

**INFANT BAPTISM AND INFANT  
SALVATION IN THE  
CALVINISTIC SYSTEM. A REVIEW  
OF DR. HODGE'S THEOLOGY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649742431

Infant baptism and infant salvation in the Calvinistic system. A review of Dr. Hodge's theology  
by C. P. Krauth

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**C. P. KRAUTH**

**INFANT BAPTISM AND INFANT  
SALVATION IN THE  
CALVINISTIC SYSTEM. A REVIEW  
OF DR. HODGE'S THEOLOGY**



INFANT BAPTISM

AND

INFANT SALVATION

IN THE

CALVINISTIC SYSTEM.

A REVIEW OF DR. HODGE'S SYSTEMATIC THEOLOGY.

BY

C. P. KRAUTH, D. D.

---

PHILADELPHIA :  
LUTHERAN BOOK STORE, 117 N. SIXTH STREET,  
1874.

NOTE.

This Review appears in this Volume for the first time in a complete shape.

A REVIEW  
OF  
DR. HODGE'S SYSTEMATIC THEOLOGY

WITH SPECIAL REFERENCE TO THE QUESTION OF INFANT BAPTISM  
AND INFANT SALVATION, IN THE CALVINISTIC SYSTEM.\*

---

§1. OUTLINE AND GENERAL ESTIMATE OF DR. HODGE'S SYSTEMATIC THEOLOGY.

THE work opens with an Introduction, which treats of Method; Theology; Rationalism; Mysticism; the Rule of Faith in the Roman Catholic and Protestant view.

The First Part embraces Theology proper; under which are treated: Origin of the idea of God; Theism; Antitheistic Theories; Knowledge of God; His Nature and Attributes; the Trinity; Divinity of Christ; the Holy Spirit; the Decree of God; Creation; Providence; Miracles; Angels.

The Second Part is occupied with Anthropology: Man, his Origin and Nature; Origin of the Soul; Unity of the Human

\*Systematic Theology. By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey. New York: Scribner, Armstrong & Co. Svo. Vol. I., 1872, xiii., 648. Vol. II., xi., 732. Vol. III., 1873, viii., 880. Vol. IV. Index.

Race; Original State of Man; Covenant of Works; the Fall; Sin; Free Agency.

The Third Part presents Soteriology: the Plan of Salvation; Covenant of Grace; the Person of Christ; His Mediatorial Work; Prophetic and Priestly Offices; Satisfaction; for Whom did Christ Die? Theories of the Atonement; Christ's Intercession; Kingly Office; Humiliation; Exaltation; Vocation; Regeneration; Faith; Justification; Sanctification; the Law, with a Particular Commentary on each Commandment; the Means of Grace; the Word of God; the Sacraments; Baptism; the Lord's Supper; Prayer.

The Fourth Part is Eschatology: The State of the Soul after Death; Resurrection; Second Advent; Concomitants of the Second Advent.

Of the general fullness and logical order of this arrangement there can be no question. The discussion of the Divinity of Christ as distinct from the Trinity might perhaps better have been given under Soteriology, so as not to separate the "Divinity of Christ" from the "Person of Christ." The most important defect in the plan is that it does not embrace a distinct and full treatment of the doctrine concerning the Church. The omission has been made for some reason which satisfies Dr. Hodge. We hope that it means that he proposes to give to the Church a monograph on this subject, one of the most vitally important and interesting doctrines at all times, but especially in our own day. We know of no man more competent than Dr. Hodge to rebuke, with the effectual weapons of fact and logic, the insane pretences of the rampant pseudo-ecclesiasticism of our time, and the yet insaner radicalism, which frightens many into the ecclesiasticism.

The first thing which strikes us in reading Dr. Hodge's book is the style. Whether we shall accept or reject what he



maintains may sometimes involve a question, or a pause; but his simple, luminous mode of statement rarely leaves us in any embarrassment as to *what* it is on which we are to decide. The sentences are never involved. The language is a model of clearness. There is a plain solid sense, the result of a sound judgment thoroughly matured, which is delightful beyond expression in this day and land of fine writing. This, of course, will expose Dr. Hodge to the charge of shallowness, from those who think that nothing is deep but what is unintelligible, and that the art of good writing is the art of putting words to things in the proportion of Falstaff's sack to Falstaff's bread, and that the measure of words is like the measure of Falstaff in the girth.

