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ART. I.—*An Appeal in behalf of the views of the eternal world and state, and the doctrines of faith and life, held by the body of Christians who believe that a new church is signified (in the Revelation, chapter XXI.) by the New Jerusalem, embracing answers to all principal objections.* By the Rev. S. Noble, minister of the New-Jerusalem church, Hatton Garden, London.

ON the 29th of January A. D. 1689, according to himself, but in 1688 according to others, there was born at Stockholm in Sweden a man, who is known to the world by the name of Emanuel Swedenborg. He was the son of a Bishop in Sweden, was himself a good scholar, made considerable attainments in science, rose to the order of nobles in the kingdom, travelled extensively over Europe, exhibited amiable dispositions, was kindly treated by his monarch, Charles XII., wrote voluminously, and at last died in the city of London in the year 1772, aged either 82 or 83 years and 2 months. During the earlier parts of his life he made some important contributions to science and the arts; but that which has given him the most notoriety, was

ART. V.—*Institutio Theologiae Elencticae. Authore Francisco Turretino, in Ecclesia et Academia Genevensi Pastore et S.S. Theologiae Professore.* Four volumes, Svo. New York: R. Carter. 1847.

A WORK of more than two thousand closely printed pages, in Latin, strikes us as a novelty in American publication. Indeed it results from the joint endeavour of enterprising publishers in New York and Edinburgh. It has long been admitted that Francis Turretin was the best expounder of the doctrine of the Reformed Church, as matured into completeness of form in the period following the Synod of Dort. The old editions of the Institutes, in four quartos, have for some years been rare and costly. We happen to know of numerous instances in which they have been imported directly, and at high prices; indeed for some time it has been hard to get them at any. A disgust with compendious or superficial systems had at the same time been leading many of our young clergymen to inquire for Turretin; and his great work had been adopted as a text-book in several seminaries. For it has now for years been apparent to the public, what kind of theology was generated by the methods of those schools which hoodwinked their pupils in regard to the giants of Protestant theology, under pretext of having no text-book but the Bible; who carried the pedigree of theologians no further back than a century; whose whole library contained no Latin volume; and whose model names were only such as Bellamy, Hopkins, and Emmons. Men of education in all our churches were demanding a more generous and a more masculine preparation in their religious teachers. Knowing as they did that theology is a science, and that in all sciences the history of opinion, in its gradual development, is an indispensable aid in the prosecution of truth, they detected the meagerness of a training which deliberately cut off the young theologian from all acquaintance with the monuments of reformation-theology, and which condemned whole libraries of pious learning under the name of Scholastic rubbish. The policy of such training and such proscription was apparent. There can be no better field for sowing the tares of new divinity, than the minds of novices, uncatechized in childhood, untouched by logical dis-

cipline in youth, prejudiced against the schemes of truth which they could not understand, and gaping for the latitudinary definitions and dogmas of a narrow, inelegant, *médiocre* and neological metaphysic. We could name some, who from the straitened confines of this dark glen, have come to the mountain tops of a free and enlarged theology, and have felt the delight of an extended prospect, taking in not the petty controversies of the hour, but the sublime circuit of all past disquisition. This expansion of view is the glory of the theology of the Reformed Church. It comprises philosophy, history and polemics. At every step the learner beholds not only the naked truth, but all its leading counterfeits, all its train of developments, all its settlements by councils and crystalization in symbolic formulas, all its champions and opposers. Such a mode of treatment made the books indeed voluminous; producing such works as those of Chamier, Du Moulin, Gomar, Chemnitz, Twiss and De Moor; works far too large for students whose course of study was guided by a brace of octavos or the notes of a loose heterodox professor. But study of these elaborate works had this advantage among many others, that it saved from the disgrace of carrying home a hundred heresies, as if they were just created by the mighty genius of a modern master, when in truth they had been spawned and strangled centuries ago. It showed them that a large part of the objections urged against the doctrines of grace by the new divinity, are the identical objections which were far more ably urged by Pelagius and Celestius, or by Estius and Episcopius, or by the Jesuits and Molinists. A disposition to give a wider scope to the inquiries of the student tended to increase the demand for such a book as Turretin.

