

THE SOUTHERN  
PRESBYTERIAN REVIEW.

VOL. XIX.—NO. 1.

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JANUARY, MDCCCLXVIII.

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ARTICLE I.

CONGREGATIONAL TEMPORALITIES.

The whole subject of the temporalities of the Church should be elaborated into a science, which might be called Ecclesiastical Economy; and should occupy the place in ecclesiastical literature that Political Economy does in civil. It is a subject worthy of the best efforts of the best minds in the Church, and is susceptible of a thoroughly philosophical treatment. It is of almost fundamental importance when considered in its spiritual aspects; and yet it has generally received only an empirical treatment. It is a subject whose abstract doctrines grow out of the profoundest ideas of religion, both natural and revealed, and also have intimate relations with metaphysics, ethics, history, political economy, and the relations of Church and State; and until it is understood, systematized, and taught in its breadth, the temporalities will continue to be the "evil genius" of the Church, instead of a source of comfort, stability, and spiritual prosperity.

VOL. XIX., NO. 1.—1.

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## ARTICLE V.

## JONES'S HISTORY OF THE CHURCH.

*The History of the Church of God during the period of Revelation.* By Rev. CHARLES COLCOCK JONES, D. D. The Old Testament Dispensation. "The Lord is great in Zion."—Ps. xcix. 2. New York: Charles Scribner & Co., 654, Broadway. 1867. Pp. 558. 8vo.

This History of the Church of God is the fruit of the labors of Dr. Jones as Professor of Ecclesiastical History and Church Polity in the Theological Seminary at Columbia. He held this office twice—from 1836 to 1838, and again from 1848 to 1850. It is well known that he had devoted his labors, from his entrance upon the ministry, to the religious instruction of the bondmen of the South; that these labors were prosecuted by him with his characteristic zeal, ardor, and self-sacrifice, and were crowned with great success. It was expected that by his position in the Seminary, through the students he might assist in educating, he would be able still further to advance this work; nor was this expectation disappointed, though he retained the office but for two academic years. After an interval of ten years, which he spent in the employment to which he felt himself especially called, he was reëlected to the chair he occupied before, and for two years longer continued his instructions in the Seminary. While here, his dwelling was consumed by fire; the manuscripts of twenty years were burned up, and the lectures he had prepared among them. Looking over the ruins of his study after the war, he says: "I picked up a part of a volume of John Howe's works, compact, but charred to a coal, upon whose face was to be read the title of his sermon on "The vanity of man as mortal!" Discouraged by this untoward event, and receiving an appointment as Corresponding Secretary of the General Assembly's Board of Domestic Missions, he removed to Philadelphia and entered with his characteristic industry and zeal upon the

discharge of the duties of this office, in which again he was eminently successful. He had been previously elected as Agent or Secretary of this Board for the South and Southwest, with special reference to the religious instruction of the colored people, and had attempted in some measure to discharge its duties. Immediately after the fire which consumed his dwelling, from which his family barely escaped with their lives, he made a digest from the notes of the students of the substance of the lectures the flames had destroyed, and this has served as an outline of the work now before us. The eminently practical character of Dr. Jones had been previously shown in "The Catechism of Scripture Doctrine and Practice," which was prepared by him while engaged in his missionary labors, which was translated by Dr. Adger into the Armenian and Armeno-Turkish, and by the Rev. John Quarterman into the Chinese, as a book of instruction in the doctrines of Christianity for the missions with which they were then connected. He was one of the most intensely laborious men we have ever known. After three years of confinement and labour in his office of Secretary, his health gave way, and he was obliged to retire to the privacy of his own home. "Here," says he, "thrown out of active and regular employment in the ministry, I turned my thoughts to a favorite purpose—the recovery of the History of the Church, trusting that it would please God to strengthen me for the effort, and render it of some benefit to his people. In executing this purpose I would be furnished with employment, which so many years of activity rendered essential to my happiness. I was also comforted with the hope that I would still be usefully employed in the kingdom of our Lord.

"Through the kind providence of God, in much weakness, and amid many and sometimes long interruptions, I have lived to complete the first volume. Its preparation has been a source of constant enjoyment. I have had God's Holy Word always open before me, and have sought the illuminating and sanctifying influence of the Holy Spirit, that its inspired and heavenly pages might be full of wondrous and instructive things to my mind and heart. Aid has also been sought from human helps—the best

authors within my reach—that I might be instructed by them, and led to a better understanding of the divine word, wherein lay the history of that Church for which Christ shed his precious blood.”

The object the author had in view and the character of his work are thus explained in his own words :

“To have a Church history for the families of the Lord’s people,—a history which parents and children can use intelligently and profitably,—is certainly a thing to be desired. Such a history would serve as a reference book in the family.

