[CONTINUED FROM FIRST PAGE.]

authors and abettors of the original charge of plagiarism, the account against them on the score of the grossest falsehood and dishonesty; since the charge, as it was deliberately made and deliberately reiterated, if false, necessarily involves the guilt of both falsehood and dishonesty, in their most offensive forms. The real point of agreement between Dr. Chalmers and Dr. Breckinridge, however, is their common and independent rejection of the arbitrary method of presenting the *knowledge of God and salvation* which Dr. Park reviles Dr. Breckinridge as incompetent, and ridicules him as presumptuous for rejecting; while he himself suggests (p. 767,) a new method, not only perfectly arbitrary, but wholly incapable of either practical or scientific use For he says the sources of the knowledge of God and the knowledge itself must be treated first; then the work of creation, and therein of man, his fall, his relations to God, both before and after; and then the mediator; and finally "the sum and result." But to say nothing of the total distinction between the two topics united in his first division, to wit: between knowledge in itself and the sources of it, in reality that first topic of his first division cannot even be discussed without assuming the knowledge which is to be obtained by discussing every topic involved in both the second and third divisions. We commend to Dr. Park's attention the Divine method of teaching the sum of saving knowledge as presented in the great logical, systematic, and *truly* scientific statement of it given in Paul's Epistle to the Romans, and to put to his own conscience the question whether the apostle, in beginning with man, his ruined, guilty and helpless condition, and his recovery through a Mediator, has pursued the method which the reviewer recommends, or that which he has assailed with all his powers of denunciation, and wit, and ridicule? Let him analyze that epistle and he may at least obtain sufficient insight of this great subject to comprehend that there is really both sense and order in the method adopted by the great apostle, and closely followed by Dr. Breckinridge. We might perhaps, if he would heed us, do him service by urging that he also look into his own religious experience, and rest satisfied if he find there any Divine operation following the order of the Divine revelation of eternal life.

A single word more as to the *method* itself, is all that need be here added. Dr. Park's lucubrations about the order of the four books which make up volume one, may be found on pp. 767, 768, of the Review. And if he had any notion except merely to display his idle conceits in the most offensive manner, it seems to have been the notion that we cannot know any thing, unless we know, not only how we came to know it, but also all the other possible ways of knowing it. That is, a man can neither know that he is a sinner, nor be taught any way of salvation, unless he is first taught all the mysteries of all the possible ways of knowing all that can be known of God. Such a criticism might gratify Dr. Park's spite for an instant, and, as he has covered its latent sense, might puzzle some of those who walk by his oracles; but to the sober thinkers it opens up the usual method by which the way of life is perverted in his hands, and helps to explain why it is that, though he professes to be ever learning, he never comes to the knowledge of the truth. To the same purport is his criticism of the details, as he expresses it, of the first book of volume one, which is entitled *Man*, and in which it is shown in six chapters that man's present condition is one of total ruin, that this ruin is irremediable unless there should be a Divine interposition; that there is such an interposition; that it is the living and true God who makes it, and that the ruined race for whom he makes it, is an immortal race. All this Dr. Park ridicules as absurd (p. 768,) so absurd, indeed, that the order of the topics amongst themselves, makes the absurdity itself absurd. Nor need we be surprised at such a condemnation from this gentleman. He, to whom the simplicity of the Gospel is a stumbling block, would naturally condemn most severely the simplest and most direct method of expounding it. And yet Dr. Park is at the same time, disdainful of his own pretentious philosophy. For he who considers it an obvious truth that man cannot know that he is a sinner, or that he can be saved, until he knows the high mysteries of God's being, and the manifestations thereof, equally condemns Dr. Breckinridge when treating of man, for presuming to introduce the ideas of a Divine interposition, a mediator, a God, or immortality. That is, he abuses Dr. B. for *not* treating exclusively of God, in his first division, and then abuses him again *for* treating of God at all in that first division. It would be an interesting subject of inquiry just here, *what must Dr Park think of the method in which Jesus and his Apostles taught theology?* And also whether they began in the "order of topics" so pompously presented by that gentleman, and taught first what are the sources of knowledge, and what relates to God, &c., &c., or whether they did not begin just as Dr. Breckinridge has done in imitation of them, with man, his ruin, recovery, &c. If they did the latter (and who will doubt it?) then, either their method was not in the true theological sense "scientific;" and such as ought to be followed in teaching that Divine science; or Dr. Park in his denunciations and vapid attempts at ridicule, has convicted himself of something very like playing the fool on a most serious subject, and has sought to darken counsel by words without knowledge. He is welcome to either alternative.

