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THE PRESBYTERIAN

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A Jubilee Occasion.

Lafayette College this year celebrates fifty years of its existence under Synodical control. Previously to 1850, it was undenominational, though largely under Presbyterian influence. The first organized movement in its behalf was a meeting held at White's Hotel, Easton, Pa., December 27th, under the auspices of its public-spirited citizens. After full discussion, it was unanimously voted, "That it is expedient to establish at this place an institution of learning in which dead languages and various branches of education and science usually taught in colleges, together with the French and German languages, civil engineering, and military tactics, shall be taught." It was also decided to name it, "as a testimony of respect for the talents, virtues and signal service of General Lafayette in the great cause of freedom," Lafayette College. A committee was appointed to push the enterprise. March 9th, 1826, a charter was secured, and on May 15th of the same year, the Board of Trustees held its first meeting. In 1832 a President and Faculty were obtained. Under the administration of Rev. Dr. George Junkin, its first President, the College made marked progress, the students the first year numbering sixty-seven. A suitable building was erected, and good educational work done. The Manual Labor System was tried, but not working well, was abandoned in 1839. The Normal School idea was then incorporated, but after trial, failed to meet the expectations of its friends. In 1841, Dr. Junkin resigned the position he so ably held, and accepted the Presidency of Miami University, but in 1844 he was again summoned to his old position and successfully pushed its interests until 1848, when he became President of Washington College, Va.

After passing through a trying experience, a new policy of administration was inaugurated, and in 1850 it became a Presbyterian institution, under the care of the Synod of Philadelphia, the charter having been amended by the Legislature for the purpose, and the Synod undertaking to contribute to its needs. This was a wise move, giving it a larger constituency, and bringing it under influences more favorable to its development. Rev. D. V. McLean, D.D., a man of fine personal address and of good executive talent, was called to the Presidency, and succeeded in raising an endowment of \$100,000, by the sale of scholarships. In 1856, the number of students had increased to 106, the highest number ever previously enrolled in its history in the four regular classes.

Dr. McLean resigned a year later, and was succeeded by the scholarly Dr. G. W. McPhail, who rendered faithful service until August, 1863, when he resigned, because of the inroads made upon the student-list by the demands of patriotism, there being that year no commencement, because the Seniors had all enlisted in their country's cause.

This embarrassment, together with a cumulating debt, raised the question of suspending operations, but a de-

voted faculty remained true to its interests, and Rev. Dr. W. C. Cattell was persuaded to come to the rescue. From that hour began, not only a new lease of life to the institution, but a career of remarkable prosperity. He put his magnetic and tactful nature into every phase of its work, and raised up friends, who gave large sums for its endowment and for fine buildings to meet its multiplying wants, and at the same time he attracted students to it in growing numbers.

Compelled to resign in 1883, because of ill-health, he was succeeded by Rev. Dr. James H. Mason Knox, who kept up the high standard of excellence to which it had attained.

After him, came the present incumbent, President Ethelbert D. Warfield, LL.D., who is enlarging the scope of its scholarship and influence. He has shown himself "the right man in the right place." He is an all-round man, capable in the class-room and upon the platform, and full of resourcefulness. He has rallied, and continues to rally, around him loyally and responsively increasing numbers of the Alumni in the shape of gifts and influence. He is building up the College on solid and enduring lines, aiming to graduate practical as well as educated men.

The beautiful campus strikes the unfamiliar visitor with surprise, and even the alumnus of a few years standing feels that the grounds have been transformed. The most conspicuous feature in the recent growth is the beautiful Van Fricke Memorial library, which was dedicated in May last, and is the finest architectural feature of the grounds. It stands at the top of a beautiful inslope between the Observatory and the Gymnasium, in the centre of the crossing lines of College life. Scarcely less beautiful are the reorganized dormitories linked into an harmonious group by the new halls, Knox and Fayerweather. Made comfortable by a new steam-heating plant, complete plumbing, and electric light, they are a most welcome testimony to the spirit of progress.

In connection with the improvement of the dormitories, another characteristic feature of the student life has been developed on a large scale. Three large dining-rooms have been provided for the "clubs," accommodation for a large part of the students, and by the terms given in them, regulating at a reasonable rate, the cost of table board.

