

THE
PRESBYTERIAN
QUARTERLY.

EDITORS: G. B. STRICKLER, D. D., AND E. H. BARNETT, D. D.

MANAGING EDITOR: GEORGE SUMMEY, D. D.

VOL. VI.

1892.

JANUARY—APRIL—JULY—OCTOBER.

Richmond, Va. :

WHITTET & SHEPPERSON.

NEW YORK: ANSON D. F. RANDOLPH & Co.

COPYRIGHT, 1892.
BY GEORGE SUMMEY, MANAGING EDITOR.

PRINTERS
WHITTET & SHEPPERSON,
RICHMOND, VA.

5224
47

CONTENTS.

VOLUME VI.

	PAGE.
Andrews' <i>Life of Our Lord</i> ,.....	<i>Thos. R. English</i> ,..... 458
Baptism, The Pentacostal,.....	<i>John W. Primrose</i> ,..... 559
Beneficiary Education,.....	<i>John A. Preston</i> ,..... 592
Bible, The Study of the English,.....	<i>Thomas Cary Johnson</i> ,... 360 ✓
Bissell's <i>Hebrew Grammar</i> ,.....	<i>W. M. McPheeters</i> ,..... 454
Briggs' Theology Traced to its Organic Principle,.....	<i>Robert Watts</i> ,..... 21
Briggs' <i>The Bible, The Church, and The Reason</i> ,.....	<i>F. R. Beattie</i> ,.....
Brown's <i>Apocalypse</i> ,.....	<i>H. O. Alexander</i> ,..... 301
Brown's <i>Hebrew Lexicon</i> ,.....	<i>W. W. Moore</i> ,..... 311
Browning, Robert; The Man,.....	<i>W. S. Currell</i> ,..... 101
Browning, Robert; The Poet,.....	<i>W. S. Currell</i> ,..... 410
Carlyle, A Religious Estimate of,.....	<i>F. L. Ferguson</i> ,..... 510
Carpenter's <i>The Permanent Elements of Religion</i> ,.....	<i>S. M. Smith</i> ,.....
Carrier's <i>The Hebrew Verb</i> ,.....	<i>W. M. McPheeters</i> ,..... 454
Cheyne's <i>Origin and Contents of the Psalter</i> ,.....	<i>W. W. Moore</i> ,..... 451
Christ, The Pre-incarnate,.....	<i>T. W. Hooper</i> ,..... 399 ✓
Christo-centric Principle of Theology,.....	<i>John L. Girardeau</i> ,..... 1
Church, Origin of the Visible,.....	<i>Samuel J. Baird</i> ,..... 264
Cone's <i>Gospel Criticism and Historical Christianity</i> ,.....	<i>W. M. McPheeters</i> ,..... 309
Council, The General Presbyterian,.....	<i>W. S. Plumer Bryan</i> ,..... 118
Creation, Babylonian vs. Hebrew Account of,.....	<i>A. H. Huisinga</i> ,..... 385 ✓
Criticisms and Reviews,.....133, 285, 449, 597
Cumberland General Assembly,..... 447
Dabney's <i>Discussions</i> ,.....	<i>E. C. Gordon</i> ,..... 133
Dale's <i>Christ and the Gospels</i> ,.....	<i>T. R. English</i> ,..... 141
Deems' <i>Gospel of Spiritual Insight</i> ,.....	<i>W. M. McPheeters</i> ,..... 152
Denominationalism, Scriptural Limits of,.....	<i>J. A. Waddel</i> ,..... 49
Directory for Worship, the Revised,.....	<i>Robert P. Kerr</i> ,..... 113
“ “ “ “ “ “.....	<i>Henry M. White</i> ,..... 275
Driver's <i>Introduction to the Literature of the O. T.</i> ,.....	<i>F. R. Beattie</i> ,..... 297
General Assembly of 1892,.....	<i>T. D. Witherspoon</i> ,..... 427
Girardeau's <i>The Will in its Theological Relations</i> ,.....	<i>Henry A. White</i> ,..... 285
Gladden's <i>Who Wrote the Bible?</i>	<i>W. M. McPheeters</i> ,..... 142
Gore's <i>Incarnation of the Son of God</i> ,.....	<i>Samuel M. Smith</i> ,..... 457
Gospels, Distinctive Characteristics of the,.....	<i>E. C. Murray</i> ,..... 89
Haweis' <i>The Broad Church</i> ,.....	<i>Samuel M. Smith</i> ,..... 146
Higher Criticism, The Anti-biblical,.....	<i>Wm. Henry Green</i> ,..... 341 ✓
Hunt's <i>Ethical Teachings in Old English Literature</i> ,.....	<i>W. S. Currell</i> ,.....

