





THE
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AND
THEOLOGICAL REVIEW.

BY AN
ASSOCIATION OF GENTLEMEN IN PRINCETON, N. J.
AND ITS VICINITY.

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THE
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JANUARY, 1832.

ART. I.—RITES AND WORSHIP OF THE EARLY CHRISTIAN CHURCH.

From the German of Neander.*

As the idea of the priesthood of all Christians, became more and more superseded by the notion of a class of persons peculiarly consecrated to God, and set apart for divine service; in the same proportion, the original relation of united Christian worship to entire Christian life—a relation grounded in the very essence of the system—became more and more obscure. It was forgotten, that the divine worship of believers is confined to no certain places, times, or actions, but embraces the whole of a life consecrated to God. Distinguished theologians, however, such as Chrysostom and Augustin, acknowledged that vital Christianity could proceed only from that

* This article consists of a translation from the last volume of the Ecclesiastical History of Neander. The reader will bear in mind that all the statements which it contains relate exclusively to the period between A. D. 312, and A. D. 590; the *second period*, according to the division of this historian. It falls, therefore, within that part of the work which has not yet appeared in English; for the translation by Rose included the history of the first period only. The extract here given will probably be interesting, both as the specimen of a work which is attracting great attention in Europe, and as containing a body of instructive matter upon a very important branch of the subject.

[*Ed. Bib. Rep. & Theol. Rev.*]

Rites and Worship of

primitive Christian conception, according to which the whole life of religion is viewed as the worship of God in spirit and in truth; and they endeavoured to recal this conviction, and by all means to oppose the error which made the essence of Christianity to reside in the *opus operatum* of mere participation in outward rites; and to impress the truth, that instruction in divine things, the reading of the Scriptures, and prayer, were not restricted to ecclesiastical assemblies, but were to be diffused through the whole Christian life.

Thus Chrysostom says in his sixth discourse against the mingling of Judaism with Christianity:* “God has suffered one temple at Jerusalem to be destroyed, and in its place has erected thousands of far greater glory; for the Apostle says, *Ye are the temple of the living God. Adorn this house of God, cast out of it all evil thoughts, that thou mayest be a worthy member of Christ, that thou mayest be a temple of the Spirit; and lead others to be such also.*” “Christians,” says he, in another discourse, “should not merely celebrate a single day as a festival, for their whole life should be a festival; as the Apostle says, 1 Corinthians v. 8: *Therefore let us keep the feast, &c.* We are not to stand by the ark of the covenant or the golden altar, since the Lord of all existence has himself taken us for his habitation, and we ever have communion with him, by prayer, by the celebration of the holy Supper, by the sacred Scriptures, by almsgiving, and by bearing him always in our hearts. What need then of the [Jewish] Sabbath, to him who celebrates a continual feast, who has his conversation in heaven? Let us, therefore, keep a never-ceasing festival; let us abstain from all evil, for this is the true festival.”† In opposition to those who imagined themselves to be truly devout because their attendance upon the Church was punctual, he says: “If the child goes every day to school, and yet learns nothing, is this meritorious? Is it not rather a reproach? So it is also with us; for we go to Church, not for the sole purpose of being there, but that we may depart thence with great improvement in divine things. If then we go away empty, our zeal in frequenting the Church becomes our condemnation. To prevent this, let us, when we go away, endeavour, the friend with his friend, the father with his children, the master with his servants, to trans-

* Adv. Judæos, vi. § 7. T. I. 661.

† H. 39. in Matt. § 3. ed. Montf. T. vii. p. 435.

fer what we have heard to our life. The momentary exhortation here, cannot obliterate all our sin, but the husband must hear the same thing at home from his wife, and the wife from her husband.”* And in another discourse:† “When you have joined in singing two or three psalms, and have, in a superficial way, offered the ordinary prayers, and then have gone home, you think this sufficient for your salvation. Have you not heard what is said by the Prophet, or rather by God through the Prophet: *This people honoureth me with their lips, but their heart is far from me?*”

Chrysostom insisted at all times, that every house was a Church, that every head of a family must be the shepherd of his own household, and that he had the same account to render for the salvation of all its members; even of the servants, whom the gospel places in the same relation to God with other men.‡ He laments, that while in early Christian times the love of heavenly things had made every house a Church, so now the earthly propensities which men bring with them to the Church, had degraded the latter to the level of an ordinary dwelling.§ Augustin also says to the members of his Church: “It is also your part to improve the talent assigned. Every one must be bishop in his own house, and must see that his wife, his son, his daughter, his servant (since he is bought with so great a price) persevere in the right faith. The Apostolical teaching has set the master above the servant, and bound the servant in obedience to the master; *but Christ hath purchased both with one and the same ransom.*”

As it respects prayer in particular, Chrysostom frequently opposed the opinion arising out of that judaic prepossession, *with regard to* an anti-evangelical distinction of secular from spiritual persons; that is, that prayer should not be offered in every place and from the midst of ordinary life, (which, by this very means might be sanctified,) as well as in the Church. “Since Christ has come,” says he, “he hath purified the whole world, and every place has become a house of prayer. Hence Paul emboldens us, without doubting to pray in every place. 1 Tim. ii. 8. Seest thou, how the world is purified, or consecrated? So far as it concerns the place, we may every where lift up holy hands, for in this sense the whole

* H. v. de statuis, § 7. T. ii.

† Hom. vi. in Gen. § 2.

‡ H. xi. in Mat. § 7.

§ H. Matt. 32. § 7.

earth is become holy, more holy than the sanctuary.”* After saying that all the works of this frail earthly life should proceed from prayer, and find their support in it, he repeats the objection then common among people of the world: “How can a man of business, who is confined to his occupation, engage in prayer and resort to the Church thrice in the day?” And he replies: “It is possible, and very easy. For if, indeed, you cannot conveniently come to the Church, get on the spot, before your door, and even when confined at work, you can pray. There needs not so much voice, as heart; not so much the lifted hands, as the devout soul; not so much this or that posture, as inward sentiment.” He adds: “It is not now as under the Old Testament. Wherever thou art, thou hast the altar, the knife, and the offering by thee; for thou art thyself priest, and altar, and sacrifice. Where you are, you may erect an altar. Time and place hinder not. Though you bow not the knee, nor smite the breast, nor stretch out the hands to heaven, yet if you offer a fervent heart, you have all that belongs to prayer. The woman, while she holds the distaff and spins, may with the soul look up to heaven, and fervently call upon God. And the man, when he goes alone to the market, may earnestly pray: another who sits in his shop and works in leather, may raise his soul to God; and the servant, while he goes to and fro to make purchases, or stands in the kitchen, may offer heartfelt and animated supplication.”†

In this period, as well as in the earlier times of Christianity, and in connexion with the idea that the priesthood pertained to all believers, it continued to be acknowledged that it was the right of all Christians, to instruct and edify themselves from the fountain of the divine word. For this purpose, manuscripts of the Bible were multiplied and offered for sale. It was considered a principal part of devout Christian education, for males and females to be early made acquainted with the Holy Scriptures. Thus Jerome exhorts Laeta, a distinguished Roman lady, that she should accustom her daughter from the earliest age, to love the Scriptures,‡ instead of precious stones and silks; to learn patience from the example of Job, and never to lay aside the Gospels. It appears as a characteristic of men and women, of all ranks, with whom

* Hom. I. de cruce. § 1. T. ii.

† De Anna. S iv. § 6. T. iv.

‡ Ep. 107. § 12.

Christianity was an affair of the heart, that they were much employed with the Bible; as we may see in the case of Monica and Nonna. The pompous orator who delivered the funeral eulogy of Constantine, celebrates him, as having always nourished his soul and modelled his life by the use of the Scriptures. And though this may be regarded as a mere expression of flattery, yet it evinces what qualities were in that age considered as belonging to a devout Prince. When heathens, who were engaged in seeking the truth, found many difficulties in the doctrines of Christianity, they had recourse, not directly to clergymen, but to their friends among the laity. The latter sought the resolution of the questions proposed to them in the Scriptures, and if they here met with difficulties, which they could not explain, they were advised by Augustin to look for instruction, not so much from their pastors, as to pray to God for illumination.* For the benefit of any who might be awakened by public worship to solemn reflection upon divine truth, or who wished to occupy themselves with the divine word in the greater stillness of this place, there were provided in the aisles of the Churches, closets, (*φροντιστηρια*,) in which they found bibles, and where they could apply themselves to scriptural studies. Jerome finds cause to lament, that all persons, both men and women, thought themselves, without any sufficient knowledge, competent to discourse upon the interpretation of Scripture.†

The clergy were not the first who availed themselves of the anti-evangelical theory of a special *sacerdotal caste*, in order to deduce (a consequence which does not indeed lie very far off,) the opinion that to them alone, there was free access to the fountains of the divine word, and that the laity, with respect to instruction in divine things, must be dependent on the clergy, without themselves venturing near the source: but it was the thoroughly earthly-minded laity, who, as they used the distinction between spiritual and secular persons to fabricate a Christianity conveniently subservient to their lusts; so also availed themselves of the same pretext, to remove from them all use of the divine word, and to palliate their indifference to higher objects. Thus they were accustomed to say, that it belonged only to ecclesiastics and monks, to occupy themselves with the Bible. Distinguished teachers in the Church, however, such as Chrysostom and Augustin vigor-

* Serm. 105. 3.

† Ep. 53. ad Paulinum, § 7.

ously opposed such opinions. The former denominates the words of excuse—"I am a man of business, I am no monk, I have wife and children and household to provide for"—cold and highly reprehensible words, and adds, in opposition to them, that precisely those persons who are in the storms of the world, and exposed to so many temptations, are they who more need the means of preservation and safety contained in the Scriptures, than such as lead a quiet life, far remote from conflict with the external world.* He frequently exhorted his hearers, both in private and in his discourses, not to be satisfied with what they heard read from the Bible in the Church, but to read it also at home, with their families; reminding them, that what natural nourishment was for their bodies, the same was the spiritual nutriment of the Scriptures for their souls; that, whereby they might attain to real strength. In order to excite his hearers to the study of the Holy Scriptures, he was accustomed, (for as yet there were no passages appointed for particular Sundays,) to give out long before hand, the text which he intended to expound at a certain time, and to exhort them, in order to be the better prepared for his discourse, to make it the subject of their meditations in the intervening time.† Thus likewise Augustin says: "Suffer not yourself to be so imprisoned by earthly things as to say, 'I have no time to read or to hear the word of God.'" Among the traits in the portrait of a zealous Christian, whom he represents under the similitude of the ant, as one who gathers together in store, out of the word of God, what he may use in time of need, we find the following;‡ "to hear discourse, to listen to reading, to find the bible (at home,) to open and read." *Audire sermonem, audire lectionem, invenire librum, aperire et legere.* And Chrysostom often attributes the corruption of the Church, both in doctrine and life, and the diffusion of error and vice, to the prevailing want of scriptural knowledge.§

The principal rites of Christian worship, the rise of which we have noted in the foregoing period, continued to be in use also in this period. Among these, the first is, the *reading of the Holy Scriptures*. We have already spoken of the relation which the reading of larger portions of the Scripture had to

* Hom. 3. de Lazaro.

† He himself gives this as his method, in the above cited Homily on Lazarus. vol. 1. p. 737.

‡ In Ps. 66. 3.

§ e. g. Pref. Ep. ad Rom.

the ecclesiastical life of those times. It was at first left to the direction of the bishop, to select the passages to be read at every assembly of the Church. The historical and practical allusions to particular parts of the Christian calendar, gave the first occasion for the selection of particular parts of Scripture for the principal festivals; and of this, tradition formed by degrees a standing custom.

As it regards the connexion of *preaching* with the entire worship, we find conflicting and opposite errors of judgment. The one party, who saw in the ecclesiastic only the sacrificing Priest, and who placed the chief part of Christian worship in the magical operation of the sacerdotal functions, were thence led to prize too highly the *liturgical* element of the service, and to overlook the importance of the *didactic* element. Aptness to teach was considered by them as something foreign from the clerical office, as they went upon the supposition that the Holy Ghost, conferred by ordination upon the Priest, could be transferred to others only by his sensible intervention. Others, however, set too high a value upon what is didactic and rhetorical in worship, and were unable to give due honour to the essence of Christian fellowship, the united edification and devotion of saints. This was especially the error of the Greek Churches, by reason of the prevalent rhetorical culture of the higher classes in the great cities. Hence it happened, that crowds filled the Churches, when a celebrated orator was expected to preach; but that when the sermon was ended, and the prayers followed, very few remained; "the sermons", said they, "we can hear only in the Church, but we can pray as well at home."* Against this abuse, Chrysostom found it necessary often to inveigh, in discourses preached at Antioch and Constantinople. From the same cause it happened also, that forgetting that which constitutes the essence of the Church, they introduced into the assemblies, customs borrowed from the theatre and from the auditories of ostentatious orators; since the Church was resorted to, for the purpose of hearing a speaker who used fine expressions, or produced great effects, for the moment, on the imagination and natural feelings. Hence it was common, at passages which made a great impression, to break forth into clapping of the hands, (*χοροος*). Frivolous men among the clergy, whose hearts were not filled with the holy things of their profession,

* II. 3. de Incomp. § 6.

had an eye to this in their preaching, in order to catch the applauses of such persons, and made it their great object to display their splendid eloquence and their wit, and to utter what was astonishing. And indeed better men, such as Gregory of Nazianzen, could not altogether overcome the weakness occasioned by this custom, and suffered themselves to be seduced, to be in their discourses too purely oratorical. Gregory says himself, in his Valedictory discourse at Constantinople, "Clap your hands, cry aloud, exalt your Orator on high!" Men of holy earnestness, such as Chrysostom, keenly castigated this oratorical and theatrical practice, and declared that by such frivolity, the whole affair of Christianity was made an object of suspicion to the Gentiles.

Many stenographers strove, in competition, to take down exactly the sermons of celebrated Orators, in order to diffuse them more widely. The sermons were sometimes, but very rarely, entirely read or recited from memory, sometimes delivered from a prepared analysis, and sometimes spoken altogether *ex tempore*. The last of these methods may be especially remarked, in the case where Augustin suffers himself to be led to the choice of a subject, by the text which the *Lector* himself chose, and when, as he himself says, he was sometimes constrained by momentary impressions to give his discourse a direction which he had not originally intended,* or where Chrysostom, from what he met with on his way to the church, or what occurred during divine service, took the subject of his discourse. †

Church Psalmody was, during this period, regularly cultivated. In addition to the *Lectores* or Readers, singers were appointed, who sometimes sung alone, sometimes alternated with the choirs of the congregation. Great stress was laid upon the participation of the assembly in the singing. It is, indeed, ordered, in the fifteenth canon of the Council of Laodicea, that no one should sing at divine service, except the appointed choristers; but this is hardly to be understood

* Augustin in Psalm, 138. § 1. Maluimus nos in errore Lectoris sequi voluntatem Dei, quam nostram in nostro proposito.

† See the discourse, of which Chrysostom formed the first plan, on his way to Church, as in the winter he saw many sick persons and beggars, lying helpless, and was thereby moved by sympathy to excite his hearers to works of brotherly love. Vol. iii. *opp. ed. Montf.* p. 248. See also the direction which he gave to a discourse, when the lighting up of the lamps directed the attention of his audience to himself. Vol. iv. p. 662.

as excluding the congregation from all part in the psalmody. At least, if this is the intention, it must be regarded as a temporary and provincial regulation, and it would stand in contradiction to the prevalent usage of Oriental Churches, in which the most eminent fathers, such as Basil of Cæsarea, and Chrysostom, gave great attention to the culture of congregational singing.

In addition to the psalms in use from antiquity, and the short doxologies and hymns composed of verses from the Bible, there were also introduced into the Church psalmody, spiritual songs, composed by distinguished ecclesiastical teachers, such as Ambrose of Milan, and Hilary of Poitiers. Many voices were raised against the last mentioned class, by those who maintained that, according to ancient usage in Church music, nothing should be used which was not extracted from the Holy Scriptures. And as sectarian leaders and heretical parties often made use of hymns, to give currency to their peculiar religious opinions, so all compositions not already sanctioned by the ancient usages of Church music, were viewed with suspicion.*

It was already a subject of complaint in the western, as well as in the Greek Church, that Church music had taken a direction so artificial and theatrical, and had removed so far from primitive simplicity. Thus, the Egyptian abbot Pambo, in the fourth century, laments over the introduction of heathen melodies in Church music; thus the abbot Isidore of Pelusium, complains of the theatrical singing, especially of the women, which, instead of producing penitential emotions, rather served to excite unholy desires; and Jerome takes occasion from the words of the Apostle Paul, Eph. v. 19, to say: "Let our youth hear this, let those hear this whose office it is to sing in the Church; not with the voice, but with the heart should we praise God; we should not, like comedians, soften our throats with sweet drinks, in order to have theatrical songs and melodies in the Church; but the fear of God, devotion, and scriptural knowledge should inspire our singing, so that the word of God which is pronounced, and not the voices of musicians, may be the attraction; that so the evil spirit which possessed

* See 1st Council at Braga (561) against the Priscillianists, *ut extra psalmos vel Scripturas canonicas nihil poetice compositum in ecclesia psallatur*. But on the other hand, the 4th Council at Toledo, (633) defended the use of such hymns as those made by Hilary and Ambrose.

Saul may be cast out of those who, in like manner, are now possessed, and not that the evil spirit be rather invited to those who have turned the house of God into a heathenish theatre.”*

We pass now to the administration of the *Sacraments*.

And first, as it respects Baptism, we may here remark what was said concerning the latter part of the foregoing period, that infant baptism was at this time universally acknowledged as an apostolical institution; yet, while this was the theory, there was considerable variation in practice. It was far from being the case, especially in the Greek Church, that infant baptism, even though acknowledged to be necessary, was in general actually introduced. The false views arising from confounding what was internal with that which was external in baptism, and which tended in after times to produce an inordinate esteem of infant baptism; as well as the frivolous and indifferent mode of thinking which many indulged respecting all higher concerns, merely making an exchange between Christian and heathen appearances—all these things conduced to the result, that while infant baptism was recognized in theory to be necessary, it still obtained little actual prevalence in Oriental Churches during the first half of this period.

As it was common to compound regeneration with baptism, and as it was held that baptismal grace was inseparably connected with the outward act, without considering it as an influence which must be efficaciously transfused through the whole life: so there were many parents, devout, but fettered by misconception, who feared to commit to the weak uncertain age of their children this grace, which, if once lost by sin, could never be regained.

To a mother, who viewed the subject in this light, Gregory of Nazianzen, says: “Let the evil principle obtain no place in your infant; let it from the cradle be sanctified, dedicated to the Holy Ghost. You have a dread of the divine seal, because of the weakness of nature. How unkind and unbelieving a mother are you! Hannah dedicated her Samuel to God, even before his birth; and afterwards made him immediately a priest, and reared him with the sacerdotal garments. Instead of distrusting humanity, she put her trust in God.”† There were others who deferred their baptism for a different reason; not from false conceptions of the understanding, but

* Comm. in Eph.

† Orat. 40.

from a presumption generated by a truly wicked disposition. They considered God, from thinking of whom they would gladly have been exempted, only as the almighty Judge; their conscience, not altogether silenced, threatened them with his vengeance, and they sought, in baptism, a safeguard from this punishment, without being willing, at the same time, to relinquish their sinful desires. They wished, in truth, to compound with God by a kind of negotiation and exchange, in order, as long as possible, to enjoy their lusts, and then, at last, being cleansed in a moment from all sin, by the magical efficacy of baptism, to obtain salvation. Hence, many procrastinated their baptism until they were warned of impending death, by mortal sickness, or some other sudden peril. And thus it was, that upon the occurrence of public calamities, earthquakes, or danger of war, great multitudes hastened to baptism, and the number of ecclesiastics present scarcely sufficed to give assistance to all.

In the case of many who were baptized late in life, this practice had undoubtedly one good effect, that it led them more fully to manifest the true import of the rite. As soon as they were impelled by internal or external circumstances to the resolution, to be Christians with all the heart, they received baptism, which was to them something more than a mere *opus operatum*; but marked, in their case, the commencement of a life cordially devoted to God. Thus it happened, that many, from the moment of their baptism, subjected themselves to the literal observances of the commands of Christ; they took no oaths; many publicly abjured the world and became monks; which, at least, serves to show what the import of baptism was to them. But, on the other hand, this procrastination of baptism caused, in many, an indifference to religion, so that they grew up and lived in a mixture of Gentile and Christian superstitions; and it is, therefore, undeniable, that the neglect of infant baptism was specially conducive to the propagation of these melancholy results. By baptism, children would have come into a certain connexion with the Church, to the influence of which they would have been brought nearer, instead of being, from their very birth, impelled to heathenish superstitions, and remaining in their earliest training often removed from any contact with Christianity. Children were not offered to God and to the Saviour by prayer, but old women were called in, who were expected

to insure their lives by amulets and other senseless preservatives of Gentile superstition.

We observed in the foregoing period, that the *Catechumens* were divided into two classes. To these, a third was added about the beginning of the fourth century. At first, there was a general distinction between those who professed Christianity, though, as yet, they had received neither a competent knowledge of Christian doctrine, nor baptism,—Catechumens in the large sense of the word, likewise called, in a less restricted signification, Christians; and those who were fully instructed and baptized Christians. The lowest class of these comprised the *ακροαυμενοι, ακροαται, auditores, audientes*, or hearers, who were so called, because they were permitted to hear only the lessons from the Scriptures, and the sermon, and were then dismissed.

The second class comprised those who had already received particular instruction in Christianity, for whom a special prayer was offered, and who received, kneeling, the benediction of the Bishop. Hence the names *υποκιπτουτες, γονυκλινοντες, Genuflectentes, Prostrati*, and Catechumens, in the more restricted sense of the word. This prayer was so adapted as to impress on their minds the necessity of illumination by the Holy Ghost, without which divine truth cannot be vitally received, and the necessary connexion of faith with the life; and to assure them of the participation of the whole Church in all their interests.*

From this class, and from among those who offered themselves for baptism, proceeded the *candidates for baptism, competentes, φοτιζομενοι*. These committed the creed to me-

* As a specimen of the manner in which Christian sentiments were expressed in these prayers, we give the form of this prayer according to the Liturgy of the ancient Church of Antioch: "May the all-merciful God hear your prayer, open the ears of your hearts so that you may apprehend what no eye hath seen, and no ear heard; may he instruct you in the word of truth, sow the fear of God in your hearts, and confirm in your souls the belief of his truth; may he reveal to you the Gospel of righteousness; communicate to you a divine sense, a prudent understanding, and a virtuous conversation, so that you may always think and practise that which is of God, abide in the law of God both day and night; may he rescue you from all evil beings, from all diabolical sins, and all temptations of the wicked one; may he make you worthy in due time of regeneration, the forgiveness of sins, the putting on of the new, imperishable, divine life; may he bless your coming in and going out, your families, your domestics, multiply your children, bless you and bring you to good old age, make you wise, and order all that awaits you for the best." *Chrys. Hom. II. § 5. in Ep. II. ad Corinth.*

mory, intimating that it must be implanted by the living word, inscribed on the heart, and not attached to the dead letter of a writing, (see vol. i. part 2, p. 540) and this profession, as the actual summary of Christian doctrine, was expounded to them by the Bishop or Presbyter. In addition to the symbolical usages preparatory to baptism, and attending the rite itself, of which we have spoken in the preceding period, there were some novelties added, but not the same in all Churches. It seems to have been a custom quite extensively spread, for these persons to have their head and face covered while in the Church, until the eighth day after the consummation of baptism, at which time they were solemnly introduced to the congregations; a custom, which, as explained by Cyrill of Jerusalem, originally served to warn them against distraction from the presentation of foreign objects; to which was added an idea drawn from the language of the Apostle Paul, in the first epistle to the Corinthians, that as the veil was a mark of dependence and minority, so the removal of the veil should be a sign of freedom and maturity, and a recognition of them as new-born persons. To *exorcism* there was now added *insufflation*, or "breathing upon," (*εμφυσαν*, *insufflare*); and as the former betokened the liberation from the evil spirit, so the latter signified the communication of the Holy Ghost. The Bishop then touched the ear of the candidate, saying, with reference to Mark vii. 34, *epphatha*, "be opened, may God give you an opened understanding, that you may be apt to learn and to answer."* In the north African Church, when the Bishop made the sign of the cross upon the *competentes*, in token of their consecration, he also gave them some of the salt, over which a blessing had been pronounced at the altar; whereby the divine word communicated to the candidates was represented as the true salt for human nature.† At the time of baptism, the person about to receive the rite, was brought into the vestibule of the baptisterium; he turned himself first towards the west, as the symbol of darkness, which he must now abjure, and pronounced, addressing Satan as if present, the formula of abjuration, the origin and meaning of which we have noticed under the foregoing period: "I renounce thee, Satan, all thy works, all thy pomps, and all thy service." He then turned towards the east, as the symbol of light, to which he would

* Ambros. de iis qui myst. initiantur, c. i.

† Aug. de Catech. c. 26.

now pass out of darkness, and said, as if addressing Christ: "To thee, O Christ, I dedicate myself."

We have already, under the preceding period, remarked the custom of *anointing* at baptism. In this period, when men had become fond of multiplying symbols, the custom of a two-fold unction arose: the one preparatory, indicative of the consecration imparted through fellowship with Christ to the believer, whereby he was liberated from the sins of the old man, the putting off of which was represented by the laying aside of the clothing.* The second *chrism*, or unction with the consecrated oil, (*χρῖσμα*), the same symbolical action which we observed in the former period, denoted the consummation of baptism by the complete and divine community of life with the Saviour, the imparting of the Holy Ghost as a consecration to the spiritual Christian priesthood. In the former *chrism*, the head only was touched; in the latter the head, ears, nose, and breast, to show how this consecration, by means of the divine life, should penetrate and thoroughly illuminate the whole human nature.

We observed in the foregoing period, that in the western Church, *confirmation*, or the laying on of hands by the Bishop, as a symbol of the communication of the Holy Ghost, which at first constituted one whole in connexion with the act of baptism, became, in process of time, a particular sacrament. The ideas which were connected with the *chrism* and the episcopal imposition of hands were undoubtedly so allied, that there was an easy occasion for embracing both under one conception, and uniting them in the same act. There was, however, some variation with respect to this.

The baptized persons were now invested with white garments, in token of their regeneration to a new and divine life, and of their child-like innocence, just as the laying aside of former clothing was symbolical of the putting off of the old man. A usage also obtained in the western churches, derived from the former period, according to which a mixture of milk and honey was given to them, as a symbol of child-like innocence, and a type of the communion subsequently to be received.†

In addition to the particular times of baptism, which were usual in the foregoing period, among which the Easter Sabbath was still the principal, the feast of Epiphany now came

* Cyrill. *Mystagog.* II. c. 3.

† Hieron. *adv. Luc.* § 8.

into use, and was a favourite season, on account of the reference to the baptism of Christ; while, on the other hand, Whitsuntide was not one of the usual times in the Greek Church. The liberal and evangelical spirit of Chrysostom led him to oppose those who restricted baptism to any particular times, and who thought that there could be no valid baptism except at these times; in opposition to such, he cites examples out of the Acts of the Apostles. The narrow spirit of the Romish Church, on the contrary, here first operated in restricting Christian liberty; for the Roman bishop Siricius, in his decretal to the bishop Himerius, of Tarraco in Spain, (A. D. 385) calls it an act of temerity in Spanish priests, that they baptized immense crowds even at Christmas, Epiphany, and the festivals of the Apostles and martyrs: he ordered that, except in cases of baptism, immediately after birth, or in great necessity, the ordinance should be administered only at Easter and Whitsuntide.

In correspondence with these two constituent parts of ecclesiastical assemblies, viz: the Catechumens and the baptized, the whole service divided itself into two branches, that in which the Catechumens might take part, which comprised the reading of Scripture and the sermon, or the didactic part, and that in which baptized persons might participate, comprising all that related to the representation of Christian fellowship, the communion and the prayers which preceded it; that is, into the *missa catechumenorum* and the *missa fidelium*,* a distinction which would naturally fall into disuse upon the general introduction of infant baptism.

We pass now from the *Missa Catechumenorum*, to the *Missa fidelium*, and shall speak first of the preparations for celebrating the communion. The disjunction of the Lord's Supper from the *Agapae* (or Love-feasts) took place as early as the preceding period; as we have already remarked, Vol. I. p. 582. The original mode of celebrating the latter was so

* The word *Missa* is a substantive in the latinity of this period, and synonymous with *missio*. The dismissal of any assembly was called *missa*. *Avitus of Vienne*, ep. 1. *In ecclesia palatioque missa fieri pronuntiatur, cum populus ad observantia dimittitur*. In this sense Augustin uses the word, p. 49. § 8. *Post sermonem fit missa Catechumenorum*. And as the word strictly signified the dismissal of the Catechumens, it was by metonymy transferred to the different parts of divine service, as they preceded or followed this dismissal; and finally to the Communion itself thereafter following, and by synecdoche to the whole of a complete celebration of divine service. Hence arose the subsequent use of the word *Missa* or "Mass."

remote from the conceptions of this age, that the preachers themselves were unable to form a correct idea of them.* The Agapae had lost their original import. They were now Feasts, at which certain members of the Churches, who were in good circumstances, supplied the poor, and afforded them better provision than they could otherwise enjoy: the gloomy and ascetic spirit which we observed in the former period, manifesting itself against the Agapae, still continued to exist. The council of Gangra, already mentioned, which opposed this ascetic prejudice, took the Agapae under its protection, and pronounced an anathema, in its eleventh canon, against such as treated with contempt Agapae, instituted from Christian motives, and when brethren were invited to them in honour of the Lord, refused such invitations. Other councils forbade Agapae, not in themselves considered, but when celebrated in Churches.

With respect to the communion service, it had its foundation in the true Christian conception of the Holy Supper, as a representation of the divine fellowship of believers with their Saviour, and with one another. Every thing was therefore directed towards the impressing of these thoughts on the hearts of Christians, that they were now raised to fellowship with Christ in his exaltation, and that they should, in spirit, be raised towards him in heaven; that while all was a free communication of divine grace, still, through the direction of their minds towards the Saviour, and through faith in him, they must become susceptible of these favours; and that without love to one another, they could not abide in fellowship with the Redeemer. The Deacon invited all mutually to give the fraternal kiss, as promotive of brotherly communion in heart, without which there could be no true celebration of the Eucharist. The Deacon then required of those who were assembled to examine themselves and one another, so as to discover whether there were any among them unworthy; not merely to see that there was no Catechumen, no unbeliever, no heretic among them; but further, that no one should retain hard thoughts of another, that there should be no hypocrite there. "Let us all uprightly, with eyes directed to the Lord, stand with fear and trembling," (in consciousness of our unworthiness and weakness, and in the view of the exaltation of Him, who will unite us to himself.) The Deacon then said,

* As for example, Chrysost. 27 Hom. Ep. Corinth.

(in order to bring it more distinctly before their minds that it was only the soul which is directed to heaven, that can participate in communion with the Saviour,) *Lift up your hearts!** And the congregation answered, *We have lifted them up unto the Lord.*† In accordance with the primitive signification and solemnity, here followed the invitation of the Bishop to the congregation to join in thanksgiving for all the blessings of creation and redemption; and the assembly answered, *Yea, it is just and right that we should thank the Lord!* Before the distribution of the Supper, the Bishop said, "Holy things to the holy!" in order to suggest that what is holy can be received only by holy minds. The congregation, in return, declared their conviction that no man is holy of himself, that One alone is holy, by faith in whom alone sinners can be sanctified; saying, "One alone is holy, One Lord, Jesus Christ, evermore to be praised, to the glory of God the Father." During the celebration of the ordinances the 34th Psalm was sung, as an invitation to joy, particularly the 9th verse.