The true name is TURRETTINI, and so it is now written and pronounced in Geneva; we simply conform to an English usage in writing *Turretin*; in like manner Mazarini has become Mazarin. In some of the later branches, we observe the form *Turretini de Turretin*. In order to gratify a curiosity which we know to exist among many, we will proceed to give a few statements respecting the descent of our eminent theologian; and in doing this we shall not confine ourselves to the notices contained in Pictet's funeral oration, but shall resort to Genevese authorities which have not heretofore been used in America.

"The family of Turretini," says M. Galiffe, in his Genealogi-

cal Notices of Genevese Families, "belonging to the ancient nobility of the republic of Lucca, and one of the most distinguished among them, has maintained the same rank in our own, from the epoch of its admission to citizenship until the present time. It has produced celebrated savans and numerous magistrates of high merits. Its arms are *Palé de queules et d' or de six pièces*. These arms are borne on the wing of an imperial eagle, by virtue of a special grant." The family of Turretini has preserved an authentic genealogy at Lucca; from which it appears to have given a number of gonfalonieri and anziani to that republic. The first whom we shall mention is REGULUS TURRETTINI, gonfalonier, that is, chief-magistrate, of the republic of Lucca. In 1573 he married Clara Franciotti, of a family which produced the Cardinal Antonio Marco Franciotti, archbishop of Lucca in 1634. One of his sons remained a papist, and was anzian of Lucca, in 1616. The other son was Francis Turretini, distinguished as the first of the Protestant line. He was born about 1547, and was one of the most ardent defenders of the reformation, and was grandfather of our author. Instead of remaining where he might have risen to family honours, he became a voluntary exile. He went first to Antwerp. Thence, when that city, was besieged by the duke of Parma, he fled first to Geneva and then to Zurich. Afterwards he returned to Geneva, where he spent the remainder of his days. It appears from his will, that he wrote many letters to his parents to bring them over to Protestantism. He received citizenship in 1627, was made one of the Sixty in 1628, and died the same year, aged eighty-one years. He left fifty-one thousand florins to public charities. He was a man of strict integrity and blameless reputation, openhanded, brave and true. Of his nine children, the oldest was the father of our author, of whom we shall have a few words to say.

BENEDICT TURRETTINI was born at Zurich, November 9, 1588. He was a celebrated pastor and professor of Theology. He was married May 26, 1616, to Louisa Perez, and died March 4, 1631. Pictet speaks of Benedict as the glory of that church and school; he calls him a trumpet, and a tower. He was a champion of the truth. In 1620 he assisted at the Synod of Alez, of which Peter du Moulin was the moderator. He was noted for his piety, his love of union, his resolution, his learning, his gentleness and his

eloquence. His career was cut short as he was just entering middle life. No man of his day was more honoured. By the noble lady whom he married, he had six children, of whom the third in order, the author of these volumes, is now to be mentioned.

FRANCIS TURRETTINI, son of Benedict, was born October 23, 1623.* In the same year died Mornay du Plessy, Fra Paolo, and pope Gregory XV. In the same year, moreover, as Pictet tells us, the great Synod of Charenton was held, and the church of Geneva began to use leavened bread at the Lord's Supper. From his earliest years young Turretin gave tokens of genius. When his father found himself to be dying, he caused Francis, then about eight years old, to be brought to his bed-side, and said with faltering lips, "This child is marked with God's seal;" *Hic sigillo Dei obsignatus est!* Francis greatly distinguished himself in his academic course, and seems to have been remarkable for the eagerness with which he attempted diversified branches of study. Upon devoting himself to theology, he enjoyed the advantage of eminent instructors. Among these was John Diodati, another Italian Protestant, who sat in the chair of Calvin and Beza. Diodati was noted in the Synod of Dort and the Convention of Saumur; at which he so succeeded in pouring oil on the waters of controversy that the queen of France thanked him repeatedly. His biblical labours are well known. A second instructor of our author was Theodore Tronchin, also a member of the Synod of Dort, and a noble defender of truth. He lived to a venerable age, and contributed much to the theological celebrity of Geneva. The Tronchin family was noted in the little republic, to which it came from Provence. It has its representatives now. The name of colonel Tronchin is known far and wide among evangelical Christians. Theodore married Mademoiselle de Besze, the adopted daughter of Beza; and was the ancestor of the famous physician of the same name, son-in-law of the grand-pensionary De Witt. We almost lament that we cannot dilate upon this extraordinary family. Frederick Spanheim was another instructor of young Turretin; he was father of two celebrated sons, Ezekiel and Frederick. After finishing his curriculum at home, Turretin went to Leyden,