	PAGE.
Immortality of the Soul, The,.....	Rob't. L. Dabney,..... 473
Inspiration and the Doctrines of Grace,.....	Robert Watts,..... 167
International Theological Library.....	Robert Watts,..... 597
Jehu, A Modern,.....	R. C. Reed,..... 539
Judges, Literary Aspects of the Book of,.....	O. Alphonso Smith,..... 581 ✓
"MacRealsham's" <i>Romans Dissected</i> ,.....	H. C. Alexander,..... 137
Matheson's <i>Spiritual Development of St. Paul</i> ,.....	W. J. McKay,..... 314
Matson's <i>The Adversary</i> ,.....	Thos. R. English,..... 459
Mueller's <i>Science of Thought</i> ,.....	H. C. Alexander,.....
Northern General Assembly,.....	439
Notes,.....	113, 271, 422, 581
Peace Conference,.....	W. A. Campbell,..... 281
Peck's <i>Ecclesiology</i> ,.....	R. U. Reed,..... 449
Prayer, Scientific Study of,.....	Geo. D. Armstrong,..... 297
Price's <i>Syllabus of Old Testament History</i> ,.....	W. W. Moore,..... 145
Recent Publications,.....	157, 316, 461
Revelation, Object and Scope of Written,.....	J. B. Shearer,..... 329
Robin's <i>Harmony of Ethics with Theology</i> ,.....	R. A. Webb,.....
Romanism and the Public Schools,.....	Rob't. F. Sample,..... 522
Socialism's Bearings on Morality and Religion,.....	James MacGregor,..... 67
Societies and the Church,.....	John D. Gilland,..... 422
"Souls" versus "Hands,".....	W. Beatty Jennings,..... 271
Steenstra's <i>Being of God</i> ,.....	Samuel M. Smith,..... 456
Sterrett's <i>Reason and Authority in Religion</i> ,.....	Samuel M. Smith,..... 148
Steven's <i>Galatians</i> ,.....	H. C. Alexander,..... 305
Taylor's <i>Origin of the Aryans</i> ,.....	F. R. Beattie,..... 153
Theological Education, Methods of,.....	T. D. Witherspoon,..... 212
Thompson's <i>Divine Order of Human Society</i> ,.....	W. G. F. Wallace,..... 148
Waddel's <i>Memorials of Academic Life</i> ,.....	Rob't. A. Webb,..... 156
Wesleyan Theology, Unconscious Calvinism of,.....	W. P. McCorkle,..... 185
Wyclif, John,.....	Ethelbert D. Warfield,..... 246
Zimmer's <i>Irish Element in Mediæval Culture</i> ,.....	Robert Price,.....



THE
PRESBYTERIAN QUARTERLY.

NO. 20.—APRIL, 1892.

I. THE QUESTION OF INSPIRATION IN ITS BEARING ON THE DOCTRINES OF GRACE.

HOWEVER Christian men may differ respecting the nature and extent of inspiration, they are all agreed in regard to its importance. In the estimate of all it is looked upon as presenting the gravest question the church has ever encountered. Nor is this estimate of its importance to be wondered at when we consider the relation which this question sustains to all the doctrines of revelation. There is no question respecting the being and attributes of God, the mode of the divine subsistence in three persons, the origin and original state of man, the fall and the state into which it brought mankind, the covenant of works and the covenant of grace, the atonement and intercession of Christ, the office of the Holy Spirit, the nature and prerogatives of the church and her unity as the one body of Christ, the doom and destiny of the finally impenitent—there is not one of these questions whose solution does not depend absolutely upon the testimony of the Bible. Within the sacred volume, and there alone, have we any reliable information on any of these subjects.