Within the year the Gayley Chemical and Metallurgical laboratory, a monument to the faith and industry of one of the most devoted families of Lafayette graduates, will take its place in the circle of buildings. The Biological department will then be transferred to the Jenks Laboratory. And the venerable Dr. Thomas C. Porter will see the department, to which he has given his helping service, adequately equipped.

Inside the buildings new and vigorous growth is everywhere apparent. The class of 74's organ, the class of 1900's electric chandeliers, and the new frescoing of the walls, make the chapel very attractive. Parker Hall

O God, Forgive.

By Mrs. Findley Braden.

The little sins that somehow, now seem great,
The certain faults I have, yet wholly hate,
The yielding to temptations that await,
My constant strayings from paths right, and straight,
O God, forgive!

The hasty words I did not try to check,
That in their train can oft bring ruin, wreck,
The pages of my life with stain and speck,
The months and years so full of flaw, and fleck,
O God, forgive!

The deeds that ever loom up dark as night,
And cloud my sky, e'en when the sun is bright,
That are abomination in Thy sight,
And on my coming days have placed a blight,
O God, forgive!

The foolish murmurings, day after day,
Although Thy goodness ever paves my way,
The light and trifling things I often say,
The many times I cannot even pray,
O God, forgive!

Why Not Simply Drop the Preterition Clauses in Our Confession?—I.

By Prof. William Brenton Greene, Jr., D.D.

These clauses are such as affirm or suggest the passing by of the non-elect by God in the bestowal of saving grace. The chief of these are the following: Chapter III., Section 3, "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." Chapter III., Section 4, "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." Chapter III., Section 7, "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." Chapter X., Section 1, "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call." Chapter X., Section 3, (Here, however, the implication of preterition is only assumed, and is wrongly assumed). "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit," etc. These and like sections very many would merely omit, or modify so as to eliminate the suggestion of preterition. Thus it is urged, that Chapter III., Sections 3 and 4 be simply dropped; that in Chapter X., Section 1, the words "and those only" be left out; and that in Chapter X., Section 3, the word "all" be substituted for the word "elect."

The advocacy of these omissions and changes need not indicate an agnostic tendency. On the contrary, many of those who propose them both believe and delight in the sharp definition of the "faith which was once for all delivered unto the saints." Nor are these would-be revisionists necessarily or usually Arminians. Not a few of them hold to and rejoice in the absolute sovereignty of God as the fundamental article of the faith. Indeed, it is just because of their orthodoxy that they would drop the assertions or the suggestions of preter-

tion out of the Confession. Either of these, they say, is both unnecessary and prejudicial. Sovereign election implies sovereign preterition; the latter, therefore, need not be stated nor hinted: and it should not be; for to do either at once arouses antagonism to the doctrine of the divine sovereignty and to the system of truth which is built on it. In a word, loyalty to Calvinism demands the omission of the sections under consideration. They are both unessential and harmful.

It should be noticed, too, in this connection, that the contention referred to is really the gist of the revision controversy. In the last analysis, this does not concern supra-lapsarianism and infra-lapsarianism, or a fuller statement of the general love of God, or a more particular doctrine of the Holy Spirit. These matters, it is safe to say, would care for themselves, were the preterition sections or clauses extruded; and if these were left in, no other revision would be accepted as sufficient. If, therefore, we should make it appear why the preterition clauses should not be omitted, we shall give all the answer to the revisionists that is required. They would not insist on more, and they will not take less.

To clear the way, then, for our discussion, we would begin by granting our revisionist brethren both their contentions.

1. In one sense, at any rate, the assertion or suggestion of preterition is not essential to the integrity of our Confession. That is, its Calvinism would not be impaired by the simple omission of this doctrine. It would continue a Calvinistic document because it would emphasize as much as ever sovereign election, and sovereign election implies sovereign preterition. Thus the proposed omissions would leave the Confession as truly Calvinistic as before. The difference would be that its Calvinism would be less explicit.