* Galiffe.

which was then, and long after, a centre of learning and theology. Here he maintained theses in the schools with great eclat. In Holland he enjoyed the lectures of such men as Polyander; the saintly Rivet, equally known by his voluminous works and the record of his death; Salmasius, whom we must not degrade from his deserved place as one of the most learned men of his age, even though he were worsted by Milton; Heinsius, Trigland, Voet, Hoornbeek, and Golius the linguist. At Utrecht he became acquainted with that prodigy of her age, Anna Maria Schurman. In 1645 he proceeded to Paris. There he found Falcar, Drelincourt, Albertini, and Blondel; and he resided under the roof of the immortal Daillé. He pursued physical and astronomical studies under Gassendi. Next he visited Saumur. This little city on the Loire has been famous for its Protestant University. Turretin there heard Placaëus, Amyrauld, and Cappellus, men whose learning, subtilty and peculiar views in theology are fully presented in the *Theses Salmurienses*. He even went as far south as to Montauban, then as now a Protestant University, where Carolus and Garissol were at that time flourishing. In 1648 he became a pastor of the church of Geneva, and preacher to the Italian congregation. For, as Pictet observes, Turretin preached with equal ease in Latin, French, and Italian. This was the more necessary, as the city was an asylum for great numbers of refugees from Italy. When he began to preach, such were the flow of his discourse, the solidity of his matter, and the majestic gracefulness of his eloquence, that immense popularity attended him. In 1650, the chair of Philosophy was several times offered to him by the government. After the death of Aaron Morus, at Leyden, Turretin was called to supply his place as pastor. He accepted the invitation and remained in Leyden about a year; but the Genevese would not endure his longer absence. The venerable Tronchin had now outlived his capacity for public service, and Turretin was invited to fill his place. He assumed the theological chair in 1653, having for colleagues, Tronchin, Antoine Leger, and Philip Mestrezat. His Inaugural Discourse was upon the first verse of the Epistle to the Hebrews. As a public teacher he was faithful and undaunted. The errors of Popery, Socinianism, and Arminianism, were daily receiving blows at his hand. He thundered against prevailing immoralities. With many tears he besought sinners to be reconciled to

Christ. At the time of his death almost every Pastor in Geneva and its vicinity had come from under his instructions. Pictet celebrates his benignity, pity to the poor, and care of widows and orphans, his hospitality and his profitable discourse. For many years he presided over the Academy, and was often called to pronounce those stately orations, which were the fashion of the age. In the year 1561 he was summoned to a new service. The people of Geneva were unable to bear the expense of fortifying their walls; they therefore appealed for aid to the States General of Holland, and designated Turretin as their commissioner for this end. His father had been sent by them on a similar errand forty years before. He passed through Basle, where he was received with honour by the great men of that university, Wetstein, Wollebius, Werenfelsius, and others. From the authorities in Holland he received the compliment of a gold chain and medal. He used to relate with pleasure the distinction with which he was received by the great Prince of Orange, and all the learned Hollanders. Earnest attempts were made to detain him both at Leyden and the Hague. He returned by the way of Paris. At Charenton he preached before that vast Protestant assembly, of which Pictet speaks with singular admiration. There he first met the famous John Claude. Coming home he renewed his labours with redoubled zeal. In 1669 he was married to Isabella, daughter of John de Masse, lord of Sauvet. The ancestors of Madame Turretin held the marquisate of Saluzzo. Four children were the fruits of this union, of whom one only survived, presently to be named more particularly. In 1664, Turretin published against the Papists, and in vindication of the Reformed. In 1666 he issued his disquisitions concerning the Satisfaction of Christ, which are reprinted in these volumes. In 1674 he set forth his great work on Theology. It is said that he was very reluctant to give it to the press, and that he did so only in compliance with letters from the learned in all parts of Reformed Christendom. In the same year were published his sermons, which were received with great applause; of these we have not been able to procure a copy. In 1687, he published on the necessity of Secession from Rome, and on other important points.

