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I. THREE MALIGNED THEOLOGIANS.

Dr. John A. Broadus was fond of telling how his father proved, from the Bible, "there is no God." Calling his son to him and placing his finger over the first line of the 14th Psalm it read, "there is no God." The boy was satisfied, the Bible said it, and that ended it. When his father removed his finger it read, "The fool hath said in his heart, there is no God." It has occurred to us that this is not an unfair illustration of the manner of proof offered in the discussion now pending regarding infant salvation. We wish to set this forth particularly in reference to John Calvin, Dr. William Twisse and Jonathan Edwards.

Calvin formulated and left to the world a system of theology; the sweep of this subject should have corrected what was believed by many, owing to the bearing of certain great doctrines of the Bible on infant salvation, independent of their relation to theology as a whole.

We propose to show from Calvin's writings that he states in language as unmistakable as "there is no God," that infants are condemned, and to prove from the context that the declaration is as foreign and untrue to his mind regarding those dying in infancy, as the above declaration is to the mind and context of the Bible.

These men wrote in times of controversy and much of their writing is controversial and the figure of hypothesis is frequently used. In proving the justice of God's decrees, hypothetical sentences are used too severe not to be rep-

EDITORIAL.

THE CALVINISTIC CENTURY.

The first issue of the PRESBYTERIAN QUARTERLY in the new century indicates the strong reaction toward the old theology, which is one of the signs of the times. Dr. Stagg's article on "Three Maligned Theologians" is a demonstration in our judgment of the fact that Dr. Twisse, the prolocutor of the Westminster Assembly, affirmed positively the salvation of all infants dying in infancy. Dr. Stagg is entitled to the merit of discovering for our generation this fact with regard to the man who was considered the most extreme Calvinist of the famous Assembly. About ten years ago, when the Revision Controversy was on in the Northern Church, Dr. Briggs, of Union Seminary and those who had access to his superb library of the Westminster literature, published abroad the supposed opinion of the Westminster divines on the subject of infant salvation. These quotations have been current ever since and it is more than a historical question what these opinions really were. So far as we know there has been no authoritative correction of these quotations. It is doubtless true that some of the less noted Calvinistic divines were led into extreme expressions with regard to the fate of infants dying in infancy. It is a great relief, therefore, to know that the one most frequently quoted as a certain believer in the damnation of some infants is so abundantly acquitted.

The proof as to Calvin's belief will be even more valuable, though we must not forget to distinguish between Calvin's opinion and the system called Calvinism. There are many expressions in Calvin's writings which at first blush indicate a belief that some infants were lost. It is almost impossible to suppose that Calvin involved himself in a flat contradiction on this subject. While we do not think that Dr. Stagg has made his proof of Calvin's position as clear as he did in the case of Dr. Twisse, he has raised such a strong presumption as to his innocence of the doctrine so frequently

ascribed to him that there will be a strong feeling among Calvinists that Calvin should be given the benefit of the doubt. For example, the single citation, "Since Christ does not summon infants as accursed to the tribunal of God, but only denounces judgment on the contumacious who reject the teachings of the Gospel which they have heard," is harder to explain on the theory of the belief so universally ascribed to Calvin than other passages are, on the other theory. We should suspend judgment and wait for more light.

The position of Jonathan Edwards on the same subject in the same article is made clear so far as the quotations given from his writings by Dr. J. V. Stephens, a Professor of Cumberland Presbyterian theology. In this connection we desire to say that Calvinism, generally, owes a lasting debt to Dr. F. R. Beattie, of Louisville, who inaugurated the movement looking to the celebration of the 250th anniversary of the Westminster Assembly, observed first by the Southern and then by the Northern Presbyterian Church. We are convinced that the study of Westminster theology has brought about a reaction in the Northern Church in spite of the apparent desire to revise the Confession.

Dr. Howerton's article on "The Hard Doctrines" is supplemented by Rev. R. A. Lapsley's presentation of the subject of Eternal Punishment. They help to show that the old theology is to be the theology of the Twentieth Century.

We are living in a transition period. The evangelization of America is by no means complete. The more spiritual a church is, and the more its creed concerns itself with essentials, the more profound is the conviction that denominational differences ought to be suppressed in the face of heathenism, both at home and abroad. But with churches established in every corner of this continent, say in the next fifty years, what then? With education widely diffused and a high average of intelligence attained, with the prejudices of the past losing hold of minds that are being strengthened by the truth, can any one suppose that the churches, just as they are to-day, will still compete on

equal terms? Nay, verily. To him that hath shall more be given and from him that hath not shall be taken away, even that which he hath; an exposition of the great law of the survival of the fittest that is nineteen centuries older than Darwin's.

