

THE PRESBYTERIAN AND REFORMED REVIEW

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I.

THE PLANTING OF PRINCETON COLLEGE.

I. THE BEGINNINGS OF UNIVERSITY LIFE IN AMERICA.

THE course of study pursued in American colleges, the goal of which is an education described distinctively as humane or liberal, is easily traced to the seven liberal arts which passed over from the schools of Greece and Rome to the Christian nations of western Europe. The great North African father, St. Augustine, who more than any other western writer determined the theology of the Latin Church, in constructing his system of doctrine gave character also to the system of education which that church accepted and promoted. In his essay on the Christian doctrine, he places a high value on the knowledge to be derived and on the discipline to be secured from the books of the heathen, as introductory to the study of the Divine Revelation. And the Divine Revelation, as thus newly apprehended, becomes, in his view, both the test of truth and the measure of intellectual values. In his tract, *De Ordine*, an essay on the right method of developing the powers of the mind, he recognizes seven as the complete number of the liberal arts; though it is not easy in his list to find the *trivium*, the circle of the formal arts, and the *quadrivium*, the circle of the material arts, which afterwards were clearly distinguished.

From North Africa and Italy this curriculum was carried into Britain. There it was given a home, largely under the influence of Wilfrid, who, at the Council of Whitby, in 664, led the Latin or Benedictine party and overbore the Celtic influence which threatened to command the English Church and to give character to its worship and its life. The victory of Wilfrid at Whitby resulted

upon conscience, make us wish that it could be reprinted and scattered broadcast among all God's people. Received and acted upon, it would so translate this Gospel of a Person into loving Christlike living, that doubt, if not annihilated, would at least be stricken dumb.

Auburn, N. Y.

TIMOTHY G. DARLING.

The Presbyterian Standards. An Exposition of the Westminster Confession of Faith and Catechisms. By Rev. Francis R. Beattie, B.D., Ph.D., D.D., Professor of Systematic Theology and Apologetics in Louisville Presbyterian Theological Seminary, and Author of *An Examination of Utilitarianism*, etc. 8vo, pp. 431. (Richmond, Va.: Presbyterian Committee of Publication [1896].) Two hundred and fifty years have passed since the Westminster Standards were framed, and they stand to-day as the expression of the hearty faith of some 3,000,000 or more of professing Christians. They embody a system of doctrine which may, without immodesty, be spoken of as the ripest fruit of Christian thinking up to to-day—a system drawn directly from the Word of God, compacted by ages of thought and experience, tried in the fires of controversy and persecution, and not found wanting for either the comfort or the support of men—a system that, as Dr. Beattie says, “has a philosophic completeness, a Scriptural soundness and an experimental accuracy which afford it strong logical confirmation, and give it secure rational stability.” The Presbyterian Churches have, perhaps, failed a little in their duty to make the treasures of their Standards known to the world. They have been prone, possibly, to think that these Standards speak for themselves and need but to be read to be understood, and but to be understood to be accepted. There have been of course many important works published upon them; lately, for example, their history has been set forth with special attractiveness and fullness by Prof. Alexander F. Mitchell, of St. Andrews, and their doctrinal contents have been expounded with his accustomed thoroughness and force by the late Dr. A. A. Hodge. Nevertheless there has remained room for a plain and faithful exposition of their teaching as a whole, put into such language as the earnest layman may easily understand, but embodying the entire system of divinity which they set forth with such peculiar completeness. This Dr. Beattie has essayed, and has successfully accomplished. We give his book a hearty welcome as meeting, and meeting well, a real want. The times do indeed need far more careful instruction in the great doctrines of the Christian faith and life than of late we have been accustomed to; and there is the most clamant call for the Presbyterian Church of to-day to undertake the work of indoctrinating her children in the heritage of truth which has come to her, with a vigor and persistency to which she has never yet attained. In this sorely needed catechetical work, such a book as Dr. Beattie's is calculated to be of the highest service. May it enter into this service and be an eminent means of spreading in our congregations the knowledge of that truth by which and for which we live! In the way of criticism of the book very little occurs to us to say. Dr. Beattie rightly sees that the Westminster Standards are an eminently moderate and genial statement of generic Calvinism, and expounds them with prudence and wariness from that point of view. Such a comment as that on p. 196, on the famous “elect infant clause” (*Confession*, x, 3), is a model of precise historical exegesis of a documentary statement; it catches the true and intended sense of the framers of the document and states it clearly and convincingly. It is probably due to its destination for the educated laity and not for professional theologians alone, that the book strikes one as somewhat diffusely written. In the same interest, doubtless, an effort appears to have been made to avoid pedantic distinctions, and to deal