“It would be presumption to suppose that every fact in history, every date in chronology, every place in geography, every doctrine in theology, every question in church government and discipline, and every difficulty of every kind could be accurately and finally determined in such a history. Human imperfection and weakness forbid the idea. The literary and theological world is much divided.

“It becomes me to advertise the reader that the work is not what is commonly called “A Bible History,” nor is it a connexion of sacred and profane history, nor is it a history of the antiquities of the Jews, nor a history of that people as a nation. Their history is necessarily given, but as the visible Church of God. Nor is it a work on chronology, or prophecy. It is strictly what it purports to be:—a History of the Church of God; and nothing is introduced but what we have thought essential to the proper composition of such a history.” Pp. 6, 7.

The method which the author has pursued differs from that which is ordinarily found in writers upon the history of the Church. “Uninspired writings,” he says, “are sources of information respecting the Church as it exists and advances on earth, and possess the authenticity and authority of such writings; but they rise not above a mere testimony. They cannot, of themselves, add anything to the constitution, doctrines, order, and government of the Church. Their opinions and conclusions are human, and may be wise, and just, and good, and deserving of veneration; yet, to be conclusive, they must accord with the standard. Hence, we may quote heathen and Christian writers, even the best of the fathers; but they are witnesses only, and we pass by them for the settlement of our faith, and ‘search the

Scriptures.' Upon inspired ground, and with inspired testimony, we fight all our battles and win all our victories in the history of the Church of God."

"What is the Church but the creation of God? What know we of the Church other than as God has revealed it to us? The Scriptures, then, are the first and the last book of ecclesiastical history. Therein God has revealed his Church upon earth in its origin, covenants, constitution, doctrines, ordinances, members, officers, government, and discipline. No mortal of his own wisdom or power dare attempt the furnishing of any one portion, however insignificant, of this building of God. Aside from the Scriptures, he knows nothing of it. Begin our inquiries and our controversies with what and when we may, we are forced to ascend and drink, that we may be satisfied from this true and only source. The writings of men, in so far as they contain anything valuable in relation to the Church, do but draw forth and exhibit that which they have first learned out of God's lively oracles. And it follows undeniably, that as the Scriptures are the only authoritative, all-sufficient source of the history of the Church, so they are the all-sufficient source interpreted in the manner already indicated.

"The Scriptures have not always existed in their present complete form, but have been composed in separate and consecutive parts, and from first to last extend over a long tract of time. This fact does not, however, at all militate against their all-sufficiency. For, as far as they were at any time composed, so far they were an all-sufficient source of the history of the Church." Pp. iii., iv.

Where should the "history of the Church" begin? "Properly only with its first existence. It naturally descends the stream from the gushing fountain to the ocean. To compose history backwards is to invert the course of nature. To begin history in the middle, without some truthful and well-digested sketch of all that occurred before, is to labor without precision, and to leave the mind of the hearers in much doubt and perplexity."

"History may be written in two modes. The first, which is the natural and only mode, is to collect and chronologically connect the facts and events which compose its matter and staple, and then, by careful consideration and comparison, advance to our conclusions and add to our stock of wisdom. This may be termed the inductive method. The second is: first, to elaborate

our theories, and then so to collect, and arrange, and color our facts and events, as to unite them into the support of our theories. It may, indeed, happen that our theories are correct; but we have taken a wrong method to demonstrate that they are so. If incorrect, how pernicious our influence over our inconsiderate and trustful readers? What is called the philosophy of history is too frequently groundless speculation. \* \* \* We are not wanting in ecclesiastical histories of this theoretical and speculative cast. They reason out philosophically, and reason up to facts, instead of originally searching out and establishing the facts, and then reasoning from them. Such historians are not of much value beyond their discovery and accumulation of veritable material for the use of judicious minds.

“With scarcely a notable exception, our leading ecclesiastical historians, ancient and modern, begin the history of the Church of God in the middle, if the expression may be allowed. Where, and at what period? At the birth of our Lord. And, without giving even a sketch of the history of the Church prior to that event, they proceed to lay the foundations and to build thereupon, chiefly out of the New Testament alone, uniting thereto Apostolic Fathers, and fathers, and councils, and canons, and usages without number. Nay, more: all prior to the birth of our Lord is sometimes summarily disposed of as shadows, and little else, no recognition being made of the original foundation, and constitutions, and doctrines of the Church, and no distinction drawn between that which, prior to the birth of Christ, was real and essential to the very nature and existence of the Church, and therefore necessarily abiding, and that which was merely typical and prophetic, and which, coming to fulfilment, necessarily passed away, yet leaving us in clear possession of the substance, which previously we held and enjoyed under the shadow. The truth of the matter is, that the Lord Jesus Christ is the Lamb of God ‘slain from the foundation of the world.’ Rev. xiii. 8. The covenant of grace was as real and efficacious in operation before, as it was after, his incarnation; and his spiritual body, the Church, enfolded in this covenant, was called out and separated from the world, from generation to generation, and had as real and as organised an existence before as after that wonderful event. No new Church, distinct from the old, was set up by our Lord at his coming. The child that attains his majority at the time appointed of his father, and is no longer under tutors and governors, but is lord of all, is not a new man altogether. He is the same, but advanced to higher dignity, and privileges, and powers, and enjoyments. The sun

