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I. THE PENTATEUCHAL STORY OF CREATION.

IN the opening portion of the Book of Genesis we have a history of creation which claims to be a direct revelation from God. Geology aims to give us a history of creation gathered from a careful study of the structure of the earth itself, especially the study of its fossils—those “medals of creation,” as they have been aptly termed—in which many things respecting the order of creation are written for our learning.

These two histories ought to be in perfect harmony the one with the other. The books of revelation and of nature, where they cover the same ground, ought to agree. And yet, as a matter of fact, and as these two records are often interpreted, so great is their apparent discrepancy as to lead Prof. Huxley to write:

“My belief is, and long has been, that the Pentateuchal story of creation is simply a myth. I suppose it to be a hypothesis respecting the origin of the universe which some ancient thinker found himself able to reconcile with his knowledge of the nature of things, and therefore assumed to be true. As such I hold it to be not only an interesting, but a venerable monument of a stage in the mental progress of mankind, . . . and to possess neither more nor less scientific importance than the cosmogonies of the Egyptians and Babylonians.”—*Order of Creation*, page 147.

Such discrepancies as are alleged in this case are, I believe, apparent, not real, and may be owing either to a misinterpretation of the Pentateuchal story of creation, or to a misreading of the

VII. NOTES.

EVANGELISM, AGAIN.

WITHIN the bosom of the American Presbyterian Church, as within the womb of Rebekah, "two manner of people" have struggled together from the very beginning. And the difference between them is very analogous to that which the Scriptures indicate between the two sons of Isaac; Jacob being "a plain man dwelling in tents," while Esau was "a cunning hunter, a man of the field." The spirit of the one has been conservative, that of the other progressive. The habits of the one have been pastoral, of the other evangelistic. The one have been intent on "strengthening the stakes," the other on "lengthening the cords." The one have aimed primarily at the preservation of the truth, the other at the propagation of it. It is interesting to notice how the divisions that have marred the history of our church have almost invariably had their origin in this difference. The first disruption, that of 1741, was solely upon this issue. "It was not the result," says Dr. Hodge, "of conflicting views either as to doctrine or church government. It was the result of alienation of feeling produced by the controversies relating to the great revival." The New Brunswick brethren, fired with evangelistic zeal, were in full sympathy with that movement, and were ardent promoters of it. They saw nothing to fear in its attendant disorders, inclining rather to regard them as tokens of God's presence. On the other hand, the Philadelphia brethren were possessed by a spirit of conservatism; they were zealous for the maintenance of decency and order, and nervously afraid of a zeal not according to knowledge. The result was that the two could not walk together because they were not agreed, and the church, even thus early in her history, became two bands. The division of 1810, which led to the formation of the Cumberland Presbyterian Church, had, as all understand, a similar origin. And, even in that of 1837, along with the serious doctrinal differences which existed, and, in some measure at least, accounting for them, was the very antagonism of which we now speak.

This same struggle is going on in the bosom of our own church today. Conclusive evidence of this is seen in the earnest discussions that have marked these later years on such subjects as the aggressiveness

of Presbyterianism, the standard of education required for ordination to the ministry, modern evangelism, revivals, etc.

Again, it has been true in the history of the church, as in the family of Isaac, that the one people have been stronger than the other, and the elder has served the younger. The man of the tent has supplanted the man of the field, and held the birthright. The evangelist, who stands first in the list of Christ's ascension gifts, has been completely subordinated to the pastor. The church has said, with an emphasis not to be mistaken, "Pastors have I loved, evangelists have I hated." She has held the pastor in honor and magnified his office, while she has looked upon the evangelist with suspicion. The inevitable result has been that her ministers have been almost exclusively pastors, and pastors all of their time.

It is needless to say that we are far from any disposition to depreciate the pastorate, or to take sides against our own church in the struggles of the past. But a calm review of our history does suggest irresistibly that the victory of conservatism has been too complete. There has been too little concession to the aggressive or evangelistic spirit. It has not been allowed the scope which has been provided for it in our Constitution and in the New Testament, and which is imperatively demanded in a country so largely unevangelized as ours. Under the old covenant there was room only for Jacob. Esau was excluded by a divine decree. But in the christian church there is room for both the shepherd and the cunning hunter, the pastor and the evangelist. Both are gifts from our glorified Lord; both are necessary for the edifying of his body; and the church will only realize her designed efficiency when she freely employs both, and allows neither to encroach upon or supplant the other. Her mission is not only to preserve the truth in its purity, but also to propagate it. She has been set not more for defence than for conquest; and she can accomplish this two-fold mission only when equipped with the two-fold ministry which her Lord has appointed.

