

# THE PRESBYTERIAN QUARTERLY.

NO. 8. — APRIL, 1889.

## I. WOMAN IN THE CHURCH.

As straws show the direction of the wind, so recent events in church and state indicate the movement of a popular current, more or less clearly defined, towards the removal of what are called woman's disabilities, and her enfranchisement in what are claimed to be her civil and ecclesiastical rights. There is not room in an article like this for a discussion of the genesis of this movement, or for a review, however cursory, of the debates and deliverances of various public assemblies, social, political and ecclesiastical, in which the strength of the movement has recently made itself felt. There is, we think, no just ground for fear that its current will gain momentum enough to sweep away the conservative barriers within which woman's agency is rightly confined. We have no sympathy with the fears expressed by a distinguished speaker in one of the recent Northfield conferences, when he says, "We behold woman to-day in a condition in which she is absolutely a menace to human society; grown restless and discontented; clamoring for rights when Christianity has brought her all that she has; at times divorced from the church, listening to the siren's song of infidelity, threatening to depart from the church that would withhold from her any privileges or rights she would claim; in the very capital of our nation threatening to join hand with anarchists to secure under another government what she may not secure here." It would be a gross injustice to the noble women of our land to hold them responsible for the incendiary utterances of a few restless spirits amongst them, or to suppose that they endorse the revolutionary sentiments of the speaker to whom Bishop

## VIII. CRITICISMS AND REVIEWS.

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### SHEDD'S DOGMATIC THEOLOGY.

DOGMATIC THEOLOGY. *By W. G. T. Shedd, D. D., Roosevelt Professor of Systematic Theology in Union Theological Seminary, New York.* Two vols. 8vo, pp. 1,349. New York: Chas. Scribner's Sons. 1888.

The author of this treatise needs no introduction to the public. He has already become known by not a few works which have given him a place in the front rank of the profound and conscientious thinkers as well as of the accomplished writers of his times. His Commentary on the Epistle to the Romans has no superior, if it has any equal, in the sphere of biblical exegesis. His History of Christian Doctrine is a learned and luminous exposition of the stages through which the fundamental faiths of the church have passed in her endeavor to give adequate expression to them in her creeds or in the writings of her great teachers. His treatise on Homiletics and Pastoral Theology, while on a somewhat lower plane of thought, exhibits still the same master-hand. His volume of Theological Essays has had the effect of inspiring its readers with an ardent desire to see the whole science of theology handled by the man who wrote the essays on Original Sin and on the Atonement. This desire is now fulfilled in the publication of the work whose title stands at the head of this notice; and it is with sincere pleasure and congratulations that we commend it to the study of our readers.

If dogmatic theology has lost its interest for the church, as has been alleged, or if the so-called "biblical theology" has taken its place, it is not easy to account for the fact, that in the last twenty years there have appeared in this country alone, to say nothing of Europe, no less than seven or eight treatises of this kind; and that some of them have been reprinted more than once. It has been also alleged that Calvinism is dying out; and yet all of the treatises above referred to, with the exception of one, are Calvinistic! It would seem, that if Calvinism *is* in a moribund condition, its actual decease cannot be very near.

The general type of doctrine expounded and defended by Dr. Shedd is described by himself as "the Augustino-Calvinistic." Upon a few points the elder Calvinism has been followed in preference to the later; and this, he says, is probably the principal difference between his work and contemporary ones of the Calvinistic class. His favorite authors (not to speak of the Westminster Standards, which are cited on almost every page) seem to be Augustine, Anselm, Calvin, John Owen, John Howe, Turretin, and Jonathan Edwards. He cites them with approval more frequently, perhaps, than any others. The systems of Drs. H. B. Smith and Dabney appear in several instances in the "literature" prefixed to the chapters, but we do not remember to have noticed any quotation from either of them, though in more than one instance we thought there was evidence that some of the more elaborate discussions in the works of these writers had been duly pon-