partially obscured in mist and clouds, yet giving light over all the earth, and emerging visibly and effulgently into the clear blue expanse of the heavens, is the same sun still. So the Church, passing out of the Old into the New Dispensation, is the same Church still; and to sunder the Church under the one dispensation from the Church under the other, is not only an error, but a presumptuous dealing with the mind and will of God. We are to attend to the things written in the law of Moses, and in the prophets, and in the Psalms, concerning the Church, as well as to the things written in the New Testament. The Church is founded on the apostles and prophets both, 'Jesus Christ himself being the chief corner-stone.' Eph. ii. 19-22.

"The student, consulting the historians, or sitting at the feet of professors who write and lecture of the Church in the manner now adverted to, if he be a man of reflection, and one that searches into the foundation of things, will, sometimes at least, feel himself unsettled in respect to the truth or falsehood of many important facts and principles; and, when in after-life, with heavy responsibilities resting upon him, he is brought into contact with the conflicting dogmas of contending sects, not having been thoroughly instructed and grounded in the truth, he is liable to be driven about by every wind of doctrine; and finally, perhaps, in order that he may find some rest, takes refuge in an authority impudently usurped and blasphemously asserted and exercised, and not in convictions the result of patient and thorough inquiries after truth." Pp. v.-vii.

The divisions which are usually adopted in Church history, Dr. Jones acknowledges to be convenient, a help to composition, and a help to memory. But as they do not suit his design, he adopts a three-fold division natural to his plan—the first extending from the foundation of the Church after the fall to the call of Abraham—a period in which the Church existed without any clearly revealed and defined external organisation; the second from the call of Abraham to the coming of our Lord—a period in which the Church had a visible and organised form; the third from the coming of our Lord to the close of the New Testament—a period when the Church in her visibility and unity passed out of all types and shadows into the substance, and assumed her final and perfect state. A more general division would cover, the first, the inspired and authoritative part of Church history; the second,

the uninspired part of Church history from the close of the New Testament canon till the present time. The first is inconceivably the most important of the two; possessing a true knowledge of which, we are enabled to navigate safely that sea of ecclesiastical history of the second part, which has been facetiously called by one of our English historians, Dr. Jortin, "a sea without a bottom or a shore." He confines himself to the first of these divisions, viz., the Scriptural period. And the history he has written is not a bare and rapid narrative of the events which have occurred, but in connexion with the statement of the time and circumstances in which any doctrine, rite, or office of the Church is first announced, he brings forward, once for all, the entire testimony of the Scriptures on the point, whether found in the earliest or latest books. In this manner, far away in the depths of the earlier history of the Church, serious and long-established errors and exhausting controversies are met and settled with a few but effective blows of the sword of the Spirit.

Thus the creation of Eve, and the fact that God brought her unto the man that they might be "one flesh," leads him to discuss the institution of marriage, which lays the foundation for all societies and governments; the nature of the union, the laws regulating it, and to show that it is no sacrament of the Church. The paradisaical state leads to the consideration of the covenant of works, its conditions, seals, and sanctions, and the consequences of its violation. The seventh day's rest brings up the institution, perpetuity, change, and design of the Sabbath. The work of the tempter suggests the existence and agency of other accountable beings than man, the trial and fall of the angels, and the Scripture doctrine concerning them. With the narrative of the fall is considered its consequences, and the salvation thereupon provided, the common origin of the human race, notwithstanding the varieties found in the family of man, and the origin and significancy of sacrifices. There follows this a discussion respecting the covenant of grace, the parties to it, its promises, the analogies and differences between it and the covenant of works. He shows that the difference between the sacrifices of Abel and Cain was not so much in the sacrifices themselves, as