2. This lack of explicitness would, as claimed, disarm much of the prejudice against it. It may not be doubted that the doctrine of preterition is both a great and a very general stumbling-block. The bald and frequent statement of this truth in our Confession must, therefore, interfere seriously with its acceptance. Experience shows that it does. The writer would have it distinctly understood that he appreciates the force of this objection. When he was in the pastorate he encountered it on every side, and since he left the pastorate even more than before his own heart has urged it. Why not, then, simply omit the passages referred to? The truth which they affirm is implied elsewhere in the Confession, and to assert or suggest it is only to rouse opposition to the Confession. It is like waving a red flag before a bull; that is, worse than useless, unless you wish a fight. In spite of all this, however, the writer contends for the present explicit teaching of preterition in our creed, and he ventures to do so on the following grounds:

1. The doctrine in question is true. This, though admitted by many who still object to its affirmation, is denied by more, who, nevertheless, claim to be Calvinists. We need, therefore, to remind such that, logically, if they believe in election, they must believe also in preterition. The latter is only the obverse side of the former. If out of the mass of men, whether with the supra-lapsarian they be regarded as unfallen creatures, or with the infra-lapsarian they be viewed as fallen

sinners, "a great multitude which no man could number" be chosen by God to be "vessels of mercy," the rest must be left unchosen and thus must be passed by. It is impossible to think otherwise. So, too, preterition is equally involved in the truth of the general sovereignty of God. He cannot be conceived as doing "according to his will in the army of heaven, and among the inhabitants of the earth," unless it be held also that those who perish in their sins do so in accordance with his purpose. He could, and would, prevent their thus destroying themselves, did he not will not to do so. Were it otherwise, his sovereignty would be limited; it would be limited by the sinner. It is impossible to think logically, and so really to think, and not think thus. But this is not all. Preterition is just as much involved in any true doctrine of theism. The God whom reason demands, because the God in whom alone reason can rest, must be infinite and absolute. That is, he must be sovereign; and so he must be a God who, if he does not save some that are "dead in trespasses and sins," does not do it, not because he cannot, but because he decides not. The ultimate reason why they perish must be in his will, rather than in them. Otherwise, he is under the dominion of the creature and so is not truly God. If we are logical, we cannot but think thus.

Just here, however, is the difficulty. God is superlogical; and, therefore, our thinking concerning him, it is claimed, may not be bound by logic. Let us admit that this is so. The inevitable consequence is that we have left to us only the unknown God of the agnostic. A being with reference to whom reasoning must be untrustworthy cannot but be an unknown being, and so at least to us a nonentity; for in the case of every being that we know reasoning, if true to itself, issues in knowledge. That such is the outcome of this conception of God, the history of philosophy attests. Mansel taught that our knowledge of God was only "regulative." That is, because God is superlogical we can not know what he is; we can know only what he would have us believe him to be. We ought to think of him as loving us; for the Bible so teaches: but this does not mean that his heart goes out in compassion towards us; with reference to a superlogical being we may not reason; love in him may be altogether different from love in us. Such a position, however, could not long be maintained. Faith that is not based on knowledge cannot continue; and so Spencer's nescience as to God succeeds Mansel's "regulative knowledge of God." There could not be a more striking illustration of how the denial that we can reason concerning anything is bound to issue in the denial that we know anything of that thing.

Moreover, it is not true that logic does not bind us in the case of a superlogical being. This even appears to be the truth, only so far as his acts are superlogical. Thus we may not draw inferences with reference to creation out of nothing. The reason is that we can not. Creation, though in no sense contrary to logic, is too difficult to be construed by logic as we can use it. As the psalmist says, "It is high; I cannot attain unto it." All God's acts, however, are not of this kind. His employment of means certainly is not. Thus every one of his ordinary operations may be brought, and should be

brought, under the category of cause and effect. In like manner, choice on the part of God can be, and should be, considered logically. Though the act of a superlogical being, it is not itself a superlogical act. Though he who makes the choice could do what man could not construe logically, in making the choice he does what man can construe logically. That is, the revelation which God gives of himself in the election of grace is not one which reason, while it can apprehend, can not interpret; it is one which reason can, and should, analyze; it is one, reason's deductions from which must be trusted; and therefore, it is one which teaches, because, as we have seen, it logically involves, the truth of preterition. The latter, consequently, is a fact; from its very nature it must be an important fact as to God's dealing with us; and, hence, the presumption is that it should be set forth in any full Confession of what we are to believe concerning God, and the duty which he requires of man. That it is true puts the burden of proof on those who hold the contrary. This, however, is not all.