As it respects the consecration of the elements, it was considered the most important that the words of institution, as given in the Evangelists, should be pronounced without alteration; for it was believed that while the priest repeated the words of Christ, "This is my body—this is my blood," the bread and wine, by means of the magical power of these words, were in a miraculous manner connected with the flesh and the blood of Christ.‡ These words of institution, however, were wrought into a prayer, in which God was called upon graciously to receive the offering.§ When the Bishop or Presbyter was ready to consummate the consecration, the veil which concealed the altar was drawn aside, and the minister disclosed to the congregation the elements of the Eucharist, hitherto hidden, and lifted them up, as the body and the blood of Christ. There is no passage of any ecclesiastical writer of this age, which informs us that the assembly at this

* *Ἀνο τας καρδιας, or Ἀνο τον νουν. Sursum corda.*

† *Ἐχομεν προς τον κυριον.*

‡ Chrysost. Hom. I. de proditione Judæ, § 6.

§ A form of this kind is contained in the work *De Sacramentis*, l. iv. c. iv. and is remarkable, as it recognizes the primitive conception, and represents, not Christ, but the bread and wine, the symbols of his body, as the object of the oblation. *Hanc oblationem quod est figura corporis et sanguinis domini nostri, offerimus tibi hunc panem sanctum.*

moment kneeled, or prostrated themselves upon the earth. We know that this custom was introduced at a much later period into the western Church; but it accorded very well with the prevalent conceptions and expressions of the Greek Church; and this outward mark of veneration was more generally in use among the Orientals, and employed with a more general import, than among the people of the west.

The confounding of what was internal with what was external in the Eucharist, occasioned many manifestations of a superstitious reverence for the merely external; and this superstitious reverence was in no degree conducive to the proper use of the means of grace. On the contrary, the more regard there was to the power of the sacrament to sanctify by some magical energy, the less was the mind directed to that which is required in the inner man, for the due appropriation of the religious and moral meaning conveyed by this means of grace. This is apparent from the reprimands which the fathers of the Greek Church found it necessary to insert in their homilies.

We observed in the foregoing period, the rise of a diversity as to the frequency of participating in the Communion. This diversity still continued. In the Roman, Spanish, and Alexandrine Churches, daily communion was customary, at least in the fourth century; in other Churches, Christians were accustomed to communicate more or less frequently, according to their several spiritual necessities. With respect to this diversity of practice, there was a difference in the view taken of this means of grace. The one party, who advocated the less frequent celebration of the Lord's Supper, said that believers should select certain times, in which, by a strict and abstinent life, by self-collection and self-examination, they might prepare for worthy participation, so as not to eat and drink judgment to themselves. The others maintained, that except in cases where one was excluded from the communion and laid under penance, by order of the Bishop, on account of flagrant transgressions, the Lord's Supper should never be neglected; that it should indeed be used as a daily means of salvation. Augustin and Jerome reckon this diversity among those things in which every man, without injury to Christian union, may proceed according to the usage of his Church, and his own private views. "Each of them," says Augustin, "honour the Lord's body after his own manner; thus there was no controversy between Zaccheus and that centurion, though the one joyfully entertained the Lord in his house,

Luke xix. 6., the other said, 'Lord, I am not worthy that thou shouldest come under my roof,' Matt. viii. 8. Both honoured the Lord, though in diverse, and I may say, opposite ways; both felt themselves miserable in their sins, and both obtained mercy." Chrysostom inclined to the opinion, that as the celebration of the communion of believers with the Lord, and with one another, in the Eucharist, belonged to the essence of every ecclesiastical assembly, so all should partake of the communion, when celebrated in the Church; always, however, with the understanding, that it be done with right feelings, otherwise it becomes a matter of condemnation to him who unworthily partakes of holy things. "Many," says he, in a sermon preached at Antioch, "partake of the Lord's Supper once a year; others twice; the hermits in the desert can often partake only once in two years. We should praise none of these in and for itself, but should decidedly concur with those only, who come to the communion with pure hearts and consciences and unblemished lives. Such persons may at all times come to the Lord's table; those, however, who are not thus minded, eat it to their condemnation, even if they partake but once." He laments that many who felt themselves unworthy to partake of the Communion on the stated days, nevertheless had no scruple in communicating once a year, after the fast, at Easter, or Epiphany; just as if they were not as guilty at one time as at another, by taking the Lord's Supper unworthily. He laments, likewise, that amongst those who, on the other days of Church assembly, remained during the whole *Missa fidelium*, very few partook of the Communion, to which the whole service had reference; so that here all was mere formality. "Either they belong to the unworthy, who are required to depart from the assembly, or if they remain, as belonging to those who are worthy, they must also participate in the Lord's Supper. How great a contradiction, that those who join in all the confessions and hymns, still partake not of the Lord's body!"

Where the custom of daily communion was still prevalent, but where divine service was held, and the Eucharist consecrated only once or twice a week, on Sunday and Friday, or four times, on Saturday, Sunday, Wednesday, and Friday, there was no way left for those who wished to have the Lord's body for their daily nourishment, but that they should take home with them a portion of the consecrated bread, (there was a superstitious dread of taking the wine, which might so easily

be spilled), so that every day, before they proceeded to worldly employments, they might communicate, and purify, and strengthen themselves by communion with the Lord. Even on sea voyages, they took some of the consecrated bread, in order to communicate on the way.*

ART. II.—THE PRESENT CONDITION AND PROSPECTS OF THE PRESBYTERIAN CHURCH.

THE radical principle of Presbyterian Church government, is, that all the ministers of the Church of Christ have received the same office; and however they may be distinguished by gifts, or other circumstances, are all upon an equality, as it relates to ecclesiastical power and privileges; that is, the ministerial acts which one is authorized to perform, all may perform; and in ecclesiastical meetings, whether for counsel or judicial decision, the voice of one is equal to that of any other. This is commonly called *PARITY*, among the presbyters to whom the government of the Church is committed. In regard to ruling elders, there is not a unanimity among Presbyterians, whether they are of divine appointment, or whether they are merely the representatives of the Church, who are delegated by the body to act in their place, just as our legislators, in the State, are the representatives of the people. The former is, no doubt, the opinion of much the larger number of Presbyterians, of different denominations; but many learned and eminent men have maintained the latter opinion. At present, we have no occasion to discuss this question; we are only concerned to ascertain, what are the essential principles of Presbyterianism? And, therefore, passing by all minor points, we assume it as a clear and radical principle, that according to this theory of ecclesiastical polity, a presbytery is essential to the complete organization and successive continuance of the Church; but no synod, or other ecclesiastical body, however it may be useful and convenient, is absolutely essential. A single congregation of believers, with their proper officers and pastor, is complete for certain purposes; for the administration of the word and sacraments, for example, and

* Hieron. Ep. 48 ad Pammach, § 16. Basil. Cæs. Ep. 93.

for the admission and exclusion of members, from the body: but a single Church, however numerous and well organized, agreeably to the congregational plan, has no power to perpetuate itself by supplying the vacancies which may occur in the pastoral office. Such a Church does not pretend to possess the power of ordination, which is essential to the perpetual continuance of the presbyterial office. This defect has been sorely felt by the advocates of INDEPENDENCY; and they have, in theory, proposed to remedy it in two ways; neither of which have been reduced, commonly, to practice. The first is, to constitute a presbytery within each congregation; that is, to have presbyters enough, in every Church, to form a complete presbytery, which should possess the full power of conferring the pastoral office, and excluding from it. Now, in theory, this does very well; we have no objections to a whole presbytery, within a single Church, if it is rich enough to support such a body. But whenever this is the case, the Church must be so numerous, and the members so scattered, that it will soon be found convenient, and even necessary, to meet in separate assemblies, on most occasions; and whenever this becomes expedient, it will of course be requisite, that the presbyters or pastors be distributed among the several assemblies, which compose the Church; and thus, we have the true origin of presbyteries, as they now exist. And thus it would ever be, in a rapidly progressive state of the Church.

Suppose half a dozen missionaries to gather a flourishing Church in a foreign land. At first they would all stand in the same relation to it, and would be a presbytery within a single society; but if this Church increased exceedingly, by the accession of new members, it would become inconvenient for all to convene in one place; and yet, there would be a repugnance in those united in bonds so sacred and tender, to separate entirely from each other's society:—and there would be no necessity for it. Let the missionaries distribute themselves among the several assemblies, into which the Church is divided; and let the usual routine of worship and instruction be conducted by them, respectively, in separate places: but when any business occurred, requiring the common counsel or consent of the whole body, let them come together into one place, as did the thousands of Jewish converts at Jerusalem, when they understood that Paul had returned from his successful mission among the Gentiles. Or, if the number should be too great for the commodious transaction of business

in one body, let them delegate a certain number of the wisest and most experienced of the members, to be their representatives; or, if they have other officers, besides pastors, let these convene with the preaching presbyters; and whatever might be the state of things in the beginning of the planting of Churches, very soon this plan of delegating the business to representatives would be adopted, almost as a matter of course.

To illustrate our meaning more fully, we shall suppose, that at first, the converts to Christianity, in the mother Church at Jerusalem, formed one assembly, and met in one place; say, in some large room about the temple. Three thousand were added on the day of Pentecost, and soon afterwards, five thousand more; or, as the words are ambiguous, let us grant that the whole number was now five thousand; yet as the work was rapidly going on, in a short time, we may conclude, there could not be fewer than ten thousand members in the Church at Jerusalem. Now most of these would need much particular instruction,—and the teachers were numerous; for all who received special Pentecostal gifts would be qualified to edify the body, in one way or another. Can it be supposed then, that all these would, or could be instructed by the voice of one man? or, that all the other teachers would remain idle, while some one with stentorian voice attempted to make himself heard by such a multitude? We have never known a man that could so speak, as to be heard distinctly, through a whole discourse, by ten thousand persons. It is said, that such was the clearness, and distinctness of Mr. Whitefield's voice, that he could be heard by a greater number, when circumstances were favourable to the easy transmission of sound. But if ten thousand disciples, or even half that number, must so hear as to understand, and be instructed, common sense would dictate to any people, that the best way would be to separate them into a number of assemblies, and appoint one or more teachers, to take charge of each. And as the Jews who constituted the first Christian Church, had been accustomed to worship and receive instruction in many synagogues, in Jerusalem, as we learn from the New Testament itself, nothing can be more probable, than that they would agree to meet for worship and instruction in different places; and that the whole body would come together, only when some matter of general concern was to be heard or proposed, and soon even affairs, which concerned the whole society, would be committed to

the male members, and after a while to the seniors, or wise and experienced brethren.

Here then, from the first Church, a presbytery, with its several congregations is seen naturally to spring up. For unless these affectionate Christians had received an express command to separate entirely from the mother Church, from what we know of human nature, we may be sure, that they would not have thought of a wider dissociation, than local circumstances made necessary; and that they would still, though worshipping in different places, consider themselves as members of the original Church. And thus we have one Church, consisting of many branches, each of which is furnished with one or more teachers, and other necessary officers, and, on certain occasions, all meeting together by a grand convocation of the individuals composing the body, or by their representatives, and respective presbyters. Is not this idea of the primitive Church much more probable, than that they would, in the same city, proceed to institute different independent societies? And even when another church was formed, in Samaria, another at Joppa, a fourth at Damascus, and a fifth at Antioch; all these would possess the feeling of affiliation, and would cling to the mother Church, as children to their parents. And, whenever any difficulty occurred, they would naturally be disposed to refer for counsel to the original society, at Jerusalem. Thus we find it was, in fact; for here the most of the Apostles remained for a long time; and those who travelled abroad, often returned to this sacred spot, and reported the things which were done by them, and the success which attended their labours. Thus, when Peter went into the house of Cornelius, and preached the Gospel and administered baptism first to the Gentiles, when he came up to Jerusalem, the propriety of his conduct was then questioned and discussed. And when Paul returned from a long tour of preaching, and reported to James what he had done, and what doctrine he had preached, and what course he had pursued in regard to Jewish rites, James informs him, that the brethren, as soon as they heard of his arrival, must needs come together, and "there be," said he, "many thousands who believe, who are all zealous for the law of Moses." And when a difficulty, respecting circumcision and other Jewish rites arose in the Church at Antioch, they sent up Paul and Barnabas to Jerusalem, to consult the apostles, elders, and brethren, who were there, respecting this matter. The Church, therefore, was

still considered as one body, the members of which were scattered abroad, and existed in a multitude of distinct, but not independent congregations.

It appears to us also, that upon the hypothesis here assumed, the origin of Episcopacy can most easily be explained. It cannot be denied, by the candid Presbyterian, that at a very early period, a distinction was made between bishops and elders, although no vestige of any such difference is apparent in the Scriptures, but the contrary. And although the names *bishop* and *presbyter* are used promiscuously throughout the New Testament; yet as early as the time of Ignatius, or soon afterwards, the former of these names seems to have been confined to the presiding presbyter in the bench of elders. Now this change in the usage is easily accounted for, upon the principles laid down above. For, in every regular body, which transacts business, civil or ecclesiastical, a presiding officer is necessary. No collection of people attempt to transact the most common affairs, without appointing a chairman or president, who, for the time being, is invested with authority to keep order, and often with power to convene the body after it is dissolved, if any emergency should require a meeting earlier than the time to which it stands adjourned. As, at Jerusalem, there were many teachers and preachers in the Church, when these met, they would, in conformity with common sense and common usage, appoint one of their number to preside. This would be the man most venerated, or whose talents were best adapted to the impartial and effective execution of the duties of the office. In those days of simplicity and ardent piety, no danger would be apprehended from continuing the same man in office from month to month, and from year to year. Thus, by common consent, or repeated suffrage, one by office on a par with the rest, is by them invested with a peculiar authority, *primus inter paribus*. And as a distinctive appellation becomes convenient, and is naturally resorted to, in all such cases; so, instead of inventing any new term to designate his office, they appropriated one of the names which had before been common to all the members of the body. Thus, while all continued to be denominated presbyters, the name bishop was particularly applied to the president of the presbytery; and as he was a kind of representative of the whole Church, it did not, upon the known principles of human nature, require a long time to establish a pretty wide distinction between him and his compeers. Men are

prone to increase the honour and power conferred on the incumbent of a high office; especially, when the gifts and character of the individual occupying it, render him estimable in the view of the people. In our opinion, nothing more than the natural, simple process here detailed, is necessary to explain all the well-ascertained facts, respecting episcopacy, in perfect consistency with the original parity of all the pastors of the Church; especially when that is recollected, which cannot be denied, that, for a long time, the jurisdiction of a bishop extended no farther than to converts of a particular city, and its immediate vicinity.

While the whole Church was confined to a city or narrow district, one presbytery would be sufficient for the government of the body, and no higher or larger judicatories would be needed. But, when congregations were gathered in remote cities or countries, if any union or communion were maintained in the body, it became necessary to have councils or ecclesiastical synods, in which the several distant members of the Church might meet, to consult about the interests of the general society. And however far the Church may extend, such representative meetings may occasionally be held with advantage, for they tend to promote unity, harmony, and brotherly affection, as well as afford opportunity of entering into important enterprizes which require the combined energies of the whole body. But when wide oceans, or almost impassable deserts, separate different portions of the Church, the unity of the body is not violated, nor the communion of saints denied, because these sections of the Church, far apart from each other, do not live under one and the same ecclesiastical regimen, or meet by their representatives, in the same synod. If they cherish Christian affection mutually, and cordially receive each other's members and ministers, when testimonials are satisfactory, they do still keep the unity of the spirit in the bond of peace.

The same may be observed, respecting Christian denominations, whose minor opinions and ceremonial usages are different. Although they inhabit the same city or country, yet an attempt to bring them together under the same rules of discipline and worship, would only tend to confusion; whereas, in their separate organizations, they can go along peaceably and comfortably, and may cultivate Christian communion with each other. Such distinct denominations, many of which are found in this land, cannot be considered as guilty of schism,

because they meet in their own synods, and carry on their ecclesiastical affairs, in their own way; unless they refuse all communion with other denominations, and reject them, as though they were not real members of the body of Christ. Those denominations, who pursue this exclusive course, do in fact excommunicate, as much as in them lies, all other Christians. But the existence of different denominations who hold all the essentials of Christian doctrine and worship, no more breaks the unity of the Church, than the existence of different presbyteries or congregations in the same denomination, whose customs, in indifferent matters, and also whose opinions in non-essential points, may be considerably different.

The intended bearing of the preceding remarks is to show, that the present organization of the Presbyterian Church, in these United States, is not essential; but that, in many respects, there might be a new-modelling of the body, without the least interference with the radical principles of Presbyterianism. And it is our purpose, in this paper, to suggest some alterations, which, we are of opinion, would tend not a little to the peace, unity, and prosperity of this large section of the Christian Church. We wish it to be understood, however, that we mean not to propose the smallest change in the constitution and form of church sessions, and presbyteries: the alterations which we think desirable, relate entirely to the synods, and the General Assembly.

There are two weighty reasons, and others of minor importance, which clearly demonstrate that the General Assembly of the Presbyterian Church ought to be new-modelled; and that there is urgent need for something to be done speedily. The first is, the unwieldy size of the body, which renders it impracticable to transact business with that calm deliberation, which is essential to the dignity of the Assembly, and the welfare of the Church of which it is the representative. And this inconvenience, instead of being diminished, is greatly increased every successive year. Several attempts have been made, by altering the ratio of representation from the presbyteries, to keep the body within moderate size; but so rapid has been the increase of the Church, that notwithstanding these measures, the number of members has gone on increasing; and unless something more effectual can be done, will continue to increase rapidly, until it will be found absolutely necessary to adopt a new organization. In legislative bodies,

a large number of members is not attended with so great inconvenience; but in judicial bodies, when the number of judges becomes very great, it exceedingly retards the progress of business, and obstructs the impartial administration of justice. In so great a number, the responsibility is too much divided, and a large proportion will feel too little the importance of paying a short and unremitting attention to all the evidence and arguments, which should have an influence on the decision. Besides, in such a crowd, it is impossible, on account of the noise and confusion, incident to such large assemblies, to hear the half of what is said; and retiring, modest men will not be forever complaining of not hearing, or calling for a repetition of what has been said; so, that when a complicated case has been gone through, and a vote is expected from every member, it would be found, if the trial were made, that a large number of the judges were not fully in possession of the merits of the cause. For it is a matter of fact, that members are often absent from the house, during the most important part of the trial; and surely *they* are not competent to give an intelligent vote. Others are so situated, in the midst of commotion, from persons going out and coming in, that they cannot possibly hear, or be composed, though ever so desirous of understanding what they are about. But I need not dwell on the inconvenience of transacting judicial business in a court consisting of between two and three hundred members. The thing is notorious to every person who enters the room in which the General Assembly meets. The evil would not be quite so great, if there was a room commodiously fitted up for a meeting of this sort; but the members are crowded together, on narrow benches, without desks or tables, and with scarcely room to pass from one part of the house to another, without creating disturbance. It is only the members who sit around the clerk's table, who have the convenience of writing-materials, or an opportunity of committing to writing any motion or resolution which they may wish to propose.

Another serious inconvenience of this overgrown body is, that it imposes an annual and unequal tax upon the Presbyterian population of Philadelphia, which, upon the most moderate calculation, cannot be less than two thousand dollars. Now, we profess, that we never heard any of the good citizens of Philadelphia utter a word of complaint on this subject; but the burden is not the less unjust on that account. Many of those who entertain a member, or members of the Assem-

bly, for two weeks, are in very moderate circumstances, and are only able, with strict economy, decently to support their families. And to say the least, these persons could afford to give more to the pressing calls of benevolence, if they were relieved from this burden.

It is also a known fact, that the making provision for the comfortable and gratuitous boarding of so many persons, of various habits and manners, is a matter of much embarrassment to those ministers and elders, who feel it incumbent on them to attend to the subject. And after all that can be done, a large number are obliged to be located, so far from the place of meeting, that it is exceedingly laborious, and not unfrequently injurious, to travel so far on the hard pavements, through sun and rain; especially if members are old, or in feeble health. We know that this is rather a delicate subject, especially as it relates to the hospitable citizens of Philadelphia: but we are of opinion, that it is one which the Church should look at, and provide such remedy as the case admits of; which, in our opinion, is no other than the reduction of the body to less than one-third of its present number.

Another evil produced by the number of ministers who attend the Assembly, not less than any which has been mentioned, is, that hundreds of pulpits are left vacant, during the period of its sessions, and some of them are deprived of the customary means of grace, on the Sabbath, for two or three months. Now, we ask, can any candid man persuade himself, that these ministers do as much good by appearing and giving their vote, in the Assembly, as by continuing their wonted labours in regions which are exceedingly destitute? We know that the business of the Church must be transacted, but we insist, that this can be done more speedily, and in all respects more judiciously, by fifty or sixty men, than by three hundred. If there was any probability that justice would be more impartially administered by three hundred than by fifty, we would cease from all objections; but to us the probability is entirely on the other side. The only reasonable ground on which an appeal is admitted from one court to another, is that the superior court is supposed to possess more wisdom or more impartiality; or because it is desirable to have the voice of a majority of the whole body. But in nine cases out of ten, a respectable synod is possessed of fully as much talent, and as much wisdom, derived from experience, as the General Assembly; and, in most cases, they are as impartial; and

always enjoy an opportunity of judging what is expedient, and what course is adapted to the character of the people, superior to that which can be possessed by the Assembly. It has been remarked by many, that of late our General Assembly contains an undue proportion of young, inexperienced men, many of whom have never been pastors, but have received ordination as evangelists, to labour in the extensive missionary field on our frontiers. We do not censure the presbyteries for sending such delegates, nor the young men for accepting the office. It is in fact the only thing which can be done, unless those distant presbyteries should consent to remain entirely unrepresented. But the constitution of a high court of appeals, so as to include a large number of persons who are almost entirely ignorant of ecclesiastical jurisprudence, and some of them not even accustomed to the laws and usages of the Presbyterian Church, cannot be favourable to the wise and impartial administration of its affairs. We wish every intelligent reader to consider, whether the General Assembly, as constituted, furnishes a better court for the ultimate decision of any cause, than many, perhaps all of our synods. When we give as a reason for making this body a court of appeals, that we thus come at the opinion of a majority of the whole Church, we do but impose on ourselves by a fallacious appearance. In matters of a judicial kind, and in cases of doctrine, we have in the General Assembly no more than the judgment of just so many persons as are there convened; and it never can add any weight to their opinion, that they are the representatives of the whole or a greater part of the Church. They can but express their own judgment, individually; and we do not see why an equal number of equally able and impartial men, located in the same district, would not possess just as much weight as the General Assembly. That is, we do not see that, except in peculiar cases, there is any real benefit in an appeal from a synod to the Assembly. Suppose the members of a synod to be as numerous as those who compose the General Assembly, and as honest and well-informed, we are at a loss to see why their decision is not likely to be as correct as that of the higher court. It will now be seen, that our object is to propose an organization of the General Assembly, which will take from that body the character of a high court of appeals; but of this we can speak more clearly, when we have proceeded further in the developement of our project.

The second reason for new-modelling the General Assembly is, that the existing and increasing spirit of party in our Church, requires some change in its organization, to prevent the supreme judicatory from becoming a mere arena for fierce contention. We mean not, in this paper, to appear at all as partisans. We do not, therefore, cast any reproaches on any party, or on any set of men. We are considering things as they exist, and inquiring whether any thing can be done to remedy the evils which are felt, and to prevent those which are feared.

That there exists a difference of opinion in the Church relative to certain doctrinal points, and as to the precise import of the act of adopting the Confession of Faith, by candidates, at their licensure and ordination, cannot be denied or concealed. It is also apparent, that the numbers who choose to range themselves under the one or the other of these parties, are pretty nearly balanced. Hitherto, in all questions which put the strength of the Old and New School, as they have been called, to the test, the majority has been found on the side of the former, until the meeting of the last General Assembly, when a decided majority appeared on the other side. It is true, indeed, that the points on which a division took place between them, on that occasion, were not doctrinal points, but certain ecclesiastical transactions, relative to missionary operations, and the training of candidates for the ministry; yet, it is understood, that, generally, the respective parties were agreed in their views of theology. This difference may be considered, therefore, as having its foundation in a diversity of theological opinion. But, whatever may be the origin, or true cause of these parties, it falls not within the scope of our design to inquire: the existence of the fact, is all that is necessary to be established, to answer the purpose for which it is adduced. And of this no one pretends to doubt. And it is also evident, that this state of things is not likely to subside. Every thing indicates, that the persons who take the lead in these parties are not only determined to maintain the ground which they have assumed, but are becoming more and more ardent; and sometimes even acrimonious, in conducting the controversies which have arisen out of the proceedings of the last Assembly. Nothing can be more probable, than that the next General Assembly, like the last, will be a scene of contention; and contention in such a body, and in so conspicuous a situation, will not only be accompanied with disorder, and

disgraceful warmth, but will do a lasting injury to the Presbyterian Church, and, as we believe, to the cause of truth and piety.

If it is now found that our differences are so wide, that we cannot live together in peace, let us peaceably agree to separate, into two distinct denominations. This should, however, be the last resort. The Church of Christ is ONE, and all who agree in essential matters should hold communion together, notwithstanding minor differences. And if division, on account of some diversity in sentiment commences, there is no telling where it will end; for we presume, there are no two men, who, in all their opinions, on every subject, entirely agree. And as, not only our presbyteries, but our congregations are, in multitudes of cases, composed of persons who agree partly with one and partly with the other side, a division of the Church by a line of difference on theological points, would split many Churches into two parts, neither of which would be able, without the other, to support the gospel among them. Endless controversies, also, respecting the Church property, would necessarily arise, and society would be agitated and convulsed to its very foundations. And as brethren, differing as we do now, have hitherto continued to live in peace, and in most places, in great harmony; and have loved each other as brethren, and have cordially co-operated in promoting the Redeemer's kingdom, why may not this still be the case, after the present exacerbation of feeling has subsided. Upon mature deliberation, therefore, we declare our sentiments to be opposed to all schemes which tend to the division of the Presbyterian Church. We do not know, indeed, that there are any persons who seriously wish or meditate any such thing. But sometimes, hints and rumors come to our ears, which seem to have this bearing. We deem it, therefore, a duty to take this opportunity of disclaiming every thought of this kind for ourselves, and of avowing our intention to oppose firmly all measures, wherever they may originate, which have a tendency to produce division in the Presbyterian body.

But while we are opposed to a division, we are of opinion that the present extended and enlarged condition of the body, requires a new organization of the higher ecclesiastical judicatories. And we will now proceed to delineate our plan; not expecting in this first draft, to have every arrangement perfect, but hoping to be able to furnish such an outline, as will

meet with the approbation of a large majority, both of ministers and people.

The first step which we propose in this new organization is, that the synods as now constituted, be dissolved; and instead of having a convention of all the ministers, and an elder from each Church, let the whole Church be divided into six synods, to be constituted by an equal representation from the presbyteries, according to the original ratio by which the General Assembly was formed. Let each of these synods meet annually, and possess all the judicial and superintending persons which now belong to the General Assembly. That is, let them be supreme in all judicial decisions which come up before them by complaint or appeal, from the presbyteries, or by the review of their ministers. In short, we would place each of these synods in the same relation to the Churches under their care, as the General Assembly now holds to the whole body. With this only difference, that the General Assembly would, upon the plan now proposed, be a Board of Union, and an advisory council to the whole Church.

The General Assembly, according to this organization, would no longer be a high court of appeals, as it now is; nor a judicial body at all; except that any synod might have the privilege of requesting the opinion and advice of this body, in any matter of difficulty and importance.

According to this plan, the General Assembly, instead of being formed by a delegation from the presbyteries, as at present, would be constituted by a deputation from the synods, in proportion to their numbers. It is not necessary now to fix upon the precise ratio of representation; say one minister and one elder for every twenty, more or less; but so regulated, that at no time, the Assembly should consist of more than one hundred members. It is not proposed to make any change in the time or place of meeting. Annual meetings are greatly to be preferred to triennial, or any longer period. To the Assembly, thus constituted, let it be made the duty of the synods to send up an annual report, containing the statistics of the presbyteries and churches under their care; together with a succinct narrative of the state of religion within their bounds respectively, from which the General Assembly might make out and publish a general view of the condition of the churches, and such statistical tables as are now usually printed, with the minutes, annually, or triennially. To this body it would belong also, to hold correspondence and friendly intercourse,

with other denominations of Christians, and with foreign Churches. Indeed, the proposed plan of organization would not in the least interfere with the existing relations between the General Assembly and the several evangelical denominations, with which there is now held a friendly intercourse, according to articles mutually agreed upon by the parties.

The funds which are now held by the General Assembly must still remain in their hands; for they have not the legal power of transferring them to any other body. They are held by corporate bodies, which depend on the General Assembly for their existence; and would be forfeited, if that body did not retain the possession and management of them. But it is not foreseen that any difficulty would arise, in regard to this matter, from the proposed organization of the body. As far as these funds are concerned, the Assembly would remain unaltered. The diminution of its members, and the curtailing of its judicial powers—which is all the change proposed—would not affect its capacity to hold these funds; and when the body should consist of fewer members, and have less business to transact, much greater attention might be paid to the management and appropriation of these funds than has hitherto been practicable. All the permanent funds possessed by the General Assembly are appropriated to specific objects. These are either the education of candidates for the ministry, or the employment of missionaries, to preach the gospel to the destitute. As these have been given to the whole Church, it would not be consistent with the intention of the donors, or the legal charters by which they are held, to transfer them to any one synod, or to divide them among the synods. Certainly, these funds, and the institutions supported by them, can be as wisely and impartially managed by a General Assembly, such as is here proposed, as by the body as now constituted.

The Theological Seminary at Princeton, and the Western Theological Seminary, are the only permanent institutions under the immediate care of the Assembly; no alteration would be requisite in the relation which these bear to that body; and the other seminaries would continue to be regulated by their respective constitutions, which of course could not be affected by the change proposed.

We have thus hastily and briefly drawn the outline of the plan, which we would wish to see adopted; and which, we sincerely believe, would greatly promote the peace and prosperity of the Presbyterian Church in these United States.

It remains to be shown, how such a division of the Church, into representative synods, may be most conveniently made. Perfect accuracy in the details of such a plan, upon its first consideration, cannot be expected, but it may be useful to give a general idea of the extent and boundaries of the several synods, according to our present views of what would be expedient.

Beginning then at the north, we would include in the first of these bodies, all the synods in the State of New York, together with such parts of New Jersey, as might choose to be connected with this synod.

The second would contain, besides the principal part of the synod of New Jersey, the whole of the synods of Philadelphia and Pittsburg, except the presbyteries of Lewes, Baltimore, and the District of Columbia.

The third would comprehend all the presbyteries in Ohio, Indiana, and Illinois, and in the Territories north of Ohio.

The fourth synod would embrace all the presbyteries of Kentucky, Missouri, Tennessee, and Arkansas Territory.

The fifth, Mississippi, Louisiana, Alabama, Georgia, South Carolina, and Florida.

And the sixth, North Carolina, Virginia, the District of Columbia, Maryland, and those members of Lewes presbytery, who reside in the State of Delaware.

In the above mentioned division, respect has been had to two principles; first, geographical contiguity; and secondly, similarity in views and habits. The object is to promote peace among brethren between whom there are some shades of difference, both as it relates to doctrine, and church polity, and discipline. It ought, therefore, to be admitted, as a radical principle, in new-modelling the Church, that any presbytery—two-thirds of the members concurring—should have the privilege of connecting themselves with a synod different from that within the limits of which they are situated. This provision, although it may appear objectionable, on general principles, yet, we believe, in the present condition of our Church, is one of great importance, as its effect will be to prevent interminable controversies, about non-essential matters. Indeed, the professed and principal object of the proposed organization is, to bring together, respectively, those members of our Church who are pretty nearly agreed in their doctrinal and ecclesiastical views: and to separate those whose differences are such, as to keep them in perpetual agitation. We

are aware, that there are among us some polemical spirits, who are of opinion, that the best way is to fight it out, as they are confident that the truth will prevail. In regard to fundamental errors, we are of the same opinion; but in relation to differences among brethren, we think the case is very different. If these cannot agree, let them withdraw from one another, as Abram from Lot.