The later years of Turretin were embittered by the distresses and persecutions of his reformed brethren, in Piedmont

and France. It will be remembered, that in 1685 the Edict of Nantes was revoked by Louis XIV, in consequence of which hundreds of churches were demolished, and Protestantism was driven from the kingdom. But for these distresses of a sympathetic soul he may be said to have had a happy old age. He was scarcely ever ill, if we except a few attacks of acute disease. On the 24th of September, having risen before day, he wrote a number of letters, and was about to write others to Heidegger and Jurieu. He engaged in conversation with friends till about ten o'clock, when he was suddenly seized with violent pains. He caused his sister Madame Pictet to be sent for. To Professor Pictet he expressed his readiness to die, but said that the excruciating pains did not suffer him to pray as he would; yet that he knew in whom he had believed. He uttered many scripture passages, and among these one from the 38th Psalm, "O Lord rebuke me not in thine anger, &c.," which he had, a few days before, expounded, in the Italian congregation. Upon his only son, he solemnly enjoined these four things; the care of the church, if he should ever be called to it; the love of truth; humility; and charity. He was visited by his relative, Dr. Michel Turretin, Pastor and Oriental Professor, to whom he declared his faith and hope, and committed the solemn care of the church. His charges and exhortations were numerous. His countenance was expressive rather of triumph than of death. When his agony increased some of those who stood by reminded him of his last sermon, on the words, "Let us come boldly to the throne of grace:" he cried, as if impatient, *Eamus, eamus!* Shortly after he slumbered, and so died without a struggle, having attained the age of 64 years.

Though not in necessary connexion with the work under review, we shall now devote a little attention to another equally distinguished member of this family, and son of the preceding. JOHN ALPHONSO TURRETTIN, the first of the name, was born August 13, 1671. In early youth he showed his bent towards literature, and that graceful attractiveness which characterized him through life. It is pleasing to remember, that he gained the marked attention of Burnet, afterwards bishop of Salisbury, who was at that period resident at Geneva. Being bereft of his father in 1687, when he was about sixteen; he then fell under the care of such preceptors as Louis Tronchin, Calandrini, and

Pictet. Tronchin once said, "This boy begins where others leave off." It was in that day thought an indispensable part of education to travel. Alphonso made a tour through Holland, which was then the garden of theological learning. He was brought into acquaintance with Perizonius, Braun, Spanheim, Le Clerc, Bayle, Superville, Jurieu, Basnage, de Beauval, Claude, and Saurin. According to the custom of the age, he maintained Latin theses, when at Leyden, in 1692. Passing over to England, where William of Orange had now been some years in power, young Turretin visited Cambridge and was made acquainted with Sir Isaac Newton; to whom he was perhaps the first to apply those words of Bacon: *Parum philosophiæ naturalis homines inclinare in atheismum, at altiorem scientiam eos ad religionem circumagere*. Renewing his acquaintance with Burnet he was through him admitted to the company of Whitby, Floyd, Wake and Tillotson. In 1693, he went to Paris, where he was introduced to Bossuet, Huet, Bignon, Mabillon, Malebranche, Baillet, Fontenelle, and Longuerue. He was admitted to the ministry about the year 1694. Alphonso Turretin was a preacher of unusual powers, being, like his father, equally at home in French, Latin and Italian. With the single exception of Calvin, it is probable that Geneva had no greater master of Latinity. It is recorded, that he also ventured to preach in English.

In 1697, Alphonso Turretin was called to the new chair of Ecclesiastical History. His lectures in this department resulted in his Compendium of Church History, in 1733. After his inauguration he made himself acquainted with most of the great men of the Swiss churches; among whom were Werenfelsius, Ostervald, Crousaz. When in 1713 Barbeyrac the jurist translated Tillotson's Sermons, he dedicated them to J. Alph. Turretin. In 1705, he succeeded the venerable Tronchin, in the chair of theology.