It is as painful to us as it can be to any of our readers to be compelled to employ such terms in reference to the conduct of any professed minister of Christ, but in the circumstances no other alternative is left us. Prof. Park has himself marked out the course, which justice to the subject requires us to pursue, and any other course would render us liable to misapprehension, and in many minds only tend to confirm the charges which he has ventured to make in this most unmanly assault. And Dr. Park will be taught a useful lesson in the premises, if he has not already arrived at that point beyond which moral improvement is unattainable, if he will believe hereafter that whatever leisure and resources are at his disposal, had better be employed in taking care of his own reputation, rather than in attempting to injure the reputation of others, who are seriously laboring to serve God in their generation.

3. We now come to the third count in the Review, *the charge of plagiarism.*

That the writer who could evince so much presumption or so little acquaintance with the theology of the Church, as to bring forward and pompously announce in this day, the ancient and universally recognized distinction between "the theology of the intellect and the theology of the affections," as a *grand discovery* in theological science, should hazard a charge of plagiarism on any subject connected with that science, seems to be rather remarkable. For surely it has always been known and admitted that there is a faith with works and a faith without works. But in the beginning, middle, and end of his attempt to sustain this accusation, he is but following the footsteps of his "illustrious predecessor," the "North Carolina Pastor," from whom he plagiarizes the entire warp and woof of his criticism without acknowledgment, and gives not the slightest intimation moreover that the same predecessor has been repeatedly convicted of the very charge which he has endeavored to fasten upon the first volume of Dr. Breckinridge. And that the successor of this predecessor is himself in the same or in a worse predicament, is another of the interesting antecedents of this masterly Review, as we shall now proceed to show, ere we take up and dispose of the charge itself.

Dr. Park has lately attempted an essay introductory to a republication of some tractates on the Atonement, in which, not to speak of his incompetency in almost every point of view to do justice to the great themes which are associated with that subject, his alleged steady perversion of the real sentiments of the writers he quotes, and which has been already partially exposed, may suggest the question whether such falsification is not in a moral point of view, more dishonorable than plagiarism itself. We think that the distinction is the same substantially, as that which is admitted to exist between open robbery and a secret attempt at assassination.

Dr. Park's method of maintaining the charge itself of plagiarism, would be simply ludicrous, were it not for the melancholy proof which it furnishes of the blinding effects of prejudice upon the mind which yields itself to its promptings When the desire to accomplish a sinister aim at all, and without regard to means which may be necessary to secure it, takes possession of the mind, little regard is had to anything else. Agamemnon waged a ferocious war against Troy, because Paris had carried away the wife of Menelaus; and yet, while waging that very war, took away by force the black-eyed damsel of his fellow-soldier, Achilles. So with Dr. Park. He accuses Dr. Breckinridge of plagiarism, and is himself so utterly a prey to his own passions, as to be guilty of plagiarism, for the sum and substance of the proof which he alleges in support of the charge. He plagiarizes his criticism *from* "the North Carolina Pastor," and introduces it as his own, while he is charging Dr. Breckinridge with plagiarizing from Stapfer. But even this, bad as it is, is not the most humiliating feature of this part of his performance. Dr. Breckinridge has fully and satisfactorily vindicated himself against this charge, and proved it to be false and malicious, and yet Dr. Park takes no adequate notice of that vindication. Before he assumed to reiterate the charge, it is perfectly obvious that, on the acknowledged principles of moral integrity, he should have brought forward at least the substance of that vindication, and have shown it to be unsatisfactory. But he has neither attempted this nor anything like it. He, to carry his sinister aim, reiterates the accusation as though it were an undeniable and admitted fact, and endeavors to leave upon the minds of his readers, the impression that such is the actual state of the case. The man who could for a sinister purpose, descend to a procedure so immeasurably dishonorable, may rationally expect, even in this world, a goodly portion of the reward that awaits him.

