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mony of the late Dr. Arnold, which is particularly valuable from the fact of the independence of his character, and the favor with which he regarded reforms: "My own belief is, that our colleges of Oxford and Cambridge are, with all their faults, the best institutions of the kind in the world, at least for Englishmen."

We may recur, on a future occasion, to some other points connected with this subject.

ARTICLE II.

REVIEW OF DR. WOODS'S WORKS.

By Heman Humphrey, D. D., Pittsfield, Mass.

The Works of Leonard Woods, D. D., late Professor of Christian Theology, Andover; in five volumes. Andover: Printed by J. D. Flagg & W. H. Wardwell. 1850.

DR. WOODS is a theologian of the old, or Edwardean school, owning but "one Master, even Christ;" and few if any of his contemporaries, on either side of the Atlantic, have contended more earnestly or ably "for the faith, once delivered to the saints." Amid the fluctuations of the age, he has never swerved from the primitive New England orthodoxy—the exponent of which, is the Assembly's Shorter Catechism.

The structure of Dr. Woods's mind is eminently conservative. It has no elective affinity for new and startling theories, of any kind. He chooses to walk in the beaten path "of the Apostles and Prophets," heedless of beckonings, however plausible and captivating, on the right hand or the left. Some have thought him quite too slow and cautious, for an age of progress, which outstrips everything but the lightning. But, if he has not "kept fully up with the times," he has adhered closely to the Bible, and his manifest aim has been, to "prove all things, and hold fast that which is good." Old men should be allowed to abide by the old landmarks, and leave it to those, who with better critical and exegetical helps are coming after, to extend the boundaries of theological science, if they can, within the "charter." We are just now under such rapid head way, that it needs some strong

and steady hands to put down the breaks, as well as high pressure to drive the engine.

The candid reader of Dr. Woods's system of theology, as drawn out in these volumes, will find, that though his convictions of truth are strong and earnest, he is no dogmatist. He is as far as any one from claiming infallibility for his opinions upon abstruse and debated points, cautiously and deliberately as they have been formed. He believes, that there is more or less of error in all human systems and digests, and that absolute perfection is not to be expected in any. But while he strenuously maintains, that the Bible is a complete and full revelation, to which nothing must be added and from which nothing may be taken away, he regards the Scriptures as an inexhaustible store-house of wisdom and knowledge, ready to yield new developments and illustrations of divine truth, to the devout student.

It is no disparagement of any system of theology of anterior date, if in some respects it is surpassed by others which have since come from the press. As every author may fairly avail himself of the ripest fruits he can gather, in the wide fields of sacred culture by other hands, it were a reproach, if with equal talents and better opportunities, the commentator or lecturer of the nineteenth century, were to make no advances upon his predecessors of the eighteenth.

It was, we believe, the general hope of the divinity classes at Andover, when they were listening to Dr. Woods's Theological Lectures, that they might one day see them in print; and no sooner had he left the chair, which he had so ably filled in the Seminary for thirty-eight years, than some of the ablest and most distinguished of his former pupils, addressed him a letter, requesting him in the most respectful terms, to revise the course by which they had been so much benefited themselves, and give it to the public. In this, they only expressed the wish of all the early alumni, and the desire of a still greater number of ministers, perhaps, who had never enjoyed the privilege of hearing the lectures. They rightly judged, that having spent almost the whole of a long life in theological investigations and discussions, he might bring out a system which the church "would not let die." Having now lived to devote three years, or more, with his accustomed diligence, to the revision of his lectures, and carefully re-written some of them — in short, having spared no pains to make them as worthy of acceptance as he could, he has carried them through the press, together with ample selections of miscellaneous matter on kindred topics, and they have already obtained a wide circulation, in a type and style which does great credit to the Andover press.

In cordially recommending these volumes to students in theology and young ministers, we do not forget, that strong objections have been urged in some quarters, against Systems of Divinity, or compends of doctrine in any shape. It is plausibly alleged, that with the Bible in our hands, containing a full and complete revelation of the mind and will of God, and embracing everything that is "profitable for doctrine, for reproof, for instruction in righteousness," without any systematic arrangement of topics, those who will "search the Scriptures" with a humble and teachable mind, stand in no need of such helps as are proffered in this or any other system of didactic lectures, from the theological chair.