in the state of heart with which they were offered. He discusses the rise of polygamy, and considers that the text Leviticus xviii. 18, refers to it in the way of regulation in the particular there mentioned. He thinks that the names occurring in the antediluvian genealogies are not always those of the first-born son, but of those who were in the direct line of descent between Adam and Christ, whom these genealogies, the existence of sacrifices, and Enoch in his prophecies proclaimed. He brings forth the scripture doctrine of the Holy Spirit in connexion with Gen. v. 3, sums up the knowledge of God, man, the angels, the future state, the Church, and the world, which Noah, the preacher of righteousness and a prophet, proclaimed before the flood, and transmitted to postdiluvian generations. The miracle of the flood; the prohibition of blood still binding; the law of murder covering as it does in its principle the whole ground of civil government; the confusion of the original language and the gift of new ones; the expression of an opinion that Noah and his sons *may* have brought more than one tongue from the old world; the rise of pagan idolatry, the offspring of depravity, in the life-time of Scrug, 200 years after the flood, are distinctly set forth. He places the patriarch Job, who is not registered in the line of spiritual descent, Gen. xi. 10-26, at a period anterior to Abraham, and considers him the author of the book which describes his life and is a rich depository of patriarchal religion. He sums up the doctrines set forth in the book, which are none other than those pervading the whole Scriptures, touching God, the angels, man, and the plan of salvation. He expresses it as no improbable opinion that revelations of God, the history of the creation and fall, of the flood, the re-peopling of the earth, the lines of spiritual descent, and the promise, were already a matter of record. Job asserts the existence of the art of writing, and speaks of the law of God as something known and fixed. Moses, too, decided causes according to "the statutes of God and his laws," before the publication of the ten commandments from Sinai.

At the call of Abraham, who was born A. M. 2008, almost precisely midway between the Creation and the birth of Christ,

a change takes place in the organisation of the Church. Previous to this, it was "a visible body, enjoying her Sabbaths, her sacrifices, the ministry of the word through patriarchs, prophets, and preachers of righteousness; confined to no particular tribe or nation." Yet what was its original constitution as to its membership, in what manner its officers were called and set apart, how government was administered, by what rite its members were admitted, how public worship was conducted, and whether the word of God was written or unwritten, can never be known. Now, however, she becomes perfectly distinct in her visibility, progress, and development. It is now the will of God that the Church should be restricted for a season to one people—to Abraham namely and his descendants in the line of Isaac, the son of promise. It is now, and in Job xxxi. 13-15, xix. 15, that we first meet in the history of the Church with the ownership of man by his fellow-man. Dr. Jones takes occasion to point out the various teachings of Scripture respecting slavery, viz., that it arose from conquest, by purchase, by the voluntary transfer by the poor man of himself to another in payment of debt, and by inheritance; that the ownership had respect to the *service* of the slave; that yet he was to be respected and treated as a man, and to enjoy all the privileges compatible with his station; that the tenure was temporary if the slave was of *Hebrew* origin, unless he preferred otherwise, but permanent if the slaves were of foreign origin; that since the days of Job, the Church of God has had connexion with this institution, and that it is sanctioned in the Old Testament and in the New; and that masters and servants were admitted to full and lasting membership in the Church in all ages; and that though, as one of the many forms of civil government ordained of God, it is not as desirable as some others, while it exists, it must be honored and supported by all who live under it. "The chief concern of the Church is with the religious, and not the civil condition of men. 'Fear God, honor the king,' 1 Pet. ii. 17, is the command of the Apostle. The command of our Lord, whom he follows, is, 'Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's,' Matt. xxii. 21. And the instance is

yet to be adduced from the Holy Scriptures wherein the Church has arrayed herself in hostile attitude against any form of civil government whatever, as a form of civil government. She has never received any command of God, neither has she been self-moved by either her own wisdom or philosophy at any time, so to do. She founds religion, not empires. She dethrones iniquity, not kings. She comes not with observation to establish her dominion with fire and sword; but she comes in meekness and in love, and with the unseen and irresistible leaven of grace: and thus she leavens and purifies the corrupt masses of mankind, and the fruit is righteousness and peace. 'Jesus answered, My kingdom is not of this world.'" John xviii. 36.

Whatever be the changes of human opinion, these are positions, we are persuaded, which cannot be overthrown. If there ever has been a true friend of the black man in this country, Dr. Jones was that friend. If it is possible in these days for a man to contemplate this entire subject with candor, we commend to him this argument of Dr. Jones, drawn, as it is, wholly from the Scriptures, that he may ponder it, and decide whether the domestic slavery of the South, which no longer exists, was defensible or not. Many is the poor, wretched, starving negro, who is mourning over the paradise he once enjoyed, when his bread was sure, his health and comfort cared for, and his daily labors cheerfully performed. Those who have so suddenly changed his relative position, have assumed a fearful responsibility, the breadth and length of which they have never realised. They have displaced from power the intelligent population of the South, which, from Washington down, has contributed so much to the glory of our land, and have moved a second Africa up to the confines of their own abodes, that its semi-barbaric chiefs may take the place of Washington, Jefferson, Calhoun, and Clay, in the affairs and councils of the nation.