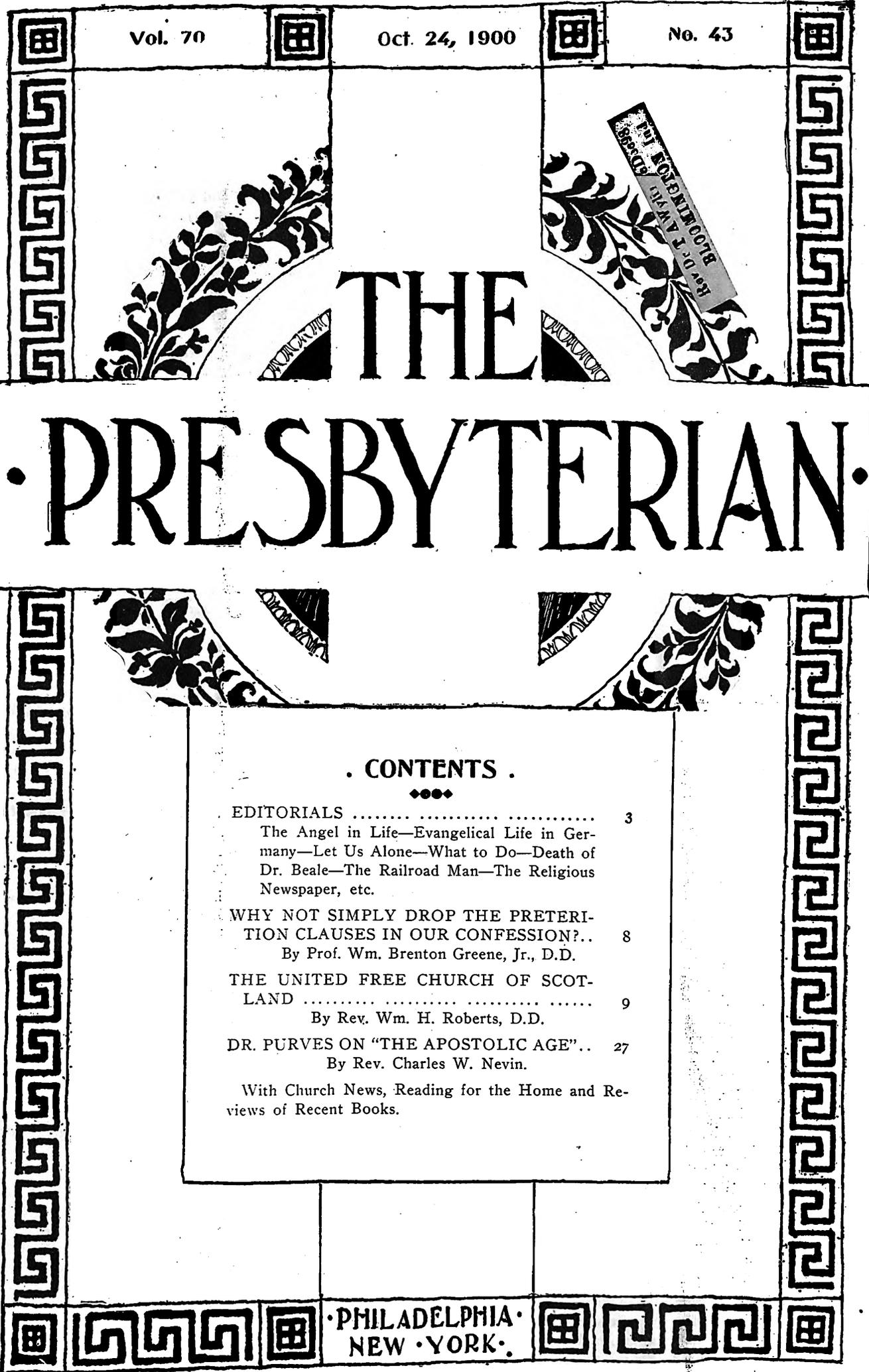
(To be concluded next week.)

Current Themes.

