won to Christ and purity, he may pass more hopefully from his own experience to the hearts of those whom he would help and save. And as the Church embraces within its fold men of every description of character, of the most varied experiences, taken from every class and condition, it has a wonderful plastic energy, and adapts itself with ease and efficiency to the variety of evils it meets.

But the power here is not traceable only to the practical knowledge of sin and salvation. This knowledge is fruitful in tender sympathy with those who are still in sin, or in whom evil habits hold sway. It animates the Church with the spirit of its Lord. There is no bitterness in its spirit, no censoriousness. It does not say to the sinner, "Stand by, I am holier than thou." Its experience of sin in its own members represses all tendency to pride. It goes out to those whom it would bless, conscious of its own weakness and shame, and conscious of its victory through Christ, faithful in its reproofs, but tender, breathing words of warning and words of hope and courage. It "does not break the bruised reed, nor quench the smoking flax." The power which this sympathy and tenderness exert needs no illustration. The most hardened are conscious of it, and every one who has been drawn to Christ by his love has the illustration in his own history.

This practical knowledge of sin and salvation fits the Church for its work, gives it skill in its work, inspires it with sympathy and tenderness; it fills it also with compassion for the sinful and wretched. It starts into operation those dispositions and motives which impel the Church to its work and sustain it under difficulties and apparent reverses. Mere human pity would be quickly exhausted. Love to Christ, in whom we have found salvation, and the outflowing and generous love to those who are in sin and need salvation, are

those impelling and sustaining motives, and they find their nourishment and growth in these personal experiences of sin and grace.

2. The Church has all the power which results from the true idea or theory of its work. It is to turn men to Christ and therein to effect every salutary reform, and to furnish stimulus and direction to every good work. It seeks the heart and then the life. We may throw around sin salutary checks and restraints, we may bring the force of public opinion to bear upon specific evils, but we have done little unless we have reached the heart. It is some gain doubtless to restrain outward sins, but the gain is small unless the change goes deeper, and touches the springs of conduct. It is the purpose and aim of the Church to enthrone Christ in the conscience and life. It is not content with reformation. It seeks to renovate or make new the whole man. It works upon the divine model, or as God works, both in the kingdom of nature and of grace. He plants the germ, and the tree grows into shapeliness and beauty according to its kind. Whatever excrescences may cling to it are thrown off by the energy of its living forces. He touches the heart so that it beats with love, and then all reforms follow, and all the life is adorned with Christian graces and virtues. The man ceases to be profane, intemperate, lustful, or covetous. If the fountain is purified, the streams will be sweet and healthful. Working upon this theory, the Church wastes no energy upon false issues, and has no work to do over. Whatever gain it makes is a sure gain. History and experience prove that salutary and permanent reforms have never been effected except by the Church, and in this divinely appointed way.

3. The Church is divinely equipped for the work. "The weapons of its warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imagination and every high thing which exalteth itself against God, and bringing into captivity every thought to the obedience of Christ." There are no words which could better describe the character of its foes, or the complete subjection into which they are brought. If its weapons are mighty unto such issues, there is nothing which it may not attempt and do in their use. It has the living and life-giving word. Armed with this word, "quick and powerful," searching "the thoughts and intents of the heart," wakening a response in every human heart, there are no strongholds into which it may not come. With this the Church can enter the very citadel of the soul. It lays its hand upon the conscience, for the conscience recognizes the authority of the word. It appeals to principles and motives which no other agency can reach, and has power, therefore, when all other agencies or associations have failed. It convinces the sinner of his sin, its evil nature, its

guilt, its pollution, its power, and at the same time lifts him from the abysses of despair into the regions of hope. It touches all the springs of action. Although it is true that this word cannot be brought into contact with the souls of men insane with passion, or drowned in sensual indulgence, it is true also that men in that condition will not listen to any appeal of reason or interest. And with every man, however far he may seem beyond the reach of any influence for good, there are moments when the tumult of passion subsides, and the Church may come to him with its message from God, and with that authority which God gives, and by the love of Christ appeal to him to hear and turn. The power of the word in its subtle relations to the human heart and life cannot be measured or exhausted, and the Church is justified in relying upon it with far greater confidence than it has ever shown.

4. But the Word of God, the weapon which the Church uses in its warfare with evil, can never be separated from the Spirit of God, who dwells in the Church and goes with it in all its efforts to reform and save men. The Spirit gives the word, and he alone gives it its divine efficiency for good. With him there is all requisite power. When he speaks the conscience is quickened, the heart beats with penitence and hope, sin appears in its true nature, and God is loved and obeyed. The Spirit is given to the Church, and is its richest possession. He is given with special reference to the great work of the Church in the world, "to convince men of sin, and of righteousness and of judgment." When, therefore, the word may seem to fail, or its edge to be turned, the Church draws upon the hidden springs of power within. It goes to its work in the deep consciousness of its own weakness, and with the most unshaken confidence in the power of the Holy Ghost. His presence settles forever the question of power. There is nothing impossible to the Church animated by the Spirit of God. In the presence of the most appalling evils—those which have resisted successfully all other powers—it may safely say, as it assails them with its weapons of love and truth, "I can do all things through him who strengtheneth me." And its confidence will never put it to shame. Thus constituted, thus instructed in the methods of its work, thus armed and animated, there is nothing which can long resist its progress. And there is no other society or organization which has this heritage of power, or which stands upon the same plane as the Church, or has like hope of success.

With this commission laid upon its conscience, and thus divinely qualified and empowered, the question may naturally arise, Is the Church divinely organized for its work, or does it need human and varying organizations to perfect it? We do not enter here upon the

question of the *jure divino* organization, or polity, or government of the Church. It is enough for the present purpose that Christ has placed his Church in the world, in its necessarily visible form, as composed of believing men and women related to each other, and related to the world in which it lives and works, under pastors, evangelists, governments, elders, and deacons, who are not to exercise lordship over God's heritage, but are to watch over it and give direction to its energies. It may fairly be inferred that when Christ put this work into the hands of his Church, and so richly qualified it for the work, he would give it an organization sufficient to develop and direct all the individual energies of his people. There is presumably no necessity for any human organization practically coming between the Church and its work, and assuming to do what he has distinctly and definitely commissioned the Church to do. Under this commission it cannot fail in its work as the Church, or permit any other organization to do it, without proving derelict to its trust. This inference is fully justified by the actual path of history; for while some forms of the Church are more efficiently organized than others, or are organized for more efficient Christian work, it is true that every form of the Church has sufficient organization to give scope and direction to the spiritual energies of its members. As a matter of fact, too, voluntary societies, formed with the best motives, and possibly meeting some pressing need for the time, have had their periods of growth and decay, have seemed well-nigh indispensable—so that to criticise them or question their right to existence subjects one to the charge of touching, as it were, the very ark of God with his unhallowed hands—and then have been easily dispensed with without harm or loss of power to the Church, which has moved steadily on in its work, unconscious of any call for other organization than that which Christ has given it, and never more amply qualified for its great work than to-day.

Nor has the Church failed to make its power felt. We can scarcely conceive what the world would have been without the Gospel. If we eliminate its principles, its restraints, its culture, we should have a human society more degraded and hopeless than that which the heathen world now presents, unless in its lowest forms. It is difficult to imagine what would have been the product of the energies of the historic western races had they been left without restraint. The Church has not done what it ought to have done, what the power given it justifies us in looking for, but it has done much. It has guarded the truth committed to it. It has vindicated it against the assaults of unbelief and error. It has spread the truth as a saving power in the world. It has restrained vice. It has delivered the



oppressed, and opened the prison doors of those who were bound. It has relieved human wants, and wiped away the tears of the sorrowing. It has cheered the desponding, and put courage into the hearts of those who were ready to abandon hope. It has brought the light of truth and love into the hearts and homes of multitudes. It has held up the standard of virtue, and helped men in their efforts to reach it. In the record of its achievements are found the lives of saintly men and saintly women, whose unselfish devotion to truth and duty is the most impressive reproof of vice, and the noblest testimony to the beauty and loveliness of virtue. These, and other like things are its works.

But its work is very imperfectly done as yet. There are wide fields of Christian effort which it has, to a large extent, neglected. It has failed somewhat in the application of its own principles. It is partly in this neglect that voluntary societies have their origin and their apparent justification. The need was obvious and urgent, the call imperative, and, as the Church was slow to respond, good men felt that something must be done to meet the case. Societies were formed because individual effort could not do the work. It is doubtless true also that the tendency in us to seek relief, under the binding duty and taxing labor, in new methods of work, which awaken for a time fresh enthusiasm and courage, finds scope and exercise in these organizations. They kindle new hopes. In the face of countless disappointments in the past, men are ready to believe that now the work will be accomplished, that the plan which will lead unerringly to success has at length been discovered and adopted. But whatever may be due to this tendency, the real occasion and apparent necessity for these societies, is in the neglect of the Church to use its own powers and methods.

Thus the poor were laid by Christ at the door of the Church. Their wants were to be met. The sick were to be visited, and the helpless supported. Drawn by the ties of Christian brotherhood, which have their home and strength in those in whom the Spirit dwells, who have been organized into one body in Christ, and impelled by the authority and example of the Lord Jesus himself, the Church was to fulfil this sacred trust. It has been slow to recognize the obligation. These temporal ills—especially as lying beyond the bounds of the Church—have not been met and relieved. Hence we have the Masonic Order, Odd Fellow Fraternities, Knight Templars, Grangers—societies all of which, whatever else they claim, claim to be bound by the ties of a close brotherhood, and to have charitable ends. They would never have had the power they now wield had the Church applied its principles and discharged its trusts.

Thus the crying sin of intemperance, so fearful in its extent and power, so destructive to all human interests—earthly and spiritual—was not fully met by the Church with its saving truth and energy. It mourned over the sin, it testified against it, it deplored its painful issues, but it did not rise in the might of its Lord and his truth and struggle with this giant evil and overcome it. It was not a question of power. The Church might have done it ; might do it now. As far as power is concerned, it has irresistible power. But because it has not used its power, we have temperance societies in all their variety, one rising in the room of another, as the exigencies seemed to demand, until we have now come to build our hopes rather upon legislation than upon the Gospel. The question which is the pressing one is not so much as to the moral nature of the evil, but as to what legislation will be most effectual. We are not here discussing the wisdom of these methods, but simply stating facts.

There is no respect apparently in which the Church has so greatly failed as in developing and using its own resources in its more direct and spiritual work. There is room enough for all its members in all their variety, in age, and energy, and sex. Its work demands the wisdom which comes from age and experience, the enthusiasm and vigor of youth ; the strength of manhood, and the gentleness and tenderness and endurance of womanhood. But thê Church has not utilized these varied resources. It has not worked its divine plan. This is true with the local church, and with the Church in the wider sense of denominations. In this neglected field Young Men's Christian Associations, Christian Endeavor societies, Women's Missionary societies, King's Daughters, White Cross Bands, widespread organizations, have struck their roots and grown into their strength. Christian activity now runs into these channels. They claim the attention of Christian people, and solicit their support and co-operation. They enter fields comparatively unoccupied by the Church, and undertake largely its work. They spring into vigorous life, and for the moment there seems to be no limit to their success. It is almost with reluctance that one ventures to criticise their methods, or to suggest a doubt whether they have any permanent mission, or to assert that there is a better and divinely appointed way.

It would obviously be unjust to class these societies as all standing upon the same level in their relation to the Church, or to its work. The great secret, charitable brotherhoods, as they are termed, have no relation to the Church, save as they draw the principles which give them their power from its teachings and apply them to their ends, and sometimes, therefore, come to occupy the place of the Church in the hearts of their membership. In some cases the de-

mands of the brotherhood and the claims of the Church come into conflict. At best they are avowedly human brotherhoods or organizations, claiming to be governed by Christian principles and motives. They are outside of the Church, and we dismiss them from further consideration here.

But the temperance societies, at least in many of their forms, the Christian associations, the Christian Endeavor societies, the Woman's missionary societies, are avowedly closely related to the Church, recognize their dependence upon it, claim allegiance to it, and claim its recognition and support. Perhaps the order in which they are named above will correspond to the degree in which they are actually engaged in churchly and Christian work.

There may be reasons for these voluntary organizations still. There may be vast populations, especially in our large cities, which lie beyond the reach of any particular Church. It may be true that they cannot be reached except by associated work, though that is by no means clear in the light of what Dr. Chalmers accomplished in Westport by the love and labors of his own church, and labor distinctly and definitely rendered, as by church-members. There may be such a failure to appreciate the obligation and the honor which Christ put upon his Church when he commissioned it to preach the Gospel to every creature, that young people's bands and women's missionary societies are necessary to train the conscience and stimulate the zeal of the youth of the Church, and to call out its buried energies and resources. But conceding all this, we ought notwithstanding to look for the time when the Church as such shall resume its normal functions, and go out in the name of Christ, and clothed with his power, not as men or women, not as old or young, but as the Church, to win men everywhere and in all conditions from sin to Christ.

Recognizing gladly that these societies have their origin in pure motives, and have been the sources of great good, we still feel that they are open to criticism, both as to their structure and methods. It would be an ungracious task to do this unless a better way could be suggested, and one which has the sanction of divine authority and of the experience of the ages—the divine plan in the Gospel.

1. It is a serious thing to introduce and foster class distinctions within the Church—distinctions defined by external organizations, or by specific lines of Christian activity; for while it is doubtless true that a Christian may be specially fitted by nature and by experience for special work, these fitnesses do not furnish the basis of these organizations. It is a purely external line, known by badges, by age or sex, which makes the distinction. It would be in the face of the

whole history of the Church to expect that those so separated and banded together, and made prominent, should not come to regard themselves as better, or at least, more active and efficient than their brethren. They are the workers. There is no design to favor such a tendency. It is farthest from the thought of the founders of these societies. Still the tendency exists and works, and must exist and work while the human heart remains what it is. The noxious growth will spring up under favoring conditions. And the tendency is aggravated when the associated members are brought under a pledge—irrespective of their inward experience or the workings of God's Spirit in them—to take some part in the public service of the society; for every such pledge involves either the idea that the person taking it is specially consecrated to the Lord's service, or that he is not already pledged to Christ in his Christian profession, and pledged once for all against every sin and to every good work, or that the pledge adds something to the completeness, solemnity, and sacredness of his obligation to Christ. It will be strange if the fruit of spiritual pride does not grow under such culture.

These distinctions also favor the idea among those so separated, and brought under such special bonds and pledges, that the services of the association may well and safely be substituted for the ordinary Church service; that the requirements of the one shall be held as a valid excuse for absence from the other; and thus the ordinary and scriptural means of grace as observed by the Church shall lose their hold upon the Christian conscience, and become uninteresting and profitless. Thus the very element in the Church which it most needs, its youthful vigor and blood, is taken partly from under its control, its activities turned largely into other channels, and then the Church falls under censure for not giving scope to its young life and energies.

Then, too, it is certain that these class distinctions operate to lower the tone and authority of the conscience of those who are not upon their rolls. Anything which acts as a moral opiate is dangerous. It is no new thing that the conscience of the Christian even should plead excuses and exemptions, if there is a plausible ground for its doing so. It seeks release from obligation. If the young, with their enthusiasm and zeal, will do the work, then those more advanced may content themselves without exertion. If the noble women will raise their hundreds of thousands, and by their self-sacrifice fill the Lord's treasury, then the men need not be burdened with the obligation to personal self-denial. The very work of the Church which it ought to do as the Church, and which it can do only by the combined activity and zeal of all its members, is largely handed over to a class. This can only work serious injury.

2. These class distinctions dishonor the Church. The glory of

the Church lies in its mission. It is its work to preach the Gospel to every creature. Its work is its glory. To do its work robs it of its highest honor. It has no sufficient reason for its existence in the world, unless it is to bless the world. It is not a society formed for mutual support or comfort, or even edification, but a divine society constituted and set apart by God to evangelize the nations. It cannot hand its work over to others, or allow others to do it, without parting with its own life and honor. The conscience of the whole Church needs to be impressed with its obligation, binding by the authority of Christ and by the solemn pledge which every Christian takes when he receives Christ—a pledge which covers his whole life. Any purpose—or even any unpurposed assumption—to do its work, as these class societies do—for they work as societies and not as members of the Church, under the direction of their officers and not under the direction of the Church or its authorities—dishonors the Church. Beyond all question this is far from the thought of their founders. These societies are born in loyalty to the Church, and intended to serve as aids in its work; but as vast leagues, stretching their arms into all the world, having their separate life, framing their own laws, and in a large measure irresponsible, they practically place themselves in the room of the Church, and thus deprive it of its glory. History proves that if the Church, as such, is not recognized as doing its own work, it loses its hold upon the world.

3. The power for good, as we have seen, is in Christ, and he has given it to his Church to be applied in the truth of the Gospel to the hearts and lives of men. There is no true moral reformation separate from the Gospel and the renewing power of the Spirit. They leave high vantage ground, and part with all that justifies hope, who attempt such reforms upon any other basis, or by mere human persuasions or legal restraints. Failure is certain unless the heart is reached, and repeated failures destroy confidence and paralyze effort. The temperance movement affords the best illustration here. The evil was apparent. The Church seemed asleep and powerless. Good men resorted to human expedients. Temperance societies sprang into being, pledges were taken, total abstinence was urged and practised, a more healthful moral sentiment seemed to be created, but as it was not distinctively a religious movement, and urged by the motives of the Gospel and under the authority of the Church, it had no permanent life. One agency has succeeded to another. More stringent measures have been adopted. Men have drifted from their moorings. The Church has been assailed as if unfriendly and hostile. In some cases the reform has been based upon unscriptural principles, and its friends, while claiming to be the instruments for the exercise of the power of the Church, are

found antagonistic to it ; but the evil itself remains. So conspicuous have been the failures of the reform movement, and so depressed is the faith and the courage of the Church even, that any one who should now publicly insist that the Church has all the power needful to eradicate this evil, that it can easily do what these organizations have failed to do, would be deemed quixotic. It may be, it is said, a true ideal of Church power and work, but can never be actual. We may dream of it, but there is no rational ground of hope. It may come when the millennium comes. And yet nothing is more certain than that the Church has ample power to-day, if it will use it in faith, to rebuke, repress, and bind this iniquity—and that by the simple agencies which Christ has appointed. Anything which destroys or weakens the confidence of the Church in its power or methods is a serious injury.

4. These associations are largely independent of the Church. So far as the local society is concerned, it may be under the authority of the local church, and amenable to it. But it will not be strange if there should be friction even here. It will need great wisdom and grace to prevent it. But in the great leagues reaching into all denominations and all sections of the country, holding their general conventions under their own officers, and their own rules, prescribing with high authority the methods of work, passing all the members under a solemn pledge or oath to work in the method prescribed—a pledge which may easily ensnare the conscience and embitter the life—making men and women, boys and girls, share in the public service under pledge, in such an overshadowing institution as this, in its very structure irresponsible to any denomination or Church, there is serious ground for apprehension. It may well be that the Church should carefully consider the nature of these institutions, and what is likely to be their issue, before giving them its sanction and authority.

What, then, ought to be the attitude of the Church toward these societies ?

1. It ought not to be one of indifference, or unfriendliness, or hostility. It must give them, at least as to their spirit, if not as to their methods, its Christian sympathy. The Church should make these warm Christian hearts feel that it has a warm place for them ; that it is their home ; that here is the family fireside ; that the mother heart beats with love for all her children ; that the doors of this home are ever wide open, and that when wearied or disappointed with their work they may find rest and cheer in its loving arms. There is no room for coldness or harshness in the Church, or for suspicion or alienation on the part of the societies or their members. The Church cannot leave these noble Christian youth and Christian wom-

en, their hearts burning with enthusiasm for Christ and the souls of men, without her sympathy and love.

2. Neither should it be an attitude of endorsement and approval. The apparent good and the real good even, which they accomplish do not justify approval. There are many things which do good for a time, but they are not, therefore, to be regarded as wise and best. The missionary societies which originated three quarters of a century ago or more were the sources of great good. They raised funds, sent out men and women into the field, planted churches, established schools, translated the Scriptures, and have on their records to-day the lives of as sainted and heroic men and women as the world has ever seen. They awakened by their appeals and example the slumbering conscience of the Church and made clear its duty, but were not, therefore, to be endorsed as the true method in which mission work should be conducted. The Church could not release its conscience, or transfer to those societies its obligation. It must do its own work, and under its direct responsibility to its risen Lord. So the Church felt and acted. Though these societies may be in the very flood-tide of success, the Church cannot endorse them as permanent agencies without denying in part the reason for its existence. For the Church does not exist for itself. It exists for Christ and his kingdom; for the world and its work in it. To pass this work out of its own hands would be suicidal.

3. Nor again should it be an attitude of mere expectancy. It is not to wait, Gamaliel-like, and see what the issue will be, and then shape its course accordingly. It ought to shape the issue. In every legitimate way it should influence and direct these energies. It has the right to do so. It might as well cease to preach the Gospel as to leave its members without care and instruction. Nor can it afford to wait, since the time is brief, the interests are precious, and these agencies are not only growing in number, but are fast passing from their plastic state into fixed and rigid forms, when it will be very difficult to influence or shape them.

4. It ought to be an attitude of helpfulness. It watches these societies with intense solicitude. It is slow to censure or condemn. It is conscious that it has not reached perfection either in its character or work. It needs to learn how to develop its resources more fully, how to encourage and use the energies of its members, how to approach the depraved and vicious with the best hope of success, how to adapt itself to the different circumstances in which it is placed, and the changed conditions of human life and human society. For while men morally are ever the same, and the Church must come to them as lost sinners, with its one message of grace and salvation in Christ, they are ever changing in their intellectual and earthy

conditions, and must be approached on the planes upon which they move. Great wisdom is needed in the application of the eternal principles of the Gospel to the lives of men, and possibly the Church needs to be much more pliant in its methods, while rigid in its principles. As it is ever young, it is never too old to learn.

But while it watches these movements with the deepest interest, and ever seeks wiser methods of work, it must witness to the truth. It must insist upon its own prerogatives and obligations. It must set forth the scriptural method by which Christ saves men; that it is through the Church, by its living ministry, by the lives of godly men and women in the spheres in which Christ has placed them, by the activity of its members in every good work, under the inspiration of the truth, and under the direction of those whom he has clothed with authority for that purpose. It must reach out its hands to its enthusiastic and generous-minded youth, who are working so ardently without its divine powers, and bring them up to the plane upon which it moves. It must give them scope for their energies. It must show them that the Church is the moral reform society—but with divine powers added—the temperance Society, the Christian Endeavor Society, the true divine association of Christian men and women, in its very nature the missionary organization, and that every Christian, old or young, male or female, by his Christian profession is a member of all these societies, and under the most sacred obligations to all the work which Christ requires of his own. If human societies arouse the enthusiasm and ardor of multitudes, stir them with grand impulses and hopes, send them out to toil and conquest, what may not the Church of Christ do, when it enlists the same energies, working freely, but working under its divine direction, and attended and sustained by its divine powers? There is ground for large hope surely. If the Church can do this—and we should be faithless to doubt it—if it will reach the conscience and energies of all its members, and then, as consecrated to Christ and his service, send them out into the world to do good, there is scarcely any limit to what we might hope for: that which Christian men and women are striving for in their varied methods, and with only partial and transient results, would be easily accomplished; all moral reforms would become possible and permanent, because based upon hearts turned to Christ and controlled by his gospel. If this is chimerical, if it is a vain thing to hope for, then it would seem as if the Gospel was a chimera, and that there is no power in the world upon which we can build any hope.

A. GOSMAN.



#### IV.

### THE ATONEMENT.

THERE are two methods of treating this subject. The one is the scriptural and historic method ; the other is the speculative and dogmatic.

Each of these methods has its merits, and may be serviceable, if wisely followed. The former is properly one and exact ; the latter may be manifold, speculative, and contradictory. In the former, the doctrine and the description are given in the inspired history ; in the latter, each writer may formulate a definition according to his preconceived philosophic and theological opinions. I shall in this article pursue the scriptural and historic method rather than the speculative and dogmatic. I shall seek for scriptural descriptions rather than for speculative definitions, and for historic illustrations rather than for dogmatic assertions.

The Atonement is not only a scriptural doctrine, it is also an historic reality. It *is indubitably retraced to an historical person* who wrought out the Atonement once for all. It *has real and abiding import*, related as it is to God and man for time and eternity. It *is interpenetrated by a twofold principle or moral necessity* on the part of God and the part of man. Its *range can be properly determined only as we follow the scriptural discrimination between Atonement and Redemption*—between the provision and the application.

*The conditions upon which it may become available for our personal salvation.* are unmistakably revealed in the Word of God.

This is an outline survey of the positive field of thought presented by this subject. These points, at least, should be carefully and fully considered, if we would traverse the field thus opened before us.

*The negative or outlying territory consists of partial or defective views of the Atonement.* These also challenge our attention, if we would thoroughly define and defend the true.

As a scriptural doctrine and an historical fact, the Atonement finds its place and definition in the larger history of Redemption. It is not coterminous with nor equal to Redemption, yet it is a part—an inseparable and essential part—of Redemption, for without the

Atonement there could be no Redemption. The Atonement has been wrought out as an historic reality by the Christ, the anointed Messiah. Redemption is being effected in the personal salvation of the sinner by the applying agency of the Holy Ghost.

### I. THE HISTORIC, PERSONAL CHRIST—WHO IS HE?

By common consent, the Atonement has been wrought out by *the Christ*. We cannot, then, adequately or legitimately consider the Atonement without considering the antecedent and primary question, Who is the Christ? This question not only antecedes but conditions all that follows. The Atonement is a *cardinal* doctrine of Christianity; but the doctrine of the Christ is *central, vital, organizing*. Not only may we say that without Christ there can be no Christianity, but that with Christ, his person and character inevitably condition the significance and value of the Atonement—the significance and value of Christianity itself. If Christ be entirely and merely human, then Christianity is merely human; the Atonement wrought out by him is merely human; its significance and value are merely finite and human; the Atonement fades away into mere human witness (martyrdom), or mere human teaching, or mere human leadership. The scriptural answer to all this is, “No man can by any means redeem his brother, nor give to God a ransom for him.” \*

Whatever, indeed, be the scale of Christ’s person, *less* than the Divine, be it even angelic or archangelic, leaves us within the range of the created and finite, which is evermore under complete personal obligation to the full extent of all its powers, confronted evermore and everywhere by the supreme and eternal law—“holy, just, and good”—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbor as thyself.” †

“Thou shalt worship the Lord thy God, and him only shalt thou serve.” ‡

Along this line of finite gradation, this line of created personality, there can be no atonement wrought out for sin; no redemption secured for sinners. In a word, along this scale of finite gradation, this line of created personality, there can be no Saviour for sinners and no salvation.

No question, therefore, in all the range of Christian thinking can come to us with such practical and profound significance as this: Who is the Christ, who comes to seek and save that which was lost?

\* Ps. xlix. 7.

† Matt. xxii. 37, 39.

‡ Matt. iv. 10.

Hence, Jesus significantly put this as the primary question to his disciples, before he taught them the doctrine of his atoning work : " Whom do men say that I, the Son of Man, am ? . . . Whom say ye that I am ? " And to the people, lest there should be any ambiguity or misapprehension, he said, " What think ye of Christ ? whose Son is he ? " \* The humanitarian answer of the Jews was : " The Son of David. " The reply of Jesus was : " How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies underneath thy feet ? If David then calleth him Lord, how is he his Son ? "

The answer of Peter on behalf of the disciples was : " Thou art the Christ, the Son of the living God. " The reply of Jesus was : " Blessed art thou, Simon Barjona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. " †

This would seem sufficient on this primal question, Who is the Christ ? But as subsidiary to this and as especially pertinent to the subject of the Atonement, I call attention to such inspired words as these of John, ‡ " In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him. . . . In him was life ; and the life was the light of men. . . . And the Word became flesh, and dwelt among us . . . full of grace and truth. "

And these words of Paul to Timothy, § " He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory ; " and these words of Matthew, ¶ and of Isaiah, ¶¶ " His name shall be called Immanuel, God with us ; " and these of Peter, \*\* " Our God and Saviour Jesus Christ ; " and these of John at the opening and the close of his first epistle, †† " This is the true God and eternal life ; " and these of the Harbinger, ‡‡ " He that cometh from heaven is above all. "

These are only a few among the many similar statements of the inspired writers declaring the divinity of Christ Jesus, the Saviour ; and these are vindicated and consummated by the utterances of the Saviour concerning himself and his mission to this world. A few of these I quote to indicate the height of this great argument which above all others manifests and vindicates the ways of God toward man, and shows the Incarnation as an historic reality and as indispensably related to our redemption : §§ " I came down from heaven not to do mine own will, etc. " (*i.e.*, not as isolate or separate from

\* Matt. xxii. 42-45.

† Matt. xvi. 16, 17.

‡ John i. 1-4, 14, 17.

§ 1 Tim. iii. 16.

¶ Matt. i. 23.

¶¶ Isa. vii. 14.

\*\* 2 Pet. i. 1.

†† 1 John i. 2, 3 ; v. 20.

‡‡ John iv. 31.

§§ John vi. 38.

the will of the Father, but as expressing the concurrent will of the Father and of the Son and of the Holy Ghost for the redemption of sinful man); \* "What, then, if ye should behold the Son of Man ascending where he was before?" † "No man hath ascended into heaven, but he that descended out of heaven, even the Son of Man which is in heaven;" ‡ "Verily I say unto you before Abraham was, I am;" § "I am the living one;" ¶ "I am the bread of life;" ¶¶ "I came that they might have life and have it abundantly;" \*\* "I am Alpha and Omega;" †† "I am the first and the last, the Almighty;" ††† "Lo, I am with you alway, even unto the end of the world;" §§ "I will come again, and will receive you unto myself; that where I am ye may be also."

The Divinity of our Lord Jesus Christ has thus been shown from the Scriptures, abundantly though by no means exhaustively—his Divinity, pre-existent, eternal, creative, life-giving, light-giving, almighty, all-wise, all-present.

His Incarnation has been, in like manner, shown from the Scriptures. Indeed, Jesus intermingled these statements of his Divinity together with his Incarnation. In his gracious humiliation he was wont especially to speak thus of himself. Four score times in the New Testament do we find this designation, "The Son of Man;" while, noticeably, the designation, Son of God, is thus found a little less than three score times. Evidently with inspired care his Humanity is revealed and assured. Indeed, it behoved him to be human as well as divine, if he would be the Mediator—representing man to God as well as representing God to man. It behoved him to be human as well as divine, if he be the Saviour of mankind—sinful, ruined, lost men. ¶¶¶ "Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make propitiation for the sins of the people." ¶¶¶ "Since, then, the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death—that is, the devil; and might deliver them who through fear of death were all their life-time subject to bondage." Hence, the significant expression, \*\*\* "He taketh hold of the seed of Abraham." Hence, the inspired revealing, step by step, of his measureless condescension from the throne in heaven to

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\* John vi. 62.

§ Rev. i. 18.

\*\* Rev. i. 8.

§§ John xiv. 3.

† John iii. 13.

‡ John vi. 35, 48-59.

†† Rev. i. 8, 17 and Isa. ix. 6 †.

‡‡ Heb. ii. 17.

¶¶¶ Heb. ii. 14.

† John viii. 58.

¶¶ John x. 10.

†† Matt. xxviii. 20.

\*\*\* Heb. ii. 16.

the cross on Calvary, \* "Who being in the form of God, counted it not a prize to be on an equality with God, but humbled (emptied) himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Hence, the Scripture history of his human life from the lowly, lonely birth in Bethlehem, growing in wisdom and in stature up to manhood in despised Nazareth. But, at the time appointed, entering upon his public ministry, in the presence of all the people—a public ministry so fraught with services both divine and human—so filled with works of mercy and of might, living familiarly with his disciples, sharing with them his voluntary poverty, "not having where to lay his head," yet, for three years of human love and sympathy and service, unmatched in all of human history, enduring the contradiction of sinners, saying evermore in word and deed: † "I have a baptism to be baptized with; and how am I straitened till it be accomplished;" ‡ "Groaning in spirit and being troubled;" § "Weeping tears of sympathy with loving friends at the grave of Lazarus," || and weeping tears of sadness over reckless foes in Jerusalem. His hour is fast approaching—is at hand. Jesus foresees it. He gathers his disciples into an upper room, and reverently, tenderly institutes the memorial sacrament of the final act in the Atonement: "This do," said Jesus, "as oft ye do it, in remembrance of me." Never has it ceased or will it cease to be observed till time shall end. They sang a hymn, and went out, following him over the brook Kedron and into the garden of Gethsemane. The powers of darkness were gathering. Will this Son of Man be able to endure and accomplish all? The prophecies so many concerning him, will they be fulfilled, as well as every jot and tittle of the law, so that the word of God shall not be broken? The great undertaking toward man and God, the supreme issue for time and eternity, will it be met and mastered? This is the crowning question that confronts him at this crisis of his earthly mission. In this, perhaps, is centered his agony in the Garden.

