

John Walker

Vol. V.]

[No. 4.]

BIBLICAL REPERTORY.

NEW SERIES.

Vol. I.]

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PRINCETON, NEW-JERSEY.

HUGH MADISON, PRINTER.

1829.

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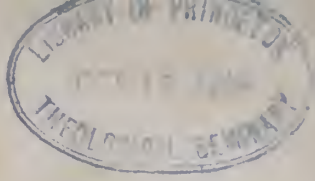
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BIBLICAL REPERTORY.

A JOURNAL

OF

BIBLICAL LITERATURE

AND

THEOLOGICAL SCIENCE,

CONDUCTED BY AN ASSOCIATION OF
GENTLEMEN.



VOL. V.]

NEW SERIES,

VOL. I.



PRINCETON, NEW-JERSEY.

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ADVERTISEMENT.

At the beginning of the next year, this work will appear under the title of **BIBLICAL REPERTORY AND THEOLOGICAL REVIEW**, and may thenceforward be considered as embracing in its plan the whole range of theological and religious subjects. The work is now, and will continue under the direction of an association of gentlemen, who have received pledges of aid from distinguished writers in various parts of the Union. It will be published, as heretofore, at Princeton, quarterly; but on a new type, and will contain a greater amount of matter. It is expected that a permanent arrangement will be shortly made with a gentleman of high qualifications, who will devote his whole time to the superintendence of the work. The design of this Journal, and its claims upon public patronage, may be gathered from the following circular letter, issued at Philadelphia, during the sessions of the last General Assembly :

DEAR SIR,

The undersigned most earnestly ask your serious attention to the subject of the following communication.

The influence of the press has never yet been fully appreciated. It is the power which forms and controls public sentiment, and governs the government. This power, however, is chiefly attributable to the periodical press. It is felt in this form in every department of human life. Experience shows that it admits of as easy an application to religion, as to any of the affairs of this world. It is undeniable that a man's doctrinal opinions and his course of action are, in a great degree, regulated and determined by the periodical publications which he is accustomed to read.

It is, therefore, justly a matter both of surprize and regret, that while wealth and talent of high order are enlisted to establish and support political and literary periodicals, many of which are unfavourable to the cause of religion, the church should, to a great extent, neglect this instrumentality. Already have many important advantages been lost by this strange and inexcusable inattention. Greater evils will ensue—evils the magnitude of which no man can measure—unless the friends of true religion can be awakened from

their apathy, and brought to put forth efforts corresponding to the importance and urgency of the case.

It is true indeed, that at present, a number of respectable weekly and monthly publications are in limited circulation, and exert a valuable influence on the cause of Christian benevolence. They are, however, chiefly vehicles of intelligence, or repositories of brief, and therefore often unsatisfactory discussions of doctrinal and critical subjects. There is, then, a place, and an urgent call, for periodicals of a higher character and a wider range of subjects.

Several years ago, the Professor of Biblical Literature, in the Seminary at Princeton, undertook to publish a quarterly journal (the *Biblical Repertory*;) the exclusive object of which was to assist ministers and candidates in the criticism and interpretation of the Bible. Experience, however, has shown, that the time has not yet arrived, when a work of this kind can be adequately supported in our country. It was therefore thought expedient, at the beginning of the present year, to make a change in the character of this publication. It is intended hereafter, to conduct it according to the following plan.

1. The original design of the work, instead of being wholly laid aside, is to be so modified, as to adapt it to the use and benefit of all intelligent Christians. The Bible is the only source of authentic information on the doctrines and duties of Christianity. The Bible is about to be placed in every family in the nation. The right of private judgment, in this free country, is unequivocally admitted. It is therefore of the utmost importance to afford to the people, every possible facility for a right understanding of the divine oracles. To accomplish this is to be one of the primary objects of the *Biblical Repertory*, in its present form.

2. Philosophy and literature in every age have exerted a powerful influence on religious sentiment and doctrine. This will be the case until the Bible shall have established a complete and universal supremacy, and men shall have learned to submit without reserve to Scripture, fairly interpreted. This work, then in accomplishing its great purpose, of assisting in forming right opinions on the meaning of the Bible, must bring under strict and impartial review, the philosophy and literature of the time; and show their influence, whether for good or evil, on biblical interpretation, systematic theology, and practical religion. In doing this, it will

be necessary to detect and expose the error, common in every age, of founding religious doctrines on insulated passages, and partial views of bible-truth ; or forcing the Scriptures to a meaning which shall accord with philosophical theories.

3. The circumstances belonging to every age produce a tendency to some particular form of error, so as to make it the epidemic of the period. At one time men are disposed to be satisfied with a heartless and inactive orthodoxy. At another, religious action is represented as every thing, and its stimulus is substituted for those deep inward feelings which mark the character of thorough piety. It will be the business of this Journal carefully to notice, and faithfully to exhibit dangers of this kind.

4. The history of religious doctrine and opinion will be given in the progress of the work as far as the nature of the case will admit ; the revival of old and exploded doctrines will be noticed ; and their effects on vital religion as clearly as possible exhibited.

5. The influence of different principles of ecclesiastical polity on piety, morals, literature, and civil institutions will form a subject for careful consideration.

6. It will be left for the monthly and weekly publications to communicate religious intelligence : but at the same time, the various enterprizes of Christian benevolence will be observed with the deepest attention and interest, and sustained with all the zeal and talent which can be brought to aid the mighty cause. Especially the vast and growing importance of Sabbath Schools will be duly appreciated. The books employed in them will be strictly examined ; and it will be reckoned a more valuable service to lend efficient aid in securing to these publications a suitable character, than to control, if that were possible, the literature and philosophy of the whole nation.

7. Such attention, however, as the limits of the work will permit, will be bestowed on the important interests of general knowledge ; and select literary information will be given with every number.

8. The work is not designed to be controversial in its character, but to state temperately and mildly, yet firmly and fearlessly, Bible truth in its whole extent.

9. As soon as circumstances will admit, a suitable editor will be procured, who will give his entire time, labour and

talents to the work. In the meanwhile it will be conducted by the present editors, with the assistance of a number of able writers, who are pledged to contribute regularly to its pages.

Along with this letter you will receive a Prospectus; and this detail of particulars is given for your own private use; that you may be enabled to explain fully the nature and design of the publication.

And now, dear sir, will you not look through the country in the length and breadth thereof—will you not consider the power of that instrumentality which the press affords—and resolve to do your *very best* in promoting the circulation of this Journal? As a patriot, will you not endeavour, by diffusing principles of sound knowledge and true virtue, to preserve the institutions of our country, and render them perpetual? And, as a Christian, will you not favour a plan, the design of which is to exhibit the truths, and enforce the precepts of the Bible; to assist in putting down error; and promoting that charity which delights to save a soul from death?

It is certain that an enterprize, such as that here proposed, cannot be supported unless the members, and especially the ministers of the church, will resolve at once to sustain and bear it onward.

ASHBEL GREEN,
SAMUEL MILLER,
ARCHIBALD ALEXANDER,
JOHN H. RICE,
EZRA FISK,
EZRA STILES ELY,
FRANCIS HERRON,
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THOMAS I. BIGGS,
SAMUEL L. GRAHAM,
LUTHER HALSEY.

Philadelphia, May, 21st, 1829.

TERMS.

The Biblical Repertory & Theological Review is published quarterly, at Three Dollars per annum, if paid within the first six months; or Four Dollars if the payment be longer deferred. Each number will contain at least 150 pages.

All communications to be addressed to "the Editors of the Biblical Repertory and Theological Review," Princeton New-Jersey.

ON THE SONSHIP OF CHRIST.

IN our last number we endeavored to show, that the doctrine of the divine and eternal Sonship of Christ, does not include the idea of derivation of the Logos from the Father; and consequently, that the objections which proceed on this assumption, even admitting their force, are not conclusive. We remarked, that a distinction was to be made here, as in many other instances, between the fact as revealed in Scripture, and the explanations of its nature, as given in different ages and by different men. The simple point we wish to establish is, that the Logos is the Son of God. In support of this point, we referred to Romans i. 3, & 4, where we think it is expressly asserted, that Christ, as to his human nature, is the Son of David; but as to his divine nature, was clearly exhibited to be the Son of God, by his resurrection from the dead. Those of our readers who admit the correctness of the interpretation of this passage as there given, would demand no other proof of the position which we have assumed. For it is to be borne in mind, that it is no part of our object to prove, that the name, Son of God, is always used, in direct reference to Christ's divine nature; or that it is always employed in a sense implying equality with God. Our object is merely to show, that Christ as God, is called Son; and for this purpose we will now advert to some other passages.

These are principally in the writings of the apostle John. And here it may be well to remark, that if any expression be susceptible of two interpretations, the one of more, the other of less depth and tenderness of meaning, the presumption is

greatly in favor of the former, when used by this apostle. There is something in the whole manner in which the beloved disciple speaks of his divine Master; of his relation to the Father as his Son; of the intimate union between them as such, and in his use of the phrase Son of God, which must impress every unbiassed reader with the conviction, that it is a mysterious and inscrutable relation, which he endeavors to shadow forth, by this expression. It is difficult distinctly to exhibit this kind of evidence, consisting as it does, in the general spirit and manner of an author; yet every one will probably feel it. We are sensible, that the full meaning of the apostle is not reached, by paraphrasing, Son of God, King of Israel, or the man miraculously begotten. Such expositions substitute a distinct intellectual conception, for a vague but elevated impression; and we are conscious of being great losers by the exchange. We feel this, when we hear the unity, which John makes his Master assert to exist between himself and his Father, explained as mere coincidence of purpose or will. If we could not prove it to be otherwise, we should still believe, that this was not all that was intended. The characteristic of this apostle, to which we are now alluding, has been felt by all commentators, who have any congeniality of spirit with the sacred writer. Those of a different description, have either reduced to the coldest and flattest sense, every thing in this Gospel; or questioned its genuineness altogether. There is great force in the remark made (we think) by Storr, that nothing betrays such an utter destitution of all proper feeling for the true spirit of Christianity, as these sceptical doubts and low interpretations of the writings of St. John. We think our readers will admit, that there is at least a presumption in favor of St. John's meaning something more by, Son of God, than King of Israel. That this is really the case, we hope the following passages will prove.

The first is in these words: 'Ο λόγος σὰρξ ἐγένετο, καὶ ἐσκήνω-

σεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀληθείας. John i. 14. The Logos, full of grace and truth, became incarnate, and dwelt among us, and we beheld his glory, a glory that became the only begotten of the Father.

It seems natural, as *πλήρης* is in the nominative, to make it the predicate of *λογος*, and to consider the words included in the brackets as parenthetical. Grotius, Tittmann, and others, connect it with *μονογενοῦς*; then *πλήρης* is by enallage for *πληροῦς*. A similar instance may be seen in Revelations i. 5. ἀπο Ἰησοῦ Χριστοῦ ὁ μαρτυρῶν ὁ πιστῶν. Still, as in the Gospel of St. John, such departures from the usual grammatical construction are rare, we prefer the common method of explaining the passage.

The *ὡς* before *μονογενοῦς* is not a sign of comparison, but is used as the *Ἰ veritatis*, in Hebrew. Hesychius explains *ὡς* by *ἀληθῶς*. This interpretation has been adopted in this instance by almost all commentators, from the time of Chrysostom. "We saw his glory, the glory truly, of the only begotten of the Father." Or it is equivalent with *ut decet*. Tittmann paraphrases the passage thus: Vidimus majestatem ejus, dignam Filio Dei. Gloriam talem et tantam, qualis et quanta non nisi Filii Dei esse potest. He gives from Chrysostom as an illustration, the common expression, he walks as a King, that is, as becomes a King.

The word *δοξα* is here to be taken for all the perfections of the Logos; and if the Logos is God, as John asserts in the first verse, then *δοξα* is the sum of the divine excellence. It is in this sense that **כבוד** is very frequently used in the Old Testament. It expresses all God's perfections as manifested to his creatures. The word is here, therefore, not to be restricted to the display of divine power made in the miracles of Christ, or to the exhibition of his glory in his transfiguration; but the apostle means to say, that he had seen a fulness

of excellence, wisdom and power, in Christ, that could belong to no creature.

μονογενοῦς παρὰ πατρός. It seems hardly necessary to remark, that υἱοῦ is to be supplied after the first word in this phrase, as this is so evident from the import of the word μονογενής itself, and from the fact that John so frequently uses the full phrase, "only begotten Son," as c. iii. 16, and elsewhere. As no part of our argument from this passage rests on the meaning of the word μονογενής, (if υἱός be supplied,) we might admit, that it may be translated "only," or "beloved." We would remark, however, that the reasons commonly assigned, for giving it the second sense just mentioned, appear to us very unsatisfactory. It very often happens, it is true, that in compounds, their strict etymological sense is in common usage neglected, or considerably modified. And this is no doubt so far the case with the word before us, that the idea expressed by the first part of the word is sometimes mainly or solely retained; as in Ps. xxv. 16, where it is used for μόνος; hence μονογενής υἱός is, in the Scriptures at least, an only son, whether an only surviving, or only begotten son, or the only son by the same mother. It is in this sense, that it corresponds to the Hebrew word יְהִי אֵלֶּיךָ *alone, only*. That this Hebrew word is sometimes translated in the LXX. by ἀγαπητός, does not prove that μονογενής and ἀγαπητός are synonymous, but merely that יְהִי אֵלֶּיךָ is sometimes taken in the sense of the one, and sometimes in that of the other, of these Greek words. We are inclined, therefore, to think that μονογενής as applied to Christ, can only with propriety be rendered *unigenitus*, or *unicus*; i. e. unus in suo genere.* It matters not, how-

* As to the classical use of this word, which is indeed of less weight in the present instance, it may be well to quote part of a note given by Lücke in his Comment, page 422, from Prof. Näke of Bonn. "From the earliest Grecian poets, in philosophical language, (as in Plato's *Timæus*) to the writers in the time of the Emperors of different centuries, after Christ, μονογενής retained its full meaning; μόνος γενομε-

ever, for our purpose, how this word is rendered. Christ is the *μονογενής παρα πατρός*, the Son, unus in suo genere, such as no other being in the universe is; and is so called in distinction from the *υἱοὶ τοῦ Θεοῦ* or *τέκνα τοῦ Θεοῦ*. He is the only Son, in the sense in which the apostle uses the expression. This, of course, does not decide in what sense he is thus peculiarly the Son of God, and therefore we lay no stress on the use of this particular word, except so far as it expresses the idea just mentioned.

Any one, who will throw his eyes on the passage under consideration, will see that the words *παρα πατρός*, are much more naturally connected with *μονογενοῦς* than with *δοξαν*. According to the latter method of construction, the sense would be, We saw his glory, a glory (*δοξασαν*) given by the Father; so Erasmus and Grotius. This is unnecessary and forced. Those, however, who connect them with *μονογενοῦς*, explain the phrase variously. Beza supplies *ἐξελθόντος*, others *όντος*; but neither is necessary. Noesselt (*Opuscula Fasciculus II.* p. 179.) translates *παρα πατρός*, *apud Patrem*; *majestatem tanquam unici filii, qui erat apud Patrem*. This gives a sense well suited to the analogous passages, v. 1, and v. 18; but it would seem that *παρα*, in this sense, would require the dative or accusative. It is better, therefore, to take *παρα πατρός* for the simple genitive, as may with strictest propriety be done, see Rom. xi. 27. *ἡ παρ' ἐμοῦ διαθήκη* for *διαθήκη μου*.

The whole question to our purpose as it regards this passage is, who is the *μονογενής παρα πατρός*? We think the *Λόγος* as such. This appears clearly from the passage itself. The Logos became flesh, and dwelt among us, and we beheld his

υἱὸς or *μόνος γεγώνως*; for example, *μονογενής πᾶσις*, (in Hesiod and later writers,) *the only son*, that is, *the only son born to his parents*, so that, the only surviving son of two or more, cannot be called *μονογενής*. The only departure from the usual sense of the word, he says, is found in its application to Minerva, *born of only one parent*." This however relates to the first, and not to the second part of the compound.

glory; that is, the glory of the Logos, which was as of the only begotten of the Father. The meaning is, we saw a glory which could belong to no other being than the Logos, who is God, the only begotten of the Father, full of grace and truth. It seems evident that John uses the words *λογος* and *μονογενης παρα πατρος* in the same sense, exchanging the one expression for the other; and if this is the case, then is the Logos, the Son of God.

A reference, to the context, will make this still more obvious, and will show, that no relief is obtained by saying, that it is only the Logos as incarnate, that is called the Son of God.* The apostle's object is, to set forth the true nature of Christ. He therefore says, that the Logos was in the beginning with God, and was God, the Creator of all things, the source of all light, and the fountain of life. This divine Being became man, and we (the apostles) saw, even under this veil, the glory of the Godhead, of the Logos, for it was such as could belong to none other than the only begotten of the Father; i. e. to one who was partaker of the divine nature and attributes. We think nothing can be

* If this were the case, it could not be on account of the miraculous conception of the human nature of Christ, that he is here called the Son of God; for the incarnation of the Logos, and the miraculous production of Christ's human nature, are two very different things. Another reason, therefore, beyond those usually assigned for the application of this name, must in this case be assumed; viz. the union of the divine with the human nature; or, as Storr, in his note on Hebrews, i. 5, expresses it, "because he, who before all things was with the Father, and in his bosom, became man; or because he, who before the foundation of the world, was the beloved of the Father, God's dear Son, has united himself in one person, with the miraculously conceived man Jesus." Weil der, am Anfange der Dinge bei (John i. 1.) dem Vater (1 John, i. 2.) in seinem Schoos war (John i. 18.) Mensch worden ist, oder weil sich der von dem Vater (17, 1. 5.) vor dem Daseyn der Welt Geliebte (v. 24.)—der liebe Sohn Gottes—in dem übernatürlicher Weise empfangenen Jesu zu Einer Person verbunden hat.

clearer, than that John interchanges λογος, and μονογενης παρα πατρος, and consequently calls the Logos the Son of God, which is all that we are contending for. We think that it is also clear, from this passage, that John intends by the name Son of God, (or which is the same, only begotten of the Father,) one, who is of the same nature with the Father; not one, who is derived from him, nor exalted by him, but one who is what he is, knows what he knows, and does what he does; one who stands in the most intimate of all relations to him. We shall have occasion to refer to some passages, in which Christ evidently uses this name, in the same sense.