By Rev. A. A. E. Taylor, D.D.

REVISION IN THE PRESBYTERIES.

The discussion of revision in many of the fall Presbyteries makes prominent several points. The first of these is the utter unpreparedness of the Church for the present consideration of the subject. The whole matter, sprung as a surprise without any general call from within found the Church not only unready, but generally indisposed to take up the question. Many of the reluctant Presbyteries do not seem to know what to do with it. One or two of them have even reversed their recent votes. Others have postponed action. And all are greatly divided as to the best thing to do under the circumstances. To the vast majority of them I believe it would be a great relief if the whole subject could be left alone. The second point made evident is the great confusion of thought and wavering of judgment as to the wisest action. Some individuals are quite pronounced in their opinions, but many more are uncertain and unsettled. Scores of faithful ones wish the matter had never been introduced to disturb the Church at the present time, when they are looking forward to advanced spiritual work in their congregations. It is especially embarrassing to the younger ministry. So far as I can ascertain the laymen do not take much interest in the discussion. It is an affair for the theologians, they say, and does not concern us. Most ministers know, I presume, just what they would personally prefer. But such preferences aside, the consideration of what is best to be done for the good of the whole Church, perplexes them. There is also a widely-extended impression arising from the failure of the movement of '92, that whatever may be done in amendment of form without amendment of the system of doctrine, will not be satisfactory to the agitators, and that therefore it is not worth while to remould the form of words, since the Church cannot be induced to revise its Calvinistic faith. It would be a pity to have another agitation that would not settle things. The form of the third question, as submitted by the committee, is confusing. It differs so little from the second that the dis-



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The Angel in Life.

Without its angel, life loses its inspiration. All is cheerless—mere drudgery. Man needs the messenger from above to brighten his pathway. Burdens are lifted only as the divine enters into them. One's sky darkens where no bow of heavenly promise expands it, or no rays from the throne of God illumine it. Doubt, difficulty and sorrow overwhelm without the solace and support which the Christian religion affords, and without the brightness, gladness and upholding of a Father's love, of a Saviour's presence and of a Spirit's quickening and sanctification.

All may see and enjoy God's various messengers in life's vicissitudes, experiences and activities if they will. His angels come swift and fast, on flying wing and in radiant attire, and with sweet, precious words, and happy, helpful influences, and we must detain them long enough to get the benefit of their visits. They often appeared literally and visibly to the Old Testament and the New Testament saints, and became the medium of special visions and revelations on emergent occasions. It may not be our privilege to look upon them face to face, nor to talk directly with them, as Abraham and others did, but if our minds and hearts are in proper frame to listen to their whispers and suggestions through Providential and gracious revelations, and to get out of occurrences and quickenings the divine meanings and bearings, we will discover ministering spirits by our side at all times, rendering services of a most tender and comforting, as well as of a purifying and exhilarating nature. Amidst the sternest necessities will emerge impelling and sustaining voices. Out of pains and torments will come the presence of a sanctifying love and a sustaining energy. The angel of warning stands in our way in seasons of danger. The angel of consolation brings cordial in times of temptation. The angel of deliverance is present to open our prison doors and to unloose our chains! The angel of solace and support aids us in our Gethsemanes. The angel of victory approaches at the bodily dissolution and carries the departing soul to glory. The angel of the resurrection and glorification not only awaits the time of final service, but gives foretastes at times of the magnificent realization. Jesus, our Lord, had his angels at every turn in his career, and we may have ours if we will make use of them. Says Paul, "Are they not all ministering spirits sent forth to wait on them who are the heirs of salvation?" God continually compasses us with his gracious and glorious agents who touch, move, animate, guide and aid his people in ways often little dreamed of or imagined.

The reason why they are not more enjoyed and apprehended is that we are either too unbelieving, or too philosophical, or too unconcerned. The holden eye cannot see the advancing angel. Cold philosophy attempts to analyze and dissect and solve the phenomenon that only faith can interpret and enjoy. Actual touch or physical contact is demanded, as when Thomas wanted

the ocular demonstration as to his risen Lord, whereas it is the spiritual perception that recognizes the heavenly presence, the divine disclosure, in every varying condition.