Let it be granted then, that a presbytery in the city of New York, or in any other part of that State, which would, from congeniality of views and feelings, prefer a connexion with the synod of Pennsylvania; or, that a presbytery in the latter synod, which would prefer belonging to New York, be permitted to do, in this respect, what was agreeable to them. Indeed, we must proceed upon the principle of allowing to others the same rights and privileges, which we claim for ourselves. Now, it is not our purpose to enter extensively into a consideration of the reasons which recommend to us, this change in the organization of the higher judicatories of our Church: we shall only throw out a few hints, leaving it to our readers to follow these out to the legitimate consequences.

In the first place, then, we would remark, that as it relates to the impartial and wise administration of justice, in cases of appeal from a lower judicatory, to say the least, nothing would be lost, by leaving the final judgment with these synods, constituted as described above. No reason can be assigned why these bodies will not be as competent to decide correctly, in all cases, which may come before them, as any General Assembly. The only conceivable advantage of the latter would be, that the members of the court, coming mostly from a great distance, would be more likely to be impartial; but let it be remembered, that these synods will be representative bodies; and as it relates to impartiality, in all common cases, it is as good for a judge to reside at a hundred miles distance, as at a thousand. And on some accounts, it is far better to have judges who are near enough to take an interest in the business, which may come before them; for, we think, that in the General Assembly, we have observed great inconvenience arising from the fact that a large portion of the court felt too little interest in the case of persons very remote from them, to give due attention to the evidence adduced. Certainly, judges who are within a moderate distance, will feel their responsibility more than those very remote. By this arrange-

ment, too, the number of the judges will be reduced within reasonable bounds; and persons who feel themselves aggrieved, will not be obliged to travel five hundred or one thousand miles in pursuit of justice: it will be brought to their own door.

In the synods, as designated above, there exists so much general similarity and homogeneity, and so much agreement as to the proper course to be pursued in ecclesiastical matters, that there is reason to think, that each of them would be harmonious in its operations; and it is our sincere belief, that general harmony of all the synods would be the result. Even those portions of the Church which are supposed to be less attached to her standards, according to the old interpretation, and less in love with Presbyterian church government, in its rigorous application, would, when left to pursue their own course, undisturbed, rally round their own standards, with a zeal which they do not now manifest. And when captious and acrimonious controversy is ended, a more calm and deliberate opinion will be adopted respecting the points in dispute. And we have so firm a persuasion, that the doctrines of our Confession and Catechisms are those of the Holy Scriptures, that we are confident, the more men love the truth, and study the word of God, the more highly will they esteem these summaries of doctrine. And here we will step out of our way to express our opinion, respecting creeds and confessions. No society of a religious kind can exist without them, written or unwritten. None of these formularies are infallible, unless so far as they contain the very words of Holy Scripture; when a man subscribes a creed, or asserts solemnly to any Confession of Faith, he does it, just as if he had composed it for the occasion, as expressing the opinions which he entertains on the different articles of faith which it comprehends. It matters very little, what the precise form of words may be, in which our assent is given; the understanding of all impartial men will be, that no man can be honest, who adopts, without explicit qualification, a creed which contains doctrines which he does not believe. To admit this, would render all such instruments and engagements perfectly nugatory; and is repugnant to the moral sense of every unsophisticated mind. But when a man composes a creed for himself, he will be ready to acknowledge that it is not infallible; that in many respects, the doctrines asserted might have been more clearly

expressed, and that his language may not always have been the most appropriate.

But to return from this digression, we would advert to another consideration, which, in our opinion, strongly recommends the organization now proposed. In a large extent of country over which our Church is spread, domestic slavery exists, and is practised by Church members, under the impression that, in existing circumstances, it is lawful, and authorized by the precepts and practice of the Apostles. But those parts of the Church where slavery is not tolerated, view the whole thing with abhorrence, and cannot exercise, in many cases at least, charity towards the holders of slaves. This subject has been threatening to disturb and divide the Presbyterian Church almost ever since it had an existence; and the evil has been only prevented by great prudence in the General Assembly. They have commonly continued to evade this agitating subject; but this course has not satisfied all, and, before long, it must come up, in such a form as greatly to disturb, if not to rend the Church asunder. But by the proposed plan of arrangement, all the Churches in the slave-holding States will be separated from those of the non-slave-holding States, and there will be no opportunity of their coming into collision in the ecclesiastical judicatories.

And we need not take up time in remarking, that there will not, upon the new plan, be such a consumption of time, in attending the judicatories of the Church, nor such a destitution of the means of grace, by the long absence of ministers, as at present. And as the places of the meeting of the synods contemplated in the plan, will be within moderate distance, the aged members will more frequently be able to attend, than at the General Assembly; and those bodies, in which wisdom and experience are so much needed, will not be so commonly made up of a majority of young and inexperienced men.

It is taken for granted, in all that has been said, that the standards of the Church, as they now exist, would continue to be adopted by all, as at present. The only thing which could require any change, would be the rule providing for alterations; but as far as it appears to us, this might continue the same as now; for at present, when a majority of the whole number of Presbyteries vote in favour of an alteration, the General Assembly do not consider themselves to be possessed of any power or discretion to counteract the will of the

majority, thus constitutionally expressed. And although, according to the new organization, the General Assembly will have no appellate jurisdiction from the judgment of the synods, nor any controlling power over these bodies, yet in the business of proposing standing rules or alterations, in the adopted standards, this body can act as the organ of the whole, in sending down proposals, and in receiving the opinions of the presbyteries, and declaring to the Churches what is determined by the vote of the majority.

If it be inquired, how can this new plan be brought into operation? the answer is, that it must be done constitutionally, as the original plan of government was adopted, and as all constitutional changes have been made since. Let a committee be appointed by the next General Assembly to propose an overture to the presbyteries, requiring them to send up their opinions on the subject, by the next meeting, and thus, if the plan should be acceptable to the presbyteries and the Churches, within a year from next spring, the whole matter may be adjusted, and a large proportion of the existing causes of heart-burning, contention, and confusion, be for ever removed.

But whether the plan for a new organization of the Church, which we have proposed, meet with acceptance or not, something must be done to alleviate or remove some of the inconveniences which at present attend the meetings of the General Assembly of the Presbyterian Church. The evil begins to be felt so seriously by many, that an effort will undoubtedly be made, at the next meeting of the General Assembly, to have some proposition sent down to the presbyteries, to effect such an alteration in the constitution of the Church, as will diminish the number of members in the Assembly. Some presbyteries have already had the subject under consideration, and at least one synod has directed that a memorial be laid before the next meeting of the Assembly, the object of which is to request, that measures be taken to reduce the number of members in that body. Different methods of effecting this object have been proposed. It is evident, that it will not do to increase the ratio of representation from the presbyteries, for this would be to allow the small presbyteries an undue advantage over the same number of members in the large presbyteries, unless it should be so ordered, that two small presbyteries should unite in sending delegates. Another method of attaining the object which has been repeatedly

proposed, is to alter the constitution so that the commissioners to the Assembly should be appointed by the synods, instead of the presbyteries, according to a ratio which would limit the number of members within moderate bounds; and provision might be made in the rule, which should be adopted, that the delegates should be chosen from the presbyteries composing the synod, so that each should have the privilege of furnishing its just proportion. Although we prefer a more radical reform, and are of opinion, that all other measures will prove mere palliations, and that the difficulty will recur, and the pressure be felt hereafter as sensibly as at present; yet we are so deeply convinced of the necessity of adopting speedy measures to reduce the Assembly to a convenient size, that we will concur in either of the plans yet mentioned, if this should be found agreeable to a large majority of the Church. Certainly, there ought to be no objection to sending down some one of these plans to the presbyteries. And we see no evil as likely to arise, from sending down all of them, and letting the presbyteries choose the one which, in their judgment, is the best; or, if they should, after all that has happened, be of opinion that nothing ought to be done, be it so. They have the natural and constitutional right to determine this matter.

We have been induced to bring this subject before the Churches, that there may be an opportunity of giving it an impartial examination; and that the delegates to the next General Assembly may come up to that body prepared to act on the subject. And if the Presbyteries, generally, would consider the subject, and instruct their commissioners in regard to this matter, it would probably prevent a great deal of unnecessary discussion in the Assembly. We should be gratified also, if what we have written should invite free and temperate discussion in the periodical papers, between this time and the meeting of the supreme judicatory of the Church. If a plan better than any which has been thought of or proposed by us shall be brought forward, we shall be ready to adopt it in the place of our own, and will promote it as cordially as if it had been devised by ourselves.

ART. III.—HENGSTENBERG'S VINDICATION OF THE
BOOK OF DANIEL*.

THE principles and tendency of German criticism, as applied to sacred subjects, have been so long, and so justly, objects of suspicion with the religious public, that we are glad of an opportunity to bring before our readers something better from that quarter. We take pleasure, even in announcing the existence of such works as the *Christologie* of which we have already given specimens, and the volume now before us, from the same pen. It is as pleasing as it is novel, to read books so strongly marked with all that learning and acuteness which constitute the glory of the German literati, yet having for their object the defence of revelation, and savouring throughout of evangelical religion. The present publication may, indeed, be regarded as a direct attack upon that form of infidelity which arrogates the lofty name of rationalism, or rational religion, and instead of rejecting the Scriptures in a mass, chooses rather to destroy their divine authority and practical effect by the plausible refinements of a subtle criticism. The author, who is known to some of our readers, we presume, as the conductor of an evangelical religious newspaper, and to others as a young but very learned and devout professor in the Berlin University, informs us in his preface, that he had determined to compose a compendious introduction to the Old Testament, for the express purpose of counteracting a work of the same kind by the learned neologist de Wette. As such a work, with such a design, however, was a new thing under the sun, he soon found that it would be necessary to go into large details, and pursue minute inquiries, for the purpose of detecting falsehood and establishing the truth. This led him to project a larger work upon the same general plan, but in filling up the outline, he discovered that some single branches of the subject furnished matter for as many volumes, and were too important to be hurried over slightly. He finally determined to discuss these topics seriatim, publishing the results of his research from time to time. Of this series we have here the first volume, intended to demonstrate the genuineness

* Die Authentie des Daniel und die Integritæt des Sacharjah, erwiesen von Ernst Wilhelm Hengstenberg, Dr. der Phil. & der Theol. der letzt. ord. Prof. Berlin, 1831, 8vo.

of the book of Daniel, and the integrity of the book of Zechariah. The latter subject occupies a small part of the volume. It is the former only that we shall advert to, in the present article.

Having called the attention of our readers to this work, we may perhaps be expected to furnish a particular account of its contents. We have mentioned it, indeed, chiefly because we think it worthy of a more emphatic notice than could well be given to it in a catalogue of recent publications, and because we wish to let the public know what the signs of the times are in the great officina of the learned world. Still we are not unwilling to present an outline of the author's argument. Let it be premised, however, that it is impossible, in such a sketch, to exhibit those qualities which give the work its distinctive excellence. Those qualities are learning, ingenuity, and judgment, displayed for the most part in the detection of plausible fallacies and covert falsehood. Those who would estimate the author's powers, therefore, must read his arguments at length and in detail. We shall attempt no more than to give the substance of such parts as will admit of condensation, without servile adherence to the order or terms of the original.

To destroy the credit of the book of Daniel, has been all along a favourite object with the foes of revelation, whether open or disguised; pagans, deists, or neologists. All the attacks upon it have, indeed, proceeded from that quarter. The Jewish Synagogue and the Orthodox Church, have, with one consent, received it as a part of revelation. Bertholdt has attempted, it is true, to show, by quotations from the Talmud and from Origen, that the book was of old rejected, both by Jews and Christians. That no such conclusion can be fairly drawn from the expressions cited, Dr. Hengstenberg has clearly shown, (pp. 2, 3.)

In the early part of the 18th century, Edward Wells asserted that the first chapter was written after Daniel's death. Sir Isaac Newton and Beausobre went still further, and denied the *genuineness* of the first six chapters, asserting, however, in the strongest terms, the divine authority of the whole. These we believe, are the only exceptions to the striking unanimity which has prevailed among the friends of revelation. We must look elsewhere, then, for the desperate attempts which have been made to overthrow this strong prophetic pillar. Porphyry, who wrote in the third century,

filled one of his fifteen books against Christianity, with an attempt to prove that the pretended book of Daniel was written in Greek, in the days of Antiochus Epiphanes. He was answered by Eusebius, Methodius, Apollinarius, and Jerome. To the latter we owe the preservation of such fragments as continue extant, the work itself having been burnt by order of the Emperor.

The English deist, Collins, was the first in modern times, who undertook to overthrow the credit of this book; for Hobbes and Spinoza went no further than to intimate their doubts. Collins, however, had not learning for the task. The age of *learned* skepticism had not yet arrived. Even Sember, who stands next upon the list of adversaries, argues altogether from the singular position, that the book was wholly void of moral and religious value!

John David Michælis was the first who made it a learned controversy. He was very far, however, from adopting Sember's sentiments. He questions the genuineness of four chapters only (iii.—vi.) and candidly confesses, with respect to them, that the further he examined, the less he felt disposed to doubt. The divine authority of the other chapters he explicitly admits.

Eichhorn went further; yet even he, in the earlier editions of his introduction, rejects the first six chapters only. Hezel maintains the same opinion, and distinctly grants, that as a witness in behalf of revelation, Daniel may be called the most important of the prophets.

The first assailant of the book of Daniel who boldly took his stand upon the ground of rationalism, was Corrodi; and on that same ground stand all who have succeeded him—Bertholdt, Griesinger, Gesenius, Bleek, de Wette, Kirms. It deserves to be recorded, too, that no sooner did Corrodi take this step, than Eichhorn doffed his mask, and went to all lengths with the rest. *Facilis descensus Averni!*

These enemies of the truth differed among themselves (as might have been expected) in relation to two points, the *design* of the book, and the *number* of its authors. To the former we shall have occasion to allude anon. The latter we may spare ourselves the trouble of discussing. No writer since Bertholdt, (who, with true German sagacity, detected the indicia of NINE different authors) has been absurd or bold enough to follow in his train. Gesenius, de Wette, Bleek, and Kirms, not only *admit* the unity of the book, but *prove*

it; thereby furnishing us with arguments, not on that point merely, but in support of the very doctrine which they wrote to overthrow.

We have already mentioned some of those who answered Porphyry. The principal modern writers on the same side, are Luderwald, Studlin, (who changed his mind, however, more than once, and at the best, is only half-way in the right,) Jahn, (who has been the most conspicuous champion of the orthodox opinion) and Dereser, who adopts and vindicates the principles of Jahn. To these might be added many valuable articles in literary journals, both in Germany and Holland.

The grounds on which the genuineness of the book of Daniel has been questioned or denied, are chiefly these:

I. The occurrence of Greek words which indicate, it is said, a period not earlier, at the furthest, than the middle of the reign of Darius Hystaspis, when Daniel could not have been living.

Of these words Bertholdt reckons ten. Four of them have, by later critics, been traced to the old Persian—and Gesenius himself maintains, that the Chaldees and Assyrians were of Medo-Persian origin. Another of the ten is admitted by the same distinguished scholar to be Syriac. The remaining four are the names of musical instruments occurring in the fifth verse of the third chapter. The similarity of these to certain Greek words, may be accounted for in either of three ways.

1. From the ancient intercourse between the Greeks and Babylonians, mentioned by Strabo, Quintus Curtius, and Berosus. 2. On the supposition that the Shemitish and Greek languages bore a common relation to an older tongue. 3. On the supposition, that the names of musical instruments were in the first instance onomapoetic, and might therefore be analogous in languages totally distinct.

Nothing more need be added than a statement of the fact, that the latest writer, on the wrong side of the question, (Kirms) has yielded this whole ground of opposition as untenable.

II. The Hebrew of this book, it is asserted, is too impure for its alleged antiquity. Bertholdt, who is the author of this charge, attempts no proof of it, but merely expresses a vague hope that future critics will supply a demonstration. In this he has been sadly disappointed. Bleek observes very justly, that the relics of that period are too scanty to enable us to draw so bold an inference. Gesenius places this book in

the same rank as to language, with Esther, Chronicles, Jonah, and Ecclesiastes—one degree only below Ezra, Nehemiah, Zechariah, Malachi—and one above Ezekiel, whom he explicitly asserts to be the most incorrect and anomalous of all. Now if Ezekiel, who, though an exile, was surrounded by the other captured Jews, and had thus an opportunity and motive to preserve his native language, is so very incorrect, how can we be surprised that Daniel, an officer of state, compelled *ex officio* to employ another language, and cut off from the society of other Hebrews, should exhibit the same fault, though in a less degree? Still greater was the difference between his situation and that of Ezra, Nehemiah, Haggai, and Zechariah, residing in Judea, where the language, though declining, was not yet extinct. From these considerations, it is also clear, that no more probability attaches to the theory of this book's being written by a Jew of Palestine, in the days of the Maccabees, than to that of its being written, as we hold, by Daniel. For the impurity complained of is no more accounted for by the circumstances of such a Jew, in regard to time and place, than by Daniel's circumstances at the court of Babylon.

III. A third argument is founded on the fact, that Daniel is not mentioned by the Son of Sirach, when eulogizing the worthies of his nation. If this proves any thing, it proves too much. It proves that no such man as Daniel ever lived—nor Ezra, nor Mordecai, nor any of the minor Prophets—none of whom are mentioned.

The credit of this notable argument belongs to Bleek. None of his predecessors lay the slightest stress upon the fact alluded to.

IV. A fourth objection is, that the book of Daniel stands near the end of the Hagiographa, and not among the Prophets.

This circumstance, Bertholdt explains by saying, that this third division of the Old Testament was not formed until after the other two were closed. The compilers, or authors of the canon, he supposes, intended to make two great classes, the law and the prophets. The books of Joshua, Judges, Samuel, and Kings, were included in the second, merely because there was no third. A third was eventually formed to receive those writings which afterwards laid claim to inspiration.

To this explanation, Hengstenberg objects, that it rests on mere assumptions, and is flatly contradicted by all Jewish

authorities. His own solution may be briefly stated thus: The distinction between the Prophets and the Hagiographa, is not of a chronological kind at all, but is founded on the peculiar character and office of the writers. The prophetic *gift* must be discriminated from the prophetic *office*. The one was common to all who were inspired; the latter to the regular, official Prophets, who communicated the divine will to the Jewish nation. The books written by these Prophets, as such, formed the second great division. The third, our author thinks, contains the inofficial prophecies. Why else should Jeremiah's Lamentations be disjoined from his Prophecies?

As to the relative position of the book among the Hagiographa, it evidently proves neither one thing nor another; as the book of Ezra is placed *after* it, and a slight inspection shows that no regard was had to date in the arrangement of the parts.

V. To the argument derived from the contempt with which the authors of the Talmud and the modern Jews are said to regard the book of Daniel, our author replies that the Talmudists have been misapprehended, and that the modern Jewish prejudice has naturally sprung from their hatred to the Gospel, and whatever goes to prove its authenticity.

VI. A sixth argument is founded on the words of the book itself. "In the first year of his reign, I, Daniel, understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." (Dan. ix. 2.) The Hebrew word translated *books*, has the article prefixed. This, Bleek considers as synonymous with *biblia* or *the Scriptures*, and a decisive proof that the Old Testament canon was already closed, and in the hands of the writer of this book.

To this it may be replied: 1. That we have no proof of these *books* containing any other matter than the prophecies of Jeremiah. 2. That the technical term in use among the later Jews to designate the canon, was not "the books," but "the writings." 3. That the supposititious forger of the book of Daniel never would have hinted at the canon's being closed, when his very object was to have his book included in it. 4. That before the adjustment of the canon, there were private collections of the sacred books, as appears not only from the nature of the case, but from the fact, that Jeremiah quotes and imitates Moses, Isaiah, Obadiah, and Micah, a circum-

stance admitted both by Eichhorn and de Wette. These reasons are, we think, sufficient, without appealing, as Paireau does, to the Jewish tradition, that the sacred books were secured by Jeremiah before the burning of the temple, and entrusted to the care of Daniel.

VII. The lavish expenditure of signs and wonders, without any apparent object,* has been carped at as unworthy of the Deity.

It is worthy of remark, that one of those who urge this difficulty, has supplied an answer. This is Griesinger, who innocently observes, that no better reason seems assignable for all these miracles, than a disposition to exalt Jehovah above other gods! Can a better be desired? It is true, the adversaries still object, *cui bono?* We need only condense our author's three replies into as many sentences. 1. That the faith and hope of the exiles might be maintained. 2. That a way might be opened for their restoration. 3. That the heathen might be awed into forbearance and respect towards God's peculiar people.

VIII. It is alleged, that the book contains historical inaccuracies. The grossest of these is said to be the statement in the first two verses in the eighth chapter. Bertholdt's objections are—that Elam is mentioned as a province of the Babylonish empire, in which Daniel acted as a royal officer, (v. 27) whereas it was a province of the Median empire, as appears from Isaiah, xxi. 2, and Jeremiah, xxv. 5. 2. That a palace is spoken of at Shushan, whereas the palace there was built by Darius Hystaspis, as appears from Pliny.† 3. That the name *Shushan* itself, (which signifies a *lily*) was not given until long after Darius, and was intended to express the beauty of the edifices which that prince erected.

To these objections, Dr. H. replies: 1. That the subjection of Elam by the Chaldees is predicted by Jeremiah (xlix. 34,) and the fulfilment of the prophecy recorded by Ezekiel, (xxxii. 24.) The prediction quoted by Bertholdt, (Jer. xxv. 5.) represents Elam, not as a province of Media, but as an independent monarchy, and intimates its overthrow. This prophecy was uttered in the first year of Nebuchadnezzar's reign, that of Daniel in the third of Belshazzar's. But even admitting the assertion of the adversary, there is no departure

* Die zwecklose Verschwendung von Wundern. Bertholdt.

† Hist. Nat. vi. 26.

from the truth of history. Daniel was at Shushan only "in a vision," as appears from a strict translation of the passage. The scene of his vision, so to speak, was there, because Shushan was to be the capital of the empire whose fortunes he foresaw. 2. Pliny's statement as to the building of the palace, and indeed the whole city, by Darius Hystaspis, is contradicted by all Greek and Oriental writers, who represent it as extremely ancient. 3. Athenæus and others state that the city was called *Shushan*, from the multitude of lilies growing in that region, a fact reconcilable with any date whatever.

Another passage which has been objected to, is what de Wette calls the laughable description (in ch. vi.) of a lion's den like a cistern, with a stone to close the orifice. We know nothing about the lion's dens in that part of the world; but we know, that in Fez and Morocco, they are subterraneous, and that criminals are often thrown into them.* Who knows how large the stone was in the case before us?

A third objection of the same kind is, that Belshazzar is represented (Dan. v. 11, 13, 18, 22,) as the son of Nebuchadnezzar, whereas, according to profane historians, he was his fourth successor. No fact is more familiar, than that *father* denotes an *ancestor*, *son* a *descendant*.

The other historical objections which our author notices, are, that Cyaxares II. is by Daniel called Darius—and that in the first verse of the first chapter, Jerusalem is said to have been taken by Nebuchadnezzar, in the third year of Jehoiakim, while it appears from Jer. xlv. 1, that the battle of Carchemish, which must have preceded that event, occurred in the fourth year of Jehoiakim, and from Jer. xxv. 1, that this same fourth year was the first of Nebuchadnezzar. Our author's solution of these difficulties carries him so far into minutiae that we can neither follow copy nor abridge his argument. Suffice it to say, that it is wholly satisfactory, and exhibits in a strong light his critical sagacity, his learning, and his judgment.

IX. The inconsistencies and contradictions charged upon the book of Daniel by Bertholdt, as shown by our author, and indeed admitted by most later writers, to be merely apparent, it would, in truth, be passing strange, that so

* See the accounts quoted by Jahn (Archæol II. 2. p. 355) and Rosenmüller, (Arc. N. Morsenland, iv. 1084)

ingenious an impostor should have been betrayed into gross self-contradictions. The last verse of the first chapter has been represented as at variance with the first verse of the tenth, as though the former intimated that he lived no longer! A similar objection has been founded on Belshazzar's not knowing Daniel (v. 14,) who had been exalted to such honour by Nebuchadnezzar (ii. 48, 49,) a circumstance explained by the very characters of the prophet and the king, which were too opposite to admit of intimacy. Daniel would naturally stand aloof from so debauched a court.

Again, the indefatigable adversary asks, how could Nebuchadnezzar be ignorant (iii. 14) whether the Hebrews served his God, when he had himself (ii. 47) acknowledged their's to be a God of Gods and Lord of Lords? This inconsistency, as Dr. H. observes, is chargeable not upon the sacred writer, but upon the heathen king. His former acknowledgment resulted not from a change of heart, but from astonishment and terror—a distinction which the psychology of rationalists knows nothing of. The same may be said of the objection started to the diverse exhibitions of this same king's character in the first three chapters and the fourth.

X. The next class of objections comprehend those founded on alleged improbabilities and incongruities, more or less minute. Our author, instead of contenting himself with a general refutation or reply to these attacks, very wisely enters into the details, follows the adversary step by step, through each successive chapter, and exposes the futility and falsehood of his arguments. This part of the work, comprising sixty pages of minute discussion, important as it is, we of course must leave untouched. The student who is able to make use of the original, will find himself rewarded for the pains he may bestow upon it; and the English reader will in time, we trust, be furnished with the substance and results, (if not the form) of Dr. Hengstenberg's vindiciæ.

XI. It has also been objected to this book, that opinions and usages are mentioned in it, which are clearly modern, that is of later date than that claimed for the book itself. One instance which has been adduced is Dan. vi. 11: "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open *in his chamber toward Jerusalem*, he kneeled upon his knees *three times a day*, and prayed, and gave thanks to his God as he did aforetime."

Here, says the objector, are allusions to three modern customs—that of praying towards Jerusalem—that of praying thrice a day—and that of having a chamber appropriated to prayer. Our author meets the objections with a negative. That the first was an ancient practice, he thinks, is susceptible of proof from Scripture. The law of Moses required all sacrifices to be offered at the place which the Lord should choose “to put his name there.” (Deut. xii. 5, 6.) Prayer would of course accompany oblation. “Their burnt offerings,” says the Lord by the mouth of Isaiah, “and their sacrifices shall be accepted upon my altar; for mine house shall be called a *house of prayer* for all people.” (Isa. lvi. 7.) “In thy fear,” says David, “will I worship *toward thy holy temple.*” (Ps. v. 7. cxxxviii. 2.) “I lift up my hands *toward thy holy oracle.*” (xxviii. 2.) Now, if in the temple prayer was offered toward the oracle or sanctuary, and in the city toward the temple, surely those who were out of the city, whether far or near, would be likely to offer theirs toward Jerusalem itself. “If thy people;” says Solomon in his dedicatory prayer, “go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord *toward the city* which thou hast chosen, and *toward the house* that I have built for thy name, then hear thou in heaven,” &c. (1 Kings, viii. 44.) Nor would the practice cease, because the temple was destroyed. Its very site was regarded by the Jews as holy. “Remember this mount Sion, wherein thou hast dwelt. They have set thy sanctuary on fire,” &c. (Ps. lxxiv. 2, 7.)

As to the custom of praying thrice a day, it is so natural, that we find it among those with whom the Jews could have had no intercourse, the Brahmins for example. And what says David? “Evening and morning and at noon, will I pray and cry aloud.” (Ps. lv. 17.)

As to the third particular, it rests upon mere assumption. There is nothing said about a chamber used exclusively for devotional purposes; and if there was, there can be no ground for the assertion, that this was an invention of the later Jewish formalists. Our Lord commands his disciples to go into their closets, and not to pray in public, like the Pharisees. (Matth. vi.) On the other hand, David “went up to the chamber over the gate,” if not to pray, at least to vent his grief, (2 Sam. xviii. 33,) and Elijah went “into a loft” and “cried

unto the Lord." (1 Kings xvii. 20.) Was this a modern pharisaical invention, as affirmed by Bertholdt?

The advice of Daniel to Nebuchadnezzar, (iv. 27,) is represented by Bertholdt as ascribing an efficacy to alms-giving, which was never dreamed of in the days of old. He translates the verse—"Buy off (compensate or atone for) thy sins by gifts, and thy guilt by doing good to the poor." Dr. Hengstenberg shows clearly that the true sense is that which our own translation gives—"Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." The adversary has the credit, therefore, not of the objection only, but of the fault objected to!

A similar objection has been raised by Gramberg, in relation to the doctrine of *meritorious* fasting, as implied in ch. ix. That religious fasting was a most ancient usage of the Jews, any compend of biblical antiquities will show. That the popish notion of merit should be found in a passage where such words as these occur—"we do not present our supplications before thee for our righteousness, but for thy great mercies"*—argues something rather worse than inadvertence in the caviller who finds it there.

Our limits will not suffer us to enter into an examination of the other alleged anachronisms, which our author mentions. They relate to allusions which the prophet makes to the dispersion of the Jews, the reign of Messiah, and the ministry of angels. This portion of the work is very interesting, as it furnishes the author with an opportunity of showing how impossible it is to understand or explain the Scriptures on the principles of rationalism, and at the same time how clear a light is shed upon the Old Testament, by a simple reception of the doctrine that it all has reference to a promised Saviour.

XII. No ground of objection has been more insisted on, than the extraordinary precision of the prophecies of Daniel as to time, place, and circumstances—a peculiarity which, it is said, distinguishes it wholly from all other prophecies.

The substance of our author's very copious refutation is, that circumstantial accuracy is not confined exclusively to Daniel's prophecies; in proof of which, he cites many cases from the other prophets—that we find condensed and accumulated here, the same sort of predictions which we find de-

* Dan. ix. 18.

tached and scattered in the others—that Daniel's predictions have not the air of history, for they require a knowledge of the history in order to be understood—that the character of prophecy varied with the exigencies of the Jewish nation, being brief and obscure when they were in prosperity, and more explicit when they needed consolation;—lastly, that the great difference between Daniel's prophecies and those of other prophets, is a difference of style: theirs are poetical and his prosaic; which of itself accounts for much that is objected to.

XIII. Our author next considers an objection raised by Porphyry, and echoed by his modern satellites, to wit: that all the clear, definite predictions in this book, which are verified by history, reach merely to Antiochus Epiphanes, while beyond that, nothing is foretold precisely, but the subversion of all thrones, the resurrection, and the reign of the Messiah; as if the writer expected these events to follow the death of Antiochus immediately. Why, it has been asked, this strange limitation, if not because the book was written during that king's reign?

Here, too, our author enters into a detail, affording new proofs of his learning and his critical sagacity. We cannot even help our readers to a rapid glance at his ingenious argument, but must content ourselves with stating very briefly the amount of it in two propositions.

1. Admitting the fact asserted, there would be no valid ground for the conclusions stated. The gift of prophecy was not a *habitus infusus*, subjected to the judgment and volition of the prophet, but a specific inspiration as to certain things, controlled and controllable by none but Him who gave it. It was very common for a Prophet's view to be confined to certain periods, according to the exigencies of the chosen people. There was scarcely an event of moment, from the beginning of Jeremiah's ministry to the return of the captive Jews, which he did not explicitly foretell. Beyond that point, there is nothing definite. To Isaiah, the space between the return from exile and the Saviour's advent, seems to have been, as Dr. H. expresses it, a *terra incognita*, though so much before and after was revealed to him with wonderful distinctness. The transition from proximate to more remote events, too, so far from being an anomalous peculiarity of Daniel, was the ordinary usage of the Prophets. All of them studiously connect the deliverance from exile with the final

deliverance of all God's people, and the temporal judgments threatened to the Jews, with the awful judgment of the last great day. A very obvious and familiar instance is our Lord's prediction of the downfall of Jerusalem.

