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HADADEZER OR BEN-HADAD

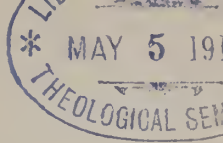
Ben-hadad of Damascus warred with Ahab of Israel and shortly afterwards Hadadezer of Damascus had the aid of Ahab against the Assyrian invaders. Historians commonly regard Ben-hadad and Hadadezer as in all probability one and the same person,¹ and they look upon the two names as mere variations of one original form.

The identity of person, however, has not been placed beyond the possibility of doubt; and the counter theory of diversity of person is entertained, the view that Ben-hadad was the predecessor of Hadadezer on the throne of Damascus. This counter theory introduces no confusion into the story. The Hebrew, Assyrian and other historical data arrange themselves naturally and render a consistent account of the course of events in northern Israel and at Damascus during an entire century.

The story is this: About the year 896 B. C. Baasha of Israel and a king of Damascus named Ben-hadad entered into an alliance (1 Kin. xv. 19^b), and Baasha advanced against Judah (verse 17). Thereupon Asa, king of Judah, reminded Ben-hadad of an ancient league already existing between him and Ben-hadad, and between his father and Ben-hadad's father, and by a gift of treasure he persuaded Ben-hadad to break his alliance with Baasha (verse 19). Ben-hadad accordingly seized a number of fortified towns in northern Israel along the caravan route between Damascus and the port of Akko on the Mediterranean sea (verse 20).

In the year 886 Omri as general had command of the army of Baasha's son and successor (1 Kin. xvi. 8, 16), and in

¹ "Benhadad II ist vermuthlich, wenn nicht sicher, identisch mit dem keilinschriftlichen auf der Monolithinschrift Salmanassar's II . . . erwähnten Dad-'id-ri," i.e. Hadadezer (Schrader, KAT³, 1883, p. 200).



REVIEWS OF RECENT LITERATURE

GENERAL THEOLOGY

Encyclopaedia of Religion and Ethics. Edited by JAMES HASTINGS, with the assistance of JOHN A. SELBIE, M.A., D.D., Professor of the Old Testament Language and Literature in the United Free Church College, Aberdeen, and LOUIS H. GRAY, M.A., Ph.D., Sometime Fellow in Indo-Iranian Languages in Columbia University, New York. Volume X, *Picts-Sacraments*. Royal 8vo, double-columns, pp. xx, 915. New York: Charles Scribner's Sons. Edinburgh: T. & T. Clark. 1919.

About one hundred and seventy-nine writers have been occupied in preparing the matter for the tenth volume of Dr. Hastings' great religious and ethical encyclopaedia. The most of these, naturally, are British. There are among them, however, a few colonials (Canadians, Australians), about twenty-four Americans, and something like seventeen foreigners. Most of the foreigners are, as might have been expected, French-speaking—French, Belgian, Swiss; there are, however, a couple of Japanese, a Dutchman, a Russian, a Swede, a Finn, and quite unexpectedly, three Germans—Eduard König, who writes a long article on Hebrew Prophecy on the lines on which he alone knows how to write, and Richard Garbe and Julius Jolly, who contribute three short articles on Sanskrit and Hindu subjects. The work thus measurably maintains its international feature. Only a small proportion of the American writers can be classed as distinctively theologians. Among them George A. Barton contributes a long article on the folk-lore of Poles and Posts, and, in the same spirit, the section of the article on Possession which deals with Semitic and Christian ideas. Charles E. Corwin writes a descriptive article on the Reformed Church in America, and J. H. Dubbs on the Reformed Church in the United States. Henry E. Jacobs expounds the Lutheran conception of the Sacraments. Rufus M. Jones gives an account of the Ranters. James A. Kelso writes learnedly but scarcely theologically on Proverbs and Riddles. We come closer to theology in Morris Jastrow, Jr.'s, article on Purim, and in Henry P. Smith's article on the Hebrew Priests and Priesthood. Then we have Samuel McComb's article on Repentance, and E. K. Mitchell's short article on Christian Prophecy.