broadly with the truths expounded. We have not observed that the book has suffered from this, except perhaps in portions of chap. v, where the noble third chapter of the *Confession*—a model of calm and restrained statement of a great doctrine—is treated. Dr. Beattie does not seem to catch the point of the avoidance by the Westminster divines of the word “predestination” and the substitution for it of the term “foreordination” when speaking of God’s dealings with the lost. It was not that the one word is “stronger” than the other: they mean precisely the same thing. It was because the word “predestination” had been employed by many theologians as the exact synonym of “election,” and had thus acquired to the ears of many (as “election” has) a flavor of preciousness, of the appropriating love of God, so that there seemed a certain incongruity in speaking of the “predestination of men to eternal death,” even as there would be felt to-day a certain incongruity in speaking of “electing men to death.” Perhaps we ought also to say that Dr. Beattie’s exposition here misses also the sharp distinction drawn by the *Confession*, as by Reformed theologians at large, between God’s sovereign preterition of the lost and His consequent ordination of them to wrath for their sins. The *Confession* does not say, as one might suppose from reading Dr. Beattie’s comment, “The rest of mankind, God was pleased . . . to pass by and ordain to dishonor and wrath for their sin.” What it does say is very different: “The rest of mankind, God was pleased . . . to pass by, and to ordain *them* to dishonor and wrath for their sin.” These two inserted words, “to” and “them” quite alter the affirmation. They render it impossible to read it as a description of one act, first negatively and then positively stated; and require us to find two acts, “passing by,” which is sovereign and is here affirmed to be sovereign, and “ordaining to wrath,” which is grounded on sin—“for their sin.” Accordingly the *Larger Catechism* in the interest of the same distinction phrases it: “God hath . . . passed by, and foreordained the rest to dishonor and wrath, to be for their sin inflicted”—where it is equally clear that “to be for their sin inflicted” refers only to the wrath foreordained and not to the passing by, to which the language would be incongruous. No member of the Westminster Assembly could have said what has fallen from Dr. Beattie’s pen, doubtless in a moment of inattention, but also possibly as a result of his wish to avoid unnecessarily nice distinctions: “The ground of the choice is grace while the ground of the passing by is sin.” It is not, however, an overnice distinction to separate between sovereign preterition and foreordination to wrath on the ground of sin, but an important truth with which generic Calvinism must stand or fall. As Dr. William Cunningham says in his admirable exposition of this part of the *Confession* (*Historical Theology*, ii, pp. 422, 423), “These expressions are descriptions of two distinct acts, which Calvinistic theologians usually regard as included in what is commonly called the decree of reprobation, namely, first, *præteritio*, or passing by, which is an act of sovereignty; and secondly, *prædamnatio*, which is a judicial act, described in the *Confession* as ‘ordaining them to dishonor and wrath for their sin.’” We are almost ashamed to have dwelt so long on such a speck on the fair face of so excellent a book, which is also doubtless only an inadvertence of language. But we thus offer our mite towards perfecting even in such details that second edition of the work which we trust will soon be called for.—*Systematic Theology*. A Compendium and Commonplace Book, Designed for the Use of Theological Students. By Augustus Hopkins Strong, D.D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Revised and Enlarged, Fifth Edition. 8vo, pp. xxiii, 760. (New York: A. C. Armstrong & Son, 1896.) Dr. Strong’s admirable “Compendium and Commonplace Book” of Systematic Theology has now been before

