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I.

OUR LORD'S TEACHING CONCERNING HIMSELF.

SECONDLY—OUR LORD'S TEACHING CONCERNING HIS MISSION.

Our Lord laid great emphasis upon His Mission. Again and again He describes Himself as sent forth from God. "I came forth," He says, "and am come from God; neither have I come of Myself, but He sent Me." "The living Father sent Me." And generally where it is expressly affirmed that the Father sent the Son, the word used—*ἀποστέλλω*—conveys the idea that the Son is the delegate, the envoy and representative of the Father. Our Lord, as Westcott notes, "presents His own Mission as the one abiding Mission of the Father." Moreover, Christ's Mission is grounded in His Person. He is not the Son of God because He is sent, but He is sent because He is the Son of God. And in order to fulfill His Mission He became Son of Man. As Son of God He is qualified to be the representative of the Father; and as Son of Man He makes the Father accessible to us. In our Lord's Mission three distinct correlated functions may be distinguished—Revelation, Redemption and Judgment.

The first of these functions belongs to the Prophetic office of Christ, the second to His Priestly office, and the third to His Kingly office. In the three combined there is given the complete conception of the mediatorial work of Christ as foreshadowed in the institutions of the Old Dispensation, and as disclosed in the work and death of the Incarnate Lord Himself.

There is a profound significance in these functions. On the one

THEOLOGICAL ENCYCLOPÆDIA.*

THE Presbyterian Church has no greater place to offer any man than that which I am called to occupy. I am grateful to the Directors, Trustees and Faculty of this Seminary for the cordial welcome which they have given me; and I promise them that, as I may be enabled to do so, I will be faithful to the high trust which they have reposed in me. I confess that I feel a deep sense of my inadequacy to the task which I have undertaken when I think of the men who in former times gave to this school of sacred learning its great renown: of the Alexanders—father and sons; of the Hodges—father and sons; of Dr. Green and other noble men who lived and died in the service of this Seminary, and by their published writings have given it a name for theological learning throughout the world.

I am speaking not for myself alone, but for my colleagues in the Faculty as well, when I say that it is in reverent regard for the work which the fathers have done, in loyal devotion to the truth they served, and at the same time with vigilant outlook on the changing conditions of thought, that we desire to carry on the work which is here given us to do.

This Seminary is, first of all, a school for the training of men to preach the Gospel. The claims of theological learning should never supersede or relegate to a subordinate position the practical aims which were contemplated by those who founded this Seminary; and if we magnify these claims, it is only because we believe that the minister who would most effectively discharge the duties of his high calling is he who, other things being equal, is best equipped in his knowledge of the Disciplines that enter into the theological curriculum. It is not necessary now to call attention to those elementary studies which underlie a minister's theological education. For we have made a complete separation between the disciplinary studies which enter into what is called a liberal

* An address delivered by Francis L. Patton, D.D., LL.D., October 14, 1903, on the occasion of his Inauguration as President of the Theological Seminary at Princeton, New Jersey.

education, and the more distinctively technical and specialized studies which constitute the *curriculum* of the professional school. Every student of the theological seminary is supposed to have graduated in Arts, or to have had an education equivalent to that required for the Bachelor of Arts degree. With that maturity of mind which such an education betokens, and with that seriousness of purpose which may be fairly presupposed on the part of men who have all attained their majority, and who besides are looking forward to a professional career in the sacred calling of the ministry, as conditions precedent of the successful prosecution of theological study, it should not be difficult for us to secure from those who enter this Seminary an intelligent interest in the problem of the theological *curriculum*, and a hearty coöperation with us in carrying it out in the details of class-room instruction. I venture to hope, therefore, that however dry and uninteresting much that I have to say this morning may be to many, if not most of this audience, I may have the interested attention of my brethren in the ministry and of the theological students. The practical value of much that is taught in a theological seminary is sometimes challenged, I doubt not, even by very good students; and their skepticism on this head arises generally out of the fact, so I at least believe, that they do not see the relations which the several parts of theological instruction sustain to each other. Have these various additions to the *curriculum* been accidental accretions, or do they maintain an organic relation to each other? Are chairs of theology to be multiplied indefinitely in obedience to the varying demands of the times, or as increased endowments make it possible for us to increase the professorial staff, or is there a logical limit to this sort of expansion, which can be indicated and rationally defended? It may seem to some that what I say this morning may serve, in a measure at least, as an answer to these questions. My theme to-day embraces the entire circle of theological learning. But I have not set myself so ambitious a task as these words may lead you to suppose; for I desire only to ask your attention to some thoughts of mine on what is technically known as Theological Encyclopædia.

This word "encyclopædia" was probably first used by Galen. As denoting the circle of the sciences it was used by Martinius, 1606. In the popular sense familiar to us all it was used by Alsted, 1620, and as indicating the totality of materials germane to a special science it was used in the eighteenth century by several writers, and applied to Jurisprudence by Pütter, to Medicine by Boerhaave, and to Theology by Mursinna.

Theological Encyclopædia undertakes to classify and reduce to system the different Disciplines or departments of theological science. It seeks to show the organic relations between those Disciplines, and it may even go so far as to lay down the methods that should be followed, and to state and compare the methods that have been followed in the different Disciplines.

It would be interesting to trace the history of Theological Encyclopædia from its crude beginnings in Chrysostom's six books "*De Sacerdotio*" in the fourth century, in the advice of Cassiodorus to the monks of Vivariensis in the sixth century, and later in the *Institutio clericorum* of Rabarus Maurus and the *Didascalía* of Hugo of St. Victor, down to the days of Scholasticism when, by the union of theology and philosophy, as Rábiger says, theology became a learned Discipline with the primacy, we may add, vested in philosophy. Such a history would tell the story of the subsequent protest against over-intellectualism in theology made by Roger Bacon and then by Erasmus, the modifying influence of Pietism after the Reformation as represented in such a work as the *Isagoge* of Buddæus, and then the waning interest in theological study which led men like Bertholdt, Planck, Thym and Tittman (1796, 1798, 1813) to write their Theological Encyclopædias as manuals for those entering upon the study of theology and for the purpose of awakening a new interest in it. There is nothing in these systems of encyclopædia that need claim our attention, and I venture to say that none of us would think of adopting the divisions of theological science set forth in these manuals. The next writer worthy of notice is the Reformed theologian of Holland, Clarisse, who divides theology according to the familiar and simple plan into four parts—*exegetica, historica, systematica* and *pastoralis*. This also is the division adopted by Hagenbach, one of the later encyclopædist, and is the one most generally accepted among theologians to-day.