It must, therefore, be manifest that all questions in regard to the trustworthiness of the sacred record are questions in regard to the very foundation of Christianity. When a passage from this record is adduced in support of a particular view on any of these subjects, the question arises, of necessity, on what ground is it brought into court, and why should it have any weight in determining the issue? As the ultimate authority on

1157211

VI. WHEN DID THE VISIBLE CHURCH OF GOD ORIGINATE?

By "the visible church" is meant that society which God by covenant separated to himself out of the world, to be his recognized and peculiar people; and which he has invested with certain offices and prerogatives, of which these are the chief: 1. It is the kingdom of God, in which he is the alone sovereign, and his law the paramount rule. 2. It is the custodian of his word and ordinances. 3. It is his witness, ordained to publish his word, maintain his testimonies, and proclaim his salvation. 4. It is the communion of God, endowed with a recognized and covenant right of intimate access to him in the ordinances. 5. It is the bride, the Lamb's wife, the fruitful mother and nurse of God's children. Certainly no such society existed before the call of Abraham. But was it not erected by the covenant with him?

1. The Abrahamic covenant organized no new society. Its promises were reserved for a son as yet unborn; and although its seal was set in the flesh of all the patriarch's other sons, it was thus sealed, not to them, but to him. They were neither parties nor heirs, and were therefore sent away from his house, because "In Isaac shall thy seed be called." So, Esau, although circumcised, was excluded, "that the purpose of God, according to election, might stand." (Rom. ix. 11.) Any objection to this view, based upon supposed differences of moral character in the parties, as a ground of exclusion, is obviated by the case of the sons of Jacob, who notwithstanding their crimes were retained in the line of promise. As to the seal of that covenant, on the one hand, it was withheld from Melchisedec, the elder Abimelech, and other cotemporary believers. On the other, it was set on all of Abraham's house, the most of whom had no more title in the promises than the rest of the world. In fact, that was strictly a personal covenant. Abraham was the sole party of the second part, and the sole condition was his faith. So Isaac and Jacob were by dis-

tinct successive acts made parties severally, on the same condition, (Gen. xxvi. 3-5; xxxv. 10, 12; Heb. xi. 8-20); and the manner in which this covenant is named from these three patriarchs (Ex. vi. 5, 8; Gen. xxviii. 13; xxxv. 12;) and the personal relation to them in which it always appears, forbid the idea that it was designed immediately to erect or embrace a community. It organized no *assembly* (*ecclesia*). It established no *society* in covenant with God.

2. Nor did it create office, nor appoint distinctive ordinances of testimony. Sacrifice had been observed from the beginning, and was not the peculiar privilege of any class or society of people. The Abrahamic covenant made no change as to this ordinance. If circumcision was a rite of testimony, no more than sacrifice was it reserved to the heirs of the promises; but, as before indicated, was given to many who had no special part in them. That covenant, moreover, gave the house of Abraham no peculiar property in the rites of worship, nor special privilege of access to God in them. Nor did it recognize that family, nor any part of it, as the spouse of Christ. It may be accounted the betrothal. But the marriage covenant was not yet.

The Sinai covenant stands in eminent contrast with all this. Its terms were in these words: "*If ye will obey my voice, indeed, and keep my covenant, then shall ye be a peculiar treasure to me, above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation.*" (Ex. xix. 5, 6.)