The volume opens with a five-page article on the Picts, in which everything that is known—or, rather, that is not known—about the Picts is summed briefly up: the author is at least sure that they were not fairies. It closes with an interestingly written but sketchy article by James Stalker on the Reformed Doctrine of Sacraments. Near

the end of this article Dr. Stalker cites a passage from Dr. Charles Hodge, in which it is argued that the validity of the Sacraments is not dependent on the official standing of the administrator. "The learned and orthodox author," Dr. Stalker declares, "conveniently forgets that this view is flatly contradictory of the Confession of Faith." In the passage cited Dr. Hodge is expressly engaged in discussing the teaching of the Protestant Confessions on the matter in question, and immediately before the passage extracted by Dr. Stalker points out that, according to them, "for anyone not thus called and ordained to undertake the exercise of either of these functions of the ministry, in a settled state of the Church, is wrong: it is a violation of a divinely constituted order in Christ's Church." Dr. Hodge has thus not "forgotten," whether conveniently or inconveniently, the Confession of Faith. He is expressly dealing with it and recognizes that it requires as a matter of order an ordained minister for the administration of the Sacraments; but, distinguishing between good order in the Church and the validity of the Sacraments, he declares further that the latter is not dependent on the former and is therefore not touched by the Confessional requirement. Dr. Stalker may not care to make this distinction, and he may not think that the distinction is applicable to the interpretation of the passage of the Confession of Faith which is in question. But he ought not to overlook the fact that Dr. Hodge does make this distinction and does use it as an instrument for determining the bearing of the Confessional declaration; and therefore does not do what Dr. Stalker, in language scarcely polite, says that he does. He certainly owes an apology to Dr. Hodge's memory. Two other articles are contributed to the volume by Dr. Stalker, both written in the same interesting but sketchy manner. One of them is a comprehensive article of five pages on Christian Preaching. Naturally such a subject could be treated no otherwise than sketchily in the space at disposal. It is much that it is interesting and not misleading. The other article is on Revivals of Religion. It is a subject on which Dr. Stalker, by temperament and experience, is peculiarly adapted to write with authority, and of course he writes here instructively. We are afraid, however, that we must speak of its standpoint as insular. Perhaps enough has been said to suggest the nature of its deficiencies when it is said that C. G. Finney's name does not occur in the article (it does occur, however, in the "Literature," and is mentioned in the article on Preaching), and nothing is said of the part that the revival which he inaugurated played in a world-wide movement. Catherine C. Cleaveland's *The Great Revival in the West, 1795-1805* (1916) should be added to the "Literature."

The important topics, "Reformation" and "Protestantism," have been assigned to the very competent hand of the late H. M. Gwatkin. Professor Gwatkin did not rise to his opportunity, however, in his article on Protestantism. He has made it merely an account of the word "Protestant," tracing out the interesting history of its various applica-

tions. He tells us nothing of the thing. Perhaps he thought he had said enough of the thing in the article on "Reformation," which runs to fourteen vividly written pages. The general view of the origin and significance of the Reformation which he gives in it, however, is tolerable only if we look upon it as an attempt to depict in the large the temper of mind and general characteristics of the whole body of mankind more or less affected by the movement—"the surging masses"—rather than the particular nature of the central motive-force at work. Even if we look at it so, however, it requires some straining to discover the principle of the Reformation in just "individualism." To do any justice to the facts at all we must add the limitation "individualism in religion." Having the courage of his opinion, Gwatkin is prepared, nevertheless, to assert sharply (p. 609): "Least of all was it a purely religious movement." Unless the qualification "purely" is given a very exclusive force, we have sufficient courage of our own opinion, on the other hand, to assert that precisely what it was was a purely religious movement. And, indeed, Gwatkin, at the end of his long article, tardily concedes so much, by summing up in the form that in the Reformation the individual "gained first religious and then civil liberty"—although he repeats at the same time his fundamental dictum that what the Reformation means and has wrought is just freedom, taking the term in its most undifferentiated sense. Of course the Reformation has powerfully affected every department of life; and as it has gathered up into itself every impulse to reformation which was actually operative in every sphere of life, so it has brought its emancipation of the human spirit to bear upon every mode of vital functioning. But at heart, as cannot be too strongly emphasized, it was precisely a religious movement, a revolt of that religious individualism which Augustine had given afresh to the world, and which we have learned to call—it was the Reformation's own name for it—"evangelicalism" (we do not know what diluted sense Gwatkin attaches to the word on p. 618: "In Sweden, the Augsburg Confession was not formally adopted till 1583; and even now the Church is 'Evangelical' "). Not perceiving this with the requisite clearness, Gwatkin tends to find the hinge of the Reformation in its demand for freedom of private judgment instead of in the rediscovery of the freedom of grace. In general, in his eloquent descriptions of the trees, he fairly loses sight of the wood. This is not least apparent when the doctrinal teaching of the Reformed Churches comes to be spoken of. One receives the impression that Gwatkin is least interested in and is least competent to expound the doctrinal side of the Reformation. The remarks on Luther's own doctrinal attitude (p. 619a) raise question in the mind of the reader whether the details of Luther's discussion in the *De Servo Arbitrio* (which he very justly himself esteemed his most important book) were as vividly in mind as they should have been. With true insular self-consciousness the English Church is separated from the Reformed and given a place alongside of it and the Lutheran as a third co-ordinate variety