But in Schleiermacher we have an illustration of the way in which one's fundamental conception of theology will inevitably determine his distribution of theological material. All theology was divided, according to him, into three parts—Philosophical, Historical and Practical. Under the head of Historical Theology he includes Dogmatics and Exegetics. From the point of view which makes the Bible the rule of faith it is, of course, an error to put Dogmatic Theology under the historical rubric. But from Schleiermacher's point of view it was most natural to do it. For we have only to conceive of the Church as an organism possessed of a corporate life and an undivided corporate consciousness, and it will be

once appear that in the Bible you have the record of the religious consciousness of the Church for a certain period, and that in Church History you have the record of the Christian society through the subsequent centuries. Now part of that religious life or thought takes the form of dogma. Dogmatic Theology, therefore, is not the systematic exhibition of the truths of Scripture, but is rather a crystallization of the religious consciousness in the form of religious belief, and may vary in different periods. Dogmatic Theology is thus a part of history. The affinity of this view promulgated by Schleiermacher with that of the later Roman Catholic doctrine of development, and also the more recent Protestant doctrine of the Christian consciousness, is apparent. It is not difficult to see, moreover, how Schleiermacher has furnished the philosophy which enables Roman Catholic theologians to give a systematic and philosophic explication of their dogmatic system; and it is not surprising, therefore, to find that in the hands of Dobmeyer and Staudenmaier Schleiermacher's principle becomes the basis of a Roman Catholic encyclopædia.

The serious objection to Schleiermacher's encyclopædia is that it proceeds upon a principle that antagonizes the Protestant principle that the Bible is the rule of faith and practice. Other objections may be urged against the mode of distributing the theological Disciplines in the encyclopædias of Dantz, Pelt, Lange, Tholuck, Hagenbach and Kuyper.

Take Hagenbach's, for example: The four parts of theology, according to him, are Historical, Exegetical, Systematic and Practical. But what is Historical Theology? And if the development of doctrine in the post-Biblical period is put down under Historical Theology, why is the development of doctrine within the Biblical period cut off from the domain of Historical Theology and erected into a separate department called Exegetical Theology?

And why is Practical Theology not logically apart of Christian Ethics, except that the practical duties enjoined in it pertain not so much to the private Christian as to the Church in its organic life, or to the individual in his official relations to the Church? These are only illustrations of the difficulties we meet in attempting a logical distribution of the Theological Disciplines. Apologetics again—to take another illustration—is a subject that the encyclopædists have difficulty with: some treating it as belonging to the Prolegomena of Theology, and others as part of Systematic Theology.

But it is much easier to see defects than to remedy them, and it

is quite likely that the scheme which I propose will reveal weaknesses to the eyes of others which I do not see.

In organizing the Theological Disciplines I proceed upon this postulate: that man knows God through his reason, that God has superadded to the light of nature the Revelation of Himself in the Bible, and that this enlarged and corrected knowledge is embodied in the Church.

The materials for all our theological knowledge are to be found, therefore, in these three sources: the Reason, the Bible, the Church. We shall accordingly have Rational Theology, Scriptural Theology and Ecclesiastical Theology. Assuming now that our point of view is that of the Reformed Theology, it is obvious that the body of belief involved in these Disciplines just mentioned stands antithetically related to opposing views, and that it will be necessary to carry on a systematic defense of that theology, first, against those who assail our Reformed position from within the Church, and, secondly, against those who assail Christianity from without. Accordingly we shall have Polemic Theology and Apologetic Theology.

And yet again the need will be felt of gathering into one compact system the results of all these Disciplines in a body of divinity which will represent the sum total of theological inquiry. This will be Systematic Theology. I do not claim any minute acquaintance with the Hegelian philosophy, and I do not profess any great regard for it; but it is evident that in the scheme which I propose the dominant words are those which have such large place in Hegelian Literature—Thesis, Antithesis and Synthesis.

I.

THESIS.

Man derives some knowledge of God through his reason. This I know is disputed, and the Ritschlians are particularly fond of disparaging Natural Theology. But apart from the question of the possibility of a Natural Theology, the fact remains that the religious phenomena of the world call for consideration. We cannot very well avoid, therefore, giving a place in our Theological Encyclopædia to Rational or Philosophical Theology.

1. *Rational Theology.*—Under this head I should include the Science of Religion and the Philosophy of Religion.

It is a matter of very considerable importance to study the various religions of the world and to systematize the knowledge thus obtained in regard to the beliefs men have actually entertained

regarding God. I hardly think it necessary to go, as Ebrard does, into the history of religions simply for the little apologetic material to be derived from it, and I would not make comparative religion therefore a branch of Apologetics. We shall learn many things from the Science of Religion:—we shall learn the solidarity of religious life throughout the world, and that will quicken our sympathies with others of our kind; we shall be made cognizant of the common elements held in solution by all religions, and shall know the deep foundation already laid on which the superstructure of the Gospel can be built; we shall see the insufficiency of heathen religions, and in the contrast between them and Christianity find an argument for the exclusive character of Christianity; and we shall be able to account for the analogies between Christianity and other religions without resorting to the hypothesis that our religion has been a wholesale plagiarism from the start. Still our object should be to find out what men have actually believed regarding God as the result of the light of nature. Our inquiries under this broad statement of aim may be made as detailed and simple as we choose, and should not be conditioned by the practical use in Missions or Apologetics which we may wish to make of our results.

Then, again, we have the old subject of Natural Theology, and more particularly of Theism, which, of course, belongs to the department of Philosophical Theology. With those who in our day would make our theology more distinctively Christian by making it appear that our only knowledge of God comes to us through Christ, I have no sympathy. For it seems to me that Christ can teach Theism to an Atheist to-day only by an inferential passage from the phenomena of his earthly life to belief in the Divine existence. But if the phenomena of the universe are powerless to produce this result, it is vain, so at least it seems to me, to suppose that the phenomena of a single human life can produce it. It is a disservice to revealed religion to disparage Natural Theology in the hope of thereby exalting Christ. Natural Theology is the basis of Revealed Theology, and the true order of thought is found in the Saviour's words: "Ye believe in God: believe also in me." But be the didactic scope of Natural Theology more or less, it is a fact that the phenomena of religious experience are receiving a great deal of attention at the hands of philosophers, and Christian theologians cannot afford to ignore the work of the psychologists and metaphysicians in this field. We are having our religious life interpreted for us in the terms of empirical psychology. We are having our Christian doctrines explained according to the Hegelian meta-

physics. Religion is being looked upon as a pathological condition, or as being a mystical emotionalism that needs nothing for its content beyond a spirit of submission to the inevitable.

How the profound problems of metaphysics bear upon the philosophy of religion we can see in the Gifford lectures of Ward and Royce. How the distinctive features of Christianity disappear under the touch of the Hegelian dialectic we can see in the writings of the Cairds. We may be thankful, perhaps, that something of supernaturalism is saved from the wreck when we read the brilliant pages of James's *Varieties of Religious Experience*; but then how little it is! And when in despair of a rational basis for religious belief we are left by Höffding and Mallock to console ourselves with value-judgments, we are tempted to ask: Has it come to this? And does our philosophy of religion say for its last word that we keep our religious beliefs simply because we cannot and will not give them up? The Christian theologian must come into this field as a defender of the faith. He must strengthen the outposts if he would save the citadel.