the public since 1886, and has received the substantial proof of the public's appreciation which is implied by the sale of four editions of an expensive volume in about ten years. We welcome this fifth edition of a good book with great heartiness. The peculiarities of Dr. Strong's treatise and his special modes of presenting doctrine are too well known to require description here. A particular interest attaches, however, to this new edition of the book from a surprising *volte face* which has been executed by its author, in the interval between the issues of the fourth and fifth editions, on one of the most fundamental questions which can underlie a system of theology. We refer to his adoption of the theory of the universe which he calls "ethical monism," as announced by him in a series of articles in *The Examiner* newspaper, for November 1, 7, 15, 1896, the significance of which was investigated by Dr. A. J. Behrends in a paper in *The Methodist Review* for May, 1895. Hitherto not only had Dr. Strong not betrayed any sympathy with a monistic conception of things, but he had strongly opposed it, as well in the appropriate passages of his *Systematic Theology* as in a clear and, one would think, conclusive article entitled "Modern Idealism" printed in *The Bibliotheca Sacra* so late as January, 1888. The reader will naturally wish to know what effect this radical change of view has had on the fabric and expositions of the *Systematic Theology*. The answer must be, Much less as yet than could have been expected. The little Preface to the fifth edition informs us that, "For substance the book remains unchanged, but with four exceptions, on pages 51" ("and 55" should be added), "203, 205 and 413, where the principle of Ethical Monism is adopted, and application is made of it to the explanation of the doctrines of Preservation and of the Atonement." On page 51, where the Antitheistic Theories are under discussion, we have a summary paragraph inserted, in which Materialism, Materialistic Idealism and Pantheism are rejected, and it is added:

"We are led from these three forms of error to a conclusion which we may denominate as 4. *Ethical Monism*: Universe=Finite, partial, graded manifestation of the divine Life; Matter being God's self-limitation under the law of necessity, Humanity being God's self-limitation under the law of freedom, Incarnation and Atonement being God's self-limitation under the law of grace. Metaphysical Monism, or the doctrine of one Substance, Principle or Ground of Being, is consistent with Psychological Dualism, or the doctrine that the soul is personally distinct from matter on the one hand and from God on the other."

A subsequent statement on the same page, which had found the element of truth in Materialism in its recognition of the reality of second causes and its error in its excluding a first cause, is modified to suit the new doctrine and made to place the element of truth in Materialism in its recognition of "the reality of the external world," and its error in its "regarding the external world as having original and independent existence, and in regarding mind as its product." In the same interest, on page 55, sentences approving the ontology of such writers as Herschel, Wallace and Bowne are substituted for the refutation of them, found in this place in Edition 4. The application of the new view to the explanation of Preservation is found on pp. 203 and 205. The idea that we can identify the forces of the universe with the will of God is refuted in Edition 4 and defended in Edition 5; and an element of truth is now found in the theory of "Continuous Creation," in that it assumes that all force is will, while its error, it is added, "is in maintaining that all force is divine will, and divine will in direct exercise. But the human will is a force as well as the divine will, and the forces of nature are God's secondary and automatic, not His primary and immediate workings." Other sentences on this page are modified to suit the new point of view. The application of the new view to the treatment of the Atonement on p. 413 consists in the discarding of a passage in which the "link of connec-

tion between Christ's personal innocence and the bearing of the sins of the world," is found in "His participation in the guilt of the race" by virtue of imputation, and the substitution for it of the following sentences :

"Christ's union with the race in His incarnation is only the outward and visible expression of a prior union with the race which began when He created the race. As 'in Him were all things created,' and as 'in Him all things consist,' or hold together (Col. i. 16, 17), it follows that He who is the life of humanity must, though personally pure, be involved in responsibility for all human sin, and 'it was necessary that the Christ should suffer' (Acts xvii. 3). This suffering was an enduring of the reaction of the divine holiness against sin and so was a bearing of penalty (Isa. liii. 6; Gal. iii. 13), but it was also the voluntary execution of a plan that antedated creation (Phil. ii. 6, 7), and Christ's sacrifice in time showed what had been in the heart of God from eternity (Heb. ix. 14; Rev. xiii. 8)."