Many regard the angel in life as a figment of the imagination. They discount it in poetry. They cry out against it in history. When, then, we talk of angelic leadings and interventions, they become not only skeptical, but satirical. They regard the entire idea as delusive and fanciful, and as an evidence of a return to the days when men believed in unseen manifestations and were affected by ghostly revelations. They claim that this notion will never do for an age of scientific discovery, of enlightened reason, of philosophic research and of crucial testing. But those who rest upon the bedrock of the material and the real, lack the insight of the spiritual and the unseen. They have none of the perceptions and experiences of a divine environment. They miss the power, illuminations and overlappings of the other world. They are deficient in the sense of the leadership of unseen and co-operating forces which unite and bind earth and heaven in intimate and helpful connections.

On the other hand, those who have the largest and most spiritual contacts with God and the skies, who feel that the Lord is on their side, find his angels in the heart as well as over their lives. There are guests within who converse of the life that now is and of that which is to come. The angels of good thoughts, of love, of peace, of joy, of contentment, of grace, of patience, of sacrifice, of loyalty, of devotion, and of expectation, and of worthy action, are cherished, and work out their respective ministries to the soul's improvement and the life's sanctification and glorification. No one can doubt their divine origin and mission who enjoys in and through them an expanding heart, a restful mind, a joyous uplift, a contented spirit, a gracious activity, a patient soul, a self-sacrificing disposition, a loyal service, a thorough consecration and heavenly aspirations.

Evangelical Life in Germany.

Germany is generally regarded as the seat of Rationalism. On this account, there is a tendency to underestimate the power and extent of evangelicalism in the land of Luther. Others have fallen into the same mistake, because they have observed an inadequacy of church accommodations in many Germany towns. There is no doubt that there is a manifest want of appreciation of public religious ordinances there as compared with Great Britain and the United States, but there is danger of drawing wrong inferences from the fact that there are only so few church buildings in many large towns. For instance, Wiesbaden, with a population of 80,000 inhabitants, has only four places of worship. On its face this looks bad for the religious life of the people. But examination shows that it is far better than appearances indicate. The Germans go in for economy of

Our Martyred Missionaries.

By Mrs. Belle McKinney Swope.

Heaven must be fairer since they crossed the shining bar,
 And richer now the glad angelic anthems swell,
 While their sweet voices join the consecrated choir
 In praises to the Christ they loved and served so well.
 More beautiful by far must be our Father's house,
 Since He has gathered these, His loved ones, to His home,
 To share its beauty, He has longed to bring them safe
 Across the sea of crystal with its shimmering foam.
 Jewelled the diadems He places on their brows,
 Celestial arches echo with the glad "well done,"
 Golden the sheaves that glisten where the toilers reap,
 Earth loses what the paradise of God has won.
 The sweetness of their lives has left a silvery trail,
 To guide our faltering footsteps in the paths they trod,
 A heritage that makes their memories beautiful,
 They are not dead, but live forevermore with God.

Why Not Simply Drop the Preterition Clauses In Our Confession?—II.

By Prof. William Brenton Greene, Jr., D.D.

2. Preterition is not only an important truth in itself; it is one whose already observed relation to truths of undeniable practical worth shows clearly the need of its statement. This need appears as follows:

a. The doctrine of the divine sovereignty must be presented incompletely unless preterition be affirmed. If this be not asserted, what is said is only that the reason why any man is saved is that God has chosen him for salvation: the obverse of this truth, though really implied, is not stated; viz., that the reason why any man is not saved is that God did not choose him for salvation. Now, incompleteness of statement is always dangerous. What is left unaffirmed is likely to be denied. We have a striking example of this in the case of Augustine. His anthropology was explicitly scriptural. His doctrine of sin, of the resulting corruption and inability, and of the consequent necessity of regeneration and sanctification being sovereign and gracious, leaves nothing to be desired. Many passages also all through his writings prove that his soteriology was biblical. Again and again the doctrine of vicarious satisfaction is implied. Nevertheless, it is not clearly stated. Indeed, he did not sharply distinguish justification from sanctification. What followed? In spite of his faultlessly expressed anthropology and impliedly correct soteriology, his successors developed on his system the doctrines of subjective justification and of merit. In a word, it was the incompleteness of some of his statements that became the occasion of the rise of the worst heresy of the mediæval Church. Is it likely that it will be otherwise in the case before us? History being our teacher, the non-assertion of preterition may be expected to issue in its denial. What then? The precious doctrine of sovereign election will in turn be given up. Such can not fail to be the result. As we have seen, election and preterition are the positive and negative expressions of one and the same principle; and as Dr. Shedd has remarked (*History of Doctrine*, Volume 2, p. 261), "Any principle that is surrendered in part is surrendered entirely." The human reason, because it is reason, must bow to reason at last.