By a process of change, which has been not unfrequent, John Alphonso was as inferior to his father, in vigour as he was superior to him in elegance. His whole theological tendency was marked by a fascinating liberalism, verging on what was latitudinarian. Very stern Calvinism, and a formal scholastic method, had prevailed in Geneva, and these were made still stronger, after the Synod of Dort. But looser sentiments were beginning to pre-

vail; the remote precursors of that neology which has since reigned. The body of the clergy became restiff under the creed, or *formulaire*, which was from time to time imposed.

Though we have not found it in books, we have been informed by the venerable Mr. Gallatin, himself a native of Geneva and a relative of the Turretins, that when in 1706, J. Alphonso proposed the abrogation of the *formulaire*, it was, beyond what was expected, adopted unanimously. This *formula consensus* had then been in use about forty years.* During these periods of change, Turretin's eager zeal for the evangelical union of Christians kept him in correspondence with men of different creeds and countries; with Jaquelot, Placette, Jablonski, Noltens, L'Enfant, Beausobre, and Magliabecchi. His dread of controversy, and his philosophical and tasteful pursuits, conduced to make him sink minor differences, and to give prominency to the truths in which many classes agree. Hence he contributed little or nothing to the elucidation of nice points in dogmatic theology, while he was one of the greatest writers of the age, upon natural religion and the external defences of Christianity. His copious and classical diction gave a charm to his writings which secured perusal and applause beyond the pale of Calvinistic bodies, and under this temptation he devoted himself to history to exegesis and to elegant letters. It was only a mode of the same influence which is perceptible in Grotius, and which at an earlier day had driven Le Clerc from Geneva; for, strange as it may seem, it is true, that before the abrogation of the formula, the land of the Synod of Dort was more tolerant than Geneva. The union of Protestants was very near his heart; on this subject he repeatedly published. The works of John Alphonso Turretin are extant in three large quarto volumes of uncommon beauty, but copies are exceedingly rare, even in Geneva. Some of the subjects are these: Ecclesiastical History; Commentary on the Romans; Twelve Dissertations on Natural Theology, a great work, of which the philosophical elegance can scarcely be too much lauded; Essays and Orations, on Theological Pacification; the Dissensions of Protestants; the Peace of Europe; the Adulterations of Christianity; Fundamental Arti-

* *Miscellanea Groningana*, Tom. II. fasc. 1, p. 166, 167.

cles in Religion; Cloud of Witnesses for Peace among Protestants.*

The family of the Turretins was not continued very far in the direct line of our theologians. Of Francis the only son who lived to have issue was John Alphonso, who had a son and a daughter. Of these, the son, Mark Turretini, born in 1712, became the father of one son, John Alphonso the second, who was born in 1735, and died without issue.

Other collateral branches, however, produced persons of note, and are continued to this day. Before we dismiss the subject, we will make record of a few of these. The father of our author had a younger brother JOHN, who took the name of TURRETTINI DE TURRETTIN, in 1631. He was one of the Council of Sixty and had a numerous progeny. It was his son, MICHEL TURRETTINI DE TURRETTIN, who was pastor and professor of oriental languages; he was born in 1646. The son of this Michel, named SAMUEL TURRETTINI DE TURRETTIN, born in 1688, was also pastor and professor of theology. A grandson of Michel, by another son, was professor of philosophy; his name was GIDEON, and he died in 1782. Albert Turretini, son of the last named was syndic of Geneva as late as 1815. JOHN JAMES TURRETTINI, brother of Gideon the professor, was born in 1727, and was professor of law. It should seem that the Turretins now living in Geneva, are chiefly descendants of John Turretini de Turretin, the uncle of our author. From what has now been stated, the reader will perceive that the family of Turretini gave to the Academy of Geneva no less than seven professors.