There would be great force in this objection, if the lecturer were to go out of the divine record for any of his materials, in constructing his system. But when he religiously adheres to the "Law and the Prophets;" when he confines himself to the teachings of holy men, "as they were moved by the Holy Ghost" in the Old Testament, and of Christ and his apostles in the New, what is his object? Not to elicit any new truth — not to save us the trouble of searching the Scriptures for ourselves, but to bring together and arrange the doctrines of the Bible, so that we may see their relations and harmony as it were at a glance, "comparing spiritual things with spiritual." And what harm or danger can there be in this? Are not those great and good men entitled to our thanks, who have spent their lives in studying the Scriptures, and given us the fruits of their labors, while they have left us the whole Bible, just as they found it, to read and judge for ourselves; "calling no man master" upon earth? If any go to Calvin, or Edwards, or Dwight, or Woods, rather than "Moses and the prophets," Christ and his apostles for their creed, they are without excuse. The fault is in themselves, and not in the theologians who never pretended to be infallible guides and teachers. For reasons in favor of systematic theology, drawn out at length, under the following heads: "System carried into every other branch of knowledge — Thorough knowledge best promoted by it — System demanded by man's rational faculties — and by the nature and relations of religious truth," we refer to Dr. Woods's eighth Lecture, Vol. I. His system contains a hundred and twenty-six Lectures, and fills the whole of the first three volumes, and embraces the following outline of topics, in the order here indicated: "Directions for the right prosecution of theological study — Revelation, in four Lectures — The use and explanation of Theological terms — Dangers to be avoided in analogical reasoning — Inspiration of the Scriptures, in six Lec-

tures — Existence of God — The language respecting the divine attributes explained — Man's unlikeness to God — Unity of God — Dangers of analogical reasoning respecting the Trinity — Humanity of Christ — Preëxistence of Christ — Deity of Christ, in three Lectures — Sonship of Christ — Divinity and personality of the Holy Spirit — Trinitarian use of the word Person — The doctrine considered as a subject of speculative reasoning — Divine Purposes, in four Lectures — Reprobation — How the doctrine of Divine purposes should be treated — Divine Providence, in four Lectures — Moral Agency, in thirteen Lectures — Man's depravity, in twelve Lectures — The Atonement of Christ, in twelve Lectures — Regeneration, in five Lectures — Directions to inquiring sinners — Evidences of Regeneration — Nature of Christian Nurture — Repentance — Faith, in three Lectures — Prayer, in four Lectures — Justification, in three — The Perseverance of Saints — Resurrection — Endless Punishment — Baptism, in ten Lectures — The Lord's Supper — Lord's day — Church Government, in six Lectures — Personal religion necessary to Ministers."

The filling out of such a plan, embracing all the fundamental doctrines of the Christian religion, is a great undertaking; and delivering such a course of lectures to more than a thousand young candidates for the sacred office, involves immense responsibility. How far Dr. Woods has entitled himself to the thanks and confidence of the Christian public as "a Master in Israel;" with what ability and success he has fulfilled his great task, every reader of these volumes will judge for himself. Religionists, (out of the evangelical pale,) by whatever names they may be distinguished, will of course fundamentally dissent from many of these lectures; and some, who fully agree with Dr. Woods on every essential point in his system, will doubtless differ from him in some of his views and statements, of minor importance. It would be an unheard of agreement if this were not the case. No system of theology has ever yet been drawn up, in which all good men have been perfectly agreed, and probably never will be, so long as they study and think independently for themselves.

But that the venerable author of these volumes, has an acute and logical mind; that he has an uncommonly clear discrimination of metaphysical subtleties; that he has pondered long and thought deeply upon all the more abstruse and difficult parts of his system, and that he has fairly stated and met the most common and plausible objections urged against it, few if any, we think, will deny.

In the brief notice which our present limits will allow, we can only

glance at a few topics, as fair specimens of the ability and candor, with which they are all handled, in these hundred and twenty-six lectures. The four, on Divine Providence, at the opening of the second volume, strike us as exceedingly well reasoned and conclusive. The author's definition of Divine Providence, is, that "all things are sustained, directed and controlled by God." "The doctrine proved from his attributes and from experience. Providence particular and universal — important to intelligent beings — asserted in the Scriptures — benevolent — just — wise — powerful and holy. Appeal to Scripture — oriental idiom considered — miracles — argument from the duty of prayer — Divine Providence includes the powers and laws of nature — those powers and laws dependent on God — two agencies, that of creatures and that of God — their relation to each other — practical reflections."

The filling up of this outline, covers the whole ground of debate between those who expressly or virtually aim to exclude the Creator from the government of the world, and those who maintain with Paul, that "He worketh all things according to the counsel of his own will," and with the Westminster Divines, that "the works of God's providence are his most holy, wise and powerful, preserving and governing all his creatures and all their actions." Though Dr. Woods does not profess to explain *how* it is that God governs the universe of moral beings without the slightest infringement of their free moral agency, many, we are sure, whose minds have been more or less perplexed on the subject, will acknowledge their indebtedness to him for his clear statement and able vindication of the orthodox doctrine.