The picture of Abraham engaged in war leads to a consideration of the justifiableness of war, offensive, defensive, and judicial; his interview with Melchizedek, to the institution of a priesthood and its relation to Christ. The Abrahamic covenant as to its parties, conditions, rewards, penalties, and seal, is discussed

at length; the identity of the Church in both dispensations as built upon it is shown, and its permanency maintained. The subjects of the covenant were believers and their infant offspring then, as is now the arrangement in the New Testament Church. Infant baptism is maintained as consequent upon infant circumcision, and the objections against infant membership are considered and fairly met. The baptism of John, and that administered by Christ's disciples during his ministry, are explained as being preparatory and introductory to the full revelation of Christ, and not the baptism instituted by our Lord. The apostles who partook of the Lord's Supper at its institution were never baptized with this baptism, so far as we are informed, though authorised to administer this rite afterwards to others. The choice of Jacob over Esau gives rise to a discussion respecting the doctrine of election and reprobation. "Election," he says, "runs through the entire Bible. All prophecy is of God's foreordination: to reject foreordination is to reject prophecy. The thousands and millions of agents concerned in bringing about predicted events were from eternity elected to their several necessary parts, constituting a vast and infinitely minute network of causes and effects in the world of matter and of mind, each individual agent acting and being acted upon by others, and contributing an appointed portion, till in the lapse of ages the counsel of God is perfected.

"Take, for example, the prediction of 'the seed of the woman' to the Saviour of the world. Of the seventy-five progenitors recorded in Luke's genealogy of him, a line of succession of four thousand years, every one came into that line by the election of God. Of the forty-one in Matthew's genealogy, every one came into it by the election of God, that election making two lines—one the natural, the other the legal. The hand of a sovereign God appears at every step. Seth is chosen in preference to all Adam's other sons. Shem, in preference to Ham and Japheth; a portion of Shem's posterity, in preference to all his other posterity, and to the posterity of Ham and Japheth; Abraham, in preference to his brothers Nahor and Haran; Isaac, to Ishmael; Jacob, to Esau; Judah, to Simeon; David, to his seven brothers;

Solomon, to all the other sons of David, and so on to the end. Then, behold how the choice runs on in the maternal line. Why should Messiah come of Sarah, when he might have come of another? Why of Rebecca? Why of Leah? of Tamar? of Ruth, the Moabitess? of Bathsheba? of Mary of Nazareth? And then mark the foreordination and election of God in innumerable particulars concerning him. He made choice of the time when, and the town where he should be born, the city he should be brought up in, the work he should do, the treatment he should receive—elected the very man who should betray him. the kind of death he should die, and the very people who should inflict it upon him—wrote the very words they should speak at his cross, described the very wounds given him, (and none others,) the parting of his garments, his own bitter cries, the rich man who should bury him, and the time he should lie in the grave.”

“The time of the sojourning of the Church in Canaan and in Egypt was 430 years,” [Kurtz makes it 430 years in Egypt itself,] “215 of which was in Canaan and 215 in Egypt.” As a basis for the multiplication of Israel in Egypt, Dr. Jones mentions as “the mustard seed from which the great tree sprung.” first, the family of Leah, thirty-three individuals, throwing out Er and Onan, who died in Canaan, and counting the patriarch Jacob and his wife, and Dinah, his daughter; second, Zilpah’s family, sixteen in number, counting his daughter Serah; Rachel’s family, all sons, fourteen; third, Bilhah’s family, all sons, seven—making a total of seventy persons. The martyr Stephen, Acts vii. 14, adds five to this number—probably counting five male children born in Egypt about the time of the arrival. This number would be largely increased by the addition of his sons’ wives, and the wives of his sons’ sons and his sons’ daughters. To this is to be added the Shechemites, conquered and incorporated with the Israelites, and all the servants attached to their households, amounting to many hundreds, and perhaps falling little short of a thousand. [Kurtz says “possibly thousands.”] Dr. Jones supposed the Israelites to have lived in a state of freedom in Egypt for one hundred years, and to have been in bondage for one hundred and fifteen. At the time of their