dered. Dr. Chas. Hodge is frequently quoted, sometimes for adverse criticism. The profound and quickening lectures of Dr. Thornwell on Original Sin are no where referred to. We are a little surprised at this, as those lectures present a theory of the relation of Adam's posterity to him and to his first sin so near akin to that held by Dr. Shedd and by Dr. S. J. Baird, as by some to be identified with it. As we have mentioned the name of Dr. Baird, we take occasion to say that it must be very gratifying to that learned and laborious servant of Christ to find his "Elohim Revealed" and his "Bible History of Baptism" highly appreciated by so able and accomplished a judge as Dr. Shedd. We trust that Dr. Shedd's favorable notices will have the effect of giving a wider circulation to Dr. Baird's works. No Christian man can read them without being edified and stimulated, whether he can adopt all his views or not.

Dr. Shedd, as will be anticipated by all who are familiar with his previous publications, has no admiration for the so-called "progress" of modern theology. He acknowledges the excellences of the present period in respect to the practical application and spread of religion, but does not regard it as preëminent above all others in scientific theology. It is his conviction that there were some minds in the former ages of Christianity who were called by providence to do a work that will never be outgrown and left behind by the Christian church; some men who thought more deeply and came nearer to the centre of truth upon some subjects than any modern minds. Anselm's thinking upon the metaphysical being and nature of God, Athanasius's upon the Trinity, Augustine's upon the mystery of sin, have never been surpassed in depth, in comprehensiveness, in precision. In drawing from these earlier sources the author justly thinks systematic theology will be made both more truthful and more vital. Confinement to modern opinions tends to thinness and weakness. The latest intelligence is of more value in a newspaper than in a scientific treatise. "If this treatise," he says, "has any merits, they are due very much to daily and nightly communion with that noble army of theologians which is composed of the *élite* of the fathers, of the school-men, of the reformers and of the seventeenth century divines of England and the continent; and let it not be supposed that this influence of the theologians is at the expense of that of the Scriptures. This is one of the vulgar errors. Scientific and contemplative theology is the child of revelation. It is the very Word of God itself, as this has been studied, collated, combined, and systematized by powerful, devout, and prayerful intellects." The author, after forty years spent in theological research and meditation, is oppressed more than ever with the vastness and mystery of the science. "But," he says, "the evangelical irradiations of the Sun of righteousness out of the thick darkness and clouds that envelop the infinite and adorable God are beams of intense brightness, which pour the light of life and of hope into the utter gloom in which man must live here upon earth if he rejects divine revelation."

Forty years' study of any subject by a man as able and conscientious as Dr. Shedd entitles him to be heard; and when that study has been expended on a subject of which the matter and the evidence are derived from divine revelation, he may be pardoned if he expresses himself in a tone of calm confidence, and even of dogmatism. He knows what he says and whereof he affirms, and knows also all that can be said against it. It has been said of Dr. Charles Hodge's writings that the pronoun "I" does not occur anywhere in them, voluminous as they are; and

the same may be said of this work of Dr. Shedd. It is impersonal throughout. The propositions are laid down, explained, proved, and defended as propositions of science. They are matters of certain knowledge, whether his readers like them or not. The only fault that can be found with this manner is, to use the words of Dr. Thornwell in reference to the scholastic theologians, that "it gives no scope to the play of Christian feeling; it never turns aside to reverence, to worship, or adore. It exhibits truth nakedly and boldly, in its objective reality, without reference to the subjective conditions which, under the influence of the Spirit, the truth is calculated to produce." The dogmatic tone is so natural to Dr. Shedd that it pervades even the speculative parts of his work. It is very noticeable in his treatment of the doctrine of the Trinity and of the theory of traducianism. The certain teachings of revelation are not always as clearly discriminated from the precarious deductions of unaided reason as they ought to be.

One very pleasing and impressive feature of the author's treatment of some topics is his citation of the great poets—Dante, Shakspeare, Milton—men of heaven-born genius, who have been prodigally endowed by their Creator and commissioned to expound the universal judgments and the universal *sentiments* of mankind. It is the most impressive form in which the argument from the *consensus populorum* can be presented. Grotius, we think, was the first author in modern times to set the example of this method and to make a copious use of it.