There are few things which a review of our church's history teaches more impressively than the necessity of modifying the practical working of our system along this line, and of bringing it into more perfect harmony with apostolic methods. Dr. Wilson well says in his admirable paper before the Council in Philadelphia: "As things are, we have one variety of the preaching office; we require another. We have the rooted ministry; let this be supplemented by a branching ministry. We have our fixed batteries; we need to have also our flying

artillery. We have many whose duty and whose joy it is to *stand* for Christ in set places, and at given times; we ought to have quite as many whose duty and whose joy it shall be to *run* for Christ into all places, and at all times." Would that the whole church were fully aroused to an appreciation of this defect, and would seriously and earnestly undertake the task of remedying it! May we venture a few simple suggestions looking to this end?

1. Let each minister of the word "make full proof of his ministry," by "*doing the work of an evangelist.*" (2 Tim. iv. 5.) The fact that he is a pastor or teacher must not exempt him, as it did not exempt Timothy, from "evangelizing." He must, at times, leave the ninety and nine and go out after the lost and wandering.

2. Let churches be taught that they have not done their whole duty when they have supplied themselves, and their own immediate communities, with religious privileges, but that it is incumbent on them to send gospel messengers to the regions beyond. Let them be made to see how selfish and unlike Christ it is to lay an exclusive claim upon the services of their pastors, and that by sharing these good gifts of God with others who are destitute, they fulfil the law of Christ, and obtain for themselves the promise: "He that watereth shall be watered also himself."

3. Let Presbyteries consider evangelists a permanent and essential part of their equipment, and let such be esteemed "very highly in love for their work's sake." A Presbytery should not hesitate, as we think, to lay the hand of authority upon its best men, however great the demand for them as pastors, and set them apart, for a time at least, as travelling heralds. The Holy Ghost bade the Presbytery at Antioch do this very thing, and, while no doubt they were reluctant to spare Barnabas and Saul from their number, they obeyed the heavenly vision and were well repaid for the sacrifice. There are men whose light the church cannot afford to have hidden within the bounds of a single congregation.

4. Let the church secure for her candidates such training as will inspire them with the spirit of evangelism, develop their evangelistic gifts, and acquaint them with apostolic methods of evangelizing. A writer in the April number of this review suggested the founding of lectureships on evangelism, in connection with our theological seminaries. The main purpose of this "Note" is to emphasize and express sympathy with this suggestion. Something of this nature would, we are persuaded, do much towards promoting the efficiency of

our ministry, and giving to the church more of the character of a "missionary body." Our young men are instructed in *pastoral* theology, and no church can show more efficient pastors; we need to have them instructed, likewise, in *evangelistic* theology. They should be trained not only to be shepherds, but cunning hunters after souls; not only to feed a flock, but to gather one. In a word, they should sit under the full instruction of him who said, not only, "Feed my sheep," but also, and previously, "Follow me, and I will make you fishers of men;" and through him to be taught how to cast the gospel net so as to enclose a great multitude of souls.

Let the Presbyterian Church equip herself with this two-fold ministry which Christ has provided—the one missionary, the other stationary; the one for gathering, the other for shepherding—and, with God's blessing, the glory of her future may even eclipse the glory of her past. Longfellow was asked towards the close of his life how it was that he had succeeded in retaining so much of the freshness and vigor of youth down to an extreme old age. He replied by pointing to an oak on the lawn, which, although it had breasted the storms of a hundred winters, was covered with as fresh and green foliage as any of its younger rivals. "The secret of that oak's vigor," said he, "is the secret of mine. Like it, I am continually making new wood, so that much of me is still young." The same law holds in a church's life. If our good old Presbyterian tree is to remain "fat and flourishing," during this next century of her organized life, "still bringing forth fruit in old age," she must be constantly *making new wood*, achieving fresh conquests, and assimilating new material; and in order to this she must make use of the branching ministry; she must "do the work of an evangelist."

J. F. CANNON.

SCOTTISH-VIRGINIA PRESBYTERIANISM.

IN this centennial year of Presbyterianism in the United States, inquiries will be in order as to what this phase of doctrine has accomplished in the past, and what tendency its distinctive principles may be expected to have in conserving and perpetuating civil and religious liberty. The undersigned would hereby attempt a contribution to centennial literature by brief notes on Scottish-Virginia Presbyterianism.

The history of the Scotch-Irish people who colonized important sec-