¶ "His soul is exceeding sorrowful even unto death." Verily, the Incarnate One was human as well as divine: \*\* "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, . . . and having been made perfect, he became unto all them that obey him the Author of eternal salvation."

\* Phil. ii. 6-8.

† Luke xii. 50.

‡ John xi. 33.

§ John xi. 35.

|| Luke xix. 41.

¶ Matt. xxvi. 38.

\*\* Heb. v. 7-9. Cf. Matt. xxvi. 38-45.

Upon this question antecedent to our subject, we have lingered longer than might otherwise have seemed necessary, because it is, indeed, the turning point—the pivot-question of the ages and the crisis under the Gospel in the spiritual life of the individual soul—“Who say ye that I am?” “What think ye of Christ?”

## II. THE IMPORT OF THE ATONEMENT AS RELATED TO GOD AND MAN.

After the answer to this primary and supreme question (Matt. xvi. 13–15), Jesus proceeds to teach the disciples another great lesson—the lesson of his humiliation unto death, even the death of the cross. Hitherto, this had been only hinted by the Master. Now, he teaches the lesson openly, definitely, decisively; and repeats it once and again as a correlate of his Messiahship. In this great reality of humiliation, self-denial, and suffering, he would teach them that the atoning work of the incarnate Saviour should centre and consummate. Thus, only, could it be complete. But with their imperfect notion of Messiahship, this they could not understand. The very thought of it they could not endure. And in the sensitiveness and (we may say) selfishness of imperfect love, Peter began to rebuke Jesus for the simple suggestion. How little, yet, did they understand him, or conceive of the love that brought him from the skies! How slightly did they apprehend the plan of Redemption: \* “That thus it behooved Christ to suffer and rise again from the dead the third day, that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem.”

How far were they from comprehending the grace of God which bringeth salvation, through divine sacrifice.

By common consent of the Christian world, the *Atonement is the work* of Christ. It is as truly historic and real as is the life of Christ on earth. Without him there is no atonement. All else is but shadow, symbol, type of his work on our behalf. Thus, at once, is the Atonement, whatever it may be, invested with an interest unique and exalted—related to the human, related to the Divine. Challenging, as it does, the angels who desire to look into it, it is worthy of our measureless regard, for it is our life. It is attested in the Old Testament and in the New—foretold, foretokened in the one; described, declared in the other as realized and fulfilled. We the better understand it by reading the New Testament in the prophetic light of the Old, and the Old in the completed light of the New; while both receive and reflect mutual light and find their ful-

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\* Luke xxiv. 46, 47.

ness in Him who is the life and the light of the world. We search the Scriptures, for they testify of him.\* Him hath God set forth to declare his righteousness.†

All have sinned and come short of the glory of God.‡ In the light of this revealing we are shown the very heart of the Gospel. It is the holy love of God manifesting itself in the divinest self-sacrifice of both the Father and the Son, for God *so loved* the world that he gave his only begotten Son.§

It is not love apart from holiness, not holiness apart from love ; but holy love—the holiest love of heaven manifest on earth : Because Christ suffered for sins once, the righteous for the unrighteous, that he might bring us to God.¶ Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.¶ Thus God commendeth his love toward us in that, while we were yet sinners Christ died for us.\*\*

Already by these inspired descriptions we are far on the way of learning the import of the Atonement. It centres in the ineffable condescension and suffering of the incarnate Redeemer, suffering even unto death—the death of the cross.†† It is vicarious suffering—the just for the unjust. It is propitiatory for sin—for our sins. It is expiatory—his blood shed for many, for the remission of sins.‡‡ Thus, while we were enemies we were reconciled to God through the death of his Son.§§

Is true religion a relation of fellowship between man and God? Has this blessed relation been invaded and destroyed by sin? Have all sinned, and thus been brought under the judgment of God? Can no man by any means redeem his brother or give a ransom for his own sins? Here in the Atonement, as we have just seen, is a place of reconciliation through the Mediator. Here is the true mercy-seat, symbolized in the Old Testament, realized in the New, sprinkled with atoning blood, where the heavenly Sovereign, the holy and loving God, may meet and treat with sinful man.

God is propitiated. Sin has been expiated by the sacrificial blood. The law has been honored as no mere human penalty could honor it. Christ is our mercy-seat. He is our peace. We may have remission in his blood, even the forgiveness of sins. The sons of men alienated from God by wicked works may become again the sons of God. Henceforth God is in Christ reconciling the world unto himself, not imputing unto men their trespasses.¶¶ Here is a

\* John v. 39.

§ John iii. 16.

\*\* Rom. v. 8.

§§ Rom. v. 10.

† Rom. iii. 25, 26.

¶ 1 Pet. iii. 18.

†† Phil. ii. 6-8.

¶¶ 2 Cor. v. 10.

‡ Rom. iii. 22, 23

¶¶ 1 John iv. 10.

‡‡ Matt. xxvi. 28.

new and living way of return and of reunion with God. No way could be more gracious, more loving, more holy.

The Scriptures labor to set this forth by repetition in the Old Testament and in the New—in sacrificial rites, by altar forms, through object lessons (symbolic, typical, prophetic) teaching the people the way of reconciliation between God and man—the only way of reconciliation—through atonement for sin—in other words, by covering or expiating sin.

Certain words have been selected by inspiration to express the great and gracious truth, especially one word—viz., to cover, to cover over.

Early in Genesis (vi. 14) the word appears with its primary, physical meaning. Adopted by the Holy Ghost it is employed also in a secondary but superior meaning to represent a higher, spiritual truth—viz., to cover—that is, to expiate, to propitiate, to atone for sin, and thus to bring into God's ark of spiritual safety those who would enter. This word appears in Genesis, in Exodus, in Leviticus, in Numbers, in Deuteronomy, in the Books of Samuel, in the Chronicles, in the Book of Proverbs and the Canticles, in the Psalms of David, in the prophecies of Isaiah and Jeremiah and Ezekiel. This higher, spiritual use becomes the prevalent one in the Scriptures: to cover, to expiate sin by atoning blood, to make expiation or atonement for an offender—thus (in the passive voice) to be expiated as an offence, to obtain pardon for a transgressor. So that the Ark of the Covenant in the holy of holies, before which and on which was sprinkled the atoning blood of the sacrificial victims—this cover of the ark in the holy of holies was hence appropriately called the mercy-seat, where God would appear propitious toward offending, sinning Israel.

The great Day of Atonement was, therefore, styled “the Day of Expiations,” when the people were expressly called to treat with God through priestly mediation and by atoning blood.\*

There is no mistaking this sacrificial offering for sin—this priestly mediation, this atoning blood. It was a most simple but impressive object-lesson reminding the sinner of his sins, of his offence against a holy law and Lawgiver, of his need of a Mediator, and of a life poured forth in blood—that without shedding of blood there could be no remission.†

In the Old Testament generally, but specially in Leviticus, sixteenth chapter, we find presented this altar form, this object-lesson, this sacrificial atonement by blood: Did the *altar of burnt-offering*

\* Lev. xxiii. 27; xxv. 9.

† Heb. ix. 22.



whence the fire and the smoke ascended as an offering to God and a covering to the worshipper—did this altar, though fenced in and guarded carefully, become impure by contact with human worship and human worshippers? It must be expiated by blood, and thus atoned for in the presence of the high and holy One. The very horns of the altar must be purified by atoning blood to “cover over” the sins of the people communicating defilement.

The *Altar of Incense* in the holy place must be consecrated anew with atoning blood placed upon the horns of the altar and sprinkled seven times before the veil. Even the *Altar of the Holy of Holies*, approached but once a year (on the great Day of Atonement), and then by the high-priest alone, must be cleansed by atoning blood. This must be done by the high-priest only after he had first made an atonement by blood for himself, that he might enter into the holy of holies, and at the mercy-seat and in the immediate presence of God offer an atonement for the people. Thus, and thus only, was opened a way of access to God and of remission for sin.

Even in *the peace-offering*, so full of blessed significance, so vivid a token of human and of heavenly fellowship, there was required anew the sanctifying of the priest and the people before God.

This was symbolized by atoning blood sprinkled upon the people and applied even to Aaron and his sons to sanctify them as priests unto God.

Yet all this was but symbol and type and prophecy. Even on the great Day of Atonement, after all the expiations by blood, there was a high-priestly confession over the head of “the scapegoat,” which was then taken without the camp far and far away “into the wilderness.” In this manner was betokened the need of removing unseen sin lingering, perhaps, within the holy places, and the profounder need of a sin-bearer yet to come who should be able to save to the uttermost all that come unto God by him.

That we do not misconceive the symbol, nor overestimate the significance, nor misinterpret the type, is evident from the inspired account in the New Testament, not only in the Gospels, but also in the Epistles and in the Book of Revelation, and, especially, in the Epistle to the Romans, the Epistle to the Galatians, the Epistle to the Hebrews. Here, the truths already symbolized, typified, prophesied in the Old Testament are by no means neglected or ignored, but are recognized, recalled, reaffirmed, and realized. (See specially Heb. chs. i.-x.)

These are summed up in a restatement of their essential points (Heb. ix. 8-12): “They serve unto the example and shadow of heavenly things.” By comparison and contrast, they indicate eter-

nal verities. "Moses, when about to make the first tabernacle, was, indeed, warned of God: see thou make all things according to the pattern showed thee in the mount."\*

The covenant with the fathers was ordained of God, including all the details of the sanctuary and the ordinances of the divine service, and "was dedicated not without blood. For when Moses had spoken every commandment according to the law, . . . he sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward." With marked precision the inspired writer continues: "According to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission."

"It was necessary, therefore (this is the inspired argument), that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. So the New Testament in Christ Jesus—who now, once, in the fulness of time at the end of the ages, hath appeared to put away sin by the sacrifice of himself—so the New Testament in Christ Jesus is dedicated with his own blood, shed for many for the remission of sins."†

Through his own blood he hath entered in, once for all, into the holy place.‡ And having offered one sacrifice for sins forever, sat down at the right hand of God.§ And he hath received a name that is above every name: Jesus—Saviour.||

It is noticeable that the altar forms of the Old are not excluded from the New Testament, but are perpetuated rather and spiritualized.

The sacrificial features reappear. The Harbinger of Jesus said of him, "Behold the Lamb of God that taketh away the sin of the world." The Apostles (as we have seen) again and again employ the sacrificial terms and *re-present* the altar forms. "The Revelation of Jesus Christ" given by him to his servants to be declared to the churches presents this as the true form of thought for highest thanksgiving to the Christ both on earth and in heaven, as may be seen not only in many single verses in the Book of Revelation, but sometimes as pervading an entire chapter.¶

The cry for atonement, which, like a minor strain, was heard in every Old Testament service in song and in supplication, consummates in that wail of anguish in the garden: "Father, if it be possible let this cup pass from me," and on the cross as he bore our sins

\* Heb. viii. 5.  
§ Heb. x. 12.

† Heb. chap. ix.  
|| Phil. ii. 9.

‡ Heb. ix. 12.  
¶ Rev. chap. v.

in his own body on the tree : “ My God, my God, why hast thou forsaken me ? ”

That ceaseless cry of the sinning soul was answered, and the holy law of God was satisfied in the words and the work of the crucified One, as he cried with a loud voice : “ It is finished,” and he bowed his head, and gave up the ghost.

Five hundred years before, the prophet of the exile in inspired vision foresaw and with profound tenderness and truthfulness foretold to the world the sacrificial meaning : “ He was oppressed, yet he humbled himself. As a lamb that is led to the slaughter, yea, he opened not his mouth. Surely he hath borne our griefs and carried our sorrows. The Lord hath laid on him the iniquity of us all.” \*

And the high acclaim in heaven is : “ Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honor and glory and blessing.” † “ For thou wast slain and hast redeemed us to God by thy blood.” ‡

We thus learn from the inspired description of the Atonement that it is the gracious work wrought out for our salvation, by him who came to seek and save that which was lost ; that whatever of condescension and suffering it involved, it became complete only in the Saviour's death ; that without shedding of blood there is no remission ; that he died the just for the unjust to bring us to God ; that he did once for all ; that there remaineth no more sacrifice for sin ; that there is no other name given under heaven or among men whereby we must be saved ; that he was set forth to be a propitiation, through faith, by his blood to show the righteousness of God, that God might be just and the justifier of him that believeth in Jesus ; that he is able to save to the uttermost all that come unto God by him ; that we cannot escape, if we neglect so great salvation.

From this inspired account of the Atonement it is evident that *expiation* and *propitiation* and *substitution* are real and vital elements in this gracious and vicarious work of our Lord and Saviour Jesus Christ.

Therefore we hold it to be true to the truth as well as true to history, that the Christian Church—ancient and modern—Greek, Roman, Protestant—Oriental and Occidental—Lutheran, Calvinistic, and Arminian, all have lovingly confessed and loyally maintained this cardinal doctrine of the Christian faith.

The inspired description of this historic doctrine, which we have thus retraced in the Old Testament and the New, is clearer than any

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\* Isa. 53d chap.

† Rev. v. 12.

‡ Rev. v., ix. †.

human definitions, is more significant and trustworthy than human speculation, stronger than logic, more convincing and satisfactory than argument.

The Atonement has been accomplished, "once for all" (*ἀπαξ*). "Finished" on Calvary. It is inlaid in ineffaceable, imperishable history. This doctrine, at least, is secure. Henceforth the Atonement stands not merely as a doctrine, but as an historic reality, consummated, indeed, at his crucifixion, but embodied in the life and sufferings and death of Christ—an historic reality to which the whole *antecedent* history of the Church of God on earth bore witness in the living belief of the Church, in its living experience and hope, in its highest sacrament, in its impressive service, in its religious forms and ceremonies and ordinances, in its sacred symbols and types and prophecies, in its living, inspired record—an historic reality to which the whole *subsequent* history of the Church of God on earth bears witness in the living belief of the Church, in its living experience and hope, in its highest sacrament, in its constant and loving service, in its religious forms and ceremonies and ordinances, in sacred art—music and poetry and painting and sculpture and architecture—in its memories and its missions and its martyr spirit, in its obedience to the Saviour's great commission to preach the Gospel to every creature, trusting, rejoicing in his blessed and abiding promise: "Lo! I am with you alway."

### III. THE TWOFOLD PRINCIPLE UNDERLYING THE ATONEMENT, OR ITS TWOFOLD MORAL NECESSITY ON THE PART OF GOD AND THE PART OF MAN.

In the scriptural answer to this question, we remark that we have found a *theanthropic* Saviour—divine and human—whose name is "the Word of God," who became flesh and dwelt among men, "born of the seed of David according to the flesh, but declared to be the Son of God with power . . . by the resurrection from the dead"—representing God to man and man to God, and thus the Mediator between God and man, able to save to the uttermost all that come unto God by him."

But why this gracious, this matchless condescension (Phil. ii. 6-8)? The *Atonement* is the answer. What this is, we have seen in the inspired description, Old and New.

But by this very answer the question grows in intensity and urgency. Why such humiliation and self-denial and suffering even unto the death of the cross? Why such measureless sacrifice on the part of God? Assuredly the greatness of the atoning Saviour and the greatness of his atoning work indicate a great demand—a su-

preme moral need. Does such demand exist? Is there so great need as to justify this supreme condescension and sacrifice? Presumably there is, or it would not have been made. Assuredly there is, as we shall see, hence it has been made.

The Atonement presupposes the divine attributes—*God's holy love and holy justice*—not the one without the other. The moral order is: Law and Love, or, Love and Law.

The Atonement does not originate or produce either of these divine attributes. It is rather preceded and produced by them; or, to speak more precisely, the Atonement is their expression, their manifestation toward a sinful world. We need not even say that the Atonement seeks to harmonize these divine attributes. They are in harmony. They ever have been and ever will be in harmony. A timeless and better statement would be, they are at eternal harmony in God, the ever-holy, the ever-loving God.

How, in a world of sin, especially in a human world of sin, these divine attributes shall have due expression, is the problem. How divine justice and divine love may be manifest graciously toward sinners, becomingly toward God; safely toward his moral and eternal government throughout the universe, and yet graciously and helpfully toward sinful man—this is the high problem which God alone is competent to solve. What that solution is we can know only as it is revealed in the Scriptures and realized in the ongoing history of Redemption.

This solution centres in the incarnation and atoning work of the Christ. Its manifestation appears in real religious history, first in sacrifice and symbol and type, in ordinances and service prescribed in the spoken or the written Word of God. This thought of Atonement is everywhere present in the Old Testament Scriptures, as we have seen, and is oft repeated in the voices of prophecy. Like the dawn foretelling the day, so prophecy points us forward to the fulness of the time when the symbols should be realized in the substance—the types in the Anti-type—the shadows of good things to come fade away in the fulness of the coming of Him who is the light of the world. “God *so loved* the world that he gave his only begotten Son.”\* Him hath God set forth to be a propitiation, through faith, by his blood to show his righteousness . . . that he might himself be just and the justifier of him that believeth in Jesus.”†

This brings us to the twofold principle or moral necessity on the part of God which underlies and explains the Atonement—

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\* John iii. 16.

† Rom. iii. 25, 26.

*this twofold principle*: the divine consistency and divine compassion.

Not merely to satisfy divine justice, and thus vindicate the holy government of God, did Jesus come; but, also, to seek and save that which was lost, and thus manifest the infinite love of God toward the erring, sinning, enslaved, lost race of man. Thus, the incarnate Redeemer would himself expiate sin—cover it with his atoning blood—open the way of reconciliation for the sinner, so that he might, in the amnesty of grace, treat with God through the Mediator. But more than this—by the ineffable love of God manifest in the Saviour would he win the responsive love of the sinner—not only subdue, but renew the sinful will, slay the enmity of the carnal mind, and by “the expulsive power” of this gracious affection fill the soul with increasing purity and peace and loyalty and life, so persuading the sinner that he come most freely. This is more than the patience of the saints—higher far than human love. It is the love of God commended to us in that while we were yet sinners, Christ died for us.

The cardinal doctrine of the Atonement, then, assuredly involves divine consistency and divine compassion. Shall not God be consistent with himself? Who would wish it otherwise? Shall not the holy God *be* holy? Is not God then consistent with himself in the exercise of his holiness? If holy, can he allow his holy law to be violated with impunity? Can he look upon sin with allowance? God is his own interpreter, and he has made it plain. Ps. xlv. 7. “Thou lovest righteousness and hatest iniquity.” Ps. xxxiv. 16. “The face of the Lord is against them that do evil.” Prov. xiii. 21. “Evil pursueth sinners.” Ps. i. 5. “The wicked shall not stand in the judgment.” Verse 6. “The way of the wicked shall perish.” Rom. vi. 23. “The wages of sin is death.” I Cor. xv. “The sting of death is sin.”

Shall not man be consistent with his own moral nature, in acknowledging his moral obligation—his moral obligation to himself, his moral obligation to his neighbor, his moral obligation to his God? “On these two commandments,” said Jesus, “hangeth the whole law and the prophets.” \*

To the question, Why the Atonement? the answer we repeat must be twofold as related to God. It is morally required to satisfy God’s holy justice, and to manifest his holy love—not divine justice only, but justice and love; not divine love only, but love and justice. Restricting the answer to either divine justice alone, or to

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\* Matt. xxii. 40.

divine love alone makes the answer partial and therefore faulty. The twofold answer, which is at once scriptural and orthodox, is full ; and satisfies and settles the question which has so long and so needlessly vexed the Christian Church.

But, further, God is loving as well as just—compassionate as well as holy. Shall he not be consistent with himself in the *exercise* of compassion ? May he not, in strict accord with his holiness, seek to rescue the perishing, to save the lost sinner ? May he not make any sacrifice prompted by divine love, consistent with his divine holiness ? Assuredly he may. Most certainly he has made such a sacrifice, so great that it is measureless by any finite sounding. Is not God consistent with himself in commending his love as well as in declaring his holiness ? Shall he not exercise his attribute of holy love as well as his attribute of holy justice ? The rational answer must be, Assuredly he may. While just he may be loving ; while loving he should be just. The Scriptures declare that thus he is, and ever has been, just and loving toward himself—just and loving toward his moral creatures.

Under this third division of my subject, this is the point I would make and emphasize by repetition, that our view must be broad enough to be scriptural, and so to be orthodox.

Anselm was right in declaring for law and affirming that God should be just. Abelard, also, was right in declaring for love and affirming that God should be compassionate. But each, if excluding the other, was partial, and so was at serious fault.

It is notable that while the true scriptural answer is twofold as related to God, corresponding to this, the answer is twofold as related to man : (1) His moral need of such an expiation, that amnesty may be possible and sin be pardoned ; (2) his moral need of this manifestation of divine love, that his own loving confidence and his confiding love may be won to Christ, that thus he may *live* henceforth, live by faith upon the Son of God. Here is the source of the sinner's justification before the condemning law. " It is God that justifieth. It is Christ that died " (Rom. viii. 33, 34).

The sinner is, he has been, he ever will be a sinner before the law. But the atoning sacrifice is perfect. The satisfaction is complete. The justification is full from all things from which we could not be justified by the law of a carnal commandment. But beyond mere pardon or justification of the penitent and believing sinner, the divine love is overmastering and subduing, restoring and sanctifying. With his love manifest in Christ, God hath drawn us ; with our love responsive—penitent at once and believing—we do run after him. We see the curse removed. We feel the grace revealed. The spir-

itual want in every human heart may now be expressed in the humble, hopeful prayer of the publican : " God be merciful (propitious) to me a sinner," for now there is reconciliation with God through our Lord Jesus Christ. As the Scriptures declare, " Believing in him who was delivered up for our trespasses and was raised for our justification, we may be justified by faith, and have peace with God through Jesus Christ ; through whom, also, we may have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God.\*

This twofold underlying principle or moral necessity on the part of God and the part of man is not only the *raison d'être* of the Atonement, but it penetrates the whole scriptural doctrine of the Atonement as an historic reality, and unifies the facts as they appear in the Old and the New Testaments in progressive order as sacrificial rites and " shadows of good things to come" and object-lessons—symbols, types, and prophecies—in the Old ; and as substance, antitype, and fulfilment in the New, and harmonizes all into a composite and consistent system of doctrine, and, above all, quickens this system of doctrine into a vital organism by the twofold life—divine and human—of the incarnate Saviour, the Reconciler, the Mediator between God and man.

But this twofold principle or moral necessity on the part of God and the part of man, underlying, interpenetrating, unifying, vitalizing the scriptural doctrine of the Atonement by the actual historic twofold life of Christ, divine and human—this twofold underlying principle of the Atonement is, also, the universal solvent of the partial views of Atonement, detecting and liberating the element of truth in each, exposing and precipitating the residuum of error, leaving it neutralized and harmless.

This *testing of partial views*, as well as the *consideration of the fourth and the fifth divisions of our subject*, we must reserve for a succeeding article.

Since with this third division of our subject we conclude the present article, it may not be *im-pertinent* or unwise for us to trace this twofold underlying principle a little further, not only because of its important bearing upon the various partial views of the Atonement, but, also, that we may the better appreciate the precision and comprehensiveness of our Confessional statement—not by arbitrary decree, but " by the most wise and holy counsel of his will did God ordain" all his works of Creation and Providence (" Confession of Faith," Chap. III., Sec. 1), including in Providence the provision of grace in the Atonement by Christ Jesus.

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\* Rom. iv. 25 ; v. 1, 2.



The judicious Hooker has justly said of Law, "That her seat is the bosom of God; that all things in heaven and earth do her homage."

But we would say, in addition to this, that the divine law is filled with divine love. The moral nature of God is expressed in his *law of love*: \* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbor as thyself." The law, therefore, is holy, just, and good. In its very statement and spirit it must assuredly commend itself as such to moral creatures everywhere and evermore, in time and in eternity.

Just as surely by the whole moral demand of God's being must it be maintained as holy and supreme everywhere and evermore in time and in eternity. God cannot deny himself. Hence grace, however gracious, must square with the holy law of God and vindicate and commend it evermore. This is the twofold principle which underlies the universal moral government of God—holy law and holy love—divine law, indeed, springing *from* divine love, and divine love expressing itself *in* divine law.

The law is good—that is, good (1) as revealing the goodness of God, who alone is good, absolutely good, infinitely and unchangeably good, as Christ declared to the young ruler.†

But the law is good, also, (2) as seeking the highest good of God's moral creatures, being everywhere a terror to evil-doers and a praise to them that do well. Thus, evermore and everywhere throughout God's moral universe, this law of love—holy, just, and good—doth make for righteousness.

Again, the law is good not only in seeking the highest good of God's moral creatures, and in revealing the holy and infinite love of God the Almighty Maker of heaven and earth, but, in addition to this divine revealing and seeking, it is good especially (3) *in imparting the blessedness of his holy and infinite love* far and wide throughout his moral universe. This is, indeed, the supremest gift as well as the crowning glory of our God; while it is, in fact, and forever the safeguard of the moral universe, at once the joy of the good and their everlasting confidence.

If, on the other hand, the law of God could be abrogated by human disobedience, or disannulled by divine mutability, or successfully defeated by sinners, or disregarded with impunity, then the good of the moral universe were disregarded, successfully defeated, annulled, wrecked, and good itself, even God himself, dethroned!

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\* Matt. xxii. 37, 39.

† Luke xviii. 19.

Hence, if God would remain immutably holy, just, and good, and lovingly seek the good of his moral universe, he must maintain, vindicate, fulfil his law, which is holy, just, and good. Hence, the Son who came forth from the bosom of the Father and doth reveal the Father—the Eternal Logos who has become flesh and dwelt among men, full of grace and truth, doth commend the love of God to us. He, our incarnate Redeemer, in his Sermon on the Mount, in the plenitude of love, which pronounced the blessings, also, magnified the law as holy and immutable: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.” \*

In the consistency of love, let it be noted, Jesus conjoined indissolubly the perpetuity, the vindication, the fulfilment of the divine law. These, said Jesus in his gracious words, emphasized in his acts of mercy and in his self-sacrificing love—“These are the two great commandments on which hangeth the whole law, and the prophets.” † “This do and thou shalt live.” ‡

The condemnation of sin is, then, at least twofold on the part of God: (1) The condemnation of sin by divine law; (2) The condemnation of sin by divine love. God’s holy law is the expression of his holy character. Hence, the law as such condemns sin. But holy love interpenetrates God’s holy law, and, I may say, originates it. Hence, love as such condemns sin. Therefore, atonement—the atoning sacrifice of Christ—is needed by the sinning offender, especially because it is needed by the holy and loving One offended. Hence, in the impressive language of Scripture, § “There is none other name under heaven given among men, whereby we must be saved.” Hence, as he himself declares by an emphatic interrogation: || “Behooved it not the Christ to suffer these things, and to enter into his glory?” And in the same chapter, ¶ by a direct assertion: “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

This twofold principle underlying the Atonement—the divine consistency and the divine compassion, or divine justice and divine love—is distinctly recognized and reaffirmed in the inspired statement of Paul—Romans, third chapter; and both the divine justice and the divine love are specified and unified in the answer of Paul to the question, Why Christ has been thus graciously set forth as a

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\* Matt. v. 17.  
§ Acts iv. 12.

† Matt. xxii. 40.  
|| Luke xxiv. 26.

‡ Luke x. 28.  
¶ Luke xxiv. 46, 47.

propitiation through faith in his blood (or, by his blood): First, "That *God might himself be just*" (or righteous); secondly, "That *he might be the justifier of* (accounting as righteous) him that believeth in Jesus." \*

The words of the Christ whom Paul and all true Christians loyally recognize as the supreme teacher—the words of the Christ had already declared the same twofold principle, only in the reverse order †—"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. . . . He that believeth on him is not condemned (judged); but he that believeth not is condemned (hath been judged) already because he hath not believed on the name of the only begotten Son of God."

To complete my plan, it remains to consider in a succeeding article, the *fourth* division of this subject—viz., *The Range of the Atonement* (following carefully the Scriptural discrimination between Atonement and Redemption); and the *fifth* division of the subject—viz., the *Conditions* on which the Atonement may become available for our personal salvation; and to traverse, as far as may be, the negative field or outlying territory of partial views of the Atonement.

*Auburn Theological Seminary, 1889.*

R. B. WELCH.

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\* Rom. iii. 25-27.

† John iii. 16, 18.

## V.

### THE MINISTRY OF THE DEACONESS.

A GREAT and bitter cry is incessantly going up from suffering humanity—from the poor, from the sick, from the friendless, from the needy! And whence so naturally as from the living Church of Christ should the longed-for response be given? That Church is called by the name of One who, going about doing good, was emphatically

“ The healer of the helpless, the stay of all the weak ;”

and in the spirit of her divine King and Head, and in conformity with the example of her primitive Apostolic model, the Church of to-day must ever be conspicuous for her deeds of loving sympathy and of warm Christian charity. Nor will it suffice if only a few of her representatives, or even the great bulk of her membership, *acting individually*, should assume to discharge this function; rightly to overtake such a work as has been committed to her care, it must be carried on perseveringly and systematically, under prompt and intelligent control, and with adaptation for reaching quickly and effectively the end toward which it is directed.

It must be confessed that among Protestants, hitherto, there has been very serious oversight in this particular; and, as a consequence, all the Churches of the Reformed faith have suffered grievous loss. Take, for example, the indifference with which so many regard the office of the deaconess. Roman Catholicism, through our lukewarmness in this matter, has gained an unquestionable advantage over its “ separated brethren.” It is true that, in certain respects, the Roman Catholic Church has most unwarrantably modified the character of that primitive female order which Protestantism, on the other hand, has as unwarrantably ignored; nevertheless, it was through the instrumentality of the nuns that Romanism first reached and won the hearts of scores who are to-day defenders of that system. The destitute and the sick, the young and the ignorant, the neglected and the criminal—are not these the classes among whom the nuns have long been accustomed so effectively to labor? And while a closer observance of the precept and practice of the New

Testament would necessitate important changes in the methods and characteristic features of that order, a similar study of the Word, on the part of unbiassed Protestants, would demonstrate the legitimacy and value of an office which dates from the very earliest Christian ages.

It is a significant and very gratifying sign of the times that among Protestants a desire to see the office of the deaconess revived is becoming steadily more manifest. And this sentiment is not confined to any particular denomination, or to any particular quarter of Protestant Christendom. Among Anglicans, Congregationalists, Methodists, and Presbyterians, there is the same deepening conviction. In truth, it is beginning to be generally recognized that the deaconess is not only a *divinely-sanctioned* helper in the Church, but that her help is *inseparable* from the *highest ecclesiastical efficiency*. It is now realized as never before that woman possesses qualifications so manifest and pre-eminent for performing certain of the functions pertaining to the Scriptural diaconate, that only a distinct Scriptural prohibition should debar her from discharging its delicate and difficult duties.

Accordingly, under the influence of a steadily strengthening impulse, women are now quite frequently being set apart to this office and ministry. Moreover, in order that those who undertake this service may fulfil its requirements with the largest possible measure of success, "homes" for their careful instruction and training are rapidly being multiplied. A few of these institutions exist already in the United States, the Drexel Home in Philadelphia being noticeably complete as regards both equipment and endowment. Similar establishments, equally adapted to the end they are to serve, are at once to be erected in Chicago and New York. In these houses women of devoted Christian spirit are patiently prepared for their chosen life-work. Received at first as probationers, they are taught more perfectly in the Scriptures and in the art of imparting Bible knowledge; while at some adjoining hospital they are made acquainted with those multifarious details which make them invaluable as attendants upon the sick. When the period of probation has been deemed satisfactory, these carefully trained women are promoted to the status of deaconesses. They are now admirably qualified either to teach or to nurse; and while they are all fitted to give help in relieving the necessities of the body, they are ever especially solicitous to enlighten and nourish the soul. If they adopt the calling of teachers, they proceed to open and conduct day schools for the children of the very poor, night schools for those who can give no other time to study, sewing classes, singing classes, etc. Above

all else, they make a point of instructing in God's Word those who are ignorant of its contents ; they go from house to house, carrying with them everywhere the message of glad tidings ; they arrange for Gospel meetings, mothers' meetings, young converts' meetings, etc. If, on the other hand, they adopt the calling of nurses—and by far the larger portion of them do so decide—they hold themselves ready to go at the shortest notice to the bedside of the sick, whether these be found in private houses or in public hospitals. It is thus that, in the discharge of the varied duties of this office, the searching and seasonable word can so often be effectively spoken. It is not difficult, when the wants of a sufferer's body have been relieved by strange but gentle hands, to turn his grateful thoughts toward his rejected Lord and Master. And so, under the ministrations of this order, many a stranger to the knowledge and love of God has been brought back to the Father's house ; many a wounded spirit has experienced the healing virtue of Gilead's balm ; many a lonely soul has become joined forever unto Him who verily "sticketh closer than a brother."