b. Incompleteness in the statement of a truth is specially dangerous when it follows completeness of statement. Why has that been omitted which was affirmed?

This is sure to be asked; and the natural answer will be, that it has come to be doubted, or at least, to be regarded as of less importance. We may not, therefore, consider the expression or the suppression of preterition from the same standpoint that we could take, were our Confessional statement of the divine decree not so full and so precise. The fact that it is this, even though we regretted this fact, must determine us. As Turton has said in his able work on the Christian evidences (*"The Truth of Christianity,"* p. 485), "A great truth, such as the Divinity of Christ, has many necessary deductions which are not apparent at first sight. But yet, when once they are suggested and discussed, they must be accepted, or else the great truth itself will be virtually denied." For us now to drop the assertion of preterition from our Confession would, therefore, be specially dangerous. Not only would the incompleteness in the statement of the divine sovereignty that there would then be tend toward its denial; this would be almost necessitated. Men cannot ignore the consequences of a truth, the full expression of which they have carefully developed, and continue to hold to it as they did before. Such a course would stultify themselves.

c. All this is emphasized by the intense repugnance of the natural heart to preterition. It hates, and will always hate, this phase of the divine sovereignty. Hence, the mere suggestion of preterition is not sufficient. It must be stated, and it must be stated repeatedly, and clearly, and strongly, if it is to be held. If it is to be merely implied, particularly if this is to be done after it has been frequently and sharply affirmed, it is sure to be repudiated; and by a necessary logical law, this must mean the abandonment ultimately of sovereign election. For the sake, therefore, of this supremely precious and absolutely fundamental doctrine, if not for its own sake as an essential element of divine truth, ought we to contend for the explicit retention of preterition in our Confession. We cannot give up the blessed declaration, that "we love God because he first loved us," and that "we did not choose him, but he chose us."

3. Preterition is not only a truth, and a truth so related to other truth as to need statement; it is also a truth which the Bible itself clearly and positively teaches. This it does in these two ways:

a. By example. It constantly represents God as passing by nations and individuals in the bestowal of grace. He chooses the family of Abraham to be the object and the medium of blessing. Are not all other families passed by? For the same purpose he chooses Jacob rather than Esau, and that before either is born. Is not Esau passed by, and is not this passing by sovereign on God's part and not based on Esau's character or works. He chooses Israel to be "a people for his own possession." Does he not pass by the other nations, and does he not do this in the exercise of sovereign choice? "A great multitude which no man could number, out of every nation, and of all tribes "and peoples and tongues" he chose in Christ before the foundation of the world that they should be "holy and without blemish before him in love." Could he do this and not pass by those who were still left "dead through their trespasses and sins," and could the ground of this passing by in the case of those who were thus dead be anything else than his

own infinitely wise and infinitely righteous and infinitely good will?

b. By explicit assertions. Our limits permit us to cite only two or three of these. Romans 11:7-8, "That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day." Jude 4, "For there are certain men crept in privily, even they who were of old set forth unto this condemnation." 1 Peter 2:8, "For they stumble at the word, being disobedient: whereunto also they were appointed." Could we be taught more clearly that the divine purpose includes the lost as well as the saved? If any persist in disobedience, the ultimate reason is that God leaves them in the guilt and spiritual deadness of their own sins. That is, he passes them by. Less than this the strong word "appointed" can not mean. We make no mistake, therefore, in contending for the retention of the preterition sections. Not only, as we have seen, does logic demand them; the Word of God itself so requires.