2. The assertion, upon which the objection rests, is not a true one. The book does contain distinct predictions of events long posterior to the date assigned. The time of Christ's appearing, his death, and the destruction of Jerusalem, are all foretold in the ninth chapter. Our author also undertakes to vindicate the old interpretation of the golden image in the seventh chapter, which makes the last empire symbolized to be the Roman—in opposition to the new interpretation of Eichhorn and de Wette, according to which it was the Macedonian empire. In addition to other arguments, he cites the unanimous consent of Jews and early Christians; and proves, particularly from Josephus, that these prophecies were instrumental in exciting the rebellions of the Jews against the Romans.

XIV. Having despatched the weightier matters urged in opposition, our author closes this part of the subject by a summary settlement of several minor cavils, such as these—coincidences with the books of Maccabees—symptoms of the peculiar national pride of the Jews—the want of a moral—and the praises lavished upon Daniel himself. To the refuting of these arguments ten pages are devoted. We shall content ourselves with saying in as many words, that the author of Maccabees had read the book of Daniel—that the Jewish spirit complained of, runs through all the Scriptures—that a book which demonstrates that Jehovah is omnipotent and faithful to his promises, *must* have a moral—and that Daniel goes no further in self-praise than Paul or Moses.

The arguments, of which we have attempted to give something like an abstract, might justly be considered as determining the controversy. But our author, not contented with this negative demonstration, proceeds to adduce what he regards as positive proof of the correctness of his doctrine.

1. The first witness called, is the writer of the book himself. That he wished it to be regarded as the work of Daniel, is apparent from the use of the first person in so many cases, (vii. 28—viii. 2, 15, 27—ix. 2—x. 1. This is indeed admitted, in relation to the last six chapters, even by those who argue that the first six must be from another hand, because Daniel is there mentioned in the third person. That this by

no means follows, is evidenced by citations from the other Prophets. Hosea, in the first chapter, uses the third person, in the next two, the first. In the seventh chapter of Amos, that Prophet for the most part uses the first person; in the twelfth and fourteenth verses, he employs the third. To these may be added Isaiah xxxvi—xxxix. and Ezekiel i. 1—3. The objection, that no reason can be given for the change of persons in the book of Daniel, has been answered by Gesenius, who states it as a general rule, with very few exceptions, that the first person is used in actual prophecy, the third in matters that are properly historical. This is apparent from the texts before referred to, and from the practice of the Apostle John, in his Gospel and Apocalypse. To add one other argument, is it not clear, that if the first six chapters were a forgery, their author would have carefully avoided the third person? Most minds will probably be satisfied with knowing, that the author of the book, whoever he was, has represented it as Daniel's composition. This, however, is not enough for a rationalist. Eichhorn and Bertholdt maintain that the writer no more designed it to be looked upon as Daniel's, than Cicero designed, the speeches, in his dialogues to pass for the *ipsissima verba* of the speakers introduced—and that the whole book is nothing but an innocent attempt to clothe plain history in a poetic or romantic garb, with a historical preface intended to give an air of reality to the contrivance. Does such a hypothesis need any refutation? It may in Germany, but not with us.

While these learned Thebans would persuade us, that the book of Daniel is a mere jeu d'esprit, Gesenius, de Wette, Bleek, and Kirms, hold it up to our abhorrence as a *pious fraud*—a deliberate attempt to palm a forgery upon the Jewish people as the work of Daniel, with the laudable design, indeed, of strengthening their faith and confirming their obedience. To any but a rationalist, the whole spirit, tendency, and aspect of the book, will give the lie to this poor calumny, even without the aid of that historical and critical proof which exists in such abundance.

2. A second argument in favour of our doctrine may be drawn from the reception of this book into the canon. This leads our author into an inquiry, as to the formation of the canon, which he pursues with much ability. In opposition to the neological opinion, that the canon was formed gradually, and not wholly closed till about 150 years before Christ,

he maintains, that it was completed in the days of Ezra, Nehemiah, and the contemporary prophets, Haggai, Zechariah, and Malachi. This he proves from the direct testimony of Josephus, the Rabbins, and the fathers of the Church—from the fact, that after the date last mentioned, the sacred books are spoken of as forming one collection—from the threefold division spoken of before*—and from the strong presumption furnished by the nature of the case, the condition of the Jews returned from exile, and their pressing need of an authoritative compilation.

3. Not only does this book represent itself as Daniel's composition; not only was it received as such by Ezra and his inspired contemporaries. This is high authority, but we have higher still, that of Christ and his Apostles. It is worthy of remark, that the divine authority of no book in the Old Testament is more distinctly recognized in the New, than that of the disputed book in question. Nothing can well be more explicit than the words of Christ in Matth. xxiv. 15, "When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" Our author enters at some length into the question, whether the words in the parenthesis are the words of our Lord or the evangelist. Upon this something depends, for accordingly as this point is determined, the word *read* has for its object the gospel of Matthew, or the prophecy of Daniel. Our author concludes that they were spoken by our Lord, for which he gives his reasons in detail. He then argues from the whole passage thus: Christ recognizes Daniel as a prophet, and speaks of reading him, as though his hearers were in possession of that prophet's writings, and moreover represents a passage from those writings as a prediction yet to be fulfilled. This is certainly strong proof, and we think that our author has successfully encountered all attempts to weaken it. To confirm his position that the Saviour regarded Daniel as a prophet, and his writings as authentic, he states, that the phrase, Son of Man, so constantly occurring, has an obvious reference to Dan. vii. 13—and that between such passages as Matth. x. 23, xvi. 27, 28, xix. 28, xxiv. 30, xxv. 31, xxvi. 64, John v. 27, on the one hand, and Dan. vii. 13, 14, 26, 27, on the other, there is a coincidence too striking to be thought fortuitous.

* See page 52.

Dr. H. extends the parallel to the Epistles. We can do no more than mention the correspondent passages, 1 Pet i. 10—12, he compares with Dan. xii. 8, 2 Thess. i. ii., with Dan. ix.—1 Cor. vi. 2, with Dan. vii. 22, ix. 18—Phil. ii. 9—11, with Dan. vii. 13, 14—Acts vii. 56, with the same. The allusion in Heb. xi. 33, 34, requires no comment.

Two neological difficulties here present themselves. Staüdlin suggests that all the allusions are to the last six chapters. True, but we have the clearest evidence that, in the time of Christ, the two parts were extant, and regarded as one book. Corrodi asks, why no use was made of Daniel to prove that Jesus was the Christ? Dr. H. replies, because his prophecies, with one exception, relate to the second advent, and that the one excepted passage has been actually cited in the very way suggested.

4. But we are not without proof that this book was actually extant before the days of the Maccabees. The leading witness of this fact is Josephus, whose account of Alexander the Great's visit to Jerusalem, is well known. Our readers will recollect that, in that narrative, the book of Daniel is expressly said to have been shown to the conqueror, who seemed much gratified with its alleged prediction of himself, and expressed his satisfaction by unwonted favours to the holy city and the Jewish nation.

The truth of this story has, of course, been questioned, and our author therefore enters into a detailed defence of it. We admire the ability with which he treats his subject, and concur in his conclusion, that the statement of Josephus is in itself highly probable, and abundantly confirmed by external evidence. He observes very justly, that it is not necessary for the support of his argument, to assert the truth of every thing said on the alleged occasion, by Alexander on the one hand, or the High Priest on the other. An attempt has been made to set aside the narrative, by sneering at the dreams there spoken of, as if the whole story was on that account a superstitious tale. But even admitting, that the High Priest merely flattered his redoubted guest, and that the latter merely gratified his vanity by listening to fictions, is it not still very likely that a book like that of Daniel, if it did exist, would be exhibited, to aid at least in carrying on the joke? Besides, the same fact is mentioned or alluded to, by Arrian, Pliny, and Hecatæus, of Abdera. And indeed, the supposition of some such occurrence appears necessary, to account for

facts which have never been disputed, especially the extraordinary favour which was certainly exhibited by Alexander to the Jews. We shall only add, that the minutiae of the story are in perfect keeping with the Macedonian's character, and harmonize completely with incidental statements of historians which have no direct reference to this event. Here, as elsewhere, Dr. Hengstenberg goes into a learned and minute investigation of the subject.

Another argument is founded on 1 Maccab. ii. 59, 60. where facts recorded by this Prophet are alluded to. One or two other arguments are built upon certain minute criticisms of the Septuagint and the first book of Maccabees, of which we can only say, that, such as they are, they lead directly to the same conclusion as those already stated, viz: that before the time of the Maccabees, our book of Daniel was in circulation.

5. Besides the external evidence already glanced at, there is internal evidence no less conclusive. As such we may mention the peculiarities of the language. Every biblical student is aware, that the book of Daniel is composed partly in Hebrew, and partly in Chaldee. On this fact Bertholdt built his foolish theory of a plurality of writers, a theory disproved by the simple circumstance that the change of dialect takes place in the midst of indivisible passages. It is evident, indeed, to every scholar who examines the original, that some one must have written it, to whom the two languages were equally familiar. Now this agrees exactly with the history of Daniel, whose native tongue was Hebrew, but who was compelled, by his early captivity, and his official situation, to become familiar with the other dialect. This happy coincidence might seem sufficient, but our author carries out the proof still further, by a nice examination of the Prophet's Chaldee diction. He states it as the result of his personal researches, not only that the Chaldee of this book is so full of Hebraisms, that it could not have been written, as has been asserted, at a time when Hebrew had been *wholly* superseded, in the usage of the Jews, by the language of their conquerors—but also, that it approaches vastly nearer to the Chaldee used by Ezra, than to that in which the Targums are composed. This is the substance of the argument. The minor disquisitions into which it leads the author, though by no means without interest and value, we of course must let alone.

6. The next item of internal evidence is the extraordinary accuracy which this book exhibits in its historical statements and allusions. We shall merely hint at some of the specifications given by our author in detail.

The first chapters represent Daniel as having attained, while yet a young man, an extensive reputation for extraordinary wisdom and devotion to his God. How satisfactorily does this explain the language of Ezekiel, his contemporary and an older man. "Son of man, when the land sinneth against me, &c. though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their *righteousness*, said the Lord God." (Ezek. xiv. 13, 14.) "Son of man, say unto the Prince of Tyrus, thus saith the Lord God, because thine heart is lifted up, and thou hast said I am a God, &c. thou art *wiser* than Daniel; there is no secret that they can hide from thee." (xxviii. 2, 3.) Can this praise be accounted for in any other way, than by supposing just such facts as are recorded in the Book of Daniel?

The truth with which the characters of certain kings are drawn, deserves attention. The last king of Babylon is represented by Xenophon as an effeminate, but cruel and impious voluptuary, who put a man to death, because he missed his aim in hunting, and was guilty of innumerable other cruelties; who despised the deity, and spent his time in riotous debauchery, but was at heart a coward. Is not this Belshazzar? The same historian represents Cyaxares as weak and pliable, but of a cruel temper, easily managed for the most part, but ferocious in his anger. Is not this Darius*—the same Darius who allowed his nobles to make laws for him, and then repented—suffered Daniel to be cast into the lion's den, and then spent a night in lamentation, and at last, in strict conformity with Xenophon's description, condemned to death, not only his false counsellors, but all their wives and children?

It is also observable, that, in this book, certain events are mentioned as a contemporary would be apt to mention them; that is, concisely, and without minute detail, as being perfectly familiar to his immediate readers. Thus we are told that Daniel survived the first year of Cyrus, a notable year in Jewish history, the year of the return from exile. Now a later writer, one for instance, in the days of the Maccabees, would

* The difference of name is explained at length by Dr. Hengstenberg, p. 46.
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have been very likely to explain why this was mentioned as a sort of epoch.

Dr. H. adduces other cases, some of them still more striking, which we cannot notice. He also brings together, in one striking view, many coincidences as to matter of fact, between the book of Daniel, and Berosus, Abydenus, Herodotus, and others, which must likewise be passed over. There are three of his remarks, however, under this same head, which we cheerfully make room for. The first is, that in those cases where the Greek and Babylonian authorities are variant, the book of Daniel sometimes sides with one and sometimes with the other. The next is, that the force of the argument from these historic niceties depends upon the aggregate, not the detail, and cannot be destroyed by merely showing how some one or two particulars might have come to the knowledge of a later writer. The last is, that the first book of Maccabees is literally full of palpable errors in geography and history, as he distinctly shows by actual citations.

7. A distinct but analogous body of internal evidence is furnished by the accurate acquaintance which the writer of this book evinces, with the manners, usages, and institutions of the age and country in which it is alleged to have been written. The particular instances are many and minute; we shall indicate a few. Daniel never speaks of adoration being rendered to the kings of Babylon, according to the ancient, oriental usage. Why? Arrian informs us, that Cyrus was the first who received such homage, which arose from a notion that the Persian kings were incarnations of the deity. For the same reason, their decrees were esteemed irrevocable, while no such doctrine seems to have prevailed under the Chaldee monarchs. Daniel accordingly asserts no such thing of any but Darius.

The *land of Shinar* was the name used by the natives, as we learn from good authority. It occurs no where in the historical parts of Scripture, after the book of Genesis, until we meet with it in Daniel. (i. 2.) A resident in Palestine would not have thought of using it.

Nebuchadnezzar commands (i. 5.) that the young men chosen for his service should be fed from his table. That this was the oriental custom, we are informed by Ctesias and others.

Daniel and his companions, when selected for the royal service, received new names, (i. 7.) In 2 Kings xxiv. 17,

we read, that "the king of Babylon made Mattaniah king, and changed his name to Zedekiah." Two of these names, moreover, are apparently derived from those of Babylonish idols.

In Dan. ii. 5, iii. 6, there are tokens of an accurate acquaintance with the forms of capital punishment in use among the Chaldees; while in the sixth chapter, a new sort is described as usual with the Medes and Persians.

The description of the image, in the third chapter, corresponds remarkably with what is known from other sources of the Chaldee taste in sculpture; and the use of music at the worship of it, completely tallies with their well-known fondness for that art.

We find in ch. v. 2, that women were present at the royal banquet. So far was this from being usual in later times, that the Septuagint translators have expunged it from the text. And yet we know from Xenophon, that before the Persian conquest, such was indeed the practice of the Babylonian court.

On no point, however, is this minute knowledge more remarkably displayed, than in relation to the ecclesiastical and civil polity adopted by the two great dynasties which had their seat in Babylon during the life of Daniel. The distinction of ranks, the official functions, and the very titles of the ministry and priesthood, are either stated or alluded to, with a precision, which has forced even Bertholdt to confess, that some parts of the book must needs have been written on the very spot.

Upon this part of the subject Dr. Hengstenberg bestows great pains. A large space is occupied with minute etymological discussion, which we pass by to concur in his concluding interrogatory. How can knowledge so accurate, extensive, and minute, be ascribed without absurdity to any writer, at a period so late as that of the Maccabees, and in a country so remote as Palestine?

8. There are some things peculiar to the prophecies of this book, which clearly indicate that he who was the organ of them, was a *bona fide* resident in Babylon. In the earlier predictions of this book, as in Zechariah and Ezekiel, we find less poetry and more of *symbolik*, than in the pure Hebrew prophets. Every thing is designated by material emblems. Beasts are the representatives of kings and kingdoms. The imagery likewise appears cast in a gigantic mould. All this

is in accordance with the Babylonish taste, with which the Prophet was familiar, and to which the Holy Spirit condescended to accommodate his teachings. A striking confirmation of this exegesis is, that this mode of exhibition ceases suddenly and wholly with the Chaldee dynasty. The last four chapters which were written under the Medo-Persian domination, are without a trace of it.

Again, Daniel's visions, like those of Ezekiel, have the banks of rivers for their scene.* Does not this imply, that the author had resided in a land of lordly streams? This minute local propriety would scarcely have been looked for in a Canaanitish forger, though writing in full view of the very "swellings of Jordan."

Again, Daniel, still like his fellow in captivity and the prophetic office, displays a chronological precision quite unknown to earlier seers, but perfectly in keeping with the character of one who had been naturalized among the great astronomers and chronologers of the old world.

9. Our author closes the whole argument with one or two minuter proofs of genuineness, which we need not copy. The weightiest of them may, for substance, be expressed in these two propositions—that the book abounds with things which would be wholly out of character, as coming from a Jew of later times—and that between the historical and prophetic parts of the book, there exists a unity, a sameness, a consistency of character, especially in relation to the writer himself, which stamps the whole as ONE, GENUINE, and AUTHENTIC.

We have read this work of Dr. Hengstenberg with unfeigned satisfaction, and we close it with a high opinion of the author's erudition, ingenuity, and love of truth. The perusal has suggested two reflections, which we are the more disposed to put on paper, for this reason, that they never could arise from a simple reading of the very meagre abstract which we have presented. There are two things, then, which have struck us very forcibly, since we began this volume. The first is the astonishing diversity of arts to which the devil has resorted for the subversion of men's souls, and the exquisite skill with which they are adapted to successive ages and conditions of society. A Nero or Domitian would, perhaps, have been amazed at the idea of suppressing Christianity by subtle

* Dan. viii. 2—x. 4. Ezek. i. 1, 3.

speculations. Hume, in his turn, *seems* to have had no relish for Voltaire's asp-like sarcasm, or the coarseness of Tom Paine. Rousseau's infidelity is yet another compound of romance and poetry, eloquent inconsistency, and scientific paradox. All these, however, and indeed the whole herd of French and English Deists may hide their diminished heads before that most refined and sublimated form of unbelief—the pseudo-theology of modern German critics. This has incomparably more the air of truth, because it wears her outer garments, mimics her motions, and adopts her phraseology. Against a professed or reputed Deist, common sense is on its guard; but not against Doctors and Professors of Divinity. This seems to be the master-piece, this assumption of truth's colours by the pirate ships of error, this possession of truth's body by the demon of mendacity. Nor does the execution fall below the rare device. Such caution, such nicety, such tact, such remote investigations, such microscopic scrutiny, such diligent employment of "appliances and aids," such displays of candour, such rigorous adherence to established canons, in a word, such efficacious means have never been adopted in the cause of truth, as for years have been effectually and constantly employed by these Scribes and Rabbies in the Synagogue of Satan. Nothing can easily exceed the subtlety evinced by some of these ambuscades in their attacks upon the Bible. Metaphysical sophistry may unsettle the belief, or cloud the understanding; but it can soon be reduced to the standard of first principles, and is commonly, moreover, an enemy professed. But in this new warfare, there is, or seems to be, so much common ground, the foe concedes and parleys and negotiates so much, that we are perfectly bewildered. We defy any man who has been only familiar with the tactics and strategies of old fashioned infidelity, to commit himself a fortnight to such trusty guides as Eichhorn, de Wette, &c. &c. &c. and at the end of that time to tell whether his own belief is standing on its head or feet. It has been so universally the practice for the skeptic to set out by a rejection of the Scriptures, (as the word of God,) that when we find a critic not merely doing no such thing expressly, but confronting us boldly with a long array of lexicons, and grammars, expositions, illustrations, and critical apparatuses, it seems unfair to regard him with suspicion. These things may appear to have a very slight connexion with this work of Dr. Hengstenberg; but as we said before, that work has

now suggested them, although they have of course been often present to our thoughts on different occasions. He has been obliged to quote a multitude of arguments from his opponents, for the purpose of refuting them, and we are free to confess that we have been astonished at the plausibility and air of truth which some of them exhibit. It is true, that they are wanting in consistency; the same writer shifting the very basis of his reasonings, again and again, to provide for some new exigency; but it is in this very thing that their cunning is most visible. It is by breaking up the surface of a subject, so to speak, by clouding the general view, and confining the attention to detached particulars, by means of minute discussion and the parade of accuracy even in minutia, that the object is effected. The first thing to be done in opposition to their acts, is to bring the aggregate amount of evidence in favour of the truth to bear at once upon the reader's mind—the next thing is to sweep away the particles of rubbish which, like ants or beetles, they have heaped up one by one. Both these, Dr. Hengstenberg has skilfully accomplished in relation to the highly important subject of his volume.

But it is time to name the other thing which strikes us with such force. That other thing is, the depth of the riches both of the knowledge and wisdom of God, as seen in the overruling of these very artifices, to the praise of the glory of his grace. We may perhaps be charged with treating mere contingencies as facts, and describing what at the furthest is yet future, and may never happen, as a present reality. We do believe, however, that the end of all this will be glorious—that not a grain of the dust which has been thrown into our eyes will be without its use; but that all this apparatus which the enemy has reared against the battlements of Zion, shall be finally applied to the mighty pulling down of his own strong holds. In this very book, for example, there are objections stated, which, if taken by themselves, without any sort of antidote, would shake the faith of any man. Every dark corner of antiquities, geography and history, appears to have been ransacked for the weapons of this warfare. Now, while these remain unvanquished, the effect *must* be pernicious. But only suppose the enemy disarmed, and the advantage is a glorious one. We have not only merely recovered what appeared to have been lost; we have done more. We are masters of his stores and ammunition, and have gained a vantage ground, which renders every onset irresistible. This

change in the fortunes of the fight is now begun. It was in vain to cry peace when there was no peace, by affecting to denounce all learned criticisms as a sin and folly. It was equally vain to pass the matter by, as concerning none but Germans, and arising from their idiosyncracies of intellect. The cordon was passed, and a defence was wanted. The abuse of learning calls not for ignorance, but learning well applied. A better safeguard against the biblical skepticism of the Germans, could not have been provided, than that improvement in biblical literature which has actually taken place in England and America. But to carry the war into the enemy's country, something more was necessary. It was necessary that champions for the truth should arise in the very midst of its assailants, armed with their armour, skilled in their devices. The ablest foreigner would find it hard to wield their lances and direct their darts; and against all other weapons their habergeons are impervious. Let us rejoice, then, that the providence of God has raised up some even there, to battle for the faith; and let us pray that while they are engaged in this sharp conflict, the Lord, their strength, will teach their hands to war and their fingers to fight. We have reason, likewise, to take courage from certain movements in the enemy's camp. Extreme minuteness of investigation, seems, after intoxicating some minds, to have begun to sober them again. Rosenmüller has here and there abandoned an outwork once tenaciously maintained; and the first Hebrew scholar of the day, erroneous as he is, falls very far below the pitch of infidel credulity which some of his disciples and admirers have attained. This seems to show that it is not "much learning," but the smattering of sciolists, that tends to make men mad. At any rate, we may indulge the hope that when a few more Hengstenbergs and Tholucks have arisen, the victory, even in the schools of Germany, will be confessedly upon the side of truth.

ART. IV.—DOMESTIC MISSIONS.

1. *The Fifteenth Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church.* Presented May, 1831.
2. *The Fifth Annual Report of the Home Missionary Society.* Presented May, 1831.

THESE annual reports of two very important Missionary Boards, have received, what they undoubtedly merit, a large share of public attention. It is deeply to be regretted, however, that this attention, in the minds of so many individuals, should have been connected with feelings of controversy, of ardent rivalry, and even of something allied to hostility. We have no desire to revive, much less to extend, these feelings. Much rather would we allay or terminate them, especially as we entertain the opinion that they ought never to have been excited. But the recent perusal of the reports before us, has given rise to a train of thought which we feel inclined to lay before our readers.

In reflecting on the objects and the posture of the two Boards, whose reports are before us, one of the first thoughts which arose in our minds, was that of regret and even of surprise, that either of them should ever have entertained the wish of amalgamation, or, indeed, of any other kind of official connection with the other. We will not stop to inquire with which of them a proposal of this kind originated, or by which it has been warmly and perseveringly urged: but with whomsoever it originated, or by whomsoever it was pressed, we are persuaded that, however plausible it might have, at first, appeared, and however favoured for a time by the friends of peace, a more unwise proposal was never made; whether we have respect to the prosperity and efficiency of the Boards themselves, or the amount of usefulness which they might hope, jointly or severally, to be the means of imparting to the Redeemer's kingdom.

The truth is, the ministers and members of the Presbyterian Church in the United States, are seriously divided in opinion on several questions, and among the rest, on this, viz. "Whether, in conducting Missionary operations, it is better to act by an Ecclesiastical body, or by a voluntary

association." In reference to this question, it is not easy to say on which side the majority lies. On each side, there is, undoubtedly, much piety, talent, zeal, and activity. And where conscientious men not only think differently, but feel strongly, and attach great importance to their respective opinions and feelings, there seems no possibility, without a miracle, of avoiding controversy; and controversy rendered on the one hand more ardent and impassioned, and, on the other, more mischievous and deplorable, by the very circumstance that those who are engaged in it are good men, and act on honest and deep conviction.

If we be asked with which of these disputants we agree? we answer, we do not entirely agree with either. We think both, to a certain extent, right, and both wrong. We are of the opinion, that every Church which believes her professed doctrines, and values her own peculiar order, owes it to her Master in heaven, to the cause of truth, and to herself, to endeavour to propagate, as extensively as she can, these doctrines and this order; and to do this *in her ecclesiastical capacity*. In fact, every Church, that would be faithful to the great object for which a Church was instituted, ought to consider herself as a MISSIONARY SOCIETY, bound to maintain in perfect purity, and to spread abroad to every creature, all the doctrines and institutions of Christ. That Church which contributes largely of the pecuniary means which God has given her towards the propagation of the Gospel, and the building up of Zion, and yet gives the application of these means entirely out of her own hands to an irresponsible body or bodies of men, who may or may not employ them agreeably to her wishes, may be pious, and zealous, and active; but surely cannot be considered as faithful to her own confession and testimony before men. If she does not believe her doctrine and order to be conformed to the word of God, she ought not to attempt, for one moment, to maintain them; but if she really supposes them to be founded upon, and agreeable to, the only infallible rule of faith and practice, she ought not indeed to be bigotedly or blindly attached to them; she ought not to cherish an offensive, proselyting spirit; far less ought she, with fierce and fiery zeal, or by any other indirect or unsuitable means, to attempt to enlarge her borders. But still she ought, undoubtedly, by all fair, honest, and honourable means, to endeavour to extend the reception of the influence of what she verily believes to be the truth as it is in

Jesus. Those who call this *sectarianism*, or *High Church*, plainly show that they understand neither the authorized meaning of terms, nor the nature of Christian duty. There is no question, it is true, that individuals and bodies of professing Christians, by perverting these principles, or carrying them to excess, may deserve to bear the stigma of these opprobrious names. But it is just as plain, that all enlightened and conscientious Christians, and by consequence all Churches, which are made up of individual Christians, are bound to use all means consistent with the entire exercise of Christian charity; in short, all those means which they are cordially willing should be used toward themselves, for promoting the reign of that faith and practice which they sincerely believe will be conducive to the best interests of mankind. It is beautiful, indeed, and truly edifying, to see the disciples of Christ acknowledging Christians of different evangelical denominations as brethren in Christ, communing with them, and joyfully co-operating with them in plans and efforts for spreading the Redeemer's kingdom. All this may be done without the sacrifice of a single truth or duty; nay, to the great advancement of Christian edification. But when those who consider themselves as "witnesses for God," in the midst of a crooked and perverse generation, (as all professing Christians ought to be, and to *consider* themselves,) are willing to give up every distinguishing point in their testimony, to break down every fence which excludes error, and to pronounce all steady and consistent "contending for the faith once delivered to the saints,"-sectarian bigotry; they may greatly applaud themselves as patterns of expanded charity; but they rather deserve the title of *latitudinarians*, and, so far as their influence extends, are but preparing the way for that liberality which really confounds truth and error.

We think, then, that we see very powerful reasons why every denomination of Christians, as such, and especially in an extended, growing, and free country like this, should have in constant and vigorous operation a Missionary system for publishing and extending their own peculiar principles, sending forth itinerant preachers, disseminating books, and planting Churches of her own order; and thus, while they are ready and liberal in contributing, as far as they are able, to the extension of the cause of Christ in general, bend their principal force toward the propagation of that pure system which

Christ has committed to his Church to be maintained and extended.

On the other hand, we are quite as well persuaded that *voluntary associations* for spreading the Gospel have been eminently useful,—may still be eminently useful,—and ought by no means to be denounced or put down. They may enlist as active, steady, and liberal coadjutors, many whom, perhaps, no ecclesiastical body could attract or engage. They may gain access to persons and places which no ecclesiastical Board could so well, or, perhaps, at all, reach. And their irresponsible and unshackled movements may prove eminently conducive to the extent, the popularity, and the vigour of their operations. We have, therefore, greatly rejoiced in the existence of such a body as the “American Home Missionary Society.” We have wished it well, have been glad to hear of its prosperity; and cannot for a moment doubt that it has been extensively useful. Thus we have thought concerning it; and thus we still think. It holds a most important place in the great operations of the present day for the conversion of the world. Important as is the Board of Missions of the General Assembly, and freely as we give to it our *first* and our *peculiar* affection, as the organ for extending that Church which we decisively prefer to any other on earth;—it by no means, in our opinion, supersedes the necessity of the Home Missionary Society. There is ample room for both and more. There is abundant need of both. And no one, it seems to us, can doubt that a much greater amount of good has been accomplished, and is likely to be accomplished by both, than by either alone. Our judgment, then, is, that both ought to be encouraged and sustained. Let each keep its proper place; let each do its appropriate work—and all will be well. There, surely, ought to be no collision in such a cause as this; and, surely, there *need* be none, if all parties, after informing themselves of the real state of facts in every part of the country, were disposed to act, in all cases, in the genuine spirit of the Gospel.

Some, indeed, have felt apprehensive that voluntary associations might become animated by such a spirit of inordinate ambition; might so encroach, and grasp, and invade, as finally either to break down those ecclesiastical Boards which are now prosperous and efficient, or so bind them to their own car, as to embarrass and enfeeble their movements, and ultimately to defeat the primary purpose for which they were

formed. Dangers of this kind have been apprehended by some from the movements of the Home Missionary Society. But surely a plan so obviously unjustifiable as this, ought not lightly to be imputed to a body of truly pious and respectable men. Such a course, on their part, would be as plainly impolitic and unwise as it would be unjust. It would be blindly indulging a spirit of present cupidity, at the certain expense of a proportional loss of influence, and consequently of power, in time to come. In our opinion, the real strength, and the ultimate consummation of the popularity and unenvied triumph of the Home Missionary Society, will be best of all consulted by her faithfully retaining that place, in truth, as well as in the public eye, which has been described:—interfering with no ecclesiastical arrangement; seeking no connexion with any ecclesiastical body; subjecting her plans and movements to no ecclesiastical stipulations. A different course, though it may promise to that Society more influence and potency at present, will assuredly engender jealousy, hostility, and strife, and tend ultimately, and at no great distance of time, to weaken and embarrass it in a manner and to a degree not now anticipated. Nay, we will be candid enough to say, that if we were capable of entertaining such projects, and were about to sketch a plan by which that Society might most speedily and surely gain a paramount influence in the United States, we should advise its conductors sacredly to act on the principles just laid down. They would thereby make more friends, create fewer enemies, excite less jealousy, and speedily gain a degree of influence over all open, candid, liberal minds, which scarcely any thing could resist.