But I go farther than this. I believe that there is need just now of a philosophy of the Christian religion which will work on the basis of contemporary philosophy and the apologetic *minimum*, and shall give us such a synthesis of natural and revealed religion as shall satisfy the intellectual needs of those who turn away from the pages of Starbuck and Caird, on the one hand, and who are not ready to accept a complete Systematic Theology, on the other, but are nevertheless craving for a *rationale* of Christianity. Flint and Fairbairn are the two men in the English-speaking world most competent to do this work. But Flint has not tried to do it, and I do not think that Fairbairn has altogether succeeded.

2. *Scriptural Theology*.—This department, commonly called Exegetical Theology, includes all those studies which terminate directly upon the Bible. Among these we have the studies ancillary to the study of the Scriptures, such as Archæology, Biblical Geography and, of course, the original languages of the Scripture. The encyclopædists have a disheartening way of writing on this subject, for they not only tell us to read Greek and Hebrew, but they would say that in order to know Hebrew one must know the cognate languages, and we begin to think of the Chaldee, Syriac, Arabic and Assyrian. Hagenbach's Encyclopædia is pretty dry reading, but our heart warms toward it when, after reading weary pages of what he calls Exegetische Hülfswissenschaften, he condescendingly tells us that a comprehensive knowledge of all the Semitic languages

cannot be demanded of every Christian theologian. And it was very kind in him to put in a footnote the following from Luther, which we lay aside for our comfort along with other choice bits of cheap erudition: "One is not a truly wise Christian *quia Græcus sit et Hebræus*,"—because he is a Greek or Hebrew scholar—"quando beatus Hieronymus, *quinque linguis monoglosson Augustinum non adæquavit*," since Jerome of blessed memory, with all his learning, could not come within gunshot of the monoglot Augustine. It is wonderful indeed what an amount of good thinking one may do in one language!

But beside these ancillary studies there is the vexed question of the Canon, which may be regarded perhaps as belonging to the Prolegomena of Scriptural Study. Coming, then, more closely to the study of the Bible we have—

(1) The Higher Criticism. Were there no questions regarding the date and authorship of the books of the Bible which affect historical results, most of the material of this department might be handed over to the department of history; or if results were considered without placing the emphasis upon the critical investigations which precede them, the subject might still be considered as historical. But it is usual to rubricise this department under the head of criticism; and however rubricised there is no escape from the necessity of entering upon the work of The Higher Criticism. A Church may say that for a minister to reach certain conclusions in his critical exegesis is to put in jeopardy his ministerial standing; but a Church which should forbid inquiry would stultify herself. This business of The Higher Criticism on its ecclesiastical side does not seem to be so difficult after all. We do not believe in an infallible Church; and we cannot very well assume the infallibility of the Bible in order to prove its infallibility. We are therefore, in a sense, in the hands of the specialists. I do not see how it can be helped. If our attorney is not managing our case right, my advice is to dismiss him and get another. But the advice of many seems to be, let the case go by default: the attorneys are a bad lot.

Then we have (2) The Lower Criticism, or that which is concerned with the task of securing a correct text. The theological student needs no explanation of the meaning of this Discipline, but if the intelligent layman wishes to know what is involved in inquiries under this head, let him read the admirable treatise on the Textual Criticism of the New Testament by my friend and colleague, Dr. Warfield. Suffice it to say that this is the sphere of the labors of such men as Tregelles and Tischendorf and Drs. Westcott and Hort.

Then we have (3) Exegesis: Interpretation. And it is here that Calvin and Hodge and Addison Alexander and Eadie and Alford and Ellicott and Lightfoot and Meyer have made the world of Christian students their debtors. It is to be regretted that this department of theology is receiving less attention than it once did, for it is the minister who feeds his mind and heart by close contact with the mind of God as revealed in the very words of Scripture whose ministry will be rich in spiritual power. Time was when the intellectual life of scholarly ministers centred in exegetical studies. Time was when every religious controversy was fought out on exegetical grounds. But ministers have shared in the intellectual unrest of the day. Doubt in regard to the inspiration of the Scriptures and the convergence of literary criticism and the evolutionary philosophy upon the sacred books has tended to paralyze all theological effort or has transferred it to another *locus*.

And finally we have (4) Biblical Theology. I sympathize with Rübiger in the regret that this designation has been given to this department. It would have been better if this term could have been kept to indicate (and Pelt so uses it in his *Encyclopædia*) all the studies that terminate on the Bible. My friend and colleague, Dr. Vos, following Nösgen, makes the happy suggestion that this department be called The History of Revelation. But the term has a pretty fixed meaning and is generally well understood, though now and then we find a man who still gives vent to his dislike of Dogmatic Theology by professing great devotion to Biblical Theology, as though the latter were a protest against the former, and were a little more loyal to the authority of the Bible. It is true that Biblical Theology takes little or no account of ecclesiastical controversies and is silent about the decisions of Councils. Still it must be remembered that Biblical Theology does not consist in grouping the teaching of the Scriptures under certain *loci communes*, such as sin and redemption. That would be a Biblical Dogmatic. The Biblical theologian seeks to trace the development of doctrine as revealed truth. His subject is the crowning Discipline of Exegesis, but it is an historical Discipline too. It is the task of the Dogmatic theologian to exhibit the logical unfolding of the Covenant of Grace, but it is the task of the Biblical theologian to exhibit its chronological unfolding. In that fine fragment on the History of Redemption, by the great theologian whose bicentenary we are soon to celebrate in this Seminary, we have the true conception of this department; and I think I do not err in saying that, at least so far as we in America are concerned, Jonathan Edwards is the father

of Biblical Theology. I do not think that Biblical Theology can ever supersede Systematic Theology, but it is a most important part of theological learning; and besides serving to systematize our exegetical studies, it will render great service to us in the construction of Systematic Theology. We shall gain an insight into the genetic relations of the great concepts of Redemption as we watch their gradual unfolding. We shall acquire an historical habit in the study of texts. Texts whose doctrinal significance we have overlooked will be seen in a new light; and proof-texts that have been quoted by generations of dogmaticians in support of doctrines which they do not prove will, so far as the purposes of Dogmatic Theology are concerned, be sent into honorable retirement.