of Protestantism. It is fully allowed, however, that its doctrine is "entirely that of the Reformed Churches" (doctrine, it will be remembered, does not loom largely in Gwatkin's mind). It is added, however, that Predestination "is taught in such general terms" in its Articles as "not to exclude Arminianism"—which is as much as to say, as to embrace its contradictory. This seems to us a most incompetent judgment. The account of the English Church on the ecclesiastical side and on the side of its forms of worship is much more firmly drawn. Gwatkin is at his best in his crisp narrative of the gradual Protestantization of the Service Book up to the completion of the process. But the account of the order and discipline of the Reformed Churches as a whole is marked rather by generous sympathy than by complete understanding. An incapacity is manifested to conceive of a completely free church in a completely free state. The difficulty arising from the conflict of jurisdictions in cases where civil rights are involved is rightly pointed to: "The State cannot refuse to decide questions of Church property for any sect which is tolerated, and cannot decide them without judicial interpretations of its confessions and deeds of settlement" (p. 620). There is no hint of knowledge that the American courts have found a solution of the difficulty too.

The article on Presbyterianism by John Dall, Professor of Ecclesiastical History in Queen's College, Kingston, Canada (25 pages), is longer than that on the Reformation—assuredly a fault in proportion. Its superior length is, unfortunately, due largely to its diffuseness, if we should not even say its repetitiousness. It gives a very fair account of Presbyterianism from the lowered standpoint which renounces all *jure divino* claims, except perhaps for fundamental general principles, and appeals for defence of the system only to experienced utility. "So far, then, as the advocate of Presbyterianism makes use of the New Testament to-day, he must claim to reproduce the spirit and intention of the Primitive Church and not its mechanism; he will draw his main arguments rather from considerations of expediency." (p. 245a.) "In so far as they attempted or claimed to effect an exact or mechanical reproduction of the New Testament Church, they were mistaken, but they may at least claim to have worked out a system as nearly like it as anything that can hope to adapt itself to modern times" (p. 265a). In the interests of a theory of continuity of historical development the origins of Presbyterianism are carried back into the Mediaeval Church, with great stress laid on Monasticism, after a fashion which closely parallels Gwatkin's account of the remoter sources of the Reformation movement. Although much insisted upon, this whole discussion is beside the mark. The detailed description of Presbyterian usage is valid only for the Scotch Church; and indeed the brief account of the American Church does not lack, whether in its descriptive or in its historical part, positive inexactnesses of statement. Take this sentence, for example (p. 262a): "A test case came at length in 1830, when Albert Barnes, a Congregational minister called to a Presbyterian charge in Philadelphia, was

vetoed by the Presbytery on account of his known laxity of doctrine." The strong aristocratic element in the Presbyterian organization is obscured; there is no denying that "the ministry" is treated in this system as a privileged class. We feel impelled to thank Professor Dall for the at once measured and high encomium which he pronounces on the Westminster formularies (p. 252-3), and for a fine expression, which meets us occasionally, of an important fact to which it would be well to give earnest heed in these days of agitation for undoing the work of the Reformation in the interests of thoughtless "Union": "The Reformation is the substitution of spiritual unity under the headship of Christ for external, mechanical unity under the papal monarchy"; "substitute Christ for the Pope as the Head of the Church, and spiritual for corporeal unity, and you have at once the explanation of our Protestant divisions, and the antidote to much of the alarm which they cause in unreflecting minds" (p. 246-247). The "Literature" appended to this article has been prepared by Professor John Herkless. It is not a good piece of work.