If authority was of any weight with our readers, we might quote the opinions of critics of every description to prove, that the Logos is here called the only begotten of the Father. The opinion of the older, though not on that account less estimable commentators, would probably be set down to the score of theological prejudice. We shall, therefore, only remark, that the view of this passage given above, is presented by almost all the German critics of any note, with whom we are acquainted. Kuinoel, on this verse, after explaining μονογενης *cui nemo par, nec Deo carior*, remarks: "Respexit vero etiam Johannes sublimiorem Christi naturam, interiorem του Λογου a Deo prognati, cum Deo conjunctionem." Lücke, now Professor in Göttingen, after speaking in no very measured terms, in reference to the modern interpretations of the word μονογενης, and quoting from Hermann a cutting reproach against the recent theologians, for their numerous perversions of the language of Scripture, says, that all that Paulus in his commentary has said, to show that μονογενης means *unique*, (einzig in seiner Art,) at most proves that it *can* be so rendered; but that this is nothing to the purpose, until he proves from the usage of the New Testament, that "when applied to Christ, to the Logos, to the Son of God," it does not contain the idea of sonship. See his Comment. über die Schriften des Evangelisten Johannes, Vol. I. p. 420,

et seqq. Tittmann, in his remarks on this verse, after stating, that some would refer the name, Son of God, to the office, and not to the nature of Christ; to his mission, and not to his union in nature with the Father; and thus make it equivalent with Messiah, says, Verum hæc interpretatio est haud dubie alienissima a mente Apostolorum et Domini ipsius. And as the conclusion of his argument on this subject, adds, Igitur *υἱὸς τοῦ Θεοῦ*, isque *μονογενης*, est Filius Dei in suo genere unus, quatenus talis est, qualis est Pater, idem est, qui Pater, eadem habet, quæ Pater, eadem facit quæ Pater, cui eadem competunt, quæ Patri. See his Meletemata Sacra, p. 59, seq. Tholuck, although his manner of speaking on this particular passage is undecided, yet on John ix. 35, says expressly, that the phrase, Son of God, is used in a higher and lower sense in the New Testament. On the one hand, it denotes the divine nature in Christ, the Logos, (einerseits bezeichnet es das Göttliche in Christo, den Logos,) and in the other is a name of the Messiah. In proof of the first point, he refers to the passage before us, and of course understands it, as it has just been explained. So also Knapp, as quoted in our last number, appeals to this passage to prove, that Christ in his divine nature is the Son of God. And even Paulus, who of all commentators with whom we are acquainted, has labored hardest to remove every thing miraculous or mysterious, and in fact every thing elevated and characteristic from the Sacred writings, considers John as here calling the Logos, the *μονογενης παρὰ πατρος*. The Logos, he says, in the theology of the Alexandrian Jews, was a Spirit sui generis, which had proceeded from the Eternal Father; and accordingly, the sense of this passage is, "The more closely we could observe Jesus, the more did we see, that all his excellent attributes were like the excellence of a Spirit sui generis, that had proceeded from God."* From

* So war der Gott-Logos in der jud. alex. Theologie ein aus dem ewigen Vater hervorgegangener, ganz einziger Geist ohne seinesgleichen.

this it is clear, that the *μονογενής παρα πατρός* is, in his opinion, the Logos, whatever may be thought of his view of the passage, in other respects. Our object in making these quotations, is merely to show, that it is a mistake to suppose that the divine Sonship of Christ is an antiquated notion, believed only by those who are held fast in the trammels of obsolete systems.

There is another passage in this chapter, which we think is equally clear in proof of our position, that the Logos is the Son of God, and that is the 18th verse: *Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.* The diversity of reading which exists as to the second clause of this verse, some MSS. having *μονογενής υἱος*, others *μονογενής Θεος*, (and so, many of the Fathers,) others *θεου*, and others *υἱος τοῦ θεου*, does not effect the force of the passage, as far as our purpose is concerned; since *μονογενής* is retained in all, and *υἱος*, if not expressed, is implied. In the words *ὁ ὢν εἰς τὸν κόλπον*, the accusative with *εἰς* is probably to be taken for the dative with *ἐν*, as is frequently the case in the New Testament Greek. The *ὁ ὢν* is by Erasmus, Bengel, Tittmann and many others, taken for *ὅς ἦν*, “who was in the bosom of the Father,” agreeably to the frequent use of Hebrew participles. There is, however, no necessity of departing from the common use of the present, either here, or in iii. 13, (*ὁ υἱος τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.*) The intimate relation expressed by the figurative expression, “in the bosom of the Father,” is a perpetual and unchanging relation. The Apostle had said, v. 17, that the Law came by Moses, but grace and truth through Jesus Christ; and then in the 18th, states how it is that the most precious revelation of the divine character and purpose, came to be made by him. No other has ever seen

Sinn: je genauer wir Jesus beobachten konnten, desto mehr war uns der Umfang all seiner vortrefflichen Eigenschaften *der Vortrefflichkeit eines in seiner Art einzigen, von Gott hergekommenen Geistes gleich.* See Commentar über das neue Testament.

God, or has that knowledge of his being and counsels, which was possessed by Jesus Christ. The only begotten Son, who sustains the most intimate of all relations to the Father, he has revealed him and his purposes. Or, (as others would supply after ἐξηγησατο, τὴν χάριν καὶ τὴν ἀληθειαν,) has revealed his grace and truth. The Son is the divine Exegete (ἐξηγητής) of the Father, his Word, the Logos.

We are aware, that no decisive argument can be derived from this passage, taken by itself, to prove that the Logos is called the Son of God. We know, that even if the words μονογενης υἱος primarily and properly designated the human nature of Christ, they might be used for the whole person of the Redeemer, as is the case with the name, Son of man, as used in John, iii. 13, just quoted. But still we think, that the context affords clear evidence, that John here intended to designate by these words, the divine nature that became incarnate. For in the first place, his object renders such an interpretation peculiarly appropriate. He designs to tell us, why the revelation made by the Redeemer was so superior to any that preceded it. No man had ever seen God, but the Son, who now and ever exists in the most intimate union with him, who knows all the purposes of the Father, has appeared on earth in human form, and made them clearly known. Secondly, it should be recollected, that from the 1st to the 18th verse inclusive, is one continued discourse on the dignity of Christ. These verses constitute the prologue to the whole Gospel, and are intimately connected. It is not probable, therefore, that the same expression should occur in two different senses in so short a passage. Hence, if John, in verse 14th, calls the Logos the μονογενης παρα πατρος, we may infer with confidence, that the Logos is intended by the μονογενης υἱος in the 18th verse. No man hath seen God, but the Logos, the only begotten Son, he has seen him, and sustains the most intimate of all relations to him. He therefore can reveal his purposes fully. A third reason for this

interpretation is, the striking analogy between this and the first verse of this chapter. There it is said, "The Logos was with God," and here, "The only begotten Son, who is (or was) in the bosom of the Father." The same idea is expressed by the words, "with God," as is intended by being "in the bosom of the Father." They both express intimate relationship, or union. In the one case, this union is said to be between the Logos and God; in the other, between the Son and Father. This analogy between the two passages, taken in connection with the 14th v. where the terms Logos and only begotten of the Father are evidently interchanged, we think prove, that John intended to designate the divine nature of Christ, by the words *μονογενὴς υἱός*.

In John v. 17, we find another instance in which Christ is called, Son of God, in reference to his divine nature; or, what amounts to the same thing, in which he calls God his Father, in a sense which implies participation of the same nature. This passage is the more interesting, as it contains our Saviour's own words, and gives us his own exposition of what is to be understood by his being the Son of God.

In the former part of the chapter, the Evangelist relates the circumstance of Christ's healing a man on the Sabbath, whom he commanded to take up his bed and walk. The Jews persecuted him for this supposed violation of the Sabbath. The word is *ἐδίωκον*, and may mean, "they prosecuted" him, brought him before the Sanhedrim. Jesus defended himself against this charge, by saying, v. 17, "My Father worketh hitherto, and I work." That is, 'as my Father is constantly active, exercising on the Sabbath, as on other days, his power for the good of his creatures, so I have authority to dispense blessings on this as on any other day.' If this be the meaning of this passage, then it is plain, that Christ calls God his Father, or himself the Son of God, in a sense which implies that he is equal with God. That this interpretation is correct, and consequently that the argument

derived from it is valid, we think will appear from the following considerations.

First, the Jews so understood the declaration of Christ. They were therefore not content with what they had already done, but they moreover sought to kill him; not only because he had broken the Sabbath, but because he had called God his Father, in a sense which made him equal with God. (*ἴσον ἑαυτὸν ποίων τῷ θεῷ.*) If the meaning thus put upon his words was not correct, it would seem that Christ would not, and could not with any propriety, suffer so serious a perversion of them to pass without correction. Does Christ then, tell the Jews that they had misunderstood him; that he did not intend to call God his father, in any sense which involved the claim of equality with him? By no means, but directly the reverse; and this is the second consideration in favor of the view given of the 17th verse.

Instead of correcting any misapprehension of his meaning, he goes on to declare, that the union between the Father and Son was such, that all the Father did, he did, and that all he did, the Father did; that he never acted nor could act otherwise than in union with the Father. "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."* The meaning of this verse becomes perfectly plain from what follows; for Christ immediately proceeds to show, that he has the same power and authority with the Father, and consequently is entitled to the same homage. "For as the Father raiseth up the dead and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son; that all *men* should honour the Son, even as they honour the Father. He that

* The *οὐ δυνατὸς* may be taken here in its strictest sense. Such is the union between the Father and Son, that the Son can do nothing *ἄφ' ἑαυτοῦ* of himself alone, out of connection with the Father.

honoureth not the Son, honoureth not the Father that hath sent him." Here is surely a claim to divine power, authority and homage. So far, therefore, is our blessed Saviour from correcting the interpretation given to his words by the Jews, that it seems to be his very object to prove that he is, in a proper sense, the Son of God; that is, in such a sense, that he has the same nature with the Father. The plain meaning of this passage therefore, is, "I have a right to labor on the Sabbath, for MY Father does it. He has not remained inactive from the creation, but works until now." The Jews reply, "Then God is your Father in such a sense, that you are equal with God." "So I am. I act in union with him, what he does I do. As he raises the dead, so do I, and execute judgment, and am entitled to equal honor; so that he who denies me this honor, does thereby refuse to honor the Father. For (as he elsewhere says,) I and the Father are one. He that hath seen me, hath seen the Father also." See c. xii. 45.

We think that it is clear from this passage, that Christ calls God his Father, not because he had miraculously called his human nature into existence, nor because he had sent him into the world, nor because he had made him his Son, (or a King,) but because he was partaker of the same divine nature and attributes. If this be so, then is Christ the Son of God, in a far higher sense than merely as Mediatorial King.

It is not at all necessary to our argument, that we should prove that the term Son, throughout this interesting passage, is applied exclusively to Christ's divine nature. The whole argument is founded on the 17th v. as explained by those which follow it. God is the Father of Christ. In what sense? In a sense which includes equality. So the Jews understood our Saviour, and so he clearly explained his meaning. This is the argument. It is no objection that the word Son is used immediately after, for the whole per-

son of the Redeemer; as in v. 20. The Father loveth the Son; i. e. that complex person, who is his Son, and who being such, though at the same time a man, has the right and ability to do whatever the Father does. This person, thus constituted, (Son of God and Son of man,) acts in obedience to the Father. He does nothing without the Father's direction, co-operation, and consent. Hence the Father (*παντα δεικνυσιν αὐτω*) exhibits and marks out all things for him. Hence too, it is said, that the Father hath committed all judgment to the Son, i. e. to that individual who is his Son. Thus, v. 26, it is said, the Father hath given the Son to have life in himself. Here again, Son, is the name of the whole person. Life, is here divine power, a vital life-giving principle; and the meaning is, God has so constituted the Redeemer's person, that he possesses all the divine life-giving power of the Father. (Or, as the same idea is expressed in Colossians i. 19. It pleased the Father that in him should all fulness (*παν το πληρωμα*) dwell. What that fulness is, we learn from the next chapter, it is *παν το πληρωμα της θεοτητος*, all the fulness of the Godhead.) And having thus constituted his person, and given him this life, he has given him (this person, not the Son, as such) authority to execute judgment, (to hold the general judgment,) because he is the Son of man, i. e. the Messiah. It pleased God, that the Messiah should be what is here described, and being such, should exercise all the prerogatives of the Godhead.

Any one, therefore, who bears in mind, how frequently names derived from one nature of Christ, or from his office, are applied to him as one individual person, will find no difficulty in explaining those passages in which the name Son of God is used for the Messiah, who, as such, is inferior to the Father and dependent upon him. Whenever, therefore, the Father is said to give life, authority, or power to the Son, it is to this mysteriously constituted person: not to his di-

vine nature as such. When the Son of man is said to be in heaven, the divine person, who is called the Son of man, is declared to be omnipresent, not the human nature of the Saviour, in itself considered. When Christ is said to be God over all, it is asserted that the person who has assumed the office of the Messiah, is truly divine. Passages, therefore, in which the Son is said to be inferior to the Father, to be delivered unto death, &c., afford no objection to the opinion that the name is given in virtue of the eternal relation which he sustains to the first Person in the Trinity. This obvious remark is made in this connection, in order that it may be present to our readers' minds, when they turn to the passage under consideration (John v. 17, et seq.,) as it is obvious, that in many parts of this chapter the word Son is used for the whole person of the Redeemer.

A passage very similar to the one just considered, occurs in John x. 30—39. In verse 30, Jesus had said, "I and the Father are one." The Jews understood this as a declaration that he was God, and accordingly again took up stones to stone him, as they had done before, c. viii. 59. Christ demanded why they did this. He had performed many of the works of his Father,* for which of these did they stone him. The Jews reply, for no good work, but for his making himself God. How had he done this? Why, by saying *ἐγὼ καὶ ὁ πατήρ ἐν ἑσμέν* v. 30. According to the interpretation given to these words by many commentators, Trinitarians as well as others, they contain no claim to equality with the Father.

* *ἐκ τοῦ πατρὸς μου*, where *ἐκ* is probably a mere sign of the Gen. see v. 37, where *ἔργα τοῦ πατρὸς μου* stands in the same sense. See for similar examples xviii. 3, Rev. ii. 9, Luke ii. 35, Acts xix. 34, John iii. 25, and perhaps Rom. xi. 26, *ἐκ Σιων ὁ ρυόμενος* deliverer of Zion. Or if *ἐκ* expresses the efficient cause, "works which I do through the Father," then is this passage to be explained by a reference to cap. v. 17, 19, and to John xiv. 10, where Christ says of the Father, he doeth the works.

Erasmus, Calvin, Melancthon, and many others say, that they express nothing more than unity of purpose and counsel or will. It may be admitted that the phrase *ἐν εἶναι* expresses any kind of union, of purpose, affection, spirit, or nature. It depends entirely upon the connection in what sense it is to be taken in any particular passage. It is surely a presumption in favor of an unity of power and divinity being here intended, that the persons to whom these words were addressed so understood them. The whole drift of our Saviour's discourse impressed them with the idea that he meant to make himself God, (*ποιεῖς σεαυτὸν θεόν*), an exposition which our Saviour does not refute but confirms. That the Jews understood him correctly, will appear from a view of the context. Jesus was walking in the porch of the Temple, when the Jews came and demanded, that he should tell them plainly whether he were the Christ or not. This he would not do; but referred them to his previous declarations and to his miracles. They neither believed the one nor the other, because they were not of his sheep; his sheep did hear his voice, and he gave to them eternal life, (is not this claiming to be God?) and they shall never perish. Why? because "none can pluck them out of my hand." But how is it that Christ can say of himself, that he gives eternal life and can protect his sheep against all their enemies? Because he and the Father are one, and he can do all that the Father does, his Father is greater than all. There is surely something more than unity of will or purpose here intended, it is unity of power; and if he and the Father are one in power, the Jews were certainly right in concluding that they must be one in nature. *Εἰ δὲ ἐν κατὰ δυνάμιν*, says the Greek commentator Euthymius, *ἐν ἀγα καὶ κατὰ τὴν θεοποίησιν καὶ οὐσίαν καὶ φύσιν*. Now what reply does our Master make to this accusation of the Jews, that he "made himself God?" He in the first instance makes no direct reply at all. He neither says that he was or was not God, but does what was

his frequent custom when questions were proposed to him, or objections started, and that is, turns the attention of his hearers to themselves, that they may notice the disposition whence their questions or objections arose, and then so turns his discourse, that all who had ears to hear, should find in what he said an answer to the question or solution of the difficulty proposed. Christ will convince the Jews of their stubborn unbelief, and perverse opposition to every thing he said. They objected to the fact, that he had called himself God. Jesus does not explain in what sense he had done so, but says in effect, you would not be so ready to accuse me of blasphemy for this, if you were not bent on opposition to me and my cause; for your own Scriptures call kings and magistrates Gods, and if the title can be given with propriety to divinely commissioned men, (*προς οὗς ὁ λόγος τοῦ Θεοῦ ἐγένετο* either to those who received commands of God and acted in his stead; or *προς οὗς* Mark xii. 12, Luke xii. 41, for *περὶ ὧν* concerning whom this declaration of God is made,) surely it may be given in the same, if in no other sense, to the great personage whom God has selected, and set apart, (sanctified,) and sent into the world. But that I am the Son of God in a far higher sense, a sense which authorizes me to say "that I and the Father are one" v. 30, is plain from the fact, that I do the works of my Father, (the same divine and almighty works, raise the dead, heal the sick, execute judgment, see v. 32, and 37, c. xiv. 10,) if you will not believe me, believe these works and know that "I am in the Father and the Father in me." Were the Jews satisfied with this explanation? Did they imagine that he assumed the name Son of God as an official title, and that he meant no more by it than when applied to kings and magistrates? By no means, they saw that he used it in a sense, which involved equality with God, and they accordingly immediately endeavored to seize him, but he escaped out of their hands.