3. *Ecclesiastical Theology*.—Under this head we are to group all those studies that are involved in our conception of the Church. And of course there is—

(1) The History of the Church, which may be considered as general and special. Now the historian's method will be determined largely by his conception of the Church. If organization is of the essence of the Church, the liberal-minded historian will be embarrassed by the varieties of ecclesiastical organization. If, on the other hand, organization is not of the essence of the Church (which is, I think, the better view), he is relieved at once of a very serious difficulty. The Roman Catholic historian has his own way of disposing of Presbyterians, and the Presbyterian historian has his way (I think a better way) of disposing of the Roman Catholics. He treats them as constituent members of that great body of men throughout the world called the Church who profess the true religion. With the problem of coexistence in space satisfactorily disposed of, the historian has on his hands the less important, but still important problem of succession in time. We have been told so much of late that history is not a matter of dates that I am afraid that some people are losing all sense of historical perspective. I should think a good deal, it seems to me, if I were writing Church history, on how I should periodize. Ideally speaking, one would think that the divisions of history should be those of time; that epochs should be indicated by events marking the *terminus a quo* and the *terminus ad quem*; and that all minor divisions should be absorbed in the even and uninterrupted flow of narrative. This is Gibbon's plan, and Milman's. But it would not have suited a work like Neander's. The detailed treatment he was to give his subject under each category required him to make his categories clear, distinct and com-

prehensive. And so under each of his periods he deals with the Church in the history of her spread abroad, of her life and discipline, and of her doctrine. If, as we cannot very well avoid, we keep the familiar rubric of ancient, mediæval and modern history, we should naturally expect that temporal divisions after that would be subdivisions of these three, and should feel it would not be exactly logical to absorb them in another scheme which gives nine periods of history coördinate with one another. Yet this is what Dr. Schaaf does in his most learned history of the Church. It would be impossible to deal with or even to mention here all the subjects of special Church history that may properly fall under the *curriculum* of theological study; but I must mention two, Symbolics and the History of Doctrine.

It may strike some as an anachronism for me to attach any importance to the study of Creeds and Confessions, and yet I think that they ought to be considered as to their origin, the men who made them, the circumstances which gave rise to them, and the controversies that called for their preparation. We should know our own Confession of Faith in its relation to the great family of Reformed Confessions, of which it is the last and the best: we should see how the Reformed Confessions differ from the Lutheran—the Augsburg and the Formula of Concord: we should know the beginnings of Arminianism, and be ready to say whether we divide the Protestant world into three great families, Lutheran, Arminian and Reformed, or whether we make Arminians and Calvinists two species under the genus Reformed. We should have clearly in our minds the points that separate all Protestant confessions from the Greek and Roman Churches: and we should know—by no means an unimportant thing to know—how much our Protestantism holds in common with the Greek Catholic and the Roman Catholic communions. Turning now to the history of doctrine, two methods are open to us. We may divide the history into short periods, and treat all the doctrines under every period: or we may divide by making doctrine the basis and tracing each doctrine through the centuries. Think now of Baur's great work on the history of the doctrine of the Trinity, Müller on Sin, Dorner on the Person of Christ, Ritschl on Justification—marvels of learning, every one: then look through the histories of Doctrine, such as Shedd's and Hagenbach's and Harnack's, and imagine the literature that is to be studied before one is master of this field. Consider what it means to study the history of doctrine. It means not only that we watch the changes from the indefinite to the definite that a doctrine

has undergone—not only that we know what the great Doctors and Fathers have said regarding it—but that we understand, too, the influences that led to these opinions, the coloring of current philosophy, whether it be Platonic or Aristotelian; whether it be Manichean or Scholastic; whether it be Kantian or Hegelian. And think of the work that this involves! If I were having an historian of dogma made to order I would require him to have great acquisitive powers, and I would have him at home in the languages of the Bible. I would have him secure a mastery of Church History in general. I would make him as thorough in his mastery of the history of Philosophy. I would have him become a systematic dogmatician of the highest logical powers; and when I had done all, I would put him early at the task of studying the history of doctrine. Then we might get what at present we do not have—a satisfactory treatment of the subject.

The second topic under the head of Ecclesiastical Theology is (2) The Organization of the Church. There are wide differences of opinion in regard to the way in which the Church should be organized, officered and governed. The theologian who wishes to discuss the question of the primitive *ecclesia* without being dependent upon second-hand sources must be able to handle patristic literature for himself, as Hatch and Lightfoot do. He should be familiar with the great systems of Church and State relationships—the Byzantine, the Roman, the Erastian—as well as that which proceeds upon the theory of the entire separation of the one from the other. Because a man is a Presbyterian minister he is not cut off from interest in other communions, and if his specialty is Church government he ought to know and be familiar with the great administrative problems in other communions. The decisions of the Court of Arches and of the Judicial Committee of the Privy Council in regard to points of doctrine and ritual in the Church of England ought to interest him. The great struggle for spiritual independence which culminated in the Scottish disruption of 1843 should be known by him as he knows the history of his own Church; and the law of his Church, as laid down in the Book of Discipline, and the judicial decisions of the General Assembly should be read in the light of Pardovan's Collections and, for that matter, in the light of the Canon law. What would be said if I should recommend theological students to take a course in Roman Law? And yet I am sure that such a course would be useful to them. And then there is the whole question of the Church in relation to the law of the land—the law of the land regarding Church property,

regarding the conclusive character of ecclesiastical sentences, as laid down in the decision of the Supreme Court of the United States in the Walnut Street Church case, and the laws of the several States regarding marriage and divorce. These are all matters which are within the legitimate province of the minister.

The last subject which claims consideration under the head of Ecclesiastical Theology is (3) The Work and Worship of the Church. Two questions present themselves in this connection: the question of extending the Church's influence and that of promoting the spiritual well-being of her members. Missions, Pastoral Theology, Liturgics, Homiletics—these and topics like these should be dealt with under this department. A course of lectures on Missions, such as those delivered here by Dr. Dennis and others, is a great addition to the Seminary's *curriculum*. Lectures on the history of missions, the missionary problems, the bearing of missions on the statesmanship of the world, and the bearing of diplomacy on the future of Christianity—these are great subjects and fitted to awaken the highest enthusiasm of any man who will approach them with interest and sufficient breadth of vision.

I do not dwell on the subject of Pastoral Theology, but I will take the liberty to say to my younger brethren that we ministers need all the good advice we can get respecting the exercise of tact and good sense, respecting the care of our life and the avoidance of those things that mar our influence. A Professor in this Seminary once thought it not beneath his dignity to write a book on Clerical Manners, and I have sometimes thought that a new edition of that book, brought down to date, with some additional suggestions as to the amenities of social life, is greatly needed.

I have very little to say regarding Homiletics, though if, as with most of us it is the case, our productive activity is to spend itself in making sermons, I do not see how we can fail to attach great importance to the subject. The minister who does not know what Shedd and Phelps have said on sermonizing shows great indifference, it seems to me, to the attainment of excellence in his profession. A man who makes a serious study of this subject and brings to it a well-furnished mind, will need none of the popular homiletical helps and can afford to throw his Dictionary of Illustrations out of the window. I do not feel the difficulty which some experience in settling the boundary lines of plagiarism. A full man, with a fresh mind, after sufficient brooding on his text, will get down to the roots of the text, will see what nobody else will see in the same light; for the thing seen, to use a Kantianism, is

not the text-in-itself, but the text-in-itself in relation to the man-in-himself; and this being the case, if the man-in-himself be a man—that is, if he has grown out of his babyhood and rounded into a separate mind—the possibilities are infinite respecting the sermons that may be preached from any text. And so I say to my younger brethren in the ministry, and especially to you young men who have not yet entered it: get powers of expression, get knowledge, get thought-power, get rich Christian experience, get a knowledge of homiletical *technique*, and then let the sermon be yours—nay, rather, let it be you. Let it be an arrow shot from the tense bow-string of conviction and it will hit the mark every time.