As to the charge of plagiarism itself, we shall briefly state the facts in the case, and leave the reader to draw his own conclusions in relation to them. But preliminary to doing this, we shall here present an extract from Dr. Breckinridge's reply to the accusation, as originally made by the "North Carolina Pastor," and as indorsed by the "nine editors of the *American Presbyterian*" and their abetters.

"As to the Stapfer part of the case," says Dr. B., "besides the full notice I gave in my preliminary words; besides the dishonest translations and colloçations of Mr. J. Jones Smyth (the 'North Carolina Pastor;') besides the taking by Stapfer from others of *everything* he had, with more freedom than I have taken *anything* from him; besides the limited extent, and wholly subordinate nature of such of his *details* as I used at all; besides the wicked exaggerations of Mr. Smyth, and the abominable falsehoods of his equally unscrupulous indorsers; there is a remark touching the whole matter, so obvious and decisive, that I wonder it did not occur to Mr. Smyth himself, even through all his massive self conceit and ignorance. The volume I have published was, on its face, designed to be a statement, not experimental, not controversial, but purely and strictly *abstract* scientific. I set out to prove by the testimony *of God and of pure reason*, a system of *positive truth and salvation.* I reserved the experimental part to a second book; the controversial part to a third book. In the first, or purely abstract part, already published, and in the second, or purely experimental part, next to be published, God's word and pure reason could alone be of any authority. In them why should any human being's opinion previously expressed—any human being's name—be cited, as such, any more than in geometry? Above all human beings, what title had they (Stapfer among the rest,) to special mention, who bore to certain parts of the subject a relation, at the very highest, similar to that borne by a dictionary to a language, or an arithmetic to an account. The course I actually took is the only one, I confidently assert, that became me as a scholar, as a modest man, or as the author of a work avowedly designed not to *create* or *invent* anything, but to *recast, restate* a sublime science by a natural, simple method, responsive to its own nature."—*Letter concerning N. O. Pastor.*

Now it is perfectly obvious, on a moment's reflection, that a charge of plagiarism can not, without gross injustice and dishonesty, be made against an author, unless on the ground that, while claiming originality for the contents of his work, or for his method of treating the subject, or both, he is found to be guilty of appropriating without acknowledgment, the labors of others; and much less can it, without the most unblushing moral dishonesty, be preferred against an author who not only lays no claim whatever to originality in the material of his work, but utterly disavows it, and claims only to state, in a manner peculiarly his own, the materials that had been for ages existing, and which were acknowledged to be the common property of all who wrote on the subject, and which he himself distinctly announces were ready furnished to his hand; and such is precisely the state of the case in relation to the accusation, which in this Review has been so wantonly preferred against Dr. Breckinridge. In his preliminary words (Vol. I.) he distinctly disavows laying any claim whatever in respect to the material of his work; and frankly declares that that material had been furnished to his hand by the writers who had preceded him. And now Dr. Park and his abettors, with the dishonorable design of prejudicing the public against his labors, and after many months of painful research and investigation, boast that they have discovered one of those many sources to which Dr. Breckinridge frankly conceded himself to be indebted; and, in their anxiety to accomplish their disreputable aim, set aside all the claims of honesty and integrity by attempting to ignore the previous admissions of Dr. Breckinridge, and to treat him as though he had claimed the very thing which he has directly disclaimed! Such is the true state of the case; and such is the shameless course so unblushingly adopted by Dr. Park, and the "nine editors of the *American Presbyterian*," and the "North Carolina Pastor," to effect an object upon which no upright mind can think without blushing for human nature.

And now what can exceed the preposterous nonsense of representing at this day a theological writer as a plagiarist, because there is found in his works such statements as the following, which the aforesaid gentlemen make a parade of quoting from Stapfer?