#### OBJECTIONS TO REVIVING THE OFFICE OF THE DEACONESS.

Notwithstanding, however, the benefits which even already have been the fruit of restoring in some quarters this ancient ministry of women, and notwithstanding the ardor with which, by its friends, this new departure has been steadfastly defended, there are still many who in every community are ready to withstand this movement with more or less vigorous opposition. It would be to them a supreme satisfaction if they could crush it at once out of existence, or (failing in that attempt) if they could hamper it to such an extent as to render it manifestly incomplete and ineffective. In this way they hope ultimately to disengage from this cause the warm sympathies of those to whose loyal advocacy it is so deeply indebted.

It is not to be denied that any revival of this sort, especially in its initial stages, is surrounded by peculiar difficulties and dangers ; and of this deaconess movement in particular it has wisely been said : \* "It is to be hoped that there will be careful consideration of all the implications (and, we may add, complications) of the proposed action before the Churches commit themselves irrevocably." It can be shown, however, that the dreaded difficulties and dangers have been very unduly magnified. Moreover, the knowledge that they are likely to be confronted is perhaps the very best guarantee that they will be successfully surmounted.

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\* PRESBYTERIAN REVIEW, Vol. X., p. 292.

The following objections are selected from among many by which this return to primitive Apostolic practice has most frequently been greeted. Yet if those who discountenance this endeavor to restore the female diaconate are able to fortify their position with no more substantial defences, their citadel must be pronounced an exceedingly insecure one.

1. A RESPONSE TO MERE CRAVING FOR NOVELTY.—It is urged in certain quarters that the revival of the office of the deaconess means simply a yielding at another point to a spirit of restless innovation—a spirit which is far too prevalent already, and which catches with avidity at *every* new thing.

But the order of the deaconess, far from being an innovation, is an exceedingly ancient institution. On the authority of exegetes of the very first rank, the female diaconate dates from the days of the Apostles. If, then, the diaconate of woman *appears* to be an innovation to-day, it is simply because the Church of the last fifteen centuries has most strangely undervalued it. This short-sighted surrender on the part of our predecessors it is proposed now to rectify. Not innovation, but reverent restoration rather, is the animating principle of this modern reformatory movement.

2. AN UNWHOLESOME IMITATION OF ROMANISM.—Many would lay an embargo upon the proposed revival of this office because it savors too strongly of Rome. It would amount, they contend, to the deliberate establishment of a *Protestant* sisterhood of charity.

But the female diaconate savors of Romanism only in so far as Romanism savors of the New Testament; and the New Testament is admitted to be a very safe guide for *all* who would serve God acceptably. It is important, however, to emphasize this very radical distinction. No slightest desire exists in the breast of any Protestant to substitute a nun for a deaconess. This dutiful servant of the Roman Catholic Church, although she is the historical successor of the New Testament deaconess, is not her legitimate successor; she is rather the unauthorized supplanter of the New Testament deaconess. This form of the female diaconate we neither covet nor commend. And Rome, on the other hand, has very scant sympathy with the female diaconate which we do covet and commend. The sisterhood for which we plead, far from being a mere imitation of the Roman Catholic sisterhoods, has been tacitly disclaimed by that Church. Gladly has she seen it disappear; and she will never willingly revive it. This second objection, therefore, like the first, appeals to the ignorance of the hearer. It makes appeal also to the unholy passion of prejudice.

3. A COMPROMISE WITH ROMANISM.—It is often affirmed: If the

female diaconate be revived, and especially if Protestant deaconesses are to be gathered together in special establishments erected for this purpose, these female workers will differ so slightly from nuns that they might as well be bluntly designated by that name.

This impression is clearly the result of a misunderstanding. There is nothing monastic about the teaching of the New Testament. In the case of a nun it is known to be otherwise; but the deaconess is bound by no life vow, neither is she enveloped in the mystery of a dubious seclusion. She lives, indeed, in a home specially set apart for her protection and training; but she remains within it only so long as she is preparing herself for her work, or while she is waiting for some fresh call upon her sympathies, or until God gives her release from the infirmities of sickness or old age. In reality she is no more "separated from the world" than a Presbyterian elder is so separated; and possibly some of our ruling elders even would be immeasurably the better of a corresponding period of special training for service!

4. A PROCEDURE THOROUGHLY UN-PRESBYTERIAN.—It is still further objected: Admitting that the female diaconate is not an innovation, and that the order is distinctively Protestant instead of being Romish, it is nevertheless something which runs counter alike to the traditions and genius of the Presbyterian system. It may not unfitly be recognized in the great prelatical churches; but a *Presbyterian* deaconess—why, the very thought of it is preposterous!

It is to be desired that every such supersensitive critic could have been present at the Council of the Reformed Churches which assembled in London in July, 1888, for his narrow conceptions of Presbyterianism would have been very hopefully broadened. That august Congress, as is very well known, was made up of the representative laymen and divines of the whole Presbyterian world. Many valuable reports were submitted and considered; but few among them all were accorded a more willing attention or evoked a more hearty enthusiasm than the report of the Committee of Woman's Work in the Church. And what did that report—a report prepared by eminently judicious men, who, moreover, had given the whole subject careful and impartial study during a period of some four years—deliberately recommend? It declared it to be the judgment of the committee that, inasmuch as "the time has fully come for the organization of woman's work by the Churches on some definite principle," the Council should proceed to sanction that principle which is laid down in the New Testament—that is to say, some of the foremost scholars of our communion recommended, and the most representative gathering of our Church which has yet been convened cordially



endorsed the recommendation, that steps be taken to revive the Scriptural ministry of the deaconess. Surely none shall venture to say again, A deaconess is something distasteful, because it is utterly un-Presbyterian !

5. A LARGE AND EMBARRASSING EXPENSE.—Some men appear to be ready to sacrifice almost anything if its introduction or existence is inseparable from the item of cost. On the other hand, they can be counted upon to offer no serious opposition to anything, even to something which tampers with the fundamental verities of our faith, provided the proposed procedure does not involve them in expense.

It is an utterly false way of determining the value of anything to be forever asking one's self the question, What does it cost ? What is it worth ? is the really crucial question ; for there are ever to be discovered in earth's vineyards some pearl of inestimable price—a pearl which is *cheap* to the man who acquires it, though it costs him *all that he possesses*. And the order of the female diaconate, as long as it is confined within strictly Scriptural limitations, is cheap at any price.

As a matter of fact, however, the practical operation of training houses for deaconesses has never involved any insuperable financial difficulty. The public are almost invariably generous in contributing toward the support of every deserving charity, but charities such as those which have become associated with Kaiserswerth or Mildmay—where orphans are housed, and the naked are clothed, and the sick are healed or relieved—never appeal for succor in vain. Besides, no small part of the expense connected with these institutions is cheerfully borne by the patients for whom they provide. Those who suffer extreme poverty are not expected to tender any payment in return, but many of the deaconesses themselves, and (where their circumstances will permit of it) scores of those who have been cared for by them, present willing thank-offerings to the home that has afforded them help.

6. AN UNDUE ELEVATION OF WOMAN.—It is maintained by some that to create an order of deaconesses would be to give to woman in the Church a position of unwarranted importance. Whereupon certain [irrelevant] citations are made from the New Testament !

It may be sufficient to reply that woman has ever occupied in the Christian family a position of the very first importance—a position which of late she is likewise claiming and securing in every Christian State ; and there seems to be no warrant for excluding her from a similar honorable standing in the modern Christian Church. It is, of course, admitted that Paul instructed Timothy that women were to "learn in silence with all subjection," adding, "I suffer not a

woman to teach, nor to usurp authority over the man, but to be in silence." Preaching by women, therefore, and the placing of a woman over the regularly appointed rulers of a congregation appear to be distinctly prohibited; but it is to be remarked that, in the tenth verse of this very same chapter, the Apostle as distinctly declares: "I will that . . . women adorn themselves . . . with good works." And if service of this character entitles a man to honor and position in any Christian congregation, on what grounds of equity can a woman be excluded from obtaining upon the same conditions the bestowment of like reward?

#### ADVANTAGES TO BE DERIVED FROM THE OFFICE OF THE DEACONESS.

Ability to answer objections can never be deemed sufficient defence of a cause which is pressing its claims for acceptance or for a wider and more loyal recognition. It is not enough, therefore, to show that certain supposed difficulties in the way of recalling the deaconess—such as those, for example, which have just been enumerated—are very largely imaginary; our contention, if a genuine plea, must be capable of being supported by pertinent positive arguments. And it is confidently affirmed that, if no other advantages than those which find a place in the following imperfect catalogue were likely to result from a return to the original female diaconate, the movement which so many are now ardently promoting has received a singularly unanswerable endorsement.

1. AN EXHIBITION OF BECOMING DEFERENCE TO THE TEACHINGS OF THE NEW TESTAMENT.—If the Church of the New Testament is admitted to be the accepted and revered model of the modern Christian Church, special deference should be shown to every revealed detail of its organization and government.

In a recent number of this REVIEW,\* and over the name of one whose judgment will not hastily be called in question, it was shown that the office of the deaconess is clearly a *Scriptural* office. It should not be forgotten, however, that by others than Professor Warfield the Biblical warrant is believed to be much broader and firmer than he is prepared to admit; but be that as it may, he is supported in his conclusion by such widely respected exegetes as Calvin, and Chalmers, and Charles Hodge, and McGill, and Withrow. It is freely granted that the teaching of the New Testament is not as emphatic and unambiguous in reference to the female diaconate as many would strongly have preferred; but the very same argument

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\* April, 1889, p. 283.

may be employed against other New Testament office-bearers—not excepting even the fundamental office of the eldership.

2. A MORE GENERAL REVIVAL OF THE OFFICE OF THE DEACON.—A revival of the order of the female diaconate would assist materially in restoring the kindred office of the male diaconate to its necessary and legitimate place in the modern Christian Church.

The New Testament deacon is neither a public teacher, as the Anglican and Roman churches maintain, nor is he a public ruler, as our brethren of the Congregationalist churches maintain. His function is limited by the Word of God to an entirely distinct and totally different service ; he is to devote himself exclusively to those necessities which fail to be relieved by a Christian and conscientious care of the poor. It is doubtless because of the palpable perversion of this office, now in one direction and now in another, that it has come to be looked upon with disfavor in many Presbyterian congregations. If, however, the deaconess were duly reinstated in office, so that *her* sphere of work could be clearly defined and appreciated, a very general desire would certainly be developed to secure for our congregations those simply inestimable advantages which result ever from the labors of an active *male* diaconate.

3. THE PRACTICAL NECESSITY FOR THE OFFICE.—Apart altogether from the practice of Apostolic times and the warrant therefore of a direct divine sanction, the revival of the ministry of the deaconess has become almost indispensable to the proper discharge of the duties of a modern pastorate.

There is much that pertains to the efficient upbuilding of Christ's cause which must be done by women, if it is ever to be done at all. There are many half-open doors through which man dare not pass, although he knows that within there are the helpless and the needy. This remark relates especially to hospital work at home and to hospital and mission work abroad. But the revival of the deaconess would provide a vast number of skilled and consecrated workers for the very purpose of overtaking and supervising these duties, thereby supplying what has long been felt to be a most serious blank in our existing ecclesiastical machinery. Such invaluable assistants would obey the call of a pastor, to go and perform some delicate task within the precincts of a single congregation ; the call of some plague-stricken city, to go and watch daily with the anxious and with those who draw near to death ; the call of a council of the Church, to go with the tidings of salvation to those who in foreign lands are " without hope and without God in the world ;" or to obey the call of the State, to go to the blood-stained battle-field and care there for the helpless and the dying—as did one hundred and eighty-five noble

deaconesses of Kaiserswerth during the Franco-Prussian War of 1870.

4. THE ENTIRE PRACTICABILITY OF THIS STEP.—The revival of this New Testament office-bearer is not only exceedingly desirable, it is admittedly feasible.

The proposal, in truth, has already been carried into effect ; the scheme has now passed far beyond the stage of conjecture and experiment. Within the last half century scores of deaconess institutions have been erected, so that they are now to be found in almost every civilized country. The ladies who dwell in these homes are now to be counted by thousands, and it is no exaggeration to affirm that " there is not in Christendom a nobler example of our religion, in its visible and practical working, than that which is presented in the labors of these earnest and self-sacrificing women." Denominationally considered, this effort is not peculiar to any special branch of the Protestant faith. The Methodist Episcopal Church of the United States has not only its authorized training institutions for deaconesses, but (at the General Conference held in the City of New York, May, 1888) it decided with wonderful unanimity to insert paragraphs in its formal Book of Discipline providing for the wider introduction and development of the order. In like manner the Presbyterian General Assembly, which met in New York City last May, was overtured to give this question immediate and careful consideration, with the result that a committee on the subject will present its report next year. In Canada, the Presbytery of Montreal has had the matter brought more than once before it, and has now a committee at work gathering information upon which to base such action as it may deem to be advisable. Meanwhile not a few individual congregations of the Presbyterian household, both in Europe and America, are being served at the present hour by one or more formally appointed deaconesses.

5. THE OFFICE-BEARER EXISTS EVEN IN CHURCHES WHICH DECLINE TO SANCTION THE OFFICE.—Nearly *every* Protestant congregation is aided by the ministry of the deaconess already. Why stop short, then, of conceding to these women their rightful status and name, by deliberately " setting them apart " to that service in which they are so happy and to which they are so loyally devoted ?

There are few pastors, probably, who could not quickly name six or a dozen ladies in their congregation who, although they are not at present so designated, are to all intents and purposes deaconesses. Very possibly they are the *only* deacons he has, and accordingly he fully appreciates their patient and sympathetic labors. Women are invariably more willing to engage in the work peculiar to this office

than men are, and (what is eminently important) they make fewer mistakes in the doing of it. Who is in doubt as to which body makes the most converts to Rome, the Sisters of Charity or the priesthood? Provided, therefore, the diaconate of a given congregation had to be composed exclusively *either* of men or of women, a wise pastor would unhesitatingly conclude to choose the latter. A male deacon may be neglectful of his duties, or at best very formal and cold in the regular discharge of them; but in the case of female deacons, chosen in the customary way, the risk of unsuitableness is reduced almost to a minimum. Why, then, should the Church be startled by a name or hesitate to sanction or confirm a deliberate and *official* appointment?

6. THIS SERVICE WOULD BE CHEERFULLY RENDERED.—One may safely go further and affirm that woman is even *anxious* to undertake the office and the duties which the female diaconate would formally commit to her.

It has more than once been said: Supposing that the office of deaconess were revived, would there, after all, be many candidates presenting themselves? The true response to this query may safely be found in the experience of those Churches which have already made the experiment. There are to-day, actively employed in the work, between five hundred and six hundred Kaiserswerth deaconesses. At Mildmay Park, London, there are at present about one hundred deaconesses.\* At the recently opened Drexel Institution, Philadelphia, there are some thirty deaconesses, who devote their energies to the care of the sick and friendless in the German Hospital of that city. The same testimony as to the gratifying number of candidates is contributed by a score of similar homes; and the reason is not far to seek. Woman is ready ever to lend a hand of help to every Christian enterprise, because Christianity has proved itself to be an inestimable help to woman. It is true that she has given a Saviour to the world; but Christ has been, in more than the usual sense, *her* Saviour. Christianity found woman degraded and enslaved, whereas to-day she realizes that she has been liberated and elevated into a position of highest honor and privilege. Woman *owes* something therefore—in truth, she owes everything—to the influence of the Gospel, and she is anxious loyally to discharge some portion of this debt. If, then, the office of deaconess was ordained in a very early age to meet a necessity which was matched by gifts, which at that time were relatively few and untrained, much more should that

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\* A considerable number in addition are still in course of training, while others are laboring abroad.

office exist and be encouraged *now*, when woman's gifts are confessedly enlarged, and when she has, moreover, become skilled in those matchless graces which distinguish and ennoble her sex.

7. A RECOGNITION TO WHICH WOMAN IS FAIRLY ENTITLED.—The female workers in Protestant congregations are not merely *willing* to assume the responsibilities of this service, they crave some *formal recognition* and some evidence of *due appreciation* at the hands of a grateful Church.

The warrant which can easily be urged on behalf of woman's gaining this endorsement which she desires is found in the fact that to day she is doing the great bulk of the Church's work! And woman's magnificent record in this particular is improving every year. To cite but a single illustration, take the Woman's Foreign Missionary Societies, either of Canada or the United States, and note the simply marvellous strides which have been made within the last decade in contributions, in number of auxiliaries, in membership, etc. Why, there is absolutely no department, in all the steadily widening circumference of Christian enterprise, which can point to anything like a commensurate progress; and yet, for the reward of any adequate recognition and appreciation, woman is waiting still! For this reason alone, not to advert to others, the additional assistance of many a most estimable and competent female helper has been absolutely, yet needlessly forfeited. On the other hand, a recognized official status for woman in the Church would be a boon by many; while by clothing our female representatives with some visible mark of cordial and appreciative recognition, the Church would be doing a very graceful thing in the interest of those who have served her steadfastly and well.

8. THE NUMERICAL PREPONDERANCE OF WOMAN IN THE CHURCH WOULD BE OPENLY RECOGNIZED AND RESPECTED.—It has already been indicated that the New Testament expressly precludes woman from preaching and ruling in Church assemblies; but an official female diaconate would greatly strengthen the claim that Presbyterianism is thoroughly democratic, and that it aims to secure in all its Church courts the widest *possible* measure of representation.

It has long been the boast of champions of Presbyterianism that its system of polity secures for the Church a principle which is regarded as fundamental in all rightly-governed States—viz., that some means shall be provided whereby, when either Church or State speaks, the *whole body* of its constituency shall be permitted a fair and reasonable hearing. It is a primary tenet, therefore, of Presbyterianism that, whenever a Church court or a congregation announces a deliverance, that deliverance must be the finding (either

directly or representatively) of the *whole body* of the communicants, and not of a mere handful or portion of the same. But women constitute almost two thirds of the membership in all our Christian churches! Ought not woman, then, to have official representation in that Church court at least to which inferentially the New Testament admits her, and whose allotted work she is so largely instrumental in discharging?

9. THE SECURING FOR THE DIRECT PROMOTION OF RELIGION OF ABILITIES THAT ARE NOW BEING EXPENDED IN MUCH LESS PROMISING SPHERES.—The establishment of a female diaconate would direct toward purely *religious* ends that vast outflow of energy which, in multifarious ways, woman is everywhere exhibiting in unequalled force and volume.

Surely there has never hitherto been a period in the world's history when women have been found so ready to band themselves together for the achievement of the most varied purposes of genuine philanthropy. This fact, indeed, lends to the present age one of its most outstanding and remarkable features. There are to-day women's Christian associations, women's temperance societies, women's missionary societies, and innumerable other kindred organizations—a vast and varied host. The catalogue, if complete, would be sufficient to fill the mind with equal astonishment and gratitude. Then there are scores of women devoting themselves exclusively to-day to the work of professional nursing, to the discharge of the complex duties of some one of the various professions, to giving instruction in schools and academies, etc. In truth, no door to worldly distinction is shut to woman now; and, gaining an entrance at one of these portals, she has succeeded in forcing her way to the front in almost every calling, where she has generally maintained her honorable position with dignity and ease. There is, in a word, such an irrepressible activity about woman (especially when she undertakes any work to which she lends her heart), that if success be at all within reach, there is assurance of success in its fullest possible measure. To take a concrete example, recall the achievements of the Woman's Temperance Crusade in the United States and Canada. Beginning in the very humblest way, the few workers who were willing to be identified with the movement using such influence as they could bring to bear upon individual wrongdoers, a widespread and powerful union has since been brought into existence through whose agency even august legislatures are accustomed to be influenced.

It will be observed, however, that many of the occupations to which brave women devote themselves are not strictly religious.

They are enterprises most commendable in themselves. They may be philanthropic even, and they may secure the active sympathies of genuinely Christian women; but the religious element is not made specially prominent, and the cause of the kingdom profits only very indirectly. It is all-important, therefore, that some way should be opened up through which the willing and invaluable energies of woman may be more directly offered and consecrated to the Saviour. Woman is now ready to go anywhere and everywhere at the summons of the Church; will the Church still hesitate to commission her?

10. FURTHER PROCRASTINATION WILL PROBABLY INVOLVE DISASTER.—The establishment of a female diaconate would not only prove to be of incalculable service to the Church, but it would help to avert a positive and impending calamity. The step suggested is manifestly desirable, but it is also well-nigh imperative.

Reference has already been made to the numerous associations and societies into which women are assiduously banding themselves. It is well known that many of these women would prefer to discharge these varied labors in connection with some congregational organization, where they would be permitted to share in the joy of official and responsible service; but thus far they have sought this privilege in vain. Is not the Church actually driving these invaluable workers outside of her boundaries, and gradually loosening the hold of their sympathies upon her, by allowing the impression to gain force that she does not feel any great need of those abilities which have become so mighty a power in the world? And there is a kindred danger, pertaining even to distinctively "religious" organizations of women, which must no longer be lost sight of. It is quite possible that the day is not far distant when an ominous conflict shall arise between the Church and some of those immense missionary or temperance unions which are growing up beside her. In course of time vast corporations come to be possessed of great wealth and influence, and then they grow restive under restraints which in humbler days would have been simply protested against or quietly and patiently submitted to. And woman being now a power in every civilized country, and even Christian women being aware of the significance of this fact, cannot be wholly influenced by the force of so suggestive a consideration. As a matter, therefore, of simple self-interest, and apart altogether from the inestimable benefits resultant from such a course, it is of paramount importance that these various female societies be gathered speedily within the closer confidence and control of the Church. And while the securing of this end now would be comparatively easy, it would not



only have the effect of retaining these organizations within safe and suitable restraints, but the energies (thus guided and conserved) would redound to the greatly increased advantage both of the Church and the world. It has been said that the implications and complications inseparably associated with so radical and momentous a project counsel both patience and prudence. They demand also ripe and scholarly judgment, and so may suitably be left to the maturer wisdom of others. The present plea, meanwhile, may be rested where it stands. The Apostolic Church stood daily in need of just such aid as the devoted Christian women of that age were able to render it; hence an order of deaconesses, a body of workers who formed a corporate part of the Church, was wisely called into being. And the existence of the similar (but vastly multiplied) needs of to-day make it abundantly evident that by all the Churches of Christendom in which it is still lacking, this long-disused office should without delay be revived and perpetuated.

LOUIS H. JORDAN.

*Montreal.*

## VI.

### EDITORIAL NOTES.

#### GENERAL SYNOD OF THE REFORMED (DUTCH) CHURCH.

THIS body met in June last in Catskill, N. Y., and continued in session eight days, the Rev. J. G. Van Slyke, D.D., President. It was opened by an able and timely sermon by the last President, Dr. M. H. Hutton, on the Heroic in Ministerial Life, analyzing the principle of heroism and showing its applications to the minister and his work. The Foreign Board reported a year of progress, especially in China and Japan, but was embarrassed by the continual enlargement of the work, which it could not meet, and also by the debt (\$17,000), which made it difficult to sustain the existing scale of operations. The Synod resolved to address a pastoral letter to the churches on the subject. The Theological Seminary at Arcot, India, was reported as in successful operation, with thirty-two students. The Domestic Board had closed a prosperous year without debt. The large sum imperilled by a mournful defalcation in former years had been restored to the last cent. The outlook of the home work was hopeful, but one great difficulty stood in the way, that of securing houses of worship and parsonages for the new enterprises started in the Western frontier. It was resolved to raise \$75,000 for the support of the Board's work the present year. The Board of Education reported progress amid many embarrassments. It had lost its faithful treasurer, who had been connected with the work for over thirty years. Much had been done in the way of securing a fit endowment for the Western institutions, Hope College and the Northwestern Academy, but much still remained to be done. The Synod encouraged the Board to more vigorous efforts to increase its income and enlarge its efficiency.

Some changes were made in the internal working of the body. One amendment to the constitution forbade any catechisms to be used in Sunday schools, save such as are approved by the General Synod. Another allowed a majority of the members in full communion to apply for a change in the method of electing Elders and Deacons—heretofore the Consistory alone could make such application. A third was proposed limiting the franchise, in electing the Consistory, to members who have attained the age of eighteen years. A limitation so reasonable will no doubt be adopted by the classes. A fourth was an addition to the optional forms in our Liturgy reported by a committee which the last Synod appointed. These consisted of an office for the ordination of foreign missionaries, and prayers to be used in family worship and in the Sunday-

schools. Though not perfect, they were excellent in form and tone, and were adopted to be sent down to the classes for approval. At the same time a manual for the instruction of young children, entitled "First Lessons in Christian Truth," intended to take the place of Brown's Catechism, so long in general use, was approved and referred to the appropriate Board for publication.

The matter of the Sunday newspaper came up by overture from the Particular Synod of Philadelphia, and was considered with great interest. By a unanimous vote the Synod passed a resolution earnestly requesting all who love our Lord to refuse to read, to buy, or to advertise in the Sunday issues of the secular press, and in every possible way to discountenance their circulation. Ministers were asked to read this resolution from their pulpits, and to call the attention of the people to its importance. If the whole Church were to give due regard to this matter, we believe much might be done to resist the progress of an enterprise which is doing more than all other agencies combined to break down the sanctity of the Lord's Day and deprive men of the weekly season of rest and worship. The delegates who attended the Council of the Reformed Churches in London last year made a report concluding with several recommendations, the last of which was to "consider whether the time has not come to have an alliance of all the Reformed Churches in America subordinate to the existing Alliance, and to consider only American questions." This recommendation was adopted, but no further action was taken. We believe that the time has fully come, not only for the consideration of this important subject, but for its active prosecution. Such an American Alliance could not do any harm (for it would have no legislative power), and might be the means of great and permanent good. A pleasant centennial reminiscence was recalled in the proposition to appoint a committee to prepare an address to President Harrison, in the same way that the Synod, immediately after the inauguration of President Washington in 1789, appointed a committee to express to him the sentiments of the Church in regard to the full establishment of the government.

There were two matters of unusual interest in the proceedings of the Synod. One was an application from several students in the advanced classes at New Brunswick to be sent to labor among Arabic-speaking people in Arabia or the Upper Nile, at their own expense. They asked only for recognition and supervision, and would trust to five-year pledges of friends for their support, which would require about \$6000. At present the Nile valley forms one of the mission fields of the United Presbyterian Church of this country, which is the only body working there, and has met with marvellous success, but it addresses itself mainly to the Coptic population, and thus leaves the way open for a mission to the Moslems. Professor Lansing, a son of the eminent missionary of that name, appeared before the Synod, and eloquently enforced the claims of the enterprise, which is akin to what is known as the Keith-Falconer mission at Aden. The Synod was greatly moved by the proposal—the first one ever known in this country to aim directly at the disciples of Islam—but did not see the way clear to take up a new mission when the old ones were struggling with

an inadequate support, and so referred the matter to the Foreign Board with power. This was doubtless the best thing to be done, but it was a very painful necessity. The other matter referred to was a quasi judicial action of the strangest kind. It appears that for years there has been a dispute between two parties, each claiming to be the Consistory of the Third Reformed (Dutch) Church in Philadelphia. The question was taken up in the regular way, and finally came by appeal in 1886 to the General Synod, which decided by an overwhelming majority in favor of one of the parties. At the present Synod the defeated party made application to be relieved from the disagreeable position in which this decision placed him. Whereupon, on the report of a very strong committee, the Synod in its legislative capacity reversed the decision of 1886, declared the action then taken unconstitutional, and instructed the Classis forthwith to disband the church! A greater violation of usage, of propriety, of justice, and of the constitution of the Church cannot be conceived. For an ecclesiastical assembly in its legislative capacity to rescind what it has done acting as a court is an anomaly without precedent in the whole history of any of the Reformed churches in this country, or, so far as we know, in any other. In this case it was the worse because it was an *ex parte* proceeding. The other side was not heard at all. None of the forms of judicial procedure were observed, but in the most summary way the solemn finding of a court was overturned. The precedent thus set is of the most dangerous character. It uproots the foundations of justice, and leaves all that a man holds dearest at the mercy of an accidental majority in any ecclesiastical assembly. The majority of the Synod in this case was more than two to one, but that fact does not hinder us from denouncing their course as simply a high-handed outrage upon decency and common-sense, as well as upon law and usage. And this holds good without regard to the parties in the case; one may be the best man living and the other the worst; but even in such an extreme case, the established rules of judicial procedure cannot be overthrown without striking at the safety and the peace of every member of the Church. A precedent of the most disastrous kind has been set.

T. W. CHAMBERS.

*New York City.*

#### UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

THE Synod of this Church met in the Synod Hall, Castle Terrace, on Monday, May 6th, when the Rev. R. S. Drummond, D.D., Bethon Church, Glasgow, was chosen Moderator.

The membership of the Church, general finance, and Foreign Mission funds, all showed an encouraging advance. It seems as if the depression of trade, which has proved a sore strain upon churches whose membership is composed mainly of the working-classes, has passed over, and the signs of returning prosperity are being generally felt. The membership of the Church is 182,963; the income for Foreign Missions amount to \$150,385; and the total revenue for all purposes, \$481,535.

One of the chief objects of interest was the evangelistic effort. Two years ago, the Synod made a new departure by setting apart twelve ministers to conduct evangelistic services while visiting the various churches within the Presbyteries to which they were sent. These brethren have been cordially welcomed and have held over one thousand meetings in course of the year. The results were so encouraging that the Synod appointed other twelve for the coming year, the Rev. Dr. Corbett and the Rev. Mr. Dickie, both of Glasgow, being joint conveners. The discussion of the subject revealed a disposition to widen the range of work, by having some of the delegates deal with the difficulties encountered in the present day as to matters of Christian faith. There was also expressed a desire to call to the aid of the Church, laymen who have shown aptness in the ordinary evangelistic work. Reference was made to the call coming to the Church to be active in this service on account of the difficulty of regulating the teaching at meetings conducted apart from the churches, and the danger of unsettling the convictions of adherents of the Church by perfectionist doctrine.

The missionary meeting held on the Wednesday evening, and addressed by missionaries home on furlough, as to work in their several fields, was the most crowded gathering which has yet been seen in the history of a long course of such meetings. Not fewer than twenty-five hundred persons crowded the great hall, and when some were constrained to withdraw under the influence of the overheated atmosphere, others were ready to fill the vacant space to its utmost capacity. The arrears on the Mission Fund had not only been completely cleared off, but a surplus of \$3500 had been secured. The spirit of liberality and Christian zeal had been illustrated not only at home, but also on the mission field itself, the younger missionaries in Aajputana, India, having voluntarily surrendered from \$125 to \$250 of their income.

For the Theological College, over which Dr. Cairns presides, provision was made for practical training (in absence of a professor) by the appointment of two lecturers, each to give courses of twelve lectures. This is the second year for this arrangement. One of the younger ministers of the Church, the Rev. A. Hislop, M.A., Helmsburgh, was appointed to deal with pulpit teaching as related to the theological difficulties of the day, and the Moderator, Rev. Dr. Drummond, was appointed to lecture on pastoral work and class teaching.

The question of Temperance work connected with the Church was the subject of keen feeling last year, and was regarded with interest at the recent meeting, because it had been remitted to the committee to send down the subject of organization to Presbyteries. The result of this reference appeared in the Synod papers, and this was such as considerably to allay the feeling of the previous year. Against special organization by the Supreme Court, twenty Presbyteries sent returns disapproving of organization by the court, and only nine in favor. A majority of eleven Presbyteries disposed of the proposals of the previous year, and prepared for discussion under a less excited state of feeling.

HENRY CALDERWOOD.

*Edinburgh.*

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN CANADA.

THE General Assembly met in St. Andrew's Church, Toronto, on the 12th of June, at 7.30 P.M. The retiring Moderator, the Rev. Dr. McMullen, preached a richly evangelical sermon from Acts xx. 24. The very Rev. Principal Grant, of Queen's University, Kingston, was elected Moderator, and presided over the deliberations of the Assembly with great ability and courtesy. The tone of the Assembly was good throughout, and apart from the value of the work done, was fitted to promote the spiritual life of the Church.

That the attendance of elders was not greater is matter of regret. Were the principle of equality in numbers between ministers and elders infringed upon loud complaints would properly be heard, and yet the actual representation by elders, especially of the presbyteries remote from the place of meeting, was very defective. This is wrong; and both ministers and elders should feel under obligation to give full attendance and to aid in work as to which they have the enhanced responsibility of representatives. The number of those who regard the Assembly as a holiday, and leave, perhaps, after a few days' attendance, is certainly diminishing, but there are still some who cannot be said to make conscience of attending faithfully to their duties.

The reported membership of the Church is 152,013, an increase of 6373 on the preceding year. There were received during the year 11,832 persons by profession and 6624 by certificate. The entire contributions for Church purposes were \$1,985,585, an increase of \$212,471 on 1887. This gives an average of \$24 per family, and \$12.86 per communicant. The amount raised for the schemes of the Church was \$273,154, an increase on the previous year of \$46,664. This is the largest increase in any one year yet reported; we trust that it represents growth of liberality as well as of means on the part of our people. But, like all the Churches, we must still confess that the Lord's treasury is not replenished as it should be, and that were the tenth or anything near it set apart for sacred uses, both home and foreign work might be greatly developed. We affirm nothing regarding the continued obligation of devoting the tenth, but, surely, the ideal of Christian liberality has not been reached while the Church has not exceeded the fifteenth or sixteenth part of the revenue of her members; and this proportion seems nearly to measure the givings for their proper work of the Churches which are doing best. In view of the fact that so many are prepared to offer themselves for foreign work, a solemn responsibility is laid upon the Church to enlarge her beneficence.