One of the inequalities in the distribution of emphasis and space in the make-up of this Encyclopaedia comes to observation in the consecration of separate articles to the Reformed Churches in America and in the United States and even (along with the Free Church of England) to the Reformed Episcopal Church in the United Kingdom. Both of the former churches had received their proportionate treatment, along with the other Presbyterian churches, in the general article on Presbyterianism. Why they should be singled out for separate treatments also, while larger and more important bodies have been denied this advantage, we cannot conjecture. We are not objecting to the full treatment given them: we are glad they have received it. We are expressing surprise that correspondingly full treatment has not been given to the great churches to which it has not been accorded. The prominence given to the Reformed Episcopal Church in the United Kingdom is particularly odd, because its mother church, the Reformed Episcopal Church in the United States, is passed by in silence—or, rather, is spoken of only in the article on the daughter church, and only in order to explain its origin. An effect of this is that it is not only unduly subordinated to its own offspring, but is very inadequately and even incompetently described. We are told, for instance, that Bishops Cheney and Nicholson were consecrated "at Kentucky" (p. 631). We wonder what kind of a *Dörfchen* the man thinks Kentucky is? Or whether he would justify us if we should remark that his article was evidently written "at England"? No doubt, to the uninformed, it is puzzling that most of the dioceses of the Protestant Episcopal Church in the United States of America are named from the regions which they cover instead of from the towns where their "chairs" are erected. The reason for this may or may not be obscure, but it would not be bad for the historian to know the fact.

Herbert G. Wood, a Cambridge man, writes a temperate article on Puritanism, so defining the term as to confine it to the reforming

party—from Thomas Cartwright to Richard Baxter—within the Church of England. He has, however, a closing section on “the influence of Puritanism as a tendency in religious and social life,” in which he takes a wider range. He has no inclination to deny the virtues, the achievements, or the permanent influence of Puritanism, and he always speaks with moderation. But he speaks also of its shortcomings and his sympathy with its main contentions is incomplete. At the centre of its contentions he places its insistence on an ecclesiastical ideal, and he is not in sympathy with its attempt to base this ideal on Scripture (p. 511), although he is compelled to allow that in one way or another it is the platform which is found in Scripture. He can only contend that it is not really *prescribed* by Scripture—a contention which neither Richard Hooker in his time nor Mr. Wood now has been able to make good. Mr. Wood is willing to allow that there is something wholesome in the Calvinistic theology of the Puritans; but he seems to recoil somewhat from the full conception of original sin (p. 513), although he allows that a belief in it may be useful. And though he seems dreadfully afraid of a “depreciation of childhood,” he appears to admit that there may be a “relative justification” for distrust in child nature which is not always allowed for by critics of Puritanism. We remember that when Albrecht Ritschl taught that children come into the world positively good, it was so little a Puritan as Otto Pfleiderer who called him back to the observation of reality. Just look at the children, he said; unless we are blind parents indeed “we shall discover in them from their earliest years that *Eigensinn* which is the veritable root and kernel of all evil.”

There is an odd article on Rationalism by Helen Wodehouse; odd because it has nothing to do with Rationalism in the historical sense of that term, the “Rationalismus vulgaris,” and indeed betrays no knowledge of such a movement, if we should not rather say betrays ignorance of it. When speaking of Strauss’ enumeration of explanations of the accounts of Jesus’ resurrection which had been propounded before his own, Miss Wodehouse says, in a parenthesis, of one of them: “which Strauss calls specially ‘rationalist.’” She obviously has not the faintest idea of the particular reason why he does so, and supposes that he means to characterize this theory as “rationalistic” in her own loose sense. Her own use of the word is a purely negative one. She writes: “Rationalism, says A. W. Benn, means the hostile criticism of theological dogmas, ‘the mental habit of using reason for the destruction of religious belief.’” This indefinite use of the term, she rightly remarks, “involves us in obvious difficulties.” Operating with it, she employs Rationalism as merely a broad term to designate all anti-religious criticism, and her article is a desultory and flimsy account of some nineteenth century writers, selected on no obvious principle, who have written in a way which on one ground or another may be called irreligious. Renan and Strauss, Feuerbach and Büchner, Leslie Stephen and Ellis McTaggart, Emile Durkheim and Lévy-Bruhl, and F. M. Conford and Jane E. Harrison—that is

the list of authors on whom she lightly touches as she flits by them. It is positively cruel, defining Rationalism as she does, that she does not mention John M. Robertson and his friends of the Rationalistic Press. It is really they who have provided her with her conception of her subject.