There is another remark to be made on this passage, and that is, it is perfectly clear that Christ uses the terms God and Son of God, θεος, and ὁ υἱὸς τοῦ Θεοῦ, in exactly the same sense. The Jews said ποιεῖς σεαυτὸν θεὸν thou makest thyself God, Christ replies, is it blasphemy to make myself the Son of God? Where it is evident, that making himself God and making himself the Son of God, are considered as precisely the same. The remark of Storr, therefore, on this passage is well founded, that God and Son of God are, as to Christ's meaning here synonomous.*

There are several other passages which might be adduced in support of the opinion which we are advocating, as Matt. ii. 27. and Heb. 1. but this our object does not demand, and our limits will not permit. We have already stated, that we purposed only to endeavor to show, that Christ is called Son of God, in reference to his divine nature, or in virtue of the eternal relation between himself and Father. If any one can prove that there are other reasons for his being so called, it militates nothing against the position which we have assumed. As the term, Son, is used in Scripture to express such a variety of relations, as dependence, derivation, similarity, community of nature, &c. there is no antecedent improbability in Christ's being called the Son of God, not only because he is of the same nature with the Father, but also because he is the object of his peculiar love; because, as man he is derived from him and dependent on him. And if kings are called sons of God in the Old Testament, as the representatives of God, why then Christ, as the great Mediatorial King, may pre-eminently be called the Son of God. We say there is no antecedent improbability that this is the case; and if any one is satisfied that such is actually the fact, we should not be disposed to dispute the point. Still we confess ourselves unable to see the conclusiveness of the argument to

* Dass er der Sohn Gottes, oder Gott sey—denn beides lief nach dem, von den Juden wol gefassten Sinn Jesu auf Eines binaus. See Zweck der evang. Geschichte p. 467.

prove, that the Redeemer is called the Son of God, in virtue of his exaltation to the Mediatorial throne. This opinion, however, is a very general one, and is adopted by many who still believe in his being the Son of God in a far higher sense. For ourselves, however, seeing that this name is peculiar, in the New Testament at least, to Christ, (with the exception of Luke iii. 38, where the reason of its being applied to Adam is perfectly obvious,) and that it is used by Christ and his apostles in many instances, in direct reference to his relation as God, to the Father, we prefer considering this relation as the primary and most important, if not the sole ground of its application to him by inspired men, whenever they intend using it in any other than a mere historical manner. Luke i. 35, may be an exception to this remark. In the great majority of instances, the phrase occurs merely as a designation of the Messiah. In the Old Testament, it was predicted that the Messiah was to be the Son of God. It was very natural therefore, that this name or title should be very common among those who were waiting for his appearance. Hence, when Nathaniel exclaimed, "Thou art the Son of God," he doubtless intended to say, Thou art the Messiah, and so in a multitude of cases. These passages, however, only prove that the Messiah was called the Son of God; not why he was so called. Our Saviour styling himself so frequently, the Son of man, informs us that this was a proper appellation for the great Deliverer, but gives us no information of the grounds of its application. This is a very distinct question.

The arguments which are commonly adduced to show that Son of God, as applied to Christ, is a title of office, and equivalent with Messiah, are principally the following. It is said, that in the Old Testament, kings and magistrates are called Sons of God. This is exceedingly rare. The passage in Ps. lxxxii. 6, is peculiar; Princes are here called אֱלֹהִים as being objects of reverence, and בְּנֵי עֲלִיוֹן *Sons of the Highest*, in the corresponding clause, may, in this instance,

receive the same meaning. But it is very far from being the common usage of the Scriptures, to call kings the Sons of God. And even if it were, this would prove very little as to the proper meaning of the phrase, Son of God, in the singular; as there is such a marked difference in the use of these expressions, throughout the Word of God. We are not prepared to say, that the term Son of God is never applied in the Old Testament, to any royal personage. But in the cases in which it is so applied, it does not express their royal dignity, but merely their being the objects of God's peculiar care and love. Thus, if 2 Sam. vii. 14, be referred to Solomon, (in any sense,) "I will be to him a Father, and he shall be to me a Son," the meaning obviously is, I will regard and treat him with peculiar favor. He shall be my child, and I will treat him accordingly. We should be at a loss to fix on any one instance, in which this phrase is expressive of the kingly office. Ps. lxxxix. 27, "I will make him my first-born, higher than the kings of the earth," can hardly be considered as a case in point. -For the expression, "I will make him my first-born," means nothing more, than that I will treat him as "my first-born," that is, with peculiar favor. We think, therefore, that the argument from the Old Testament, is very far from being conclusive on this point. It seems hardly to afford a presumption in favor of the opinion, that Christ is called Son of God, on account of his dignity as Messiah.

Another argument is derived from the second Psalm, v. 7. "Thou art my Son, this day have I begotten thee." The first remark which we would make on this passage, is, that the second clause probably expresses no more than the first. Thou art my Son, this day, now, art thou my Son; now more clearly than ever. This is agreeable to a common characteristic of the Hebrew. So in Jeremiah, ii. 27. "Saying to a stock, thou art my father, and to a stone, thou hast begotten me."—And 2 Sam. vii. 14, "I will be to him a Father, and he shall be to me a Son." See also Deut. xxxii,

6. In all these passages, the second clause is synonymous with the first. Secondly, we would admit, that the word **הַיּוֹם** *this day*, refers to the time contemplated in the preceding verse; i. e. the time in which Christ, the subject of the Psalm, was anointed, or inaugurated as king, on the holy hill of Zion; that is, to the time in which he was clearly set forth as King of Israel. The whole question is, does the passage declare that he was then constituted the Son of God, or was then clearly proved to be such? We prefer the latter mode of interpretation. First, because from the connection, these words do not appear to contain the inaugurating formula, so to speak, addressed to Christ; but rather, the ground of the universal dominion which is committed to him. They form no part of the decree giving him universal dominion; they are merely the solemn introductory address. The sense is, Thou art my Son; therefore, ask of me and I will give thee universal dominion, &c. That is, these introductory words of the address express the dignity of Christ's person, and assign the reason, why he has the right and power to rule over all nations, and why all people should put their trust in him. In solemn discourse, such introductions are very frequent; and they often contain the reason or ground of what follows; as, "I am the Lord, that brought thee out of the land of Egypt; thou shalt have no other gods before me"; that is, because I am the Lord, &c. So here, because thou art my Son. This is agreeable also to the constant manner of the sacred writers, presenting the personal dignity of Christ as the ground of his universal power and authority. Since he is possessed of divine perfections, is the Son of God, of the same nature, therefore he is made universal King.

But again, if peculiar stress be laid upon the second clause, "I have begotten thee," it must be admitted, that it can with equal propriety be rendered, I have made thee my Son, or I have declared thee to be such. In other words, **יְלִדְתִּיךָ** may here be taken declaratively, according to the canon so fully illustrated by Glassius, Phil. Sacra Lib. III. Tr. III.

Can. 15. and which is of such frequent application in Hebrew. The meaning then would be, Thou art my Son, this day have I declared, or exhibited thee, as such. This view of the passage is given by Venema, by Morus in his *Com. Exegeticus* p. 260, by Anton, as quoted^r by Rosenmüller, p. 30 of Vol. I. Part. III. of his *Scholia*, by Kuinoel on Acts xiii. 32, and many others. We think the proper method of deciding which view of the passage is the most correct, is to inquire which is favored by the analogy of Scripture. Is Christ said to be constituted the Son of God, by his exaltation or resurrection; or, is his resurrection and exaltation given as evidence that he is the Son of God? Agreeably to the remark made in our last Number, the resurrection of Christ is almost uniformly presented, as the great decisive evidence of his Sonship, as well as of his Messiahship. See Rom. i. 3, 4, Acts, xiii. &c. He was neither made Son nor Messiah by his resurrection, but was thereby proved to be both the one and the other.

We think it clear, therefore, that no argument can be derived from this passage to show why Christ is called Son. It simply declares, that he is the Son of God; but what this imports, must we learn from other passages.

The words in 2 Sam. vii. 14, "I will be his Father, and he shall be my Son," are adduced as an argument on this subject. It is said, that it is not easy to conceive how a thing can be predicted as future, which has existed from all eternity. This is very true. But the point of the prediction is simply this; the king that shall arise, shall be my Son. So it is predicted that the Messiah should be the "Mighty God;" not that he was to become such, but was to be such. Whether 2 Sam. vii. 14, be referred to Christ, or Solomon, it is of no weight in this discussion. It simply declares, that the king that was to arise, should stand in a very near and tender relation to God. What that relation is, must be learned elsewhere.

Acts xiii. 32, 33, "We declare unto you glad tidings,

how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus *again*; as it is written in the second Psalm, 'Thou art my Son, this day have I begotten thee,' is considered as proving that Christ is called Son of God, in virtue of his resurrection, as the commencement of his elevation to supreme dignity. We question very much, even adopting the common translation of this passage, whether this be its proper meaning. According to our version, the point to be proved by the passage from the second Psalm, is indeed, that Christ has been raised from the dead. But this point is fully proved by this Psalm, according to our interpretation of it. It contains a prediction that God would clearly set forth the Messiah, as his Son. How was this done? In various ways, and among others with peculiar clearness, by his resurrection; as Paul elsewhere says, Rom. i. 3, 4. This passage therefore, according to our view of it, is as applicable to the apostle's purpose, as on the opposite one. But it is far from being certain that there is any reference in this passage (Acts xiii. 32, 33.) to the resurrection at all. The words ἀναστρησας Ἰησοῦν, rendered, "having raised up Jesus *again*," properly mean, "having raised up Jesus," which may express his being called into existence, or sent forth as the Messiah. The grounds for preferring this view of the passage are strong, if not conclusive. In the first place, the verb ἀνίστημι when it refers to the resurrection, has commonly ἐκ νεκρῶν, or some equivalent expression after it. 2. It is often used to express the idea of calling into existence; as Matt xxii. 24, "raise up seed." Acts iii. 22, "A prophet like unto me will God raise up." See also, Acts vii. 27. The verb ἐγείρω is used in the same sense, see Acts xiii. 22, (and 23 according to the common Text.) 3. The context favors this interpretation. Paul is here endeavoring to prove that Jesus is the Christ. In verse 23, he asserts that of the seed of David, God, according to his promise, hath raised unto Israel a Saviour, Jesus. That Jesus is the Saviour, he proves first by

the testimony of John the Baptist, and secondly by the resurrection of Christ. The fact of his resurrection, he says, 31st verse, may be proved by those who saw him many days. Having thus established the point that Jesus is the Christ, he says, 'we declare unto you glad tidings, how the promise made unto the fathers, (what promise? why, the promise referred to in the 23d v. that God would raise up a Saviour,) God hath fulfilled unto us, in that he hath raised up Jesus.' There is no allusion here to the resurrection, for the promise to which the apostle had reference, was not that Christ should rise from the dead, but that a Saviour should appear; and of this the second Psalm is a clear prediction. The 34th verse makes this still plainer; for Paul, having announced to the Jews the glad tidings that the Saviour had come, turns to another subject, and says, "But that he raised him from the dead, (as he had asserted v. 30,)—he said on this wise, &c.;" and then goes on to prove that his resurrection was predicted in Ps. xvi. It seems clear, therefore, that verse 33 has no reference to Christ's rising from the dead, and consequently that Ps. ii. 7, is not quoted to prove that point. If this be the correct interpretation of this passage, it of course affords no argument in favor of the opinion that Christ is called the Son of God, on account of his being raised from the dead, and exalted as Messiah.

Such passages as Matt. xvi. 15, "Thou art the Christ, the Son of the living God," John i. 49, "Rabbi thou art the Son of God, thou art the King of Israel," do not prove that Son of God, and Christ are synonymous, any more than the expression "Christ, the Saviour of the world" proves that the word Christ means Saviour. They prove simply, what no one denies, that Son of God was a very common appellation for the Messiah among the Jews; but they throw no light on its import or the ground of its application. In the great majority of cases, it is used very much as a proper name, and therefore, such cases prove nothing, one way or the other, as to its meaning.

CORRESPONDENCE OF THE GENERAL ASSEMBLY

WITH

FOREIGN CHURCHES.

WE acknowledge ourselves to be under many obligations to the stated Clerk of the General Assembly, for the manner in which he has prepared and published the Minutes of that body, for the present year as well as for several that are past. Although it does not fall within our immediate purpose, yet we cannot help giving him our thanks for his statistical tables. They now approximate to the truth; and it is no fault of his, that they are not entirely full and accurate. We had no adequate idea of the rapid growth of the Church to which we belong, until it was presented by the pamphlet annually published under his direction. The Presbyterian Church in the United States, stands before the country and the world as an important body of Christians. This remark is not made with a view to awaken sectarian confidence. Should we become *proud* of our numbers and strength, He who giveth grace to the humble, will know well enough how to bring us down, for He "resisteth the proud." We hint at the influence which Presbyterians may exert, to give some view of their responsibility, and of the extent of their obligations.

According to the Gospel, the ability of a man to do good is the exact measure of his duty. The same rule applies to societies. They are bound to do all the good in their power. How great then are the obligations of a Church consisting of One Hundred and Sixty Thousand communicants, com-

binning much intelligence and wealth, with a form of ecclesiastical polity in itself admirably adapted to produce the strength of united exertion and the energy of free action! The country and the world ought to feel her influence, and rejoice in her labours of love. Her missionaries ought to be found in every destitute portion of the land, and in every dark corner of the world, bearing "the unsearchable riches of Christ," and proclaiming the messages of redeeming love.

It appears from the Minutes of the last General Assembly that Providence is opening a new door of usefulness to the Presbyterian Church in this country. In the year 1828, the General Assembly resolved to open a correspondence with the Protestant Churches in France. A letter was accordingly sent to that body of Christians, in the name of this Judicatory. This letter, addressed to the *Consistory of Paris*, was translated into French, and published in the *Archives of Christianity*, a monthly periodical devoted to the cause of Christ. Since the revocation of the Edict of Nantz, the French Protestants have had no national Synod. Correspondence with them, can therefore, be conducted only through their Consistories, or through individuals and voluntary associations.

The publication of the letter of the General Assembly, excited considerable attention. Accordingly, answers were returned by the Editors of the *Archives of Christianity*, by St. Pilet Joly, pastor of the French Walloon Church of Francfort on the Maine, by the Consistory of the Consistorial Church of Mens, and by the pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the Departments of Aisne, and of Seine and Maine.

The effect of this correspondence was not confined to France. On the 10th of March in the present year, a letter was written by the *Congregational Board of Ministers in London*, addressed to the General Assembly of the Presbyterian Church in the United States, in which it is

proposed, that there should be a correspondence between those two bodies of Christians.

The reception of these letters may be justly regarded as a remarkable event in the history of the General Assembly. And it does appear to us, as intimated before, that Providence has, in this way, prepared new facilities for the extension of the Redeemer's Kingdom among men. But that our readers may enter into our views and feelings on this subject, we present the following cursory statement of facts.

The Reformed Church in France was once an object of veneration and sympathy with all Protestants. Pure in doctrine, strict in discipline, full of holy zeal, and furnished with pastors not more distinguished for the fervour of their piety, than for profound and various learning; it was regarded with glorying and joy, by all who loved the Reformation. At the same time, its members, subjected to the tyranny of priest-ridden princes, and to the remorseless hatred of an intolerant hierarchy, endured through a series of years, sufferings too dreadful for minuter description. At length by the repeal of the Edict of Nantz, the cause of Protestantism in France appeared to be totally ruined, and that church, which had furnished an army of more than 200,000 martyrs, and many of the greatest scholars of the age in which they lived; which had more than 2000 congregations, and 2,000,000 of communicants sunk under the fierce fanaticism of Louis, misnamed *the great*, and his *hooded* ministers. A great number of learned and pious pastors, and vast multitudes of the most valuable subjects of the French monarch, escaped from the country. But two millions of people cannot emigrate. Of those who remained, the timid and flexible, yielded to force, and were *converted* to Popery; the firm and conscientious maintained their principles, and worshipped in their own way, in "caves and dens of the earth." This remnant of a better age suffered innumerable vexations, and often horrible per-

secution, from the year 1685, until 1787, when, principally through the exertions of La Fayette, "a civil existence" was granted to them.

None need be surprised that men oppressed as the French Protestants were, should rejoice in the change effected by the revolution. Napoleon, with all his faults, was a friend of religious liberty, and under his reign, the persecuted found favour. But on the restoration of the Bourbons, scenes of former violence were renewed, and the true spirit of Popery showed itself with its customary violence and cruelty. During a considerable period the Protestants were unprotected, and suffered all that the rage of their enemies could inflict. It was not until these disgraceful events had attracted the attention, and excited the indignation of the world, that any effectual measures were adopted, to prevent their recurrence.

It will not be thought extraordinary, that in a state of things such as we have very briefly described, religion should greatly decline. But there was another reason. The Protestants every where found the Catholics their bitterest enemies. In the mean while it served the purpose of the philosophists of France, in their warfare against all religion, to hold up the mummeries of Popery to ridicule, and its cruelty to detestation. In this they would have performed a good service, had they not identified true religion with its corruptions. It was, however, to be expected, that the Protestants, driven from their temples, denied the privileges of subjects, and often hunted by their enemies as wild beasts,—it was to be expected, that they would feel some obligation to the men, whatever might be their motives, who turned the indignation of mankind against those bloody-minded persecutors. Accordingly, it has been found, that among many of the Reformed Churches, there is that approximation to infidelity, which goes under the name of Liberal Christianity.

It is also a notorious fact, that wherever great reliance is placed on external observances, they are made a substitute for vital religion. And generally, not to say universally, the consequence is a deplorable corruption of morals. *Penance* is made to take the place of *repentance*; license to sin is purchased by strict compliance with the ritual; and men go from confession and the mass, to the theatre and the gaming table, to masked balls, and brothels. The influence of an established religion, and of the majority of a nation's population on the dissenting minority is great.

Hence we find with much that is true, and valuable, and worthy of all praise, among Protestants in France, much that we ought deeply to deplore, and endeavour by all means in our power to remove or remedy.

The Congregational Churches in England may be regarded as the offspring of that mighty religious ferment in England, which, beginning with the Reformation, became more and more violent, until it heaved the throne of the first Charles from its fastenings, and destroyed him in its ruins. The History of this denomination is so fully detailed in the well known work of Neal, that a bare reference to this author is sufficient for our present purpose. Their writings are familiarly known to Christians in this country, and in many instances highly esteemed by them.

In regard to *doctrine*, both the congregational Churches in England, and the Protestants in France, embraced originally the system of Theology, which, since the Reformation, has gone under the name of Calvinism. The Congregationalists still adhere to this system, although in general, they prefer being called *moderate* Calvinists. Judging from the extraordinary *run* of Dwight's Theology in England, it may be presumed that their system differs very little, if at all, from his. The Confession of Faith of the Reformed in France, was drawn up by Calvin himself; and of course, it may well be denominated by that illustrious reformer. In

its fundamental articles it harmonizes with other confessions framed by Protestants, during the period of the Reformation. How far the French Calvinists, as a body, have departed from the faith of their fathers, we cannot precisely state.

In the principles of Church government, they are genuine Presbyterians. The official equality of all ministers of the Gospel was, and is now, strenuously maintained by them: but yet is not considered as essential to the being of the Churches. Their Consistory answers to our Church Session; their Colloque to our Presbytery; their Provincial Synod to ours; and their National Synod to our General Assembly.

The ecclesiastical polity of the Congregationalists is too well known to require a particular statement. It may however be observed that they are staunch friends of religious liberty; and so have been from the beginning. It is reasonable to believe, that the persecuted Protestants of France cherish the same sentiments.