The stench of Catholic administration in Cuba and the Philippines has been brought very near to American nostrils, and the hollow religion that has dominated Spain and the Spanish possessions has been thrust upon the American conscience. More than Spanish ships went down in Manila and Santiago Bays. To-day the message comes that a Romish Bishop is boasting of having brought on the crisis in China. Through his representation of the murder of two Catholic missionaries, made to the Emperor of Germany in person, the warships were ordered to China, Kiaochau was seized and \$169,000 collected as indemnity. This was the beginning of the trouble whose end no man may yet see. A Catholic dignitary is planning the political organization of all American Catholics to secure such ends as the appropriation of government money to Catholic schools. These are but straws flying before the wind. Abraham Lincoln said that this republic could not exist half-slave and half-free. This nation cannot exist half-Protestant and half-Catholic. And we have never been pessimistic enough to suppose that the surviving half, after the battle, was going to be Catholic. It looks to us inevitable, that the revolt against all that Catholicism stands for will be more and more widespread with the general education of the people and that Catholicism will be more and more confined to the ranks of ignorance and low morality. That will be the beginning of the end of Catholicism in America, if popular indignation at its political machinations does not hasten the crisis.

Supposing that Protestantism is forced to unite in the conflict, or supposing that, with a waning Catholicism, the different branches of Protestantism contend for the best right to existence, what changes will the century bring?

The checking of the tide of immigration will lead to the

extinction of the national churches as such. The Dutch Reformed Church has already dropped its national name. Others will follow suit. German ancestry is the chief reason for the existence of the Lutheran Church in America. Episcopacy is more or less closely allied with England, and often calls itself Anglicanism. Unless they develop something distinctive from Protestantism or Catholicism, as the case may be, these will be absorbed by the nearest faith to their own, or may be reckoned out of the running. The same cause, the decrease of immigration, will cripple Italian and Irish Catholicism.

Next we shall see a change in those churches whose reasons for existence are trivial. It is too late to build up a church on psalm-singing as a distinctive doctrine. Nor has the size of the church anything to do with the question when once the area of intelligence and spirituality is broad enough. The idea that the mode of performing an external religious rite should separate men into church-members and non-church-members, should give some the right to the Lord's Table and deny that right to others, will be unthinkable to our good Baptist brethren of the end of the twentieth century. Congregationalism already sees how little reason it has for separate existence and is longing for something distinctive, even though it be Unitarianism. With its espousal of liberalism it is rapidly sawing off the limb on which it sits. Its government is organized disintegration and its liberal doctrines are making men indifferent instead of attracting them.

Remain in Protestantism Calvinism and Arminianism as to doctrine, and the Republic and the Empire as to Church government.

Calvinism is truth, Arminianism, a half truth. Calvinism affirms, Arminianism denies. The positive has a natural advantage over the negative faith. As a matter of fact the Methodist church is the only conspicuous example of aggressive Arminianism in history, and we all understand that it was the truth of its evangelism that caused its triumphs rather than its denial of the Divine Sovereignty.

So far as teaching the world the necessity of evangelistic efforts, Methodism has fulfilled its mission.

In the century's alignment as to doctrine, the Methodist church, and its mother, which it has so much outgrown, and half the Congregational churches, will be found on the side of Arminianism. Most of these forces are associated with one man power in ecclesiastical government, and here is another disadvantage in this free republic. The recent history of both Methodism and Episcopacy in America shows the tendency of revolt against a monarchical government. The old Roman empire by force of its example changed the early Christian Republic into a form of government like unto itself. The American republic is irresistibly changing both the Methodist monarchy and the Baptist democracy into the republican, representative form of government. Year by year the power of the bishop decreases and the power of the convention over churches, theoretically independent, increases. Both are approaching from opposite directions the middle ground of Presbyterian government. In fact, an open communion Baptist, with his Calvinism, his adherence to the Scriptures as the infallible rule of faith and practice, his presbyterial ordination and his evolving representative government is a pretty good Presbyterian, whatever he calls himself.

The Presbyterian and Baptist hosts will be found standing shoulder to shoulder in advocacy of Calvinistic doctrine, simplicity of worship, and the supremacy of the Word of God. Setting toward Calvinism is the whole current of modern philosophy and science. When the harmony is discovered the skepticism of modern thought will disappear. We may rest assured that it will never accept anything less logical and symmetrical than Calvinism. The age of faith will demand the system that exalts God.

So that the triumph of Calvinism in the century that has dawned upon us is as certain as anything in the future can be. It is the leading influence against Modernism. The blue banner waves over the front rank and Calvinism goes westward with the course of empire. Its work has been

but half accomplished in giving truth and freedom to the world. Now it can set about the task of teaching duty, with the prejudices that its former battle for the truth of freedom and the freedom of truth made, disappearing like the mists at the sunrising.