But the sermon is not the only thing in the worship of the Church, and in some Churches it is not the most important thing. We belong to the non-liturgical family of Churches, and music does not hold the place in our Church that it occupies in some other branches of Christendom. But that is no reason why we should fail to provide proper instruction in our Seminaries in Church music of the better sort or ignore the great devotional formulas which have fed the spiritual life of generations of Christians. I should say that it is the minister of the non-liturgical Church, who is expected to be ready at a moment's notice to express himself in apt, elevated, rhythmical, devotional language, who is likely to be most profited by familiar acquaintance with the liturgical formulas of the Christian Church. For the nurture of his own spiritual life, and for his greater efficiency as a minister of the Word, I commend to every theological student the duty of having an intimate acquaintance with the Word of God in the English tongue; but I would also commend to him the duty of familiarizing himself with the Church's best literature of devotion, and whether it be the *Imitation of Christ*, or *The Christian Year*, or *The Book of Common Prayer* that claims his attention; whether it be the hymns of Watts or Doddridge or Wesley, or Faber or Newman, or Bonar or Heber in which his religious feelings find expression, let him remember that the meditations, the prayers, the hymns of Christian men of all ages are the common heritage of the Christian World.

II.

ANTITHESIS.

We are now to deal with that part of Theology which regards the Christian system as antithetically related to opposing forms of thought. In the early days of the Reformed Theology all defenses of revealed truths were included under the name Polemic Theology.

Thus Stapfer, in the second and third volumes of his *Polemic Theology*, deals in succession with Atheism, Deism, Epicureanism, Ethnicism, Naturalism, Judaism, Mohammedanism, Socinianism, Romanism, Fanaticism, Pelagianism, and reaches his climax in his chapter against the Remonstrants and the Anabaptists. The classification exhibits all the faults that are conceivable in a discussion of this kind. I shall not call attention to them further than to say that there is a great difference between those controversies whose area is within the Christian communions and those which are carried on against men who deny the supernaturalism of Christianity. *Polemic Theology* pertains to the first, *Apologetic Theology* to the second.

1. *Polemic Theology*.—The phrase does not have a very amiable sound, and on that account some would like to have it superseded by a less warlike form of expression. But I do not know that we should quarrel with the adjective, if that for which it stands is an accepted fact. If the rupture with Rome was justifiable a Protestant polemic becomes a necessity—that is to say, we must defend our position. It is a pity that Protestantism has undergone the process of division into sects, but it is the inevitable logic of its postulates. When the doctrine of the one visible corporate Church is parted with, as Protestantism necessarily parts with it, there is no logical stopping-place, and we may multiply sects indefinitely. For when the basis of the organization is not the Creed which shall include the largest number of Christians, but that which shall embrace the largest number of doctrines, and which shall express them in the best and most Scriptural manner, you of course see what will be the result. Creeds will multiply, and sects will multiply. The greater the extension the less the intension; the greater the intension the less the extension.

Suppose, now, that you belong to one of these Churches and accept its creed-statements. Suppose that men outside of your communion revile your doctrines, ridicule your faith and misrepresent your most cherished convictions. Are you not to be allowed to defend yourself? Suppose that when there is peace within your walls and prosperity within your palaces, there arise those within your communion who flaunt their ridicule of the creed to which they have subscribed in the faces of the congregations which they serve. Are you to do nothing? Have you no right to stand up in defense of what you believe to be precious truth? Now these are precisely the occasions that develop the controversial element in the Church's life. I do not see, therefore, how we can help

having a place for Polemic Theology in the Theological Encyclopædia. I do not understand Polemic Theology to mean a bitter spirit. It is simply the intellectual outcome of a condition of things in which a witness-bearing Church, prompted by zeal for the truth and a holy instinct of self-preservation, girds itself to do battle against what it believes to be error.

2. *Apologetic Theology*.—Polemic Theology, as I have said, at one time included all that we now designate as Apologetics; and Apologetics is in the nature of the case polemic, only its warfare is carried on between those who believe and those who deny a Supernatural Revelation. And yet the irenic character of Apologetics is very decided also. It must needs soften the tone of controversy for us to remember that, differ as we may, in some points, from our brethren in other communions, we stand shoulder to shoulder with them in defense of more important truth. Says Delitzsch in his *Apologetik*: “When we are carried along by Tertullian’s Apologetics and wonder at his depth and wealth of thought, we thank God that the Church has had a man who with such power was able to wield the sword of the Spirit, and we forget his Montanism. And when we read the learned and elegant book *de veritate religionis Christianæ* which Grotius wrote as a pastime during a sea voyage for those who traveled in heathen lands, we take our Christian brother by the hand without feeling sore at his Arminianism. So, too, we recognize Paley, the author of the *Evidences of Christianity*, and Butler, the author of the *Analogy*, and all the great English and American defenders of Christian truth, without asking questions respecting their ecclesiastical connections. And when among the later apologetes we recognize in Drey, Dreisinger, Staudenmeier, and lastly Hettinger four distinguished Catholic investigators, without, in so doing, making any treaty with the Roman Catholic Church, we greet them with a hearty *pax vobiscum*.”

The encyclopædists are fond of distinguishing between Apology and Apologetics—and the distinction is a sound one. Apologies are as old as Christianity; systems of Apologetics do not go back of the nineteenth century. Tertullian wrote an Apology, and when the early Christian Fathers defended themselves and their religion against the particular allegations made against them they wrote Apologies; so when the eighteenth century deists called out the great apologetic literature of that period, the greatest in the annals of the Church of any period, they wrote Apologies. That is to say, they wrote special defenses of Christianity from particular points of view and covering the particular questions then in issue. But