After this cursory view of these Christian denominations, we proceed to present our views of the general benefit, which may result, from a proper use of the opportunities afforded by this *inchoate* correspondence.

We beg leave however, first to notice a particular circumstance which perhaps deserves some attention. Several years ago, a proposition was entertained by the General Assembly to open a correspondence with several denominations of Christians in Europe, and a committee was appointed for that purpose. The measure however, at that time, proved abortive. One established Church, at least, came within the *purview* of this proposition. And the failure of the whole plan arose, it has been conjectured, from an ascertained indisposition on the part of that Church, to have any correspondence with us. Whether this was owing to the Prince of *the establishment*; or to an apprehension that the powers which he, would frown on patronised

ecclesiastics, for holding communication with stern republicans, we pretend not to determine. It seems, however, pretty certain, that we shall never have it in our power to do good *directly* to any but Dissenting Christians in Europe.

It is equally certain that Dissenters have done much to keep alive piety in established Churches. Had it not been for English non-conformists, there would now, in all probability, be no British and Foreign Bible Society to bless the world; no Church Missionary Society to send faithful preachers to the heathen; no religious Tract Society; no Jews Society; no Continental Society, aiding in the extension of the Redeemer's Kingdom.

For although established Churches regard Dissenters with perpetual jealousy; yet they are often, in self-defence, obliged to imitate their zeal and activity; lest the majority of the people should be drawn away to the cause of non-conformity. It is equally true, that the extensive knowledge, and elaborate writings of men supported in "learned leisure" by the wealth of the nation, have been greatly useful to Dissenters.

In times of excitement, however, mutual benefits are forgotten, and the strong oppress the weak. It was in *the 19th century*, since the overthrow of Napoleon, that the Protestants of *France* endured the horrible persecutions before adverted to. And even now it is found necessary for the *Three Denominations of Dissenters* in England to keep up a *Society for the preservation of religious liberty*. Even in this age of the world, after all that has been said about "the march of mind," and the progress of liberal opinions, there is very little religious liberty, or genuine liberality. There are but two countries in the world, where religion is perfectly free; the *United States*—and the *Sandwich Islands*, since the success of the American Missionaries! It may appear surprising, but we believe it to be true, that since the year 1815, the spirit of liberality has

rather declined, than risen in Christendom. Popery has certainly become bolder—Jesuitism has been revived—High Church principles have become higher and fiercer—and in our country the various denominations of Christians have, after a little trial, refused, as far as they dared, to co-operate in general enterprises of Christian charity. High Church-men have strongly opposed the American Bible Society. The General Conference of the Methodist Church has, by a formal vote, determined to have a Bible Society *exclusively their own*. So also of the Tract Society, and the American Sabbath School Union. Many things indicate in the Church Universal, an increase of sectarian spirit. There is a rousing up too, of the spirit of infidelity. There is a disposition in all the enemies of vital religion to unite. Universalists approximate to Unitarians, and Unitarians to Deists. Whither do all these things tend ?

We know that many, on reading these pages, will dissent from our opinions ; and probably will appeal to the recent acts of the British Government ; to the tranquillity at present enjoyed by the French Protestants ; and to events in the religious history of this country, to disprove our positions. But Catholic disabilities were not removed until the English ministry were convinced of the absolute necessity of the measure, to preserve the peace of the country, and maintain the influence of England on the continent of Europe. Mr. Peel, in the British House of Commons, acknowledged this necessity, and confessed that he consented to the repeal of the law of exclusion, because *he could do no better*. So that the measure rather proves the growth of Popery, than the increase of liberality. And in France, the persecutions which ensued on the restoration of the Bourbons, were continued until the Dissenting denominations in England procured a notice of the subject in the British Parliament.

We have not time for a particular consideration of this subject at present. It deserves, however, to be remarked,

that *zeal for religious liberty* may proceed from two causes—*infidelity*, which utterly casts off the moral influence of religion, and aims to get rid of it altogether, and *genuine piety*, which makes a man feel the value of freedom to worship his Maker according to his conviction of duty. The first of these causes, drives men, as with the force of a tornado, to the opposite extreme. It is the second only, which secures rational liberty. And if there is an increase of piety in the present age, there is also an increase of infidelity, as well as of Popery.

Still, however, there is an immense advantage possessed by this “age of the press,” and of “extending intercourse,” over all past ages. And in the struggle which is now going on in the world, it is in the highest degree important that there should be correspondence, cordial co-operation, and a thorough understanding between the sincere friends of genuine religious liberty, in all parts of the world. In any particular case of oppression, such, for instance, as that endured by the French Protestants, the strong decided expression of displeasure by millions in the United States, and millions in England, will be heard and regarded. And in the present growing power of public opinion, certainly it is important that all throughout the world, who own no authority over conscience but that of the Deity, should be prepared to speak out, and to speak all together, whenever a sufficiently important occasion demands it. This, then, is one of the reasons why, in our opinion, the correspondence so happily begun, ought to be carried on with spirit and cordiality. It will unite the friends of religious liberty in this country and in Europe.

But again; immeasurable injury has been done to Christianity, by building systems of religion on other foundations, than that of the sound interpretation of the Bible. When philosophy is employed to prove theology, the Scriptures are stripped of their honours, and the study of them is

greatly neglected. When Christians of different nations, however, write to each other on their common religion, they must refer to the Bible, as the only authentic source of information; and see to it, that their opinions are founded, not on the ever changing systems of men, but on the oracles of eternal truth. This is the more important, because the philosophy of different nations, even in the same age, is widely different. English and American, differs from French philosophy; and both, from the German. An equal difference is discernible in the theological systems of these different nations. Indeed it is quite curious to trace the changes which have taken place in theology, under the influence of philosophical systems, in different ages and countries. But we cannot now pursue this subject. Of all the expedients devised by human wisdom to prevent these mutations, the most efficacious have been well constructed *Confessions of Faith*. But, inasmuch as these do not claim authority to bind the conscience, they have always, at length, given way before the force of public opinion. The Lutherans have their confession of Augsburg; the English Church their Thirty-Nine Articles; the Scotch and the French Calvinists have a confession still more extended, and minute:—but the Lutherans are Neologists; the English are Arminians; the Scotch have their *moderate men*, which is but another name for Arminians; and the French, as a Church, have now, if we are rightly informed, no creed at all. Philosophy, as it is called, has produced these changes. And it is not in human wisdom effectually to guard against them. We see corresponding changes taking place, even in the best constituted Churches in this country. Our own denomination affords a very striking instance of this kind. We advert not to others, for that might be invidious. We are persuaded too, that these changes, whatever may be thought of their value, have not been produced by a study of the Bible. Look only at the polemical essays with which the press now teems;

and observe how little Scripture, and how much *reasoning* is to be found in them. Be the subject what it may, the case is all the same. The great questions, for instance, concerning *Predestination, Election, Original Sin, the Atonement*, and even in some instances, *the Divinity of Christ*, are attempted to be settled, not by the plain decisions of the holy Scriptures, soundly interpreted, but by *philosophy!*

Now all these changes would never have taken place, had the teachers of religion adhered to the Bible, and to the common-sense method of interpreting the sacred volume. Two reasons convince us of the truth of this remark.

1st. The Bible contains the whole of the Christian religion. Its gracious author gave this book to man, for the very purpose of letting him know what he must believe and do, in order to salvation. The same things are *now* to be believed and practised, which the apostles received from the Lord Jesus. There is no change here. There can be none. But from the very nature of the case, the meaning of the Bible is ascertainable. Otherwise it would be no revelation at all. Let this meaning then, be discovered, and we know the whole of the Christian religion. But it is not learned from the philosophy of Locke, Reed and Brown; of Malebranche and Buffier; of Leibnitz, Kant and Fichte; but from the careful study of Hebrew and Greek; in other words, from the cultivation of sound philology.

2d. The Maker of man, is the author of the Bible. The religion of the Bible, then, is adapted to human nature in all ages, and in all climes. It applies itself to all the faculties of man as a religious being; brings them to the highest state of improvement; and gives them the best possible direction. There is no danger of error, or excess, if only the whole of Bible truth is brought to bear on man's heart and conscience. But so "fearfully and wonderfully are we made," that much of human nature lies beyond the ken of philosophy; and it is not at all to be wondered at, if, when men undertake to

mould theological truth by the partial and imperfect discoveries of human science, they fall into error. Nor is it at all more surprising that one system of theology thus framed, should give place to another, in almost perpetual change, when every new philosophical theory, displaces that which went before. It would be tedious to give even a catalogue of the *new* and *improved* systems of divinity, which have been produced since the era of the Reformation. But who can tell what injury has been done to the cause of Christ, by all these changes? And who shall answer the sneering question of the unbeliever? "After all, what do Christians believe?"

We do not pretend, indeed, that the annual letters, which will pass between our General Assembly and different Christian denominations in Europe, will directly produce the effects anticipated. It would be extravagant to make the supposition. But, as we hope, the case will be thus. One very important benefit to be expected from the noble institutions growing up among us, is, *a body of native theological literature*. Now our authors will write, either for their own countrymen *only*; or, for others in different parts of the world *also*. Should the former be the case, our systems and commentaries will, in all probability, be moulded by American notions, and American philosophy; and bear throughout the stamp of local feeling. But in the latter case, all these trammels will be cast off, and American theology will sustain that character of universal adaptation, which constitutes one of the most distinguishing features of the religion of the Bible. In this, it would happily differ from every thing almost, which has yet come under our observation. In the title pages of many modern systems of divinity, we see the very significant phrase *his temporibus accommodata*. And no one is at a loss to know its meaning. It is theology adapted to the philosophy of the times; it is Scripture truth *detorted* to suit the views of Neologists.

An intelligent and accute general reader need not look at the title, and the author's name, but only at a chapter or two in any part of a new work, to ascertain at once, where it originated. He can say, this came from Germany; this from England; and this from New England, &c., without the least hesitation.

We would now inquire, is it chimerical to suppose that a cordial affectionate intercourse between Christians in other countries, would produce such effects as we have mentioned above? We think not. Many circumstances are attracting the attention of the Christian world to America; our rapid increase—our perfect religious liberty—our revivals of religion—the activity and energy of our religious charities, &c. Even our theological literature, meagre as it yet is; and the sermons of our distinguished preachers, already excite considerable notice. Our great men, if indeed we have them, will become more known. It may easily be brought about, that when an American divine sits down to write a book, he will do his work in the expectation that it will be reprinted in England; will be translated into French, and Dutch, and German, and circulated wherever there are Christians who speak these languages. A commentator, or systematic writer, with expectations such as these, and with the feelings which they would awaken, could scarcely construct a work, limited in its adaptation to the meridian of Boston or New-Haven, New-York or Philadelphia. He would be obliged to bring it up as near as possible to that "word," which is "a discerner of the thoughts and intents of the hearts;" which, in all that it teaches of religious doctrine, of guilt and repentance, of faith and pardon, and hope; of fears and sorrows, and joys, shows a most consummate knowledge of every thing that is in man. In a word, he would be obliged to teach that religion, which takes hold of the whole of human nature, which goes into the inner parts of every man's soul, and makes him feel that He who made man, is the author of this religion also.

If after all, however, we are over sanguine in our expectations of the good which *may be educaed* from this correspondence, we are very confident that our readers will agree with us in our views of the value of this result; and in our most earnest wishes, that if not in this way, in some other, it may be produced.

And, we would take this opportunity of remarking, that already, religious intelligence from America is sought for with great avidity, in many distant parts of the world. And we cannot but wish that the brethren, who write for our periodicals, who give accounts of revivals, who draw up narratives of the state of religion, prepare reports, make speeches at our anniversaries, and communications from executive committees, would take the trouble to consider how such papers as they prepare, will appear to the various bodies of Christians, with whom we have proposed to hold correspondence.

But there is another view of this subject which we wish to present.

America, for some years past, has been the *land of revivals*. We know that this subject has excited a deep interest in the minds of many Christians abroad, and many inquiries have been made respecting these remarkable events. Now, considering the nature of the intercourse between this country and Europe, we know of scarcely any subject, respecting which it is more difficult to procure accurate information. All sorts of people have correspondence with Europe—men who call any excitement a revival—sober and wise men—friends and foes, write on this theme. And inquirers at a distance, we doubt not, find it extremely difficult to form a clear opinion of the real character of American revivals. In one case a statement is made of facts, which would lead a sober thinker to suppose, that in these occurrences, there is nothing but a wild and frantic fanaticism. And we should not be surprised to see, at any time, a long induction of particulars, made by some Euro-

pean philosopher, going to show that the Americans, with their boasted religious liberty, are rapidly degenerating into a nation of fanatics. It would not be difficult to find in that mass of crudities, which in past times has gone under the general name of Religious Intelligence, hundreds of statements, which would seem to justify such a conclusion. Men of real abilities, prudence, and skill, have so seldom thought the periodical press, a subject worthy of their attention ;—this mighty engine of good and evil, has so often been left to the management of unexperienced, and often half educated men ; that a large part of its records might easily be made to subserve any purpose, which the enemies of evangelical piety might wish to effect.

Yet we do believe that revivals of religion are the joy and glory of the Church, and the hope of the world. The polemic fires which were kindled at the Reformation, continued to rage until vital religion in the Church had been nearly burnt out. There seemed to be nothing to prevent the universal prevalence of a heartless formality, but such visitations of mercy as we now speak of. The circumstances of the American Churches were, in many respects, favourable to the occurrence of these events. Christians in the United States were placed in a situation to look only to the grace of their Lord, and the power of their religion. In this case, there is naturally a more direct and vigorous application of religion to the conscience, than we ordinarily find in different circumstances. And there is no control of the ministers of the Gospel, by “the powers that be.” Every one is at full liberty to try the **utmost** force of his religion, in the way which appears to **him best**.—*America is, and it long will be, the land of revivals.*

But in this country, “**who will may preach, and what he will.**” And it is not to be denied, that among numbers of our fellow-citizens, noisy declamation is preferred to sound exposition of the Bible. Powerful excitements are pro-

duced by addresses to the imagination and the senses ; and we have a pretty full experience of the disastrous and desolating effects of *false revivals*. Men of experience, of sound discrimination, and careful observation among us, can afford on this subject, information of the highest value to the world ; and utter warning voices, which, if duly regarded, will save the Church from much reproach and sorrow, and prevent the occurrence of many a scene of desolation.

It is a matter for everlasting praise, too, that we have in this country a number of men, of adequate information, of fervent piety, and habits of careful observation, whose labours have been greatly blessed. *Genuine revivals* of religion have taken place under their ministry. They have brought forth fruit, and their *fruit hath remained*. They who were afar off have been brought nigh ;—Christians have made advances in holiness ;—and the whole effect of one revival has been a preparation for another, of equal, or perhaps greater power. These instances afford opportunities for statements of particulars of the most instructive character. The wonder is, that they have not already been made. A thorough conviction of the paramount value of *revealed truth*, united with deep piety, a large portion of common sense, and some considerable knowledge of human nature, have prompted these most excellent ministers of Christ, to pursue the course of true wisdom, but they have not yet, as far as we know, preserved registers of facts ; have not made and recorded numerous, minute, and careful observations, so as to afford ample instruction to others, of less wisdom and experience than their own.

Now the organization of the Presbyterian Church affords very peculiar advantages, for collecting information respecting the progress of religion ; the particular measures employed to promote it ; and the results as they are varied by different plans, or by the same plans, conducted in different

circumstances. We can scarcely conceive of a situation in which more practical wisdom might be acquired than in our General Assemblies, if only the members would come together, with hearts all alive, and attention all awake to this great object. They who compose this venerable body, are for the most part members of all the inferior judicatories of the Church. As pastors and elders, they belong to Church Sessions, where all the measures adopted to promote the conversion of sinners, and the holiness of Christians, in their particular congregations, are of course, subject to their personal inspection. Then there are Presbyteries and Synods, where the state of religion, and the means used to build up the kingdom of the Redeemer, are matters of particular inquiry, and of formal report. And finally, there is the General Assembly, in which are gathered representatives of the Churches, from the Presbytery of Londonderry to that of Missouri. These great councils, too, are held every year. The order of the Assembly requires an annual report of the state of religion. It is possible, then, to bring together the knowledge and experience of more than a thousand men, and afford the whole to each member of the Assembly. We have wished with inexpressible earnestness, that the protracted, and often warm discussions of matters of mere personal and local interest, which so often occur, might give place to the careful consideration of other, and we hope to be forgiven for saying, more important business. And it occurs to us, that a close union and free correspondence with foreign Churches may help to produce this change. For let our former remarks be recollected; that Christians abroad are beginning to waken up, and look at the events which are taking place in our country. The report of what the Lord has done for us, has travelled into distant lands. And our brethren from afar, are inquiring with much solicitude on this subject. The Minutes of the General Assembly are sent abroad; and they will be read with

great eagerness. When it is seen that twenty or thirty thousand are added to the Churches in a year; and there is great glorying in the wonderful achievements of redeeming mercy, these authentic records of our Church will be studied with much care, that it may be known what are the measures thus signally blessed by the great Lord of all.

In a word, our General Assembly might be made to feel that they are acting on a wide theatre; and not for themselves and for petty interests at home:—that they are “encompassed with a great cloud of witnesses;” and that they ought to lay aside every weight, and the sin that doth so easily beset them, that in a word, they ought to constitute the centre of an influence which shall be felt through the whole world. And why may not such things be? Why may not the third Thursday in May constitute an epoch in the history of our Church? And the future historian in tracing the progress of religion, ought to be able to see in the measures adopted by each General Assembly, a new impulse given to the great enterprise of making this land the land of Immanuel; and this world his kingdom.

It is most admirably taught in the constitution of our Church, that “truth is in order to goodness;” and that “the great touchstone of truth, is its tendency to promote holiness.” According to this doctrine, if our Church is, as we maintain, the purest, so it ought to be, the holiest in the world. And if our system of ecclesiastical polity is nearest to the great principles laid down in the New Testament, then in its administration, it ought to produce the best results.