exceed the fighting men were 600,000, and the whole number, including proselytes and servants, about 3,000,000, the population of our own country at the commencement of the Revolutionary struggle. "The calculations made by learned men," says he, "of the possibility of so large an increase from so small a beginning, are curious, and not at all necessary for the satisfaction of the pious mind; for the astonishing increase, while wholly according to the laws of nature, was nevertheless a manifestation of the special intervention and blessing of God. 'This is the Lord's doing, and it is marvellous in our eyes.'" The miraculous deliverance leads him to discuss the subject of miracles and prophecy. Miracles were either for the confirmation of the truth, or like the Flood, were miracles of judgment, or like the dividing of the Red Sea, miracles of mercy and deliverance. Their succession was not continuous, but broken by intervals of time. Little is seen of them between the days of Elijah and Elisha and the captivity. There were more between the restoration and the coming of Christ. "The signs of a true miracle are," he says, "that it be such an act or work as none but God can perform; that it be performed in attestation of some one or more truths emanating from God and worthy of God; that it be plain, intelligible, open to observation, and performed for benevolent ends. These signs do not meet in spurious miracles. Since miracles have ceased in the Church, no more to be revived, to pretend to work them is a mark of apostacy."

Though miracles and prophecy have ceased, their evidence grows stronger and stronger with the lapse of time. "Time is not a universal destroyer. He is a votary of truth. His busy hands are ever employed in adding to the strength and beauty of the pillars which support the precious word of God." Pp. 284, 286.

In connection with the institution of the Passover, its fulfilment in the Lord's Supper is brought to view, the consecration of the first born also, and the substitution of the tribe of Levi for the first born of all the tribes. The pillar and cloud of fire leads him to consider the theophany of "the angel Jehovah," "the angel of the covenant." The giving of the law leads to its con-

sideration under the heads of, first, the *ecclesiastical* law, with its divisions, the moral, the ceremonial, the constitutional, and the disciplinary law; and second, the *civil* law. The ceremonial law he shows "holds in its bosom the gospel." The constitutional has respect to the organisation and order of the Church: the officers, members, places, times, seasons, and modes of worship. In the civil government God was absolute King, consulted oftentimes by Urim and Thummim. There were officers extraordinary, as Moses, Joshua, the judges, Samuel, Ezra, Nehemiah, and Zerubabel; or ordinary, as the elders, (all whose functions are not definitely understood,) and the great representative council of the seventy. "The minister of religion had nothing to do with civil cases, beyond inquiring through the high priest for the supreme judge or judges whenever it should be necessary to do so."

Chapter XXII. treats of the erection and maintenance of houses of worship, and the provisions for the support of the ministry.

Chapter XIII. gives a condensed view of the mission of Moses: inquiring what he found ready to his hand with the people of God as a *Church*, and what he found ready to his hand with the people of God as a *State*; and then what he added either to the Church or the State. In speaking of this dispensation, he says:

"The dispensation of Moses is not, therefore, a legal dispensation in any such sense as to propound a method of justification different from that of faith in the Lord Jesus Christ; nor is it in any sense opposed to the gospel. On the contrary, it is but a continuation and further revelation of the covenant of grace, and embosoms the gospel.

"When the law of Moses is spoken of in the Scripture as 'unprofitable,' 'a yoke,' and 'to wax old and pass away,' reference is had directly to so much of it, and to that part only, which was 'but the shadow of good things to come, not the good things themselves;' and could not, in its sacrifices and services, which were onerous, take away sin. The Lord never had any such design in its institution. It was profitable, in the highest degree, for the times then present. It taught countless multitudes of lost sinners the way to heaven, who are now at rest in that glorious abode, with Abraham, Isaac, and Jacob, and

all the prophets of God. And lo! what a list of the greatest worthies is given in the Epistle to the Hebrews, attesting the greatness of its power and the riches of its grace! If such was the power of the grace of the Sun of Righteousness shining through shadows, what shall be the effect of his unobstructed effulgence? If such was the effect of the 'hearing of Moses and the prophets,' what shall be the effect of the hearing of Christ and his apostles?"

Dr. Jones maintains that notwithstanding the seemingly rigorous laws of the Mosaic code, liberty of conscience was still enjoyed in that ancient commonwealth. It was indeed the case that "law and religion leaned upon each other. The people's king was their God, and their God was their king. Hence every act upon their part which tended directly or indirectly to dethrone their king or deny their God, (which amounted to the same thing,) was a crime in law." "What, then, was that liberty of conscience? 1. A native born citizen might" (if he offered no open opposition to the specific law of the land, we suppose,) "renounce the faith of the commonwealth, become 'uncircumcised,' embrace idolatry, cease to observe the Sabbath religiously, and neglect to frequent the temple. He might train his family in the same way, and stay in the country, or move out of it. No one would molest his person, or property, or family, or dispossess him of any civil right or protection of law whatever, as a citizen, except that he would necessarily be excommunicated from the Church. 2. A stranger, or a foreigner, might move into the commonwealth, and live and die there as an idolater, so long as he abstained from overt acts of idolatry, and from such sins as have been referred to. He would be recognised in Israel, and be treated and protected as a heathen man and a stranger; for the laws made provision for such. He might marry and give in marriage, buy and sell, hold property, plead and be impleaded, go and come, frequent the court of the Gentiles in the temple, and avail himself of instruction in the true religion laid open to him. All these things, in common with all other citizens, he might do or not do, according to his pleasure. In the settlement of his faith he was left to his own conscience. He came into the commonwealth, knowing its constitution and laws, of his own free