Less important changes are made on the same page. We are making it our business just now to report these changes, not to refute them. But we will not conceal the fact that they appear to us serious: nor that it seems to us that they cannot stop here. Dr. Strong's "ethical monism" is pantheizing idealism saved from its worst extremes by the force of old habits of thought; and, of course, it must eat deeper into the system or again recede from it. It is serious enough, however, that it has already led Him to identify all things with "self-limitations of God," and to involve Christ from and by virtue of creation itself in human life and human sin, and to make His sufferings the inevitable effect of this: a construction that cannot but work injuriously upon the doctrines of the Incarnation and Substitutive Expiation.—*Pneumatologie, oder die Lehre von der Person des heiligen Geistes.* Von D. Wilhelm Kölling. 8vo, pp. xxiv, 368. (Gütersloh: C. Bertelsmann, 1894.) Dr. Kölling's bulky treatise on *Theopneustie* was reviewed in this REVIEW for July, 1893 (Vol. iv, p. 487). He almost apologizes for turning aside from that subject, still so much debated, to publish upon the doctrine of the Holy Spirit: critics raising such objections he would have to note that the doctrines of the Word of God and of the Holy Ghost stand very close together, and that a treatise on the Inspirer can readily be deemed only the second volume of one on Inspiration. In days like these, when the very existence of a Holy Spirit is cast so much in doubt and all study of His work so much neglected, the doctrines of His personality and divinity and of His work for the Church and the soul come to rank among those which must above all others be expounded and defended. The historical method of the treatise on Inspiration gives way, however, to a more exegetical one in this treatise—not, however, to the neglect of what has been said by the great masters of this theologoumenon—especially by the three great Cappadocians in the fourth century with reference to the person of the Spirit, and by the great Lutheran trio in the sixteenth century, Gerhard, Chemnitz, Hunnius, with reference to His work. Therefore we are invited to consider in turn the Biblical evidence that the Holy Spirit is a *person*, that He is a *Divine* person and that He shares the intertrinitarian glory; after that we are given a discussion of the "filioque," and the volume closes with Epilegomena. The work is comprehensive and brings most of the relevant passages and topics under discussion. But we must needs confess that it is dry and formal and little critical, and that the subject is not greatly advanced by its discussions. Perhaps the treatment of the "filioque" is the most satisfying portion of the book. The standpoint of the discussion is soundly orthodox and its witness to the truth consistent and zealous.—*The Spirit of Power.* As Set Forth in the Book of the Acts of the Apostles. By the Rev. Thomas Adamson, B.D., Glasgow, Formerly Examiner for Divinity Degrees in Edinburgh University. 16mo, pp. 85. (Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1897.) It seems almost ungracious to subject to strict critical inquiry the basis of a

little booklet like this, so obviously well-intentioned, so filled with devout aspirations and so well calculated to elevate its readers into a region of pure enthusiasm for the best gifts and that best gift of all, the Holy Spirit. But the interests of truth require it to be said frankly, but without the least derogation from a sincere sympathy with the object of the booklet or a sincere admiration for the spirit which animates it, that its entire argument is vitiated by primal assumptions which are not only unproven but very clearly invalid. Its whole fabric is built upon the confusion of the extraordinary gift of the Holy Spirit for miracle-working with the ordinary gift of the Spirit for service in the Church; no attempt is made to determine the sense of the phrases which are drawn from Scripture and employed as a basis for the construction made; and the result is naturally a jumble of things that essentially differ. It is quite depressing to observe that so plain a matter may be hidden from even earnest and devout souls, seeking the truth from the very pages of the Word itself; and especially when it is noted that the explicit statements of the eighth chapter of Acts come up for repeated review. But the eighth chapter of Acts is simply an occasion for stumbling for our author. Despite the plain statement of ver. 16 that the Holy Ghost "had as yet fallen upon none of them," he tells us at the opening (p. 12) that "the Samaritan populace after the preaching of Philip" supplies an instance of the "Spirit falling on and filling men at conversion;" and it is not until p. 52 that it dawns on us that he thinks the Samaritans were not "converted" until Peter and John came—although the narrative explicitly says that they had "believed and been baptized" under Philip's preaching (ver. 12). To be sure an attempt is made to adjust this statement to the assertion made: we are told that "they had believed only as Simon Magus did too (viii. 13), with a historical faith which recognized the Messiahship of Jesus and the purpose of God by Him." But of all this there is not a word in the narrative, which rather is a straightforward account of a rich harvest of "conversions," expressed in language as plain and convincing as any account in the Acts. We pass over the apparent slur on "the writer of the Acts himself" on p. 13, and the designation of Simon Magus as a type of "stubborn unbelievers"—which, whatever may be true of him, he certainly is not represented as being in Acts: as well as the explanation of the reception of the charismata (pp. 51, 52) as dependent on the subjective condition of the subject, whereas a different account is explicitly given in Acts viii. 18. The result of this fundamental confusion between extraordinary and ordinary gifts is that the whole argument of the little book goes to pieces. The thing to be shown is true and precious: this way of showing it is a fair model of how it ought not to be done.—*Demon Possession and Allied Themes.* Being an Inductive Study of Phenomena of our own Times. By Rev. John L. Nevius, D.D., for Forty Years a Missionary to the Chinese. With an Introduction by Rev. F. F. Ellinwood, D.D. With an Index: Bibliographical, Biblical, Pathological and General. Second Edition, with Corrections and Supplement. 8vo, pp. x, 520. (New York, Chicago and Toronto: Fleming H. Revell Company, 1896.) The first edition of the late Dr. Nevius' study of what he considered cases of genuine demon possession in China has met with a very cordial reception and has aroused an unexpectedly wide interest. It was sympathetically reviewed in this REVIEW for July, 1895, by the Rev. Dr. Samuel T. Lowrie, who expressed himself as convinced by Dr. Nevius' facts and arguments and as accepting his conclusions. After only a year's interval from the first appearance of the book, a second edition has been put forth, still further enriched by notes from the same indefatigable editorial hand to which the first edition owed so much. We have glanced afresh through its pages, but still feel unconvinced that