It is earnestly to be hoped, then, that the conductors of the Home Missionary Society will, in time to come, scrupulously adopt this course: that we shall never hear more of amalgamation with the Assembly's Board of Missions; of a Joint Executive Committee beyond the mountains; or of any other device for implicating either Board with the plans and movements of the other. On some points of policy and duty we feel dubious, and as if nothing but fair experiment could indicate with certainty the wisest course; but as to the correctness of the judgment which we have expressed, we have no more doubt than we have of the truth of any mathematical axiom. And if we belonged to the Board of Direction, or to the Executive Committee of that Society, and were as *exclusively* devoted to its interests as a conscientious Christian ought to

be, we should, without ceasing, counsel all concerned to adopt the plan proposed; and should labour to convince them that a different policy, however plausible, is like that of a man who *will* be rich—who, impatient of the slow progress of moderate and reasonable gains, is *in haste to be rich*; who falls into temptation, *and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*

We should be very sorry, then, to see the Home Missionary Society annihilated or weakened. We do most unfeignedly wish to see it grow and prosper. If we could, by a volition, double its resources and its missionaries, we should do it instantly, and with all our hearts. But we should do this, specifically, on the condition, that nothing should hereafter be said by the conductors of that Society, about an official connexion with any other Board, and more particularly with any ecclesiastical Board; but that, detached from all such agitating, and, at best, embarrassing connexions, they should hold on, with steadiness and zeal, in their appropriate course; interfering with no Church; entangling themselves with no ecclesiastical trammels; throwing no apple of discord among brethren; nor allowing others to throw one among themselves; ready to do good to all, and receive aid from all, but consenting to be implicated in the ecclesiastical movements or collisions of none.

The truth is, a voluntary association and an ecclesiastical Board do not meet and act together upon *equal terms*. The one has no other guide than the sovereign will of the associates, which may be accommodated to any alteration of circumstances, and may change every year. The other must be at all times regulated by the constitution of the ecclesiastical body to which it belongs. The one may look abroad, with all the boundless freedom of the most perfect Catholicism, regarding all evangelical denominations with equal eye, and promoting the interests of piety in the bosom of each with equal zeal. The other, in its essential nature, is appointed to watch over the spiritual concerns of a particular department of the kingdom of Christ, and forbidden by every consideration of ecclesiastical delicacy from doing any thing which might be construed as an interference with the affairs of any other denomination. Why should two such bodies be tied together? Why should two active and athletic individuals be willing to place themselves in such a situation that the one shall not be able to move without the other? Nay, that the

one may be called by both interest and duty to move at a time, and in a direction, by no means in conformity with either the inclination, the peculiar exigencies, or the duty of the other?

Besides, as was before observed, the members of the Presbyterian Church are extensively divided in opinion between ecclesiastical Boards and voluntary associations. It does not seem to be a settled point on which side the majority lies. But on whichever it may lie, one thing is certain, that the adherents to each party ought to have the opportunity of being gratified. On the one hand, those who are conscientiously persuaded that the great plans for converting the world can be best carried on by voluntary associations, surely have a right to enjoy their own opinion on this subject, and to be allowed to act accordingly. Let there be, by all means, a treasury opened upon this plan. Those who are the *exclusive* friends of the plan, will, of course, devote to its support their chief strength: and some who are not *exclusively* devoted to it—which, as we have said, is *our own case*—will yet be its decided friends, and take pleasure in helping it forward. On the other hand, those who are honestly persuaded that ecclesiastical Boards will be most likely to advance, surely and substantially, the interests of the Redeemer's kingdom, undoubtedly have quite as good a right to enjoy their opinion, and to be allowed to pursue a corresponding course. Let all agree, therefore, to gratify *them* also; to open a treasury into which *they* can conscientiously pour their offerings. Thus, although the whole religious community cannot go entirely *together*, yet all may be *suited*; all may find a body which they can cordially support; and all may be roused to feeling and activity in this great field of Christian benevolence. Whereas, all attempts to *force* together those who are not fully prepared to come and act together, like all premature and unnatural efforts to compel religious denominations to unite before they are ready for it,—do but in the end promote discord and division instead of peace.

It would truly grieve us, if voluntary associations should, by any means, become less popular and powerful in the public mind than they have heretofore been. We think, that in this case, the strength of a very important auxiliary in promoting the welfare of mankind, would be impaired. Much rather would we see them growing in extent, vigour, and popularity, stretching their operations into new regions, and making new conquests for Zion's king. But we must say, that if ever

the time shall come in which the character of voluntary associations shall be made to "stink" in the nostrils of the religious public; if ever the time shall come in which they shall be dreaded as dangerous to the peace of the Christian community, we predict it will be in consequence of their deserting their proper course, interfering with ecclesiastical bodies, disturbing ecclesiastical peace, manifesting an encroaching, and even an invading spirit, and giving too much reason to suspect that they are under the influence of a sinister ambition, rather than of disinterested benevolence.

While on this subject, we candidly avow, that we are disposed to extend these remarks much beyond the two Missionary Boards whose reports stand at the head of this article. We once entertained Utopian ideas of the feasibility and desirableness of great NATIONAL institutions, which, with perfect *unity* of character, and all-absorbing *potency* of influence, should serve for the whole United States. We were once, for example, of the opinion, that there ought to be but *one Theological Seminary for the whole Presbyterian Church*. We thought this practicable, and by far the best plan, for promoting that *homogeneousness* of character, which is a source of such great and multiplied advantages to our brethren of New-England. And we still think that, *in theory*, there is much force in many of the reasonings by which we arrived at this conclusion. Many circumstances would, no doubt, recommend this course, if the thing were practicable. BUT IT IS NOT PRACTICABLE. Neither the state of the country nor the temper of the age will admit of it. Theological peculiarities, and sectional feelings call for separate institutions. They *will* be had, and they *must* be had. And, although it cannot be denied that some serious disadvantages are incurred upon this plan; yet we can as little deny that a greater amount of Christian effort is put forth, and a much greater number of young men called into view and educated for the ministry, than there would be if there were but *one such institution* in the whole land, even if that were ever so wisely placed, and ever so attractively furnished with buildings, funds, teachers, and books.

The same principle we consider as applicable to most other classes of public institutions. The tastes of Christians, as well as others, are so diverse, that we must not expect to satisfy all with any one institution, as a great NATIONAL ONE. Our lot is cast in times of unprecedented character. There is

abroad among men, and especially among Americans, a degree of excitement, enterprize, impatience of control, and zeal for physical, intellectual, and moral improvement, which must, and will, without a miracle to oppose it, have its course. And it ought to be permitted to have its course; or rather every friend of man ought to help it on, taking care, in every case, as far as possible, to give it a wise and hallowed direction, and to guard against those excesses and deviations in a good cause, to which a zeal, without knowledge, is continually prone. In this career, institutions of the same kind will be apt to be too much multiplied. We cannot constrain all to unite in sustaining any *one*. Different localities or feelings, as we said, will call new ones into being. This is an evil; but it cannot be prevented without a course of procedure which would be a still greater evil. The whole concern will find its level. Time and experience will bring the claims of each to the test. And the true *policy*, as well as *duty* of each, is not to attempt to interfere with the others. Such as most perfectly stand aloof from all interference of this kind, will be most likely to live and flourish. Those which are sustained by the greatest amount of public suffrage will stand; and the rest will decline, or cease to exist. To this ordeal religious institutions must be left, and ought to be left; and he who would sustain them upon any other plan, in this free country, (which, may He who sits as Governor among the nations, long continue such!) manifests very little of that sound practical wisdom which is "profitable to direct."

We would venture, then, to express the earnest hope, that between these two Boards there will, in future, be no collision. Why should there be? If their conductors were secular men, animated by a secular spirit, and of course, intent on self-aggrandizement, there might indeed be much room for collision of the most violent kind. But as we must suppose them both to be seeking, "not their own, but the things which are Jesus Christ's;" nothing, it appears to us, can be more easy than to maintain peace and amity between them. Let the conductors and agents of the Assembly's Board of Missions, be careful to ascertain, wherever they go, which those ministers and congregations are, who prefer voluntary to ecclesiastical associations, and who, of course, would rather contribute to the support of the Home Missionary Society than to them; and after ascertaining who these are, let them pass all such by, and go on to those ministers and Churches

who are known to be friendly to themselves. Let them abstain from all *complaints* against the other Board, and never hint at any *comparisons* between their own plans, movements, and missionaries, and those of the other. Let the Home Missionary Society do the same thing with scrupulous care, and never say another word, in public or private, about amalgamation or union. Let not only these Boards themselves, and their several agents, resolve to take this course, and pursue it with sacred caution; but let all the ministers, elders, and Churches, within our bounds, from this hour, determine that every part of the Church shall be left to its own free, unbiassed choice between the two Boards, and that nothing adapted to excite jealousy or to give pain, shall be willingly indulged on either side. Let this plan of procedure be conscientiously adopted, and rigorously acted upon, and then, we are verily persuaded, these two Boards may move on, each with growing vigour, popularity, and success, without interference, and without controversy. Let this be sincerely and faithfully done, and the precious cause of domestic missions, which is the cause of the purest benevolence, may be pursued with all the zeal and vigour corresponding with its unspeakable importance, and yet with such movements as shall not produce a single jar in the Presbyterian Church.

From the report of the Home Missionary Society we learn, that the number of missionaries and agents employed by the society, during the last year, was *four hundred and sixty-three*; and the number of congregations and missionary districts aided in their support, *five hundred and seventy-seven*. Of these missionaries and agents, two hundred and ninety-nine were in commission at the commencement of the year; and the remaining one hundred and sixty-four, were new appointments during its course.

From the report of the Board of Missions of the General Assembly, it appears, that the whole number of appointments, and re-appointment of missionaries for the year preceding the date of the report was *three hundred and fourteen*; that the whole number of missionaries actually employed was *two hundred and thirty-three*; and the number of congregations and districts aided, more than *three hundred and fifty*.

This is an aggregate truly animating! We are verily persuaded, that no such account of missionary labour could have been presented, if only *one* of these Boards had existed without a rival; even if it had enjoyed the most extensive and un-

disputed reign in public favour. There is much in generous competition; much in the division of labour; and much, very much in those personal and sectional feelings which impel good men to do more and give more for an institution near at hand, than for even a better one at a greater distance.

ART. V.—BABINGTON ON EDUCATION.

A Practical View of Christian Education, from the seventh London edition, by T. Babington, Esq. late member of Parliament, with a Preliminary Essay by Rev. T. H. Gallaudet. Fourth American edition. Hartford, published by Cook & Co. 1831. pp. 212.

HAVING formed some acquaintance with this little volume, several years ago, it was with no small gratification that we recently learned a new edition had been given to the American public; and we may as well add in this place as any other, that on obtaining a copy, our gratification was not a little increased by the circumstance of the neat and inviting style of its execution.

The outward appearance of a book may be regarded by some as a small matter; but we deem it of sufficient importance to deserve remark. Indeed, if we do not mistake, the fate of a book, at least when thrown into the market unknown, often greatly depends on its outward appearance. If the paper be dark and coarse, the typographical impression obscure and irregular, and the binding rough and unsightly, it requires more philosophy than most readers possess, to dissociate these repulsive qualities from the inherent character of the book; and, consequently, there is danger, either that the book will not be read, or if read, that it will be read under the disadvantage of a most unfavourable association. But, on the contrary, when the appearance is such as to meet the eye agreeably, when the whole style of mechanical execution is neat and tasteful, a book invites attention, and at the same time gives fair promise of rewarding the attention that it secures by the pleasure and profit of the reader. Our conviction of the correctness of these remarks is strengthened by

our own experience in relation to copies of a former, and of the present edition of the volume before us.

But it is to the inherent character of the work that we wish to draw the attention of our readers. It was doubtless designed by the author exclusively for the aid of parents in training up their children in the nurture and admonition of the Lord; and yet the following outline of the particular topics embraced in the volume, and of the scope of the whole, will show that teachers of common schools, of Infant and of Sabbath schools, and, in short, all who have in any way the charge of children, may find much in these pages that is applicable to them also.

The treatise is divided into nine chapters. In the first, the author shows that, notwithstanding the paramount importance of religion, comparatively little, and a very inadequate attention is paid to the subject in a course of education, and then points out some of the causes of this delinquency.

The following extract from the beginning of this chapter and of the book, may be given as a specimen of the style and spirit of the author, as well as of his mode of treating the subject in hand:

“Most persons have occasionally met with a new mansion, showy in its appearance, and commanding a fine prospect, but destitute of that first of all requisites—good water. Captivated by the beauties of a favourite spot, and anticipating a long and happy residence in the midst of attractive domains, the gentlemen who build houses, sometimes forget that there are certain necessaries of life, for the want of which none of its embellishments or honours can compensate. A similar disappointment, but of a more affecting nature, very frequently awaits the builders of that figurative house—a family of children. Their parents have taken the greatest pains to enable them to make a figure in the world; but they have neglected to use the proper means for furnishing their minds with certain items in the catalogue of qualifications for a useful, respectable, and happy life—namely, religious principles and habits. The house is erected; but alas! there is no water! That those who despise religion, should not wish the minds of their children to be imbued with it, is natural, and to be expected; and that those who, while they ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good, and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the tyranny of rulers, should

deem religious education almost superfluous, is by no means surprising. However, such characters would slight all my admonitions, and therefore it is in vain to address them. Those whose attention I would solicit, are decent and respectable parents, who wish to entertain those views of human nature, and of the duties of man, which the Holy Scriptures exhibit. That such persons should venture to hope that their children will perform, in subsequent life, the duties they owe to God and their fellow creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we form such absurd expectations in other things? Does any man suppose that his son will be fit for any profession or business, without substantial and persevering instruction? Does he venture to send him out into the world as a lawyer, a surgeon, or a tradesman, without a long preparation, expressly calculated to qualify for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural aversion to God, and to become new creatures under Christ their Saviour. God does not treat man in this manner, but furnishes him, in the Scriptures, with most august and persuasive teachers, and the greatest variety of instruction and exhortation, calculated to turn him from darkness to light, and to induce him to crucify the flesh with its affections and lusts. But man, deaf to the divine voice, which says "Go and do thou likewise," and deaf also to the call even of parental affection, not seldom suffers the early years of his offspring to pass without any systematic and adequate plan of instruction and discipline, expressly calculated for the attainment of those great ends."

Judging from the impression made on our own minds, we cannot but think that any parent, on reading the entire chapter of which the above is only a single paragraph, instead of complimenting himself on any supposed measure of parental fidelity, will be constrained to confess that he has not yet begun to act on this subject, in a manner that corresponds either with the importance of the object he has in view, or with his own ordinary course of action for the attainment of an end in other things.

In the second chapter, the author confines his remarks to the period of infancy; or to the time previous to the child's being taught to read.

He animadverts with much justice and point on the erroneous course ordinarily pursued by parents and nurses during this period—shows that the child is now in a very plastic

state—that much, consequently, depends on the present treatment—that moral culture should now be commenced, and every suitable effort be made to implant the seeds of piety before a noxious growth of temper and habits, congenial to the natural heart, and often fostered and forwarded by evil management, shall spring up, to render less hopeful, if not utterly useless, any subsequent efforts for the salvation of the child.

The following extract, the beauty of which we admire, and in the sentiment of which we fully concur, while it is a fair sample of this part of the volume, affords a practical lesson to mothers and nurses which they ought carefully to learn, and at least a useful hint to teachers and governors of children, which they ought not to despise:

“ Let me appeal to every mother, who delights to view her infant as it lies in her arms, whether it does not soon begin to read “the human face divine,” to recognize her smile, and to show itself sensible of her affection in the little arts she employs to entertain it. Does it not, in no long time, return that smile, and repay her maternal caresses with looks and motions so expressive, that she cannot mistake their import? She will not doubt, then, the importance of fostering in its bosom those benevolent sympathies which delight her, by banishing from the nursery whatever is likely to counteract them. She will not tolerate in a nurse that selfish indifference to the wants of an infant, which sometimes leaves it to any accident, while she finishes her breakfast or chats with a companion. Much less will she tolerate passionate snatches and scolding names, and hard and impatient tones of voice in the management of her child. I may be pronounced fanciful; but I certainly think it would be of importance to keep sour and ill-humoured faces out of a nursery, even though such faces were not commonly accompanied by corresponding conduct. I am persuaded that I have seen a very bad effect produced by a face of this kind on the countenance and mind of an infant. Is it not reasonable to suppose, that if an infant sympathizes with a smile, it may also sympathize with a scowl, and catch somewhat of the inward disposition which distorts the features of the nurse? Thus begin the efforts of a parent to cherish all that is benevolent and affectionate in the bosom of a child, and to prevent the growth of every thing of an opposite nature. And who shall presume to assign limits to the importance of such efforts in the education of a being, whose leading disposition, if it fulfil the will of its Maker, must, both through life and through all eternity, be *love*?”
pp. 35—37.

The third chapter is occupied with some general observations, in the form of counsel, designed to guard parents against certain evils, not uncommon even in Christian families. They are advised first, to be particularly on their guard against their faults and weaknesses in the presence of their children; secondly, never to make mere playthings of their children; thirdly, to consult the good of their offspring rather than their own ease in the management of their family; fourthly, in correcting a fault, to look to the heart rather than to the outward act; fifthly, to be on their guard against the little wiles and artifices which children will soon employ to obtain their ends, and with which the parent is often pleased as an early indication of extraordinary talent, not understanding that the practice is destructive of the simplicity and integrity of character on which every thing good depends; sixthly, to study consistency of system, and harmonious co-operation between the father and the mother—a recommendation than which, certainly, nothing can be more important; seventhly, to be much with their children, and to encourage them in a free and unreserved intercourse with their parents.

The following remarks from what our author says on the last particular, may serve to recommend the whole, viz.:

“The mother is much more with her children than the father, but generally, I think, not as much as she ought to be. This is the more to be lamented, because women are admirably fitted for training their offspring in the nurture and admonition of the Lord. They have a remarkably quick insight into character; and a warmth of affection, a tenderness, and a delicacy, which win the affection of others, and enable them to correct faults without giving offence, and to present Christian principles and virtues to their children in their most amiable form. I believe there has seldom been a man who had a good and amiable mother, that has not, in after life, looked back on her instructions and example with new concern and delight. Cowper’s admirable little poem on viewing his mother’s picture, touches the hearts of all of us, because it describes scenes and feelings dear to every virtuous mind: scenes and feelings of which many of us have partaken, and all wish to partake.”—pp. 64, 65.

In the next chapter the author treats of the second period of childhood, or that between the first use of a book, and the age at which children are often sent from home to public schools. He shows the vast importance of a proper attention, on the part of parents, to this period—speaks of the different

objects of education, and their relative value—of the commencement of instruction in reading—of choice of books—of tones and articulation—of the care that should be taken in the use of religious books, that their great object be constantly kept in view; of the sacred Scriptures, and some other suitable books on religion—of the use of catechisms—the committing of Scripture to memory by daily lessons, &c. &c.

The fifth chapter is properly a continuation of the preceding, and exhibits some views that ought to be most religiously regarded in the instruction of children. The following passage, at the opening of the chapter, relates to an evil, of which we have seen so much in common schools; and of the injurious effects of which, in preventing both mental and moral improvement, we are so deeply convinced, that we hardly know how to repress our indignation while speaking on the subject.

“It often happens that reading is made too mechanical. If the words are properly pronounced, and attention is paid to the stops, and the parts of the sentence are put together with tolerable propriety, the teacher rests satisfied, though the understanding of the scholar has been little employed. This is very generally the course with village-school masters”—(teachers of common schools)—“and many parents of education too nearly approach it. Even the mere reading, were this alone the object, as it often is in a school, can never be good when the mind does not thoroughly enter into the sense; but that parents whose views extend much farther, should ever acquiesce in their children’s pronouncing sentences somewhat like parrots, and missing a large portion, at least, of the information and improvement which it was the intention of the author to convey, is really surprising. When this kind of reading is permitted, I believe it is owing, in a good measure, to their not being aware, how imperfectly their little scholars understand what is so plain to themselves. The evil in question is of far greater importance than may at first appear. The child is led into a habit of reading without thinking, and of resting contented with a very confused notion of what is read. Scarcely any thing can be a greater obstacle to the acquisition of sound and useful knowledge, and of vigorous habits of investigation. If these are not acquired, the mind will generally become a prey to frivolity and intellectual idleness; and it is well, if it do not also resign itself to low pursuits and sensual indulgence.”—pp. 97, 98.

To prevent this mechanical mode of reading, the author suggests, with great propriety, that the utmost care should be

taken, as soon as a child begins to read, *to make him understand what he reads*, and to give an account of it afterwards. To this we would also add, that the child should be furnished with a facility of understanding what he reads, in the adaptation to his capacity of the first books that are put into his hands. There is an incredible number of spelling books (not less than one or two hundred different kinds) in use in this country, each designed by its author as a primary book for children; and yet there is not one among them all that is well adapted to the purpose. What can be more absurd than to put, not only long columns, but many successive pages of disconnected, and often uncommon and difficult words, into the hands of a little child as a means of teaching it to read intelligently; and who can wonder, if, after the weeks and months of drilling and drudgery that the little sufferer passes through, in these elementary exercises, it should turn out that he can now read, or, rather, repeat words with as little understanding as his teacher. It is here, in our judgment, that the foundation of a mechanical kind of reading is laid, and, consequently, here, that the correction should be first applied. Let the child begin the use of a book with *reading-lessons*, adapted to his infantile capacity—with lessons of short simple sentences, consisting of easy words, and conveying ideas of things with which he is familiar, and if the teacher know how to read himself, he will find no great difficulty in teaching his pupil to read with understanding also.

A spelling book may have its place in a course of education; but its place is certainly not the first in order. All the spelling with which a child should be occupied until he begins to read, is the spelling of the words that compose his reading-lessons.

The author further goes on, in this chapter, to show that school-lessons ought to be made to promote moral qualities—such as *obedience, regularity, attention, patience, and alacrity*; and speaks at some length of their qualities, as the happy fruits of a proper mode of education.

The sixth chapter is occupied with the subject of rewards and punishments in the education and discipline of children; and the seventh treats of example, emulation, effect of personal character of parents, &c. These subjects are ably discussed, and claim the careful attention of both parents and teachers. We fear, from what we have seen in families and schools of an angry and peevish administration of discipline,

that there is too much need of the lesson furnished in the following interesting passage:

“I cannot,” says the author, “omit to mention an incident, which (thanks to God!) made a very salutary impression on me many years ago. On entering the school-room of a Moravian family, I saw, amidst some appropriate inscriptions on the wall, intended as mementos to the children, the following one put by the teacher for her own use: ‘*never correct in anger.*’ Much might be expected in a young family where the governess was so conscious of the importance of strict watchfulness over herself, as to record, in the face of her scholars, her own condemnation, if she should ever suffer herself to be led to exercise her authority in one of its most delicate and important functions, when disqualified by a want of temper from exercising it properly. Such self-attention could not be confined to a single point, but, having entered the system, would pervade its different parts. My expectations were not disappointed. A more estimable teacher; and *better taught, better principled, more affectionate, more orderly, and more happy scholars* I think I never saw. The excellent instructress would find, in her own improvement, and in the gratification she could not fail to derive from the state of her scholars, and from their respect and love, a tenfold recompense for all her resolute self-scrutiny and self-denial. Let us follow her steps, and we may all humbly hope for a like reward.”—pp. 139, 140.

But where shall we look for a school, or a family, answering the above description, in the government of which, instead of a proper regard to the above maxim, there is so much appearance of angry passion, so many scolding words, sour looks, and hasty blows, as to leave the impression on the minds of the children that no regard is had to their comfort or welfare!

In the eighth and ninth chapters, the following subjects are considered, viz. The attention that should be paid to children when not engaged in their lessons—their amusements—their behaviour to each other—quarrels among them—a domineering or a teasing spirit—selfishness and jealousy—conduct of the two sexes to each other—domestic effects in well and ill educated families contrasted—acquaintance with children of bad habits—and familiarity with servants—hardihood—moderate habits—artificial hardships—moderation favourable to elevation of character—the use of rules—preparation for

prayer—self-examination—prayer—how long boys should be kept under domestic education—preparation for schools, &c.

In addition to the foregoing, the volume before us contains an appendix of several valuable papers, from the *Christian Observer* for the years 1813 and 1817, on topics more briefly handled in the body of the work.

From this outline it will be apparent, that our author, at least in the range of his subjects, is eminently practical; and though some of these points have become so hackneyed, that to say any thing additional may seem like saying too much, and though on others we could have wished that the writer had given greater compass to his remarks; yet we apprehend no jeopardy of reputation in proffering the opinion, that whoever reads the book will find it throughout instructive and profitable.

In order to give those who may favour this article with a perusal, a still more intimate acquaintance with the character of the work under review; and, if possible, to induce such as are under the fearful responsibility of training up children for the Lord, to read it themselves, we will briefly notice some of what appear to us its prominent excellencies.

1. *It is, in general, strictly evangelical.* The religious sentiments which it inculcates, are those which all practical and experimental Christians believe and love. We say, *in general*; but this qualification is liable to a more extensive import than we design. The exceptions are few, and perhaps most of them rather apparent than real. The author is an Episcopalian—(though he ranks in the evangelical party)—and may be supposed to entertain, and ought to be allowed to express, some views peculiar to the communion with which he is connected. He is not, however, guilty of the inconsistency of lavishing high encomiums on religion, and then, by his subsequent showing, working the conviction on our minds that he knew nothing about it.

2. One of the chief recommendations of this little volume is *the spirit which it breathes and is adapted to diffuse.* If “the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of many and good fruits”—if “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance,” then, however harsh and censorious, however fiery and fierce the zeal that characterizes many in the age in which we live, the temper and spirit of the work before us is peculiarly Christian,

and cannot fail to command itself to those whose hearts are often fanned into holy fervour by the sweet influences of heaven.

The following brief extract, descriptive of domestic peace and harmony, will illustrate this particular, and at the same time show what every social scene would be, if thoroughly pervaded by the influence of that kind of religion which it is the object of this author to recommend.

“And can we pass on to other topics without reflecting for a few moments on the delightful spectacle of a young family living together in harmony that is seldom interrupted by contentions, overbearing conduct, rivalries, jealousies, or suspicions: a family in which contentment, love, generosity, mutual forbearance, and a spirit of mutual accommodation, founded on Christian principles, are the prominent dispositions, and in which the performance of daily duties, and the promotion and participation of the general happiness, appear to be the leading occupation? Struck with the beauty of such a scene, one who was familiar with family discord exclaimed, ‘Behold how good and how pleasant it is for brethren to dwell together in unity!’ In such a family, adversity will seldom inflict a deep or lasting wound. Many sweet drops will find their way into the bitter cup; and in no long time tears will be succeeded by smiles, and a recollection of the trial may be attended, perhaps, with not more pain than pleasure.”—p. 162, 163.

3. *It insists, with much force and frequency, on an early attention to the formation of character, and the cultivation of piety, in our offspring.* It would have this work begun, as soon as the materials for such a formation—as soon as the elements of character—begin to appear. It would have us take the child to train for the Lord while it is yet on the mother’s lap, before any adverse influence has been exerted to strengthen its inborn aversion to that which is good—it would have us become workers together with God in his ordination of praise out of the mouth of babes and sucklings. To this point, we fully agree with the author, in attaching great importance. Perhaps it is to a late beginning, rather than to any other one cause, that the frequent failure of success in the religious training of children, is attributable. The current of depraved passions and affections has become so strong, before it is attempted to be controlled, that every effort then proves unavailing.

4. The reading of this treatise has revived and strength-

ened our conviction—and we think it must, the conviction of every one who reads it—that parents will almost certainly impress their own image on their children—that as in regard to the physical, so in regard to the moral man, the features of the parent will appear in the face of the child. The following passage will explain our meaning:

“The great Creator has ordained, that in early childhood, all the powers and faculties of man shall be placed under the guidance, and in a very great degree under the forming hand of his parents. His feelings are as ready as his intellectual powers to take the impression that may be given them. How strong are the prejudices derived from parents in early youth! When pains are taken to produce a similarity, how clearly do we see the prominent features in the manners, habits, and feelings of parents reflected in their offspring! A little gipsy is an adult gipsy in miniature. I am told that among the Gentoos a like similarity is very apparent; and I have myself been struck by it among the Quakers—a sect whom I by no means mention to dishonour. Why, may not the parent inquire, should not that which produces such striking effects among them and other classes of men, and often promotes feelings and habits adverse to good sense and propriety, to good order or to true religion, be employed in favour of the best interests of man and the glory of God? To suffer it to lie idle, is folly and sin. But in fact it will not be absolutely idle. One thing or another children will always be catching from their parents; and through the corrupt bias of human nature, they will be far more likely to catch the evil than the good: and even in copying what is innocent, if not positively good, in parents, they will be very apt to give it some turn, or associate it with some quality, which may make it subservient to evil.
No one, then, can doubt the deep responsibility of every parent to make a good use of his power over the dispositions and affections of his offspring. And since in exercising that power, nothing will be so operative as his own example, how earnest should he be, that the light which shines in him may be the true light of the Gospel, purified as much as may be from every thing that may obscure or defile it!”—p. 42—44.

Of this treatise and its author, the Rev. Mr. Gallaudet, in the Preliminary Essay with which he has favoured the present edition, thus speaks—and we quote a paragraph of some length, not only because it well expresses what we should otherwise wish to say ourselves, but because Mr. G. is so favourably known to the public on the subject of education, that his recommendation can hardly fail of effect.

“This volume, containing *A Practical View of Christian Education in its early stages*, by *Thomas Babington, Esq.*, is one of the best treatises on the subject, in our language. Its author was, not long since, if he is not still, a member of the British Parliament, and also extensively engaged in commercial transactions in the city of London. His sentiments, therefore, repugnant, as they doubtless will be, to the feelings of those who entertain vague and low views of Christian faith and practice, are not to be attributed to the narrowness of his sphere of observation or of duty; to his want of expansion of mind or refinement of feeling; to his secluded habits and ignorance of the world; or to a contracted and illiberal estimate of the doctrines and requisitions of the gospel. Nor is he a mere theorist, descanting on what *might be best*, and leaving plain, practical parents, to smile at the uselessness of his speculations. He has himself brought up a very numerous family of children, to whose education he has devoted his time and attention with an assiduity and frequency that very few men, engaged in public life, and the transactions of an extensive business, have been able to bestow upon such an object. What he says, therefore, is to be received as coming from one whose own education, of the most liberal and accomplished kind; whose situation in society, affording him the best opportunities of an enlarged acquaintance with human nature and the every day duties of life; and whose personal experience in reducing his principles to practice, or rather, in *deducing his principles from practice*; all conspire to give great weight to his opinions and advice, among all parents who regard, as they ought, not merely the temporal, but the eternal, welfare of their offspring.”—p. 4, 5.

When we consider, moreover, the nature of the subject, and the peculiarly Christian character of this treatise, and reflect how little demand is made, in this age, not to say by the great mass of men, but even by the Church of God, for reading of so sober a sort, it must be regarded as an additional recommendation—and a recommendation, too, which but few books on any subject receive—that it has already passed through eleven editions, though it has been published, if we mistake not, but about as many years.

But as our object in this article is not to make a book, but to recommend one that is already made, we must not prolong our remarks. And now in conclusion, deeply sensible as we are of the importance of the religious education of the rising race, and especially at a time when the arrangements of divine Providence, and the signs of the times, seem to demand a generation prepared for the service of the Lord, we are desirous,

not only to recommend this little volume to every parent and teacher, in all the confidence of our conviction, that it is well worthy of a purchase and a perusal—yes, of oft repeated, perusal—but also to suggest to every clerical reader, whether, if his judgment coincide with ours, he might not extensively serve the cause of Christian education, and consequently of the world's conversion, by recommending it from the pulpit, as well as in private, to the people of his charge.

ART. VI.—GOD HIMSELF THE ULTIMATE END OF ALL THINGS.