The strongest argument that possibly can be produced in these times of contention and division, would be the superior zeal, liberality, kindness, self-denial, humility—or to say all in one word, the superior holiness of Presbyterians. Let the country and the world, feel that we are a blessing to them, and they will *receive us*: let them feel that we are

a *greater* blessing than any other people, and they will admit our greater purity both in doctrine and discipline. Any measures which have a tendency to produce a result like this, shall always have our warm approbation, and decided support. Indeed, one prime object of our labours, in conducting this journal, is to raise the standard of piety in our Churches, and especially among our ministers. And whatever else we may be able to accomplish, we shall feel all the mortification produced by failure, if we are favoured with no success, in this our leading purpose. None, we trust, can question our zeal for sound Presbyterian orthodoxy. But we value our doctrine and discipline for this very reason, because we believe, that, when fully received and carried out into practice, they are entirely adapted to make men more active, benevolent, liberal, and pious, than any other system of which we have any knowledge. When convinced of the contrary, we shall be ready to change our plans. We are especially desirous that the General Assembly may be the instrument of doing *all* that good, which, by its constitution, it is adapted to do; that it may diffuse blessings, in every direction, to the greatest possible extent; and divine benefits from every source opened by the great Head of the Church.

REVIEW

OF FABER'S DIFFICULTIES OF ROMANISM.

The difficulties of Romanism. By George Stanley Faber, B. D. Rector of Long Newton. London printed. Philadelphia reprinted—Tower & Hogan, 1829. 12mo. pp. 293.

At first view, scarcely any thing could appear more wonderful, than that, at the beginning of the nineteenth century, and especially in this country, where more than nineteen twentieths of the whole population are Protestants, it should be deemed necessary to put any portion of these Protestants on their guard against the allurements of Popery. The system of superstition and of spiritual tyranny built up by the Church of Rome, is so manifestly unscriptural; so unreasonable; so essentially subversive of all the rights of conscience, and of private judgment; and so utterly at war with all the interests of good morals, that it might be supposed no intelligent man or woman in the country could be in the smallest danger of becoming a convert to such a system. But, after all, the stubborn matter of fact is, that such danger really exists. There are those to whom, in the midst of Bibles, and of Protestant feelings, the system of the Papacy presents a real and formidable temptation. The appearance of this book on the other side of the Atlantic, taken in connexion with its history, is proof enough that this is the fact in Great Britain. And its republication in this country, is sufficient evidence, that, in the opinion of good judges, such a work is needed among ourselves. We think, moreover, that the existence of this necessity will cease to surprise those who look somewhat attentively at the subject.

Many, indeed, seem to consider that system of religious belief and practice, which Mr. FABER very properly designates by the term, *Romanism*, as a sort of spiritual and ecclesiastical monster, which has arisen in some unaccountable manner, and which is reducible to no rules but those of the all-grasping ambition of profligate ecclesiastics. But this is certainly a superficial view of the subject. The system of Popery is no *lusus naturæ*. It is no chance medley work. It is the religion of human nature. As Mr. *Toplady* has said that every man is born an *Arminian*; so it has also been said, and with equal truth, that "every man is born a Papist." That is, every man is born with such principles and tendencies as, left to themselves, will naturally conduct him to the substance of this system, as the foundation of his hope, and the guide of his life. The Bible represents the condition and character of man, by nature, as truly deplorable and alarming. He is corrupt in his original: a rebel against God: born in a state of total alienation from Him: under his righteous displeasure, as well as altogether indisposed to his service and communion. And unless he receive both pardoning mercy, and sanctifying grace, he must perish. For his deliverance from this guilt and pollution, the same Bible which unfolds his disease and his danger, proclaims an effectual remedy; a remedy as wonderful as it is glorious. A remedy, however, which, throughout, takes away all glorying from the sinner, and lays him in the dust of abasement. The plan of deliverance is this—A Divine Redeemer has consented to become the substitute of the guilty; to obey and suffer in their room; and to bring in everlasting righteousness for their justification. He has, in a word, "finished transgression, made an end of sin, and made reconciliation for iniquity;" so that all who believe in his name, are freely justified from all things, from which they could not be justified by the deeds of the law. It is never to be forgotten, however, that this plan of *pardon* is essentially and necessa-

rily connected with a plan of *sanctification*. The work of the Holy Spirit on the heart of the rebel, reconciling him to God, his character, his law, his government, and his humbling plan of mercy, is one of the chief blessings purchased by the Redeemer; who died, the just for the unjust, that He might bring us to God; that he might "purify unto himself a peculiar people, zealous of good works." Hence, justification by the imputed righteousness of Christ is invariably accompanied by a radical change in the *character* as well as the *state* of the happy individual. "Whom He justifies, them he also sanctifies." The sinner is not only brought into a *new relation*, the result of which is pardon and peace with God; but he is also a *new creature*. He is *born again*;—*born of the Spirit*—he commences a new and spiritual life. From this hour, he is no more a rebel, but a son; for to "as many as believe, to them is given power to become the sons of God, even to them who believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." From this hour, so far as the spirit of this new life reigns within him, his course is marked by hatred of sin; by a crucifixion of the flesh with the affections and lusts; together with a sincere love of holy obedience, and a cordial desire to please and glorify God. In short, it is his habitual aim and prayer to "die unto sin, and live unto righteousness;" the love of Christ constrains him to live, not unto himself, but unto Him who died for him, and rose again. And, although he continues to sin as long as he is in the body, yet he daily mourns that it has so much influence over him. He strives and prays against it. And his *only* hope for *new pardon*, as he commits *new offences*, is in that atoning sacrifice of his Divine Surety, to whose blood he penitently applied in the first act of believing, and on whose merit he relied, and still relies, for his whole and final justification. Such, as we read the Bible, is the representation which it gives of

real Christianity. It is a SYSTEM OF GRACE THROUGHOUT ; —grace in the original purpose ; grace in the execution ; grace in the whole plan of acceptance ; grace in the application to each individual of the purchased salvation ; grace in sustaining and bearing him forward in the spiritual warfare ; grace in his final preparation for, and admission to the joy and glory of his Lord ;—free grace ;—rich grace ;—sovereign, distinguishing grace.

It is perfectly obvious that this plan of mercy, not only cuts off all pretence of glorying on the part of the sinner ; but that there is no principle more directly and irreconcilably hostile to the whole economy of salvation by Christ, than the doctrine of HUMAN MERIT. To rely upon our own righteousness or strength in the matter of salvation, is to attack Christianity, if the expression may be allowed, in its most vital organ. It is to make God, in all the proclamations of his grace, “ a liar ;” it is to trample on the blood of Him who was “ made sin for us,” as an unnecessary, and therefore as a wantonly shed—and, of course, “ as an unholy thing.” If there be any doctrine which contradicts the whole spirit, and every offer of the plan of mercy through a Redeemer, it is, undoubtedly, the doctrine that any thing man has done, or can do, moral or ceremonial, merits the Divine favour, or forms any part of the price of heaven. This, we have no doubt, is the substance of Christianity ; which no man ever cordially received but by the Spirit of God ; and yet, without receiving which, in its leading features, no man will ever be recognised by a holy God, as a Christian.

Nothing, however, is more certain, than that the plan of acceptance with God which has just been sketched, is, of all others, that which is most distasteful to the natural feelings of man. Pride, which is “ the condemnation and snare of the devil,” is equally the “ condemnation and snare” of man. Guilty and polluted as the sinner is, he has an innate pro-

pensity to trust in himself, or in something done, or intended to be done, by himself, to avert the displeasure, and merit the favour of heaven. The hope of being in some way, his own Saviour, is the last which he abandons, when brought to embrace the Gospel in sincerity and truth. The tendency of our nature is to cleave to ANY THING BUT CHRIST. The impenitent sinner is willing to undergo the heaviest drudgery of rites and ceremonies; to submit to the severest penances; to make long journies; to pay large sums of money; in short, to lacerate his body, and tax his purse, as far as he can bear, if by these he can enjoy the prospect of gaining the heavenly paradise. Any, or all these, he is willing to give for such a prospect; but his *heart* he will not give. To "receive the kingdom of God as a little child;" to submit with penitence and humility to the righteousness of God by faith, he cannot yield.

Now, to relieve this impenitent and unyielding mind—which is the mind of all men by nature—the system of *Romanism* comes in with the most plausible and fascinating allurements. It meets him with a system of most ingenious expedients for removing every difficulty, and satisfying every doubt, without the sacrifice of a single lust. It persuades him that if he be in regular connexion with the Roman Church, he is, of course, in real covenant and communion with Christ:—that there is no need of any radical change of heart, provided he will submit to the dictation and discipline of the constituted authorities of that Church:—that by the sacrament of Baptism, a priest can regenerate him, and that no other change than that which baptism includes, need be sought or expected:—that by this baptism, when regularly administered, all his sins are taken away, and he reconciled to God:—that by a regular attendance on the sacrament of Penance, all his sins committed, from time to time, after baptism, may be certainly forgiven:—and that, by a regular confession and absolution during life, and the reception of ex-

treme unction, when he comes to die, he may be assured of everlasting happiness :—or that, at the worst, he will only be detained sometime in purgatory ; which, however, will be made as short and light as possible, if he bequeath a handsome sum to the Church, or if his surviving friends shall pay liberally for the prayers that may be said, and the masses that may be performed for his soul.

According to this delusive system, then, a man may live and die without any real holiness, either of heart or of life, and yet, in spite of all the Scripture has so solemnly pronounced to the contrary, may be certain of seeing the Lord in peace. He need not trouble himself to read the Scriptures. The *Church* reads, judges, and engages for him. The Church has a stock of *merit* to dispose of, which, upon being properly *paid* for, she can set down to his account, and make available to his acceptance. So that, however multiplied and enormous his sins, and however obstinately and impenitently persisted in, to the last hour of his life ; still if he submit to all the rites of the Church, and all the penances imposed by the proper authority, he is certainly safe ; certainly secure of salvation. In support of all these statements, testimony of the most unequivocal kind might be adduced from Romish authorities of the highest character. We are aware, indeed, that most of the allegations above stated, have been either denied, or attempted to be explained away by ingenious apologists for Romish claims : but we are very sure that, when the whole system, taken together, is compared with its highest official vouchers, our representation will be completely borne out in every particular.

Now, we ask, is it any wonder that multitudes—and even many of those who might be expected to know better, and to judge more intelligently—are captivated with this system, and fly to it as a refuge from the doubts and anxiety of a worldly course ? Is it any wonder that thousands, who have no heart for the self-denial, the self-renunciation, and the

spirituality of the genuine Gospel, find in this delusive scheme a delightful repose, which leaves them at full liberty to pursue the world and all its pleasures as they please, and yet to bear the name, and cherish the hopes of Christians? For our part, we wonder not that millions, in the days of *Luther*, resisted with so much bitterness his endeavours to destroy the empire of blind superstition. And we wonder not, that some instances are found in Protestant *America* of persons who are disposed to retreat from the pure but painful light of Gospel truth, which allows no conformity to the world, and admits no compromise with sin; and to take refuge in a system of delusion, which bears an honourable name; puts on a plausible appearance; lulls conscience asleep by a thousand ingenious expedients; flatters pride; and gives a license to men to live as they list, provided they bow respectfully before pictures and images—honour the claims of a tyrannical priesthood—and submit to the requisite number of pecuniary payments. This flattering, but delusive system has precisely *that* to offer which the carnal mind will ever prefer to the holy salvation which the Gospel reveals; because it is consistent with the love and practice of sin;—does not require the universal mortification of our carnal nature;—nor the subjection of the heart to the righteousness of God, by faith in a crucified Redeemer. In truth, we rather wonder that such a system has not a greater number of votaries; that it does not bear away hundreds, where it beguiles and destroys one.

If there be any solid ground for these remarks, then we need, even in *America*, where there is no sovereign Pontiff to fulminate his anathemas, and impose his tremendous interdicts; where the Inquisition is unknown; where we are all left free to worship *whom* we choose, and *how* we choose; and where there are few other inducements to become Papists than those which the Papacy itself presents;—even *here* we need manuals to expose the real character of this

stupendous system of delusion and imposition, and to put the ignorant and the unwary on their guard against its peculiar fascinations. We, therefore, feel indebted to Messrs. *Towar & Hogan* for giving this American edition of Mr. *Faber's* work, and wish that it may be circulated and read in every part of the United States. Unfortunately, however, it will be seldom read by those who most need it. The benevolent and the pious, however, we hope will seek such out, and endeavour to bring them in contact with this excellent volume, especially in those settlements in which there is known to be most exposure to the specific contagion, against which it is intended to furnish an antidote.

The work before us, though general in its character, and adapted to any country in which its language is understood, and the errors which it opposes have a place, was prepared by Mr. *Faber* to answer a particular purpose. The Bishop of *Aire*, in *France*, a prelate, it seems, of high reputation for talents, learning, and exemplary deportment, had a short time before, published a popular book under the title of "*An Amicable Discussion respecting the Anglican Church in particular, and the Reformation in general.*" "In an Epistle prefixed to this work, it is dedicated to the Clergy of all Protestant communions; but it is especially addressed in the form of letters, to an English traveller, who is described by the Bishop as having stated to him certain doubts that had sprung up in his mind, with respect to the canonical legitimacy of his own Church; and as having requested him to facilitate his honest research after theological truth. The desire of the traveller, whether real or fictitious, is granted; and the production of the Bishop's work is the consequence. Of this work, the main object is, evidently, the proselytism of the English laity."

Mr. *Faber*, already well known to the British and American public, as the author of a number of valuable works, considered the French Bishop's publication as a kind of

challenge, and judged, we think, very properly, that an acceptance of the challenge, and a refutation of his book might be a very useful service to the cause of evangelical truth. He, accordingly, thought proper to undertake it himself, and has executed the task in a manner which we consider as honourable to his own character, and well adapted to do extensive good. We do not intend to enter into a minute analysis of the work. The limits to which we are confined, as well as the purpose of this extended notice, forbids such an attempt. Nor is it necessary. The following is a catalogue of the titles of the several *Books*, and of the *Chapters* under each *Book*.

BOOK I. The difficulties attendant on the Church of Rome in regard to her peculiar Doctrines and Practices.

Chapter I. Introductory Statement. Chapter II. The Difficulties of Romanism in regard to the claim of INFALLIBILITY. Chapter III. The Difficulties of Romanism in regard to TRADITION, and the doctrinal INSTRUCTION of the Church. Chapter IV. The Difficulties of Romanism in regard to the doctrine of TRANSUBSTANTIATION. Chapter V. Respecting the Latin Defence of the doctrine of Transubstantiation, from the language employed by our Lord. Chapter VI. Respecting the Latin Defence of the doctrine of Transubstantiation from the secret discipline of the early Church. Chapter VII. Respecting the Latin Defence of the doctrine of Transubstantiation, from the language of the ancient *Liturgies*, and from the phraseology of the early ecclesiastical *writers*. Chapter VIII. Respecting the rise, progress, and final establishment of the doctrine of Transubstantiation. Chapter IX. The Difficulties of Romanism in respect to AURICULAR CONFESSION, as imposed and enforced by the Church of Rome. Chapter X. The Difficulties of Romanism in respect to the doctrine of SATISFACTION. Chapter XI. The Difficulties of Romanism in respect to INDULGENCES. Chapter XII. The Diffi-

culties of Romanism in respect to PURGATORY. Chapter XIII. The Difficulties of Romanism in respect to PRAYERS FOR THE DEAD. Chapter XIV. An Historical Sketch of the RISE of Prayers for the Dead, and of the doctrine of Purgatory. Chapter XV. The Difficulties of Romanism in respect to the INVOCATION OF THE SAINTS. Chapter XVI. The Difficulties of Romanism in respect to the WORSHIP OF RELICS. Chapter XVII. The Difficulties of Romanism in respect to the VENERATION OF IMAGES. Chapter XVIII. The Difficulties of Romanism in respect to the ADORATION OF THE CROSS.

BOOK II. The Difficulties attendant upon the Church of Rome in regard to her claim of UNIVERSAL SUPREMACY.

Chapter I. Respecting the POLITY OF THE PRIMITIVE CHURCH. Chapter II. Respecting the Latin objections to the Church of ENGLAND in general, and to the ORDERS of the Church of England in particular. Chapter III. Respecting the ALLEGED SCHISM of the Reformed Church of England. Chapter IV. Respecting the practicability of an UNION of the Church of Rome, and the Church of England. Chapter V. Respecting the Bishop of Aire's censure of the REFORMATION; his apology for the INQUISITION; and his protest against FREEDOM of religious worship. Chapter VI. CONCLUSION.

APPENDIX. Respecting the authentic Letters of the Apostles mentioned by *Tertullian*.

With respect to Mr. Faber's mode of stating the doctrines and practice of Romanism, he gives the Bishop of Aire, whose book he answers, every possible advantage. He adopts the Bishop's own statement of them; and having done this, turns on the challenger, and demonstrates the insuperable difficulties attendant on these doctrines and practices, even on his own showing. Some readers, however, will be of the opinion that Mr. Faber exercises rather more politeness towards his antagonist than fidelity to his

Master rendered proper. Indeed we cannot help thinking that, as his aim was to form a work, not merely adapted to answer a temporary purpose, or to refute a particular individual, but, as he expresses it, to be of "permanent utility," it would have been better, to proceed in his refutation, not merely on the ground of what the Bishop conceded, but of what the *highest authorities* in the Romish Church, at different times, and in different countries, had agreed in maintaining. Proceeding on this ground, it seems to us that he might have made the "Difficulties of Romanism" much more numerous, formidable, and shocking than they appear in his book. As it is, indeed, he has given an able and sufficient refutation of the monstrous system which it is his object to assail; but some of the worst features in this system, he has not exposed or mentioned at all; and some against which he has directed his potent artillery, he might it appears to us, have demolished with still more complete and tremendous effect.

Mr. Faber's exposure of the "Difficulties" attending the Popish doctrines of *Infallibility*, *Transubstantiation*, *Purgatory*, and the *Invocation of Saints* may be considered as among the best in his book. On these, particularly the second, he is clear, powerful, and sufficiently ample. But in reference to his mode of treating several other points—particularly *Auricular Confession*—the *Doctrine of Satisfaction*—the *Doctrine of Indulgences*, &c., we confess it does appear to us more superficial and incomplete than from a gentleman of Mr. F's learning, and standing as an author, we might have been led to expect. As to the "Doctrine of Satisfaction," in particular, we cannot resist the persuasion, that if Mr. *Faber* had possessed more deeply Scriptural and clear views of the doctrine of Christ's substitution, of his vicarious atoning sacrifice, and of that great doctrine which *Luther* strongly represented as *articulus stantis, aut cadentis Ecclesiæ*,—the doc-

trine of *justification by the righteousness of Christ alone*; he would have written far more powerfully and effectively on the point of controversy to which we have alluded. On the important subjects of *withholding the Scriptures from the laity*; *adding to the number of the Sacraments*;—the *Celibacy of the Clergy*;—*taking away the cup in the Eucharist*;—*works of supererogation*;—*extreme unction*, &c. &c., Mr. Faber has either said nothing at all, or nothing sufficiently formal and conclusive. Whether these topics were, or were not mentioned by the writer to whom he replies, is no way material. They belong, indispensably to a complete popular treatise on the claims, errors, and “Difficulties” of “Romanism.”