Probably no Church has, as compared with its resources, so large a Home Mission field as the Presbyterian Church in Canada. This field extends from the Atlantic to the Pacific, embracing in its eastern section 140 stations, and in its western 803. The entire amount available for this service was \$44,816; while for the cognate purpose of augmenting small salaries there was contributed \$30,201. Seeing that a considerable population flows annually from Britain

into the great Northwest, the Canadian Church considers that in the work of Home Missions it has claims for help upon the Mother Churches. These claims have been recognized, and the Scotch and Irish Churches have for many years rendered substantial aid. In some quarters there has been the slightest disposition to suggest that the somewhat rapid development of Foreign Missions in recent years has impaired the revenue for home work ; and, in consequence, the Woman's Foreign Missionary Society has been asked by the Assembly to confer with the Home Mission Committee as to the propriety of allowing home as well as foreign work to benefit by their liberality. How the Woman's Society will regard this matter is not yet certain ; but in the past the general opinion of its members has been that it was best to concentrate their endeavors upon one object, convinced that whatever promotes the zeal of the Church for the conversion of the world must necessarily open the fountains of liberality and increase the revenue for all departments of work.

The Foreign Mission report was in several features highly gratifying. Seven ordained missionaries and seven lady missionaries were added to the staff during the year. Five ordained missionaries had been appointed to the new mission in Honan, China ; all of whom will be supported by individual congregations. The other mission fields are Formosa, Central India, the New Hebrides, Trinidad, and the Northwest—among the Indians. In all these missions progress is being made ; and though in some of them the increase of communicants is not rapid, there are tokens that the time of reaping may not be far off.

The revenue of this society is steadily growing. Last year it amounted to \$77,921, an increase of \$8315 on the preceding year. Three young missionaries about to proceed to China addressed the Assembly, and gave further testimony to the fact that the Church can lay her hand upon as many graduates of our theological schools as she has means to send forth. The assurance that it is so must quicken the Church's zeal ; nor can we doubt that He who is leading so many to offer for work among the heathen will also dispose the hearts of His people to give on a larger scale for the evangelization of the world.

The French Mission in the Province of Quebec received \$44,913, an increase of \$5400 on the ordinary fund, besides what was contributed for special objects. This mission, which is carried on in the face of great difficulties, is accomplishing good. There are connected with it forty missionaries, of whom seventeen are ministers. There are twenty-five churches and eighty-nine stations in which the Gospel is regularly preached. The mission has thirty-three schools attended by 912 pupils, of whom 324 are Roman Catholics. The great school at Pointe-aux-Trembles, near Montreal, is a valuable and fruitful part of the mission.

Those who are aware of the compact strength of Rome in Lower Canada will appreciate the difficulties under which this mission is carried on. The Church of Rome in Quebec is possessed of unlimited wealth, and her people have the unquestioning faith of the sixteenth and seventeenth centuries undisturbed, except among a few, by the scepticism of the French Revolution. Not seldom are the missionaries and colporteurs maltreated ; they are con-

temptuously called "les Suisses," and their humble labors are denounced by the priest as irreligious and unpatriotic.

Encouraged by the favor of politicians of all parties, in their eagerness to secure the Catholic vote, the Church of Rome has carried everything her own way in Quebec, while she is a standing menace to the public life of the Dominion. The Jesuits' Estates Act—an Act passed last year by the Province of Quebec to compensate the Jesuits, who had previously secured incorporation, for the loss of certain lands which had escheated to the Crown at the end of last century—is an alarming proof of ultramontane ascendancy. By this Act the Government of Quebec, having sought and obtained the Pope's permission, is empowered to sell the Jesuits' estates so-called, and the sum of \$400,000 is in the mean time put at the Pope's disposal to be distributed by him among the Jesuits and other bodies in the Church, as he shall see fit. Perhaps none except the politicians are surprised at the storm which this piece of legislation has caused not only among Quebec Protestants, but in Ontario and throughout the Dominion. For not only has the Legislature of Quebec, with almost entire unanimity, passed this measure, but the Government of Canada has declined to use its prerogative of veto, and in so doing has been sustained by the House of Commons, by a vote of 188 to 13. In common with nearly every Protestant Church Court in Canada, the General Assembly passed a strong resolution in condemnation of the Jesuits' Estates Act, and in deprecation of the part which Rome is continually seeking to play in the politics both of the Provinces and the Dominion. We cannot yet say how this matter will end. It may result in such action of the Churches and of the community as shall arrest the political ascendancy of Rome, or—should we fail to do our duty at this crisis—in the assured dominancy of a Church which is hostile to freedom and to evangelical religion. May we hold fast our birthright of liberty and truth, and make no compromise with their adversaries.

The Committee on Union with the Anglican and other churches reported that the joint committees of the Church of England, the Methodist Church, and the Presbyterian Church had spent the greater part of two days in conference. As the invitations to confer on the subject of union came from the Church of England, the committees of the other churches deemed it proper that the representatives of that body should take the lead and bring forward, in such order as they might prefer, the topics which they considered essential or relevant. The Anglican brethren concurred in this view, and appointed members of their deputation to introduce the following topics, as to which it was thought necessary by them that an understanding should be reached—viz. : the importance of Corporate Union, the amount of unity in doctrine, worship, and modes of action existing in the three bodies, the Holy Scriptures, the Creeds, the Sacraments, and the Historic Episcopate. Lengthened statements had been made by members of each of the committees on all of these topics, except the two last, for the discussion of which the time available did not suffice. It was on all hands thought better at the first meeting to limit the aim of conference very much to the ascertaining of the degree of unanimity actually exist-



ing between the Churches on the points considered, rather than to enter immediately on the discussion of differences.

The Committee of Assembly reported that the conference had been conducted with frankness and in a brotherly spirit, and while they could not state that much progress had been made toward Corporate Union, they were sure that friendly feeling had been promoted between the Churches, and they therefore recommended that the committee should be reappointed with a view to further action. This the Assembly unanimously agreed to do. The authorities of the Church of England and the Methodist Church will doubtless take a similar step, and we may thus expect that in due time the committees will come to closer quarters, and the difficulties of the problem will have to be faced. The very fact of meeting to talk of union between these Churches is a new and interesting thing, and we can only pray that good may result, and that should incorporating union be found in the mean time impracticable there may, at least, be an increase of charity.

More than two days of the time of the Assembly was given to a case of appeal from the Synod of Toronto and Kingston by certain members of Knox Church, Galt. These brethren had imbibed the doctrine of Perfectionism, which they were earnestly propagating, as teachers in the Sabbath school and in other ways. The session, assisted by assessors from the Presbytery of Guelph, suspended them from the membership, rather on the ground of following divisive courses than of holding false doctrines; for it was intimated to them that should they promise not to teach their doctrine they would not be removed from communion. Appeal was taken to the Presbytery, by which the judgment of the session was unanimously sustained. The case was then brought before the Synod, with the result that the Presbytery's decision was confirmed by unanimous vote. The appellants resolving to have the matter fully ventilated (for they must have despaired of securing a judgment in their favor), approached the General Assembly.

There was no difficulty in the case to account for the length of time allowed to it by the Assembly, but as the Assembly wished to grant every indulgence to the appellants, and as it was deemed useful to the Church and the community that full and clear exposition of the true doctrine touching Christian perfection should be made in connection with the case, the Assembly, with great patience, entered into all details, historical and doctrinal, relating to the appeal.

It was clear that the appellants, who seemed desirous of following the Scriptures and of leading a holy life, had not thought themselves out, and that their opinions wanted logical consistency. They could not say whether or not the *tendency* toward evil was itself evil. In their own strength they could not refrain from sin, but walking in the Spirit, according to the believer's privilege, they felt that they were kept from sin. One of the appellants said that "there had been days in his life in which he had no need to confess sin;" and another said that she had "felt condemned" for confessing sin. Clear, able, and exhaustive statements of the doctrine of the Church and the Scriptures were

made by Dr. Middlemass, as representing the Presbytery, and Dr. Maclaren, as representing the Synod. Dr. Laing moved that the appeal be dismissed, and that the appellants be affectionately entreated to reconsider their views and position in the light of all that had been said during the discussion of the case, and to submit themselves in Christian love and meekness to the session and the courts of the Church. This was the finding of Assembly with almost entire unanimity. The brethren from Galt signified their submission to the Assembly's decision; and we may now hope that good will arise from the earnest consideration of fundamental doctrine to which many have been led in connection with this case. Nothing can be clearer than that perfect sanctification implies the removal from our nature of all tendency toward sin—all *concupiscentia*—and that while the flesh continues to exist beside the Spirit and to strive against it the work of grace is incomplete. But the day will come when the believer shall be presented "faultless."

WILLIAM CAVEN.

Toronto.

#### THE PRESBYTERIAN CHURCHES AND THE WESTMINSTER CONFESSION.

THE last few years have been marked, throughout the Presbyterian world, by a widespread agitation regarding the relation of the churches to the Westminster Standards, which has seemed to culminate during the ecclesiastical year that has just closed. Its formal beginnings\* may be assigned to the movement which issued in the adoption by the Scottish United Presbyterian Church, in 1879, of a Declaratory Act, giving forth an authorized explanation in regard to certain subjects in the Standards, respecting which it was found desirable to set forth more fully and clearly the view which the Synod took of the teaching of Holy Scripture. The subjects treated in this document are especially the love of God for all mankind, and his provision, by the gift of his Son, of a salvation sufficient for all, adapted to all, and offered freely to all; man's responsibility; infant salvation and the salvability of the heathen; Church and State; and such minor matters as creation in six days, and the like. This was followed in 1882 by the passage of a somewhat similar act by the Presbyterian Church of Victoria. Since 1883 the Presbyterian Church of England, while "unabatedly adhering to the doctrine contained in the Westminster Confession," has been busily engaged in considering its relations to that document; in the course of which consideration it has framed for itself a brief compendium of fundamental doctrines, designed, "not of necessity to supersede the Westminster Confession as the standard of orthodox teaching from the pulpit, yet for sundry other practical uses," "as, for example, the clear presentation to the public of the Church's exact doctrinal teaching, or for the indoctrination of catechumens, or even for an intelligent profession of their faith by ruling elders and deacons." †

\* Compare an interesting account of the movement in Scotland, from the competent hand of A. Taylor Innis, Esq., in *The Andover Review* for July, 1889, pp. 1-15.

† Dr. J. Oswald Dykes, in *The Catholic Presbyterian*, ix. 469, June, 1883.

Accordingly, it was proposed to the Synod at its last meeting to adopt these new "Articles of Faith," "as a sufficiently full statement of this Church's belief on fundamental doctrines to serve for a testimony to those beyond her communion, and for a summary of her creed to be recited upon special occasions of public worship"—in a word, to take some such place as its *Summary of Principles* does in the United Presbyterian Church. At the other end of the world, again, the Synod of the Presbyterian Church of Otago and Southland in Southern New Zealand appointed a committee at their meeting in the autumn of 1888, to consider the whole subject of the relation of the Church to its subordinate Standards, and report to the Synod of 1889.\* In Scotland, the Established Church has during the last year voted to revert for ministerial subscription, from the formula framed in 1711, which required acceptance of the whole doctrine of the Confession as truths of God, to the simpler one which has hitherto been used by the elders, and which rests on the act of the Assembly of 1694; while the elders hereafter are only to express their approbation of the Confession. The Free Church, after a year's debate, has appointed a large committee to report to the next Assembly what relief is needed. In America, two overtures looking toward revision, were presented to the Canadian Presbytery of Toronto, but voted down; while the General Assembly of our own Church has overtured its Presbyteries with a view to discovering whether there is any widespread or important call for revision among us.

Such a chronicle as this is apt to leave upon the mind an impression of a deep and almost universal disaffection under the pressure of the Westminster Standards. It certainly does prove that there are men everywhere who are dissatisfied either with the Standards themselves or with the relation they find themselves occupying to them. But we must not imagine that the causes which produce this restlessness are everywhere the same, or that all are agreed as to what is needed for relief. Even among those who really object to the Standards themselves, different men object to widely different things, so that if the attempt were made to exclude everything concerning which any individual cherished doubt, "it would be a poor church" in the paradoxical language of Dr. Macgregor,† "which has not in its adult membership a sufficient amount of immaturity to cast out by this process the whole round of Christian doctrine." And it is more important still to remember that the circumstances of the several churches are widely different, and the relations they bear to the Standards very

\* A somewhat similar overture to that sent up to the Synod of Otago and Southland by the Presbytery of Dunedin, on the basis of which the action mentioned above was taken, was sent up by the Presbytery of Auckland to the last General Assembly of the Presbyterian Church of New Zealand, but was set aside on the ground that the modified formula of subscription in use in that church secures all that is necessary. That formula reserves liberty of opinion "on the teaching of the said Confession in regard to the duty of the civil magistrate, marriage with a deceased wife's sister, and the forms of expression in which the several doctrines are stated."

† *Freedom in the Truth* (Dunedin: 12mo, pp. 72), being Dr. Macgregor's speech in the Synod of Otago and Southland in opposition to the overture of the Presbytery of Dunedin, on which the Synod's action was based.

diverse, so that the causes of restlessness that are operative in one are wholly absent in another. There is obviously, for example, a very great difference between objecting to be bound to an extended doctrinal treatise in all its propositions and rejecting the whole Calvinistic theology. If we, however, range the world over and gather together indiscriminately all the objections that have been made to the Westminster Confession during these last years, we are in danger of confusing even such opposite points of view as these.

1. Among the causes of the present appearance of restlessness with reference to the Westminster Standards, the first place is undoubtedly due to the over-strictness prevailing in some churches, in the formula of subscription which is required of office-bearers. And it is worthy of notice that where the formula seems overstrict, dissatisfaction seems to be most widespread, most pronounced, and most difficult to satisfy. The Established and Free Churches of Scotland, for example, have hitherto required of their ministry "sincerely to own and believe the whole doctrine contained in the Confession of Faith . . . to be the truths of God." Dr. Candlish has, indeed, argued that in its historical sense, even this formula asks only acceptance of the Confession as a whole ; \* but, as it seems to us, unsuccessfully, and certainly without effect on the convictions of the churches. We do not wonder, therefore, that the ministry of these churches are earnest in seeking relief. It may savor of exaggeration to say with Mr. Taylor Innis (presuming that he means single propositions), that "there is no honest or sane man who will pretend that any proposition in religious truth constructed by others, exactly expresses his own view of that religious truth ;" † but this is surely apt to be true of an extended confession, and we must certainly agree with the words which he adds in a note : "Properly speaking, the Confession is not the confession of faith of any one who signs it, but of all. None of them exactly agree with it, but none of them contradict it." In a word, a public confession, by virtue of the very fact that it is public, cannot be, and ought not to be pretended to be, just the expression of his faith which each one who accepts it as representing his faith would have framed had he only himself to consider. The most we can expect, and the most we have right to ask is, that each one may be able to recognize it as an expression of the system of truth which he believes. To go beyond this and seek to make each of a large body of signers accept the Confession in all its propositions as the profession of his personal belief, cannot fail to result in serious evils—not least among which are the twin evils that, on the one hand, too strict subscription overreaches itself and becomes little better than no subscription ; and, on the other, that it begets a spirit of petty, carping criticism which raises objection to forms of statement that in other circumstances would not appear objectionable.

Where the formula of acceptance is such that no one signs without some mental reservation, some soon learn to sign without reference to mental reservation ; and gross heterodoxy becomes gradually safe, because there is no one

\* *The Relation of the Presbyterian Churches to the Confession of Faith.* Glasgow, 1886, p. 6.

† *The Law of Creeds in Scotland*, p. 479.

so wholly without sin that his conscience permits him to cast the first stone. That such a state of things has not been unknown, the history of Scottish Moderatism may teach us. That in the estimation of some, some of its features are not wholly unknown now, there are not lacking phenomena which may indicate. It is even occasionally openly asserted. Thus Dr. Watt is reported as declaring on the floor of the Established Presbytery of Glasgow that "he took it, that no man signed the formula without mental reservation more or less ;" \* and Professor Storey is reported † as pleading in his opening address, last autumn, that "some such terms of official subscription of the Confession should be adopted as shall openly sanction the liberty which is tacitly exercised in qualifying or modifying some of its propositions." Now, such a state of affairs is a great evil ; and the dangers attending it have never been better pointed out than by Dr. Charles Hodge, who writes : "To adopt every proposition contained in the Westminster Confession and Catechisms is more than the vast majority of our ministers either do or can do. To make them profess to do it is a great sin. It hurts their consciences. It fosters a spirit of evasion and subterfuge. It forces them to take creeds in a 'non-natural sense.' It at once vitiates and degrades. There are few greater evils connected with establishments than the overwhelming temptations which they offer to make men profess what they do not believe. Under such strict requirements, men make light of professions, and are ready to adopt any creed which opens the door to wealth or office. The overstrict the world over are the least faithful." ‡

Not less surely, however, does overstrictness of formula wound tender consciences and produce a restlessness as over against the creed itself to all the propositions of which they are obliged to assent as the profession of their faith, even when they would not find these propositions objectionable when considered only as one statement of the faith they profess. Tender consciences must revolt from a confession to which they are too closely bound, if they do not find themselves in absolute agreement with its every word ; and revolt once begun, batters on what it feeds on, until a great war breaks out against the Confession with which, nevertheless, most of the combatants are in substantial agreement. Thus overstrictness in the formula is the real account often to be given of what emerges as objection against the creed, rather than against the formula. Relief is to be sought in such a relaxation of the formula as will give all the liberty to individuals which is consistent with the Church's witness to the truth. What is needed seems to us admirably expressed by Dr. Marshall Lang in a speech in the Established Presbytery of Glasgow, advocating the change of formula which has since been accomplished in that Church : "The point they desired to emphasize was this," he is reported as saying, § "that they did not bind men to the mere letter. They did not insist that a man should accept all the propositions and all the phraseology of the Confession. What they asked was that a man should honestly and truly subscribe to the system of truth that was

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\* *The Glasgow Herald*, March 28th, 1889.

† *Ibid.*, November 13th, 1888.

‡ *Church Polity*, p. 332.

§ *The Glasgow Herald*, March 28th, 1889.

presented in the Confession of Faith, and not merely to the words of the letter in which it was presented. He thought a substantial relief was given to persons of scrupulous conscience." So far as the present agitation in the Scotch churches arises from this cause and tends to this result, it is an effort to attain a situation as over against the Standards which the American churches have always enjoyed, and it must have the hearty sympathy of every American Presbyterian.

This advocacy of a liberal formula, however, is not to be understood as if we could at all accord with those who would so relax the formula as to make the Confession of Faith little more than a venerable relic of a past age, still honored as such by the Church. Such a change as that made in 1816 by the Church of Holland by which ministers were no longer pledged to the Standards, *because (quia)*, but only *in so far as (quatenus)* they accord with the Word, is justly pointed to by Mr. McEwan\* as fatal. That there are, nevertheless, some in the Scotch churches who might desire it, seems to be hinted by some words of Mr. Taylor Innis.† Unfortunately there are some even who act as if this were all that the present very strict formula bound them to, as was evinced, for example, by the amazing plea put in by Mr. James Stuart, author of that very remarkable book, *The Principles of Christianity*, when arraigned before the Presbytery of Edinburgh.‡ Nevertheless, it is surely not nearly so difficult as Principal David Brown expresses himself as thinking, to frame a formula which will "let in all right men and keep out all wrong." The American churches have such a formula. Of course it lies in the courts of the Church to decide what is and what is not "of the system," and Church courts are not infallible, nor always faithful. But Church courts can afford, and do venture, to hold men strictly to the terms of a liberal formula, when they could not to an illiberal one. Overstrictness demands and begets laxity in performance; while a truly liberal but conservative formula binds all essentially sound men together against laxity. In pleading for a liberal formula, therefore, we wish it distinctly understood that we do not plead either for a lax

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\* *The New Movement in the Free Church* (Edinburgh, 1889), pp. 10 and 11.

† *The Theological Review*, November, 1888.

‡ As reported in *The Scotsman* for January 31st, 1889, Mr. Stuart is reported as saying: "He could not see how the subordinate standard and the ultimate standard were on an equality. He regarded the subordinate one as valid only in so far as it was based on the ultimate one." Thus, he confused his duty to himself and his God, with his duty to the Church as a society; and so refused to withdraw from a Church whose formularies he no longer accepted. For reply, we should only need point Mr. Stuart to the brochure of his brother "liberal," Mr. Macintosh's *The Obsolescence of the Confession of Faith*, p. 63, one of the few bright spots of truth in this remarkable pamphlet. We hardly know what to think of such words as are ascribed to Rev. T. B. Kilpatrick, of Aberdeen, on the floor of the Free Church Assembly (*The Scotsman* for May 31st, 1889), who is reported as saying that he spoke for himself and for many of the younger ministers of the Church, and that "they were adherents of no system of theology that was at present in existence." Yet they had signed the Confession of Faith by the strictest of formulas.

formula, or much less for a lax administration of any formula—within which an essential dishonesty lurks. The American formula appears to us the ideal one, and as nothing more lax than it would be acceptable or safe, certainly a lax administration of it would be unendurable, and, as we have said, essentially dishonest.

2. Overstrictness of formula is not, however, the cause of all the restlessness, as over again the Westminster Standards, which is, at present, exhibiting itself in the churches, nor even of all that arises apart from doctrinal disharmony with the Westminster Confession. It has grown quite common to hear objections directed wholly against its form ; it is alleged that it is too long, too full, too detailed, too analytical, too scholastic, too logical, or too polemic to serve properly as a creed for the profession of a Church's faith. In one form or another and on one ground or another (by no means always on the same ground), this objection has found much expression during the past year. Thus the Presbytery of Brechin even overtured the Free Church Assembly to revert to the Reformation Confession of the Scotch Church ; and it has not been uncommon to hear contrasts drawn between it as a document which is vital, religious, and biblical, and the Westminster Confession as scholastic, theological, logical—between the one as the natural product of a period of living faith and earnest preaching, and the other as the equally natural product of a period of controversy. Perhaps this phase of opinion has never been better expressed than by Mr. J. Murray Garden in seconding Dr. Brown's overture in the Free Church Presbytery of Aberdeen. "If the Westminster Confession is a perfect building," he is reported as saying,\* "perfect in all its parts, and true in all its proportions, I should rather prefer to liken the Confession of John Knox to a tree, living and springing and adapted to the life of the Church. If the Westminster Confession is clear, it is cold ; if it is purifying to the intellect, it is very often chilling to the faith ; whereas such a document as I have referred to is bright and warming like a living fire, and you cannot wonder, for it was born at a time when men were instinct with life." There is not apparent here any objection to the doctrines of the Confession, but only to its forms of statement. It is no doubt a very pleasing picture that Mr. Garden paints for us of the model Confession ; but wherein does the Westminster Confession not fully satisfy it? We very much fear that in most cases when this general position finds expression, it is founded on an erroneous idea of what a Confession like ours is and the purposes which it is intended to serve, if not also upon an insufficient appreciation of the true character of the Westminster Confession itself. "Fancy attempting to recite the Westminster Confession as part of the worship of God," cries Mr. Robert Macintosh,† and many more appear to share his idea that a creed must be in its essence "an immediate utterance of faith," couched in "religious form" and intended as a vehicle through which the people at large periodically bring their belief to verbal expression. It could be

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\* *The (Aberdeen) Daily Free Press* for February 6th, 1889.

† *The Obsolescence of the Confession of Faith* (Glasgow, 1888), p. 28.

wished that so good a treatise as Dunlop's, *A Full Account of the Several Ends and Uses of Confessions of Faith*, should not be permitted to grow obsolescent until in some way men attained a somewhat rounded view of the functions of Confessions. It ought to require very little consideration, however, to discover that they are not intended to take the place either of the sermon, applying the truth of God to the heart, or of the professional element of prayer, in which we acknowledge God's truth to him. Their three chief ends are rather to serve as testimonies, tests, and text-books. As testimonies, they (we revert to old Dunlop's words) "give a fair and authentic account of the doctrine maintained," and clear misapprehensions and calumnies; they enable Christian societies "in the most solemn manner to make profession of the true religion and glory in it before the world"—a duty especially binding when the truth is ridiculed and despised in the world, or is being deserted by the churches; and they bring together and bind into one communion those who stand for the truth, contributing to their mutual comfort and edification. As tests, they are established as Standards of sound teaching and bulwarks against error; and especially as protections to the people against ecclesiastical tyranny and the vagaries of individual teachers, enabling them to demand and secure that they be fed with the sincere milk of the Word. As text-books, they provide the people with short and useful summaries of the true doctrines of religion, and so maintain purity of faith among them. For all and for each of these purposes, they ought to be full, detailed, theological, clear, logical, discriminating—not without the breath of vital piety blowing through them; but not merely a summary of those truths necessary for salvation, but rather of the whole circle of the fundamental truths of God. It is because, strong in moderation and true catholicity, the Westminster Standards are creeds of this sort, that they were "cried up," as Bailey tells us, at the time as the best yet extant, even by the "opposites" of the divines who framed them, and have continued to win the praise of their candid-minded "opposites" ever since. The late Dr. Currey, for example, of the Methodist Episcopal Church, bore testimony that the Westminster Confession is "the ablest, clearest, and most comprehensive system of Christian doctrine ever framed," "a comprehensive embodiment of nearly all the precious truths of the Gospel." It is "its intrinsic worth alone," as Dr. Schaff reminds us,\* that "can explain the fact that it has supplanted the older Standards of John Knox and John Craig in the land of their birth, and has been adopted by three distinct denominations." Even its very completeness and length is one of its excellences; how otherwise shall we bear testimony to the whole truth of God? Mr. Taylor Innis, certainly no prejudiced witness in such a matter, truly says: † "In the history of Scotland, and in the Reformed Churches generally, it does not appear that the men who

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\* *Cr. eds of Christendom*, vol. i., p. 788. "For its sake," says Mr. Taylor Innis, "Scotland, long before the Revolution of 1688, was willing to forget its own national Confession—that laid by John Knox on the table of the Parliament, 1560." (*The Andover Review*, July, 1889, p. 1)

† *The Law of Creeds in Scotland*, p. 480.



sought for the minimum of truth to confess, were the men who had the most of the Divine spirit of truth. The greatest men and the best men (with some exceptions, like Baxter) seem hitherto to have been in favor of full creeds. Churchmen of capacity and earnestness—the men in whose heart the question, *How is THE KING'S Government to be carried on?* continuously burned—have felt their practical need of creeds for keeping the Church together, and have argued that they are essential, if not to the being (*esse*), at least to the well-being of the Church. And, on the other hand, the men of tenderness of conscience and pure heart toward God and men, have leaned not only to the Confession of the permanently central truths, but to the eager and solemn Confession of whatever truth the time and its trial called for—to its Confession not only individually, but by the unanimous and accordant voice of the witnessing Church of Christ.”

As for those who find the Westminster Confession a harsh or extreme document, or a cold and undevout one—or who speak of it as the product of controversialists rather than of godly preachers of the Word—we simply cannot understand them. It marks the extreme of Calvinistic development only in the sense that it embodies the cream of Calvinistic thinking. Framed, as Dr. Alexander F. Mitchell so eloquently tell us,\* “when the Church was still under the happy influence of a marvellous revival, when the Word of God was felt as a living, quickening, transforming power, and preached not as a tradition, but as the very power and wisdom of God;” and “by men of ripe scholarship and devoted piety, who have remained our models of earnest preaching and our guides in practical godliness, even unto this day;” and primarily for the purpose of vindicating the doctrine of the Church of England as in harmony with the consensus of Reformed Christendom, and therefore with a constant effort to make its decisions unanimous † and to secure moderation and catholicity; ‡ it not only stands to-day as the representative (in Dr. Schaff's words) of “the most vigorous and yet moderate form of Calvinism,” as (in Dr. Macgregor's words) “a model of guarded strength in moderation,” but also as a document so filled with vital godliness that its every section seems to have been framed in the consciousness of God's presence, and no one can feed on it without feeling that he is in the very temple of the Most High.§ If men would only study the Confession! Take a single example of how recklessly it is not infrequently quoted. In speaking of the interpretation of the Scriptures (I. ix.) it sets aside the patristic and mediæval method of torturing a “multiple sense”—literal and spiritual, allegorical and anagogical—out of each text

\* *Minutes of the Sessions of the Westminster Assembly of Divines, etc.* Introduction : p. lxxv.

† *Ibid.*, p. xlv.

‡ *Ibid.*, pp. liv., lv., lxxiv.

§ Cf. Dr. Candlish (the elder) : “I think it worthy of special notice how our Westminster Standards, sometimes held to consist of hard and dry abstractions, place so much stress on personal union to Christ as the explanation of our being made partakers of the benefits of redemption.” (*The Fatherhood of God*, edition 5, p. 196.) The whole passage, pp. 192–197, will repay perusal in this connection.

of Scripture, by the decided assertion that the sense "of any Scripture" "is not manifold but one." On this perfectly obvious and thoroughly scientific statement Mr. Robert Macintosh founds page after page of assault on the Confession, incredibly misinterpreting it to mean that all parts of the Bible teach the same thing! This is just one quarter of his whole argument to prove the Confession to be obsolete.\*

3. There is still another attitude which has led to objection in some quarters during the last year, to the Westminster Standards, without necessarily implying lack of harmony with their doctrine. This is a feeling that the creed is too exclusive and a desire for Church union and greater catholicity of Church life, based on the undoubted facts that on the one hand the Westminster Standards, while moderately and catholically Calvinistic, are yet exclusively Calvinistic, and on the other that Christendom is broader than Calvinism. This position is fairly represented by the overture presented by Mr. Macdonnell to the Presbytery of Toronto,† which was based primarily on the proposition that "the Church of Christ should be careful not to exclude from the ministry any man whom the Lord of the Church would receive." Mr. Macdonnell illustrated his meaning by pointing to godly men in the Methodist and other churches, admired by us all and gladly acknowledged to be true ministers of the Gospel, whom, nevertheless, we would not admit as teachers into our hedged and walled portion of the Church. We cannot but think, however, that we should be as loyal to God's Word as charitable to our fellow-men; and this position appears to us to be founded on a mistaken view of the nature of the Church and of Church unity as well as on an insufficient realization of the difficulties of minimum Confessions. Its apparent liberality may after all prove not to be wholly out of affinity with the illiberal conception which identifies "our" Church with the Church of God, and seeks the fusion of all denominations into one external body on account of difficulty in conceiving of the Church as one amid multiplicity of forms of organization, creed, and life. The last few years have given birth to many schemes to secure Church unity by some external means, or in some external sense—by inclusion in a common organization, as if unity were attainable "by building a great house around a divided family," or by enforced uniformity in forms of worship, or the like—none of them the product of a truly liberal spirit. We have but to open our eyes to see that the living Church of God is already one in the unity of the Spirit, or awaits for its full realization only the spirit of oneness in our hearts. If it were, indeed, true that "our Church" constitutes the whole true Church of God, then we should beware of excluding from our pulpits any whom God has called to preach his Word. But if we all who, under many names, hold fast to the one head, are by common communion with him, united into one spiritual body, it by no means follows that each member is not required to do its own work in its own appointed way. Every colonel in an army has not an inherent right to command every

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\* *The Obsolescence of the Confession of Faith*, pp. 44-55.

† Reported by *The Toronto Mail* for April 3d, 1889.

regiment ; and yet the army is one. In a word, the matter so put raises the whole question of the right of denominational existence. If we have a defensible right to be Presbyterians, we have as just a right to our separate creed as to our separate organization.

And who is to determine for us the minimum of truth which Christian men are bound to confess ? Is it so easy a matter to distinguish between such essential doctrines as we dare not mar our witness to, and the unessential ones which we may suppress public confession of for the sake of outward unity of organization ? Does not the line of division fluctuate from age to age ? May not even a secondary question—say such as circumcision—on occasion become vital (Gal. v. 2) ? Can we innocently consent permanently to testify in a public manner to no truth except the most fundamental, nay, the most commonly recognized, and therefore the least in need of our testimony ? And, finally, if all these difficulties were surmounted, and we had attained a minimum creed, would it not be embarrassing to possess a creed from which we could allow no deviation—deviation from which *ipso facto* (just because it is the *minimum*) excludes from heaven—of the whole of which we must say, “ Which faith, unless every one do keep whole and entire, without doubt he shall perish everlastingly ? ” We should consider well whether this liberal pathway leads not in the end to tyranny.