when, instead of dealing with a particular controversy, we consider how the Christian religion shall justify its claims to be a supernaturally revealed religion, we are dealing with a much broader and more abstract question. When Lightfoot defends the historical trustworthiness of the books of the New Testament against the author of *Supernatural Religion*, he is writing an Apology. But when Ebrard or Sack or Baumstark writes a systematic defense of Christianity as a supernatural religion, he writes an Apologetic. It is because Apologetic has this character of systematic or organic completeness. I suppose, that some encyclopædists regard it as a branch of Systematic Theology. But there is a great difference. I think, between our conception of Apologetic and that of Systematic Theology. The motive in Systematic Theology is didactic; that in Apologetic Theology is polemic. Let it be understood, then, that Apologetics is a systematic exhibition of the defenses of Christianity. The apologete is not seeking to defend Calvinism or Arminianism or Lutheranism or Romanism as such. He is seeking to defend that core of truth which these systems hold in common. We are in a different attitude altogether when we speak as dogmaticians and when we speak as apologetes. As dogmaticians we ask: What do we know concerning God? It is the truth and the whole truth we are in quest of. It will be the *maximum quid* of belief, therefore, that will be our object. But as apologetes we ask: How can the truth which differentiates Christianity from all other religions, and which the various sects of Christians hold in common, be defended? It is the *minimum quid* which we are seeking. What is that truth which, if a man believe, he shall be saved? What is the truth which represents the essence of Christianity—understanding by essence, to use Spinoza's words, "that without which the thing, and which itself without the thing, can neither be nor be conceived"? On the one hand the man who reduces Christianity to morality, who gives up miracles and makes no numerical distinction between God and the finite spirits whom He has created, minimizes too much. Therefore, when men like Matthew Arnold play the part of apologetes and wish to be regarded as defenders of the faith, we reject their kind offers at once—*non tali auxiliunc defensoribus istis*. And yet is it not just as true that there are good Christian men whose views on the Trinity, the Person of Christ, the Atonement, the nature of Sin, the question of Retribution, and the doctrine of Inspiration are erroneous?

Clearly, therefore, when we undertake the work of Apologetics we must take as our starting-point what we regard as essential

Christianity. Where shall we find it? Is it not here—to wit, “that God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses”?

III.

SYNTHESIS.

The cathedral is the synthesis of all the forms of art. Its beauty and the impressiveness of its services are largely in the fact that it is the blending of architecture, sculpture, painting and music. What the cathedral is to the arts, Systematic Theology is to the several Disciplines that enter into theological study. The Systematic theologian is an architect. Less accomplished, perhaps, than others in the knowledge of any one specialty, he must be more accomplished than any in the knowledge of all specialties. His specialty is the knowledge of the results in all specialties. Like the professed Biblical theologian he gets his doctrines out of the Bible, but his work does not stop with exegesis. He sees the doctrines not only as separately deducible from Scripture, but as progressively unfolded in Scripture. He sees them as the subjects of varying fortunes in the course of history, as defended here and antagonized there. He sees them as the subjects of controversy and as the constituent elements in ecclesiastical symbols. He knows, moreover, that while some truths regarding God are taught in the Bible and nowhere else, other truths may be seen in the light of nature. But these truths of natural religion stand polemically related to those forms of philosophic thought which deny them. And the truths of Revealed Religion have felt the warping, blighting, compromising influence of a false philosophy. The systematic theologian in the very act of being a systematic theologian must be an apologetic theologian, must be a polemic theologian, must be a student of philosophy, must be a biblical theologian, must be familiar with ecclesiastical history, must know the ins and outs of ecclesiastical life. All this goes to justify me in saying that Systematic Theology is not a department that is coördinate with Exegetical Theology, with Historical Theology, with Practical Theology. Rather is it the synthesis of all these Disciplines which we have been considering. This, at least, is the place that I feel bound to give it in the outline of Theological Encyclopædia which I am presenting to you this morning.

SYSTEMATIC THEOLOGY.

The grandeur of Systematic Theology thus conceived will hardly be denied. The legitimacy of the systematic theologian's undertaking cannot be called in question. Even when men have given form to systems foreign to our mode of thought and far away from what we believe to be true, it is impossible not to admire and to wonder at the vast constructive power their systems manifest. The first question is, of course, whether or no God has spoken. For if He has spoken, it is certain that He has not said one thing or two. He has said a great many things. And these parts of the Divine message sustain relations to one another. What are these relations? It is said that God has not given us a Systematic Theology in the Bible. Neither has He given us a ready-made Astronomy nor a ready-made Biology. Linnæus had to work for his classification. God has not planted nature like a park with studied reference to orders, genera and species. It is said that logic is a snare, and I have heard ministers in the pulpit grow eloquent over the ensnaring power of logic when it was quite evident that, however much other people were suffering by it, they were entirely safe themselves. I am not ready to say *credo quia impossibile*, or *credo quia absurdum est*. I do not think we can save our faith by discarding our intellects. The world will not long continue to value a religion which it believes to be irrational, no matter who it is that commends it to our consideration. And whether it be Tertullian or Ritschl, or Hermann or Coleridge, or Isaac Taylor or Balfour, or Kidd or Mallock, or the modern high-potency dilutionists of the Ritschlian School, who in this country are giving us an ethico-sentimental naturalism as the new Gospel for the twentieth century, I make bold to tell them all alike that Christianity will be denied a hearing in the court of feeling once she has been non-suited at the bar of reason.

The theme of Systematic Theology is the sum of our knowledge regarding God. This includes, of course, human conduct; and it is quite possible to include both faith and practice under one set of categories. Thus Turretine discusses morality under the Law; so does Dr. Charles Hodge. But it is not common to do this. In the Roman Catholic Church the distinction is clearly marked between Dogmatic and Moral Theology—the latter being largely occupied with the solution of difficult questions of casuistry. And in the Protestant Churches the distinction between dogmatics and ethics has been recognized since the seventeenth century. It was first made for the Reformed Church by Danaeus, and for the Lutheran Church by Calixtus.

1. *Christian Ethics*.—Now a theologian, of course, can limit himself to the discussion of those practical questions of conduct which represent the difference between rational ethics and revealed ethics. He may say that his field of conduct is conditioned by Christianity. But, perplexing as some of the questions will be that fall within this area, I am inclined to think that he cannot limit himself to this area. He will feel, I am confident, that the entire territory of morals is his. Fundamental questions regarding Moral Obligation, the Good and the Right, will confront him and he will find it impossible to ignore what is being said or what has been said by men like Sidgwick and Green, and Spencer and Martineau, and Taylor and Shadworth Hodgson and Paulsen.

Again, the Professor of Christian Ethics must not only consider the law of Christianity conditioning conduct; he must also, or, rather, he may also, consider the Christian's ethical state in relation to this law; for Christian ethics not only sees the Christian in the light of the new obligations imposed by the law of Christ, it also sees him in the light of his new ethical state produced by the Holy Spirit. So that the whole question of Regeneration and Sanctification may properly come under Christian Ethics, and this is a very large part of Dogmatic Theology. In fact, to such an extent do Dogmatics and Ethics overlap that in some writers, as in Nietzsche and Rothe, the whole or nearly the whole dogmatic area is covered by the department of Christian Ethics.

But it is distinctly to the department of Christian Ethics, and not to that of Practical Theology, that the discussion of the great social problems of the day belongs. That these problems should be discussed, that the Church should have something to say in regard to the poverty, disease and crime that seem to be the inevitable result of the congested life of our large cities, and that there is moreover a great and practical work to be done in reference to the pathological conditions of society through organized philanthropic agency, there can be no doubt; but it is a mistake to call this Sociology, and it is worse than a mistake when under the name of Christian Sociology work of this sort is made a substitute for the preaching of the Gospel. For Sociology in its proper sense I have great respect; but for that shallow compound of sociology and sentimentality which is just now the largest output of the new Christianity I have none, for it satisfies neither my intellect nor my feelings.