4. Such is the teaching of our Saviour himself, and it is his teaching under circumstances like the present. We have the record of his action in the latter part of the sixth chapter of St. John's Gospel. Our Lord has come to the crisis of his ministry. He has made a profound impression on the people. They are about "to take him by force and make him a king." It is the time of all others when it would seem to be most important to hold back every unpopular doctrine. What does our Saviour do? He says, "No man can come to me, except the Father which sent me draw him." Could there be a more absolute assertion of divine sovereignty? But he goes further. The people murmur at his teaching. He is at once aware of it. He understands it. He perceives that it is rooted in unbelief. He knows that unless he removes the ground of offense many will "go back," as they did; and will "walk no more with him." Nevertheless, in view of the murmuring and the unbelief whence it sprang and because of them, he added: "For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father." That is, he expressly affirms that he had spoken the hard saying, not as a mere theoretical proposition, but with reference to the faith and the unbelief towards him, which was forming itself in particular persons. Could there be a more significant affirmation? Our loving and gracious Saviour, though he foresees that it will turn many away from him, declares twice that the ultimate reason why any do not truly come to him is that it is not given to them of God, that he passes them by and leaves them to perish in, and on account of, their own sins. Such is the importance which our infallible Teacher attaches to the complete statement of the divine sovereignty and, consequently, to the explicit assertion even of preterition. May we, then, emphasize it less? Who are we that we should be wiser than he who is our wisdom and the truth itself?

It remains that we should add only that, not our Confession, but our neglect of it, is what calls for criticism and amendment. The doctrine of God's sovereignty, however it may be stated or explained, if only this be

done honestly, will rouse opposition. It must do so; for "the mind of the flesh is enmity against God." Not, however, even in its aspect of preterition would this doctrine result in the outrageous caricatures of our Heavenly Father which are so common, were our ministers at pains to set it forth in relation to the scriptural truths that bear on it, and with which our Confession most beautifully correlates it: were they, for example, to teach, that the God "who cannot be tempted with evil, and who himself tempteth no man," the God who visits on the offender only the just "wages" of his own sin, the God who has "no pleasure in the death of the wicked," the God who yearns over those who perish with infinite compassion, the God who "is love," has passed over in his bestowal of saving grace such as persist in unbelief, for the manifestation of his supremely glorious character, the highest of all ends; that while the ultimate reason why the sinner does persist in unbelief is that he has been passed over by God in the bestowal of the grace of faith, the efficient cause of his persistence is his own sin; that, so far from the divine sovereignty hindering any one who honestly wills to come to Christ for salvation, this will is of itself the proof that in the exercise of sovereign grace the Father has already begun to draw him and will certainly "perfect this good work until the day of Jesus Christ;" in short, that while every one can and will be saved who wills to use the appointed means of grace, no one has power enough to keep God from so inclining him, if God so wills, and that he assuredly will so express his eternal will, in so far as it shall be consistent with his infinitely righteous love. In a word, it is not the revision of our Confession, but its uncompromising reaffirmation and its faithful exposition, that the cause of truth and the progress of the Church demand.

The United Free Church of Scotland.

By Rev. Wm. H. Roberts, D.D.

The movement for the union of two of the Scotch Presbyterian Churches, which began several years back, has at last reached a successful issue, and on October 31, 1900, the final legal and ecclesiastical steps will be taken which will consolidate into one body the Free Church and the United Presbyterian Church of Scotland. The strength of the uniting bodies is indicated by the following statistics of date of December 31, 1899:

United Presbyterian Church, ministers, 637; congregations, 594; communicants, 199,089; Sabbath-school scholars and teachers, 114,806. Free Church, ministers, 1,149; congregations, 1,112; communicants, 269,089; Sabbath-school scholars and teachers, 168,159. Total for the new organization, 1,786 ministers, 1,706 congregations, 405,178 communicants, 283,965 Sabbath-school scholars and teachers.

The name of the new organization will be The United Free Church of Scotland, and its General Assembly will meet, D. V., in Edinburgh, on October 31, 1900. This union, however, will still leave in Scotland three other Presbyterian Churches. The Synod of United Original Seceders, having 3,769 communicants; The Reformed Presbyterian Church of Scotland, with 1,040 communicants, and the Church of Scotland, which is the Established Church of the kingdom, having 1,560 ministers, 1,374 parishes, with 648,478 communicants and 248,286