Dr. Shedd has not followed the "Christo-centric" method of his predecessor in Union Seminary, Dr. H. B. Smith. He prefers the method of the Westminster standards and of most of the great theologians of the seventeenth century. He adopts also the leading subdivisions of the science of theology in common use: 1, *Theology* proper, or in the narrower sense, embracing the doctrine concerning God, his Existence, his Trinitarian Personality, his Attributes, his Decrees, his Works of Creation and Providence, and his Miraculous Works; 2, *Anthropology*, embracing Man's Creation, Primitive State, Probation and Apostasy, Original Sin and Actual Transgression; 3, *Christology*, embracing Christ's Theanthropic Person, Divinity, Humanity, Unipersonality and Impeccability; 4, *Soteriology*, embracing the Mediatorial Offices of Christ and the Work of the Holy Ghost, and the Means of Grace; 5, *Eschatology*, embracing the topics of the Intermediate State, the Second Advent of Christ, the Resurrection, the Final Judgment, Heaven and Hell. It will be observed that "Ecclesiology" is omitted; for the same reason probably that it is omitted in the systems of Hodge and Dabney; that is, because this branch of theology is in our seminaries generally separated from the others and taught by a different professor. The elder theologians, as Calvin, Turretin, Marck, De Moor, treated it very fully. It is a subject of immense importance; inferior only to that of the fundamental doctrines of Christianity. History shows, indeed, that these doctrines have not been held fast where a false ecclesiology has prevailed. Dr. Shedd has prefixed to the usual subdivisions of his science another which he calls "Bibliology," which corresponds in the main with historical apologetics, and forms a part of "Introduction" in some schools (Union Seminary in Virginia, for example). It embraces the subjects of Revelation and Inspiration, the Authenticity, Credibility and Canonicity of the Scriptures.

The preface to Dr. Shedd's work indicates the topics upon which he differs from other theologians of the same general school. These are (in theology) the validity of the ontological argument for God's existence and the construction of the

doctrine of the Trinity with reference to the necessary conditions of personality and self-consciousness, and the objections to the personality of the Infinite introduced by modern pantheism; (in Anthropology) the subject of Adam's sin and its imputation. He expends eighty-odd pages upon the Trinity in Unity. The scriptural argument is clearly stated, and the doctrine is conclusively defended against Arianism, Socinianism and Sabellianism; the answer to the objections made by modern pantheists to the personality of the Infinite is sufficient; but his discussion of "the necessary conditions of personality and self-consciousness" in God will be felt by many of his readers to be an intrusion into a domain that lies utterly beyond the faculties of man. It is a revival of old scholastic speculations for which no man was ever the wiser, except so far as they served to produce a more enlightened conviction of his own ignorance.

The author gives us ninety-odd pages on "Man's Creation," the greater part of which is occupied with the defence of traducianism and of his realism. He is not a realist in the mediæval sense of that term, as opposed to nominalist. He is neither a Platonic nor a Peripatetic realist in the sense in which those terms are commonly used in the histories of philosophy. "The dispute," he says, (II. p. 69) "between the realist and nominalist is easily settled if the parties distinguish carefully between specific and non-specific substance; or, in other words, between organic and inorganic substance. When specific or vital substance is in view, then realism is the truth; the species is a reality equally with the individuals that are produced out of it. Both species and individuals are entities. But when there is no species, no vital specific substance out of which the individual is produced, then the only reality is the individual." Whether, therefore, the name of a concept has an objective reality corresponding to it or not depends upon the *nature of the thing* referred to. There is a reality corresponding to the term *man*; there is none corresponding to *ink* and *crystal*. When we use the term "species" of these last it is only an abstract term, denoting a collection of individuals, which are the only reality (*res*) in the case.