IT is natural to inquire, while surveying the extended works of God, *What is the ultimate end of this great and complicated system?* Some parts of it, we can easily see, were formed for others; objects that are small and insignificant, for those that are greater and more important; and again, these for others greater and more important still. The pebble and the drop were made to constitute the mountain and the river; and the mountains and the rivers to adorn and embellish the face of nature, and in a thousand ways, to minister to the wants of those who dwell on the earth. The solid earth, with all its immense quantities of matter, its diversified surface, its fertile soil, its rapid motions, its elastic atmosphere, was evidently intended to be the habitable abode of men. The extended ocean, with all its mighty expanse and unmeasured depth of waters, while it is the grand reservoir of nature, and the source of evaporation, perpetually enriching the earth with fertility and verdure, every where distributes its watery treasures for the sustenance and benefit of the numerous tribes of animated and intelligent existence. If we extend our views to the solar system, or from the solar system to the starry heavens, in these trackless regions we behold an assemblage of resplendent orbs, spacious perhaps as the sun of our own system, and all subserving the interests of unnumbered worlds, not improbably invested, like our own, with intelligence and immortality. Matter, in all its variety and magnificence, we see, is made for mind, and one portion of this great and complicated system for another.

What then is the ultimate end of *all things*? The lights of unaided reason are far from fitting us to solve this high problem; and yet, so far as we are enabled to follow them, they conduct us to the same conclusion to which we are conducted by a supernatural revelation, when it so happily and explicitly instructs us, that "The Lord hath made *all things* for *himself*."

When we say that God acts for the purpose of displaying abroad the perfections of his nature before the intelligent creation—when we say that God made all things for himself, we mean, that his supreme end, "is his own glory, or the most perfect gratification of his infinitely benevolent mind." The word *glory*, when applied to God, sometimes denotes the inherent and full perfection of the divine nature, and sometimes the manifestation of the divine nature in creation, providence, and grace. There is a difference between the intrinsic and the manifested excellence of the Godhead. By his intrinsic excellence, is meant his essential perfections; by his manifested excellence, is meant his essential perfections exhibited to himself and the created universe. There is a richness, a fulness of perfection which constitutes his essential glory; and there is a diffusion, a resplendency in his perfections which, if I may so speak, reflects the Deity to himself and the universe; which casts its light through all worlds, and constitutes his manifested glory. The chief excellence of God consists in his goodness. Infinite amiableness and beauty are treasured up in his perfections, because the basis of them is the most pure, permanent, universal, and perfect goodness.

This is the *glory* of his nature. But the intrinsic, or essential goodness of God does not admit of increase or diminution. God cannot possess more essential goodness than he does possess; and, therefore, cannot be made essentially more glorious than he is. When, therefore, we speak of God's being glorified, or of the advancement and promotion of his glory, we speak of the augmentation of his manifested excellence—of the expression, or gratification of his infinite goodness, in some of its forms and modifications. It is not incompatible with his immutability, that the exhibition he makes of his nature, should be capable of continual growth and enlargement, and that his manifested excellence should receive fresh accessions, and be continually growing more extended and more refulgent. For all that we know, the manifested glory of God is susceptible of augmentation that is perpetually pro-

gressive. In the same proportion in which the scene opens, will the true character of God be unfolded, and his perfect goodness made known. And as the drama draws to a close, and the catastrophe of the mighty plot begins to be developed, at every step of this progressive disclosure will the heart of God be acted out, the name of God magnified, the glory of God displayed abroad, and the divine goodness infinitely and forever exalted and gratified. This is what we mean when we say, that the glory of God is the ultimate end of all his conduct, and that he made all things for himself. It was that he might manifest the perfections of his nature, and thus exalt and gratify his infinite goodness.

This is God's ultimate end. This is the end to which all other ends are subordinate and subservient. Jehovah, the king of Israel, is "the first and the last;" he is "Alpha and Omega, the beginning and the ending;" the first cause and the last, or supreme end of all things. "Of him, and to him, and through him are all things." "All things that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities, and powers, all were created by him and for him. God himself often declares in his word, that he will do, or refrain from doing, "for his own sake,"—for "his name's sake,"—"for his praise,"—"for his glory,"—and, that "in all things he may be glorified." What means the sublime declaration in the Apocalypse? "And the four beasts rest not day nor night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory, and honour, and power; *for thou hast created all things, and for THY PLEASURE they are, and were created!*"

Whom could God ultimately regard, in the creation of all things, except himself? Before the creation there was none other in existence but God. The motives to create must of necessity be within himself. Is it said, that future existence itself may be an end in proposing and causing it to exist? Is it said, that the excellence of his work was an inducement to create?

But for what purpose did God propose happiness? Did he

act without a motive? Or was it to express and gratify his own perfect goodness? Was it his love of happiness, his delight in happiness, that induced the purpose and the wish?

The divine glory deserves the most regard. Not only must the infinite and eternal Creator have had some end in view in the creation, but one that justifies the expressions of his omnipotence, and that is worthy of the greatest and best Being in the universe. We can conceive of many ends that might have presented themselves to his mind, but we can conceive of no supreme end short of himself, without derogating from his perfect excellence. Universal creation is but a point compared with God. Language and figures, and comparisons, are lost in the contemplation of his being and nature. The material and intellectual universe is but a faint adumbration of what God himself is, and presents a mere shadow, an emblem of his infinite perfections. All nations, all worlds, are but a "drop of the bucket," compared with him, and no more than the small vapour to the immense ocean. Immeasurable glories and blessedness belong to Him who fills immensity. The glory of the infinite God, therefore, deserves the highest regard. And, with reverence be it spoken, it became him to make this his design, as really as it becomes him to give the preference to an archangel above an insect.

The use which God actually makes of his creation, shows what end it was intended to answer. It subserves the end for which it was originally intended. And what do the Scriptures and facts declare this to be? Obviously, not the happiness of all God's creatures; for they are not all happy. Human misery stares us in the face wherever we turn our eyes. In eternity, there are, and will be greater and deeper miseries than are found in time. So that if the happiness of all God's creatures be the ultimate end of creation, most certainly the divine purpose is defeated. But facts and the Bible unite in declaring, that the use God makes of his universe is the promotion and advancement of his own glory. When we survey the works of creation, to what do we see them so really and so much subservient, as the glory of the Creator? "All thy works *praise thee.*" "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." If we survey the works of Providence, what do they illustrate so clearly, as the supremacy, wisdom, goodness, power, and presence of the Almighty and efficient Ruler? What grand and deep impression do they produce on the mind, if not this, that they are

full of God?—that by them his name is “declared throughout all the earth”—and that through them men “may know that he is the Lord?” It will not be doubted that the glory of God is the great end of the work of redemption. Angels, when they announced it, sang “Glory to God in the highest!” The Redeemer, when he achieved it, prayed “Father glorify thy name!” All its promises are “yea and amen to the glory of God, by Jesus Christ.” The graces, and hopes, and joys it imparts to the saints, are to “make known the riches of his glory.” And the final and triumphant song it inspires in the heavenly world, is “unto to him be glory!” Not only is the glory of God the ultimate end of all his goodness and mercy to the saints, but of all his justice and indignation to the ungodly. “The wrath of man shall praise the Lord.” Alleluias to God and the Lamb shall ascend, when the smoke of the torments of the damned go up for ever and ever. And the close of this terrestrial scene shall declare and confirm the truth we are enforcing with a deep and memorable emphasis. A voice from heaven shall then be heard, saying, “It is done; I am Alpha and Omega!” When the great design shall be consummated, and creation, providence, and redemption shall have been brought to their final issue, and the Judge shall have pronounced the final sentence, then shall this redeeming God and King “deliver up the kingdom to God, even the Father, and GOD SHALL BE ALL IN ALL;” and this surrender shall eternally proclaim to the universe, that “God made all things for himself.” God shall be all in all. God shall be infinitely and forever glorified.

But it may not be amiss to occupy a few pages in VINDICATING THE CONDUCT OF GOD IN THUS MAKING HIMSELF HIS LAST END. There is nothing which the Scriptures represent as more essential to enlarged and consistent views of truth, as well as to the great interests of vital piety, than some just conceptions of this part of our subject. There is nothing of which God himself is so jealous, nothing he regards so deeply as his own glory. This he is immutably resolved to secure and advance, and by all means, and at every step of its development, to make men see. He “will not give his glory to another.” His glory is with him, a consideration of paramount influence, in every condition and circumstance, and in all worlds. It is second to nothing which the Infinite Mind itself has ever conceived. Holy beings in heaven and on earth have no larger wish, no greater desire, than to behold greater and brighter exhibitions of the divine excellence.

It is of the *highest importance in itself*, that God should appear in the perfect exercise and exhibition of his divine excellence. The importance of this exhibition depends on the intrinsic and manifold perfections of the divine nature. If there were no excellence in the Deity, we should be far from considering it desirable that his true character should appear; much less should we desire that the full and complete exhibition and gratification of it should be the ultimate end of all that he does. In itself considered, no matter how long, or how impenetrably, intrinsic turpitude of character lies concealed; it is deformed and disgusting to look at; it makes no one the better or happier for being familiar with it; but the more fully, the more impressively intrinsic excellence is disclosed, the deeper is the conviction of its reality and loveliness, and the more sublime and beautiful the survey and inspection of its glories. Now, it is because God is infinitely great and good, that it is desirable to "see him as he is." That immensity and majesty, that power and wisdom, that supremacy and immutability, that pure, perfect, and universal goodness, which diffuse their energy into all the divine plans, and spread such beauty and glory over all the divine works and conduct, are in him excellencies of the highest kind, and immeasurable in degree. We do not appreciate the exhibition of the divine excellence, because we have such low and grovelling thoughts of God. Were this immensely great and infinitely glorious Being always viewed as he is, did we see him to be "the first fair and the first good," were we always possessed of just and comprehenssve conceptions of his glory, we should entertain no doubt, that the reflection of this excellence, the progressive diffusion of these concentrated rays, is the highest and best end which the Supreme Intelligence could propose to himself in all his works. The principle on which we affirm this, is inwoven with all our common sense and moral calculations. Every man regrets, and deems it an unhappiness, when a measure of mere human excellence is hid from the public eye. When virtue languishes in solitude, when genius withers in retirement, when the heavy hand of external discouragement or internal depression bears down the rising efforts of intellectual or moral greatness, what benevolent mind does not reflect upon such calamity with pain? And if in proportion to the degree of excellence is the importance that it should be unfolded, beyond conception important is it that the matchless, manifold, infinite, and eternal excellence of the Deity should

appear, and be displayed abroad in all its glory. If the king, eternal, immortal, and invisible, possesses, not the resemblance and image, but "the living features" of perfection, who feels it not to be important that the light of his fair countenance should be lifted upon the universe he has made, and that every subject of his empire should be constrained to see, that "none in heaven can be compared unto the Lord, and none among the sons of the mighty can be likened unto the Lord?" Not only is there in this disclosure ineffable loveliness and beauty, but there is equity both to himself and his creatures. If he is a holy God, and there is beauty in his holiness, then ought it to appear that he is holy and not sinful. If he is just, and there are beauties and amiableness in his justice, then is it desirable and important that his justice should appear, and be magnified; and that he should forever be acquitted of the imputation of cruelty, caprice, and injustice. If he is wise, and powerful, and good, then is it infinitely desirable that these perfections of his nature should be acted out, and he exalted and gratified; and that no order of beings should ever call in question the wisdom, efficacy, or benevolence of his administrations. If he is gracious and merciful, then ought all men to see "what is the fellowship of the mystery which from the beginning of the world, hath been *hid in God*, who created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places, might be known through the Church, his manifold glory." If he is supreme, then is it desirable that his supremacy should appear, and that all should know, that he "does his pleasure in the armies of heaven and among the inhabitants of the earth." And if he is in every view a being of faultless, unequalled perfection, and that every intellectual and moral excellence adorns his nature, and are the habitation and glory of his throne, then is it of the highest importance that his unblemished glory should shine forth, and that nothing mar its unrivalled beauty. There was an emphasis in the inquiry of Moses, that sinks into the soul of every godly man and every bending seraph, "What will become of thy great name?" We know that among fallen spirits, and in this world of ours that lieth in wickedness, the divine character has been subjected to the foulest stains, his government reproached, and his designs defamed; and unless his excellence *appear* in cloudless glory, dissipating the obscurity in which it has been enveloped by the ignorance, misconception, and wickedness of creatures, the stain can

never be wiped away. God *must* be glorified. Every supposed blemish must be removed by the exhibition of himself. Every murmur against him must die away. "Every mouth must be stopped." And nothing short of the actual development of the divine nature can attain this end. All that God is, and all that he does, must "come to the light," that it may be approved and applauded by ten thousand tongues, and ten thousand times ten thousand consciences, and that their approbation and their plaudits may be eternal.

It is also through the bright exhibitions of his own glory, that the God of love designs to *secure and perpetuate the perfect and progressive holiness of unnumbered multitudes of his creatures*. Some of the creatures of God were created holy, and have maintained their primeval integrity, and will maintain it for ever. Some were created holy, and fell from their primitive rectitude, and have given birth to a race of beings, fallen like themselves. Of these, a great multitude are recovered from their apostacy, and will continue steadfast in their obedience without end. And it is obvious to remark, that whether true holiness, or moral rectitude, is found among angels or men, it is advanced and perpetuated by the same means. Wherever it is found, it consists in holy love, and primarily, in love to the adorable and ever blessed God. "Love is the fulfilling of the law." "He that dwelleth in love, dwelleth in God, and God in him." He that "loveth not, knoweth not God, for God is love." Now it accords with the Scriptures, and all the experience of good men that the love of God exists and is sustained through the knowledge of God. The Divine Spirit is, indeed, the immediate and only cause and author of this heavenly disposition; but the knowledge of God is the great instrument of it. This is the aliment of all healthful, moral existence. Wherever sinful beings are made holy, it is by becoming acquainted with God. When God renews the hearts of the sons of men, and sheds abroad his love in them, they are illumined from above, and enabled to discern the supreme excellence and glory of the divine character. "God, who commanded the light to shine out of darkness, shines in their hearts, to give them the light of the knowledge of *his glory*, in the face of Jesus Christ." And wherever holy beings see and learn most of God, they become most holy. Holy affections delight in nothing but a holy object, and the most holy affections delight in nothing so much as the most holy. The highest holiness in creatures

can be found only where God is best known, and loved perfectly. Upon nothing does their holiness so much depend, as the knowledge of God. It is possible for us to conceive of a *sinless* being, who knows nothing except his obligations to his fellow creatures; but it would be a rectitude without a name—an anomaly in the moral universe—a rectitude that falls far below the actual rectitude, the real moral elevation of all holy creatures. We do not see how it is possible there should be any more conformity to God, than there is knowledge of his true character. Other things being equal, the reason why one good man is more holy than another, is that he possesses more clear and comprehensive views of God. One reason why Moses, and David, and Paul were so much more holy than the mass of good men, is that they possessed such high and extended views of God. It is necessary, therefore, to the existence of holiness in the world, and its advancement and perpetuity, and especially its strength and vividness, that there should be a clear development of the divine character, and that the great God should be exalted and glorified. It is worthy of God as the friend and patron of holiness, to select as the ultimate end of all he does, the most perfect exhibition of his own nature. This he must do, to be loved, admired, and adored to the extent and degree in which holy beings will admire and adore his entire excellence. It is when “with *unveiled face*, they behold as in a glass, the *glory of the Lord*, that they are changed into the same image, from glory to glory, even as by the Spirit of the Lord.” Take away from the bosom of the holy, on earth or in heaven, those strong affections which arise from their perception of the glory of the divine nature, and you abate their fervour and intenseness of their piety. You starve their graces, and well nigh transform their character. It is indispensable to the highest and best state of religious affection, that the glory of God, progressively, and in all its full-orbed splendour, should shine upon the world. He made this lower world to unfold the greatness and goodness of his character, and because his greatness and goodness are and will be here so wonderfully unfolded, and the whole earth become full of his glory, it is the school of morals and piety, where the first and the last lesson is God himself, and where, by becoming acquainted with God, rational and immortal beings are trained up for perfect holiness and an eternal heaven.

This leads us to remark, that the propriety of God’s mak-

ing himself his ultimate end, appears more clearly from the fact, that *by the manifestation of his glory, the greatest aggregate of happiness is secured to intelligent beings.* The import of this remark will not, we think, be misunderstood. God is the first cause. All existence, all happiness flows from him; and flows only by the exhibition of his own glory. Without some *expression* of the divine perfections, neither created happiness, nor creatures would have had a being. There would have been nothing in existence, beside God, and nothing beside himself to be happy. There would have been no effort of his power; no results of his wisdom; no effects from his benevolence; but his inert perfections would have been buried in the retirement of eternity, and have slept for ever in the recesses of his own infinite mind. Literally, therefore, does all created happiness depend upon the manifested excellence of the Deity. Nor is it less certain that the amount of created good is advanced by the continued and increased exhibition of the divine excellence. Had the natural and moral perfections of the Deity ceased to act, and to be illustrated immediately after the creation, or immediately after the deluge, or immediately after the death of Jesus Christ, who does not see, that the aggregate of created happiness would have suffered a lamented diminution? Since no created happiness could originally have existed without some manifestation of the divine nature, so none would have continued to exist. The exhibition of the divine glory is not less essential to the increase and perpetuity, than to the original existence of created good. But it is not necessary to suppose an actual cessation in the diversified exhibitions of the Deity. Had there been a partial intermission, suspension, or limitation in the exhibition of the divine excellence, the effect, though less serious, would have been no less perceptible. In proportion to the limit imposed on the illustration, would have been the diminution in created happiness. Had there been fewer and less impressive exhibitions of the divine power, there had been fewer and less magnificent and less exalted beings and objects created and upheld and governed by the divine hand. Had there been fewer and less impressive exhibitions of the divine wisdom, there had been, in the vast and complicated system of God's operations, an end less benevolent than that which has been selected, and means less admirably adapted to accomplish it. Had there been fewer and less impressive exhibitions of the divine mercy, it had been

purchased at a cheaper rate, bestowed on fewer sinners, and those less ill-deserving, and that less freely. Had there been fewer and less impressive exhibitions of the divine justice, there had been fewer monuments of his holy displeasure against sin, and those less awful and glorious; and, consequently, a diminished confidence in God, as the moral governor of the holy and unholy. Had there been fewer and less impressive exhibitions of the divine supremacy, there had been less visible superiority and inferiority among all God's creatures, and less diversity of moral character and final allotment throughout the universe. But if the numerous and magnificent objects of creative power and directive superintendence—if the glorious end of the divine administrations, together with the wonderful adaptation of means to accomplish it—if the stupendous sacrifice made for the redemption of fallen man, the multitudes which no man can number, and those the chief of sinners, ransomed by grace unutterably rich and free—if the eternal monuments of Jehovah's displeasure against his incorrigible enemies, and the security of his government over a world of rational and accountable agents—if the wide and permanent diversity of character and condition in the present world and the world to come—if these, however fraught with evil in some of their private relations, are, on the whole, a good, and in their combination and contrast, in their wide connections and eternal consequences, subserve the general welfare; then the conclusion is inevitable, that the manifestation of the divine glory is indispensable to the highest aggregate of created happiness. And that they are a good, will not be questioned by any who confide in the absolute perfection of the Deity. He cannot be a perfect being if the exhibition of his true character results in any thing short of the highest good. We have no other idea of imperfection than that it is in its own nature bad, and that its tendency is on the whole to produce evil. But we do not thus charge God foolishly. If "God only wise" cannot err, if the attributes of his nature are in no way imperfect, then whatever evils may be incidental to their development, it cannot be otherwise than that in the final issue they should secure the greatest good.

In perfect accordance with these remarks, the experience of good men attests the fact, that the source and fullness of created good is the knowledge and enjoyment of God. There is something in the divine nature, not merely for the employment of our intellectual powers, but for the gratification of our

most exalted and spiritual affections. Whatever brings God to the view of a holy mind never fails to increase its joy. The happiest moment of the Christian's existence is when he enjoys the most enlarged and most impressive views of God, and dwells with adoring wonder on his boundless and unsearchable perfections. To enjoy this felicity was the desire of Moses when he said, "I beseech thee show me thy glory:" this was the desire of Job when he said, "Oh that I knew where I might find him:" of David when he prayed, "Lord lift thou up the light of thy countenance upon me;" and when he says, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, and behold the *beauty* of the Lord:" and again, when he declares, "My soul thirsteth for thee, to see thy power and *thy glory*, so as I have seen thee in the sanctuary." When you read the lives of such men as Flavel and Owen, Baxter and Edwards, Tennent and Brainerd, you cannot fail to discover that the source of their highest blessedness, their most enduring comforts, their most enraptured joys, was enlarged views of the divine character and glory. Let God be brought into view, and a holy mind will be happy; let God be withdrawn, and it will be miserable. His ineffable glory *was* once withdrawn from the holiest created mind in the universe, and the man Christ Jesus exclaimed, in agony inexpressible, "My God, my God, why hast thou forsaken me?" Some of our readers can accord with the spirit of these remarks, and have, no doubt, sensibly felt that nothing could make them miserable, while the glory of the divine character beamed around them.

But who, in this dark world, is fitted to appreciate the blessedness resulting from the more illustrious and transforming manifestations of the divine beauty? Eye hath not seen them, nor have they entered into the heart of man. "It may not be easy for us," says the eloquent Chalmers, "with all our imperfection, to sympathize with the rapture, the ecstasy of holy beings in their survey of the divine perfections; but it is this that is the constant and essential principle of all their enjoyment, the never-failing source of their delighted admiration." Had God withheld the manifestations of his entire excellence from angels, we do not say they would have been miserable, but we do say, they would not have been gratified. We do not say their bosoms would not have heaved with joy, but never would they have swelled with the "joy that is un-

speakable and full of glory," and never would they have known that "exceeding and eternal weight of glory," which now they know. Had it pleased the Eternal to shed on them only a few broken and refracted rays of his divinity, their joys might indeed have beamed with bright effulgence, but they would have enkindled only the glimmerings of that flame, which now glows in their bosoms with unutterable fervour, and which emanates from the fulness of the Creator's glory. It is a thought very dear to us, that the glory of God and the good of the universe cannot be separated. When the glorious Being, whose name is love, acts for his own glory he acts for the good of his creatures. His goodness cannot be gratified without promoting the highest good of the universe. Though he cannot make all his creatures happy consistently with the highest good, his own glory requires him to make them as happy as he can consistently make them. The only source of blessedness, therefore, that is commensurate with the ever-varying desires and utmost grasp of the immortal mind is found in God, and found in him from the exhibition of his excellent glory. Here are rich and endless disclosures; here is never-ceasing variety; here are glories which may be contemplated with new and ever-fresh delight, the longer and the brighter they are spread before the eye.

There is another thought which we deem of some consequence in this illustration. We may not think the Infinite One "altogether such an one as ourselves," nor would we speak of him with uncircumcised lips. "Who, by searching, can find out God? Who can find out the Almighty to perfection?" The thought we wish to be considered is this: *The perfect exhibition of the divine glory is essential to the happiness of God himself.* The Scriptures represent God as perfectly happy. They speak of him, as "God over all, blessed forever," and as the "blessed and only Potentate." But in what does the blessedness of God consist? Does it not result from the pure and perfect benevolence of his character, which he himself sees and appreciates, and which gives infinite pleasure to his own holy mind? Would God be happy, and could he contemplate his nature with self-approbation and complacency, if he possessed a selfish and malevolent spirit? Does not his blessedness also result from the expression of his perfect benevolence in the works of creation, providence, and grace, by which he diffuses so much happiness among his creatures? Is it not thus that his benevolence is gratified, and

that he makes himself happy? And does not his blessedness also result from beholding the consequences and effects of his communicative goodness, wherever they are diffused and enjoyed? With infinite delight does he behold all the fruits of his pure and perfect goodness. "The Lord shall rejoice in his works." He "rejoices over them with joy;" he "joys over them with singing;" he "rests in his love." Is it too much to say, that although God is a pure and perfect Spirit, eternal, unchangeable, infinite in his being, power, wisdom, holiness, justice, goodness, and truth, that his blessedness results from the same sources which communicate happiness to the minds of all holy creatures, and differs from theirs—this is indeed a mighty difference—only as it is an independent blessedness; as it is without alloy, without interruption; without limits, and without end; or in other words, only as *he* differs from *them*. Created minds are happy in the perfect gratification of all their holy desires. And God is happy in the perfect gratification of all his desires. And since he has no desires that are unholy, all are perfectly gratified; and in this consists his perfect and immutable blessedness.

It is sometimes objected to this view of the divine blessedness, that God could not have been eternally happy. But the objection is more specious than valid. We have no doubt God was originally and eternally happy, and that his happiness always has been unmixed and uninterrupted. But why is he thus blessed? Most certainly, not independently of himself; not independently of his own desires, and of his purposes to gratify them. He was from eternity happy in the view of himself; in the view of all his purposes and creation, and all the happiness he knew would result from them, and which were present to his eternal mind, who "declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure." If God has desires to gratify, and designs to accomplish, it is no impeachment of his independence to say, he cannot be happy without gratifying them. It would be an impeachment of his independence, if, in conformity with some modern notions, he *were not able* to gratify them. And this objection to their theory, the advocates of this new theology have not, so far as we know, attempted to obviate. If, as they affirm, he has desires for the salvation of men, which he is not able to gratify, will they tell us, why he is not miserable? Ungratified desire, disappointed purposes, whether in the mind of creatures, or the Creator, must be the

source of pain; and *the more in the Creator, because his desires are perfectly holy, and infinitely ardent and strong.* Could we, without irreverence—we regret there are those who not only make the hypothesis, but insist on the fact—could we suppose the Deity to have one desire which he is unable to gratify; one purpose he cannot accomplish; to us it seems, that one ungratified desire, or purpose, would make him wretched. Most certainly his blessedness could not be un-mixed and uninterrupted.

If there be, then, any force in these suggestions, who does not see that it is essential to the eternal, undisturbed gratification of all God's desires, and to the accomplishment of all his purposes, that he be infinitely and forever glorified? It is impossible his desires should be gratified, and his purposes accomplished, without manifesting his character; without a full and combined manifestation of his essential excellence; just as impossible, as that the effect can exist without the cause. Thus to glorify himself is the consummation of his every desire and purpose. The perfect goodness of his pure and holy mind *must* be gratified; the exuberant fulness of his amiable and awful perfections *must* flow out; and if there were any thing effectually to obstruct its course, and oppose its progress, he could not be happy.

Let us look for a moment at the consequences of a possible defeat and disappointment of some of the benevolent desires and purposes of the Deity. *What if it were* beyond his power to carry into effect the designs of his benevolent mind; what if some grand design, in the dispensations of providence, should fail of its accomplishment; what if some endeared purpose in the method of redeeming mercy should suffer defeat; what if the gates of hell, in an evil hour, should prevail against the Church; what if many whom the Father has given to the Son should not come to him; what, as some affirm, if the hard and stony heart should prove superior to his efficient grace, and multitudes should be lost, whom God, in every view, sincerely and ardently desires to sanctify and save; what if the day of millennial mercy should never arrive, and the earth never be filled with the knowledge of the glory of the Lord, as the waters fill the sea; what if the voice of the archangel and the trump of God should fail to raise the dead, and summon the universe to his bar; what if the righteous were shut out, and the wicked received into the kingdom of Heaven; not only would every holy mind in the universe lament and

wail, but God himself, no longer beholding and enjoying the joy and felicity of his people, and disappointed in the purest and sweetest desires and designs of his wisdom and love, would no longer be "God blessed forever." Nor does it at all relieve the horror of this result, to suppose that the divine mind is indifferent to it. For, if his benevolence were so torpid as to be unmoved by such disappointment; if his desires and designs of kindness could be all erased from his mind, and he still remain unmoved and happy; if his perfections were so inactive and retired as never to be seen, and so dormant as never to be acted out, or be sensible of injury, then he would not be God.

But we have little need of hypotheses of this sort. God is infinitely happy, because he is, and will be infinitely glorified. Compared with the beauty and glory discoverable in the manifestation of his character, created excellence is lost sight of and forgotten. And in such beauty and glory, it is impossible but that the infinite mind should take supreme delight. He is happy because he is glorified, and he must be glorified to be happy. We venture no rash expression, we say nothing dishonourable, but what is most honourable to God, when we affirm, he would be the most wretched being in the universe, were he not glorified.

Thus would we vindicate the conduct of God in making himself his ultimate end. And let us ask in view of this exposition, what ultimate end can be compared with this? What higher consideration, what weightier inducement, what more benevolent impulse could move the eternal mind than this? We say, *benevolent* impulse; because there is no selfishness here. Selfishness regards its own, simply because it is its own, and not because it is supremely worthy of regard. It were a novel kind of selfishness that is gratified only in doing good; and this is all the selfishness discoverable in the ultimate end of Deity. It is true, that in all his vast operations, he makes himself first, himself midst, himself every thing; and the reason he does it is, that it is so unspeakably important, as we have seen, that he should be *all in all*. There is no end he could propose so benevolent as this. It is an end, which, from its very nature, cannot be accomplished without comprising a greater amount of good, than could be secured in any other way. There is no supreme end worthy of God but this. It had been a needless indifference to the best interests of his great empire, to have aimed ultimately, at any

thing below himself. Never does the eternal God appear so excellent, so worthy of supreme love, confidence, and homage, as when the grand object of his pursuit is seen to rise far above all the minor interests of his creation, and he himself is beheld "decked with light, as with a garment," and creating, upholding, and governing all things for his own glory.

There are several practical thoughts which we are loth to forego, though we have already greatly trespassed on the patience of our readers.

To us it appears, that the prominent truth contained in the preceding remarks, is one which ought to be frequently and faithfully exhibited. There is no principle of greater importance, either in a theoretical or practical view, than that God himself is the ultimate end of every thing he does. There is no truth with which we ought to be more familiar than this, and none which is capable of being more usefully employed, either in the confirmation and illustration of truth, the confutation of error, or the presentation of the most constraining inducements to elevated and consistent piety. No man can understand the doctrines of the Gospel, or discover their beauty and consistency, who does not see them in their relation to this important and fundamental truth; and no man can be led away by the subtillies of error who does. Establish this principle, and you give a mortal wound to every heresy that has distracted the Church and the world; relinquish this, and it is of little moment to which of all the variety of errors you give the preference. Once consent to come down from the lofty elevation that God is above all creatures, and that all things were made by him and for him, and no matter how low you fall. This truth is like a "moral perspective glass," it brings distant objects near, and presents, in their true and real position, objects that are inverted. It presents also a telescopic vision of the works and ways of God, by which every thing that he does is magnified, and in which he is seen forming his purposes and laying out his plans upon a scale of magnitude and grandeur, that overwhelms the human understanding. If he made all things for himself, then it became him to project and achieve a multitude of designs, the rectitude and magnificence of which, without this ultimate end, would not, and could not have been seen by mortal eyes. It became him to form all his purposes from eternity, and with the sublime view of demonstrating his own excellence

and glory. It became him to give existence to a world of moral agents, and to extend his government over them through interminable ages. "It became him by whom are all things and for whom are all things," to make the captain of our salvation perfect through sufferings, and to devise a method of mercy, which, though to the Jew a stumbling block, and to the Greek foolishness, is the wisdom and power of God to salvation. It became him to reveal the operations of a mighty and invisible agent in the moral renovation of his people, and thus to produce impressions of the Deity upon their minds, which shall prostrate them in everlasting humiliation before his throne. And it becomes him, in his progressive administrations, to give no account of any of his matters; but to magnify his own august dominion, and make all intelligences understand, that he legislates, not for a province, but for the universe; and that he plans and governs, not for a day, but for an infinite lapse of ages. Nothing so allures a holy mind to adoring and humble piety, as the thought that God made all things for himself, and is governing all according to the counsel of his own will. "I know," saith the inspired preacher, "that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it; and God doeth it that men should fear before him." In a word, establish this principle, and you shed lustre over all the works of God; you have a clue to every labyrinth in providence, and a solution of every mystery in grace; you have the key stone of the arch, sprung by unseen hands, when they laid the beams of his chambers in the mighty waters, and stretched out the line upon the foundations of the earth.