4. We must not fail, however, to recognize frankly, that after all these causes of dissatisfaction with the Westminster Standards are eliminated, there remains a residuum—a small residuum—of objections which arise out of doctrinal grounds. There are, no doubt, several kinds of objections to be recognized even here. Some arise merely from the opinion that the truths of the Gospel do not receive the same relative emphasis in the Confession as in the Bible ; and these are probably the most frequently urged of all forms of doctrinal objection. Dr. Candlish, in supporting his overture in the Free Church Presbytery of Glasgow, supplies a good example of how they are presented. “ The Confession,” he is reported as saying, “ did not express in their scriptural proportions some aspects of the Gospel, and these were such vital and precious truths as the love of God to the world, his free offer of salvation to all men, and the responsibility of every one who heard this gracious call for accepting or refusing it. It was not meant that these truths were not contained in the Confession. He strongly contended that they were in it, but they were not so prominent in it proportionally to the statement of other truths—those of the sovereignty and almighty power of God’s grace—as they were in the Bible.” \* It will be remembered that it is with these points that the Declaratory Acts of the United Presbyterians and the Presbyterian Church of Victoria deal. Other objections arise out of real recalcitration from some of the doctrinal statements, or even from some of the doctrines stated in the Confession. A fair example of these is supplied by the overture of the Presbytery of Nassau praying the American Assembly to revise Chapter III. *Of God’s Eternal Decrees* ; and others

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\* *The Glasgow Herald* for February 12th, 1889.

would seek a far more thorough, if not more radical revision. Lastly, some objectors are objectors because they have consciously drifted into a wholly un-Calvinistic or even anti-Calvinistic position. A fair example of this attitude is supported by Mr. Robert Macintosh, who in his pamphlet on *The Obsolescence of the Westminster Confession of Faith*, constantly speaks of "Calvinism" from the outside, and thinks that the Bible, "but for its occasional language as to election, coincides not with Calvinism, but with evangelical Arminianism." \*

That objectors of all these sorts, even of the most radical, have made their voice heard in the course of the last few months, is surely in no wise strange. When the Confession was framed there were those who did not accept its system of doctrine; and it is no wonder that there are such to day. If those who are wholly out of sympathy with it are to hold office under it, of course it must be "revised," as to have obtained a like result two hundred years ago, it would need to have been very differently framed. The only peculiarity of the present situation is, that the churches seem now troubled by the objections of this small minority whom we have always with us, and who so confidently demand a revolution of our whole scheme of doctrine for their personal comfort and ease of conscience, that they appear at times almost in danger of getting it. Such a situation appears, however, not so much to put the Confession of Faith, as the churches, on trial; and its issue is apt to determine less whether the Westminster doctrines be true than whether the churches who profess them remain faithful.

Before we close let us very briefly read the lessons which this widespread agitation can teach us in America in our present circumstances. We observe, then, (1) That so long as we remain a Calvinistic Church, the American Church, with its free and yet safe formula of acceptance of the Confession, is without the impulse which drives on some other churches to seek to better their relation to the Standards. We have always accepted the Confession only for "the system of doctrine" contained in it, and hence since 1729 have possessed what the great Scotch churches are now seeking after. (2) Our situation with reference to our Standards is incapable of any real improvement. A revised Confession could still be acceptable to us only for "system of doctrine;" and so long as we heartily believe the system brought to expression in the Westminster Confession, we have everything in it which we could possibly obtain in any other creed, however wisely framed. (3) In these circumstances, the historical integrity of so venerable and noble a document seems worth preserving. Only if we could make some substantial gain by change, should we seek change. (4) There seems no prospect of materially bettering any important statement of the Confession by any further revision that we are capable of making. So wisely drawn, so carefully framed, so logically concatenated are these statements, so earnest were the framers to suffuse it all with the glow of vital piety, and so intent were they to give each article a truly moderate, irenic,

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\* *Op. cit.*, p. 50.

and catholic expression, that it is exceedingly difficult to touch a single article without both hardening and narrowing it. It would be well if the American Church could realize fully that the wisdom of its fathers in the seventeenth century has framed for it an almost ideal creed, and the wisdom of its fathers in the eighteenth century has instituted an ideal relation to it ; and hence determine to adopt in this matter the late Principal Candlish's advice : " By all means, let them (the Westminster Standards) stand untouched, as monuments of the vast erudition and mental power of other days, and as safeguards of truth and bulwarks against error for ages yet to come."\*

BENJAMIN B. WARFIELD.

*Princeton.*

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\* *Fatherhood of God*, edition 5, p. 194.

VII.  
REVIEWS OF  
RECENT THEOLOGICAL LITERATURE.

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I.—EXEGETICAL THEOLOGY.

SCRIPTURES, HEBREW AND CHRISTIAN, arranged and edited as an introduction to the study of the Bible. By EDWARD T. BARTLETT, D.D., and JOHN P. PETERS, Ph.D. Vol. II., Hebrew Literature.

This volume, like the preceding, consists of selections from the Old Testament, which are so grouped as to bring together those parts which belong to the same point of time or treat of the same theme, or which may serve to illustrate each other. The plan is admirable, and is executed with remarkable skill and good taste. The book cannot but contribute greatly to the intelligent interest felt in the Bible. It consists of six parts : (1) The conclusion of the history from the exile (to which it had been traced in Vol. I.) to Nehemiah. (2) The Legislation, the Levitical and Deuteronomic Codes being classified under like heads for the sake of a readier comparison. (3) Hebrew Tales—*i.e.*, Ruth (which is entitled an Idyl), Elijah, Elisha, Jonah (entitled a Parable), Daniel, and Esther. The editor explains that in thus designating them he "does not mean to imply that these tales differ in historic value from many contained in the earlier portions of Vol. I. But the latter were capable of insertion in a consecutive narrative, whereas the former would have constituted an interruption or digression." (4) Hebrew Prophecy, selected from different books of the prophets. (5) Hebrew Poetry from the Psalms and other lyrics. (6) Hebrew Wisdom from Proverbs, Job, and Ecclesiastes.

Much of the poetry is freshly translated in a vigorous and spirited manner, the form of the alphabetic acrostics being reproduced. Occasionally a bold translation is ventured, as "Thy throne, O king" (Ps. xlv. 6); "Be strong in thy praise and thy glory" (verse 3); "Guilt surroundeth my heels" (Ps. xlix. 5); "Their grave is their eternal home" (verse 11); "Hell is their bedchamber" (verse 14); "A David Song" (Isa. v. 1). And dropping the last clause from Isa. xix. 18 gives quite a different meaning to what precedes. Some psalms ordinarily regarded as personal receive a national application. This is the case likewise with the Book of Job, which also undergoes a moderate amount of critical reconstruction. The Book of the Covenant (p. 142) is stated to be "portions of a general civil and religious code;" and Ex. xxxiv. 17-26 a "fragment of a code similar to the preceding," which is scarcely consistent with the account given of them in the sacred narrative. The references to "Jerusalem" and "the temple" in the headings of the Deuteronomic and Levitical Codes (pp. 175, 179,

etc., pp. 210, 211) are certainly anachronisms, if these codes are what they claim to be. The substitution of "high-priest" for "Aaron" (Lev. xvi. 3) is an indication of what the language of the law would have been had it really belonged to the date to which critics would assign it. Psalm lxxiv. is entitled "the prayer of Judas Maccabæus." Zechariah xii.-xiv. is referred to the Grecian period, presumably as the time when the events there predicted were fulfilled. "Dumb-founded" (p. 31) and "scarecrow" are the only words which have arrested our attention, for which more dignified substitutes might have been preferred. To the great body of the volume we can only give unqualified commendation.

W. HENRY GREEN.

PARALLEL-BIBEL ; ODER, DIE HEILIGE SCHRIFT ALTEN UND NEUEN TESTAMENTS. In Drei Bänden. II. : Die Poetischen u. Prophetischen Bücher des Alten Testaments. Pp. viii., 725. III. : Das Neue Testament. Pp. viii., 532. Gütersloh : C. Bertelmann, 1888 ; New York : B. Westermann & Co.

The numbers composing the first volume of this "Parallel-Bible"—including "The Historical Books"—were briefly noticed in this REVIEW for January and April, 1888, pp. 145, 319. The work is now complete, and deserves somewhat fuller attention. It bears no official mark. The names of the scholars who have produced it are not given. No name at all is mentioned in its prospectus or preface except that of Dr. Schmoller, the editor. But although thus unauthorized and unheralded, and unsupported by a great array of names, it is a work of considerable importance. It gives in parallel columns Luther's translation of 1545, and a new German translation, in a different type, made from the original texts, with the help of the available modern apparatus.

One difficulty besetting the path of all "revisers" of existing translations was at the outset removed from that of these translators. They do not propose their version as a substitute for the familiar one of Luther, but as an aid to the popular understanding of the Bible. The position which they claim for their translation is very much that to which large numbers of people seem disposed to relegate our Revised Version, the difference being that our new version was designed for a higher place. This purpose of theirs has relieved them of the necessity of paying regard to elegance of style, or to any other of the characteristics supposed necessary for a "people's Bible." They are free to be as literal as they choose, provided they are intelligent and intelligible. The result is not, however, an awkward and bald verbalism. The work has been done with appreciation of the translator's function ; perspicuity and broad justice to the original have been determining elements. In the New Testament this version bears creditable comparison with our Revision, as to both text and grammatical translation. In the Old Testament there is very much the same hindrance to satisfactory renderings which our own Revisers left in their pathway—the lack of sufficient attention to textual emendation as a serious and necessary part of the work. In one aspect these German translators are less excusable than ours, because they do not propose to supersede the version of Luther, and were thus relieved of a plausible restraint ; but in another view they are far more excusable, because they were not working under the definite instructions accepted by our Revisers—*viz.*, "that the Text to be adopted be that for which the evidence is decidedly preponderating." It should be added that the German translators admit more freely than ours have done the defective condition of the text. As in our new version, so also here, the better scholarship is not seldom found in the margin, which contains a variety of notes and suggestions. But when we compare the preferred translations, we are compelled to admit that the new German version, although below what it might be, is yet decidedly the superior. We may illustrate by

one of the earliest cases; Gen. ii. 4-7 are rendered: "Dies sind die Hervorbringungen [marg. 'Zeugungen'] des Himmels und der Erde [marg. '= dies ist das von dem H. u. d. E. Hervorgebr. ;' oder, '= dies ist die Entstehg. d. H. u. d. E.'], als sie geschaffen wurden.

"Zur Zeit [marg. 'wörtlich, *am Tage*'], da Jehova [marg. 'hebr. wahrsch. *Jahve*'] Gott Erde und Himmel machte—und kein Strauch des Feldes war noch auf der Erde und kein Kraut des Feldes sprossete noch—denn nicht liess Jehova Gott auf die Erde regnen und kein Mensch war, den Erdboden zu bebauen, und ein Dunst stieg auf von dem Erdboden und tränkte die ganze Oberfläche des Erdbodens: da bildete Jehova Gott den Menschen [marg. 'hebr. *adam*'] aus Staub von dem Erdboden [marg. 'hebr. *adamà*'], und blies in seine Nase Odem des Lebens," etc. A comparison of this with the corresponding verses in our Revised Version indicates clearly enough on which side the superiority is to be found, and the examples might be indefinitely multiplied.

On the other hand, the translation now before us is not to be named for scholarly quality or literary grace with the translation of Genesis (1888) by Professors Kautsch and Socin. In a word, the entire work occupies an intermediate position. It is not an authority which specialists must consult, but it is a valuable aid to the ordinary Bible reader, who desires to understand what he reads. We commend it to all those who read German. FRANCIS BROWN.

A SHORT ANALYSIS OF THE OLD TESTAMENT by means of Headings to the Chapters, especially adapted to the Revised Version; a companion in reading, a table of contents, and a skeleton commentary. By GEORGE C. M. DOUGLAS, D.D., Principal and Professor of Hebrew in the Free Church College, Glasgow, one of the Company of Old Testament Revisers, etc. 1889. 12mo, pp. 160. Paisley: J. & R. Parlane; London, Houlston & Sons.

This unpretending little manual, whose character is correctly described in its title, will be of eminent service to ministers, teachers of Bible-classes, and all who are engaged in the study of the Old Testament, or who wish to read it understandingly and with profit. In the legal sections of the Pentateuch, the poetical books, and the books of the prophets such aid as is here furnished will be especially helpful in enabling the reader to trace the connection, to discern the bearing and true relation of the several parts, and the plan and purpose of the whole. Though prepared with special reference to the Revised Version, it is equally adapted to the Authorized, presenting throughout the results of careful and mature scholarship not only in the analysis, but in brief suggestive notes inserted occasionally with a view to explain difficulties or to direct attention to matters of special interest and importance. W. HENRY GREEN.

LES SOURCES DU PENTATEUQUE. Étude de Critique et d'Histoire. Par ALEXANDRE WESTPHAL, Licencié en Théologie. I., LE PROBLÈME LITTÉRAIRE. Pp. xxx., 320. Paris: Fischbacher, 1888.

Since the days of Richard Simon, the critical study of the Old Testament has been no stranger in France. Astruc was a Frenchman, and, if he had no immediate successor, in later years there have been Reuss, Lenormant, Renan, Halévy, Bruston—to name no others—pursuing similar lines of work, although with various starting-points. For several reasons, however, France has not yet contributed her full share to the solution of the problems that confront Old Testament scholars, and such elaborated results as have been secured have been reached, for the most part, on other than French soil. While some of those named, and others besides, have been famous archæologists and historians, it is probably Bruston who, of men now living in France, has the best right to be



considered leader in Hebrew exegesis and criticism. Westphal's book introduces to us a new name, and offers a fresh and welcome example of the true Christian spirit engaged in fearless research.

The work is elaborately planned. The present volume is occupied with the consideration of the literary analysis of the Pentateuch, leaving out of account, for the time, questions of date and historical value. The last eighty pages contain translated portions of Genesis, Exodus, Leviticus, and Numbers, assigned to the several documents.

The author accepts, in the main outlines, the documentary divisions of these books, as commonly received among scholars. He objects, and with evident reason, to the extreme minuteness with which the analysis has been sometimes pressed at obscure points, and thus makes it clear that this is a minor fault of practice, and not an argument against the division as such, nor against the validity of the reasons in favor of the division. And it is of no small value that the author thus fixes the attention of his readers upon the question immediately under discussion, and refuses to prejudice the fact of actual documents by debate over obscure details. But the most interesting thing in the body of the work is the method of justifying the analysis. This is historical. The book is, in fact, in its main portion, a history of critical discussions concerning the Pentateuch. It endeavors—and the endeavor to a noteworthy extent succeeds—to treat this subject philosophically and genetically, to point out the attitude of successive critics to the phenomena, indicate the difficulties which they felt, show how they tried to meet them, and thus build up a cumulative argument in favor of the substantial result. This mode of proof, although not to be used to the exclusion of the common exegetical, linguistic, and theological evidences has, nevertheless, great power, as well-wrought arguments from history always have. It shows, pre-eminently, that the documentary division is no idle whim or eccentric vagary, but the outcome of long and patient wrestling with difficulties that thrust themselves in the pathway of earnest minds generation after generation. Therefore the chief importance attaches, not to Part I., "The Tradition," although the sifting of the evidence for Mosaic authorship is important to the case, nor to Part II., "The Precursors of Criticism," although what is said here of Spinoza, Simon, Le Clerc, and others is worth attention, but to Part III. The first chapter of this part, entitled "L'Hypothèse des Sources," is devoted to Astruc, Eichhorn, and Ilgen. The treatment of Astruc and Ilgen is unusually full, and therefore particularly welcome. The former was the first who propounded the documentary hypothesis in any detail, or who seemed to appreciate the difficulties which it explains; the latter was the first to perceive that the Elohist document is not one, but two. It is true that priority and not productiveness is the claim to be made in behalf of these men, for Eichhorn, who was no mere follower of Astruc, became the real apostle of the documentary theory (though, as such, he hardly receives at the author's hands the full treatment he deserves), and, Ilgen's work remaining unfinished, his discovery was robbed of its immediate fruit by the reactionary and confusing "Fragmentary Hypothesis" of Geddes and Vater, pushed by the early influences of de Wette.

This, as the author points out, not only interrupted the attempts to determine the extent and origin of the documents, but also brought discredit upon all critical study of the Pentateuch; for what serious literary interest can there be in a mere agglomeration of fragments? The interrelation of parts, however, could not be permanently obscured. The fragmentary hypothesis yielded so far as to admit a basis of continuous narrative, around which fragments were grouped—what is known as the "Supplementary Hypothesis" or "L'Hypothèse des Compléments" of our author. But this was of necessity only an intermediate step. The "supplementary" fragments were themselves too obviously related to be

long considered mere separate additions, and with Hupfeld came the "Retour à l'Hypothèse des Sources," which has been recognized as necessary by all subsequent critics.

This history, thus traced—somewhat unevenly, it is true—by M. Westphal, is fitted to make a great impression on candid readers. It shows how the prevailing view persisted in spite of abandonment and long neglect; how the substitutes for it were found wanting; how its republication in an improved form has been welcomed as satisfying the conditions of the problem to a degree attained by no other hypothesis; how it has borne the test of criticism and powerful opposition, and how it is at the present time in substantial possession of the field.

For those who do not feel the pressing embarrassments and perplexities attending the traditional view these considerations will, perhaps, have little weight. But most students do feel these embarrassments and perplexities, and to them the question is presented, in all its seriousness, by a discussion like the one before us: When a solution has been suggested, neglected for every possible substitute, and at length reaffirmed as the only solution that even approximately meets the case, what can those do who reject it? What resource have they left, except to shut their eyes to the difficulties and go on blindly, to find themselves at last abandoned by all who insist that the sense of sight is a gift of God?

We cannot end this notice without a reference to M. Westphal's preface. It is a Christian's plea for the untrammelled study of the book which has made known to him his hope. It is dignified, earnest, keen, truth-loving. It needs to be read and taken to heart in other countries than France. Its underlying temper is plain on the closing pages, from which we take the liberty of translating a few sentences; these show also the author's vigorous style:

"What is, then, the result of these bold labors, at which the Church is alarmed, and unbelief applauds? It is to have placed three books in the place of one; a series of witnesses in place of one witness alone. Men were driving the patriarchs from the domain of history, on the pretext that the narratives were contradictory and the facts ill-attested; now we have, by scientific avowal, three or four recitals of the life of the patriarchs, from which the contradictions have disappeared." "However we fail to show our recognition of the patient seekers who have disentangled the documents, the confusion of which produced weakness, and the union of which will produce strength, they have furnished, in spite of themselves and in spite of us, the most brilliant defence of the first pages of sacred history, by bringing to light, through the discovery of the documents of the Pentateuch, THE HARMONY OF THE GOSPELS OF THE OLD COVENANT."

FRANCIS BROWN.

THE TEXT OF JEREMIAH; OR, A CRITICAL INVESTIGATION OF THE GREEK AND HEBREW, WITH THE VARIATIONS IN THE LXX. RETRANSLATED INTO THE ORIGINAL AND EXPLAINED. By the Rev. GEORGE COULSON WORKMAN, M.A., Professor of Old Testament Exegesis and Literature in Victoria University, Cobourg, Ontario, Canada. With an Introductory Notice by PROFESSOR FRANZ DELITZSCH, D.D. New York: Scribner & Welford; Edinburgh: T. & T. Clarke, 1889. xlv. and 398 pages, octavo.

One of the encouraging signs of the renewed interest in Old Testament textual criticism is the book before us. The problem of the relation of the Greek version of Jeremiah to the current Hebrew is one of the most obvious in Old Testament science, as it is one with which scholars have busied themselves for a considerable time. It is not to the credit of the science that the problem has waited so long for thorough treatment. Many commentators have scarcely taken it seriously, and there can be no more striking illustration of the difference be-

tween the critic of the text and the so-called higher critic than the fact that Graf, now widely known as the leader of radical higher criticism, was an obstinate defender of the Massoretic text of Jeremiah.

Professor Workman's maiden effort (which we take this to be) shows some signs of immaturity. His style is not always clear. He sometimes takes too many words to express a very simple meaning. His translations from the German are noticeably bad from their attempt to render the German "literally." In some cases he makes the impression that he has not vigorously thought out his own line of reasoning. A question might be raised also as to the value of his work, as compared with a really critical edition of his text like Cornill's Ezekiel. But these exceptions being allowed their full weight, there remains a scholarly piece of critical work, for which we are grateful.

Professor Workman's plan is briefly the following: The opening chapter gives the history of opinion on the main problem—the relation of the Massoretic text to the LXX. The next chapter states the problem, with the various solutions proposed. The succeeding chapters take up the various elements of the problem—that is, the various classes of variation, as: omissions, additions, transpositions, and substitutions. Chapter VII. discusses the "origin of the variations." Chapter VIII. the "character of the translation." We, then, have the summing up of the conclusions reached, and the final chapter gives a conspectus of the actual variations between the two texts. The Greek text used is that of Tischendorf. No attempt seems to have been made to employ the *apparatus* of Holmes and Parsons. For the leading families of MSS., this edition would seem to be reliable, and might have been consulted with profit. It is, perhaps, unfair, however, to insist upon the additional labor implied in making use of this enormous material.

The problem attacked is this: Given two widely different forms of the same book, discover which is the original, and account for the variations. The Greek version of Jeremiah is considerably shorter than the Hebrew text found in our Bibles, it has a different arrangement of the prophecies, and frequently gives a different sense to individual verses. Which is nearer the original? This question has been answered by the majority of scholars in favor of the Massoretic text. Professor Workman answers in favor of the version. He states his conclusions as follows:

"1. The Book of Jeremiah from the time of its completion and publication, or shortly afterward, appears to have existed in a twofold form.

"2. One edition of his prophecies was possibly authorized in Egypt by the prophet himself, and therefore may be called the Egyptian or Alexandrian recension; another edition was probably sanctioned in Babylonia or Palestine by the Jewish Synagogue, and may therefore be called the Babylonian or Palestinian recension.

"3. The Alexandrian recension represented the shape of the book as it was circulated in Egypt, and as it may have been published by Jeremiah or by Baruch; the Palestinian recension represented the shape of the book as it was circulated in Asia, and as it may have been altered and expanded during the centuries intervening between the date of the prophet's death and the time of the Septuagint translation by Jewish copyists or scribes.

"4. The version reproduces in substance the Alexandrian recension.

"5. The Septuagint was translated as faithfully as the condition of the ancient Hebrew manuscript would permit.

"6. From striking evidence . . . the version seems to have been made by several persons.

"7. Although each text contains mistakes . . . yet the Greek translators *made mistakes* more frequently than did the Massorites.

"8. While both texts have suffered somewhat from the process of transmission . . . the Hebrew text in general is in a better condition at present than is the Greek text, owing principally to careful, and, perhaps, repeated redaction or revision.

"9. By applying the general principles of variation deduced and demonstrated in the foregoing discussion, corruptions and imperfections in both texts may be discovered and explained, the one text helping to correct the errors or to rectify the mistakes in the other text.

"10. After making due allowance for the various causes of divergence . . . the Septuagint translation will be found of the utmost value for the purposes of text-criticism."

Of these the last two seem to state the same thing. Of course the LXX. is of value for text-criticism only in so far as it helps to correct the errors of the Hebrew. Some of the other conclusions of the author are stated too positively. Whether the twofold form existed from the time of the publication of the book or shortly afterward does not appear from the evidence. That one form of the book was current in Egypt and the other in Babylonia, is only inferred from the currency of the Greek in one place and of the Hebrew in the other. Difference of time may account for the difference of form almost wholly. As is stated by the author (in No. 3 above), the Palestinean recension represents the book "as it was altered and expanded . . . by Jewish copyists or scribes." But there seems no reason to limit the process of alteration to the time before the Septuagint translation. It seems to me that the facts in the case might have been stated more succinctly and without admixture of doubtful hypotheses in some such way as the following :

1. The LXX. faithfully reproduces its Hebrew original. This Hebrew original is fairly representative of the Book of Jeremiah, as it circulated in the second century before Christ.

2. The Massoretic text represents fairly well the Book of Jeremiah, as it circulated in the second century after Christ. The variations are the result of three centuries or more of transmission.

3. It is possible by the rules of textual criticism to construct from the two texts together a better one than either alone.

The evidence adduced by Professor Workman abundantly establishes these three propositions. Whether the variations which he supposes to prove the participation of different persons in making the LXX. may not be the result of redactional changes in the LXX. itself, seems to be still open to inquiry.

While, then, the present reviewer thinks that the author has drawn rather larger conclusions than the evidence warrants, he regards the main propositions as fully established. The work abounds in correct observations, some of them very happily expressed. The polemic against Graf may seem to some too prominent, but it must be remembered that Graf is not only the latest commentator of prominence, but that he has a special prominence as the head of a great critical school, and that he is a representative of the "received" opinion.

The book is well printed and I have noticed no typographical errors.

HENRY P. SMITH.

WORD STUDIES IN THE NEW TESTAMENT. By MARVIN R. VINCENT, D.D.,  
Baldwin Professor of Sacred Literature in Union Theological Seminary. New  
York : Charles Scribner's Sons, 1889.

We have received with pleasure this second instalment of Professor Vincent's "Word Studies." This second volume embraces the writings of St. John—the Gospel, the Epistles, and the Book of Revelation. The work continues to be

carried on on the same general plan with which the first volume has made readers familiar ; with the same praiseworthy care, the same industrious use of the relative literature, the same attention to classic parallels, the same predilection for art, and the same scholarly insight into the niceties of the Greek language. In all respects this new volume is worthy of its author and likely to be useful to readers, professional and lay. In the long list of writers cited, additional to those referred to in vol. i., we notice the well-known Wetstein, and the less known living writer Dr. Field, of Norwich, whose *Otium Norvicense*, published in 1881, is a most interesting and valuable contribution to the illustration of many difficult passages in the Greek New Testament. These two authors are of special value in "Word Studies" like those on which Dr. Vincent is engaged.

The author is not a mere *verbal* commentator ; he aims at expounding the thoughts embodied in the words. As an exegete he is cautious rather than original, keeping company with interpreters of high repute, and seldom venturing to stand alone, or to go against prevailing opinion or high authority. Perhaps he attaches undue importance to some well-known English biblical scholars, such as Westcott. It is good to follow leaders, but one must have the courage to be singular now and then. With what good effect one may be so may be seen in Mr. Randall's little book on the *Epistle to the Hebrews*, which, doubtless, Dr. Vincent will have occasion to consult as he proceeds with his "Studies."

It would be easy to give many examples illustrative of the author's merits as a verbal interpreter. We select three from the part bearing on John's Gospel. The word *μοναὶ* (mansions), chapter xiv. 2, he renders "dwelling-places," "abodes," as against the rendering "halting-places" or "stations" favored by Trench and Westcott, suggestive of the contrasted notions of progress and repose in the vision of the future. The expression *ἔδωκεν ῥάπισμα*, in chapter xviii. 22, is the subject of a careful discussion. The general fact stated by the evangelist is, that one of the officers standing by struck Jesus, and the doubtful point is whether the blow was given with the hand, as is implied in the A. V. and R. V., or with a rod. The result arrived at is that, while it is impossible to settle the point conclusively, the rendering of the A. V. and R. V. is, on the whole, to be retained. The author refers to the fact that the grammarian Phrynichus (A.D. 180) condemns the use of the verb *ῥαπίζω* in the sense of striking with the hand, and very properly remarks that the critic's verdict shows that the un-Attic phrase had crept into use. The third example is taken from chapter xix. 34 where the *ἄραχ legomenon ἐνύξεν* occurs, rendered "pierced" in A. V. and R. V. The question is, should it be "pierced" or "pricked"? Dr. Vincent expresses his opinion thus : "It has been suggested that the body was merely pricked with the spear to ascertain if it were yet alive. There seems, on the whole, no reason for departing from the ordinary understanding of the narrative that the soldier inflicted a *deep thrust* on the side of Jesus (compare xx. 25, 27)."

In "Word Studies" it is right that verbal interpretation should receive greater prominence than the exegesis of thought. Yet, as the author has not confined himself to the former, it is natural to compare his work in the two spheres. So far as we have been able to notice, we think his strength lies in the first of the two. In several cases we have felt that less has been said in the way of unfolding the thought than might have been looked for even in a work professedly devoted to verbal interpretation. Thus in the interesting section devoted to the elucidation of the term *παράκλητος* (Paraclete, Comforter), John xiv. 16, it is remarked that "the Advocate who is to be sent is not *different* from Christ, but *another* similar to Himself." Surely more might have been said, even that the Advocate to be sent *is* Christ Himself, His *alter ego*, a point in which John's doctrine of the Spirit coincides with Paul's, as stated in 2 Cor. iii. 17, "the Lord is the Spirit" (cf. v. 18, "as by the Lord the Spirit"). Another point, in which

the author of the Fourth Gospel is in affinity with the writer of the Epistle to the Hebrews, occurs to us here. In John xiv. 2, Christ says : " I go to prepare a place for you." This is the idea of " the forerunner" (*πρόδρομος*), Hebrews vi. 20, in another form of language. Dr. Vincent alludes to this remarkable passage in Hebrews, without, however, remarking on the identity of thought, which is sufficiently striking, as the idea of a high-priest, who is a forerunner ; going into a holy place whither we may follow Him is one of the originalities of the Epistle.

The volume before us contains above six hundred pages. When completed the work will be voluminous and costly. Perhaps it might have been better to have restricted comments to really important words. But there is nothing trivial in these pages, though some points touched on are of very secondary importance as compared with others.

One thing we desiderate as helpful for consultation of these volumes—that the chapter should be indicated at the head of each page. You open the book and see that it is the Gospel of John that is under consideration, and you can tell what verse is referred to ; but to know the chapter you must turn over several leaves.

A. B. BRUCE.

THE FIRST EPISTLE TO THE CORINTHIANS. By MARCUS DODS, D.D. New York : A. C. Armstrong & Son, 1889. Pages 399.

The scope of the work of which this volume is a part is itself the explanation of the form here taken and the method pursued. The three requirements—" scholarly, popular, and adapted to general readers"—are fully met by clear, vigorous, sober exposition, and it is certainly a matter for congratulation that this practical epistle has obtained one more explanation of its decisive abiding principles which is so compact and lucid. A brief Introduction gives a sketch of the condition of Corinth and the influences antagonistic to the work of the Apostle. The Epistle itself is expounded in twenty-four lectures, each of which is devoted to the explanation of a single theme, as, *e.g.*, " The Factions," " Divine Wisdom," " The Ministry," etc. The method involves that double process of inductive exegesis and homiletic arrangement so essential to all accurate, unified progressive exposition. Some of the lectures, notably those entitled " The Foolishness of Preaching," " Marriage," " The Veil," " The Resurrection of Christ," are worthy of careful study as models in the setting forth of truth. The aim of the work prevents the discussion of such points as appear in ii. 9 or vii. 21. Results are given, illustrated, and enforced, and the exposition of individual clauses only as they constitute heads under the main theme, as, *e.g.*, on page 117, the clause " to be delivered unto Satan, etc." The following explanations of critical points in the Epistle are worthy of note : (1) that there were four parties (Lecture III.), the fourth being made up of men " probably from Palestine, but not from the Apostles in Jerusalem ;" (2) that the Church has power to excommunicate (Lecture VIII.), against which Godet so ably reasons ; (3) that " to be delivered to Satan for the destruction of the flesh" signifies " disciplinary suffering of which Satan is to be the instrument" (p. 118) ; (4) that the slave must be content in bondage and not seek liberty (p. 174) ; (5) that the " Rock was Christ," in the sense that " it was a type of Christ serving for Israel in the wilderness the purpose which Christ serves for us—enabling them to believe in a heavenly Father who cared for them, and accomplishing the same spiritual union with the unseen God which Christ accomplishes for us."

The peculiarly deadly character of the sin of fornication (p. 156) is not so satisfactorily explained ; the important admonitions regarding the Eucharist, which have caused trouble of heart to so many, are passed entirely by ; the gift of tongues is interpreted to mean the ability to speak a foreign tongue.

The lectures on the fifteenth chapter are singularly valuable. In view of their compact and clear statement of the significance of the resurrection, of the proofs for it, of the consequences of denying it, and of the essential realities connected with it, they could well take the place of far more pretentious treatments of this same great theme. It only remains to note one or two qualities which make the whole book quick with interest. These are (1) the frequency of vivid and apt illustration (see, *e.g.*, pp. 186, 187); (2) the citation of striking parallels from the conditions of our own times (see, *e.g.*, the Introduction); (3) the pointed application of the truth to existing needs and circumstances.

J. S. RIGGS.

DER ERSTE BRIEF PAULI AN TIMOTHEUS, auf's Neue untersucht und ausgelegt, von HEINRICH KÖLLING, Doctor der Theologie, Superintendenten der Diocesis Kreuzburg, Ob.-Schles., und Pastor zu Roschkowitz. Zweiter Theil: Die Auslegung. Berlin: Hugo Rother; New York: B. Westermann & Co., 1887. 8vo, pp. xxviii., 430.