There is going to be, almost certainly, a consolidation of true Protestantism in the years to come but it is not going to be by way of surrender of vital truth for the sake of a false peace. It will come by the manful stand of every man for what he believes to be truth, and the final sifting out of falsehood through the innate force of truth upon the general mind.

Calvinism is to be the real force in the establishment of Christ's kingdom in the near future, in the century upon which we have entered. The world is already weary of the irresponsible appeals that have been made to it from a thousand sources. Fads and isms have had their little day. Regularity is going to be as much desired as it is desirable.

We hope to see the Calvinistic host leading the Lord's army at home as it does abroad, inaugurating the revival of the twentieth century, effecting the Reformation of Duty as it did the Reformation of Belief; the reformation that shall lead men, through simplicity of life, through separation from the world, through self-denial and heroism and martyrdom if need be, through devoted service of Christ, to the evangelization of the nations and the world-wide triumphs of Christ's Kingdom.

RECORD AND REVIEW.

PRESBYTERIAN (SOUTHERN.)

The death of Dr. J. N. Craig, Secretary of Assembly's Home Missions, while addressing the Synod of Virginia, was the answer to his prayer that he might be permitted to die in harness. He was just closing his address when he said, "I must stop," put his hand to his heart and sank unconsciously into the arms of the minister who was in the pulpit with him. He belonged to the older generation of

ministers, now a pathetically thinning band, who had seen service in the Confederate army. He was born in the Valley of Virginia, served a group of churches in South Carolina, was pastor for some years at Holly Springs, Miss., and had been Secretary of Home Missions since 1883. The Assembly's Committee has acted most wisely in appointing one of their number as Secretary *pro tem.* until the meeting of the Assembly, not attempting to forestall the election of a Secretary by the Assembly itself.

The Home Mission work of the Southern Church needs unification. The churches contribute to three Home Mission causes, Presbyterial, Synodical and Assembly's Missions. There is rivalry between the claims of each cause, though perhaps this is not altogether harmful. However it is a comparatively small amount that goes past the guard set by the Presbyterial and Synodical Committees and gets into the Assembly's fund. Moreover, the claims of Florida, Arkansas and Texas, the three Synods now receiving aid from the common fund, fall upon comparatively deaf ears when a Synod has equally destitute fields of its own to look after. For a work embracing the whole church a general, representative committee from the Synods is needed, instead of a local committee, while an appeal to the whole church for the needs of the whole church would be much more effective than the appeal to one Synod to aid another. Perhaps the Presbyteries should be left to do their own local work. But a man of grasp and energy in the Secretaryship would probably bring about the merging of the different Synodical Committees into one, collecting from all the Synods and disbursing in all, wherever the need appeared greatest to the general representative committee. May the Assembly be guided to the selection of the right man for this most responsible and important position.

PRESBYTERIAN (NORTHERN)

The Northern Church has been considering in its Presbyteries the confessional changes which were proposed in a series of questions by the last Assembly. The committee appointed to ascertain the wishes of the Presbyteries, con-

sisting of S. J. Nichols, J. B. Parsons, D. R. Noyes, G. B. Stewart, E. W. C. Humphrey, W. McKibben, W. H. Roberts, R. A. Frazer, W. R. Crabbe, D. W. Fisher, Henry Van Dyke, S. S. Sprechev, ex-President Benjamin Harrison, C. A. Dickey, Herrick Johnson, S. W. Dana and Justice Harlan, met in Washington December 8, and Dr. Roberts, the Secretary of the Committee, was authorized to make the following statement for publication:

I. That the returns plainly indicate that the Church desires some changes in its credal statements.

II. These returns indicate plainly that no change is desired which would in any way impair the integrity of the system of doctrine contained in the Confession of Faith.

III. These returns also indicate that a large plurality desires that changes should be made by some new statement of present doctrines rather than by revision.

IV. The returns also indicate a desire on the part of many Presbyteries for some revision of the present Confession.

Therefore, it was unanimously agreed by the committee to recommend to the General Assembly that some revision or change be made in our Confessional statements. Substantial, but not final, agreement was reached as to the method of preparing changes embodying both revision and supplemental statement, but the determining of the whole matter was deferred to a subsequent meeting.

In the meantime a new movement has been started in a Northwestern Presbytery to refer the question of revision or of any credal change to a representative body from all the Calvinistic Churches, such as the Pan-Presbyterian Assembly. It is called to the attention of the Northern Church that it is not the only church that has the Westminster Confession as a symbol. This has heretofore been a bond of union between these bodies and at least a promise of closer union. It will be inevitable that the different churches when they come in competition will magnify the differences in their credal statements, in case the revision movement should triumph, however small those changes may be. This will tend to discord rather than to union. It will be doubly hard to bring together the forces of our common Presbyterianism where separated by different creeds. But it should be easy to make a creed that would be a bond of union of

Pan-Presbyterianism, formed out of the old creeds by representatives of all the churches. The Westminster Confession was a representative creed. Anything in the way of serious change should be considered by more than one church. We should not be surprised to see this movement gain headway and postpone the question of revision for a while.