The unwelcome but undeniable doctrine of human depravity, is treated at great length, and with great ability in these lectures. A glance at the table of contents, is sufficient to show, that Dr. Woods has deeply studied the subject in all its aspects and bearings; and every intelligent and candid reader must admit, that the discussion is thorough and candid and scriptural, in a high degree. The leading topics are proofs of depravity from human conduct — of its universality from Scripture — that it is native, or innate, and that it is total, by which the author means, not that men are by nature as bad as they can be, but that "they are entirely destitute of the holy love required by God's law and that all their affections in relation to that law are of an opposite nature." In the progress of the discussion, Dr. Woods is unavoidably led to examine some of the most popular theories of depravity from which he dissents, and to encounter a variety of objections which have been urged from different and opposite quarters

against his own. Those who have slid entirely off from the Calvinistic, or Westminster platform, will of course widely dissent both from his arguments and conclusions. But we are more and more convinced, that evangelical writers differ more in the use of terms than in their views of the original corruption of human nature, than with regard to the extent and malignancy of human depravity. Those who claim to be sound Calvinists, and are so, on every essential point, but who may not agree with Dr. Woods exactly in all his views, will allow, that he reasons with great cogency and fairness, and that his proofs of the native and universal depravity of our race cannot be gainsaid.

On the subject of regeneration, Dr. Woods proves himself to be an eminently sound and able defender of the faith, once delivered to the saints. We regret, that our limits will not allow us to give even a condensed abstract of his reasoning, by which he shows most triumphantly, that in every case of true conversion, "the excellency of the power is of God; even according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." The theory of moral suasion, as being in any instance the efficient cause of regeneration, is overthrown beyond recovery. The strongest motives are shown to be utterly powerless, to melt or break the "heart of stone," which every unregenerate man carries about in his bosom. The nature of the change, its evidences and its fruits, are also pointed out, with a clearness and cogency, which it seems to us, must carry conviction to every unprejudiced mind.

Restricted as our limits are, we fully intended, when we began, to devote a page or two, to the cardinal doctrine of Justification, which is so clearly stated, so scripturally defined, and so admirably illustrated and established in these lectures; but we can only recommend them, in passing, to the devout study of the serious and candid reader. There are few, but will find themselves more than repaid, by gaining clearer and more definite views of the "way to be saved."

But we must hasten to the thirteen lectures on Moral Agency, which we regard as the ablest series in the whole system, and as embodying a lucid and masterly discussion of some of the most abstruse points in theological science. Edwards, in his immortal Treatise on the Will, is more profoundly metaphysical, and some other writers may have surpassed the venerable Abbot Professor, in the deeper subtleties of the science; but in logical arrangement, in clearness of statement, in exactness of definition, in transparency of argument, in fulness and felicity of illustration, and in unanswerable appeals to human con-

sciousness, we have never read any treatise on Moral Agency, which seems to us more worthy of the theological chair, in any "school of the prophets," or more worthy of being studied by all who desire to obtain correct views of the nature, grounds and extent of their moral responsibility. As specimens of the train of thought and argument, we offer a brief abstract, partly in our own, and partly in the language of the author.

"Moral Agency," he justly remarks, "has a near and important connection with Christian theology; and in prosecuting our inquiries we must pursue the inductive method. We must derive our knowledge from facts and experience." No *à priori* hypothesis can be admitted in the science of mind, any more than in physical science.

What we wish to know, are the simple facts that exist and the general laws which they develop. "As in natural science, we observe and arrange the phenomena, so we must do in mental and moral science. Instead of saying such must be the nature and laws of moral agency, our proper business is to find out by Scripture, experience and observation what they are." "I shall assume, that man is a moral agent. We know that moral agency belongs to us, just as we know, that any other attribute belongs to us; that is, by consciousness and by observation of one another — just as we know, that we see and hear." This being admitted, the question arises, is there any test or standard of moral distinctions on which we may rely? There is.