DIE ENTSTEHUNG DER NEUTESTAMENTLICHEN HIRTENBRIEFE. Ein Versuch von Dr. FRIEDRICH HERMANN HESSE, Grossherzoglich Hessischer Geheimer Kirchenrath, vorm. Professor der Theologie an der Ludwigsuniversität in Giessen. Halle a. S.: C. A. Kaemmerer & Co.; New York: B. Westermann & Co., 1889. 8vo, pp. vii., 340.

THE PASTORAL EPISTLES. By the Rev. ALFRED PLUMMER, M.A., D.D., Master of University College, Durham; formerly Fellow and Senior Tutor of Trinity College, Oxford, etc. London: Hodder & Stoughton; New York: A. C. Armstrong & Son [1889]. Crown 8vo, pp. x., 435.

We bring together here three recent works on the Pastoral Epistles. Dr. Kölling's commentary on 1 Tim. is the second part of an important work, the first part of which, treating "the general questions," was briefly noticed by Dr. Francis Brown in the number of this REVIEW for January, 1883 (Vol. IV., p. 181). In that part Dr. Kölling defended convincingly the Pauline authorship of the epistle which he now addresses himself to explain in detail. He dedicates the exposition to Dr. Steinmeyer, of Berlin (his "*πατήρ καὶ διδάσκαλος*" he calls him), from whom he has caught the habit of looking to the spiritual meaning as well as the bare sense of the text he expounds. His exegesis appears to be somewhat affected also by Otto's work on this epistle. In general he approves himself a careful and rich expositor. Details are out of the question here; let it serve as a sample to say that in i. 3 he assigns *πορευόμενος* to Timothy, and binds it to the *ἵνα* clause (similarly to Otto); that he understands *ἑτεροδιδασκαλεῖν* in the same verse to refer to hearers, not teachers; that he finds deaconesses in iii. 11, and the *viduatus* in v. 9.

Dr. Hesse's book is one of those of which German theology has given us too many, in which learning and acuteness overreach themselves and attain a result which common sense can never accept. Beginning with the assumption that Holtzmann's work has finally set aside the Pauline authorship of the Pastoral Epistles, Dr. Hesse undertakes an investigation into their origin. He concludes that they are not the first epistles of their kind, but that quite a little literature of similar writings lay behind them, fragments of which they preserve. The Pastoral Epistles are, in a word, a collection of instructions to bishops—a "kirchenrechtliche Kompilation." In this compilation some genuine remains of Paul's writings found place, including the kernel of Titus, and one of the two letters of which 2 Tim. is compounded, but nothing directly in 1 Tim., although there are parts of that epistle also that may ultimately rest on Pauline

material. A Pauline element being thus vindicated for the epistles, we may obtain from them some knowledge of Paul's history after the close of Acts, and Hesse thinks the second imprisonment is certain. The methods by which all these results are obtained are wholly arbitrary and illegitimate; and we can only apply to this work the words with which Luthardt characterized the somewhat similar work of Lemme: it is the "product of a semi-criticism groping this way and that between a decided negation and an apologetical interest." Enough is yielded to each side in turn logically to carry the whole case; and the middle ground is retained only by an acrobatic skill that common men dare not even try to imitate. It serves only to prove anew that "to reject these epistles, or any portion of them," to use Dr. Plummer's words, "is not a proceeding which gets rid of difficulties. It is merely an exchange of one set of difficulties for another. To unbiassed minds it will, perhaps, appear that the difficulties involved in the assumption that the Pastoral Epistles are wholly or partly a forgery are not less serious than those which have been urged against the well-established tradition of their genuineness."

Dr. Plummer thus appears in his valuable contribution to "The Expositor's Bible," as a convinced defender of the genuineness of these epistles. The exposition which he gives of them ranks well with the other members of that very excellent series of popular commentaries. In accordance with the plan of the series, it expounds in a practical manner, and applies the truth it draws from the text to the settlement of many questions. Thus on 1 Tim. ii. 8-12 we have (p. 96) a brief but full and accurate exhibition of the history of Christian prayer; and on 1 Tim. iii. 1-10 we have a very valuable exposition of the origin and growth of the Christian ministry—not, indeed, without confusing the Episcopal with the Presbyterian position, and not without setting up the authority of long prescription as equal or superior to that of apostolic appointment; "to prove that episcopacy was established independently of apostolic influence would detract very little from its accumulated authority" (p. 107). This may be necessary for the support of prelacy, but it is scarcely satisfactory. In like manner, though it is held that 1 Tim. iii. 2 forbids the ordination of one who has been twice married (note this accurately: both Drs. Plummer and Kölling concur in teaching that this is the limitation: "The apostle rules that those who have shown want of moral strength in taking a second wife are not to be ordained, . . . but nowhere says" that they are not to marry again *after* their ordination), the Church is defended in disregarding this provision, on the ground that such laws do not bind for all time but the Church has liberty of judgment (p. 129). Like Kölling, Dr. Plummer finds the *viduatus* (but not the *later* order) in 1 Tim. v. 9. He defends the doctrine of prayer for the dead on the strength of 2 Tim. i. 17; he squints toward baptismal regeneration on Titus iii. 4-7; and he repeatedly opposes what he understands by the term "verbal inspiration." Despite such flaws, however, he has given us a fine piece of work, readable, instructive, and resting on adequate investigation.

BENJAMIN B. WARFIELD.

The following works in the department of Exegetical Theology may be briefly noticed:

*A New Commentary on Genesis.* By Franz Delitzsch, D.D. Translated by Sophia Taylor. Vol. II. Pp. 403. (New York: Scribner & Welford, 1889.) The German original of the work here named was noticed in this REVIEW for April, 1888, and the first volume of the English translation in April, 1889. The translation is complete with this second volume. We are constrained to repeat the criticisms previously made on the translator's work. No doubt a German



Commentary is not altogether easy to translate well, but it is not too much to ask in a scientific work that there shall be intelligibility, precision, and a sufficient familiarity with the language and the subject treated to prevent gross errors. "Dillm. hat seine frühere Ansicht . . . in Ausg. 5 wohlbedacht fallen lassen" does not mean "Dillmann has in his fifth edition deliberately omitted his former view" (p. 2). "That what the angel had predicted came to pass is told by *J* also" we read, p. 25, for "was told by *J* also" ("hat auch *J* erzählt"), which makes a considerable difference. A curious instance of total misconception is found in the foot-note on p. 383. Delitzsch says: "Dankbar sind wir für die Belehrungen, dass die Deutung *quousque veniat Silo* von Seb. Münsters Uebers. (1534) aus und die Deutung: bis er nach Silo kommt durch Herder nach dem Vorgang W. G. Tellers (1766) in Umlauf gekommen ist." Under the translator's hand this becomes: "We are thankful for the information, that the explanation *quousque veniat Silo* of Seb. Munster's [*sic*] translation (1534) and that of Herder, after the precedent of W. G. Teller (1766), are in circulation." Here one interpretation is left unstated, and the novelty is found in the fact that the two are in circulation, instead of in the agencies by which they came into circulation. But what can one expect of a translator who renders "in der kgl. preuss. Akademie d. W." by "in the Royal Prussian Academy of the West" (p. 156)? We could multiply illustrations indefinitely, but enough has been said to show the impossibility of accurate, scholarly work on the basis of statements so disguised and distorted. One cannot blame the best scholars for unwillingness to spend their time in translating foreign books, but no translated book of this character ought to appear that has not undergone a scholar's scrutiny. The best solution of the difficulty is doubtless to encourage English and American scholars to produce works of equal comprehensiveness and thoroughness.—*Handbooks for Bible Classes. Exodus, Chapter XV.*—END. By Professor James Macgregor, D.D. (Edinburgh: T. & T. Clark, n. d. New York: Scribner & Welford.) To the comments made on the first part of this exposition of Exodus (see this REVIEW, July, 1889, p. 493) may be added the remark that the purpose of the title—*Handbooks for Bible Classes*—is more evident in this than in many volumes of the series, particularly in a certain vivacity of style and a somewhat rhetorical freedom of illustration. There is much to be desired, however, in the matter of sharp definition and severe accuracy of exegesis. Considerable space is, of course, given to the tabernacle and its symbolism.—*Journal of the Society of Biblical Literature and Exegesis*, containing Papers and Notes for June and December, 1888. Published for the Society, Boston, Mass. The noteworthy papers in this latest issue of the *Journal* are one by Professor Isaac H. Hall on "A Syriac Apostolos Manuscript in the Library of the A. B. C. F. M. at Boston;" an interesting study by Professor Willis J. Beecher, on "The Historical Situation in Joel and Obadiah," taking the ground that internal evidence points to the invasion of Hazael as fixing the period of these prophets; and an elaborate presentation of the use of "The Preposition  $\aleph$ " in Hebrew, by Professor H. G. Mitchell. There are also some valuable notes by various members, including the late President, Professor Frederic Gardiner, D.D., of Middletown, Conn., whose recent death, after a brief illness, is a great loss to the Society.

FRANCIS BROWN.

## II.—HISTORICAL THEOLOGY.

RECORDS OF THE PAST, being English translations of the ancient monuments of Egypt and Western Asia. New Series. Edited by A. H. SAYCE. Vol. I. London : Samuel Bagster & Sons, Limited [1888].

After an interval of ten years, the publication in English translation of the ancient records of Egypt and Western Asia has been resumed, and that auspiciously. Many of the old laborers to whom Assyriology owes so much have, indeed, passed away, but new workers have appeared, inheriting the results of their toil, possessing greater facilities for investigation, and commanding the increased knowledge which has accrued from a decade of research. It is with special pleasure that the name of Mr. Pinches is greeted as a contributor, as his labors in this field have been characterized by carefulness and trustworthiness.

The book is interesting as a history and invaluable as a commentary. Not only do the translations compare advantageously with those of the former series ; but care has also been bestowed to distinguish the doubtful from the certain renderings, and exhibit to the eye the passages where the precise wording of the translation can be accepted with confidence. To quote the preface, "the writer who wishes to make use of a translation . . . for historical or controversial purposes ought to know where it is certain, and where it is only possible, or at most probable." He ought, but he cannot. The student can use the present volume for geographical and historical research ; but despite the ability which has been displayed in the work, despite also the safeguards which have been adopted, he cannot always rely upon its statements where exact argumentation is required ; for renderings which the type represents as certain and final frequently represent only the judgment of the translator and possibly also of the editor, and not the consensus of opinion among equally competent scholars. This defect is not peculiar to this work, but is one unavoidable in translations from a language whose literature is still known but in part. The end in view could be fully attained only by the addition of a mass of critical material which would far exceed the limits of a volume intended for the general public.

At war, however, with the expressed purpose to distinguish the certain from the uncertain is the editor's habit of stating a surmise as though an ascertained fact. M. Arthur Amiaud translates a passage in the inscriptions of Telloh : "The temple of the goddess Gatumdug he has erected. The great *apzu* he has constructed" (p. 65). The editorial comment thereon is : "The *apzu*, or 'deep,' was the basin for purification attached to a Babylonian temple, corresponding to the 'sea' of Solomon." The wording of the passage doubtless at once suggests the brazen sea at Jerusalem, but does not establish a correspondence. But little is known concerning the vessels employed and the ritual observed in the Assyrian and Babylonian temples. That the *apzu* was a basin for purification, and that it corresponded to the sea of Solomon, are mere surmises. Both may prove to be correct, but neither has as yet been ascertained by archæological investigation.

Again, in the introduction to his own translation of the Assyrian story of the creation, in pointing out resemblances between that tale and the account which is given in the first chapter of Genesis, the editor says : "In each case the history of the creation is divided into seven successive acts." In former years, on the ground that the fifth tablet—proved by its colophon to be the fifth of the series—narrates the creation of the heavenly bodies, and accordingly corresponds to the fourth day of Genesis, the Oxford professor argued that the first tablet, with its description of chaos, is, like verses one and two of Genesis, introductory,

and that hence the second tablet, if discovered, would be found to tell of the creation of light, and thus correspond with the first day of the biblical account, the third tablet with the second day, and so on through the series. So captivated was the professor by the plausibility of the argument that he has been in the habit ever since of speaking of "the Assyrian account of the creation in seven days." Professor Schrader was not convinced, for he has steadily maintained that "neither the cuneiform creation-story, nor that of Berosus, gives any hint that the Babylonians regarded the creation of the universe as taking place in seven days." The refutation of Professor Sayce's argument has been furnished by the discovery of the third and fourth tablets of the series. Whereas the third tablet should, according to the theory, have corresponded to the second day of Genesis, and told of the division of the waters by the firmament or visible heavens, it, in fact, describes "the success of the god of light over the allies of Tiamat;" and whereas the fourth tablet should have corresponded to the third day of Genesis, and related the separation of land and water, and the appearance of vegetation, it recites the destruction of the dragon Tiamat, the great deep, by Merodach, and the formation of the visible heavens out of her skin. With the overthrow of the argument for the correspondence between the successive tablets and the days of the Hebrew account, that for "seven creative periods" in the Assyrian story likewise falls to the ground; for, while the series originally consisted of at least seven tablets, there is no longer even the semblance of proof that it consisted of seven only; and even seven *tablets* would of themselves no longer afford evidence of "seven successive *acts*," since the narrative proceeds from the fourth to the fifth tablet without interruption of the thought, showing that the tablets were not intended to severally represent a distinct creative period. It is, then, indeed bold to state, as a "striking resemblance" between the Hebrew and Assyrian accounts, that "in each case the history of the creation is divided into seven successive acts."

To refer to but one other statement of the same introduction, the professor, alluding to differences between the Assyrian and Hebrew stories, says: "The seventh day is [according to the Assyrian epic] a day of work instead of rest." The professor says "is," and he may be right; but as yet he has not an iota of proof for his assertion. As already shown, evidence is wholly lacking that the Assyrians apportioned the different acts of creation to either days or periods; furthermore, if the fragment of eleven lines which the professor calls the seventh tablet ought to be really so numbered, it is strange for him to refer it to the seventh day after having built an emphasized argument on the fact that the fifth tablet corresponds to the fourth day of Genesis; furthermore, even if the lines shall eventually prove to belong to the seventh tablet, they form but a small fragment thereof, and how does the professor know that after the mention of the creation of animals which is found thereon, and after the account of the creation of mankind which the professor supposes was contained on a missing portion, there was not also on the missing portion the announcement of the cessation from creative work? Surely, it is bold to note as an "important difference" between the accounts that in the Assyrian story "the seventh day is a day of work and not of rest." And yet the professor, in his preface as editor of the work—speaking expressly only of translations, it is true—declares the desirability of making known to the reader what is certain and what only possible or at most probable.

In thus lifting up our voice in protest against the editor's mode of statement, our intention has not been to decry the book which we have already praised, but only to call attention to the unreliability of the editorial notes and comments, and to forewarn the reader who is not an Assyrian scholar against using them "for historical or controversial purposes."

JOHN D. DAVIS.

DANIEL : HIS LIFE AND TIMES. By H. DEANE, B.D. Formerly Vicar of St. Giles, Oxford, and sometime Hebrew Lecturer of Wadham College. New York : A. D. F. Randolph & Co.

This volume belongs to a series called "Men of the Bible," which Messrs. A. D. F. Randolph & Co. are issuing under an arrangement with the English publishers. The aim is to give intelligent readers as clear a conception of the conspicuous personages of Scripture history as they have of those of secular annals. And it is well carried out, though with varying success in the different volumes. In the present case Mr. Deane has done a good piece of work, showing, however, on his part diligence and care rather than brilliancy or insight. One is apt to put confidence in a man who says (p. 101), in relation to a much-mooted question, "The fact is, we need never be ashamed to say 'we do not know,' when we really have so very slight means of knowing anything certain about a matter as we have in this case;" although, as will be seen, the author does not uniformly adhere to the principle thus laid down. He has made good use of what has been obtained from the cuneiform monuments in illustration of the scenes mentioned in Daniel. He adheres to the traditional view of the authorship, and gives a fair compend of the argument, yet hardly one drawn from a study of the sources. We read on page 117 that it is "now universally acknowledged that the last six chapters are to be ascribed to the same hand which wrote the first six"—an assertion so wide of the truth that one wonders how it could have been made. Even Dr. Seiss's book, "Voices from Babylon," issued only ten years ago, had brackets inserted in several places in the last three chapters of his revised translation of Daniel to indicate the portions which it is claimed by some were introduced, accidentally or designedly, by one of the later editors of the work. In the narrative of the three holy children where the king saw a fourth form walking with the three in the midst of the fire, Mr. Deane retains the wording of the authorized version, "like the Son of God," although all that the Chaldee requires or the connection allows is "like a son of the gods," as the Revised Version gives it. And then he spends half a page in asserting that "through the light shed by the Gospels . . . we know that this Person who appeared was none other than the Saviour himself." No doubt the author thinks so, but surely it is taking a great deal for granted to make the unqualified assertion that this is *known* to be the fact.

But while most of the volume is good and will be useful and interesting to the class for whom it is designed, one cannot but feel that it falls far short of the subject. On one hand, within the same compass there might have been a succinct and clear statement of the difficulties which many critics find in the book, and a more conclusive account of what is to be said in defence of what is called the traditional view. And on the other hand, there might have been a more graphic touch in the descriptive pages, more *vivida vis* in the argument, and something more suggestive and touching in the style. It is not easy to see how any man could study such an extraordinary career as that of Daniel, so specifically different from anything else in the Old Testament, one so eminent as youth and man, as prophet and ruler, so interesting alike for what he was and what he foresaw, and not have his heart touched, his imagination aflame, his pen alive with electric fire. No one of the greater prophets had so commanding a personality, none moved on so broad a stage or touched so directly the great lines of universal history.

T. W. CHAMBERS.

DAVID : HIS LIFE AND TIMES. By REV. WILLIAM J. DEANE, M.A., Rector of Ashden, Essex. New York : A. D. F. Randolph & Co.

This book is one of the series on "The Men of the Bible," issued by Randolph & Co., under an arrangement with the English publishers. It contain 230 pages

of rather small type, measuring 6 by  $3\frac{3}{8}$  inches to the page. The price is one dollar.

It is a good piece of work. It is written from a reverent and moderately conservative point of view. The author holds to the pre-Davidic origin of the Pentateuchal legislation, the Davidic authorship of many of the psalms, and the historicity of the books of Chronicles. But he has read what men of a different opinion have written, and in not a few instances accepts their corrections both of the traditional view of the history and of the statements of the Bible text as it now stands. In the opinion of the writer of this notice, nearly all the corrections of biblical statements are mistakes; but such corrections are widely accepted by eminent scholars.

Whether our approval of the book ought to be further qualified, depends upon the standard we adopt. I suppose that books of this sort should be regarded as having, avowedly and properly, something of the character of works of fiction. On this theory, it is not, perhaps, a very serious fault in Mr. Deane's work that it abounds in such statements as that "David was some fourteen or fifteen years old" when Samuel anointed him (page 5), or that he was eighteen or twenty years old when he fought the Philistine (page 11), or that he attended Samuel's "school at Ramah," "whenever he could be spared from his home duties," and that Samuel "taught him not only reading and writing, but also instructed him in music and poetry scientifically" (pages 8 and 9). These statements, and others like them, are not drawn, either directly or by logical inference, from the original sources of information in the case, but are simply the more or less probable conjectures of our author, or of his predecessors in this field; while there is nothing in the way in which they are made to indicate that this is the case. If the reader accepts them without censure, as belonging to the literary form of the book, at least he needs to use some care to avoid being misled by them.

Mr. Deane and other writers find no intelligible continuity either in the public life of David or in his inward life. Probably none can be found as long as we both accept the biblical facts, and also adhere to the traditional idea as to the order of events. One school of living scholars proposes to remedy this by rejecting most of the biblical statements of fact, and allowing David to dwindle into a rather common-place tribal chieftain. A better remedy would be to ascertain what the Bible really says in regard to the order of events (this is quite different from the traditional idea on the subject), and then reconstruct the history from the biblical statements on that basis. WILLIS J. BEECHER.

THE TRUE SITE OF CALVARY, and Suggestions Relating to the Resurrection.

By FISHER HOWE, author of "Oriental and Sacred Scenes." With an Illustrative Map of Jerusalem. New York: A. D. F. Randolph & Co., 1889. vo., pp. 68.

The reissue of Mr. Howe's little book on the true site of Calvary was in a measure demanded by the turn which opinion has taken upon the subject. So far as we are informed, Dr. Rufus Anderson was the first to broach the theory for which Mr. Howe so convincingly argues, when, in 1845, walking out of the Damascus Gate with Dr. Eli Smith, he pointed to the hill above Jeremiah's Grotto as the probable spot of the crucifixion. Thenius, wholly independently, conceived the same idea, and argued it with great learning and acuteness in 1849; though his arguments produced no effect on subsequent study. Mr. Howe's opinion was formed again wholly independently of Thenius; and it was the last labor of a life to which students of Biblical Archæology already owed something, to write out a statement of the problem and an outline of its solution in this little volume, which he left to be published, as an act of love, by his

children in 1871. On Mr. Howe's impulse Dr. C. S. Robinson adopted the theory, and has repeatedly stated it, most recently in the *Century Magazine* of November, 1888. But it is apparently wholly independently of Mr. Howe's work that Captain Conder (1878) has become its enthusiastic advocate. Last of all Dr. Selah Merrill has ably defended it in the *Andover Review* for November, 1885. It is scarcely too much to say that the view that the site of Golgotha is to be found in the skull-shaped hill lying above Jeremiah's Grotto which has apparently been separated from the ridge of Bezetha by artificial means, is now becoming the ruling opinion among those best qualified to form a judgment on the subject; and Mr. Howe's book rightly stands by the side of Thenius's as the co-origiator of this identification. It would not have done to allow it to pass out of print and notice; and we are glad of this opportunity to call the attention of students of Biblical topography to it anew. The book is written with great modesty and with adequate learning, and is an honor to the scholarship of our Christian laymen.

BENJAMIN B. WARFIELD.

A HISTORY OF CHARLES THE GREAT. By J. I. MOMBERT, D.D. New York: D. Appleton & Co., 1888.

It is somewhat strange that there should not have been hitherto in English a worthy biography of Charles the Great. But the catalogue of printed books in the British Museum shows that not until Dr. Mombert published the book now under notice had the English reader any biography of the most brilliant man in mediæval history, except the inadequate one of G. P. R. James, and the one by E. L. Cutts. And what is still stranger, the lack is as great in other literatures. In German there is no modern book, while in French there is only the short sketch by Haureau, good, indeed first class, but very brief, and the showy book by Vetault, which is not all it might be, and whose best parts are the appendices contributed by other scholars. The pictures, which add so much to the cost of Vetault are, however, interesting, and some are valuable.

The reason for this state of things is doubtless that historians have expended their strength on larger histories. Points, however, have been investigated, and we have much information about Charles the Great in monographs, as J. Bass Mullinger's excellent "Schools of Charles the Great," the work of a true scholar, and Gaston Paris's masterly "Histoire Poétique de Charlemagne."

The materials for a biography of Charles are abundant, and have long been extant. Of them Dr. Mombert has made good use. He has evidently gone to the primary sources and read them for himself. His references to them are frequent, but many are given in a way puzzling to the uninitiated. Take the first reference to the sources, given on p. 18. It reads thus: "Annal. Metten., Fuld., Lauriss., a. 691." "What," the tyro asks amazed, "does this mean? Should there not have been a reference to p. 526, where these abbreviations are explained?" But even on that page a fresh difficulty stares him in the face. He learns that the annals are in the MG. SS. III. But what do these new abbreviations represent? Any one familiar with mediæval studies would instantly reply, "Monumenta Germaniæ historica Scriptorum, vol. 3.," the title of part of the great series edited by Pertz. Dr. Mombert should not take it for granted that every one is as learned as himself, and leave out such rudimentary instruction. It is to be hoped that some one will be induced by this book to take the trouble to look into the curious collection by Pertz. The way in which our knowledge of the Germanic past has come down to us is very instructive.

Passing on to consider Dr. Mombert's book, I remark that it is characterized by three strong points: First, it is drawn from the sources. Compilations, however skilful they may be, must always yield the palm to works of original

investigation. Dr. Mombert has read the sources for himself, and not merely looked up some one else's references. By this is not meant, of course, that he has not read other books on Charles the Great. He quotes from no biography, but he frequently refers to the critical essays that have been written on different points, and shows that he has consulted good authorities. But it remains true that he has not gone to these authorities for his facts, but has studied patiently the letters of Alcuin, the capitularies of Charlemagne, the monkish annals, and all the other sources. Second, it is independent. This a compilation cannot be. This independence is shown in his treatment of the man. The Charlemagne Dr. Mombert gives us is the man of the throne, the battle-field, and of the house, not the man of the stage. He pays sufficient attention to the poetry which clusters around his name, but it is his object to show just what kind of a man he really was. So he strips off all the tinsel and absurd ornaments the poet had put upon him, and reverently reveals a great character, thoroughly human, but one to be respected and loved for the age in which he lived. If the imaginary Charlemagne is what is wanted, then he can be found in such a book as Turpin's life of him. The English translation referred to by Dr. Mombert is in the Astor Library. It is a very amusing book. Another instance of Dr. Mombert's independence is his treatment of the coronation by Leo on Christmas Day, 800. On p. 365 he advances the theory that Charles intended to put the crown on his head with his own hands, but that the pope was too quick for him. The theory is plausible. Third, it groups together allied classes of facts which may yet have been separated in time. Thus instead of scattering the story of the wars against any particular nation along through several chapters, because this would be the chronological order, Dr. Mombert puts all the facts about the war into one chapter. This adds much to the clearness of the narrative.

The best parts of the book relate to non-military affairs. Especially worthy of mention are those headed respectively, The Palace School, Famous Men, The Coronation, and Administration.

A word should be spoken about the numerous appendices, and attention should be called to the chronological annals at the beginning of the book, which put the reader in possession of the exact sequence of the facts, which for wise reasons are grouped under different heads. The contents just named must have cost immense labor. But Dr. Mombert was sustained in his toil by the knowledge that he was spending his time upon a man who merited all the attention he could give him, and has succeeded in producing a book which will be quoted as a standard one. But I think it would be well in a future edition to add, as Vetault does, a geographical glossary. I should also like to see an enlargement of the appendix, in which he discusses the literature of the subject, so as to make it a bibliography. In fine, this is a scholarly book amply provided with apparatus. It has in addition to the appendices mentioned above a map, a genealogical table, a portrait of its subject, and a copious index.

SAMUEL MACAULEY JACKSON.

## III.—SYSTEMATIC THEOLOGY.

## CHRISTIAN DOCTRINE HARMONIZED AND ITS RATIONALITY VINDICATED.

By JOHN STEINFORT KEDNEY, D.D., Professor of Divinity in Seabury Divinity School; Author of "The Beautiful and the Sublime," "Hegel's Æsthetics," etc. New York and London: G. P. Putnam's Sons, 1889. Two volumes, 8vo. Pp. ix., 383 and iv., 422.

Dr. Kedney's carefully-reasoned and profound treatise is not so much a dogmatic system as an attempt to rationalize the contents of a dogmatic system. In method, thus, it coalesces with Wolfian "dogmatism," though the philosophy which underlies it, and consequently the product, are poles asunder from it. We have not the same confidence in dialectic which Dr. Kedney exhibits; and are quite content with showing that the *dicta* of revelation are not irrational, without making a further effort to prove that they are the alone rational conclusions. Revelation was not given merely to posit problems for reason, and the attempt to treat it as such always degenerates into a scholastic seeking of proof for foregone conclusions, which scarcely commands the assent of men at large. We cannot account Dr. Kedney's demonstration of the Trinity as a necessity of rational thought, for instance, any more successful than many another similar attempt which has ended by leaving the proof of the Trinity in the deliverances of Scripture. This tendency shows itself somewhat strongly in the treatment of the theory of the Church, where diverse special teachings of Dr. Kedney's communion are supplied with speculative foundations, or (as in the case of the eucharistic sacrifice) rationalized away. Nor does he wholly escape the dangers of his method in more important doctrines. It is the fault of the dialectic method that it looks upon God as the Becoming rather than as the I AM; and by thus picturing his very essential relations as a process runs great risk of confounding him with his creation. Dr. Kedney's doctrine of God and the creation is, consequently, with very little pressure, capable of being translated into the terms of a gnostic process which Basilides might be counted upon to recognize as bearing some kinship to his own. Back of all lies the Theos Akatonomastos, from whom, becoming the conscious subject—the Father, the reciprocating, self-conscious object—the Logos, the Son, eternally flows; from which twain again proceeds the Spirit, by whose energy the Divine Doxa is shed forth, which, in turn, is quickened by the activity of the Spirit, into the Phænomena, or the Created Universe.

What has been said is to be understood as objection rather to Dr. Kedney's method and purpose than to the use he makes of that method. There is much admirable and close reasoning in these two volumes for which our thanks are due to their accomplished author. In our judgment, he is at his best in criticism; and we have found his criticism of the semi-Sabellian theory, and of the kenotic theories of Gess, Thomasius, Martensen, and Ebrard, most valuable. The admirable refutation of the Darwinian theory of the origin of conscience on pp. 126-27 of Vol. I.; the excellent analysis of what death is to the thinking soul on pp. 293-95 of the same volume; the careful discussion of faith and its object on pp. 24-28 of Vol. II.; the profound inquiry into the modes of revelation on pp. 229-41 of the second volume; are examples of the best quality of Christian thinking and writing.

His special dogmatic teaching is not always easy to trace under the philosophical form that has been given to it. His philosophical preconceptions also somewhat handicap his dogmatic. Denying creation *ex nihilo* as a meaningless preposition, his doctrine of creation (which is not without points of similarity to Rothe's), is necessarily faulty, and requires the intervention of the Divine



glory as an intermediation between God and the physical universe which is but "the Divine glory determined" (Vol. II., p. 303). The incarnation is thought of as a kenosis of a type which seems to us to have nothing to recommend it above the kenotic theories, which are rejected; Dr. Kedney's special view being that the kenosis takes place in the sphere of the *φύσις* (not *οὐσία*) and consists in "the reduction of the attributes to their pure, eternal form" (I., p. 242)—*i.e.*, to a form unrelated to space and time, so that *omnipotence* becomes *potence*, *omniscience* science, *omnipresence* presence, and this so as to affect not only the Logos as incarnate but also as world-upholder. In his application of this view, he makes Christ's death on the cross to take a form less triumphant than is vouchsafed to many of his followers, so that it is true to say that the kenosis so explained does not so much humanize as dehumanize our Lord (I., p. 296). His anthropology is dominated by his doctrine of the will, which is correctly defined (II., p. 214) as "simply the name of the entire synthesis which constitutes the human being *quoad* any possible activity," together with his doctrine of sin as universal, and the organic connection of the race. He rejects, however, the doctrine of total depravity, and in order to escape a doctrine of inability teaches universal, sufficient grace. How Christ, entering this sinful race, escaped partaking in its sin, he explains by a remarkable attempt to discriminate between the inheritance transmitted from father and mother, suggesting that the father gives proclivities tending to all purely spiritual sins, while the mother gives only carnal tendencies, so that by breaking the link with humanity through the earthly father, carnal tendencies alone are left and "left in such a form as to be without spiritual modification or background, and to admit temptation through physical temptations only, assaulting but not capturing the innocent spiritual will" (I., p. 168). Hence he asserts, against the record, that the Scriptures do not record any "temptations on the spiritual side" to have befallen Christ, "none to selfishness, or cruelty, or envy, or pride, or ambition, or covetousness" (p. 174). This is bizarre; as bad as the Romish doctrine of the immaculate mother; or Augustine's suggestion of the necessity of concupiscence in propagation in order to transmit sin; or the common appeal to miraculous cleansing. There is but one key to unlock the knot—the *federal* conception of Adam's headship.

Dr. Kedney's view of the work of redemption has its affinities with the old patristic view of salvation by sample (cf. p. 334); and is so thought out as to leave, in our judgment, the sufferings of Christ wholly insufficiently accounted for. In the application of this redemption, it is difficult to trace its action, save as an example and a pledge. Man is not totally depraved; universal, sufficient grace is posited, filling every man and supplying all he needs; "all men are predestined to good, to be attained, however, by their own spiritual effort" (II., p. 106); so that while the ultimate account of the divergency of men's choice is inscrutable, yet it is easy to see why men choose good, and only impossible to explain their evil choice! (II., p. 54). Thus Scripture is reversed, which makes the evil choice to be expected and the choice of good a marvel of Divine grace. Not only sovereign, but all effectual regeneration (in the ordinary sense of that word) is thus denied and man is placed in a position of probation, in the strictest sense, on earth, and to be lost has to fall anew by an evil choice in the face of such a providential provision for a holy choice as renders the former incredible, while he cannot be saved except through his own free choice of God. Of course, the difficulties raised by those who die in infancy are, on this scheme, invincible. Dr. Kedney meets them by making infants either make their essential choice in their rudimentary infant consciousness, or else be dealt with by God according to the self-determination which he foresees they would have made had they lived (II., p. 91)—two notions already lashed into deserved oblivion by Augustine.