SCOTTISH PRESBYTERIANISM.

On the last day of October the Free Church and the United Church met as distinct bodies for the last time, marched to the appointed place of meeting in one body and became the United Free Church of Scotland. The attending ceremonies were thrilling in their interest. The United Presbyterian Church withdrew from the Church of Scotland in 1733. The Free Church, in 1843, and an heroic act it was, for its ministers gave up their manses and their livings for the sake of the principle of a Free Church, untrammelled by ties with the State.

Now the United Free Church has half a million members, nearly as many as the Presbyterian "Church of Scotland" (600,000). There are two other Presbyterian Churches in Scotland, "The Synod of the United Original Seceders" with 4,000 members and "The Reformed Presbyterian Church of Scotland" of 1,000 members. The world has forgotten just what these two noble bands stand for, but the smaller they grow the more firmly they will stand.

UNITARIAN AND UNIVERSALIST.

The movement to combine these two churches in one still continues, though the Unitarian Church seems much the more anxious of the two.

Dr. Edward Everett Hale thus sums up the reason for the union: "It does seem too absurd to build two churches side by side, in some village, with two congregations supporting two ministers, two choirs, and two missionary societies, when the object of each is exactly the same as the object of the other."

But this Jeremiad, which is really a confession that the bond of union is the weakness of both, is met with a stern

repulse by Dr. Edward C. Sweetser. The Universalist Church has always stood for the divine Sonship of Jesus Christ as revealed in the New Testament. The Unitarian Church, on the contrary, has gone so far from the teachings of Channing, even, that its National Conference in 1894 amended its constitution so as to avoid all recognition of the Christ-hood of Jesus, striking out all such expressions as the "gospel of Jesus Christ," "the followers of Christ," the "cause of Christian faith." The Universalist Church, while its theory of the inspiration of the Scriptures undoubtedly tends to infidelity, and its creed is suicidal, is far from Unitarianism, according to Dr. Sweetser. He says:

"It is the difference between those who believe in the Christ of the New Testament and those who do not; between those who believe in him as an historical personage, identical with the Babe of Bethlehem and with Jesus of Nazareth, and those who regard that belief as a superstitious vagary unworthy of acceptance by intelligent men. How can two such bodies 'walk together'?"

EPISCOPAL.

American Episcopacy has been exercised lately by two new departures. The Committee of Twelve appointed by the Convention of two years ago has unanimously adopted the following proposed Canon on divorce for the consideration of the next Convention:

"Section 4.—No minister shall solemnize marriage between any two persons unless, nor until, by inquiry he shall have satisfied himself that neither person has been, or is, the husband or the wife of any person living, unless the former marriage was annulled by decree of some court of competent jurisdiction for cause existing before such former marriage."

That is the hybrid product of Romanism and Protestantism. It is neither. Rome denies the right of divorce for any cause. (There are exceptions made by his Holiness for large pecuniary or political reasons). Protestantism denies the right of divorce except for the one cause, the principle expounded by Christ. It allows the remarriage of the innocent party, as Christ also taught. To allow such scandalous divorces as have been granted to certain rich

members of the Episcopal Church, and to deny any remarriage by an Episcopal minister, while the Episcopal Church declines to discipline legalized adultery within its pale, is confusing to the uninitiated.

The other incident referred to is what the *Churchman* calls "ritual anarchy." The revision movement seems to have pervaded the Northwestern Episcopal circles, and the service of the Prayer-Book was subtracted from and added to without authority, in the consecrating of "the Ven." Reginald Heber Weller as Bishop-Coadjutor of the Diocese of Fond du Lac. This service was printed in a little pamphlet in rubrical colors and type and paragraph marks after the manner of the Prayer-Book. We quote from the new ritual :

" ¶ Then shall follow the anointing and the conferring of the Episcopal Ring and the Pectoral Cross.

" ¶ Then the Consecrator shall give the Kiss of Peace to the new Bishop, who shall give the same to the Co-Consecrators.

" ¶ After the Blessing the Consecrator shall place the Mitre upon the Head of the new Bishop, and then shall conduct him to his Throne.

" ¶ Then the Consecrator shall return to the Altar, and the Co-Consecrators shall lead the new Bishop around the Church. "

" NOTE—The people should kneel to receive the new Bishop's Blessing as he passes. "

The Presbyterian Church is often criticised for its contentions. At least it is contending about truth, however insignificant its principles may appear to an outsider. But it has heretofore refused to occupy itself with such questions of ecclesiastical millinery and jewelry as are described above, and their lawfulness, and it will be a long time before it debates the right of exclusively masculine osculation in a church service.