1. To this covenant the deliberate consent of every soul of all Israel, now increased to a nation, was thrice demanded and thrice given at Sinai; and they all, individually and collectively, were comprehended and sealed as parties to it. (Ex. xix. 8; xxiv. 3, 7, 8; Deut. xxix. 2-11; Josh. viii. 35; Heb. ix. 19.) They were thus erected into a covenant society, the kingdom of God, on terms of which the fundamental condition was, "If ye will obey my voice."

Such was the momentous character of this covenant that by divine command it was afterward twice again propounded to Israel, and accepted by them, before possession was finally given of the promised land—once in the plains of Moab, on the eve of crossing

the Jordan, and again at Mount Ebal, after the first victories of the conquest had been achieved. Moreover, the violation by Israel of the terms of this Sinai covenant, thus thrice ratified by them, is expressly specified by Jehovah as the ground of all the judgments afterward visited upon them. Says God, by Jeremiah (xi. 1-11): "Cursed is the man that obeyeth not the words of this covenant which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice. . . . So shall ye be my people, and I will be your God. . . . I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart. Therefore I will bring upon them all the words of this covenant;" that is, the penalties thereto annexed. (See Deut. xxvii., xxviii. Compare Jer. vii. 22-26, and xxxi. 32; and Lev. xxvi. 44, 45.)

2. To the society organized under this covenant were given abundant ordinances of testimony: (1), The holy law which was expressly designated "the testimony"; (2), The system of witnessing rites which ultimately found their seat in Zion, and thence diffused the light of salvation through the world; (3), The written oracles of God; and (4), The illustrious orders of priests and levites set apart to the sole duty of maintaining those ordinances and testimonies, and preserving and transmitting those oracles. Israel was thus set apart and ordained God's official witness in the world. To her, thus consecrated, was given the eminent and exclusive privilege of free access to his presence, and communion in the ordinances thus given.

3. The society thus created was the spouse of the Son of God. This is the favorite and very beautiful and instructive figure for the church in the Scriptures. It is applied to the church of the Old Testament and the New, the church visible and invisible, until in the end "the bride, the Lamb's wife," inherits the New Jerusalem. That Israel was the spouse, and that the union was formed at Sinai, is the explicit testimony of the Scriptures. Says the Lord by Jeremiah: "I remember thee, the kindness of thy

youth, *the love of thine espousals, when thou wentest after me in the wilderness*, in a land that was not sown. Israel was holiness to the Lord, and the first fruits of his increase." (Jer. ii. 2-3.) In Ezekiel (xvi. 3-14) the Lord describes Israel as an infant abandoned at its birth, and cast out to perish in its blood, but rescued, nourished to maturity, and espoused by him. "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee in thy blood, Live! yea, I said unto thee in thy blood, Live! I caused thee to multiply as the bud of the field, and thou didst increase and wax great, and thou attainedst to excellent ornaments. Thy breasts were fashioned, and thy hair was grown; yet wast thou naked and bare. Now, when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness. Yea, I swear unto thee, and entered into covenant with thee, and thou becamest mine." Here the voice of mercy, crying, "Live!" can refer to nothing prior to the call and covenant with Abraham. There was no multiplying until the Egyptian sojourn, and the marriage covenant can be no other than that of Sinai. Elsewhere in the same prophecy it is expressly stated that Israel was yet in her virginity when in Egypt she was defiled with strange gods. Afterward, the Lord says, "she became mine, and bare sons and daughters." (Ezek. xxiii. 3, 4. See also Hosea ii. 1-16, with which compare Ezek. xx. 35-37.) The same conception runs through the prophets.

It thus appears that not till the assembly at Sinai did the visible church exist, and that it was then erected in Israel, with attendant circumstances angust as became the nature of the transaction. If the church is the covenant kingdom of God; if it is the custodian of his oracles and his ordinances, and his commissioned witness before the world; if by covenant it enjoys peculiar favor, access and fellowship with him in those ordinances; if it is the beloved bride of the Son of God, the fruitful and nurturing mother of God's children, Israel was all this, set apart and consecrated thereto by the whole grand transaction at Sinai, culminating in the covenant and its baptismal seal.