The first chapter of the second book is on a subject which, we think, ought not to have been considered as properly belonging to the author's subject, and which good policy, in confining himself to one class of antagonists, might have led him to omit. We refer to the chapter “Respecting the Polity of the Primitive Church.” The object of this is “to demonstrate that the form of ecclesiastical polity which has been adopted by the Church of England, was of divine appointment.” The whole chapter is short, superficial, and inconclusive. It is so far from amounting to “demonstration,” that we feel persuaded an enlightened and impartial reader will scarcely deem it worthy of the name of a *probable* argument. Mr. Faber, in hastening to his confident conclusion, seems utterly to forget, that the question is not, whether the term *Bishop* is mentioned in the New Testament, and by the early Christian writers; but what this title *implies*? No one doubts that there were persons styled *Bishops* in the Apostolic Church, and also in the days of *Polycarp*, and *Irenæus*. But the point to be decided is,—were they simple *Pastors* of parishes, or a superior *order* of clergy, having a number of Churches and Pastors under their government? In other words, were they *prelatical*

Bishops, or *Presbyterian* Bishops? We have no doubt they were the *latter*; and are quite sure that Mr. Faber has advanced nothing, on the score, either of argument or authority, which renders that conclusion at all improbable; much less, as he seems to think, “demonstrably” false. The friends of Prelacy, with one voice, acknowledge that the title of Bishop was not restricted to a superiour class in the Apostolic age. They contend, however, that it became so restricted afterwards; but *how early* this restriction began, they are not agreed among themselves. For our part, we are very willing they should settle this point at their leisure. But we must say, if the restriction be not found in the Bible, we care very little where *else* it may be found. Whether after the death of the last apostle, the restriction and the claim connected with it, were *twenty* or *two hundred* years in gaining currency, is of little account. For even if the shorter of the two periods were adopted, and established, it would only prove that the Church was *very early corrupted*; which we know to have been the fact. Nay, while the apostles were still alive, we are informed that the “mystery of iniquity,” had “already begun to work”—that mystery of iniquity, a main feature in which was the “love of pre-eminence,” which is so universally natural to man.

But Mr. Faber has not shown, and cannot show, that any such restriction of the title, Bishop, to a superiour order of clergy, had obtained in the time of *Clemens Romanus*, *Polycarp*, or *Irenæus*, whose testimony he adduces with so much apparent confidence. The mere use of the *term*, *Bishop*, at that time, since it is acknowledged on all hands to import nothing to the purpose of Prelatists in the apostolic age, it is evident cannot be made to mean *more* to their purpose, in the time of the writers in question. Nor does all that they say about the “*succession of Bishops*” contribute one jot or tittle toward the establishment of the

claim in question. For it is evident that there may be a "succession"—and an "uninterrupted" one too, of *Presbyterian Pastors* or *Bishops*, just as well, as a succession of *Prelatical Bishops*. The one class die just as certainly and universally as the other; the one *succeed* each other just as constantly in the one case, as in the other;—and if proper ecclesiastical *records* be kept, the exact *line of succession* may be traced in the one case, just as easily, and unerringly as in the other. And hence it is remarkable that *Irenæus*, as if to establish the very point for which we are contending—does not always make use of the term *Bishop* when he speaks of the "succession;"—but talks, interchangeably of "the succession of the Presbyters," and of the "Presbyterial succession." Is it not, then, something like an abuse of the understandings of men to talk, either of the mere "title," or of loose statements about "succession," as "demonstrating" that Prelacy existed from the time of the apostles, and was evidently derived from them?

Quite as little can be made of those passages from *Ignatius*, which speak again and again of three ecclesiastical orders, "*Bishops, Presbyters, and Deacons*," as existing in his day. The truth is, this language is exactly Presbyterian. We have three orders of ecclesiastical officers in the Presbyterian Church, bearing exactly the same names. If a Presbyterian had been talking of the Church, according to his form, in the days of *Ignatius*, and had used the Greek language, as that Father did, he would naturally, I had almost said necessarily, have used the very same terms. He would have spoken of *Επισκοποι, πρεσβυτεροι και Διακονοι*; for every one knows that *Presbyter* and *Elder*, are words of exactly the same import, and that *πρεσβυτερος* being commonly translated by us, *Elder*, and by Prelatists *Presbyter*, is merely an affair of habit, and does not, philologically considered, convey the least difference of meaning.

In truth, the strain of Mr. Faber in this chapter has re-

peatedly reminded us of a zealous Antipædobaptist preacher of whom we once heard. The good man having occasion to speak of the forerunner of Christ, delivered himself in substance thus—"His name was *John*. But, besides this, he had another name; and what do you think it was? A name very expressive, and very much to *our* purpose. Was he called, think you, John the *Presbyterian*? No, there were no Presbyterians at that time. John the *Episcopalian*? No, no, that denomination was then equally unknown. John the *Methodist*? Not at all. No, it was John the *Baptist*. This great preacher was a *Baptist*! as all ought to be *now*, who would follow the primitive example." The stroke was considered as an admirable one, and perfectly conclusive, by many of his ignorant and gaping hearers.

It is with deep reluctance we make these remarks. We have not the smallest desire to provoke any controversy on this subject. It is well known that we disclaim and abhor the thought of making any particular form of government essential to the existence of the Church. We are persuaded that such a claim is contrary to Scripture, totally unsupported by early ecclesiastical history, and an "offence against the generation of the righteous." We, therefore, exceedingly regret that such a chapter as that on which we are commenting, has found a place in this volume. We regret it, chiefly, because we should be glad to see the work, on account of the other portions of its contents, extensively circulated. And yet, we are very sure that no Presbyterian can take an active part in its circulation, without either treachery to his principles, or accompanying every copy with a *caveat* against this chapter of the work. And we know that, in one case, at least, a body of intelligent and conscientious Presbyterians, after some deliberation, resolved not to be instrumental in printing and circulating a new edition of the volume before us, chiefly on account of the very chapter which has given rise to these remarks. They deeply lament-

ed, that a work so well adapted, in other respects, to be useful, should contain matter, unnecessarily introduced, because not properly belonging to the Popish controversy, which, though not relating to a fundamental point, they sincerely thought was calculated to mislead, and, as far as it might be believed, to exert an injurious influence. We pass over a few minor points, in several other chapters, on which we are constrained to differ from the worthy author, but concerning which we do not think it necessary to trouble our readers with remarks.

Our principal reasons for the present notice of Mr. Faber's work, are *two*. The *first* is, because we really wish, as far as we conscientiously can, to promote the sale and circulation of a very respectable volume, which, notwithstanding its faults is adapted to do good. The *second* is, because we feel the deepest solicitude, that our clergy, more particularly our candidates for the sacred office, and as many of the members of our Church as possible, should consider themselves as called upon to read and think much on the Popish controversy. It is by far too little understood, even among intelligent Christians; and the "signs of the times," we think, demand special attention to it. Whatever *we* may be doing, the Pope himself seems to be directing particular attention to the United States. Very large sums of money are every year appropriated to the support and extension of his communion among us. Ecclesiastics of that communion are constantly pouring into our country in great numbers. They are sagaciously fixing important settlements, and Seminaries of popular character, in districts of country very poorly supplied with sounder teachers, and, therefore, more liable to be seduced by their errors. They are taking every practicable method to attract Protestant children to those Seminaries. And converts to no inconsiderable amount have already appeared as the seals of their ministry. If these be not serious and awakening facts, we

can scarcely say what ought to be so deemed. Can it be doubted, then, that those whose duty it is to be lights and guides in the world, and who are "set for the defence of the Gospel," ought to be vigilant in discerning, wise in understanding and appreciating, and faithful in exhibiting for the benefit of all around them, the serious dangers to which they are manifestly exposed?

Let none say, that "Romanism" has been greatly *meliorated* in modern times; and that many of the charges which were justly brought against that system in former ages, can no longer be with propriety imputed to it, as it now stands. We are aware, indeed, that some deluded people consider modern Popery as a very different, and a much more harmless thing, when compared with Popery as it appeared at the time of the Reformation, or as it has been seen in some parts of the world where it bore sovereign and universal sway. They judge of it as it appears in some amiable and respectable families and individuals of that denomination in the United States; and hastily conclude, that, whatever it might have been once, it is now a superstition indeed, but a very innocent one. But this is an utter delusion. Indeed, Papists themselves will not recognise as just, this over-kind and liberal concession in their favour. They will not admit that their religion has undergone the least change in any point whatever. It has always and every where been, they tell us, the same mild, parental, affectionate thing which it appears in New-York, Philadelphia, Baltimore, or the Western Country: and all the representations to the contrary, which have been so frequently reiterated, they confidently pronounce the vilest forgeries and calumny. Let no man be the dupe of such misrepresentation. It is all a deception. "Romanism" *is* the very same now that it was. So far they are right. But it is *not* that mild and inoffensive thing which its advocates allege it to be. It has not undergone, in this respect, the smallest mitigation or improvement. In

this country indeed, where it has no civil establishment, and where those who belong to its communion form a very small minority, it is mild, plausible, and insinuating; and would make us believe that there is no portion of professing Christians so abundantly and laboriously benevolent. And, accordingly, some of their most revolting habits and practises of penance, of superstitious ceremony, and of licentious indulgence, are never exhibited among us. Papists in the midst of such a Protestant population as that which surrounds them on this side of the Atlantic, cannot possibly carry into execution their system in all the ostentatious grossness, in all the unbridled profligacy under which it appears in countries where it holds an undisputed reign. It is *here* restrained, trammelled, and obliged by circumstances to be reserved and decent. The light which shines around its votaries is too bright for many of their worst works of darkness. But go to those countries in which it still reigns in all its gloomy despotism; where it wields the sword; and where the human mind is as much enslaved by it as ever. Go to *Italy*, and especially to *Spain* and *Portugal*, and contemplate Romanism as it appears there at this hour; and then ask, whether it has not, in substance, the same essential characteristics;—the same corrupt and revolting aspect, which it manifested three hundred years ago?

The fact is, as long as the Romish Church continues to maintain the infallibility of the Pope, and his right to pronounce, without appeal, even to the Scriptures, what is the will of Christ;—as long as she maintains works of supererogation, and what is closely connected with them, the doctrine of merits and indulgences;—as long as she represents heaven as a part of the domain of St. Peter, so to speak, to be parcelled out, and made over to men for money, just as the avarice or caprice of the sovereign Pontiff, and his emissaries may dictate;—as long as she maintains Transubstantiation, that enormous outrage on every dictate of sense and reason, as well as of Scripture;—as long as she requires

her system of auricular confession, penance, the celibacy of the clergy, with all its appalling abuses, the worship of images, and prayers to the saints, and for the dead;—especially as long as she mutilates one of Christ's sacraments, and adds five more to the list which he never appointed;—as long as she locks up the Scriptures from the common people, and exercises a spiritual tyranny over the consciences, as well as the lives and property of men—“binding heavy burdens and grievous to be borne, and laying them on men's shoulders, while she herself will not touch those burdens with one of her fingers;”—as long, in fine, as she professes in words to hold all the leading doctrines of the Gospel, but, at the same time, makes them all totally void by her traditions;—as long as she continues to maintain and require these things;—she may smile, and flatter, and disavow, and cajole, as she has always done;—but she cannot cease to be “Antichrist,”—“Babylon the great,”—“the mother of Harlots and abominations.” The Church of Rome, in her innate essential character, is an intolerant persecuting Church. Her radical principles constrain her as far as possible, to prohibit the existence of any and every other Church. She may be rendered prudent by necessity, and even timid by danger;—but her nature must be entirely changed, before she can cease to deceive, cheat, oppress and destroy the children of men, under the pretext of making them happy here and hereafter.

It may be said, indeed, that those who are captivated by such a corrupt church, and consent to join it, cannot have any real religion; and that their becoming Papists, will not add to their danger, or make their situation, in any respect, worse than it is. This, however, is an entirely erroneous view of the subject. As long as a man entertains a tolerably correct theory on the subject of religion, and habitually comes within the reach of pure ministrations, there is surely more hope of him, than when he gives himself up to radical

error, and retreats out of the reach of all the ordinary means of light and warning. But, further, even supposing that graceless men, by becoming Papists, do not become in a worse situation with regard to their state towards God, or their prospects for eternity; may they not be made by the change, worse members of society; more unsound in all their practical principles, and more dangerous neighbours?*

Every addition that is made to the members of that corrupt

* We are far from alleging or thinking, that *all* Roman Catholics are less moral than the mass of their Protestant neighbours. We are aware that they furnish many examples of unexceptionable, and even ornamental deportment. But we cannot for a moment doubt that the natural tendency of the Popish doctrines of *Absolution, Indulgences, &c.*, as we know they have been, and still are understood and acted upon, by millions of that denomination, is highly immoral. We should not expect to find any man who entered fully into the popular sense and use of those doctrines, worthy of confidence in any of the relations of life. Accordingly, the ingenious and learned *M. Villers*, author of an "Essay on the Influence of the Reformation by *Luther*," to which a prize was awarded by the National Institute of France, a few years ago, expresses himself thus—"It is a certain fact that more crimes are committed in Catholic than in Protestant countries. I might instance many facts which I have collected on this subject. I will be satisfied with foreign authorities. Cit. Rebmann, President of the special tribunal of Mayence, in his *Coup-d'œil sur l'état des quatre départemens du Rhin*, says that the number of malefactors in the Catholic and Protestant cantons, is in the proportion of four, if not six to one. At Augsburg, the territory of which offers a mixture of the two religions, of nine hundred and forty-six malefactors, convicted in the course of ten years, there were only one hundred and eighty-four Protestants, that is to say, less than one in five. The celebrated philanthropist Howard, observed that the prisons of Italy were incessantly crowded. At Venice, he had seen three or four hundred prisoners in the principal prison. At Naples nine hundred and eighty in the succursal prison alone, called *vacaria*; while he affirms that the prisons of Berne are almost always empty; that in those of Lausanne he did not find any prisoner; and only three individuals in a state of arrest at Schaffhausen. Here are facts; I do not draw any conclusion." *Villers*, 3vo. 213.

communion, is a real accession of strength to the enemies of the best interests of civil society. Besides, when those who have families, make a transfer of their ecclesiastical connexion from some Protestant denomination, to the Roman Catholic communion, they throw their children, and all committed to their authority, into a corrupt body, and into a system of radical error, for perhaps, many generations.

If, regardless of these dangers, those who ought to instruct and warn, *will not* perform their duty; if Protestant parents *will* send their children to Seminaries conducted by Romish ecclesiastics; if Protestant, and even professedly pious, females *will* consent to unite themselves in matrimonial bonds with Roman Catholics, with the hope of finding little or no evil on the score of religion, to result from the union; if those who profess to know and love the truth, *will* send their children, and other beloved relatives, to reside in families or neighbourhoods, where they will be exposed to much intercourse with proselyting and plausible Romanists; and, finally, if ministers of the Gospel, whose duty it is to "cry aloud, and not to spare, to lift up their voice as a trumpet," to warn men of danger, and arm them against it,—*will not* give themselves the trouble to gain information of the real character and designs of this insidious foe of God and man, and of the proper means of exposing his anti-christian claims, and refuting his superstitious doctrines—we know of no remedy. The consequences must be deplorable; but the evil will be required at the hands of the indolent and unfaithful delinquents.

THE SACRED POETRY

OF THE EARLY CHRISTIANS.

POETRY and music are intimately related, and are both natural expressions of human thought and feeling. The first efforts of rude nations towards the creation of a literature are poetical in their character. The talk of the Indian orator only requires rhythmical measurement to transform it into poetry, occasionally rising into strains of genuine sublimity. No nation was ever found without its appropriate popular songs and music, rude or refined, according to the degree of intelligence and cultivation attained; and perhaps a more powerful engine has never been employed to control the feelings and energies of a people. Hence the patriot and the demagogue have alike exhibited the attractions of their country or faction, in the stanzas of a popular song, and taught the people to sing it in the streets and by the fireside. The followers of the Lamb, and the advocates of error, have always been accustomed to condense the spirit of their sentiments into psalms and hymns, and enjoin upon their disciples to sing them unceasingly in the public convocation, and in the private hours of devotion. The strains of the poetry when invested with the colouring of genius, and the tones of the music when judiciously adapted, always touch a chord, which vibrates to the soul of sensibility. There is a fascination about a well performed piece of music, which even a barbarian will feel; and there are strains of Christian psalmody, which possess power to charm the cold ear of in-

fidelity itself. In most consummate wisdom, therefore, did he, who established the religion of the Gospel, ordain poetry and music as an essential part of its services. Well he knew what was in man, and what was best adapted to make its way to the heart of man, which, like a hostile citadel, is barricaded against all more direct and less attractive modes of address.

From the Jewish synagogue, sacred music very naturally passed over into the Christian sanctuary. Our blessed Lord himself, on that memorable night, when he instituted the Sacramental memorial of his dying love, furnished the transition act by concluding the solemnity with a hymn. As the first Christians were drawn from the synagogue, they naturally brought with them those songs of Zion, which were associated with all their earliest recollections, and best feelings, and appropriated them to the services of the new dispensation; at least so far as they deemed them applicable to the circumstances and the wants of Christian worshippers. But to what extent the biblical psalms were adopted in the Christian Church, and what transformations they underwent in the hands of apostles, or of Christian poets in apostolic times, we have no information. At a later period we find them in general use in the Churches, and esteemed by the fathers the most inestimable portion of their religious services. The apostolical canons contain this injunction: "Let another sing the hymns of David, and let the people repeat the concluding lines."* "The presiding priest," says Dionysius Areop. "begins the sacred melody of the psalms, the whole ecclesi-

* "Ἐτερος τις (sc. ἀναγνώσκων) τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀχροστίχια ὑποψαλλέτω. "Not merely the singing of the psalms is here intended, but also the repetition of the concluding words, (τὰ ἀχροστίχια, i. e. extrema versuum, and not as the old Latin translation falsely renders it, initia versuum.") *Augusti, Denkwürdigkeiten aus der christlichen Archäologie. Bd. I. p. 236.*

astical choir accompanying him in the holy psalms."* No other testimony is required to prove, that the Book of Psalms was early used in the Christian Church, and a single extract will suffice to show the estimation in which it was held. "In the perusal of other books," says Athanasius, "we generally think of the persons of whom they treat, we admire them, and even set them before us for imitation; but in the psalms, every one imagines he reads his own thoughts and emotions, and he is as much affected by them as if they were his own. I believe also, that a man can find nothing more glorious than these psalms; for they embrace the whole life of man, the affections of his mind, and the emotions of his soul. Whether he seeks repentance and conversion, or suffers in tribulation and temptation, or is undergoing persecution, or has escaped from some ambush, or is filled with sorrow and inquietude, or has experienced any similar affliction, or if he discovers that he grows in holiness, or desires to praise and glorify God, he can select a psalm suited to every occasion, and thus will find that they are written for him." We can hardly conceive it possible that the psalms of David could have been so generally adopted in the Churches, and so highly esteemed by the best of the fathers, unless they had been introduced or sanctioned by the apostles, and inspired teachers.