The important article on Predestination (ten pages) has been intrusted to A. S. Martin, with whose name readers of Dr. Hastings' dictionaries have become very familiar. He has given us a stimulating article, running in the main on right lines, but far from clear. The opening paragraphs in which the idea is developed swarm with parallogisms. Mr. Martin is rightly set upon retaining side by side the two conceptions of the predestination of God and the freedom of the rational creature; but his success in showing how they co-exist is not striking, and what suffers in the adjustment is the divine predestination. In his history of the doctrine he is not always exact. He slips, indeed, even in minor facts,—as, for example, when he declares the Westminster formularies *infralapsarian*, and confronts Jonathan Edwards with "New England Unitarianism" as his chief opponent. The article on Providence, which is about half the length of that on Predestination, is written by W. T. Davison. We are puzzled by what seem hints in this article that Dr. Davison thinks that Predestination and Providence are in some way inconsistent with one another. "The teaching of predestination in the West," we read (p. 417), "was in practice held side by side with a belief in Providence." Again (p. 417): "The divine fore-ordination which Aquinas teaches leaves room—at the expense of some inconsistency— . . . for a doctrine of Providence." Yet he can almost immediately add: "Luther, Calvin and Zwingli alike understood by Providence a divine fore-ordination." What is Providence, in point of fact, but the execution of the divine purpose? Dr. Davison, although arguing for a general Providence and in some sense—a not very clear sense—for a special providence, wishes so to interpret providence as to allow for opposing wills which may, temporarily at least, thwart it: "man has a measure of power to delay, or mar, a Divine work which he cannot ultimately prevent" (p. 428). We ourselves prefer the sentiment quoted from Herbert: "All things have their will, yet none but Thine." One reason why we prefer it is that it is the sentiment of Scripture, as Dr. Davison does not deny, quoting Prov. xvi, 9: "A man's heart deviseth his way, but Jahweh directeth his steps," and remarking on it that it "sums up the moral" of "nearly all Old Testament stories." Dr. Davison, however, does not feel bound by Scripture. We add, therefore, that another reason why we prefer this sentiment is that it is demanded by a pure theism. A god who has to win His way against His creatures only "ultimately," and at the price of having the work "marred," is not the God of the theist.

J. T. Marshall, a Baptist, writes the interesting and instructive article on Regeneration. There is some little vagueness in determining the exact concept, and there is a certain vacillation in the course

of the discussion between the notions of co-efficients, antecedents, and causes which leaves the reader in some doubt as to what he is being taught. Perhaps, also, although the idea of baptismal regeneration is rejected, the effects of baptism are a little exaggerated. A wide and varied reading is shown, and opportunity is taken to tell of the Mystery Religions and the studies of Reitzenstein. The general drift of the article, at least, is on right lines. The "Princeton divine" quoted on p. 641 is Charles Hodge.

We have, of course, touched but the fringe of this large and closely packed volume. Out of the immense number of articles before us we have purposely chosen for mention a series closely related to one another. The reader will understand that a score of similar series of articles of wholly different character could have been equally easily chosen from the varied contents of the volume. We can only review it by sample. We suppose the sample we have chosen to be a fair one. It will at least give some notion of the nature of the contents of the volume and of the method of the treatment which it uses,—and at the same time of its interest to the student of religious movements and ideas.

Princeton.

BENJAMIN B. WARFIELD.

APOLOGETICAL THEOLOGY

The Conscience and Concessions: How may the Individual become related to the Many? By ALFRED WILLIAMS ANTHONY, D.D., LL.D., Executive Secretary of the Home Mission Council. 8vo, pp. 270. New York, Chicago, London and Edinburgh: Fleming H. Revell Company. 1918.

This is "a discussion of the principles of federation and co-operation in their social, religious, and political aspects. Dr. Anthony also reviews the place and province of conscience, and the guiding principles of legitimate compromise. Some of the chapters are written in view of present world conditions, while others have to do with fundamentals of human experience, which antedate and will outlast the unsettled situation in which mankind finds itself in these crucial days."

As "a discussion of the principles of federation and co-operation in their social, religious, and political aspects," this is an informing, a just, and a timely book. Unlike many of the writers on these and kindred topics, our author contends vigorously for the rights and the importance of the individual. Indeed, the conservation and the development of the individual are, in his judgment, the indispensable conditions of all real progress in church or state or society. Again, and in this, too, differing from many of our most popular writers on social science, Dr. Anthony aims to hold, and succeeds in holding, true the balance between the claims of Capital and those of Labor. Specially valuable also are his history of the various movements toward co-operation and federation, and his criticism of the