Dr. Kedney teaches essentially the Arminian view as to the function of faith in

salvation, although with a different conception, perhaps, of faith itself. Faith as the source of a new life is the ground of justification; so that man is treated as righteous, not because he is accepted in the Beloved, but because he "is radically and potentially righteous by virtue of Christian faith, having now the only spring of true righteousness." His definition of the terms justification, sanctification, regeneration, is Romish rather than Protestant (II., pp. 56 and 120). Thus man's salvation is a process—the negative side of which consists in the gradual removal of the consequences of sin and is called *Remission or Pardon of Sin*—the positive side, in the gradually increasing strengthening of moral force and is called *Sanctification*; while the whole composite process viewed concretely is *Regeneration*, and viewed abstractly, *Justification*. The claim of a scriptural basis for this nomenclature is partly justified for *Regeneration* and *Sanctification*, but certainly not for the other two terms, the misuse of which is indicative of the worst fault of Dr. Kedney's scheme—its insufficient recognition of that element of sin which we call *guilt*, and the substitution of recuperative forces for which he chooses to call "the Moloch of Justice" (I., p. 272).

Dr. Kedney's doctrine of the Church is moderate. He apparently recognizes the true relations of Church and State (II., p. 101), and the distinction between the invisible and the visible Church (p. 109); and he speaks moderately of the ministry, which, instead of, possibly as the symbol of, the Word, he includes in the criteria of the Church (pp. 114, 205). Perhaps as strong and attractive a statement of the prelatial idea of the ministry as could be framed is given on pp. 197-98; but it is candidly admitted that great changes have been wrought by time, and that the diaconate in particular in prelatial churches has become "merely nominal," while "the thing is gone" (p. 200). If Dr. Kedney would extend his observation to the Presbyterian churches, he would not think that it exists nowhere any longer. The treatment of the sacraments is, in the main, reasonable and good.

BENJAMIN B. WARFIELD.

ESSAYS ON THE WORK ENTITLED SUPERNATURAL RELIGION. Reprinted from the *Contemporary Review*. By J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Bishop of Durham. 8vo, pp. i.-ix., 1-324. London and New York: Macmillan & Co., 1889.

These essays produced a widespread and profound impression when they were first published, not only because of the extraordinary reception which had been given to the work to which they formed an answer, but because their learning and candor and admirable style gave them a welcome as a worthy defence of the truth concerning the origins of the Church and of the Scriptures. They have continued to be read and quoted, and the high appreciation in which they are held has been shown by repeated efforts both in England and in this country to procure their republication in a more accessible form. The preface to the present publication explains the reason for the refusal of this request hitherto. Bishop Lightfoot says: "I had hoped ultimately to cover the whole ground, so far as regards the testimony of the first two centuries to the New Testament Scriptures. But my time was not my own, as I was necessarily interrupted by other literary and professional duties which claimed the first place; and meanwhile I was transferred to another and more arduous sphere of practical work, being thus obliged to postpone indefinitely my intention of giving something like completeness to the work." The administration of the bishopric of Durham would need to be of very supreme importance to the Christian Church to reconcile us to the loss of what such a work would have been, to say nothing of Dr. Lightfoot's Commentaries on the New Testament Epistles, which occupy a place by themselves so far as they have gone. May we not hope that this volume may be taken not as the sign of the final abandonment of the original

purpose, but that the author's restoration to health, in which the whole English-speaking Church rejoices, may prove to be so permanent as to permit its ultimate completion ?

No fuller statement of the literature of the subject is to be found than in "Supernatural Religion," with all its extravagances ; and no more exact and satisfactory statement of the facts of the literary history of the early Church, nor more sober judgment of the canonical history which underlies them than is presented in this refutation ; and we may add that among the many contributions which Dr. Lightfoot has made, none are of more permanent and fundamental value. The estimate which Bishop Lightfoot puts upon the particular work which he deals applies accurately to many others of the same class, and especially to the multitudes who without critical investigations of their own follow the lead of learned names : " that here was a writer who seemed to me, when it was a question of weighing probabilities, as is the case in most historical investigations, to choose invariably that alternative, even though the least probable, which would enable him to score a point against his adversary." There are not lacking others besides Bishop Lightfoot who make it easy to accept the common imputation that all who read and think have given up the Church tradition, and that to hold to the inspiration and canonical authority of the books which record the supernatural origin of Christianity is possible now only to ignorance and prejudice.

Not much has been added to the articles as originally published. They have been carefully edited ; a chapter has been added on discoveries illustrating the Acts of the Apostles, together with an index of subjects, and one of Scripture texts. The most notable confirmation, by late discoveries, of positions taken, is in the case of Tatian's Diatessaron, which vacates much of learned discussion as to what it must have been, by the actual exhibition of what it is.

C. W. HODGE.

THE REDEMPTION OF MAN. Discussions Bearing on the Atonement. By D. W. SIMON, Ph.D. (Tüb.), Professor of Theology in the Congregational Theological Hall, Edinburgh ; Author of "The Bible, an Outgrowth of Theocratic Life ;" co-translator of Dorner's "History of the Doctrine of the Person of Christ," etc. Edinburgh : T. & T. Clark ; New York : Scribner & Wellford, 1889. 8vo, pp. xvi., 440.

THE MORAL SYSTEM AND THE ATONEMENT. By Rev. SAMUEL DAVIES COCHRAN, D.D. Oberlin, Ohio : Edward J. Goodrich, 1889. 8vo, pp. xix., 546.

Dr. Simon's volume is accurately described, not by its primary, but by its secondary title. It is a collection of discussions, and those not discussions of the Atonement, but only more or less directly or remotely bearing on the Atonement. And if we find them somewhat incomplete, or even not always carrying the flavor of completed and thorough thinking, the author has disarmed the critic in advance, by himself advertising the reader that they are "rough" and "sketchy" (p. vii.). Whatever Dr. Simon writes, however, is interesting and suggestive ; and, though we may find them unequally so, the present essays do not fail to have the value to the theological student which is characteristic of all of the author's work. The last essay in the book is the most thoroughly satisfactory—an admirable, if somewhat external, tracing of the influence of the death of Christ on the history of the world. Next to this, we should rank in satisfactoriness the excellent *argumentum ad hominem* on "The Atonement and Prayer," which is suggestive far beyond its original purpose. The paper on "The Anger of God" is also a most needed and successful corrective of certain modern tendencies. And everywhere fruitful lines of thought are opened and valuable suggestions made

—such, for example, as those concerning the idea and breadth of the kingdom of God and some of the causes of Christ's deep agony on the cross. At the same time it must not be concealed that Dr. Simon does not always approve himself as a safe guide ; scraps of doubtful speculation are not infrequently obtruded, and his dealing with the testimony of Scripture is not always as careful as it might be. Everybody knows that Dr. Simon is a scholar ; how, then, must he have shivered when his truant pen betrayed him twice in the space of three short pages into writing down two such monsters as "acarnate" (p. 302), and "sarchical" (p. 305).

Nor is his conception of the central problem of the Atonement itself either the common one among God's children, or one likely to commend itself to most students of the Scriptures. It is necessary, no doubt, for the critic to be chary in speaking of Dr. Simon's theory of the Atonement. This volume does not profess to communicate it in its entirety ; on the contrary, the essays here printed are intended to deal with only two of the three questions which face the inquirer into this deep and precious subject—those that ask after the exact nature of the passion of Christ and the immediate end designed to be accomplished by Christ's obedience unto death ; while the deepest, and, theologically, the most important question of all—viz., how Christ's obedience unto death as *means* is related to the *end* to be accomplished—is left to a possible second volume (p. 6). This is unfortunate ; for not only does Dr. Simon in this volume criticise others who have given their full theories of the world, but we fear we must even say that he permits his *odium theologicum* to burn now and then with undue warmth against that view of the Atonement which has hitherto commanded the suffrages of the majority of theologians. Nevertheless, insufficiently thought-out as his theory confessedly is (p. 191, note 2), it is not impossible from the material given us to frame a general outline of it. It proves to be one that may be described on the one hand, negatively, as equally opposed to the purely subjective theories and the Church view of satisfaction (p. 336), and on the other, positively, as not without affinity with the views propounded by Mr. Maurice and Dr. McLeod Campbell. The essence of this theory is the replacing of identification of Christ with man for substitution of Christ for man ; and Dr. Simon's specialty in its exposition lies in his view of the nature and mode of this identification. Here he founds on an essentially pantheizing conception of the relation of God and man : "our consciousness of individuality, which is apt to mislead us, is a consciousness of the surface of our being and life. Its depths, its roots are hidden from view. *We*—who are we ? Not merely the ever-changing thoughts, affections, feelings, purposes, and so forth. No ; but what ? We are all that ; but more—more. Scripture seems to hint to us that that *more* is God in whom we live and move and have our being, between whom and ourselves the Logos mediates" (p. 338). As the Mediator, the Logos is no more God than man ; and, therefore, He did not become man at the incarnation ; for, "it is necessary not to confound two things which are often confounded—namely, the humanification of the Logos and His incarnation. The Logos did not *become* human when He came to earth ; He is eternally manlike. . . . Hence, so to speak, the human in God. . . . He became or was made flesh. . . . He entered also into a special union with an individual ; in a sense He individualized His eternal humanity" (p. 304). In virtue of this relation to man the Logos suffers, even before incarnation, for man's sin : "If the Logos is generally the Mediator of the Divine immanence in creation, especially in man ; if men are differentiations of the effluent Divine energy ; and if the Logos is the immanent controlling principle of all form—must not the self-perversion of these human differentiations, necessarily react on Him who is their constitutive principle ?" (p. 321). Consequently also, he can undertake for man and his work count for man :

"The Logos, who, as I said, is the whole—the human in man—stands for man really and not assumedly or forensically, or by any fictitious, arbitrary process whatever, as the whole; and what He therefore does or suffers for the whole is, and is regarded as, the doing and suffering of the whole" (p. 339). By his incarnation, moreover, he entered into the organism of humanity—bound together by "spiritual nerves" (p. 316), "along which are being constantly transmitted" influences which gain entrance beneath consciousness into the dark depths of each individual's being; and thus men's sins are brought over upon him. As he hung in weakness and suffering on the cross, and "was therefore most accessible to organic influences," "the depravity of the race seemed to become for the moment His very own; it occupied the entire horizon of His consciousness; its dark vapors obscured His sky; He '*became sin*' for a sinful race; it seemed, accordingly, as though the Father had forsaken Him; yet, being unable to charge Himself with guilt, He exclaimed in agony, '*Why, why hast thou forsaken me?*'" (p. 318). And it is by the same channel that he influences the race: "But if the life of the race could thus influence Him, clearly He must also by the same channels influence the race. What men were and did became His; and so what He did and was became men's" (p. 335). Nor have men "first to engraft themselves into Christ" in order to obtain these gifts. "They subsist naturally in Him. They have to separate themselves, cut themselves off from Him, if they are to be separate. . . . Christ is the leaven, the life of the world. Every man will be leavened and quickened by Him who suffers Him to work. It is not that we have to create the relation; we have simply to accept, to recognize, to ratify it. Rejection of Christ is in its deepest root not so much refusal to become one with Christ as refusal to remain one with Him, refusal to let Him be our life" (p. 339). Thus, "for sinners the way to life is through a process whose culmination can alone be expressed by death. But if death in this sense is to be the way to life, it must be first undergone by one who himself has no need to undergo it. Thus viewed it is the life in very deed that atones, but a life that goes through death—*i.e.*, which bears for the offender the brunt of that anger of God against sin whose supreme sign and expression is death" (p. 191).

We do not outline this somewhat remarkable theory in order to criticise it. It would be premature to criticise a theory which the author himself declares to be "at present not clear enough to himself to fit him for presenting it to others" (p. 191, note 2). We only design to make it plain how radically opposed Dr. Simon is to the "satisfaction" view of the Atonement, that "false juridical idea," as he speaks of it, "that God's claims on men can be met by the punishment—that is, death, of either the offender or a substitute;" and therewith to render clear what he means by insisting that the Atonement terminated on God *personally*, not *officially* or *judicially* (a statement which might be understood in a perfectly correct sense)—why he confuses Scripture in the effort to make forgiveness of sins mean something other than remission of penalty, and why he deals so sharply with those who hold the satisfaction theory of Christ's work.

We ought not to neglect making some mention of the very suggestive attempt that is made in the Introduction to classify the theories of the Atonement. This will be found helpful to all students on the subject, and includes some very excellent remarks, though some of the distribution of the author need correction.

Except that both agree in having as their chief end opposition to all merely subjective views of the Atonement, Dr. Cochran's book stands at the antipodes to Dr. Simon's. This is true as to form: Dr. Cochran's is so far from being a mere collection of disconnected studies bearing on the Atonement that it announces itself as a strongly concatenated treatise compacted by a score of years' labors, and errs not by defect of matter but rather by a plethora of it. It is true also of the position it maintains; for we fear Dr. Simon would feel bound to

class Dr. Cochran, too, among the "crypto-dualists" (p. 1), though with no more justice than in some other cases (p. 9). For, after all, if we except Dr. Dale's earlier views, the head and centre of the representation which has led Dr. Simon to class many of our most careful writers under this unattractive designation, is, that they recognize the fact that God does not deal with sinners without regard to law, justice, and the rest of the intelligent universe. Dr. Cochran argues with great force that God in dealing with men, deals with a society constituted by him, and cannot treat sin as a matter bearing no relation to others than the individual sinner and God himself—that is, as a purely personal offence—but must demand of each "what is due to Himself, indeed," but also what is "due to all others"—"the whole society;" in a word, that God cannot deal with any one "as if dissociated and isolated from the whole society," an organic unit in which he has himself constituted him (p. 49). If this recognition of God as a ruler, and of the demands of public justice, in addition to the higher facts of personal relation, be crypto-dualism, we must doubtless most of us agree to be classed under that name.

Dr. Cochran's own theory of the Atonement begins by accepting the common view of its *nature*, as an infinitely valuable expiatory satisfaction to God; and proceeds to a position of its *intention* which identifies him with the hypothetical universalistic scheme. Perhaps the following words as clearly express his position as any in the volume. "By His one *righteous act* (*δικαίωμα*, Rom. v. 18), of offering Himself an expiatory sacrifice for all men, our Lord *potentially* set aside *conditionally* the condemnation of all and made all righteous (Rom. v. 19). This act had an unlimited, eternal, infinite value, and could have no less, *because of the Divine nature, relations, and character of the actor*; because it was devised and designed by the infinite wisdom of godhead as the best, if not the only one possible to attain the necessary ends and means for human salvation" (p. 244). "This substitutional, expiatory, righteous act of Christ, having this infinite value, is *provisional* for all human sinners, but made *actual* only for those who appropriate it by faith, and thus receive forgiveness 'through His blood' shed in it" (p. 245). Hence, though Christ is truly a substitute He is not the *actual* substitute of the whole race, nor, indeed, of any part of the race *absolutely*, but only *provisionally*—on the condition of faith. By this arrangement all men are put upon a gracious probation—gracious because it is one to which they have no possible right, and a probation because each man's destiny is really suspended upon his own free moral choice." Nor is this choice in any sense curtailed in its freedom; for Dr. Cochran has the courage of his convictions, and in the interests of his doctrine of free-will eliminates without compunction the Church doctrine of regeneration. "The Holy Spirit," he writes (p. 192), "was given to men on the basis of the Atonement; and, as He was provisionally for all, so He freely exerts His power upon all in the largest measure He sees consistently practicable, and therefore wisest, and adapted to secure the greatest number of true conversions with the best universal and endless results." Thus, of course, it is men who make themselves to differ; the operation of the Spirit's power is limited by men's moral natures, and why, under His influence some accept and others do not accept Christ as their Saviour, is "because these *do* and others *do not*, under all He thus does to bring all and each of them to yield to and receive His grace, arbitrate to do so." "The self-determined action of each," he continues (p. 193), "is necessarily the hinge on which the result turns."

Of course this theory of freedom involves a denial of human inability. And there are other points of doctrine in which Dr. Cochran has presented views which we cannot accept. As, for instance, on election, which he conditions on foresight. This does not prevent his work, however, from approving itself to the discriminating reader as a most valuable one. Originally conceived as an

examination of Dr. Bushnell's teachings on Atonement, in all that concerns the main points involved in that controversy, it is thoroughly satisfactory and constitutes one of our most convincing demonstrations of the expiatory and satisfaction view of the *nature* of the Atonement.

BENJAMIN B. WARFIELD.

THE ANALYTICS OF A BELIEF IN A FUTURE LIFE. By L. P. GRATACAP, M.A.  
New York: James Pott & Co.

We are willing to welcome any book on this subject. Learned or unlearned, strong or weak, gnostic or agnostic, it indicates the never-ceasing interest in and recalls attention to a subject of supreme importance.

We do not fear that any amount of even unfriendly contradiction or speculation will annihilate belief in a future life.

After the most bewildering and redundant cavorting, like that of Blake and Ingersoll, of Swedenborg, or Street, or Spencer, or Temple—or the overstrained tension of these Analytics, men will still believe in a future life.

After a labored Introduction, this book consists of two parts: I. Analysis from Science. II. Analysis from Revelation.

The discussion centres upon "these three thoughts or determinative sentiments: First, a sense of a personal identity, indestructible and self-existent; second, a desire for gratification, complete, unbroken, and persistent; third, a moral judgment implying the punishment of sin and the reward of virtue."

The author toils with a mountain of labor at the analysis and demonstration of the first of these—"A sense of a personal identity, indestructible and self-existent"—giving comparatively little attention to the third, and still less to the second. The book contains multiplied references to recent and remote writings on Metaphysics, Literature, Ethics, and Religion. These alone, aside from the author's persistent Analytics, would repay any thoughtful reader.

R. B. WELCH.

ESSAYS BY THE LATE MARK PATTISON, sometime Rector of Lincoln College. Selected and arranged by HENRY NETTLESHIP, M.A., Corpus Professor of Latin in the University of Oxford. Oxford: Clarendon Press, 1889. 2 vols., 8vo, pp. viii., 494 and 447.

It would be difficult to imagine more delightful essays than these of the late Rector of Lincoln. Their very faults add to the intensity of their interest, though they may detract from their value. The brilliancy of their style is matched by the breadth and exactness of their knowledge; and the depth of their author's insight is set off by the sharpness of his sarcasm. The editor tells us that the twenty-one essays here given us group themselves into two classes—those which treat of the history of philology and education, and those which deal with the history of religious thought. Nevertheless, there is a thread running through them all that unites them into something like a single whole. For, whether tracing the history of the higher learning or that of religion, the theme ever leads us athwart the disturbing influences of that priestly temper which under the name of the Counter-Reformation, the Catholic Reaction or the Catholic Revival has been in France, Germany, and England alike the enemy of both. The book from this point of view becomes a series of studies of how the progress of the human intellect and spirit has ever been sinned against by clericalism; and one of its merits is the clear exposure which it makes of the depths and lengths to which Rome can go in order to obtain her ends. Whether we are reading of the foul onslaughts of the Jesuits on Scaliger (I., 189), or their fouler machinations in the Calas matter (II., 209), we are equally lost in wonder that the world has borne with them through so many ages.

Apart from this bond of unity, the contents of the two volumes must be ad-

judged of very unequal value. As an historian of religious thought, Mr. Pattison failed, on account of the violence of his antipathies. Evangelical and 'catholic' doctrine are equally objects of scorn and vituperation with him; and there is no essay touching on this subject which is of first-rate balance—although, of course, there are always the signs of first-rate learning. Such papers, indeed, as those on Bishop Warburton and the Calas tragedy leave little to be desired; but these are scarcely studies in the history of religious thought. Of those which class clearly under this caption, those on the Tendencies of Religious Thought in England, 1688–1750 (taken from *Essays and Reviews*), and the Present State of Theology in Germany (1857), come nearest to being satisfactory, and are crammed with clearly stated facts and suggestive remarks. The latter is harshly unjust to the theologians of revived Lutheranism, and over-contemptuous to the new-Schleiermacherites of the type of Ullmann; but it contains one of the best accounts of F. Ch. Baur and his work which has even yet appeared. The former is a most fruitful study of the Deistic age of English theology, which no student of theology can afford to miss reading. Mr. Pattison's summing up of that period as an age in which theology was transmuted into ethics, and religion was resolved "into the moral government of God by rewards and punishments, and especially the latter" (compare, especially, II., 81 and 82)—so as that the future life occupied in the thoughts of men not the place of the goal for which this life is the preparation, but only of a sort of police regulation for inciting to morality here, and God is thought of only as the "moral governor of the universe"—is most suggestive and valuable. For one thing, it warns us what to expect from the similar effort of the Ritschlians of to-day to ethicise theology; for what better description of the Ritschlian attempt could be desired than is supplied by Leibnitz's account of Toland, whose design he was "glad to believe . . . was to withdraw men from speculative theology to the practice of its precepts?" For another thing, it explains to us the facility with which under the leading of the younger Edwards the governmental view of the atonement was adopted by our New England divines of the latter part of last century. The whole body of the labors of the Hanoverian divines had tended to degrade God into merely the "moral governor" of the world; and this view of the atonement was the only one which suited with the conceptions framed by the Deistic controversy. We have to thank Professor Foster, of Oberlin, for pointing out to us the channels through which the Grotian idea was brought to the knowledge of the New England thinkers; but it was the Deistic controversy which prepared a soil in which it took root and grew. The true relation of religion to morality is indicated by Mr. Pattison in his essay on Calvin at Geneva—an essay far slighter, and, we may add, far less just than the others that we have mentioned. Mr. Pattison is so offended by the mere word "Calvinism" that he cannot stay to understand or do justice to the thing; and he has nothing but scoffs for those who can believe in "miraculous conversion," and so account for the regeneration of Geneva. He cannot, then, do justice to Calvin's theology; and, therefore, he cannot rise to a true conception of his character—of that depth of spiritual nature and depth of spiritual experience by which he worked out his theology slowly in his heart before he apprehended it with his head—a glimpse of which has led Renan, by one of those flashes of historical insight for which he is justly famous, to declare, that "Calvin succeeded because he was the most Christian man of his age." But though Mr. Pattison has not perceived the pectoral nature of Calvin's theology, he is too earnest and honest a student of history to miss the devoutness of the practical side of his genius. "He seized the idea of reformation," he tells us, "as a real renovation of human character. While the German reformers were scholastically engaged in remodelling abstract metaphysical statements, Calvin had embraced the lofty idea of the Church of Christ as a society of



redeemed men. The moral purification of humanity, as the original idea of Christianity, is the guiding idea of his system. The Communion of Saints is held together by a moral, not by a metaphysical, still less by a sacramental bond."

The cream of Mr. Pattison's work, however, is found in the essays of the first volume, in which we have what is in effect a history of the higher learning in Europe from the Renaissance to Wolf. About the figures of Reuchlin, Muretus, the Stephenses, Scaliger, Huet, and Wolf, he has brought together a mass of remarks which all but holds the line unbroken which traces the history of scholarship through three centuries. The richness, vividness, and justness of these remarks cannot be overstated; and we know not where we should go for reading either more delightful or more instructive. The author of "Isaac Casaubon" alone of men of our day could have given us studies of his great contemporaries, the Stephenses, and Scaliger, the monarch of scholars, written at once with such brilliancy and with such sureness of touch. If Mr. Pattison had left nothing else behind him, these papers would be his sufficient monument. Scattered about through these studies of the scholars of the past are many hints to which theologians might well take heed, if they do not wish to continue to deserve the sharp censure of Dr. G. Heinrici, that they delight to deck themselves in the cast-off garments of scholarship, and are always proceeding on assumptions which rank in scientific philology as the exploded errors of the past age. For instance, we may learn something of importance both as to the value and the danger of what the Germans call *Zeitgeschichte* (I., pp. 5, *sq.*); we may learn something of the folly of guess-work emendation of texts and of the only sound methods of textual criticism (I., pp. 160, *sq.*); and we may learn from the example of Scaliger and Wolf the nature and extent of scholarship which alone will justify one in undertaking the high function of the higher criticism.

The presswork of the volumes before us has all the beauty for which the Clarendon Press is famous; but the proof-reading has been carelessly done, and in some places annoying errors are the result, as—*e.g.*, on p. 242 of the second volume, where not every one will readily make the transposition which alone will rescue a whole paragraph from the charge of nonsense. Messrs. Christie and Bywater's revision of the paper on the Stephenses has not relieved the account of the Greek Testaments from several petty errors.

BENJAMIN B. WARFIELD.

The following works in Systematic Theology also require notice :

*Outlines of Christian Doctrine.* By the Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. (London: Hodder & Stoughton; New York: Thomas Whittaker [1889]). Pp. xvi., 267. Foolscap 8vo. It is to be hoped that the number of compends of Systematic Divinity which have recently issued from the Church of England—as Owen's, Litton's, Sadler's, Mason's, and now, best of all, Mr. Moule's—is an indication that she is ridding herself of the reproach of neglecting the crown of theology and the queen of the sciences. Certainly no better guide to the study of Christian Doctrine could be found than Mr. Moule shows himself to be in this little volume, which is everywhere devout, thoughtful, sound, and scriptural. Mr. Moule's doctrinal standpoint is a moderate Calvinism, very cautiously expressed; his chief characteristic as an expounder of doctrine is found in his careful collation and reverent use of Scripture at first hand—thus truly enriching dogmatics with fresh draughts from its source. We have found special pleasure in reading the section on the Holy Spirit and his work, although we miss in it any clear and sharp statement of effectual calling or regeneration, of which, nevertheless, Mr. Moule has a very definite conception, as is evinced by such an

incidental sentence as say this (p. 36): "He sends and gives not only the redeeming Son, but the regenerating Spirit, by whom our will, understanding, and affections are so dealt with that the man coming in willing faith to the Son receives the mystery of regenerate life in Him. . . . Thus, ultimately, it is the Father who gives the regenerate life, 'calling' the soul into it with a 'call' which not only proclaims, but actually, without the least violation of the will, prevails." We miss also any formal statement of the doctrine of providence, or indeed of the attributes of God. The chapters on the Church and sacraments are very satisfactory. The defence of episcopacy fails to distinguish between the pastoral and diocesan episcopacy—*i. e.*, between historical "presbyterianism" and "episcopacy;" otherwise the remarks on the ministry are in good spirit and in good sense. Mr. Moule develops a faculty for putting difficult points very irenically; examples are the guarding of the doctrine of election from abuse (p. 44), and the excellent statement of God's plan (p. 170), of inability (p. 172), of the "limited" atonement (p. 35 and 46), and of God's judgment and its norm (p. 116). The order in which the topics are treated is a very unnatural one, and must operate to lessen the usefulness of the book. Perhaps if an index could be added, the inconvenience would be materially lessened.—*The Ministry of the Christian Church*. By Charles Gore, M.A., Principal of the Pusey House, Fellow of Trinity College, Oxford, and Examining Chaplain to the Lord Bishop of Lincoln. Second Edition. (London: Rivingtons, 1889.) Pp. xviii., 424, 8vo. Mr. Gore's work abounds in sound learning, and presents the extreme High Church theory of the ministry in the most attractive and in the strongest form possible. He is extreme—denying the validity of the distinction between the invisible and the visible Church, suspending the continuity of the Church on the unbroken succession of "apostolically" ordained men, and unchurching all presently existing non-episcopal communions. But his scholarship has yielded so much to the inevitable demands of historic truth, that these extreme positions appear but as excrescences of remaining prejudice on the face of a generally broad-minded and scholarly work, to which all may go for a vast body of facts concerning the origin and history of the ministry, and for a truly Christian interpretation of them. In Mr. Gore's hands, "the whole doctrine of apostolic succession" is summed up in two principles, for which all Presbyterians also contend—"the principle that the Church is a differentiated body in which different individuals exercise different and clearly defined functions, and the principle that power to exercise these functions, so far as they are ministerial, is derived by succession from" (we should say "by appointment of") "the apostles" (p. 322). And the confession that "all that the New Testament can be said to give us clearly is the principle that the Church ministry is a thing received from above with graduated functions in different offices, so that it follows as a matter of course that there would always be persons who had the power to minister and persons who had also the power to ordain other ministers" (p. 270)—while all else that belongs to the prelatial position is post-apostolic in origin—simply yields the prelatial case. His special theory of the origin of the episcopacy is that it originated in the local settling (*Did.* 13) of "Evangelists."—*Ethical Religion*. By William Mackintire Salter. (Boston: Roberts Brothers, 1889.) Pp. iv., 332, 12mo. This elegantly and eloquently written volume gives us a very favorable sample of the teaching of the Society of Ethical Culture, and matches Mrs. Ward's propaganda of ethical theism with an almost equally attractive propaganda of ethical agnosticism (p. 292). Mr. Salter does good service by his enthusiastic proclamation of conscience, natural morality, and the supremacy and authority of the moral ideal. The weakness of the position is that it is a mere proclamation—however strong, winning, and moving. For when the cold question is pressed, "Whence comes the authority of this law that is within and over us?"

he is necessarily dumb. With many protestations of the absoluteness, finality, and bindingness of "oughtness," yet the only reply to the direct demand is: "In fact, there is no answer; there are no sources for that supreme authority. We cannot go beyond the law of right; God is not more ultimate; human reason is but that which perceives it. It indeed has no origin; its source is not in the heavens or the earth; it is final, irrevocable, uncreated law." In a word, morality is the Nature of things, and though we are responsible, we are responsible only to the Nature of things. Mr. Salter does scant justice to Christianity, ever falling, in his account of it, into a false antithesis between prayer and effort; between trust in God and activity; between salvation and sanctification. His historical judgments are often very shrewd, and the book abounds in quotable apothegm. Such an one, for example, as this may be commended to many professed theologians for their meditation: "When Jesus ceases to be an authority, Christianity in any distinctive sense ceases to be" (p. 253).—*The Human Moral Problem*, an Inquiry into some of the Dark Points Connected with the Human Necessities for a Supernatural Saviour. By R. R. Conn. (New York: A. C. Armstrong & Co., 1889.) Pp. 69, 12mo. The author is a layman who has evidently thought much on the problem of sin, its origin, nature, and remedy. He rightly emphasizes man's need of salvation from sin as well as from its penalty; and he says many things strongly and well. But the book inevitably illustrates anew the dangers of treating such subjects with inadequate acquaintance with what has been already thought and said about them; and does not escape the crudities and errors inseparable from such a situation.—*Dr. Girardeau's Anti-Evolution: the Logic of his Reply*. By James L. Martin. (Columbia, S. C.: Presbyterian Publishing House, 1889.) Pp. 65, 8vo. Dr. Martin pursues here with the utmost logical keenness, the controversy which he raised in a former pamphlet, entitled *Anti-Evolution*, which found its occasion in Dr. Girardeau's paper on *The Contra-Natural Character of the Miracle* in the *Presbyterian Quarterly* for July, 1888. With the logical and local elements in the controversy we have nothing to do. We see no gain in exchanging "supernatural" for "contra-natural" in the definition of miracle; and fear that the ambiguity of the new term would lead to more confusion than it would obviate. The sufficient mark of a miracle is that it is an event in the external world to the production of which second causes are *inadequate*, and which therefore requires for its account the immediate intrusion of the first cause; and this points us to the preposition *super* as the natural one to describe its nature.—*A Defence of the Catholic Faith Concerning the Satisfaction of Christ, against Faustus Socinus*. By Hugo Grotius. Translated with Notes and an Historical Introduction by Frank Hugh Foster, Ph.D. (Leipzig), Professor of Church History in the Theological Seminary at Oberlin. (Andover: Warren F. Draper, 1889.) Pp. lvii., 314, 12mo. This excellent translation of an epoch-making treatise in the history of the doctrine of the Atonement first appeared ten years ago in the pages of the *Bibliotheca Sacra*, and requires on its own account no words of ours to convince students of the history of this doctrine, that they cannot afford to neglect it. The new portion of the present volume consists of an interesting historical introduction of about fifty pages length, in which Professor Foster explains the origin and traces the influence of Grotius's treatise. This work he does sympathetically, as one who looks back to Grotius as the originator of a type of thought on this high theme, which in its New England modification commands his own allegiance. In the course of his remarks he criticises the Church doctrine of satisfaction, not always soundly. We are particularly grateful for the clear exhibition of the channels by which the Grotian influence flowed into New England.

BENJAMIN B. WARFIELD.

## IV.—PRACTICAL THEOLOGY.

CHURCH GOVERNMENT: A TREATISE COMPILED FROM HIS LECTURES IN THEOLOGICAL SEMINARIES. By ALEXANDER T. MCGILL, Emeritus Professor at Princeton. Philadelphia: Presbyterian Board of Publication, 1889. 12mo, pp. 560.