It is not our purpose to dwell on the character of Francis Turretin as a theologian. His adherence to the received doctrine of the Reformed church is so uniform and strict, that there is no writer who has higher claims as an authority as to what that doctrine was. His distinguishing excellence is perspicuity and discrimination. His intellect was admirably fitted and trained for perceiving and stating the real principles in-

* The titles of Prof. Turretin's French works are subjoined. 1. *Defense de la Dissertation sur les Articles fondamentaux contre Mr. de Bionens.* 2. *Sermons: sur la Charité, 1696; sur le Jubilé de la Reformation de Zurich, 1719; etc., etc.* For most of the facts our authority is that rare work, the *Miscellanea Groningana*: 12mo. Groningen. 1739.

volved in theological questions. He furnishes the best illustration within our knowledge of the maxim, *qui bene distinguit bene docet*. To this primary excellence he added an admirable judgment, which is evinced in the characteristic moderation of his opinions, and the general soundness of his arguments. His method is simple and logical. Under every head he begins with the *Status Quæstionis*, and with discriminating accuracy, frees the subject in debate from all adventitious matter, and brings out the precise point to be considered. Then follows his arguments in numerical order, each distinct and in logical succession, in support of the position which he advocates. To this series of arguments succeeds the *Fontes Solutionum*, or answers to objections, which often furnish examples of as pithy and discriminating replies as are any where to be met with. There is scarcely a question which our divines have been discussing as American discoveries, which the student will not find settled, or at least considered, in the perspicuous pages of Turretin. His chapter *De Libero Arbitrio* we should prefer putting into the hands of a student, to any other treatise on the will, of the same size, within our knowledge.

We may justly congratulate the American public on the acquisition of so beautiful an edition, at so reasonable a price. The more ornate copies show well in any collection of elegant volumes. Though we covet more margin, we know the demands of economy, and cannot expect the old-time luxury of large-paper copies. The old quartos were full of typographical errors; these, we are assured, have been carefully corrected, under the superintendence of the Rev. Dr. Cunningham, of Edinburgh. We would earnestly enjoin on every theological student the duty of saving money, to purchase a work which has long been almost inaccessible, and which is a library in itself. Young ministers who have any Latin, and who are not oppressed with undue fears of learning in the ministry, will need no counsel from us on this topic. Pious laymen, who wish to promote sound learning and to erect a barrier against the new divinity, should consider the good which may be done by presenting copies of this standard work to indigent ministers or parochial libraries. We were once told by Chief Justice Ewing, whose name we cannot write without love and reverence, that it was the uniform practice of Mr. Justice Washington, to read

through the whole of Blackstone's Commentaries once a year; and that he did so to give consistency, method and unity, to all the otherwise scattered and heterogeneous acquisitions of the year. We entertain no doubt, that a similar practice with regard to the equally logical and more commanding system of Turretin, would do more for a masculine theology and an energetic pulpit, than cart loads of religious journals, epitomes from the German, and occasional sermons.

*Attributed to
Hodge & J.A.P.*

ART. VI.—*The Power of the Pulpit.* By Gardiner Spring, D.D. New York: 1848.

IT is highly creditable to Dr. Spring's published writings, that they command a ready sale, and reach a large circle of readers, without any thing, either in their plan or execution, to excite or gratify a morbid curiosity. The topics treated for the most part are familiar, and the mode of treatment, though elaborate, by no means either startling or seductive. Their success must therefore be ascribed to the general soundness of their author's views, and still more to his weight of character and eminent position.

To this general statement, the volume now before us is a partial exception. From its first appearance, it attracted more attention than any of its predecessors, not only among Presbyterians, but in other churches, and this feeling of interest seems likely to continue and increase. But it is somewhat remarkable in this case, that the public curiosity has fastened on a single chapter near the close of the volume, and in its eagerness to feast on this, has, perhaps, done injustice to the rest. Whether this effect is owing to any thing peculiar in the actual position of the public mind, disposing it to feel a special interest in the subject of the chapter now in question, or to some superior vivacity and zeal displayed in that part of the work itself, we shall not venture to determine. But whatever be the cause, we cannot help believing that this chapter, if it had been published as a tract, apart from the highly respectable but less entertaining matter by which it is accompanied, would have had a circulation, and perhaps an influence, beyond any of the author's former publications. This indeed is no impossible result even