Again: If the suggestions we have made are true, supreme selfishness constitutes neither the religion of the Gospel, nor the religion of heaven. It is very possible, that in all our religious affections, and in all our religious conduct, in all we do for God and our fellow men, we may have a supreme regard to ourselves. Not a few moral philosophers and grave divines have advocated the sentiment, that all religion consists in a well directed selfishness. But if God himself is the ultimate end of all things, this is not the religion of the Gospel, nor of heaven. It matters not how *wisely*, nor with how much *discretion* a man undertakes to exalt himself, so long as his supreme object is not to please and glorify God. It is impossible for him, from a supreme regard to himself, to love and honour God more than himself. Every thing he does

may be in itself lawful, it may be religious and devout, it may be very discreet and wise policy; but if self be his grand, his ruling object, his spirit will be found to differ essentially from the spirit of angels, and of the just made perfect. The mind illumined by the Spirit of God, sees things as they are, and appreciates them according to their intrinsic worth. It ceases, in some good degree, to regard those that are of no comparative moment, and has learned to estimate those that are of real and permanent importance. And since there is nothing of so much importance as that God should be glorified, the real Christian desires nothing so much as this. God has the first and highest place in his heart. And since he loves every attribute of the divine character, so he desires to behold it in its native beauty. Every new manifestation of the Deity, raises the Creator in his esteem, sheds lustre around all that God is, and all that he does, and often fills his heart with joy unspeakable and full of glory. The people of God may be frequently under the cloud; but let God appear, and the cloud vanishes away; let God be exalted, and they are happy. This is not selfishness. This is the religion of heaven. The religion which springs from selfishness never truly terminates on God. The religion of the Gospel and of heaven neither springs from self, nor terminates in self, but springs from God, and terminates in God. And the man who has the most of this spirit is the most godly man. There are those who see and rejoice that God will be glorified; and there are those that see he will be glorified, and rebel and mourn. And wide, very wide, is the difference between them! No sinful affections will amalgamate with the glory of God. No love, no faith, no submission, no hope, no joy, that has not a stronger affinity to the divine glory, than to any other and all other objects, will stand the test of that day that is to "try every man's work of what sort it is."

Again: If the leading sentiment defended in these pages be true, most certain is it that all holy beings will be happy forever. There is no need of separating the glory of God and the eternal happiness of his people. We will not say that they are identified; for one is the effect, and the other the cause. The eternal, unchangable Jehovah has indissolubly bound the highest and eternal blessedness of all holy beings to the manifestation of his own glory. He cannot be glorified without making those who love him happy; and those who love him cannot be happy, unless he is glorified. If

you would make a good man miserable; if you would torture the spirits of the just made perfect with agony, go, tell it in heaven, that God will not be glorified. But if God is glorified, they are safe, they are happy. Nothing can disturb their serenity, nothing diminish their rapture. So long as their highest love terminates on God, and their largest desires on his glory, they shall be gratified to the full. They shall behold his glory, even the glory which the Son had with the Father, before the world was. They shall be filled with all the fullness of God.

And be it also remarked, that with equal certainty will the full manifestation of the divine glory be forever inseparable from the perdition of all the ungodly. If God is exalted, the wicked must die. It is a most fearful truth, that God cannot be glorified, without the perdition of the ungodly. And it is a truth which may well carry death to the hopes of every incorrigible sinner. If there are those who will sin, and sin incorrigibly, let them know that God is able to glorify himself by it all. Their rebellion shall never disturb God. It shall not disturb one peaceful emotion throughout his holy and happy kingdom. Though they "mean not so, neither in their hearts do they think so;" their incorrigible wrath "shall praise the Lord, and the remainder thereof he will restrain." The "expectation of the wicked shall perish," and their "triumphing shall be short." They shall sink forever under their disappointment and shame. They will eternally rebel and mourn, because they cannot maintain a successful controversy with God. And it will *shame* them, and it will fill them with despair and rage, that there is One above them who will turn all their iniquity into the means of his own and his people's advancement. This is the *Hell* to which the haters of God, and the despisers of his Son are destined. And nothing can deliver them from it, but the divine dishonour. No, nothing can exalt them, but what would humble God; nothing lift them up, but what would cast him down; nothing save them, but what would ruin him. O! "it is a fearful thing to fall into the hands of the living God!" It will be a direful allotment to stand in the place of that man, on whom the great God undertakes to *glorify his justice*.

But we turn from this painful subject. Have we not, in view of the preceding illustration, the fullest assurance of the fact, that God will be abundantly and forever exalted? "He is of one mind, and none can turn him; and what his soul desireth, that he doeth." The Infinite One must cease to be wise, good,

and omnipotent, ere he abandons the paramount purpose to glorify himself. His own great mind alone is capable of appreciating the worth and importance of this mighty object. None but himself is capable of fully conceiving it. But his discerning eye has been fixed upon it from the beginning, and will be fixed upon it to the consummation of all things. Here, all his ardent and powerful affections concentrate. The strength, the fervour, the zeal of his combined attributes are engaged, and publicly pledged to propel the magnificent and glorious design.

“God hath made all things for himself.” And when we say this, we utter a grand and awful truth. Whatever of majesty there is in the divine power; whatever of extent and resource in the divine wisdom; whatever of munificence in the divine goodness; whatever of liberality and tenderness in the divine mercy; whatever of terror and dismay in the divine justice; whatever of royalty and splendour in the divine supremacy, shall all be progressively disclosed. Every dark dispensation shall, by and by, be covered with light, and every intricate providence have a satisfactory solution. Every thing shall be laid open. Every valley shall be exalted, and every mountain made low. The wonderful revolutions in the material, animal, and intellectual kingdoms, the various and unexpected developments of the human character, the successive periods of time, and the revolving ages of eternity shall all be fraught with deep and impressive illustrations of the Deity.

“God hath made all things for himself.” Creation shall yet more and more unfold its wonders, disclosing the hand of Deity. Providence shall yet more and more bring to light his universal agency and care, while under his omnipotent influence, its mighty machinery, like the wheel of Ezekiel, shall move still more high and dreadful to the last. And the great redemption shall yet more and more spread far and wide its glories. The Father shall be exalted. Every knee shall bow before the Son, and every tongue confess to him. And the Eternal Spirit, so long retired from this apostate world, shall be seen and honoured, and by his own mighty influence on the soul, make impressions of the Deity hitherto unknown. Ages so long pregnant with preparations for the Son of Man, shall bring forth their expected blessings. The benevolent exertions now making in the earth, shall be succeeded by those greater and more extended, and these by greater, till

“a little one shall become a thousand, and a small one a strong nation—till the Spirit be poured from on high, and the wilderness become a fruitful field”—till these clouds of mercy, the glory of the age in which we dwell, and the hope of ages to come, shall issue in one extended and long continued effusion of the Holy Spirit—till the earth shall become a temple, and time a Sabbath, and these humble notes, so indistinctly heard from here and there a voice scattered over this wide creation, shall receive the accession of ten thousand tongues, and burst forth in one harmonious Alleluia to Him who is seated on the throne, and to the Lamb, forever and ever.

DAVIES.

ART. VII.—CHARACTER OF THE PRESENT AGE.

IN our second volume, page 372, we commenced some remarks on this subject, and took a rapid sketch of the *intellectual* features of our own age. It was our intention to have resumed the subject before this time, but circumstances beyond our control have compelled us to postpone it until now. Without recapitulation we proceed to say, that the present is an *age of strong excitement*.

The human mind is actuated by high and powerful excitements, in almost every department of social interest and important concern. If we have not greatly erred in our observation, it forms a prominent characteristic of the age in which we live.

It may seem, at first view, incompatible with intellectual attainments and influence, that feelings should be precipitate, prejudices strong, or energies fitful. The opinion is common that intellectual research is cold, too calculating and wary to admit of tumultuous feelings. In some respects, this sentiment is true. It is true in its application to the individual who secludes himself from social intercourse, and cultivates a severe employment of his intellect. The loftiest exercise of mere intellect may be cold as the polar firmament; and although its rays may illumine a hemisphere, they shed no genial warmth, and excite no emotion. It is also true that intellectual attainments, well directed, have a tendency to prevent a highly excited state of feeling. But more depends upon correct mental

discipline than the mere acquisition of knowledge, in regulating an excited state of feeling.

However we may account for the facts, it is undoubtedly true that this is both an intellectual age, and, at the same time, an age of great excitement. It would seem, therefore, that the concession, which we have made to the coldness of intellectual pursuits, can only apply to recluse students, never forming a large class of the people, and always unable to give character to the times. They may furnish the standard by which after ages shall estimate that in which they lived, because their writings may live, when the ephemeral notices, furnishing the true indices of the age, have perished. As for any further application of what we concede, the general cultivation of intellect only serves to suppress some of the grosser passions, refining and connecting them with other objects. But this is an important fact in the regulation, pursuits, and happiness of society. It may subserve our purpose to examine a little, this fact, by a few obvious principles of mental philosophy.

There are a few obvious and fixed laws of mental operation, which certainly allow the combination of highly excited feelings with cultivated intellect. Take the universal law, that feelings are the main spring of action, and the general fact, that unless the feelings are excited, nothing can be accomplished; and we have at once the necessity of some emotion, and the first element of strongly excited action. Add to these the social principle, by which men are induced to seek intercourse and unite their attempts, and the selfish propensity by which men are led into collision of feelings; and we have all necessary elements for tumultuous excitement. Another law of mind is, that the feelings are excited only through the medium of the intellect. Objects must be apprehended in order to affect the heart. We can have no feelings toward an unknown or unconceived object; consequently, the character of the medium through which the feelings are affected, must modify and give character in some measure to excited feelings. Ignorant minds may perceive only a single object, and that only in one aspect, calculated to make a strong impression, while cultivated minds take a wide range of thought, and perceive extensively the relations of things. The mind, which can only apprehend a single view of a given object, immediately and strongly associated with its own interests or prejudices, will be strongly excited; and that excitement may be

sudden and ungovernable. But the mind which contemplates things in their various aspects and relations, will be affected by the whole view. If that be calculated to make the impression strong, the feelings may be highly excited. The consequence is, that one is cool, deliberate, and unexcited, while the other is thrown into an ecstasy of passion. These remarks naturally connect with the proper rise of knowledge, and with the precise and most important point of mental discipline. It is the appropriate and judicious application of knowledge to regulate the feelings and acquire a habit of self-control. It is more important to acquire the habit of governing the passions and regulating the feelings, by sound discretion, than to acquire any conceivable amount of knowledge. This is not always the result of cultivating the intellect; but in most cases, extensive intellectual attainments have an influence over the excitements of feeling. The feelings may be as strongly excited in well informed, as in ignorant minds, but they are not so gross and so foolishly absurd in their association with their objects. When, therefore, the minds which govern the concerns of society are cultivated and imbued with useful knowledge, the passions of the whole are more under control, excitements are connected with more valuable objects, directed with more skill and consistency, and are neither so tumultuous nor ungovernable. Hence, when the feelings are highly excited in favour of useful objects, guided by extensive knowledge and sound discretion, human efforts are employed in the best manner, and human character developed in its most amiable and interesting aspects.

We now return to the fact asserted, that this is an *age of great excitement*. We do not mean to assert, or suffer the inference, that no other age has ever been so characterized. Almost every age of the world has had its exciting interests, and the public mind has been swayed by strong emotions. The character has varied with the objects which awakened the excitements, and the circumstances, in which they were produced. Of the earliest ages we have few authentic records of fact or character; but enough is preserved to show that men acted under the dominion of passions strongly excited, in so much that "the earth was filled with violence." During four thousand years the record shows multitudinous excitements of martial, idolatrous, avaricious, licentious character, and sometimes of a more pure, religious kind. Perhaps it may not be too much to say, that the master passion assumed a warlike

aspect, and martial excitements were the most prominent, frequent, and general. Religious excitements, so called, among Jews and Gentiles, occasionally took place, which gave character to a part or the whole of an age. The evidence is full, that men in those ages possessed an excitability capable of being wrought up to a very high and even frenzied state. Any thing, and every thing, which was deemed of sufficient importance to enlist general exertion, became the subject of great enthusiastic attachment or aversion.

At the time of the Saviour's advent, and the age which succeeded it, although the world was at peace, and more intellectual improvement prevailed than at any former period, we discern evidence of great excitability; and popular commotions were both frequent and violent. Subsequently, for we cannot now trace the characters, as developed in each period, martial and religious excitements have been obviously prevalent with some variation in degree, and some short intermissions, until within a short period. The martial excitement seems always to have kindled most readily, and fired the passions most ardently; and when this spirit has combined with some superstitious feelings, and connected in the pursuit of one object, martial and superstitious excitement, frenzy has been the most complete, and fury the most ungovernable. The history of the crusades fully illustrates this remark, and shows how reckless of means and consequences are men under such excitements. That was an age, not perhaps of so much more, as of misdirected and reckless passions. Still the world has never had so large a portion of its population engaged in one object so madly and perversely. But more recently other subjects than martial or religious, awake all the enthusiasm of feeling, and have left almost no object of human pursuit free from high, unwonted, and protracted excitement. It is in view of this fact, that we have denominated this *an age of excitement*.

Europe is at this moment agitated from one end to the other; and no class or department of society quietly pursues any uniform course. All are in bustle and commotion. In the political sphere, excitements shake thrones and overturn kingdoms; revolution follows revolution in rapid succession. Nothing of a political character is settled or stable, except when it is held so firmly in the grasp of despotism that life is ready to expire. In most of those cases, the grasp is so convulsive, that it indicates a strong excitement of feeling ready

to burst forth in ungovernable fury. The recent revolutions of France, Belgium, and Poland, furnish an illustration of the character not to be mistaken. The course of Prussia and Holland show conclusively that the despotism of Europe is shaken, that its advocates are alarmed, and are making violent efforts to prostrate the spirit of liberty and intelligence which has been directly efficient in the popular excitements. Force opposed to force always produces great political excitement; but power opposed to intelligence and the spirit of freedom, brings all the passions into unrestrained commotion. It is impossible to foresee the result of such high excitement in the political concerns of the old world. Almost the whole population of Europe seem wrought up to a state of intense feeling, just ready for some violent and tremendous catastrophe.

There is also much excitement arising from the atheism, infidelity, and superstition of the people in Europe. The papal superstition is assailed by the advocates of atheism and infidelity in France, and by the rationalists of other countries. The pure principles of Christianity are assailed by all the devotees of licentiousness, exciting all the feelings which can be brought under their influence. In truth, there is no interest of a general or public character, that can be long unconnected with the agitations of the times. Such a day of excitement on all subjects, Europe has never before seen.

There is scarcely any country, inhabited by civilized men, free from some general agitating excitement. Our own country feels deeply from its centre to its extremities, agitating and absorbing excitements, which nothing can allay until their causes be removed, the public mind becomes wearied, or what is more probable, because it more commonly occurs, some other subjects, involving deep and general interest, shall be substituted in the place of those which have kindled the excitement. It cannot be denied that the political state of our country is in great agitation. From what cause or causes, it is not our purpose now to inquire, but the fact is obvious to all. There is no question of public interest calmly discussed in Congress, or in State legislatures. No election takes place without high popular excitement; and an impartial discussion in the political journals of the times is unlooked for, and seldom, if ever found. On this topic, a word is sufficient for our purpose.

There is an impulsive influence felt in all the walks of life,

and in all the enterprizes of our country. The very movements of travellers, their impatience of delay, and the constant efforts to increase their speed—the impetuous efforts of men in the occupations and in the ordinary business of life, illustrate the character. Arts and sciences are pursued under some strong impulse, and inventions are constantly multiplied, professing to discover some short method to gratify the impatient in their pursuit of knowledge. These are a few of the common and obvious manifestations of excitement pervading the country. But there are other illustrations of a more important estimation for good or evil. The public improvements in our country, in canals, railroads, labour saving machinery, and applications of steam power, are all moving forward with unexampled celerity. Indeed, there is nothing done which merits the name of improvement or enterprize, except under the influence of high excitement. Any man or set of men might as well sleep as undertake the accomplishment of any important object, without “getting up” an excitement of an impressive character. But under its influence, funds can be collected an hundred fold more for any given purpose, than could have been done a few years ago for precisely the same object. A road, a canal, steamboat, or some publication will furnish a topic of fruitful remark, anxious speculation, and liberal pecuniary contribution. It is evident from these objects and others of a more speculative character, what excitements are constantly agitating the country.

Atheism, infidelity, and religious errors are also exerting influences that produce turmoil and agitation. The spirit of excitement, for such it may be called, mingles with religious objects as well as with the policies and temporal interests of men. Indeed, it is the most important object of our design to connect a proper view and estimate of religious excitements in our own country. In these, the character of the age is as fully developed as in any other department, while its importance is much greater in such a sphere, and comes more directly within the objects of our periodical, than any other illustration.

A spirit of sectarian zeal and proselytism is now connected with great excitement, and no efforts are spared to promote a religious party. Without attempting to decide which, of all the denominations professing to be Christian, exhibits most sectarian zeal, it may be safely said, that there is an increasing influence of party excitement in the visible Church through-

out this land. All the efforts to unite, of which there have been many, have not even approximated the object, but have served to divide the more. Not that we suppose there is any thing wrong, or adverse to the spirit of religion in union; but a difference in ecclesiastical order, and diversity in exposition of doctrine, at such a time as this, are quite sufficient to call forth strong pertinacious feelings. It is our deliberate opinion, that denominational lines are becoming more distinct, and sectarian divisions wider, notwithstanding all the cry of catholicism and union. Contrary to the intention, the great propensity to make our public, charitable institutions national in name and influence, has had, in most cases, a divisive effect. The Bible Society stands alone, an exception to their divisive influence, in a greater or less degree. It is true, that in times which are passed, the exciting efforts seemed to have an influence favourable to the union of all parties and sects; and it was often predicted with great confidence, that the spirit of the times would soon prostrate all sectarian interests, and bind men together in one great, harmonious brotherhood—that the day of millennial peace was at hand, when the watchmen of Zion should see eye to eye, and nothing be found to disturb in all the Church militant. All such predictions have failed, and high hopes been blighted, by an unexpected increase of sectarian zeal. It would not be right to ascribe this divisive result to efforts for union, nor to the fact of excitement obtaining; but all efforts to produce union, which fail, will ever become the occasion of wider division. And when once excitements are connected with party interests, schism and proselyting zeal become more conspicuous.

Denominations of the same name and ecclesiastical connexion are divided into parties, distinguished by some speculations of doctrine, or measures of expediency. No sect of considerable extent can be found in our land peacefully united. Local jealousies, struggles for pre-eminence, criminations, and recriminations are every where witnessed, developing the great excitability of men's feelings. No Christians belonging to parties can be indifferent to the shibboleth of their distinction; and, however good and moderate men may unite to resist the extremes of party influence, they soon catch the spirit of the age, and act like others under the pressure of high excitement. Nothing, except an icy indifference, is proof against the prevailing spirit of party excitement and proselyting zeal. It would seem, therefore, that every man must take his side on

all religious doctrines and measures; and it is well if he can avoid the extremes of speculation, feeling, and action.

The benevolent exertions, to promote the cause of Christ, and benefit man, which are the glory of our country, are awakened and sustained by high excitement. Sober calculations, acute reasonings, and philosophical speculations can accomplish little. However important such calculations and reasonings may have been in times that are past, or may now be considered, they must be combined with some strong impressive influence, which pervades the community, or they are utterly inefficient. Ask a man to engage in any benevolent enterprize, and commend it to his understanding, it is equivalent to leaving him altogether out of the engagement. Some impulse must reach his feelings, and excite them to a high tone, or his habits of action are not complied with, and he will do comparatively nothing. If a Bible, Tract, Sabbath School, or Missionary enterprize is to be accomplished, people must be collected together, highly wrought and exciting representation must be made, until the tone of feeling is highly raised, resolutions are passed, and pledges made under the highest possible excitement. It is not necessary to follow out the details of those enterprizes or any other charitable efforts; the facts are prominent, and the character most distinctly illustrated. We are not now estimating the value or disadvantage of this characteristic of the times, but only alluding to the facts of its exhibition and prevalence. But it seems proper to recur for a moment to the missionary cause, which is associated with this excited agency. Both domestic and foreign missions receive little aid except under the influence of some exciting impulse to the feelings. We speak now of the aid received from the Christian public, and not of those devoted, self-denying men, who, taking their lives in their hands, have gone to the destitute and the heathen. To us it seems evidently more a matter of impulse than of principle in most cases, when much is done for the missionary cause. Generally, unless there be some excitement more than common, nothing is done for the noble enterprize.

There is one exhibition more, of this character, which deserves some particular attention—we mean in what are popularly called revivals of religion. Since the commencement of the present century, these have been of more frequent occurrence than at any other period for centuries past. But within two years past their prevalence has been remarkable; probably

more than two thousand congregations have felt a powerful revival influence, and the number is daily increasing. It has come to be almost a universal fact, that religion is considered as declining in every place where the excitement is not felt. Few are added to any branch of the Church except in these revivals. The common style of speaking associates religious prosperity only with a highly excited state of feelings. It is true, that there are some ministers and professors of religion, who oppose all these excitements, and all the means and measures which are supposed to be peculiarly adapted to promote the revivals in question. But this opposition seems to be fast melting away before the heat, which glows in revival feelings and measures. It has, certainly, become a characteristic of the Church, in this country and age, to manifest frequent variations from low and discouraging languor, to high, and in very many instances, convulsive excitement. And there seems to be a state of things approaching, when excitement will be considered as the whole of vital religion. Persons and communities must be wrought up to such a state of feeling and action as to task every capacity to its utmost; and there is some danger that men and churches will feel as if they had accomplished the duties of a year in a month, and that they may slumber the rest of the time. We here state, not the avowed sentiments of any, but what seems to be the practical tendency of the course and state of things when revivals have been enjoyed at one time, and succeeded by a most lamentable coldness at another. This has been called an age of revivals; and in our land it certainly is an age of wonderful religious excitement. It is quite common to hear, in the familiarity of intercourse, of revival men and preaching, while others are spoken of as not of a revival character. The same is true of sentiments and measures. The pulpit and the Christian parlor, the seminary and the press, all furnish illustrations of this character in the religious interests of the Church.

The preceding allusions and illustrations are sufficient for our purpose; and if we have not misapprehended, or misrepresented the facts, they show conclusively the truth of our declaration. But if there should be thought some misapprehension, or defective statements in the illustrations, we think every reflecting mind will perceive, from his own observation, enough to justify the declaration concerning the age in which we live.

We now inquire for the causes of this character and its prominence in this country? In answer to this question, we have only time and room for some general observations concerning those causes, which operate in our own country, with some more particular reference to the prominence in religious revivals. With some modification, however, a part of our remarks might be applied to other countries: but the genius of this nation has doubtless undergone changes, which have prepared the people for strong emotions and excited action. We might look for the causes in the genius and circumstances of the people; but we might look beyond these, and ask, what has formed such an excitable character?

Education obviously has the most prominent and controlling influence in forming the character. Our children and youth are taught to cherish freedom of thought and action—to take an interest in every enterprize and concern of importance—to be tenacious of their own opinions and interests—and to feel strongly on all subjects of general welfare. There is one great defect in the education of children and youth, which has indirectly a decisive influence to form the character in question: we mean the neglect to restrain the passions, and accustom children to cheerful submission and self-control. This neglect is equivalent to educating the passions and teaching self-gratification. A habit of indulging the feelings and seeking unrestrained gratification, forms a character of great excitability, and prepares the mind to be governed more by impulse than principle. We think this defect is so general in early education, as to have an influence all over the land in forming the character of society. To this we may add the character of our government and free institutions, which are calculated to cherish high notions of independence in feeling and action. Under proper direction, and appropriate instruction, the influence of our free institutions would develop the most amiable, firm, and valuable character; but perverted by defective education, it contributes to produce the same excitability as stated above. This fact illustrates the principle, that the best advantages, perverted and abused, often form the worst character. It is not the fault of free institutions, but the tendency of human nature to cherish under them a licentious, uncontrolled feeling. But the *prosperity* of our country has a controlling influence in forming a character of unrestrained feelings and calculations. National and individual prosperity in this land and age is unexampled in the world's his-

tory. Its obvious and immediate effect is a rashness and extravagance of feelings, carried with all their exciting influence, into the enterprizes of social and individual effort. It kindles up all the passions and energies of men, and hurries them on with accumulating fervor and accelerated force. To stand still is out of the question, and to move sluggishly is equally impossible. When a people, so conditioned and educated, feel and act, it must be under a strong impulse.

The social temperament, cherished and gratified, with almost no restraint, has an agency in forming the character. We have so much time and means, consequent upon our prosperity, that we can cultivate the social principle at pleasure. Intercourse is so easy and so exhilarating, that it is constantly indulged. The rapidity and convenience of travelling annihilate distance, and bring distant cities and towns into immediate neighborhood. The variety and abundance of intelligence so rapidly transmitted, tempt to constancy of intercourse, and keep up a feverish anxiety, which prepares us to feel high and varied excitement.

We wish now to submit a few remarks on modern religious revivals, as modified by the above causes. Carry the above thoughts to the examination, and we shall perceive that revivals appear just what we might expect to see them—just what they must be from the genius and character of this whole people. Our early education, our popular institutions, our prosperity, our social habits, and the rapid circulation of intelligence, have formed a character which must be developed in every thing that affects our present or future interests. If such a people become religious, it must be by impulse; if they act religiously, it will be zealously; if they employ means to promote revivals, they must be such as are adapted to the genius and character of the people. On the means actually employed at the present day to promote revivals of religion, we ought to remark, both to illustrate the character of the age and to delineate some causes of those high religious excitements. Let it here be premised that the only agency, which can produce a real revival of pure and undefiled religion, is the *special influence of the Holy Ghost*. The Spirit of God alone can renew the heart, enlighten the mind, sanctify and cheer the soul in the gospel hope of salvation. The out-pouring of the Holy Spirit's influence must always be acknowledged and sought in religious revivals. This being understood, instrumental agencies may regulate the visible character of genuine

religious excitements. There may be counterfeits of this good work, with which the Holy Ghost has no agency, both in the excitement of individuals and of communities. These we will not now attempt to describe. But so far as our observation has extended, the aspect of religious revivals has corresponded with the character of the means employed, and the manner of using them. They have presented a scene of still, solemn, and powerful emotion, or of noisy, lively, and superficial excitement, just in accordance with the means: and we think the revivals are genuine, doubtful, or extravagant, according to the character of their instrumental agency. This fact is easily explained. When the Spirit of God awakens sinners, their minds are very tender and excitable; they are ready to catch at any thing which affords the least prospect of relief from their anxiety. If the truth of the gospel be preached in a faithful, plain, solemn, affectionate, and appropriate manner, the thoughts and feelings, consequently the visible aspect, will be still, solemn, and one which indicates deep feeling. If the conversation and prayers be kind, affectionate, and earnest, the whole appearance will correspond in character. But if the preaching be exhortatory and boisterous, mingled with invective, and addressed mainly to the passions and animal sympathies; if the conversation and prayers be of a corresponding character, the scenes will be confused, noisy, and enthusiastic. Perhaps these remarks are sufficient to explain what we mean by regulating the external appearance of religious revivals. We have no doubt that sometimes strong excitements of the animal sympathies are mistaken for renewing grace and religious feelings: and it is quite possible that the Spirit of God is sometimes grieved away by violent measures to excite mere animal sympathies, shortly after what seemed a hopeful commencement of his gracious visitation. On the other hand, we have as little doubt that the Spirit sometimes brings men under the influence of truth when the sympathies have, in the first instance, been highly excited.

The means which are now popular, in this land, for promoting revivals, are such as are calculated to give an agitating character and high excitement to them. The style of preaching, praying, and exhorting is adapted to the genius and habits of the people; meetings are frequent and long protracted, and an expectation is cherished that extra services will be attended with extra excitement. We take the liberty of stating here, by the way, our opinion, that frequent and pro-

tracted religious meetings are in themselves proper and vastly important. As far as we can perceive, no valid objection can be made against what are now called three or four days' meetings. The Divine Lawgiver commanded his ancient people to hold, annually, at least three public convocations of eight successive days each, in which religious solemnities were daily celebrated. Large convocations were frequently held for days together in the time of Christ. On two occasions, our blessed Saviour wrought miracles to feed the fasting multitudes, who had attended for several successive days at those meetings. Besides, it seems to us right, and calculated for great benefit, that God's people should occasionally set apart three or four days for coming together unitedly to entreat the special blessing of the Holy Spirit, and listen, with absorbing and undivided attention, to the precious truths of the gospel. If there be any objection it can only lie against the manner in which they are sometimes conducted. But this is only an objection against their abuse. We are fully aware that there is a tendency in our character, as a people, to extravagance in almost every thing, and on such occasions there is danger of its indulgence. Add to this the tendency, mentioned in our former No. to excess of speculation and self-confidence, and we shall perceive a danger, that is doubtless often realized. There is a liability on these occasions, therefore, to a great evil in the manner of conducting the exercises. It consists in cherishing a sentiment of man's ability to convert himself to God. We fear this is too often done, not only at such meetings, but in the ordinary instructions from the pulpit. We greatly fear the effect of such addresses as would teach sinners to place confidence in their own ability. It is dangerous in the extreme, for a sinner to imbibe false sentiments of his own power, because it tends to inflate him with pride, grieve the Spirit of God, and suggest peace when there is no peace. Much, very much importance should be attached to the manner in which means are employed. Extra meetings and religious services are demanded by the genius of the people, rendered necessary by the unrestrained and highly exciting efforts of the licentious to oppose truth and righteousness, and sanctioned by the special blessing of God. But they undoubtedly show the excitable character of the people, and tend to promote high and agitating excitement in religious revivals.

A question may now be asked, what is the proper estimate

of such an age? In forming our estimate of any age, we take the prominent characteristics, inquire into their influence over present interests and future prospects, and especially their moral influence. Take the excitement of the present age, which certainly has a controlling influence in forming the whole character, giving efficiency to enterprize and improvement, spreading with great rapidity whatever principles with which it is associated, and we shall be led to attach high importance to it, and perceive that this age may form a crisis in the world's history. We cannot confidently say that the crisis is already come, but that the world is approximating a momentous crisis, we think is very evident. The present highly excited state of Europe, indicates a turning point greatly in favour, or against civil and religious liberty—for the establishment of Popery or its desolation—for the triumph of atheism and infidelity, or their prostration. Of prospective scenes we cannot speak definitively; but that great changes must follow such high excitement seems unavoidable. The result may not be so near as we apprehend, and it is impossible to decide whether calamity or glory be most probable. It is, however, a just estimate to say, that the excitements of this age are fraught with great danger to the best interests of man. We cannot here give any illustrations of prophecy, but we have no apprehension that we stand amid scenes introductory to the millennium. We do not believe that those bright spots in the political or ecclesiastical horizon, are occasioned by the millennial dawn.

To the Church of God in this land, the present excitements portend fearful or happy results beyond any thing before witnessed. Those religious revivals so frequently and extensively occurring, so generally cherished and earnestly sought, must have an unprecedented influence upon the interests of religion in the land. We fully believe that, under the continued influence of such high excitement, revivals are to be the salvation or prostration of Christianity for a long time to come. There is no standing still; the whole Church is in accelerated motion; if rightly directed, the result will be glorious and triumphant; but if otherwise, the result will be most fearful and disastrous. The influence of religious men, now exerted, will be felt with unabated force by ages to come. The next generation can bear no such proportion of good and evil as the past and present. We do not forget the consoling truth that the Lord reigns; and the gates of hell shall not

prevail against his Church. But whether he will, in righteous judgment, suffer it to be corrupted, scourged, and diminished under the exciting influences of the present age, or whether he will gloriously enlarge and beautify it, we do not know: and we confess, our estimate of this age occasions no small degree of anxiety. To us, the signs of the times seem portentous of evil as well as of good.