The late Professor Alexander T. McGill, of Princeton, has left us the most complete exposition of the principles of the Presbyterian system that has yet been produced in this country. The substance of over forty years' teaching is condensed into the volume. In the preface he refers to it as exhibiting "the granite foundation of my own convictions, laid by the Bible as interpreted by Westminster literature of the seventeenth century, and the reproduction thereof, with lucid and masterly exposition, by Drs. John M. Mason and Samuel Miller, in the first half of this century." It is a thoroughgoing High Church Presbyterian volume, though marked by a catholicity in its dealings with churches that are under other forms of government which is a pleasing contrast with the positions of advocates of a self-vaunting prelatic faith. Socinians, however, he rejects, and "the Roman Catholic Church also, by refusing to let the people hear and read the Word of God and interpret for themselves its meaning, must be excluded from this true and one visible Church on earth, because the one chief test to which all others may be reduced condemns the despotism that 'takes away the key of knowledge,' and will not allow among either Jews or Christians any traditions but Roman to build up the unity which God approves." He stands by the Assembly Deliverance of 1835. He contends that a form of government designed by God for His Church is revealed in the Bible. He maintains that it is Presbyterianism, and that it is no mere New Testament thing, but that it existed in the synagogue, which he does not admit was a late addition to the Jewish Church. He gives that a Mosaic, if not an ante-Mosaic, origin, and he finds in it the permanent offices of the Church for all ages. He is a very high *jure divino* Presbyterian, and he gives conclusive reasons for being so high. The most striking part of the volume is its presentation of the doctrine of the Eldership. Dr. McGill rejects the non-presbyter view which has perhaps become widely accepted among our ministers, and maintains that our Ruling Elders are Presbyters; that the two classes of Presbyters, teaching and ruling, hold the same office and are of equal authority in the Church. (Of course he emphasizes the candid concession of the most learned Episcopalians, that, in the New Testament, bishop and presbyter are the same.) The commission of our Lord was given to the Church as a body of believers, to be their mission by their own elected representatives till the end of time. And both classes of those representatives represent Christ also. All the rights and duties of the Presbyterate adhere essentially in both. The Teaching Elder rules, and the Ruling Elder has the right to teach as well as rule, though if led to give himself exclusively to the work of preaching a further ordination is proper. (Dr. McGill's explanation of the whole doctrine of ordination is capital.) The prominence given to their office should strongly commend the volume to Ruling Elders especially. They should read and ponder it carefully. Dr. McGill was a pronounced advocate of Deaconesses, and a sound chapter exhibits his views on the question. In his chapters on the Judicatories of the Church and their mutual relation, he reveals the fact not merely that he had studied the essential principles of Presbyterianism, but that he had read the constitutional history of our Church with a trained, legal mind, which is not always done by those who discuss the question. His doctrine of the position of the General Assembly is historically the sound one. The chapter on the

Ordinances of the Church shows a sturdy opposition to any liturgical trend. There are several questions on which, in the practical application of the principles of our system, there have been great differences in the Church. On them Dr. McGill's position was quite decided. For instance, he never accepted the limited-term eldership; and he shows in this book his opposition to it to the end. Some may consider it a defect in the volume, as a general and permanent one, that he has made his views on these points so prominent. The writer of this notice scarcely recalls anything in the volume from which he dissents. His seminary instructor in Church Government was Dr. McGill. He has continued his study of the subject with extreme independence, but the result has been to make him the more tenacious of the main doctrines he received from his instructor. Dr. McGill's style is archaic. At times one could wish that it were less ornate. It would be a healthy sign if there should be a large and continued demand for the book throughout the Church. As before intimated, the Elders should take a special interest in it. It is for them as well as for ministers. And it would be well for the students in all our theological seminaries to give it careful study in connection with the instructions they receive from their professors, so as to weigh the different views and intelligently form their own. Whatever differences there may be among us on some of the points which the volume discusses, it will be accepted by all as an able presentation of our system as against the different forms of Prelacy on the one hand and Independency on the other. In this it has a polemic tone which is at times decidedly sharp. And yet, underlying its unqualified presentation of Presbyterianism against them, as the system drawn from the Bible, there is a real courtesy in it which is a mark of Presbyterian strength. Discussions on Church government are not popular. But a work like this should find a wide circle of readers in the Presbyterian Church at least. The index is very full and minute.

R. M. PATTERSON,

CONGREGATIONAL CHURCH HYMNAL. Edited by Rev. GEORGE S. BARRETT.  
Musical Editor, E. J. Hopkins, Mus. Doc.

This work, prepared under the direction of a committee of the Congregational Union of England and Wales, is the most notable addition during recent years to the already long list of books of praise. It consists of three parts—Hymns and Tunes, Litanies and Chants, and Anthems—Mr. Josiah Booth being the musical editor of parts second and third. In the hymnology the desire, manifest on both sides of the water, for a judicious selection rather than a collection of hymns prevails, the number given being seven hundred and seventy-five. In respect of hymnology the hymnals of Europe are far inferior to some compiled in our own country, and the reviewer is constantly at a loss for the reasons which led to the insertion of many and the exclusion of others. The book, however, shows a more intimate acquaintance with and appreciation of American hymnology than any other foreign publication of its character. No less than fifteen names appear. Of these Whittier, Bryant, and S. Longfellow have a larger recognition than in our American books, the last being credited with five hymns. Palmer has but four hymns, three of these from his excellent translations or paraphrases.

In the musical department the book is worthy of the highest praise. It is certainly one of the best, if not the best collection of church psalmody which it has been my privilege to examine. The most noticeable as well as the most important fact is the evidence of a reaction from the extreme type of what is known in this country as Anglican tunes. The straining of harmony and certain musical phrases that were ever appearing are conspicuous by their absence. At the same time the general characteristics which have made this Anglican music the

most important advance in the worship of song in this generation, if not of all generations, remain. Much of the older music that has found acceptance is given a place, while many new tunes are found composed for the work, under the well-known names of E. J. Hopkins, Barnby, Calkins, Monk, and Stainer, as well as by the less familiar Booth, Bunnett, Prout, Elliot, Minshall, Leslie, and others.

What has been said of American hymns can be affirmed also of the tunes. We find Rev. R. Lowry, I. B. Woodbury, I. D. Sankey, and Lowell Mason represented—Mr. Mason at no less than eight openings. Two each of Mason's and Bradbury's anthems are found in the third part of the work.

In indexes the English have much to learn from our best American hymnals, and the editing generally is far below the standard which we had the right to expect.

LEWIS W. MUDGE.

THE MISSIONARY YEAR-BOOK FOR 1889-90. Containing historical and statistical accounts of the principal Protestant Missionary Societies, etc. 12mo, pp. xiii., 428. New York and Chicago : Fleming H. Revell.

This is a continuation and expansion of the "Hand-book of Foreign Missions," issued in 1888 by the Religious Tract Society. That volume brought together in a remarkably compact and clear form sketches and statistical reports covering a large part of the work of Protestant Christendom in the missionary field. The memorable Missionary Conference of 1888, in addition to other valuable results, greatly stimulated the desire for knowledge of the history and present status of missions. Interest was wonderfully widened as well as deepened, purified, instructed, and intensified. The Hand-book brought within the reach of all intelligent and eager Christians, at a price little more than nominal, facts usually accessible only to specialists.

When the project of a Year-book, to succeed the Hand-book, was broached in England, the answer was : "The difficulty is that those interested in missionary work are, as a rule, indifferent to the operations of any society excepting that belonging to their own denomination. If our Hand-book helps in any way to break down this feeling, the labor spent in preparing it will not have been in vain."

The result is that in the volume before us a great step forward is taken. Several points are gained. Information is brought up to date as far as possible. The authors or sources of the several sketches are indicated. A considerable number of British and Continental organizations not before reported appear in the new volume. Under the able editorship of Rev. Dr. J. T. Gracey, Section IV., which treats of Missionary Societies in the United States and Canada, has grown from 29 pages to more than 100. In the Introduction Rev. Dr. S. G. Green, of the Religious Tract Society, briefly but effectively touches a number of the points that have become prominent in the discussions of the year ; among others, cheap missionaries, and celibacy and asceticism in the missionary work. A considerable number of maps and diagrams aids the understanding and the effect of the text.

It remains to be seen whether the great Church of Christ really wishes to know its responsibility and opportunity, and what the Master is doing for it and by it. Its eagerness in ascertaining the facts of the case, and the intelligence with which it masters and uses them, are among the surest tests of its spiritual condition. This volume may aid it greatly. We wish it wide success and many successors.

CHARLES A. AIKEN.

The following works in Practical Theology are worthy of notice :

*The Man of Galilee.* By Atticus G. Haygood. (New York : Hunt & Eaton.) The subject of this volume is the uniqueness of Jesus Christ and the

impossibility of accounting for the Gospels, except by admitting their truth. This point is not a new one, but it is here brought out with wonderful freshness, vivacity, and force. Dr. Haygood writes with great singleness of purpose, and all he utters goes straight to the mark. The book is a valuable addition to the literature of popular apologetics, because it is so plain and easy of comprehension and readable. Many who would revolt from a more learned or abstruse treatise could be induced to take up this slender duodecimo, and if they once began it, they would be apt to go through. And this having been accomplished, they would be well fortified against the approaches of scepticism, however acute or ingenious.—*Christian Manliness and Other Sermons*. By John Rhey Thompson, D.D., of the New York Conference. (*Ibid.*) This is an excellent volume of popular discourses. They are not marked by philosophic insight, profound thought, or polished rhetoric, but they are plain, earnest, full of illustration, scriptural and practical. Dr. Thompson has learned what is sometimes said to be the first law of public speech—not to be tedious. He engages attention by giving his readers or hearers something to attend to. Occasionally he slips, as when he calls it a relic of corrupt mediævalism “to make one day religious and another secular,” whereas even before the fall God “hallowed” a certain day, and it is not yet made clear that any of his creatures are wiser or better than he. So the fine story of Abraham in regard to religious toleration, which Dr. Thompson quotes (p. 239), is not “a legend of the Talmud,” as he says, but an Oriental apologue, first issued by Saadi the Persian poet, and then copied by Grotius, by Jeremy Taylor, and last by Dr. Franklin.—*The Sermon Bible. Psalm LXXVII. to Song of Solomon*. (New York: A. C. Armstrong & Son.) We have already noticed two previous volumes of this work, which seems to improve as it goes on. The condensed reports of sermons it contains are drawn from a great variety of sources and well represent the best homiletic literature of the day. Most of them are taken from British sources, which, however, is no objection. The references at the close of each sermon to other works where the same subject is treated, are well chosen and must be very useful. To any minister who will use this volume properly—that is, after he has done his own thinking and exhausted his own stores, it will be of exceeding value. But the terrible danger of all such aids is that they tempt a man to an indolent reliance upon others, which is sure in the end to smite him with a mental paralysis which incapacitates for any fresh and vigorous thought or even mode of expression.—*Islam and Christian Missions*. Reprinted from the *Missionary Review of the World*. (Funk & Wagnalls.) It is a pleasant thing to know that there is an abundant support for a monthly missionary periodical not issued in connection with any particular Board or Society, but simply appealing to the general Christian public. This is a sure token of the extent to which the missionary enterprise has aroused the interest of the churches. The *Review*, under the skilful editorship of Messrs. Pearson and Sherwood, has contained many admirable discussions, but none superior to the one before us. Its subject is one of urgent interest at this time as well as of great intrinsic importance. Views have been announced in various quarters quite different from the common faith of Christendom as to the claims and merits of Islam. It has been spoken of as a sister religion, a bridge between Christianity and heathenism, and therefore a system the extension of which is matter of joy rather than of grief. The author of the tract before us controverts this view wisely and successfully. He gives full credit to Islam for all its excellences, its insistence upon the Divine unity and spirituality, its emphasis on prayer, its hatred of idolatry, its doctrine of human equality, its recognition of a future state, but at the same time shows how many of these truths are neutralized by the errors connected with them, and especially how seriously the whole system opposes the characteristic fea-

tures of the Gospel. The discussion is conducted in an able and temperate way, and manifestly by one who has had ample opportunity to study the workings of Islam on its own ground. We are glad to welcome it just now when the evangelical Church seems to be awaking to the importance of direct aggressive effort upon Moslem populations. An accurate estimate of the facts in the case is a necessary prerequisite to wise action, and such an estimate will be greatly aided by the considerations put forth in this thoughtful essay.—*The Salt-Cellars, Being a Collection of Proverbs, together with Homely Notes Thereon.* By C. H. Spurgeon. (New York: A. C. Armstrong & Son.) Another volume from the indefatigable pen of the great London preacher. The Preface informs us that it is a collection of what the author had put in the successive issues of a Sheet Almanac, which has been published for many years. They have been gleaned from a great variety of sources now no longer traceable. Many of the utterances are not proverbs at all, but simply quaint sayings, old saws and rhymes, but where they do not of themselves convey their lesson, they are followed by shrewd remarks of the editor, so plain and incisive that none can mistake or resist them. Mr. Spurgeon is a master of good, old, racy English, and there is therefore the less reason for him to use *suspicion* as a verb (p. 83). The book will do good since many who are inaccessible to argument or appeal yield to an apposite proverb.

T. W. CHAMBERS.

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## V.—GENERAL LITERATURE.

LOGIC; OR THE MORPHOLOGY OF KNOWLEDGE. By BERNARD BOSANQUET, M.A. 2 vols. Pp. xvii., 398, 240. Oxford: Clarendon Press, 1888.

ON TRUTH: A SYSTEMATIC INQUIRY. By ST. GEORGE MIVART, Ph.D., M.D., F.R.S. Pp. 580. London: Kegan Paul, Trench & Co., 1889.

The appropriateness of classing these two works together lies mainly in the suggestion of their titles. In almost all other respects they are distinguished by their contrasts. The one (Bosanquet) deals solely with the method of knowledge; the other, aiming to give a solution of the great ontological problems of the universe, chiefly with its content. The one is idealistic, holding that if the object-matter of reality lay genuinely outside of thought, thought would be unable to lay hold of reality; the other is realistic, maintaining that belief in Idealism conflicts with the physical sciences and with common sense. This difference has doubtless some connection with the fact that one is written by a philosopher, who has, however, an intimate acquaintance with some branches of science, while the other is the work of a professional scientist interested in philosophy. Bosanquet writes for a select audience of experts, Mivart for the general assembly of the thoughtful. But while Bosanquet is incomparably harder reading, he is incomparably more original and suggestive. Mivart contains little that is original; he gives, however, a clear exposition of the philosophy of common sense, illustrated by many instructive details from science, and fortified by many acute observations. His conclusions, moreover, are irreproachably orthodox.

In its scope Mivart's book reminds one somewhat of Lotze's "Microcosmus," though with only here and there a suggestion of the subtle charm of that popular philosophical classic. In five sections a view of the world is developed, leading up to the recognition of God as intelligent First Cause and moral Governor of the universe. The first of these sections sets forth fundamental facts and principles, as, *e.g.*, that certainty is attainable; that the best of truth is evi-



dence ; that there are certain ultimate self-evident truths, like the law of contradiction and the principle of causality ; that the primary fact is self-knowledge, and that there are valid processes of inference which make latent truths manifest. The second section professes to give a refutation of Idealism, but as this doctrine is identified with the theory of Berkeley and its modifications in the phenomenalism of later British writers, and as no knowledge whatever is shown of an objective Idealism like that, for example, of the late Professor Green, the discussion here can hardly be regarded as satisfactory. What Mivart calls "the key of the position"—namely, that we have a direct knowledge not of sensations, but of objects made present to the intellect by means of the senses, does not conflict, as he supposes, with Idealism at all ; the conflict first comes when, waiving the question as to the metaphysical constitution of the so-called "object," he leads us to a naïve dogmatic dualism, in profound unconsciousness apparently of the difficulties involved. The next two sections treat respectively of the constitution of man, physical, mental, and moral, and of the world, organic and inorganic, and contain a rich array of facts and inferences. The author is nowhere seen to better advantage than in the chapters of these sections, where he is moving in the fields of physical and biological science which he has mastered. In the fifth and final section on "Science"—*i.e.*, science *par excellence* or philosophy, the interest of the work culminates. The first chapter contains an examination of various speculations on the ultimate constitution of things. The conclusion reached is startlingly pluralistic—namely, that "the universe consists of a multitude of bodies, each a composition of matter and energy, the kinds of energy being fundamentally multitudinous and diverse." Along with this the existence is asserted of an ideal element in groups of organisms—genera, species, etc.—such universals being in our minds, though also objectively in nature and archetypal in God, if God exists. The world, moreover, is "replete with intelligence," which rises to self-consciousness in man. These facts demand an adequate explanation, and this is attempted in the following chapter. Whether the argument here, by which the existence of a "First Cause" and a moral purpose in the world is sought to be established, can be regarded as satisfactory will depend somewhat on our disposition to allow or disallow a transcendent use of the category of causality. It seems to the writer that the various subtle lines of thought involved in the theistic argument are not distinguished with sufficient dialectical sharpness, or their relative bearing very profoundly estimated. As there is no attempt to prove an absolute creation, in the realistic sense, of the world's substance, the First Cause appears, at times, as the source of merely the form of the world (argument from "the special orderly arrangement of secondary causes," etc.). Incidentally, however, the idea is brought out of the necessity of a co-ordinating principle as the integrating bond of the manifold of existence. But this suggestion of a basis for Theism by the transformation of the conception of Cause, which is properly relative to time, into that of complete Ground, which has to do with the ideal unity of systematic connection as such, is undeveloped. The concluding chapter on Evolution may be recommended as one among several indications of late of a healthy reaction from Darwinism. On the whole, the work deserves cordial recognition as a systematic attempt on the part of a well-informed man of science to harmonize, in a positive way, our scientific knowledge with our fundamental religious convictions.

Bosanquet's "Logic" is by all odds the ablest exposition of logical doctrine since Lotze, and ranks easily among the five or six great treatises on the subject of modern times. No attempt, of course, will be expected here of the detailed exposition and criticism which its importance deserves ; attention can only be called, in the briefest possible manner, to some of its salient features. Logic is

here written on a new plan, and the reader who goes to the work with presuppositions derived from formal logic must not be surprised if he finds his intellectual edifice falling about his ears, and, stunned and blinded, feels pain and difficulty in picking his way among the ruins and adjusting himself to the new order of things. Everything turns out to be something different from what you thought it—singular and universal judgments, categorical and hypothetical, analytic and synthetic; even the syllogism is unmasked as a “hybrid,” and induction, far from being a distinct species of inference, appears as a very complicated affair of intellectual construction, availing itself of any and every process known to Logic. New points of view, new terms even—usually, it must be admitted, appropriate—meet one on almost every page. There is plenty of acute criticism, dealt out in turn, with impartial justice, to Mill, Bradley, and Lotze, to all of whom, however, as well as to Hegel, the author acknowledges manifest obligations. Still, the work is pre-eminently constructive rather than iconoclastic, and the magical key to the situation is the conception, first, of the intellectual realization of reality as the work of knowledge, and, secondly, of the structural unity of the organism of thought. Thus the title “Morphology of Knowledge” indicates, as the purpose of the book, “the unprejudiced study of judgment and inference throughout the varied forms in which their evolution may be traced and their relationships determined.” These various forms of knowledge are treated, in accordance with the morphological idea, as differently modified developments of the one primary function of logical thought—namely, judgment, the function by which our world, brought home to us as real in sense-perception, is constructed and sustained by each of us. The metaphysical hypothesis, absolute, objective Idealism, by which the relation of the individual consciousness to objective reality is explained (i., pp. 45 f.), may not prove acceptable to very many, but no one can question the great ability with which the fundamental morphological conception is carried out. With masterly analysis and with many subtle transitions the evolution of the different forms of knowledge is traced in the first volume from the simple judgment of quality, appearing in a rudimentary form in significant interjection, through divergent species, up to the developed judgment of systematic connection, the disjunctive; and the same method is pursued in the second volume in following out the forms of inference to their culmination in concrete systematic inference or philosophical subsumption. An introductory chapter, dealing principally with the essence of thought and its relation to language, and a concluding chapter on the postulates of knowledge, round out the system to a comprehensive and self-sustaining unity. No one can study these two volumes, which, along with Bradley’s “Principles,” mark an epoch in the history of British Logic, without profit, though some things he will surely hesitate to accept, and some things he will probably not understand. There are places where the author seems over-subtle and his exposition unnecessarily difficult; but, at all events, he leads us, though it be by a steep path, from the conventionalities of ordinary thought to where the intellectual atmosphere is rare and bracing, like the air of the mountains.

H. N. GARDINER.

**THE TESTS OF VARIOUS KINDS OF TRUTH. BEING A TREATISE ON APPLIED LOGIC.** By JAMES MCCOSH, D.D., LL.D., D.L., ex-President of Princeton College. New York: Hunt & Eaton, 1889.

This is the title of a small treatise containing the substance of five lectures delivered before the Ohio Wesleyan University. Its aim, as set forth in the Introduction, “is to show that there is truth, that truth can be found, and that there are tests by which we may determine when we have found it.” The discovery

and formulation of these tests is a desideratum, and the author thinks that "historical, scientific, and logical investigation has advanced so far that we can now enunciate criteria for every kind of truth." In pursuance of this design the author takes up in successive lectures various species of truth, and discusses in his customary clear and forcible manner their nature and tests.

There are, to start with, certain truths which are to be assumed. These are called intuitive or first truths. They are the necessary data of all ratiocination, and are themselves, therefore, incapable of either direct or indirect proof. What, then, are their tests and how are we to distinguish first truths from other assumptions which the mind may make? Dr. McCosh's answer to these questions brings out one of the distinctive features of his philosophy—namely, the three-fold classification of first truths into intuitive cognitions, judgments, and beliefs. The criteria of these are threefold, embracing the primary test of self-evidence and the secondary and derivative tests of necessity and catholicity. First truths do not stand in need of demonstration. They shine in their own light, and are the indispensable assumptions of all discursive processes, forming the cornerstone without which the temple of truth could not be reared. Starting with intuitive principles the mind reaches other derivative truths by a ratiocination or discursive process. The criteria of these are the canons and rules of deductive reasoning. Under this topic Dr. McCosh unfolds a brief but comprehensive outline of the principles of Formal Logic.

All derivative truth, however, is not obtained by deduction. There is also a method of induction discovered by Aristotle, and formally developed by Bacon and Mill in modern times. The logic of the third lecture is, therefore, induction. The truths of induction are gathered from facts obtained through the senses—self-consciousness, memory, and testimony. The instruments of induction are observation and experiment, supplemented by hypotheses and deduction. For inductive truths there are three classes of criteria; the canons (1) of decomposition of facts, (2) of classification, and (3) of causes, which embrace Mill's famous five tests. The inductive process, as a whole, rests, as Mill pointed out, on our belief in the uniformity of nature. Dr. McCosh points out that this belief is not final, but rests ultimately on the law of causality. The third lecture closes with an illustration of the application of the canons of induction to psychology.

The fourth lecture discusses methods. The author distinguishes two leading methods, the dogmatic and deductive, as he styles it, which is employed in mathematics and deductive reasoning, and the joint inductive and deductive, which is the ordinary method of science. Instructive disquisitions then follow on Hypotheses and Verification, Chance, Method in Natural Theology, and the Limits to Human Knowledge.

Testimony is the theme of the last lecture, especially in its relation to miracles and the supernatural. The discussion forms a valuable chapter in the logic of apologetics, and its importance is to be judged from that standpoint. From a strictly scientific point of view, it is to be regretted that the author did not find it convenient to discuss the general criteria of testimony at greater length.

The work, as a whole, fully sustains the reputation of its distinguished author, and will, doubtless, have an important bearing in clearing up confusion of ideas and promoting rational views and settled convictions. Mill and other modern thinkers have unfolded the principles of inductive and deductive reasoning, and have traced the application of logical methods in various sciences. It was left to Dr. McCosh to make a new application of logical principles in the correlation of all the species of the genus truth and in the unfolding of criteria appropriate for the testing of each. From this standpoint the work is unique, marking a new extension of the sphere of Applied Logic. It is also an important contribution to general philosophy.

ALEXANDER T. ORMOND.

A TEXT-BOOK OF GENERAL ASTRONOMY FOR COLLEGES AND SCIENTIFIC SCHOOLS. By CHARLES A. YOUNG, Ph.D., LL.D. 8vo, 551 pp. Boston : Ginn & Co.

This work, it is safe to say, is by far the best book of its kind now extant. "Its aim is to give a clear, accurate, and justly proportioned presentation of astronomical facts, principles, and methods in such a form that they can be easily apprehended by the average college student with a reasonable amount of effort." Its distinguished author, who combines in a remarkable degree the qualities of a scientist and a teacher, is to be congratulated for the success with which this purpose has been accomplished. The literary style is good, and unlike most text-books this one is extremely readable ; there is not an uninteresting page in the whole book, even the most technical portions being treated in an attractive manner. It is, above all, a teacher's book ; this is shown in the arrangement, in what is included, and no less in what is omitted.

The printing is in the highest style of the art ; the illustrations are all that could be asked, and are everywhere subordinated to the text. Besides a brief table of contents at the head of each chapter, a large portion of the paragraphs are marked by captions in special type. In the body of the text, also, italics are freely used to indicate words intended to especially attract the eye. The more important paragraphs are distinguished by being printed in larger type than the remaining portion.

The first chapter gives the definitions of spherical astronomy so far as they relate to those systems of co-ordinates which have the horizon and the equator as their fundamental planes. The definitions of longitude and latitude are reserved until later. In the second chapter the principal astronomical instruments are described. The relative advantages of refractors and reflectors are particularly well stated. In favor of reflectors are mentioned : 1. Ease of construction ; 2. The possibility of making reflectors much larger than refractors ; 3. Perfect achromatism. On the whole, the advantages are generally considered to lie with the refractors. In their favor he cites : 1. Great superiority of light ; 2. Better definition—any slight error at a point in the surface of a glass lens affects the direction of a ray passing through it only one third as much as the same error on the surface of a mirror would do ; 3. Permanence—the lens suffers no deterioration from age, while the mirror must be repolished every few years. In the case of the transit instrument and the meridian circle the instrumental errors are considered briefly, but lucidly ; but all mathematical formulæ are omitted. The formulæ for the transit instrument, at least, are so simple that they might well have been given.

After a chapter on parallax, refraction, etc., latitude, time, and longitude are discussed, and Sumner's method of finding the place of a ship at sea is explained. The chapter on the earth as an astronomical body, which follows, treats of the form and size of the earth and their determination, including the methods of measuring arcs of meridian and of making pendulum experiments ; of the experimental and other evidences of the earth's rotation ; and of the methods of determining the earth's mass and density. Next is considered the apparent motion of the sun and the earth's orbital motion. In this connection celestial latitude and longitude are defined ; the phenomena of the seasons are discussed ; and the calendar, as also precession and aberration, are explained. Precession is illustrated by the gyroscope, but the explanation is not quite as clear as the author's explanations usually are.

After a chapter on the moon, two whole chapters, occupying between fifty and sixty pages, are devoted to the sun. The work is naturally strongest on the side with which the author is most familiar, and, as might have been expected, these two chapters are wonderfully well written—in fact, are perhaps the best in the

book. All will be interested in the statement here given of the author's views in regard to the constitution of the sun, as being his latest utterances on a subject to which he has contributed so much. After reviewing the principal theories as to the nature of sun spots, he concludes that, on the whole, it cannot be said their origin has, as yet, been satisfactorily explained, nor is the cause of their periodicity known. The paragraphs on the solar spectrum and its revelations are especially interesting, as is also the chapter on the sun's radiant energy and the theories as to its maintenance. This is followed by a popular discussion of lunar and solar eclipses.

Under central forces are given the laws of areal, linear, and angular velocities. These are followed by Kepler's laws and various deductions therefrom. The form in which these are given is original and instructive, as is also the author's treatment of the problem of three bodies, and the chapter on planetary motions. The subject of tides is better presented than usual; nevertheless, we venture the opinion that a clear and yet elementary statement of the doctrine of the tides is as yet unwritten. The illustrations based upon the statical theory so universally given, showing protuberances toward and opposite the moon, are especially delusive. Article 520 is incorrect. There are, in addition to the conditions that the sun is at the focus of the orbit and in the plane of the orbit, nine quantities to be obtained or conditions to be satisfied: 1. Three ( $a, e, \pi$ ) giving the form and dimensions of the orbit; 2. Two ( $i, \Omega$ ) giving the position of the plane of the orbit; 3. The position of the planet at some particular time must be known ( $M_0, t_0$ ); 4. The constant of the solar system ( $k^2$ ) and the law of areas must be satisfied. Hence to obtain the orbit there must be nine *data*, which are, generally, three right ascensions, three declinations, and three times of observation.

After a couple of chapters devoted to a description of the planets in the solar system, the various methods of determining the sun's distance are discussed. The next two chapters are devoted to comets and meteors. The stars, their motions and their distances, are next considered. The paragraphs on star catalogues are quite inadequate. The methods actually employed in determining star places are nowhere clearly set forth. In view of the importance of the subject, and of the fact that by far the greater portion of the energy of the fixed observatories of the world is devoted, and very properly, too, to the work of determining the positions of celestial bodies, the omission referred to is an important one; it is, in fact, about the only serious defect in the work. In the chapter on stellar photometry and spectroscopy, which follows, a detailed description is given of the different classes of variable stars. The last chapter treats of double stars, clusters, and nebulae, closing with a brief but well-worded review of the various hypotheses in regard to the evolution of the solar system.

Notwithstanding a perhaps somewhat undue prominence given to certain subjects, the work is, on the whole, well proportioned, and the defects, which are in reality very few, are such as can easily be remedied in a second edition.

ORMOND STONE.

PROFIT SHARING BETWEEN EMPLOYER AND EMPLOYEE. A Study in the Evolution of the Wages System. By NICHOLAS PAINE GILMAN. Sm. 8vo, pp. 460. Boston and New York: Houghton, Mifflin & Co., 1889.

We believe this to be the broadest, most thorough, and most judicial discussion of its important theme that has been anywhere attempted. The final thesis of the author (p. 416) is thus expressed: "Profit sharing advances the prosperity of an establishment by increasing the quantity of the product, by improving its quality, by promoting care of implements and economy of materials, and by diminishing labor difficulties and the cost of superintendence."

This conclusion is reached by the process of a wide historical survey and discussion, which begins with experiments in product sharing, and examines various other expedients that have been resorted to in connection with the wages system. The imperfect success of other modes of associating employers and employed in hearty and interested co-operation is carefully investigated. The numerous attempts that have been made within the last sixty years by corporations, firms, and individual employers in many different lines of business are set forth by illustrations so ample, so clearly stated, so fairly discriminated and estimated in their conditions and results, as to furnish an adequate basis for the induction which the historian and economist are alike concerned to reach.

The author's work has been admirably done, and his volume must command the careful study not only of those personally interested as employers or employed, but of all who are concerned to reach and support sound views and wise practice in these times of perplexity and ferment.

The style and temper of the author are excellent, and predispose us to give a kindly hearing to his statements and reasonings. To the view of the Christian student of social questions there are strong presumptions in favor of this method of breaking down barriers, dissipating prejudices, and converting jealousy and antagonism into mutual helpfulness. And he will be glad to find that so wide an experience declares this policy not a chimera, but eminently practical and promising.

CHARLES A. AIKEN.

Our *brevia* include *Christian Education—Five Lectures Delivered before the Ohio Wesleyan University on the Foundation of Rev. Frederick Merrick*. By Rev. Daniel Curry, LL.D. First Series. 12mo, pp. 131. (New York and Cincinnati, 1889.) This new series of endowed University Lectures opens most appropriately and auspiciously. No better selection could have been made for the first course. Dr. Curry, a veteran educator, pastor, and editor, by special arrangement anticipated the natural time for the inauguration of the series, and as it proved, performed almost his last public service in the delivery of this excellent course. It takes high educational and Christian ground. Its earnest and bracing utterances are a tonic such as the times need, especially in its exaltation of character above mere knowledge or culture, and in the emphasis which it lays upon a thoroughly Christian morality.—*The Geography of Marriage; or, Legal Perplexities of Wedlock in the United States*. By William L. Snyder. 12mo, pp. 354. (New York and London: G. P. Putnam's Sons, 1889.) The curiously and perilously confused and inconsistent legislation and judicial action of our States and Territories on the subject of marriage is in the first twenty-one chapters of this interesting and useful volume (pp. 1-189) exhibited in many details, while the closing chapters (pp. 190-327) give a "bird's-eye view of the system of marriage and divorce in the United States, arranged geographically." Such a presentation is more than interesting; it is appalling. The facts here presented need to be known for personal, professional, and official security, and start questions of great moment in the field of moral, social, and legislative reform.—*Principles of Procedure in Deliberative Bodies*. By George Glover Crocker, President of the Massachusetts Senate, 1883. 16mo, pp. 169. (New York and London: G. P. Putnam's Sons, 1889.) An experienced and competent presiding officer here makes a useful addition to the small group of manuals so necessary to the orderly conduct of ecclesiastical as well as legislative procedure. Its object is to set forth principles of procedure, rather than to state rules. Only in this way could the ground be so broadly and thoroughly covered in a manual so concise.

CHARLES A. AIKEN.

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