We have reason to suppose however, that they were not exclusively used, at least in the Gentile Churches; for the apostle distinctly mentions *psalms, hymns, and spiritual songs*, as known and used among them. Whatever may be the precise meaning of these several terms, or the definite character of the several classes of sacred lyrics indicated by them, it seems hardly probable, that so many appellations

* ὁ ἱεράρχης ἀπάρχεται τῆς ἱερᾶς τῶν ψαλμῶν μελωδίας, συναδούσης αὐτοῦ τὴν ψαλμικὴν ἱερολογίαν ἀπάσης τῆς ἐκκλησιαστικῆς διακοσμῆσεως. *De Hierarch. Eccl. c. 3.*

would be applied to the Psalms of David, however they might be classified and arranged in the Christian psalm-book. Jerome, it is true, explains them all of different classes of poems in the psalter; calling those pieces *psalms*, which pertain to some moral theme, (ad ethicum locum pertinent,)—those *hymns*, which exhibit the power and majesty of God, and his works of wonder and grace, to which *hallelujah* is prefixed or appended,—and *spiritual songs* are those which treat of superiour beings and the harmony of the universe. The same opinion substantially has been held also by some modern writers, who suppose the ψαλμοί to correspond with the תְּהִלִּים, the ὕμνοι with the מְזֻמֹּרִים, and the ᾠδαὶ πνεύματικαὶ with the שִׁירִים of the Old Testament psalmody. Another ancient explanation, equally probable and ingenious, may be given. “The *psalm*, properly speaking, is harmoniously sung with an instrumental accompaniment, the psalter: the *ode* is a musical and harmonious piece, intended only for the voice; and the *hymn* is an elaborate doxology, referring to the blessings we have experienced, or the evils we have committed.”* Others have reduced the signification to two classes, embracing only psalms and hymns; while Le Clerc applies all the terms to one class. “*Malim ergo dicere, Paulum idem tribus verbis significasse.*”† Still it seems more correspondent to Scriptural usage to consider the term *psalms* here, as meaning the Book of Psalms, as used in Luke xxiv. 44, and equivalent to Βίβλος ψαλμῶν, Luke xx. 42. Acts i. 20, to which the New Testament writers so frequently refer for prophecies, proofs,

* Ψαλμὸς μὲν κυρίως, ὁ μετὰ ὀργανικοῦ ψαλτηρίου ἐμμελῶς ἐκφωνούμενος· ὡδὴ δὲ φωνή τις μουσική τε καὶ ἑναρμόνιος, ἀπὸ μόνου στόματος· ὕμνος δὲ ἡ ἐπιτεταγμένη δοξολογία, ἢ καλῶν ὧν πεπόνθαμεν, ἢ κακῶν ὧν δεδράκαμεν. Euthymii Zigabeni Prefat. in Psalmos.

† Not. Ad. Hammondi N. T.

and illustrations of their facts and doctrines. The word hymn is only used in one other passage of the New Testament, in which it describes the act of devotion with which our blessed Lord closed the services of the Sacramental Supper. It is not known with certainty, but commonly supposed, that he used the Hallel, or great song of praise, usually chanted by the Jews at the close of the paschal service, embracing the six psalms from the 113th to the 118th. It may be proper to remark here, that in the original of this passage (Matt. xxvi. 30, and Mark xiv. 26,) not the substantive ὕμνος, but the participle of the correlative verb, ὑμνήσαντες is used.* The verb is also used in Acts xvi. 25, but is equally indefinite, as it does not determine whether the language of these "praises" or devotions of the prisoners, was borrowed from the Scriptures, or from the compositions of their brethren, or was the effusion of their own minds, extemporaneous, or previously composed. In the absence of all positive testimony, we may conjecture, that the *hymns* spoken of were poetical versions, or illustrations of appropriate passages of Scripture; and the *spiritual songs*, religious odes composed by Christians expressive of the spiritual emotions and experience of believers. It cannot be deemed unreasonable to suppose, that even at this early age, as well as at later periods, men of education and

* Augustin has preserved a fragment of ancient poetry, which he tells us the Priscillianists used, and held to be the hymn composed by our Lord on this occasion. As a curiosity, it may be worthy of a place here.

Solvere volo, et solvi volo.
 Salvare volo, et salvari volo.
 Generari volo,
 Cantare volo.
 Saltate cuncti!
 Ornare volo et ornari volo.
 Verbo illusi cuncta,
 Et non sum illusus a toto.

genius, and piety, employed their talents in the composition of hymns and spiritual odes, which being approved by the apostles, were introduced into the services of the Church. It is not probable, however, that any were written under the influence of inspiration; or they would have been preserved with other inspired writings.

That such Scriptural hymns were early composed and used by Christians, we have all the evidence, which specimens of undoubted antiquity, can afford. A morning hymn began with these words:

Δόξα ἐν ὑψίστοις Θεῷ,	Glory in the highest to God,
καὶ ἐπὶ γῆς εἰρήνη,	And on earth peace,
ἐν ἀνθρώποις εὐδοκία.*	Among men goodwill.

In another part of the hymn the following lines occur:

ὁ ἀμνὸς τοῦ Θεοῦ,	O Lamb of God,
ὁ υἱὸς τοῦ πατρὸς,	O Son of the Father,
ὁ αἴρων τὰς ἀμαρτίας τοῦ κοσμοῦ,	Who bearest the sins of the world,
πρόσδεξαι τὴν δέησιν ἡμῶν.	Receive our prayer.

Several distinguished writers, as Heumann, Michaelis, Paulus, Reinhard, &c., have maintained, that Paul's Epistles contain quotations from hymns, in common use when the apostle wrote. Eph. v. 14, is considered the most decisive case.

Ἐγεραι ὁ καθεύδων,	Awake, O thou that sleepest,
Καὶ ἀνάστα ἐκ τῶν νεκρῶν	And arise from the dead
Καὶ ἐπιφάσει σοὶ ὁ Χριστός.	And Christ shall enlighten thee.

It is expressly given by the apostle as a quotation, but without any reference to its author, or origin. To this have been added 1 Tim. iii. 16, and 2 Tim. ii. 11—13. Grotius,

* Chrysostom (Homil. 3. on Coloss.) mentions a hymn ordinarily sung at the communion, beginning with these words.

and after him many others, have considered the passage in Acts iv. 24—30, as a hymn, rather than a prayer. Augusti calls it the *first Christian psalm*, and gives a poetical version of it. With Michaelis, he supposes it was sung, or rather chanted, according to the custom of the Jews in their synagogues; which the words ὁμοθυμαδὸν ᾄδον φωνῆν πρὸς τὸν Θεὸν καὶ εἶπον, not only admit, but seem to require; as they show, that it was not a prayer offered by one, but a hymn sung by all with one accord.

The composition and introduction of hymns, would be more easy in the Gentile Churches, especially among the Greeks and Romans, than among their Jewish brethren. The languages they used were polished and well adapted to poetry; they possessed more intelligence and education, and consequently, more men competent to such composition. The Hebrew Christians had probably been accustomed from childhood, to consider inspired psalms alone admissible in the worship of the sanctuary, and cherished a holy, and even a superstitious dread of every thing like innovation, or departure from the good old customs of their fathers. In addition to this, the language used in Palestine at that time, would have been a miserable element in which to clothe the warm effusions of devotional feeling; though perhaps the Hebrew psalms might without much difficulty be altered to approximate so nearly to it as to be intelligible. In accordance with this opinion, we find the apostle James admonishing his Hebrew brethren in these terms, “Is any merry, let him *sing psalms*,” without mentioning hymns or spiritual songs, as Paul repeatedly does when addressing Gentile Christians.*

In the progress of the Church through successive ages, the

* James v. 13. We are aware that the “psalms” are not definitely mentioned in the original; the verb ψαλλέτω only being used, which might be applied to a hymn of recent composition as appropriately, as to a psalm of David. Yet as we know that the latter were

character of its psalmody and music will vary with the successive changes of sentiments, manners, and institutions. Each branch of the Church too, distinguished from the rest by its peculiar language or dialect, must have its peculiar psalm-book. Hence it would become indispensable, in the founders of the Church, to prepare a system of psalmody in each of the principal seats, or centres of the Church, as Jerusalem, Antioch, Ephesus or Corinth, Rome, Alexandria. Although the Greek was then the universal or learned language, and circles might be found, and perhaps Churches formed in all these places, in which the Greek books and services might be used; yet where the population spoke a different language, a different psalm-book would be necessary, even more directly necessary, in so far as the public services were concerned, than versions of the Scriptures; for the preachers, if intelligent, might translate the portions or texts they had occasion to use from Sabbath to Sabbath, but the psalms and hymns must be put into the hands of the choir, or singing members of the Church generally. The apostles would naturally devote the requisite attention to this subject, and employ competent persons in the work, where their own engagements and qualifications did not permit them to perform it. Of this part of their labours, however, no record has reached us. The first system of Christian psalmody, like the first Gospel, was most probably prepared at Jerusalem, the mother Church, in what is called by the New Testament and early Christian writers, the Hebrew language—a mixture of Hebrew and Aramæan—which was then the vernacular language of Palestine. The psalms of David may have been already in use in this dialect in the synagogue or temple service of the Jews; and if not, it would be very easy to make the requisite changes of words, and

used, and have no intimation of the use of any other among Hebrew Christians, it seems more natural and just, thus to apply it.

alterations in the forms and declensions. Still greater changes of the same kind, would transfer the psalms into the Chaldaic and Syriac languages. The Arabic, diverging farther from the parent stock, would require more considerable changes, but would still offer all the advantages, in facility of translation, of a sister dialect. The possession of these psalms would materially facilitate the composition of new hymns, more appropriate to the character and circumstances of the Christian dispensation, and would naturally create a consciousness of the want of such an addition to their psalmody, and pave the way for its easier introduction. The original formation of a Christian psalm-book, and its successive changes through the Oriental or Shemitish dialects, would constitute an interesting chapter in the annals of the Church; but as we have no positive information on the subject, we shall not indulge conjecture, but proceed to the history of succeeding ages, and gather up the fragments which the fathers have left, as far as opportunity and means will permit.

The early ecclesiastical writers devoted little attention to this subject, except when it was connected with some public events, or heretical opinions. In the Syrian Church, an occasion of this kind was early presented, and we are accordingly favoured with some interesting notices. There is good reason to believe, that the biblical psalms were introduced and used in the Syrian Church; and the composition of new psalms and hymns was early undertaken. If the sentiments of the distinguished Ephraim are a just specimen of the prevailing taste, we cannot wonder that much attention should have been paid to this subject. The following eulogium on the Book of Psalms, or rather the singing of psalms, is ascribed to Ephraim by a German writer:* “Psalmody is the repose of the soul, the seal of peace, the bond of

* Schoene, *Geschichts-forschungen*, &c. Vol. II. p. 200.

friendship, the reconciliation of the divided, the covenant of peace among controvertists. Psalmody calls the angels to our assistance, protects from fear in the night, affords rest in daily labours, protection to children, honour to gray hairs, consolation to the aged, and embellishment to females. Psalmody is heard in the desert, and used in the public services; it instructs the ignorant, and confirms the intelligent; it is the voice of the Church; it illuminates our festivals, and awakens penitential emotions; for it might even draw tears from a stone." The purity of the Syrian Church was invaded at an early date by the poetical fancies and philosophical speculations of the Gnostics. Their doctrines were poetry, ("Gnosis ipsa est poesis,") and their theologians poets; who saw Eons forming and transforming a world of uncreated matter, the stars animated by subordinate deities, ("numina astralia,") holy Eons creating good men, and evil ones creating wicked men, and the Holy Ghost as a mother bearing children.* Their doctrines were made popular, and widely extended by the hymns and odes of Bardesanes, and his son Harmonius, in the latter part of the second century. "Bardesanes," says Ephraim, his orthodox countryman, "composed hymns, and adapted them to music, and prepared (finxit) *psalms*, and introduced metres, and arranged words by measure and quantity. In this way he tendered his poison to the ignorant enveloped in the charms of poetry; for the sick refuse salutary food. He imitated David, that he might be adorned and recommended by similar honours. For this purpose he composed a hundred and fifty psalms." Companies of youth gathered around him, and learned to sing his psalms and accompany them with the

* *Hahn's Bardesanes, &c.* p. 64. "Quis non claudat aures suas, ne audiat dicentes, Spiritum S. duas filias peperisse.—Jesus tergat os meum! nam iniquo linguam meam, cum illorum arcana retego." *Hymni Ephraimi.* Ibid.

harp. Into these psalms he infused his mystic doctrines, and rendered them palatable to the taste of his countrymen, by the charms of novelty, and the embellishments of oriental style.* His son Harmonius cultivated the muses with still greater success, and devoted his talents to the promotion of the same heretical cause in which the father was engaged. Having completed his education in Greece, he was enabled to enrich the poetical language of his native country with Grecian measures and imagery; and thus by the sweetness of his melodies, (τῆ σῶυ μέλους ἠδονῆ,) and the richness of his illustrations of the mysterious dogmas of Gnosticism, he surrounded them with no ordinary fascinations. The system took deep hold upon the hearts of the people, and was extensively propagated, and long cherished among them, "so that the Syrian Church was in danger of being overflowed with Gnostic errors through the mighty vehicle of song."

About a century after the age of Bardesanes, Paul of Samosata, Bishop of Antioch, who rejected the divinity and personal dignity of our Saviour, prohibited the use of the psalms sung in honour of Christ, because they were modern and unauthorised compositions,† and introduced at the Easter Festival, hymns to be sung by women, (ψαλμωδεῖν εἰς ἑαυτὸν,) to his own honour. Mosheim and Augusti doubt the latter statement, although it rests on the same authority as the former, and deem it more probable, that he rejected the modern compositions to replace the Psalms of David. This opinion accords better with the reason assigned by Paul for the change; and he would probably find less difficulty in accommodating or perverting the biblical psalms to his Socinian opinions, than the modern hymns, composed expressly in honour of the Son of God. At a later date we find the council of Ephesus also, though probably for different rea-

* Hahn. p. 31.

† Euseb. Hist. Eccl.

sons, prohibiting the use in public worship of psalms written by private individuals, (*ιδιωτικῶς ψαλμοὺς*;) together with all apochryphal books; and enjoining the use of the canonical books of the Old and New Testament alone. This was probably done on account of the errors and heresies, which had been so extensively propagated in the Churches by these attractive instruments. Chrysostom in the Greek Church, and Ephraim in the Syrian, adopted a different mode of contending with these poetically popular heresies. They attacked the adversary with his own weapons, and turned upon him all the power of poetry and eloquence, augmented by the resistless force of truth.

Two hundred years after the age of Bardesanes, appeared the orthodox Ephraim, "the prophet of the Syrians," whose pious spirit was aroused by the prevalence of heretical doctrines, and the popularity of the Gnostic hymns. "As a champion of Christ, he armed himself and declared war against the host of adversaries, and especially against the errors of Bardesanes and his followers. And when he saw that all were captivated with music and singing, and the youth devoted to profane and dishonourable sports and dances, he instituted a choir of virgins, and taught them to sing odes, or hymns on sublime and spiritual subjects—on the nativity of Christ, his baptism, fasting, sufferings, resurrection, ascension, and the other mysteries of his gracious dispensation: he also composed hymns on the martyrs, on repentance, and the state of the dead; and induced the virgins of the covenant (*virgnes sacræ, διακόνισσαι*,*) to assemble in the Church on all the sacred festivals, and celebrations, or anniversaries of the martyrs, and Lord's days. As a father and choral leader he was always with them, and taught them musical measures, and the laws of modulation until by his efforts he secured the favour and influence of

* *Quae virginitatem Deo voverant.* Hahn, &c.

all the citizens (of Edessa,) and confounded and dissipated the ranks of the adversaries."* He is said to have borrowed the polish of his armour from the skill of his opponents, the melody of his versification from the mellifluous strains of Harmonius. He also adopted the music or tunes of the popular heresy, and accommodated his measures to them ; and thus adorned the salutary truths of the Gospel, in all the charms which genius and taste had thrown around the dogmas of error.†

Ephraim wrote, besides many prose works, a large number of hymns and odes on a great variety of subjects. We have before us a considerable collection,‡ under the name of hymns, although some of them are odes and elegies of considerable length. A few select stanzas may not be unacceptable. We shall not attempt, however, to exhibit the rythmical form of the verse, but merely give the sense of each line in order, without metre or poetical language, as is generally done in translating Hebrew poetry, to which the short lines and sententious expressions bear some resemblance. A funeral hymn for a deacon begins thus.

Behold our brother is departed
From this abode of woe :
The mild light (of heaven) awaits him ;
Let us pray in his departure,
That his guide may be propitious.

He was exemplary in public,
And chaste in private life ;[§]
Tranquillity and peace
He manifested to his brethren :
Beatify him in the mansions above.

* Acta S. Ephraimi in Assemani Bibliotheca Orient. T. I.

† Theodoret. Eccl. Hist. Lib. IV. Cap. 26.

‡ Hahn's Chrestomathia Syriaca, sive S. Ephraimi Carmina Selecta.

His eyes were ever vigilant
 In his place before thee,
 And wept when he prayed,
 And confessed his sins :
 May they (his eyes) behold thy grace.

Thou didst count him worthy to be
 A minister in thy sanctuary,
 To dispense thy body
 And thy blood to thy flock :
 Feed him with thy lambs.

It may be observed as a peculiarity of this class of the Syriac ode, that each stanza concludes with a doxology, or ejaculation, (*ἐφύμνος*), generally of one line, sometimes two or three. A hymn on the mystery of the trinity, is introduced with the following stanzas, of which the whole hymn contains twenty-four.

The standard of truth
 Is raised in the Scriptures ;
 The blind have forsaken it,
 And begun to shoot darts
 At the Lord of angels.

The standard is this ;
 There is one only Father,
 Without division ;
 And one only Son
 Beyond comprehension.

This standard is plain,
 Is exalted in light ;
 But opposers have shot
 Their arrows by night,
 Under cover of darkness.