The man who would deal adequately with the social problem must know, to begin with, what men like Baldwin and Giddings

have to say regarding the psychology of social life; he must know, whether he agrees with them or not, what men like Mackenzie and Bosanquet have to say regarding the metaphysics of society and its final cause. He must have more than a superficial knowledge of the evolution of our institutional life which has given us in their present forms the Family, the Church and the State; he must understand the principles of the great normative sciences of ethics and jurisprudence which deal respectively with the life of the individual and the organism; he must know something of the economic laws that underlie the growth of industrialism; and then, perhaps, he may hope to address himself to the great pathological problems and make an intelligent application to them of the ethical principles of Christianity. But, then, who is sufficient for these things?

2. *Dogmatics*.—Time does not permit me to name and criticise the various definitions that have been given of Dogmatic Theology; but I prefer to say that Dogmatic Theology is a systematic exhibition of our knowledge regarding God. Its content, then, is knowledge. It is what we know and have good reason for knowing, whatever that reason may be. It is knowledge regarding God. It may, and does, include the knowledge of a great many things besides God; but it is the knowledge of those things in their Godward relationships. God is the great category under which all the knowledge which Dogmatic has for content is subsumed. It is systematic knowledge. It is not simply the knowledge of separate dogmas. It is articulated knowledge. It is knowledge that has been brought together under great dominant generalizations. You see, then, at once what a broad field the dogmatic theologian has before him. What a splendid history Dogmatic Theology has had! I can hardly imagine a more interesting study than that of going through the dogmatic writers from the Reformation down to our own day, for the purpose of comparing their methods and of watching the influence of prevailing philosophies upon their forms of statement. With the help of writers on dogmatic history like Gass and Ebrard, and Sweitzer and Heppe, this ought not to be a difficult thing, and it certainly would be an interesting thing to do. As the result of such a study we should find that the Systematic Theology which had been developed so fully under philosophical domination from Albert the Great to Aquinas, and which in the declining days of Scholasticism went through a waning process, was developed under the polemic conditions of the Reformation into new activity. The Reformation principle of the Bible as the rule of faith gave us a period of dogmatic supernaturalism. First

we have the three great dogmaticians of the Reformation—Melancthon in his *Loci communes*, Zwingli in his *de vera et falsa Religione*, and Calvin in his *Institutio Christianæ religionis*. Then came the separation of the Lutheran and Reformed Theologies, the latter proceeding until differences found expression in the antithesis of Gomarus and Arminius, when we had the Synod of Dort and the extrusion of the Arminian party. Reformed Theology still developed, ending in rival, antagonistic and mediating schools. There were the Scholastics, building deductively and taking the eternal purpose as their starting-point. Then there were the Federalists—Cocceius and Witsius—presenting theology as the progressive exhibition of the covenants. There were the Cartesians, representing the influence of philosophy and particularly of natural science—men like Voetius and Maresius, who distinguished between natural and revealed religion, and saw that supernatural revelation presupposed the light of nature and the use of reason. Then came the period when the differences were reconciled and under the influence of the Leibnitzo-Wolfian philosophy a theological Scholasticism was presented which served as a mould by means of which these varying elements could be pressed into shape and symmetry. The federal idea was retained; the decrees were given a conspicuous place; philosophy was recognized as having some function and the great systems of the seventeenth century came forth, notably that of Turretine—the Thomas Aquinas of Protestantism.

Lutheranism, too, went through its period of development, as Ebrard shows; but I have time only to refer to this fact which Ebrard brings out, that while the Reformed Theology was systematic first and dogmatic afterward, the Lutheran Theology was dogmatic first and systematic afterward. The genius of Calvinism was to schematize. Lutheranism dwelt first upon particular dogmas, and reached its schematizing stage later. This is worthy of notice, inasmuch as in later years Lutheranism has distanced all competitors in regard to constructive Dogmatics.

The age of Supernaturalism was followed by that of Rationalism, in which the attempt was made to reduce the doctrines of Christianity to the level of human reason and reject those which resisted the attempt. Following this period of Rationalism or, rather, when Rationalism and Supernaturalism were the contending foes, when it was a duel between infallible Bible and infallible reason, came Schleiermacher, a sort of Platonic Methodist, to protest against the deification of the intellect and plead for the place of the feelings in religion. But his very subjectivism of the feelings, though pro-

testing against the subjectivism of the intellect, was in close alliance with the subjectivism of the intellect. Hence, when Hegel arose, though he was the antithesis of Schleiermacher and ridiculed his definition of religion, he was yet so related to him that mediation was not impossible, so that subsequent writers have given evidence of both influences: and Rothe, when he wrote his *Ethics*, was now a mystic and now a speculative theologian, having one foot, as Lange expresses it, in Schleiermacher's slipper and the other in Hegel's boot. Hence arose the mediating school, the school that seeks to keep the good in both systems and preserve the historic continuity of Church doctrine. To this school belonged Nitzsch and Ullmann, and Dorner and Martensen. And now the last movement is in progress, and the note of the Ritschlian revolt from the reign of Hegel is the banishment of metaphysics from theology. The good side of the movement is its return to the historic basis and its impatience of a theology which resolves the historic faith of Christianity into the glittering generalities of the Hegelian dialectic. The bad side of it is the inevitable schism which it introduces into the life of the individual Christian, between the theology of the intellect and the theology of the feelings. Say what its leaders may respecting the continued hold which these doctrines have as value-judgments, the system must be judged by its net result of fact and rational conviction. No system can stand the strain of an inner contradiction which is implied in holding for true what is known to be false: of believing with the heart what is discredited by the head. And sooner or later Ritschlianism must give up its see-saw of Intellect and Feeling between Socinianism and Evangelical Christianity and settle down to one or the other.

Assuming now that the systematic theologian has his materials ready for organization into system, what method shall he adopt? This, of course, is an important question as a matter of logic: but the impression seems to prevail in some quarters that it is a vital question as a matter of theological content. This, however, I fail to see. There is the strictly local or topical method of the early theologians of Reformation times: there is the federal method of Witsius; there is the method which makes the Trinity the basis of division, which Calvin adopts in his *Institutes*; there is the method which starts from the anthropological standpoint and discusses Sin and its Remedy, as Chalmers does; there is the strictly theological method where everything is discussed under the concept of God; and then there is the Christocentric method, of which so much has been said in recent years by way of disparaging other methods.