"*Per Deum, intelligimus ens a se a mente nostra et hac universa diversum,*" *&c., &c.* "*Priusquam existentiam ejus demonstramus, principia quædam generalia sunt premittenda.*" "*Impossible est idem simul esse et non esse;*" and so on all through the category of the instances alleged; words and sentences in the mouth of every Sabbath school teacher, and every intelligent Christian in Christendom; words and sentences which Stapfer himself took from the common use of Christians; and which had been familiar from the first, to the whole Church of Christ; words and sentences, too, employed by Prof. Park and the "nine editors," &c., whenever occasion serves; and which they could be charged with plagiarizing as truly and as justly as they have alleged a similar charge against Dr. Breckinridge. The insane folly, not less than the unutterable meanness of this whole procedure, baffles all description.

Another feature in the programme, and in no way behind this in dishonest artifice, is the effort made by Prof. Park and his abettors to convey the impression that Dr. Breckinridge is a wholesale plagiarist. Now Dr. B.'s two volumes contain twelve hundred and twenty-one pages, while all the alleged plagiarisms, which dishonesty and malignity have been so industriously accumulating from the different parts of the work, amount in Dr. Park's article to perhaps a couple of pages, and those, too, as above remarked, of words and sentences which belonged no more to Stapfer than to Dr. Breckinridge, or to the entire Church in every age. And yet Dr. Park and his abettors, in this most contemptible crusade, have endeavored to make the impression that the heavy volumes of "poor Stapfer" (see p. 183,) have been sadly plundered by Dr. Breckinridge. And from their representations, one might be almost led to suppose that *Stapfer redivivus* had been repeating his theology at Danville. And what will the reader think of a serious attempt to base such charges upon such evidence! But the matter has still another aspect, partaking, if possible, still more of the ludicrous, though furnishing at the same time another melancholy illustration of the blinding effects of prejudice. For while Dr. Park would thus endeavor to make the impression that Dr. Breckinridge is guilty of wholesale plagiarism from Stapfer, and that he "has taken complete paragraphs, whole pages, and the substance of entire sections from another author! which we now proceed to prove;" see page 773; (a statement which is simply false,) and in proof hereof, furnishes passages like the aforesaid, which would fill scarcely a page at the utmost of the work of Dr. Breckinridge; and then proceeds to eulogize Stapfer as a great theologian, and his work as one of consummate ability; we find him soon forgetting how he has eulogized that great Divine, and denouncing the remarkable Stapferian work (as he would have us believe,) of Dr. Breckinridge, as utterly contemptible in every point of view. So it appears that a work when put forth by one writer may be a work of great excellence and ability; but if the same work be put forth by another writer it may be the meanest and most contemptible of all productions.

But we have already bestowed more attention upon this puerile assault than it deserves. And in view of the whole matter we affirm, without fear of contradiction, 1, That Stapfer, on the subjects referred to, has not only not offered anything new or original, but that he does not pretend to have done so; and yet he makes no acknowledgment to any one; nor was it necessary, for he offered only what hundreds had offered on the same subjects before him. And the remarks which he and Dr Breckinridge make in common on those subjects, had from time immemorial been the common property of the Church.

2. It has ever been the custom of writers on scientific theology, to employ, even without a formal acknowledgment, the language employed by Stapfer and Dr. Breckinridge in treating upon those subjects. Stapfer, however, deems it unnecessary to express any acknowledgment; while Dr. B. has made full acknowledgment.

3. Dr. Breckinridge has not even claimed or pretended to originality in treating upon the matters referred to, but, as the reviewer himself repeatedly acknowledges, claims only to collect and rearrange theological truth.

4. It was in no sense required that Dr. Breckinridge should particularly name Stapfer, instead of his predecessors—used but not named by Stapfer—men abler and more renowned than himself, concerning whom Dr. Park may be instructed hereafter, if his interest in Dr. Breckinridge should continue unabated. Had Stapfer been specifically named as furnishing those ideas expressions, a far truer charge might have been made, either of ignorance, or of gross injustice to the writers to whom he himself was indebted; and it would have been attributing to him a rank, moreover, which he never claimed, or deserved.