When we have certain affections, or do certain actions, or when we observe the same in others, the feeling spontaneously arises in our minds, that these affections are right. But when we are conscious in ourselves, or contemplate them in others, a feeling of disapprobation is excited. "This feeling takes place uniformly, so far as our minds are unperverted and act according to their nature. The fact that certain men in certain conditions and under the influence of certain causes, judge differently from this, is no evidence against the existence of a uniform constitution in man, any more than the fact, that men under the influence of certain mental or bodily diseases, do not perceive the difference between harmony and discord in music, or between different colors and different tastes, proves, that there is no difference in reality, or that there is no fixed principle, in our minds, which leads us to make the distinction." "But diseased and depraved as the moral sense is, there is much less difference among men in their moral judgments, than has sometimes been represented." Who can witness an act of kindness and magnanimity to an enemy in distress, without

a feeling of respect and admiration, or of cruelty to a friend and benefactor, without a feeling of indignation? "The sentiment of approbation which arises in the mind in relation to such actions, is as uniform, as the sensation of different colors at the sight of a rainbow." "Present a prism to a man's eye and you excite the sensation of different colors; speak to him and you excite the sensation of sound. In like manner present to man's mental eye the feeling of benevolence, and the actions that flow from it, and you excite in him instant approbation. Present the contrary, and you excite disapprobation. And if at any time, the impulse of his own passions leads him to justify the wrong affections of himself or others, he will ultimately condemn himself for it as an act of violence done to his moral nature."

Having, as he thinks, established this point in the first lecture, Dr. Woods proceeds in the next, to consider different states of conscience, in reference to moral agency, and the ambiguity of such words as knowledge, understanding, power, ability, etc., by which men are often perplexed and led astray. The course of reasoning by which he proves, that the merit or demerit of any action lies in the intention, in the state of the heart, and not in the overt act, is remarkably clear and satisfactory.

In the third lecture of this series, on Moral Agency, Dr. Woods goes on to examine the different affections or states of the mind, embracing its sensations or perceptions, intellectual acts and volitions. On these topics, no abstract of ours would do justice to the analytical acumen of the author, nor to his rare felicity in translating metaphysics into the vernacular tongue.

The affections, in themselves, morally good or evil; the laws by which they are governed and their connection with the intellect and the will, are the topics of the next lecture, and they are handled with an ability which would do credit to any writer on Moral Agency. So would the lecture which immediately follows, in which Dr. Woods inquires "What connection our present affections have with any preceding affection, or what influence preceding affections have upon the present." Next he goes on to show, on what principles we ordinarily predict our own future affections and those of others. Then comes Moral Necessity, which, he tells us, furnishes a remarkable example of the difficulty and perplexity occasioned by employing words in a sense not well defined, or not well understood, and to the elucidation of which, he has with rare success, applied the perspicacious power of his mind. Then follow highly discriminating remarks upon the influence of motives, objective and subjective. Then in the next lecture,

he inquires, "Do motives influence men necessarily, and if so, what is the nature of this necessity?" This leads him next to consider certain alleged difficulties, as to moral inability, the divine purposes, our dependence on God and the work of his Spirit in sanctification. This brings us to the tenth lecture in the series, in which Dr. Woods shows, that Moral Agency continues through all changes of character, and refers to Gen. iii, as a satisfactory account of the first human sin, and then very ably closes the discussion in two lectures upon "the sinner's inability to obey the divine command and in what it consists."

This, we are sensible, is but a very meagre outline of these lectures upon Moral Agency; but if it should induce any to possess themselves of the great work in which they are contained, we are quite sure they will never regret the purchase. It should be in the hands of every young minister, as well as on the shelf of every public and private religious library.

The fourth volume contains a series of twelve letters, to Unitarians, occupying 121 pages — then a Reply to Dr. Ware's Letters to Unitarians and Calvinists, of 170 pages — next, Remarks on Dr. Ware's answer to his Letters, of 40 pages — then Eight Letters to Dr. N. W. Taylor, with an Appendix — after which follows an Examination of the Doctrine of Perfection, with a Letter to Mahan, of Oberlin, and lastly, a Dissertation upon Miracles.

This volume bears throughout, the impress of the same richly furnished, perspicacious and logical mind, which has imparted such distinguished character and worth, to the lectures in the three preceding volumes. We regret that no space is left us for extracts, which would more than sustain this high estimate. If the candid reader does not find himself very much entertained, as well as instructed, we are but poor judges in such matters. Proud as Unitarians and Perfectionists are of their champions, we opine, that they would not be over anxious to pit any of them in a fair field against such a "foeman" as Dr. Woods has proved himself to be in these letters.

The fifth and last volume contains three letters to young ministers, five essays on Mental Philosophy, three miscellaneous essays and twenty-five sermons, preached on various occasions.

Here we take our leave of the work before us, which has cost the author the best years of a long professional life; which has been waited for with high expectations, not only by the hundreds who sat at his feet, while he filled the theological chair, but by multitudes who never heard him, and whose labors will be held in grateful remembrance long, very long after he shall have been gathered to his fathers.