Another great feature of Dr. Hodge's book is, its value to our common Christianity—nay, in a wide sense, to religion on that broader definition in which the believing Jew has a common interest with the Christian. To the gratitude of Jew and Christian, Dr. Hodge is entitled by the able vindication of Revelation against the assaults which would bring the faith of Jew and Christian alike to the dust. To Roman Catholic and Protestant, Dr. Hodge comes with a defense of the common creeds of Christendom; to Calvinist and Lutheran, with the able argument on the distinctive elements of Protestantism and the precious truths reasserted by the original Churches of the Reformation. Even in its relative isolation as distinctively Calvinistic, Dr. Hodge's book is invaluable. It is the gauge of the type of Calvinism which is considered by its ablest living representatives as tenable; a Calvinism so gentle in its spirit toward other forms of evangelical Christianity, and so full of the disposition to mitigate its own harder points, as to furnish ironical elements of the most hopeful kind.

The general mildness, fairness, and clearness of the book

are beyond dispute. It treats Polemics in the spirit of Irenics, for the most part, but with here and there a delightful little dash of merited sarcasm, a suspicion of irony, a playful contempt for small presumption, and a quiet smile at the absurd, which humanize the argument, and, with those touches which make the whole world kin, bring the author nearer to the reader. Nor are there wanting earnest and eloquent passages, which deal with sin in a manner in keeping with its exceeding sinfulness, and with conscious perversions after their evil deserts. There is no amiable inanity in the book. It is not done in water-colors, as some people would think it must be, because it is not executed with a red-hot poker on an oak-board. Yet its prevailing character is mild, quiet, firm, judicial. If it is often pleading, it is still more frequently the decision of a judge, who sums up evidence, interprets the law, and pronounces the sentence.

The evidences of enormous, yet reflective, reading everywhere present themselves, reading of the most varied kind, among the best books and the worst books. There is a gathering of honey for stores, and of poisons for the study of antidotes. The range stretches over the ages, takes in largely the German theology, and reaches apparently almost to the days in which the volumes have come from the press. The result of this anxiety to bring things down to the hour has necessarily been that some of the latest reading has been hasty and has involved Dr. Hodge in mistakes. But the Doctor's greatest weakness, in this immensity of reading, is where it might least have been suspected—it is in Calvinistic theology. He seems to have neglected a part of the Calvinistic theologians of no inconsiderable number and bulk. On his own confession, so far as his memory can recall, he has failed to have seen a single one of a very large and influential portion of those divines,

so large in fact that for some two centuries it is hard to find one who does not belong to it. But we account for this on the principles of a latent elective affinity. Like seeks only its like and holds it. There rise up in history the grim and grisly features of those old divines who liked election but who loved reprobation; who conceived of the human race as created chiefly as fuel for Tophet,—divines who would have thought nothing of the perdition of a universe or two, and, if necessary, of throwing themselves in, if their logic proved that it was all for God's greater glory—those inexorable Jonahs on whom a wilderness of gourds would have been lost in the attempt to reconcile them to the sparing of Nineveh. If Dr. Hodge long ago encountered these divines, he quietly turned away into his own brighter path, with other visions of the divine glory. He did not plunge into the Sahara, in the possibility of finding an oasis. Penetrated, as all his works show, with the completest recognition which is possible to Calvinism, that God is love, Calvinism itself is hardly in sharper contrast with Lutheranism than, within Calvinism, Dr. Hodge himself is with Gomarus and his pitiless school. The only apology which can be made for that school is that which they constantly make for themselves—that the logic of the system is with them, and that they are with the logic of the system. They did not create the horrors, they only told of them.

The general tone of the book is profoundly devout. Though Dr. Hodge has moved largely and freely in the living world, his most marked affinities are yet with the old. He saith "the old is better." He has not put enough of the new wine into the old bottles to rend them—except perhaps in a spot or two. In spite of recent reading, and of the space devoted to the callow heresies of the hour, the conception and organism of the book is prevailingly scholastic, of the old Protestant