**will.** That free will might take him out again, and none would **hinder.** He could neither expect nor justly desire that the **people** among whom he had come to dwell, and who secured him **in many and great blessings and privileges,** should, upon his own **motion,** or that of a thousand like him, set aside a sacredly **believed, ordained, and cherished constitution,** for the introduction of his own faith and practice, directly antagonistic to and **destructive** of that constitution, and of course subversive of **public peace and order.** It is a right inherent in all commonwealths to uphold their own constitution and laws, and to protect themselves from whatever they deem injurious and destructive.

“There was, then, let it be said, no persecution for conscience sake ordained in or practised under the commonwealth of Israel. What is persecution? It is an assault by force upon the lives, persons, property, or just rights and privileges of men, on account of their religious belief, with the intent of compelling them to renounce that belief, and acknowledge another, or flee the country. Persecution differs from prohibition or restraint. Men may be prohibited or restrained in the propagation and practice of religious tenets contrary to the general faith, and the laws founded on it, and yet be entirely protected in person and property, and in all rights and privileges common to all citizens. If they cannot submit to the prohibition, they must make up their minds either to endure it, or remove out of the country. The citizens of a commonwealth say to them, “We have our constitution and laws; we do not compel you to adopt them—to believe as we believe. We have nothing to do with your faith; that is your own affair. We only say you cannot practise it in our territories; we consider it injurious to the State, and a **crime** against our peace and order. Stay if you will, and retain your faith, but practise it you cannot.” Such was the state of things among the Israelites. The constitution and laws given them of God, were defensive and preservative; not offensive and destructive. As King in Zion our Lord never propagated religion by force. There were no inquisitions, no tortures, no dungeons in Palestine. He repudiated fire and sword as well before as after his coming, Luke ix. 52-56; Matt. xxvi. 51-54. His kingdom never was of this world, and therefore he never in any **age** sent out his servants to destroy heretics, or to conquer countries for him; nor did he allow them to take it upon themselves to do so, John xviii. 33-38. The Israelites in all their history

were never a persecuting people. When they took up their abode in foreign countries, they demeaned themselves as good citizens, and only asked toleration in the exercise of their religion. If it was denied them, they removed; if they were subjected to persecution, they endured it. Although opposed to idolatry and never practising it, (that is, the true Israelites,) or its attendant abominations, and consequently hated by the heathen as an unsocial, morose, and sanctimonious sect, they obtained, with little interruption, liberty in all the heathen countries where they sojourned, to exercise their religion and observe their own peculiar customs—a liberty allowed them by all the heathen nations that ruled over them in their own country, with the exception of Antiochus Epiphanes, for a brief period of his reign in Syria. Their superior intelligence, probity, and virtue, commended them to their heathen rulers. The wars of extermination carried on by the Israelites against the inhabitants of Canaan were not religious wars, but wars of divine judgment, of which they were the appointed executors.”

We had intended to quote what he has said on ordination, in connexion with the ordination of Joshua, on pp. 392–394; to have referred to what he has said of the Samaritans; to what he has presented respecting the so-called “lost tribes” of Israel, which he maintains were not lost in the captivity but returned in due proportion with the rest and became incorporated with the remainder of the nation. “The whole earth has been travelled over,” he says, “and searched, and they have not been found yet, and never will be, since they never were lost.”

We had intended also to give a specimen of his narrative style in the strictly historical parts of the work, which is simple, rapid, and direct, skilfully, yet with becoming brevity, relating the historical facts in their natural order, which are scattered far and wide over the sacred volume.

The extracts we *have* made from this book, and the resumé of topics thus far given, sufficiently declare the object and plan of the writer. It was, as he said at the commencement, to prepare a Church History for the families of the Lord's people. And he has done it ably and well. It is a system of theology, a discussion, not exhaustive, yet sufficient, of many points connected with the well-being and interests of communities and states, and

a history, at the same time, of the Church of God from Adam to Christ drawn from the wells of inspiration. Profane sources of knowledge, though not unknown to the author, are passed by. The speculations of ingenious and learned men are accounted of inferior worth. To the law and to the testimony; if they speak not according to this word, it is because there is nought in them. The book is intensely scriptural, and its positions are fortified by continual reference to the divine volume, as the multiplied proof-texts show. Few ministers of our acquaintance have been more diligent students of the Old Testament Scriptures, both in the original and the version of King James, than the writer of this history. Sceptical doubts are dismissed without ceremony. That direct and business-like manner of dealing with whatever he undertook, and that good judgment which was rarely at fault, that characterised the lamented author, reigns throughout the book.

