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ART. I.—*The Early Scottish Church; The Ecclesiastical History of Scotland from the First to the Twelfth century.* By the Rev. THOMAS McLAUCHLAN, M. A., F. S. A. S. Edinburgh: T. & T. Clark. 1865.

*Iona.* By the Rev. W. LINDSAY ALEXANDER, D. D., F. S. S. A. Edinburgh.

LATE researches throw increased light upon the distinction between Celtic and Latin Christianity. They were separated by a boundary of facts, more enduring than the stone wall completed by Severus between the Solway and the Tyne, and warding off from Scotland both prelacy and papacy for more than a thousand years. There is reason to think that before the close of the second Christian century there were "Scots believing in Christ," and that for the gospel they were not indebted to missionaries from Rome. These Scots dwelt in Ireland as well as in Scotland, and there are historic intimations that they received their first Christian teachers from lands where the Greek language prevailed. It was perhaps three hundred years after Christianity dawned upon Scotland, when Ninian was commissioned by Rome as the *primus Episcopus*, "the first bishop to the Picts," and Palladius as "the first

sity of redemption, and the mode of its application. It seems to be full of sound doctrine.

*A Vindication of the "Letters on Psalmody" from the Strictures of John T. Pressly, D. D.* By William Annan. Pittsburgh: Printed by W. S. Haven. 1866. Pp. 144.

Mr. Annan had published a volume designed to prove that the church is not bound to the exclusive use of the Book of Psalms in the worship of God in songs of praise. Of that volume Dr. Pressly wrote a review, to which the present publication is a reply. That Mr. Annan has the better in this controversy, is not saying a great deal, and that his arguments have not, and cannot be refuted, will be conceded by nine-tenths of his readers. It has always appeared to us one of the marvels of the Scottish mind, with all its strength and clearness, that it could be held in trammels so often by cobwebs, and those of its own spinning. There is, as far as most men can see, no more reason for affirming that the church is limited to the use of the Psalms, or even other inspired productions contained in the Bible, in the work of praise, than that it is restricted to the use of the Lord's Prayer, or other inspired petitions, in the work of prayer.

*A Discourse delivered at the Opening of the Synod of New Jersey, October 16th. 1866.* By the Moderator, Rev. John T. Duffield, D.D. With Notes and Appendix. Published by request. Philadelphia: James S. Claxton. 1214 Chestnut street. 1866.

As to the second coming of our Lord, there are certain points as to which the great body of Christians are agreed. 1. That there is to be a second advent of Christ. 2. That advent is to be personal, visible, and glorious. 3. That the time of his coming is unknown. He is to come as a thief in the night. Some indeed assume to have ascertained the year during which this great event is to occur; but they are comparatively a small part of the Christian public.

The points about which there is diversity of opinion are,

1. As to whether there are any events predicted in the Scripture, which are to precede the second advent, which have not yet occurred. Some believe that there are no such events, and therefore that there is no revealed reason why Christ may not come in a week or a day. The great body of Christians believe, on the other hand, that the national conversion of the Jews, as foretold in the Old Testament, and by the apostle Paul in Rom. xi., and the preaching of the gospel to all nations, as predicted by Christ; and the general prevalence of the true religion, are all to occur before Christ comes again the second time unto salvation.

2. There is difference of opinion as to the object of the second advent. Some say that Christ is to come to establish a visible, earthly kingdom, the seat of which is to be in Jerusalem; that the conversion of the Jews is to be the consequence of his coming; and that not until his second advent are the nations to be converted, or the knowledge of God to cover the earth.

The common faith of the church has been, and is, that Christ has ordained the preaching of the gospel under the dispensation of the Spirit, as the means of converting the world; and consequently that when Christ comes, it will not be to convert men, but to take vengeance on those who obey not the gospel, and to be glorified in all them that believe; that he will come to raise the dead, both the righteous and the wicked; to judge the world, and to introduce the final consummation. The second advent, the general resurrection, the final judgment, and the end of the world, are represented in Scripture as synchronous events. With what rapidity the one is to follow the other, is not revealed; but the first is in order to the others.

Dr. Duffield confines himself in this discourse mainly to one point, viz., to an attempt to prove that no predicted event, (such as the general prevalence of the gospel) remains to be accomplished, before the second coming of Christ; so that, for aught we know, he may come to-morrow, though he may not appear for a thousand years. The second advent, as death, is an imminent event; it may occur at any time; and we should be always expecting it, and always ready. The same is assumed to be true with regard to Christ's appearing. The whole power of the doctrine, he supposes, depends on this fact. If the whole world is to be converted before Christ comes, then we may be sure his advent cannot take place for a long time to come, and we cannot be in that state of constant expectation and desire, which the sacred writers enjoined. Such is the argument. Its fallacy appears from two sources. First, it is not true that the moral power of a future event depends on the apprehension that it may occur at any moment. The apostle Peter, after predicting that the heavens and earth are to be burned up, asks, in view of that event, what manner of men ought we to be in all holy conversation and godliness; yet, according to the Premilleniasts themselves, Christ is to come, and a multitude of events are to occur before this final conflagration. The Scriptures hold up the great realities of the distant future, the resurrection, the judgment, and the final consummation, as adapted to produce a present effect on the minds of men, as reasons why they should constantly live

in reference to those events. Secondly, although our Lord and the apostles present his second coming as an object of expectation and desire, something to be longed for and watched for, by the men of their generation, yet they assured them that certain events were to occur before his coming could take place. Christ predicted the destruction of Jerusalem, the overthrow of the Jewish policy, and the spread of the gospel, as events antecedent to his second coming; yet he required his disciples to watch and pray for his appearing.

The apostles did the same thing. They urged the people to watch and pray for the coming of the Lord, and yet Paul told them that that day was not at hand; that a great apostacy was first to occur. So the church has believed, and does, as a general thing, now believe, in the national conversion of the Jews, and the preaching of the gospel to all nations, as events which are to take place before the second advent. Nevertheless believers long and pray for the Lord's coming, as the consummation of their redemption.

*The Church Union.* Brooklyn, January 5th, 1867. A weekly paper published at \$2.50 in advance.

This paper is established to promote Christian unity. The desire of greater union among the disciples of our Lord is widely diffused and constantly increasing in power. There are some who contemplate and labour to effect an organic external union of all Christians under one form of church polity. This we believe to be chimerical in the present state of the world. All efforts directed immediately to that end, are sure to issue, so far as successful, in merging those denominations who place doctrine before forms, into those who put the form before the substance; or who, at least, regard a practical external form of organization essential to the being of the church. There are others, however, who while repudiating any such scheme, earnestly desire to see the scriptural principles of Christian and ministerial communion everywhere practically recognized. They desire that all Christians should regard and treat as brethren in the Lord, all who truly love, worship, trust, and obey the Lord Jesus Christ. They desire also that ministers of every denomination, holding the fundamental doctrines of the gospel, should recognize each other as the true ministers of Christ. This we believe to be a high, worthy, and, to some extent at least, even now, a practicable object. We understand this paper to take the ground just indicated, and in this view we earnestly hope for its success. The bond of Chris-