A brief answer to one practical question is all that our limits permit in the conclusion of this article—How shall these high excitements be regulated and guided to a desirable consummation? There are doubtless some who would say, use all appropriate means to discourage and put down the excitements. But such a course would not accomplish the object, were it desirable. It is impossible to stop the current. Every obstacle cast in its way would only produce a temporary restraint, and then serve to increase the flood in the same or some other direction. With such a population as ours, excitement can be put down only by counter excitement, or by withdrawing from its influence. In one case, nothing valuable is gained, and in the other, a substitute will soon be found. Excitements we must have, and it is useless to spend time and efforts to prevent them. A far more grave question is how to direct their course and objects.

Heedless extravagance, under this influence, would be still worse. To fall into the current in such a manner, would increase their violence, without regard to the objects, or their manner and means of influence. Something may be done by wisely selecting the objects, encouraging attention to them, and associating the best means for their attainment. This suggests the amazing responsibility of those men, who, by their talents, intelligence, weight of character, or station, can exert a salutary influence. But after all, principle, enlightened, settled moral principle, must guide a people liable to such excitement. Public sentiment, based on moral principle, can sway us; and nothing without it, in the sphere of human agency, can guide and govern an excited free people.

We must go back to the education of children and youth for a solution of this question. The rising generation will soon be obliged to regulate excitements of a more agitating character, or be swept away as by a resistless tornado. The religious education of youth must be vigorously and thoroughly prosecuted, or our hopes expire. There is no sure foundation, no stable, settled principle of morals, except the Christian

religion. The Bible must be restored to the nursery, common schools, academies, and seminaries of education, from which it has been so long banished. It is matter of gratulation that the Sabbath school is labouring to produce this reform. This institution should be most assiduously cherished. Imbue the minds of the rising generation with religious principle, and the best interests of man and the interests of the Church are safe. Christian principle will secure them all, however strong and agitating the existing influences may become.

Just at this time it is a question of absorbing anxiety, how are religious excitements to be regulated and conducted to a happy result? To the various interests of our country, this is a question of unspeakable importance. If these revivals, which are now occurring with unexampled frequency, should continue, and be wisely directed, they will regenerate public sentiment, bring back the Bible to our schools, and raise up a generation under the influence of stable, correct moral principle. To secure, therefore, the proper regulation and judicious guidance of revivals, is immensely important. How is this to be done? Can it be done by philosophical speculations? Never. Can it be secured by teaching man's ability? Not at all. Can it be done by naked illustrations of cold orthodoxy? By no means. Several things must be combined. There must be an intelligent, plain, affectionate, faithful exhibition of gospel truth—devout, earnest, unceasing prayer to God—and an humble, confident reliance upon the influence of the Holy Ghost. Preaching and conversation must be *intelligent*, exhibiting the great truths of the Gospel distinctly, distinguishing one from another, and at the same time showing the connexion, relations, and harmony of the whole. They must be *plain*, presenting the mind of the Spirit in the simplicity and excellence of the truth. They must be *affectionate*. Every thing harsh and provoking should be avoided, as ill comporting with the tender and persuasive kindness of the Saviour's love, and not calculated to subdue the heart. Even the terrors of the Lord should be urged with the kindest affection for the souls of men. They must be *faithful*. This intends a right and appropriate application of truth to the consciences of men. Appeals are not only to be made to the understanding, but to the heart, with earnestness and solemnity. It includes rightly dividing the word of truth, and giving to each his portion in season. It is not only important that the momentous truths of God's message be rightly divid-

ed, but seasonably administered; adapted in solution and illustration to the state of the people.

We cannot too highly estimate, in this plan, the importance of earnest, united, unceasing prayer, for the Holy Spirit's influence. Without his agency, nothing can be accomplished. An humble, confident reliance on his blessed efficiency, unitedly expressed in fervent, persevering prayer, indicates our only hope. The most encouraging thought which associates with our prospect, is the connexion of these revivals with the widely extended observance of the monthly concert for prayer. These concert seasons seem to have excited a solemn earnestness of humble entreaty, which binds the interests of the Church and immortal souls to the intercession of Christ our advocate. Let every Christian who knows the way to the Mercy seat, there be often found; there plead for the influence of the Holy Ghost on the whole population of all lands; there pray that these reviving excitements may be conducted by the Holy Spirit's agency to the glorious consummation of converting from sin to God this nation, and the world.

ART. VIII.—SHORT NOTICES OF RECENT PUBLICATIONS.

I.—*The Book of the Priesthood: an Argument, in three parts.* By Thomas Stratten, Sunderland. New-York, Jonathan Leavitt. Boston, Crocker & Brewster. 12mo. pp. 285.

THIS is a work of real talent, and of no small value. When we first glanced at its *title* in a bookseller's advertisement, we had no doubt that it announced a production of some high-toned and zealous advocate of prelacy. The perusal of a few lines of the preface, however, agreeably undeceived us. And we soon discovered that the writer, (who is an English Dissenter of no common power,) under cover of a title somewhat quaint, and, perhaps, not entirely judicious, has assailed the fundamental principles of the hierarchy, whether Popish or Protestant, with great force and effect.

In Part I. of his work, the author demonstrates that "*the*

Christian Ministry is not a Priesthood." This he does in five sections, showing—That there is no basis like that on which the Jewish Priesthood rested, to sustain the claims of an official Priesthood in the Christian Church:—That there is no Priesthood included, either in the incipient, or the complete and final Apostolic commission:—That no Priesthood is required for the observance of the ritual institutions of the Christian Church:—That no Priesthood was conferred in the personal authority with which the Apostles were invested:—and that no Priesthood is referred to, in the supplementary appointment of the Apostle of the Gentiles. In Part II. it is shown, with equal strength of argument, that "*Christ is the only, and the all-sufficient Priest of the Christian Church.*" This is done in four sections, proving, that Christ is the only Priest—that he is the all-sufficient Priest, on account of the perfection of his sacrifice—that he is an all-sufficient Priest, on account of the prevalency of his intercession—and that the all sufficiency of Christ's Priesthood supersedes the necessity of sacramental efficacy. In Part III. the author shows, that "*The Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians.*" This is accomplished in three sections, in which he maintains, that the designation given by Peter to the members generally of the Christian Church, corresponds with the declaration of Moses to the Jews, that they should be a "kingdom of Priests:"—that in the knowledge of God, which is the basis of all true religion, the Jewish people, when they were obedient, were a kingdom of Priests, and Christian people are "a holy Priesthood:"—and that, in separation to the service of God, the Jewish people, when they were obedient, were a kingdom of Priests, and Christian people are a holy Priesthood.

We are constrained to differ from this writer in a few points. More particularly, if we rightly understand what he says concerning the sacraments of the Christian Church, as involving no vow or engagement whatever, on the part of those who attend upon them; and especially of the Lord's Supper, as not requiring the presence of any minister or other official man in its administration,—we must entirely dissent from him. What he says on this subject is not at all necessary to his general argument; and we are persuaded is untenable, and mischievous in its tendency.

Mr. Stratten, however, is a lively, vigorous, clear, and

eloquent writer, and we think has maintained the leading doctrine of his book with great force, and with triumphant success. He seems also to be a warm friend to the peculiar and most precious truths of the Gospel, and to write with the spirit of a man of fervent piety. His book is well worthy of public attention.

We cannot help praising the good size and clearness of the *type* in which this book is printed. It is delightful to our old eyes to see a page on which they can rest with ease and comfort. If all readers felt as we do, American printers would not be much encouraged to give us books in the small and obscure type which we so frequently encounter to our great annoyance.

II.—*A Text Book of Popery: comprising a brief history of the Council of Trent, a translation of its doctrinal decrees, and copious extracts from the Catechism published by its authority; with notes and illustrations: to which is added, in an appendix, the Doctrinal Decrees and Canons of the Council of Trent, in Latin, as published at Rome, Anno Domini, 1564. The whole intended to furnish a correct and complete view of the Theological System of Popery.* By J. M. Cramp. *With additional notes translated.* New York, D. Appleton, 12mo. 1831, pp. 451.

Nothing more is necessary to refute and discredit that system of error and superstition commonly called *Popery*, in the view of all thinking people, than the simple statement of *facts*. If its rise, progress, claims, and character were understood, as they really exist, and as they are undoubtedly represented in the decrees of their most approved councils, and the writings of their most eminent divines—the spell would be instantly broken. No serious mind would need to be warned against it a second time. It would stand revealed a system of the most heartless, abominable, soul-destroying superstition that was ever imposed on the credulity of mankind under the name of Christianity.

The great excellence of the work before us is, that it makes Romanism *speak for itself*. As the title page indicates, the decrees of the Council of Trent are presented in all their naked and undeniable deformity. Other Romish authorities, of unquestionable character, are also adduced in confirmation of the compiler's statements. A more ample survey of the doctri-

nal and practical corruptions of the Church of Rome is here presented than in any volume of the same size that we have lately seen. We think the American publisher judged well in giving an edition of the work on this side of the Atlantic; and we would heartily recommend it to the attention and patronage of the religious public.

III.—*A Key to the Gospels: being a compendious exposition of the principal things contained in them; intended for Sunday school teachers, Bible classes, and Families.* By Ichabod L. Skinner. Washington, D. C. Greer. 12mo. pp. 276. 1831.

The author of this work is a respectable minister of the Gospel, who resides in the city of Washington, and who has thought proper to employ a portion of his time in writing for the benefit of Sunday school teachers and Bible classes. He could scarcely bestow his attention on a more important object; and of all modes which can be adopted for promoting the benefit of the rising generation, that of bringing them in contact with the BIBLE—and rendering its contents more plain, familiar, and interesting to their minds, is most likely to be permanently beneficial.

The volume before us is intended by the author to be a short, practical, lucid *commentary* on the four Gospels, in the form of question and answer. We are pleased with the plan of the work, and we think it is well executed. It is full of condensed, important instruction. It is in a style brought down to the plainest capacities, and yet sufficiently elevated to be acceptable to all. And the explanation and exhibition of Gospel truths which it contains, will, we think, be acceptable to serious evangelical Christians of all denominations.

But the views of the Rev. author will more fully appear from his own statement. He says, in the Preface:

“This work is neither an abridgment, nor [a collection; but an original undertaking, upon a plan entirely new; and is designed to occupy ground supposed to be open, notwithstanding the variety of books in use. For although, in the Sunday schools especially, there are books enough, perhaps, well adapted to the scholars, there are none as well suited to the instruction of the teachers themselves; yet it is obvious, that many of the teachers are as unable to give proper answers to the questions they make use of, as the scholars who are taught by them.”——“The work now presented to the public, is not offered as a substitute for any of

the books in use; some of which are so well suited to their design as hardly to admit of a substitute. It seeks only its own appropriate place; as peculiarly adapted to the instruction of Sunday school teachers, Bible classes, and families; for all which it is thought something of the kind is needed. Whether the author has been successful, the public will decide."

"Perhaps it might be thought assuming, to suppose that this compendium could be of any great advantage to the teachers of Bible classes, as they are, usually, theologians. But it is hoped it may be useful to the scholars, both as an exposition of the sense and harmony of many passages contained in the Gospels, and also as furnishing a clue to the answers which may be sought, even where the questions are not answered by this compendium."

"There is yet another field, where it is thought this work may be highly useful. When we consider how few families, even in the best furnished portions of religious society, have possessed themselves of Bible or New Testament expositors, in any form, is it not manifestly desirable that a cheap and compendious manual of this sort should be thrown into circulation? And would not such a work, if it were happily executed, be extensively useful?"

We agree to the justness of these remarks; and we think that Mr. Skinner has furnished a book which may well answer the purposes for which he intends it. He has manifested much judgment in its execution; and we cannot but hope that he will be rewarded for his labour by seeing it extensively patronized and useful.

When a second edition of this work shall be put to the press, we take the liberty of suggesting, as a small improvement on the score of convenience, in using the book, that the names of the Evangelist, and the chapters under consideration, in the successive pages, be placed at the head of every page. The use of this, for convenient reference, is too obvious to need explanation.

IV.—*Prize Letters to Students, in two parts.* By Rev. *Baxter Dickinson.* Newark, N. J. New York, Sleight. Boston, Pierce and Parker. 18mo. pp. 85. 1831.

A benevolent individual having offered a prize for a series of "Letters to Students," it was adjudged to the work which stands at the head of this article. Mr. Dickinson had before done himself honour in the field of authorship, particularly in behalf of the cause of temperance. His reputation will by no means suffer by the work now under consideration.

The *first part* of this series is intended to show the "*Importance of a fixed belief in divine revelation, and a cordial reception of its truths.*" This is done in *nine* letters, on the following topics: "The Bible a volume of unspeakable interest"—"The Bible, and the evidences of its divine origin, have been long before the world"—"An unsettled state of mind in regard to the Bible exceedingly dangerous"—"An unsettled state of mind a state of misery"—"An unsettled state of mind as to the Bible highly displeasing to God"—"A spirit of scepticism fatal to the spiritual and eternal interests of the soul"—"Characteristics of saving faith"—"The duty of immediate entrance on a life of faith"—"Obstacles to a life of faith obviated. Encouragements and means suggested."

The *second part* treats of the "*Importance of an elevated religious character.*" This is shown in *five* letters, which treat of the following subjects: "Eminent piety suppresses destructive appetites and passions, and quickens and concentrates all the useful faculties"—"Eminent piety gives pleasure to all virtuous beholders, secures the confidence of mankind and the blessing of God"—"Eminent piety united with learning gives power, and is peculiarly demanded at the present period"—"Eminent piety on earth prepares for peculiarly eminent service and glory in heaven"—"Eminent piety the best means of glorifying God."

The execution of this plan is marked by much judgment and taste. Among the many topics on which a wise man might be supposed to be desirous of addressing "students," Mr. Dickinson has selected those which are most important in the eyes of the *Christian*. These are treated with great brevity—some will think with too much brevity; but with much perspicuity, point, and practical wisdom. We hope this little volume will be extensively read, and prove essentially beneficial to many a young man in the course of his education.

V.—*The Character of the Christian Ministry adapted to this Country and Age: A Lecture delivered Nov. 1st, 1830, at the opening of the Winter Session in the Western Theological Seminary of the Presbyterian Church.* By LUTHER HALSEY, *Professor of Theology.* Pittsburg. D. & M. Maclean. 8vo. pp. 32. 1830.

The erection of the "Western Theological Seminary of the Presbyterian Church," at Alleghany Town, in the neighbour-

hood of Pittsburg, has been, no doubt, regarded with deep interest by the friends of the Church to which it belongs, and by the friends of truth and piety generally. Professor (now Dr.) Halsey having been appointed to succeed the Rev. Dr. Janeway, entered on the duties of his office more than two years ago; and the Seminary has been continually growing under his administration.

The subject of this lecture was happily and seasonably chosen. The character of the Christian Ministry demanded by our country at the present time, is an inquiry in the highest degree interesting and important. For although, according to the language of the wise man, properly understood, there "is no new thing under the sun;" that is, human nature is ever the same, and like causes, in given circumstances, will produce like effects; yet every particular country, and every successive age, have their peculiar features, which it is necessary to take into serious consideration, in order to adopt the means which we employ to the highest advantage. This great truth has been well considered, and judiciously illustrated by Professor Halsey, in reference to our own country and age.

To the question, "What are the peculiar features of this age and country?" he answers: 1. It is an age of *peculiar and increasing* ILLUMINATION. 2. An age peculiarly UNSETTLED and SCEPTICAL. 3. It is an age of PROFLIGACY. 4. It is a country and an age of PECULIAR ENTERPRIZE. 5. It is an age of GROWING LIBERALITY AND UNION AMONG CHRISTIANS. 6. It is, in a peculiar sense, an age of THE DISPENSATION OF THE SPIRIT. 7. Lastly, it is an age of TREMENDOUS EXPERIMENT. Under each of these heads, the Professor dwells on the characteristics in our rising ministry, which he thinks the age and the country demand, and which he, of course, supposes that candidates for the sacred office ought especially to cultivate. Of this undertaking he has acquitted himself in a manner honourable to his intelligence, his good sense, his enlarged and liberal views, his evangelical spirit, and his pious concern for the welfare of mankind, and the qualifications becoming those who are to be the leaders and guides of the Church. Our prayer is, that he may have the happiness of seeing go forth from the Seminary under his care, a succession of well furnished and devoted men, qualified "rightly to divide the word of truth," and in every respect adapted to adorn the Church, and to bless mankind!

VI.—SECRETA MONITA SOCIETATIS JESU: *Secret Instructions of the Jesuits. Printed verbatim from the London copy of 1725; to which is prefixed an Historical Essay, with an appendix of notes, by the Editor of the Protestant.* Princeton, N. J. Simpsons, 18mo. pp. 232. 1831.

Attempts have been made to cry down this work, as a forgery; or, at any rate, as an indecent and unjust attack on an Order, which, though liable to censure, is altogether undeserving of the horrible representation here given of its principles and maxims. And even some Protestants, if we are correctly informed, have expressed serious doubts whether the volume be worthy of credit. We cannot imagine that these doubts can be seriously entertained by those who peruse the *Historical Essay* which is prefixed to it. Facts and authorities are there adduced which we cannot help thinking ought to satisfy every mind not only of the authenticity of the work, but also of the entire justice of the representation which it gives of the Society whose official instructions it professes to exhibit. We recommend it to the serious attention of all our readers.

It is generally known, that the order of Jesuits rendered themselves so odious, both by their principles and practice, even to Romanists themselves, that they were wholly suppressed by a Papal Bull in 1773. The order, however, did not become extinct; and was formally revived by the Pope, (*Pius VII.*) in 1814. This latter fact, taken in connexion with many others of similar import, is sufficient to satisfy every impartial mind, that there is really nothing in the principles and maxims of the *Jesuits* which does not in fact belong to the vital, governing spirit of the *Papacy*, as such; and that, of course, in reading the pages of this manual, we are contemplating the essential characteristics of that system of corruption which distinguishes the “mother of harlots and abominations of the earth.”

VII.—1. *Fourth Report of the American Temperance Society. Presented at the meeting in Boston, May, 1831.* Boston. Perkins & Marvin, 8vo. pp. 110. 1831.

2. *Second Annual Report of the New York State Society for the promotion of Temperance. Presented by the Executive Committee, January 18th, 1831.* Albany. Packard & Van Benthuysen, 8vo. pp. 96, 1831.

These reports are in a very high degree interesting and instructive. They show, that the friends of the Temperance

cause are pursuing their great object with increasing activity and zeal; that their ranks are thronged, more and more, by men of the most elevated wisdom, office, and consideration in our country; that the highest authorities, both of professional and non-professional men, are daily adding their testimony in favour of the doctrine of *total abstinence* from ardent spirits, as conducive to health and strength, both of body and mind, and as ministering to all the best interests of individuals and of society; and that as far as the experiment has proceeded, the result has uniformly and triumphantly confirmed their testimony.

Each of these reports, with its annexed documents, is so rich in facts, in reasoning, and in impressive and solemn appeal, that we could earnestly wish a copy of both, and especially that of the American Temperance Society, might be placed in every family in the United States. We would especially recommend them to the attentive perusal of every honest opponent of the cause which they aim to promote, and of every honest *doubter* concerning that cause, in our country. There are few subjects on which we feel disposed to plead with our fellow citizens with more heartfelt earnestness than this; because we are firmly persuaded there is no subject, (unless it be the preaching of the glorious Gospel,) more intimately connected with all the temporal and eternal interests of men. We will cherish the hope—notwithstanding the immense mass of our fellow citizens who still occupy the seats of opposition or indifference—that the time is not far distant, when the use of ardent spirits, as a common drink, will be banished from all decent society; and when the habitual use of *any* stimulating drink will be generally regarded, as we are persuaded it ought universally to be, as equally unfriendly to virtue, health, and longevity.

VIII.—*The Ecclesiastical Catechism, being a series of Questions relative to the Christian Church stated and answered, with Scripture proofs.* By ALEXANDER M'LEOD, D. D. Pastor of the Reformed Presbyterian Church, New York. Seventh edition, from the third British edition. New York. Bunce, 18mo. pp. 144, 1831.

This Catechism was first published twenty-four years ago. The fact of its having reached the 7th edition in this country, and the third in Great Britain, affords proof enough that it is held in high estimation by enlightened and serious readers.

On the subject of Church order and discipline, there are so

few treatises of sufficient brevity and plainness to be profitably put into the hands of the mass of professing Christians, that we do not wonder Dr. M'Leod considered a work of the kind now before us, as a real desideratum among the popular manuals of the day. His vigorous and well furnished mind might be expected to produce a rich and instructive volume. This he has certainly done, and we recommend it to our readers, especially to our youth, as, in general, excellent, and one that will abundantly repay a perusal.

The following table of contents will show what may be expected by the readers of this manual:

Chapter I. Of the Christian Church. Chapter II. Of Church Fellowship. Chapter III. Of Church Government. Chapter IV. Of Church Officers. Chapter V. Of Church Courts. Chapter VI. Of Religious Worship. Chapter VII. Of Church Discipline.

At the close of the volume, Dr. M. has added a body of *notes*, intended more fully to explain and justify some of the views exhibited in the preceding chapters, than was convenient without unduly extending and encumbering his Catechism. These form a valuable addition, which no intelligent reader will allow himself to pass over lightly in the perusal.

In one of the notes *added* to the present edition, the author attacks, with some severity, the doctrine of a volume on the "*Ruling Elder*," lately published, viz. that this class of Church officers ought to be ordained with the *imposition of hands*. This doctrine, Dr. M. pronounces "contrary to Scripture, sense, and reason;" as having "nothing in the Bible, or in the approved example of the Church of God to authorize it;" as a mere *innovation*; as maintained by no other than *nominal* Presbyterians; and as mischievous in its tendency as it is unwarranted. We will not undertake at present, at least, the defence of this doctrine. It may all be as Dr. M. has so confidently and unceremoniously alleged. And yet we confess it would have suited our taste quite as well, if the learned and excellent author had found it convenient to refute the doctrine in question, by sound argument, and by undoubted ecclesiastical testimony, instead of loading it with reproachful names. Much as we feel the force of his authority, we estimate the force of solid proof still more.

This is a very small deduction, however, from the value of the volume. Its various and decisive excellence is so great, that we could wish a copy of it to be possessed by every family in the United States.

Select List of Recent Publications.

THEOLOGICAL.

Hinton on the Means of Religious Revival, with Introductory Essay. New edition. Boston.

The Scriptural Directory to Baptism, or a faithful citation of the principal passages of the Old and New Testament, which relate to the mode of administering this ordinance; with the sacred text impartially examined, and the plain meaning exhibited, and made clear to the understanding of every one who is willing to know the truth. By a Layman. Philadelphia. [An ingenious pamphlet, in which the more juxta-position of Scriptural authority throws great light upon the vexed question of the *mode* of baptism. We are unprepared to subscribe to the whole extent of the author's conclusions.]

A Plain and Familiar Treatise on the Mode of Baptism, in which it is shown that Sprinkling is the Scriptural mode of administering that ordinance. By Cornelius Bogardus, Pastor of the Reformed Dutch Church, in Wynant's Kill. Troy, 1831. 12mo. pp. 132.

A Discourse on the Witnessing of the Holy Spirit, in regard to the Divine Adoption of true believers. By Rev. Robert M. Laird. Princess Anne, Md.

Analysis of Dr. Livingston's Lectures on Theology. In numbers. N. York.

Hall on the Faith and Influence of the Gospel, with an Essay by Dr. Chalmers. Edinburgh.

Morrison's Counsels for the Communion Table. London. 32mo.

Edward's on the Will. With an Introductory Essay by the author of the Natural History of Enthusiasm. London.

Bishop Hall's Contemplations, Russell's edition, without abridgment. London. 5 vols. 8vo.

Lee's Analysis of Archbishop Secker's Lectures. London.

Bishop Jebb's Pastoral Instruction. London and Edinburgh.

Conversations on Infant Baptism. By Charles Jerram, A. M. Reprinted by Latimer & Co. Philadelphia.

Prayers and Collects, translated from the annotations of Calvin on the Book of Ezekiel; to which are prefixed some remarks on the doctrines contained in them. By Rev. Edward Murray, Chaplain to the Bishop of Rochester. Lond.

The Truth of the Gospel History, argued from our Lord's conduct with reference to his own crucifixion. By Rev. A. Johnson. London.

HISTORICAL AND BIOGRAPHICAL.

Memoir of the Rev. Benjamin Allen, late Rector of St. Paul's Church, Philadelphia, by the Rev. Thomas G. Allen; to which is added, the Funeral Sermon

Select List of Recent Publications.

delivered by the Rev. G. T. Bedell, D. D.; also the History of the Bible Classes of St. Paul's Church, which was written by Mr. Allen in England, and published since his death for the benefit of his family. Philadelphia.

Life of Sir Isaae Newton. By David Brewster, L. L. D. Edinburgh and New York.

Female Scripture Biography: including an Essay on what Christianity has done for Women. By Francis Augustus Cox, A. M. 2 vols.

The following are British Publications.

Third and last volume of the History of the Christian Religion and Church during the three first centuries; translated from the German of Dr Neander. By Henry J. Rose, B. D. London.

The Sacred History of the World, from the Creation to the Deluge, attempted to be philosophically considered, in a series of Letters to a Son. By Sharon Turner. London.

Today's Life of Cranmer, 2 vols. 8vo.

Darnell's Life and Correspondence of Isaac Basere, D.D. 8vo.

Memoirs of Pearee. By his Son.

Life of Rev. E. Erskine.

Knox's History of the Reformation in Scotland. By W. M'Gavin.

Doddridge's Correspondence. Volume V.

Rev. Dr. Burton's Lectures on the Ecclesiastical History of the first Century.

Grove's Missionary Journal.

BIBLICAL AND PHILOLOGICAL.

A Hebrew Grammar, with a copious Syntax and Praxis. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover. Fourth edition.

Coleridge's Introduction to the Study of the Greek Poets. Philadelphia.

Polymicrian Edition of the New Testament, with a centre column, containing References, Explanations, &c. illustrated with Maps. New York.

A new and condensed edition of Taylor's Calmet's Dictionary, 1 vol. imperial 8vo. Boston.

Hurwitz's Hebrew Etymology and Syntax. Edinburgh.

Grammatik der hebraischen Sprache des A. T. in vollstandiger Kurze neu bearbeitet von Georg Heinrich August Ewald, a. o. Professor zu Gottingen. "Ewald's Compendious Hebrew Grammar," 8vo. pp. 304. [The German philologists, while they plead for the necessity of copious Grammars, seem to feel that something of a less appalling kind is demanded for beginners; and therefore both Gesenius and Ewald, (the only two men who seem to stand on the highest platform of rivalry,) have compressed into a small compass the substance of their elaborate works. The great aim of the Gottingen Professor appears to be *originality*, and especially an antipodal opposition to Gesenius. A necessary result is much obscurity, much hypothesis, and perhaps some error. The work displays immense research, and opens some veins of interest-

ing inquiry on the subject of vowel charges, but compares ill with the lucid arrangement of Gesenius' *Elementarbuch*.]

Lovett's Revelation of St. John. 8vo. London.

Irving's Lectures on the Apocalypse, 4 vols. 12mo. London and Edinburgh.

Ritchie's Lectures on Romans, 8vo.

Worcester's Scriptural Biography, accompanied with an Atlas. 12mo. Boston.

SERMONS AND ADDRESSES.

Spruce Street Lectures. Lecture I. 'The Inability of Sinners considered.' By the Rev. Dr. Fisk. Lecture II. 'The Fall of Man and its Effects.' By the Rev. Dr. Janeway. Philadelphia. Russell & Martien.

An Address delivered to the Graduates of Dickinson College, on Wednesday, September 28, 1831. Carlisle. pp. 21.

The Christian Citizen; or the duty of praying for Rulers. Two Sermons, preached in the Chapel of the Theological Seminary, Andover, on the State Fast, April 7, 1831. By Ebenezer Porter, D. D.

Influence of Religion on Liberty. A Discourse in commemoration of the landing of the Pilgrims, delivered at Plymouth, Dec. 22, 1831. By the Rev. B. B. Wisner.

Salvation achieved only in the Present Life, requiring a resolute Effort, and forfeited inexcusably by the neglecters of the Gospel. A Sermon from Luke xiii. 24. By the Rev. Samuel H. Cox, D. D.

The Methodist Preacher, or Monthly Sermons from living Ministers. Edited by Shipley Wells Wilson, Minister of the Methodist Episcopal Church. Vol. 1 and 2. Boston, 1830. pp. 194 and 202. 8vo.

British Sermons.

Rev. J. Younge's Sermons, 8vo.

Rev. A. Ollivant's Sermons, 8vo.

C. J. Fenwick's Sermons, 8vo.

Sir Henry Moncrieff Wellwood's Sermons.

MISCELLANEOUS.

The Friend. A Series of Essays, to aid in the formation of fixed principles in Politics, Morals, and Religion, with Literary Amusements interspersed. By S. T. Coleridge, Esq. First American, from the 2d London edition. Boston.

[This may truly be termed a *farrago*; but it is such a one as Coleridge only could concoct. There is here fine criticism, classic wit, poetic dreaming, and some grains of sound doctrine, but so obnubilated with the fumes of German metaphysics, that we become giddy, and lose all power of comprehension. It reminds us of the sounds produced by a noble organ, out of tune. Mr. Coleridge stands up for the defence of orthodoxy; but his orthodoxy does not strike us as genuine or safe. By giving to the Atonement an influence merely *subjective*,

he nullifies the whole doctrine of sacrifice and expiation, and travels half-way to Socinianism.]

The Christian Offering for the year 1832. Bound in embossed leather, and embellished with elegant engravings. Boston.

Babington on Education. With a Preliminary Essay, by T. H. Gallaudet. Fourth American from the Seventh London edition.

Dr. Young's Egyptian Dictionary. London and Edinburgh.

Pestalozzi and his plan of Education, by Dr. Biber. Edinburgh.

Clarke's Scripture Promises. With an Introductory Essay by Dr. Wardlaw. Glasgow.

Rev. J. Latrobe on Church Music, 8vo. London.

Hall on the Institution and Abuse of Church Property. London. 8vo.

Fourth Report of the American Temperance Society. May, 1831. Boston. pp. 110. 8vo.

The Constitution and Laws of the Board of Education of the General Assembly. 1831. Philadelphia.

Pulpit Oratory in the time of James the First, considered, and principally illustrated by original examples, A. D. 1620, 1621, 1622. By the Rev. J. H. Bloom. London.

The American Infant School Singing Book, designed as the first book for the study of Music. By E. Ives, jr. Principal of the Philadelphia Musical Seminary.

The entire works of the Rev. Robert Hall, with a brief memoir and sketch of his Literary character, by Sir James Mackintosh; and a sketch of his character as a Theologian and a Preacher, by the Rev. John Foster. Published under the superintendence of Olinthus Gregory, L.L. D. 6 vols. 8vo. London.

The Biblical Cabinet Atlas, containing finely executed engravings of all the tribes and countries mentioned in Sacred History. London.

Anecdotes, Religious, Moral, and Entertaining. By the late Rev. Charles Buck, author of the Theological Dictionary. Alphabetically arranged, and interspersed with a variety of useful observations. Two vols. in one. J. C. Rickes. New York. pp. 202 and 190. 8vo.

Errata in the last No. of the preceding volume.

p. 459, line 6th from bottom, for *communion* read *circumcision*.

p. 583, line 10th, for *pretty* interrogatorics read *pithy* interrogatorics.

p. 584, line 27th, for *reasonable* read *seasonable*.