"Adam and Eve were two human persons created by God on the sixth day. In and with them God also created the entire *invisible* nature of the human species; the masculine side of it in Adam, the feminine in Eve." . . . "By ordinary generation the specific nature was sub-divided and individualized into millions of persons. He who looked upon Adam and Eve in Eden the moment after their creation saw the whole human race in its first form. And he who shall look on the millions of individuals in the day of judgment will see the same human race in its last form. The difference between the two visions is formal, not material." It is well that the author explicitly admits that Adam and Eve were *persons*, as he uses expressions elsewhere which might be taken to imply that the "specific nature" in Adam had no more personality than the human nature of Christ.

If the theory of traducianism as expounded and defended by Dr. Shedd be true, then the *representative* character of Adam falls; and so Dr. Shedd admits. "The idea of representation by Adam is incompatible with that of specific existence in Adam" (II. 39). "The covenant of works was made with Adam as a *public person*," says the Larger Catechism, Quest. 22. This does not mean, says our author, that Adam was a "representative" person. "The term 'representative' is not once employed in the Westminster standards. It has been introduced from the outside to define a 'public person.' The Catechism here defines a public person as one 'from whom all mankind descend by ordinary generation.' The Confession

(VI. 3) uses the expression, 'root of all mankind.' Natural, not representative union, is the only union referred to. A representative is not the root of his constituents, nor do they descend from him by ordinary generation." (II. pp. 45 ff.)

Upon these statements it may be remarked: 1. That "public person" is defined in the Larger Catechism, Quest. 22, by the words which follow immediately, "Not for himself only, but for his posterity." The remoter words, "from whom all mankind," etc., only define the sphere or extent of the representation. This, at all events, seems to have been the understanding of commentators on the Catechism. (See Vincent's Explanation of the Shorter Catechism, Quest. 16.) Vincent was a contemporary of the Westminster divines, and his little work was commended by such men as John Owen, Caryl, and Calamy. The last two were members of the Westminster Assembly. (See also Fisher's Catechism, a work quoted with approval several times by Dr. Shedd, Quest. 16, sub-questions 17-19.) This was the common view of the Calvinistic theologians of the seventeenth century. (See *Marck's Compend.* XIV. 16, *Medulla* XIV. 16, approved by his pupil and commentator, De Moor, III. pp. 66 68 ) So Turretin (IX. 9-12) calls Adam "*persona publica et representativa.*" So Witsin's (O. F., I. 2-15) "*Adam sustinuit personam, omnium ex stirpe ipsius nasciturorum.*" Besides, these divines connect with this representative relation of Adam the *imputation* of his first sin; but Dr. Shedd says there is no imputation (in the sense of "*rei aliena.*," see Turretin, IX. 9, 10) of that sin, because no representation. Adam's posterity committed it, as well as Adam himself. Dr. Baird, less consistent here than Dr. Shedd, admits the representative character of Adam (*Elohim Revealed*, p. 308).

There is a lesson of charity to be learned here. Five names of eminent theologians in the Presbyterian Church in this country have been mentioned in the course of this review, all of whom are heartily at one as to the fact of the utter ruin of the human race in Adam, and also as to the way of salvation from that ruin, presenting an undivided front against Socinians, Pelagians, and Arminians, and yet no two of them explain the "Adamic connexion" in the same manner, and some of them are very far apart.

But the limits assigned to this article have been already transcended. We cannot conclude without particularly mentioning the discussion of the subject of hell in the last chapter of Dr. Shedd's work. It is the ablest argument for "endless punishment" we have ever met with, and a crushing refutation, even upon rational grounds, of the whole tribe of universalists, restorationists, future probationists, etc. The substance of it was published by Charles Scribner's Sons in 1886, under the title of "The Doctrine of Endless Punishment," in a volume of 163 pages. We earnestly advise our readers who cannot afford to buy the "Dogmatic Theology" to procure and study that little volume. T. E. PECK.

#### BRIGGS' MESSIANIC PROPHECY.

**MESSIANIC PROPHECY.** The Prediction of the Fulfilment of Redemption through a Messiah. A critical study of the Messianic passages of the Old Testament in the order of their development. *By Charles Augustus Briggs, D. D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary, New York City.* New York: Charles Scribner's Sons. 1886.

The writer proposes in this article to do little more than to give an analysis of the views of the author before us, in the form of an outline of his system.