the cases described are really instances of possession or that they and the New Testament instances stand or fall together. We gladly recognize the interest and value of the collection of phenomena made by Dr. Nevius, and we look for nothing but good from the discussion of the general subject of which they have supplied the starting-point. But whether these cases stand as really instances of demoniacal possession or not, we shall not lose our confidence in the reality of those cases described for us in the New Testament. Let each stand or fall on its own evidence.—*Divine Sovereignty and Human Freedom*. By John T. Duffield, D.D., LL.D. 16mo, pp. 20. (Philadelphia: Presbyterian Board of Publication, etc., 1896.) An admirable tract well adapted to do good service. Dr. Duffield does not attempt to show the harmony of sovereignty and freedom. He contents himself with showing that they are both true, on the testimony of Scripture, and must both therefore be accepted and lived by on the part of the Christian. His fundamental principle is that "the *credibility* of any revealed fact or doctrine does not depend on our ability to explain it, to comprehend it, or to harmonize it with other known truths in either nature or revelation." Golden words—with many applications beyond that to which they are here so aptly applied.—*The Five Points of Calvinism*. By R. L. Dabney, D.D., LL.D. 16mo, pp. 80. (Richmond, Va.: Presbyterian Committee of Publication, 1895.) A most excellent and happy statement of what Presbyterians believe as to the "five points" on which the Arminians dissent from them. Dr. Dabney's popular style will carry the very essence of these great doctrines home to every mind. This tract should be in the hand of every Presbyterian.—*The Right of Systematic Theology*. By Benjamin B. Warfield, D.D., Professor of Theology, Princeton University. With an Introduction by Prof. J. Orr, D.D., Edinburgh. 12mo, pp. 92. (Edinburgh: T. & T. Clark, 1897.) The readers of this REVIEW are entitled to share the gratification which its author feels in the republication in Scotland of this paper from the pages of the REVIEW, at the call of a number of leading theologians, and with a kind and interesting Preface by Prof. Orr. They will doubtless join with the author in returning thanks to the gentlemen who have taken the responsibility in the matter, and in expressing appreciation of the pleasant words they have spoken and the hope that the little book will prove sufficiently useful to justify their action.

Princeton.

B. B. WARFIELD.

V.—PRACTICAL THEOLOGY.

GOD'S WORLD AND OTHER SERMONS. By B. FAY MILLS. New York, Chicago and Toronto: Fleming H. Revell Company. Pp. 322.

Mr. Mills, the well-known evangelist, has gathered into this volume fifteen of the sermons which he has preached at various times. There are three classes of the discourses. The first five—on "God's World," "Shall Christ find this Faith?" "Faith in the Love of God," "The Great Reconciler;" "The Power of Love"—have been delivered at ordinary services, and are for all classes of hearers. The next five—on "The First Gift," "Self-renunciation," "A Preacher's Qualifications," "Resurrection and Revival," "Profit and Loss"—have been preached at evangelistic meetings to confessed disciples of Christ, concerning consecration and consistency and service. The last five—on "And Peter," "The Heart That is Not Right," "Who is on the Lord's Side?" "The Choice of Life," "As They Went"—are especially to those who have deserted the Master or have never confessed Him before men.