None but the merest pretender to theological knowledge can be ignorant of the course perpetually pursued by every school of theologians in relation to this matter. Take the Socinian School, for example, and you find the ideas of Lælius Socinius repeated by Faustus, with no formal acknowledgment; and then by the two Wissowatii; and by Smalcius, and Crellius, and so on down to Stichtingius. In the Arminian School, you start with Episcopius, and find not only his speculations in theology, but his criticisms on Scripture, repeated by Curcellæus, Poelenberg, Limborck, and Le Clere, and so down from teacher to teacher, and without any formal acknowledgment. The same is true of the Papal Schools, and of the Lutheran, and Calvinist. The theological ideas peculiar to those schools were always recognized in the schools themselves as a common property; and no member of the fraternity ever doubted his right to employ them without acknowledgment. Let any reader take, for instance, the tractate of J. Sharpius, *De Reprobatione*, and compare it with the chapter on the same subject in Polanus' *Syntagma Theologiæ*, and he will have an illustration of the truth of this representation. Or let him, if he have access to the writers, take Calvin on Justification, and trace the ideas on the same topic as presented by Zecharish Ursinus, David Pareus, Danie Zillemius, and M. F. Wendelinus. Or let him refer to Calvin on Predestination, and compare him with his successors, Ursinus, Zanchius, Pareus, Gomar, Polanus, Piscator, Wendeline, Turretine, &c., and the matter will require no further elucidation. In fact, the same thing is acknowledged, and extends even to the schools of Criticism. A large portion of the *Philologia Sacra* of Glassius is made up from the criticisms of Calvin, Luther, Beza, Piscator, from whom he quotes oftentimes, sentence after sentence, without any acknowledgment; and his work has now been before the world for more than two centuries, and no one ever dreamed of accusing him of plagiarism, for the simple reason that, among intelligent men, the principle above referred to was fully recognized. And if the reader has the opportunity, and will examine the annotations of both Grotius and Walæogius on Luke xxiii: 43, he will have an illustration of the extent also to which this idea was carried. Or if he has access to the Arminian theologues, and will start with the exposition which Episcopius has given of John iv: 24, and trace it down through Curcellæus, Limborck, &c, he will find it repeated without any formal acknowledgment, by the Arminian theologians, up to the very time when Charnock demolished it utterly in his discourse on the same subject.

Now, if these things are so, then Dr. Park and his abettors have either ignorantly or maliciously, and without reason, attempted to traduce Dr. Breckinridge; and that they are so, and can be established by any number of illustrations of their truth, we pledge ourselves to prove beyond all contradiction, if Prof. Park will take issue with us *per con.*, and consent to lay before the readers of the *Bibliotheca Sacra* the proofs that we shall furnish. That he should do this, is some slight reparation for the injurious procedure of which he has been guilty, is only obvious to be questioned. Will he then do it? If he will, let him signify the same, and the proofs will be forthcoming immediately.

In concluding these remarks, it may be proper briefly to state why the anonymous review in the *Bibliotheca Sacra* is attributed to Dr. Park. 1. Dr. Park is no doubt its author. It is the custom of the *Bibliotheca* to publish the articles of its contributors, when not editorial, with their own names; or when this rule is departed from in an article not editorial, the fact is, we believe, always stated. 2. Dr. Park is responsible for the appearance of the reviews in his periodical, for he controls it, and is perfectly aware that the article would, under the circumstances, be attributed to his authorship. He has lent to it the sanction of his name as editor; and, as he is thus morally and legally responsible for the assault, it is fair and equitable to hold him to that responsibility.*

The writer of these remarks claims precisely the same right to defend a work which he regards as important to the cause of truth and righteousness, that the Reviewer has to assail it. And, as the Reviewer is anonymous, (in intention at least,) it is proper that these remarks should be likewise anonymous, until the authorship of the Review is formally avowed. In that case, the printer is authorized to announce the name of the writer of this Reply.

*The *Congregationalist* asserts that Dr. Park is not the writer of the article for the *Bibliotheca Sacra*. Admitting, however, that he did not, himself, pen the words, he is still, for the reasons stated, responsible to Dr. Breckinridge and to the Christian public.

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