4. Of Israel, the parties to this covenant were "all the people,"

including not the adults only, but the children and the little ones. At Sinai, the language of the narrative is thus all-comprehensive, without any enumeration of particulars. But when it was renewed in the plains of Moab, with the survivors of the forty years' wandering, the details are specific. "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, *your little ones*, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day." (Deut. xxix. 10-12.) So, again, at Mount Ebal, where in accordance with the command of Moses, the covenant was again rehearsed and confirmed, with its blessings and its curses, "there was not a word of all that Moses commanded, which Joshua read not, before all the congregation of Israel, with the women and *the little ones*, and the strangers that were conversant among them." (Joshua viii. 35.) Compare the place with the twenty-seventh chapter of Deuteronomy.

5. This covenant was sealed with its own distinctive baptismal seal. In the Abrahamic covenant,—the betrothal of the church,—the promises were, that he should have an innumerable seed, the heirs with him of the promises; that God would be their God; that Canaan should be their possession, and that in his seed all the families of the earth should be blessed. The appropriate seal of this covenant was circumcision set on all the males, adults and infants, a seal which set forth salvation through the blood of the promised Seed. The patriarchs "all died in faith, not having received the promises, but having seen them afar off." (Heb. xi. 13.) But now, the set time was come, the time for the fulfilment of the covenant in the espousal of Israel. God sent Moses to say to them, "I remember my covenant. . . I will take you to me for a people, and I will be to you a God." (Ex. vi. 1-8.) And when that purpose was fulfilled at Sinai, when Jehovah took to himself his betrothed, his chosen bride, it was fitting that the covenant should be signalized with a new and distinctive seal. Moses "took the blood of calves and of goats, with water, and scarlet

wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." (Heb. ix. 19, 20.) The seal of the Abrahamic covenant signified the shedding of the blood of the promised Seed. That of the Sinai covenant certified and set forth the application of that blood and the imparting of the Spirit, whereby are wrought pardon, cleansing and sanctifying to the people of God.

Provision was made in the law given at Sinai for perpetuating that seal in the water of separation (Num. xix.), which was thenceforth constantly used as the token and seal of admission to the pale of the covenant, was continued in use till the time of the New Testament, was known to the Jews by the name of baptism, and, eliminated of the sacrificial elements, was administered by John, and Christ's disciples in coincidence with John (John iii. 26; iv. 1, 2), and is perpetuated to us in Christian baptism.

The society organized at Sinai was identical with the church of the apostles. It was so in lineal continuity of organization. It is certified to be the same by the prophecies, which make the church of Israel heir to the fulness of the Gentiles in the gospel day; and by Paul's parable of the wild branches grafted into the good olive tree. It is attested by its name, *Ecclesia*, which, in our English version of the Old Testament, is sometimes rendered "the assembly," and generally "the congregation," and in the New Testament, "the church." Originating in the assembly at Sinai in the command of God to Moses (*Ecclesiastan pros me*), "*Assemble to me the people*" (thus given in the Septuagint Greek, Deut. iv. 10), that day was thenceforth known as "the day of the assembly;" that is, of the meeting with God. (Deut. ix. 10; x. 4; xviii. 16.) Hence the word is used throughout the Old Testament to designate the worshipping assemblies of Israel, the greater and the less, and, in the New, is applied by Jesus to those of the Jews in his day (Matt. xviii. 17), by the martyr Stephen to Israel in the wilderness (Acts vii. 38), and by Christ (Matt. xvi. 12), and the writers of the New Testament to the Christian church and its local assemblies. It is evidenced to be the same by the characteristics, officers and functions, which are common to both. In fact, so absolute and unquestionable is this identity that the Apostle

Peter appropriates the very terms and language of the Sinai covenant as immediately belonging to and descriptive of the Christian church: "Ye are *a chosen generation, a royal priesthood, a holy nation, a peculiar people*; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but *are now the people of God.*" (1 Peter ii. 9, 10.)

SAMUEL J. BAIRD.