But, after all, how can a Christocentric method of schematizing the doctrines affect the doctrines themselves? Here are your separate blocks of dogma, and each has its own significance. You can build those blocks into any shape you please: you may build castles or cathedrals; but however much you change the relations of those blocks to each other, you do not on that account change the individuality of each. Well, then, put your dogmatic blocks together as symmetry, logic and the suggestions of your own intellect may dictate; you do not thereby change the doctrines themselves. Your schematism may not be the same as mine, but neither of us by mere schematism can modify a single doctrinal unit. No, my friends, depend upon it, no new light is going to break forth from the Word of God as the result of a new schematization of the doctrines. The question as to whether a system of doctrine is true is to be tested first of all by the inquiry whether the doctrines of the system are true. If they are true, then the building of them into systems is not only the natural but the necessary outcome of that type of intellect that seeks order and symmetry, and sees related truths in the light of great generalizations. I know that Systematic Theology is discredited in some quarters; some seem to think that it stands as a barrier to religious fervor and practical piety; some tell us that we must get ready for a theological reconstruction and that the time for that reconstruction is at hand. But the only consistent despisers of Systematic Theology are those who in their hearts believe, however slow they may be to confess it, that in the light of history as it is now read, and of philosophy as it is now studied, and of science as it is now proclaimed, there is little or no rational content for Systematic Theology. If the Church's Dogmatic is the result of a Hellenizing process; if the body of Catholic doctrines is a parasitic growth which has fastened itself upon the original simple cult of Jesus, and if, as Harnack believes, the Reformation is only an imperfect attempt to restore this simple undogmatic faith, then I grant you that a Systematic Theology of very modest proportions is all we need. We need talk no more of cathedrals as symbols of our dogmatic system. The humblest two-room hut, without paint or decoration, without even a common wayside flower in the window to tell the presence within of a heart that is touched with feeling or an eye that kindles in the warming presence of beauty, will be a sufficient exponent of the poverty and desolation that must inevitably come as the result of this conception of the origin and growth of the Christian Church. But if the Bible is true, and the Church is built upon the foundation of the apostles

and prophets, Jesus Christ himself being the chief cornerstone, then the labors of the Fathers, and the decisions of Councils, and the controversies of theologians have been inspired by the efforts of earnest men to do honor to the Word of God. And the great systems of divinity which stretch like mountain peaks before the field of our vision are monumental tributes which the Church of God, through the writings of her gifted men, has had the unspeakable honor of paying to her exalted and incarnate Head.

I do not look for an immediate revival of interest in Systematic Theology, and yet I know that the greatest achievement of the American Church is in this sphere. The Church of England—in some respects, I do not hesitate to say, the greatest Church in Christendom—has done magnificent work in Biblical literature, in Apologetics and in Dogmatic discussion. But upward of thirty years ago Bishop Ellicott deplored her lack of interest in Systematic Theology. The American Churches—I refer particularly to the Presbyterian and Congregational Churches—have won the conspicuous place they hold in theological literature through the labors of their systematic theologians. Think of the names in the great roster of American theologians which come instantly to your lips without effort or need of reference to the books that stand on your shelves—Edwards, Hopkins, Emmons, Taylor, Park, Hodge, Breckenridge, Thornwell, Dabney, Finney, Shedd, Henry B. Smith—systematic theologians every one. Shall we turn this page in the history of American theology and look upon it as the record of a vast mistake? Has the new Christianity taught us only to believe that these were visionary and misguided men? I agree with Harnack and the Ritschlians generally in giving the primacy to our instinctive judgments of worth; but I do not believe that there is a schism between faith and knowledge, between our value-judgments and scientific truth. And what is more, I believe that unless these value-judgments are rooted in a sound metaphysic, they will lose their controlling influence on life. I admit that it is religion, as Harnack says, that gives life its meaning. Rob life of its faith in God, its hope of immortality and the ethical ideals we owe to the teachings of Jesus, and life shrivels into a meaningless medley of hope and fear, of pain and struggle, of unsatisfied desire, of sated appetite, of selfish ambition and the tender memories of cherished love. But who shall say that Nature has anything better for us than bitter disappointments? Jesus, you tell me, has revealed God and told me that God is my Father. But how do we know that Jesus speaks with authority? How, without the Divinity which

we claim for Him and the miraculous evidence that accredits that Divinity, do we feel sure of His authority? Because His message wakes echoes in our souls, you say, and His words find responses in our nature. Then His authority is no higher than our higher impulses. But when we are told that these higher impulses have come by way of natural development, and that even Jesus is only an event in the great cosmic process, what shall our answer be? When these finer feelings, these ethical ideals, these tender instincts are nipped by the frost of a pitiless naturalism, what shall we say? Say that we will not give up? Say that we will set the world of value-judgments against the world of cosmic fact and by sheer assertion win the victory for faith and love? Very well; but then your minimized Christianity is no help in the fight against a naturalistic philosophy. It is only a theistic ethic taught by Jesus, and instead of banishing metaphysics from its realm it is itself a philosophy, and stands or falls with a theistic metaphysic. My friends, I beg you to understand the issue in the great battle of to-day for fundamental Christianity. We had thought that Christianity was more than philosophy and spoke with Divine authority; but in the minimized version of Christianity there is nothing but philosophy left. We had thought it necessary to defend a theistic metaphysic and a theistic ethic as the necessary philosophic basis of a gospel which presented a way of salvation through an incarnate Christ. But we have little heart even for this struggle if Christianity itself turns out, after all, to be only a theistic ethic. If our great Leader is slain and the citadel has capitulated, why need we longer make a fruitless struggle?

Do you see it, my friends? I want you to see it in the stark nakedness of truth. Give me the Incarnation and Resurrection of Christ, then Sin, the Atonement and Justification follow; and you have a Dogmatic and Systematic Theology.

But eliminate the Incarnation, and then your religion is an emotional morality connected with the name of Jesus, of whom you still speak in the language made sacred by long use and early association; but in its last analysis it is a moral philosophy in competition with other moral philosophies, and defended by a theistic metaphysic that has to cope with another metaphysic which denies God, or makes no distinction between Him and the works of His hand.

I am pronouncing no judgment on men. I am dealing only with the relationships of thought. I know that men are often better than their creeds; and that deep in the core of a man's being there

is often a better faith than that which he can formulate in words. I am far from saying that apart from Dogmatic Christianity there is no valid ground for a theistic ethic. But the motive that will make a man fight as for his hearthstone and his home in support of that theistic ethic is his abiding belief in the incarnate Christ; and the historic evidence for the incarnate Christ is one of the great bulwarks of theistic belief. Theism is the logical *prius* of the Incarnation, it is true, but theism and the Incarnation are reciprocally influential on each other. This is what I mean when I say that in the defense of supernatural Christianity everything is at stake. And this is the reason that the crisis in which we are to-day is the greatest war of intellect that has ever been waged since the birthday of the Nazarene.

Sooner or later I am sure the eyes of men will be opened and they will see—would to God they might see it now!—that the great battle of the twentieth century is in its final issue a struggle between a Dogmatic Christianity on the one hand and an out-and-out naturalistic philosophy on the other.

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