

THE PRESBYTERIAN AND REFORMED REVIEW

No. 11—July, 1892.

I.

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT.

BOTH Jews and Christians receive the Old Testament as containing a revelation from God, while the latter regard it as standing in close and vital relationship to the New Testament. Everything connected with the Old Testament has, of recent years, been subjected to the closest scrutiny—the authorship of its several books, the time when they were written, their style, their historical value, their religious and ethical teachings. Apart from the veneration with which we regard the Old Testament writings on their own account, the intimate connection which they have with the Christian Scriptures necessarily gives us the deepest interest in the conclusions which may be reached by Old Testament criticism. For as the New Testament dispensation presupposes and grows out of the Mosaic, so the books of the New Testament touch those of the Old at every point: “*In vetere testamento novum latet, et in novo vetus patet.*”

We propose to take a summary view of the testimony of our Lord to the Old Testament, as it is recorded by the evangelists. The New Testament writers themselves largely quote and refer to the Old Testament, and the views which they express regarding the old economy and its writings are in harmony with the statements of their Master ; but, for various reasons, we here confine ourselves to what is related of the Lord Himself.

Let us refer, first, to what is contained or necessarily implied in the Lord's testimony to the Old Testament Scriptures, and, secondly, to the critical value of His testimony.

1 Peter iii. 18 *sq.*, as referring to a preaching of the unincarnated Mediator in the days of the flood. On Delitzsch's view (which made Christ preach in Hades), Hofmann strikingly insists that Peter would be made to represent the disobedience of those sinners to the word, work and will of God as the very reason why Christ preached to them after their death! Other important subjects treated in these letters are the nature of Scripture and the theologian's proper attitude towards it, Delitzsch sharply criticising, in the interests of what he calls the "fullness of Scripture," Hofmann's habit of distinguishing between what Scripture asserts and what we infer from it; the idea of canonicity; the origin of sin; and the last things.—*Discussions by Robert L. Dabney, D.D., LL.D.*, Professor of Moral Philosophy in the University of Texas and for many years Professor of Theology in Union Theological Seminary in Virginia. Edited by C. R. Vaughan, D.D., Pastor of the Presbyterian Church of New Providence, Va. Vol. ii: Evangelical. 8vo, pp. iv, 684. (Richmond, Va.: Presbyterian Committee of Publication, 1891.) The editing of the second volume of Dr. Dabney's occasional papers, presents many of the same faults which were pointed out in our notice of the first volume (PRESBYTERIAN AND REFORMED REVIEW, Vol. ii, p. 714.) The principle of arrangement of the papers is generally, but not invariably, chronological; the indication of the time and occasion which produced each paper is common but not constant. Above all we are at a loss to understand on what ground the papers of this volume are classed under the general head of "Evangelical." Most of them are on matters of ecclesiastical arrangement and action, and some of them are (although of ecclesiastical origin) distinctly secular in spirit and tone. The intellect is constantly stimulated by Dr. Dabney's writing, and the mind instructed. There is a literary grace attending much of his writing which is truly delightful. We always rejoice to have such a champion "on our side"—as we have in many of the papers of this volume, as, *e. g.*, those on the "Public Preaching of Women," "Theories of the Eldership," and the like. But it must be admitted that sometimes a strength of language invades his writing which offends against good taste, and that sometimes a depth of prejudice veils his vision which leads him into views and expressions scarcely "evangelical."—*Topics of the Times*. By Rev. Howard MacQueary, Author of *The Evolution of Man and Christianity*. 12mo, pp. 238, 51. (New York: The United States Book Company [1891].) This book consists of eight lectures on social questions, ten sermons on "burning questions" of theology, and Mr. MacQueary's defense before the Ecclesiastical Court of the Episcopal Church in Northern Ohio, when arraigned before it on charges of heresy. The last is very strongly commended by Ex-President Andrew D. White, as an "absolutely conclusive argument," and as a help towards saving the Church of the twentieth century from entire desertion by "thinking men." It seems that it is still to be true that "not many wise are called." Mr. MacQueary spoke vigorously, and his defense is a very instructive presentation of the extreme Broad-Church position. He, too, professes to "accept the authority of the Scriptures and merely reject their verbal inspiration and infallibility;" and to believe in the incarnation and in the divinity of Christ, so as to "have no objection whatever to hearing His testimony, if He delivered any, on the subject of the authorship of the Old Testament or its miracles, but" (he adds) "we submit that it must be shown that His words have been correctly reported before it can be truly said that He endorsed such stories as that of Jonah" (p. 152). Thus he rids himself of Christ's testimony, on the ground of the untrustworthiness of that Scripture record which he says he holds authoritative. His Biblical criticism is as bizarre as his theology: and between them, he manages to retain as little of the deposit of the truth as commends itself to