It may be questioned by some whether he was justified in carrying back over the earlier days of revelation that knowledge resulting from the more perfect development of the divine plan, which is derived from the fuller revelation of the New Dispensation. In his justification, it may be said that God is the same yesterday, to-day, and forever. The plan of redemption was the self-same plan from the beginning. Adam was saved in the same way that must be resorted to by the last of his descendants that will stand upon the earth. He was no more an infant in knowledge and in the development of his intellectual powers, than he was in physical strength and manhood. He may have known more than any of his posterity of the things of God, and have poured forth this knowledge upon his descendants, with multitudes of whom his long life must have brought him in contact. The third person of the Godhead is spoken of in the second verse in Genesis, and the second appears in those divine theophanies which began in Eden, and were often repeated in the Angel of the Covenant after the deluge. The sacrifice itself was a typical salvation, without efficacy, save as it pointed to a real expiration, a true atonement, and a mighty Saviour. Where the history of 2000 years is

rehearsed in a little more than 2000 words, the details of antediluvian knowledge could not be given. The method adopted by Dr. Jones was adopted with more strictly theological ends by President Edwards, in his "Work of Redemption," who had planned a body of divinity, in the form of history, and whose heart was so set upon the execution of this plan that he hesitated to accept the presidency of Princeton College, lest the duties of that office should put it beyond his power.

His independence and self-reliance are manifested throughout. "So far as our acquaintance with ecclesiastical history extends," says he, "and we pretend to no extensive learning in the matter, there is no work in any language that we have seen or heard of, which directly and fully covers the ground. It is not pretended that this idea of the true history of the Church is anything new: far from it. It is older than all the thoughts of man and all the writings of man on the subject. It is an original revelation itself. It is found in Moses, and in David, and in Isaiah, and in all the prophets, when they speak of the Church and write her history, and prophecy her progress in after ages. Distinguished divines have suggested and affirmed it, and have founded able arguments for particular ends upon it; the Protestant confessions of faith affirm it; and one eminent historian, Frederick Spanheim, after his own manner, has carried it through." The very creditable work of Kitto appeared in 1841, and the *Manual of Sacred History*, by Kurtz, first reached us in an English dress in 1854, but we cannot see that either of these works or the earlier history of Stackhouse (1732) caused any divergence from the plan he first conceived.

This book too breathes the devoted and pious spirit of its beloved author. His piety, from his earliest conversion deep and ardent, became increasingly attractive as his bodily strength abated. He lived a pure and exalted life. The paralysis which seized more and more upon his enfeebled body, left his mind unimpaired. To compose and perfect the history, the first volume of which is now before us, was the work and solace of these last years and days of life. As long as his trembling fingers could grasp the pen, he continued to write. The volume which is yet

to appear shows, we doubt not, in the original manuscript, in the characters he traced, once so clear and beautiful, the signs of his increasing malady. He had brought it nearly to a close when his Master called him away. He passed from his favorite study to his chamber, and reclining on his bed as if for repose, in a few moments, in a gentle slumber, he was translated from the Church militant to the Church triumphant. "And Enoch walked with God, and he was not; for God took him."

The volume which has occupied us with profit to ourselves we trust will give satisfaction to the reader and do credit to the author. It was his last offering to the Church, and will be followed, as soon as practicable, by the second and concluding volume, embracing the History of the Church under the New Dispensation.

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ARTICLE VI.

SKETCH OF THE LIFE OF REV. STEPHEN FRONTIS.

The Rev. Stephen Frontis, the only person of that name in the United States so far as known, was the son of John Baptiste Jehoachin Frontis, who was born in the city of Nantes, France, on the 3d day of July, 1760. The father lost his parents when a child, and was brought up in the Catholic faith by an aunt, who treated him very harshly. When he was of a suitable age, he was put to the trade of a tailor; and at the end of his apprenticeship, he went to the island of St. Domingo, about the year 1783. Here he settled in business as a merchant tailor, and rapidly accumulated property. Here also he married Etienne Borel, who was born of Protestant parents in Geneva, Switzerland, about the year 1756. Her father's name was Cæsar Borel,

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NOTE.—This sketch of an eminently useful and venerable minister of the gospel we publish in compliance with the wishes of several respected members of Concord Presbytery.