A large portion of Ephraim's hymns, as might have been

expected from the circumstances under which he wrote, are controversial and doctrinal. He may properly be esteemed the author of a new hymn-book ; which was afterwards generally used in the Syrian Churches by all parties, the Jacobites, Nestorians, &c., without exception. He thus provided a sweet and salutary antidote to the poison, which had been hereditary among them since the days of Bardesanes and Harmonius ; and rendered the celebrations of the victorious martyrs truly splendid, by his appropriate odes.*

Ephraim was followed by many other celebrated poets, who enriched the hymnology of their Churches, both orthodox and schismatic, with appropriate additions from time to time. Isaac and Balai are mentioned by Gregory Bar Hebræus, as having written many canticles in the measure of David's Psalms (ad Davidicos versiculos;) and the Cuchitæ distinguished by piety and zeal, who published many hymns; and Severus or Seviro, who translated hymns from the Greek, and prefixed to them verses, or mottos from the Psalms of David. Jacob of Edessa, and John of Damascus have also rendered their names illustrious by the composition of sacred poetry ; and Narses Garbono has been denominated by his countrymen, *Kinnoro d'rucho*, the musician of the Holy Ghost, and the poet of Christianity ; and several other names are celebrated in the ecclesiastical annals of Syria, either for the composition of sacred lyrics, or the improvement of Church music. Sabar-Jesus, a patriarch of the ninth century, writes thus : " In the year of the Hegira, 220, I travelled through Aram, (Syria, including Mesopotamia,) and every where found a deficiency of learned clergymen, so that even in the schools of Mar Theodore, Mar Mares, and Mahuz, except a few aged priests, who still remained of the learned numbers of former days, none were competent even to sing the daily psalms. The same state

* Theodoret. Hist. Eccl. Lib. 4. Cap. 26.

of things also existed in Elam, Mesen, Persia, and Chorosan: I organised the Sabbath psalmody for the whole year. Since, according to the ancient usage, the youth were instructed in the psalms, the pentateuch, the divisions of the psalms, and the prophets, and when they came to the New Testament, were sent away to learn a trade; therefore I, Sabar-Jesus, patriarch, issued a canonical decree, requiring them, after learning the psalms, and the music of the sacred services, to read the Gospels and apostolical writings throughout, afterwards to study the texts from the Old Testament for the sundays and festivals, and then engage in their mechanical pursuits.”

Of the psalmody of the other oriental Churches little is known. Munter found two or three Chaldaic *hymns* in the Corsinian library at Rome, which Augusti has published.* They consist entirely of encomiums on the Nestorian saints and patriarchs. Their age is not mentioned, but is certainly not early. A specimen is here subjoined in Augusti's Latin translation.

Hymnus patrum Catholicorum Orientis recitandus in commemoratione Unius.

Hymnum dicant ecclesiae; ecclesia superior, et ecclesia inferior,
 Die Commemorationis Patrum Catholicorum Orientalium;
 Patriarcharum Orthodoxorum, Theologorum refertorum spiritu,
 Qui pugnarunt et vicerunt, et coronati sunt in agone operum virtutis;
 Qui pro veritate propugnarunt, et contuderunt omnes haereses,
 Inflatas a Spiritu erroris; et dogmata perversa confuderunt,
 Quae disseminavit Malus in ecclesia sancta; et plantarunt ipsi veritatem,

* *Denkwürdigkeiten*, &c. Vol III. p. 400.

In terra intellectuum Christum amantium, et ipsos irrigaverunt,

Aquis viventibus, quas spiritus fluere fecit in eorum mentibus.

Initium ordinis pleni omni beatitudine, *Thaddaeus et Mari* ex Septuaginta.

Et *Abrius* indutus omni sanctitate, consanguineus semper Virginis.

Et *S. Abraham Capacius*, qui placavit Regem Persarum, Et sanavit ejus filium unigenitum ab ipsius morbo diabolico.

The last four lines are a fair specimen of all the rest of the *hymns*, being little more than a catalogue of names with brief panegyrics appended. Of doctrinal sentiment and Scriptural truth, they are as destitute as of poetic merit, and their only value consists in the information they convey respecting the character of the liturgy used on festival occasions, and the testimony they afford to the superstitious veneration for the worthies of former ages. If they bear not the broad seal of papal canonization, they approximate too nearly to be compatible with a Scriptural estimation and improvement of the characters and lives of departed believers.

The Greek psalmody demands attention next. At the time of the organization of the Christian Church, the Greek was the learned language; and was accordingly more or less used in all civilized nations. While the Romans were exercising universal dominion, the Greeks still maintained their superiority in science and literature. The language was extensively used throughout Western Asia and Egypt, though principally by the higher and educated classes. Although not mentioned among the dialects spoken on the day of pentecost, there can be no doubt, that the Gospel was preached in this language almost, if not quite, from the commencement of the dispensation. The first Church or-

ganized at Antioch was Grecian, and others in the Greek provinces of Asia Minor, and the islands of the Levant followed soon after. This organization could not be completed without an adequate number of psalms, hymns, and spiritual songs. The Scriptures of the Old Testament they already possessed in a standard translation made nearly three centuries before; but the psalms as exhibited in this translation could not be appropriately adapted to music without considerable transformation. Poetic form and arrangement at least, if not rhythm, would be requisite. It does not appear, however, from the earlier specimens extant that they divided their psalms or hymns into regular metres or stanzas; and probably their music, being more of the character of chants, than of modern tunes, did not require such distribution. The earlier periods of the history, however, afford us little information on the subject. It might have been expected from the literary character of the Greeks, and the number of ecclesiastical writers, whose works have survived the general wreck of ancient literature, that we should be furnished with sufficient materials for a complete history of Grecian psalmody, even from the days of the apostles. But in this expectation the enquirer is painfully disappointed. Several centuries pass in review, and present only here and there occasional references to this portion of the services of the sanctuary. Some have even supposed, that, during the period of frequent persecutions between the days of the apostles and the accession of Constantine, the Christians had discarded music from the public services, for the purpose of avoiding every thing which might attract attention or betray them to their adversaries. But we possess sufficient information to contradict this opinion; and if we had none, we should not esteem it probable; for even in this period they enjoyed many intervals of peace and prosperity, when they could worship their God and Saviour according to his own commands—commands requiring them

to sing praises to his name, and admonish one another with psalms, and hymns, and spiritual songs. Besides, the injunctions of their ascended Lord were too important in the view of their unadulterated faith, and the language of sacred praise too dear and congenial to their fervid hearts, to be readily relinquished. Various reasons have been assigned for this deficiency of information; such as, the fragmentary character of the surviving history of that period, the efforts of persecutors to destroy the manuscripts, the comparative paucity of books, and the variety of parties and sects into which the Church was divided in later ages. But the kindness of providential care has preserved as much intelligence on this subject as would be essentially important, and this we ought to receive with grateful contentment.

Philo, a contemporary of the apostles, is said by Nicephorus to have testified, that the primitive Christians after the time of Christ and his apostles sang in their public worship, not only the Psalms of David, and other poems from the Scriptures, but also hymns or odes composed by themselves.* In this statement we recognise distinctly the psalms, hymns, and spiritual songs, mentioned by the apostle. In the apostolical Fathers we find such admonitions as these: "But do you also individually become a choir, that in concord and unanimity, receiving the tone from God in unity, † "ye may sing to the Father by Jesus Christ with one voice." ‡—"That a choir being formed in love, ye may sing to the Father by Christ Jesus." § Origen, in his eighth book

* Haug's *Alterthümer der Christen*, &c. p. 381.

† *Χρῶμα Θεοῦ λαβόντες ἐν ἐνόησι*. The word *χρῶμα* indicates that delicate arrangement of the tones and semi-tones, designated in modern technical language by the *Chromatic scale*; called *Chroma*, or Colour, probably on account of being marked in the Grecian stave with colours different from the diatonic scale. It is probably used in this place for refined, elevated melody.

‡ S. Ignatii Epist. ad Ephesios. *Basel. Ed.* p. 23.

§ *Ibid.* ad. Romanos. p. 66.

against Celsus, declares expressly, that the early Christians not only prayed but sang in their meetings.* The well-known testimony of Pliny, a distinguished Roman of the second century, Procurator of Bithynia, and himself a persecutor of the Christians, proves, that during the darkest periods of their sufferings they did not neglect the songs of Zion, or hang their harps upon the willows. When cited before the Procurator's inquisitorial court and examined, "they assured him that their only crime, or more properly, error, consisted in assembling on certain appointed days, commonly before day-light, to sing together, or alternately (*vicissim*.) a song to Christ, as God, and to bind themselves by an oath not to commit any iniquity, &c."† "We testify our gratitude to Him," says Justin Martyr, "and glorify Him by songs and hymns of praise." Clement of Alexandria not only mentions vocal but instrumental music at the Sacramental feast. "If any one is able to sing and play on the harp or lyre at the Communion, he is not liable to censure, for he imitates the righteous King of the Hebrews, who was acceptable to God: the guests, however, ought to regard moderation in singing; that only those should sing, who possess good voices, lest the euphony of the psalms should be destroyed." At a later period he declares himself opposed to the effeminate church music, because it enervated the mind and led to licentiousness; a spurious refinement having already found its way into the music of the Church at Alexandria.‡ And well might a pious Father's feelings revolt, if his ears were tormented with any thing like the light fugging and tripping airs, which have so extensively marred the devotions of the sanctuary in modern days.

A hymn always closed the Sacramental services. After the prayer was ended, the priest said, *Tὰ ἅγια τοῖς ἁγίοις,*

* Haug. p. 381. † Epist. Lib. 10. Ep. 97.

‡ Schoene. Geschichts-forschungen. Vol. I.

“Holy things belong to the holy.” The people answered, “One is holy, even our Lord Jesus Christ.” After this he exhorted the people to partake of this sacred mystery, which as Cyril observes, was attended with sacred songs; and they sung together, “Come, taste and see how good is the Lord.”* Chrysostom, in a Homily on the 144th psalm, remarks, “This psalm deserves special attention, for it contains the words, which are always sung by the Initiated (the members,) saying, all eyes wait upon thee. and thou givest them their meet in due time: for he who has been made a child, and partaker of the spiritual table, with propriety praises the Father.” A curious modification of this custom is described by Tertullian, an African Bishop of the second century. “We do not lie (sit) down at the table, till a prayer is offered to God. Each one eats only what is necessary to a hungry man, and drinks what is moderate for the sober. Each satisfies himself in so far as he is mindful, that God should be glorified in the night. In our conversations we imagine God hears us. When the water for washing the hands, and the lights are brought in, each one is required publicly to sing a hymn to the praise of God, either out of the holy Scriptures, or of his own composition, by which it is known whether he has been temperate in drinking.”† This scene reminds us of the picture of the Church of Corinth, a century before, drawn by the pen of an apostle. We wonder at the rudeness, and sacrilegious irregularity of those Churches, but do we not too often ourselves, carry to the Sacramental board, feelings almost as carnal and unsubdued? How seldom is the Gospel received in the fulness of its heavenly spirit, and the whole heart yielded to its transforming influence. How many bear the name of Christians without any knowledge of Christ, in “the power of his re-

* Cave's Primitive Christianity. German Ed. p. 283.

† It is uncertain whether Tertullian is here describing the Lord's Supper, or the love feasts, (agapae.)

surrection and the fellowship of his sufferings," and approach his table, and eat, and drink with his children, and go away to dishonour his name and wound his cause by worldliness, intemperance, and other vices!

As a specimen of the ancient sacred poetry, a morning hymn, found by Bishop Usher among the Alexandrian manuscripts, bearing the impress of considerable antiquity, may be here inserted.

ἝΥΜΝΟΣ ἘΘΘΙΝΟΣ.

Καθ' ἐκάστην ἡμέραν εὐλογήσω σε,
 Καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα.
 Καταξιώσον κύριε καὶ τὴν ἡμέραν ταύτην,
 Ἐναμαρτήτους φυλαχθῆναι ἡμᾶς.
 Ἐυλογητὸς εἶ κύριε ὁ θεὸς τῶν πατέρων ἡμῶν,
 Καὶ αἰνετὸν καὶ δεδοξάσμενον τὸ ὄνομά σου εἰς τοὺς αἰῶνας. Ἀμήν.
 Εὐλογητὸς εἶ κύριε, δίδαξόν με τὰ δικαιώματά σου.
 Κύριε καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ.
 Ἐγὼ εἶπα, κύριε ἐλέησόν με,
 Ἰάσσι τὴν ψυχὴν μου, ὅτι ἡμαρτόν σοι.
 Κύριε πρὸς σε κατέφυγα.
 Δίδαξόν με τῶν ποιῆν τὸ θέλημα σου, ὅτι σὺ εἶ ὁ θεός μου.
 Ὅτι παρά σοι πηγὴ ζωῆς.
 Ἐν τῷ φωτί σου ὀφύμεθα φῶς.
 Παρατείνον τὸ λείος ἔσουτοῖς γινώσκουσίν σε.

A MORNING HYMN.

Every day will I bless thee,
 And I will praise thy name forever.
 Grant, O Lord, that this day
 We may be kept from sin.
 Blessed art thou, O Lord, God of our fathers,
 And let thy name be extolled and glorified forever. Amen.
 Blessed art thou, O Lord, teach me thy judgments.
 O Lord, thou art our refuge from generation to generation.

I have said, Lord have mercy on me,
 Recover my soul, for I have sinned against thee.
 O Lord, I flee unto thee.
 Teach me to do thy will, for thou art my God.
 For with thee is the fountain of life.
 In thy light shall we see light.
 Extend thy mercy to those that know thee.

It will be perceived at a glance, that, on account of the unmetrical and unpoetical form of this ode, in adapting music, the anthem or the chant alone could be used. "On the metre of the Grecian hymns," says Augusti, "little can be said. In the ancient spiritual songs of Clement, Gregory, Nazianzen, Nemesius, &c., we find much accuracy and regularity, and we may always be satisfied with the Anapaests and Iambies, which were the prevailing measures." In fact so few of the ancient hymns remain, that we have scarcely data for a judgment on their poetical and rhythmical character. In the existing liturgies and collections, no hymns are found earlier than the eighth century, and the works of the fathers furnish only a few detached pieces; with the exception of Gregory Nazianzen, of whose poetry a considerable amount is preserved.

Some interesting testimonies are preserved of the private use of the hymns and sacred songs. Thus Clemens Alex. describes the pious man, as "continually blessing, praising, singing and presenting hymns to God the Lord of all;" being assisted by the Holy Spirit of God, "without whose aid it was impossible to sing, either in good rhyme, tune, metre, or harmony."* "A good Christian's life is a continued festival, his sacrifices are prayer and praises, reading of the Scriptures before meat, and singing of psalms and hymns at meat."† Hence, in their feasts and banquets,

* Origen De Orat. † 6. Kings Primitive Church. Pt. 2. p. 7.

† Clemens. Alex. Stromat. Lib. 7.

“when they drank to one another, they sung an hymn, therein blessing God for his inexpressible gifts towards mankind both as to their bodies and souls.”* “Let no festival occasion pass,” says Cyprian,† “without celebrating this celestial grace. Let the solemn festival resound with psalms, the precious viands of the soul. If we have a spiritual relish, these pious affections will charm our ears.” Tertullian urges it as a strong objection to the marriage of a female believer with an unbeliever, that they would be unable to sing in sweet accord. “What would her husband sing to her? Or what would she sing to her husband?” But if both were pious, “psalms and hymns would resound between them, and they would mutually excite one another, who shall sing unto God best.”‡ Chrysostom earnestly exhorts the men to teach their wives and children appropriate hymns, to be sung in their various employments, and especially at the table; “because such spiritual songs were an excellent antidote to temptation: for as the devil is no where more busy to draw us into his net, than at the table, tempting us to intemperance or excessive indulgence; so we must diligently prepare ourselves with psalms both before and at table; and again when we rise from the table we must sing spiritual songs to the praise of God with our wives and children.”§ “*Admonish and edify one another with psalms and hymns and spiritual songs.* Behold how carefully the apostle avoids imposing burdensome duties. Since reading may be laborious, and burdensome, he directs you not to the history but to the psalms, by which you may at the same time inspire your heart with serenity, and imperceptibly alleviate the burden of your cares. *With hymns and spiritual songs.* Your children are still learning Satan’s

* Ibid. Lib. 6.

† Epist. ad Donat. Cave’s Primitive Christianity. Pt. 1. Ch. 9.

‡ Ad Uxor. Lib. 2. quoted by King.

§ Chrysostom in Ps. 41, quoted by Cave.

songs and dances, like cooks, caterers, and dancing masters, but a psalm no one learns. It is even deemed something of which a man should be ashamed, something ludicrous, or ridiculous. Hence the propagation of every evil; for the growth of the plant will be in proportion to the quality of the soil; and the fruit will bear the same character. If planted in a sandy or saline soil, such also will be the fruit, but if in sweet and fertile ground, a similar difference will appear in the production. The doctrines of the Bible are a fountain, which waters the soul. Teach then your children to sing those psalms full of wisdom, enjoining temperance and self-government, and especially avoidance of intercourse with the wicked.”*

The alternate or responsive mode of singing was introduced into the Christian services at an early date, and much earlier in the Oriental, than in the Western Churches. The Syrian Church, it is said, claimed the honour of first adopting this kind of music. It was established in Antioch before the time of Constantine, by Ignatius, a Bishop, who, according to Syrian tradition, was instructed in a vision to imitate the songs of the Seraphim. At a later date, two monks are also said to have rendered their names illustrious by introducing the (ὕμνους ἀντιφωνοῦς) responsive hymns into the Church of Antioch.† These statements are reconciled, by supposing that the former refers to the Syriac, the latter to the Greek Church in Antioch. From this region, it gradually spread to the West. Chrysostom found it established in Constantinople when he settled in that capital, and Ambrose introduced it into his Church at Milan; from whence it soon extended generally through the Western Churches. Sometimes the officiating priest or priests, as choristers, sang

* Ibid. Hom. IX. in Epist. ad Col.—See Der heilige Chrysostomus, &c. by Leander Van Ess. (Darmstadt 1824.)

† Theodoret's Hist. Eccl. Lib. II. Cap. 19.

the principal part of the hymn, and left the people merely to respond the chorus, doxology, or amen ; sometimes a choir was organized to lead, while the congregation merely uttered the responses : and in other cases, the congregation itself was divided in some way, and taught to sing alternate stanzas. The worship of the Christians described by Pliny, is supposed to have been of this character. “*Carmen Christo, quasi Deo, dicere secum invicem.*” On any other supposition it is difficult to give a natural and consistent interpretation to the words. Basil the Great, of Cæsarea in Cappadocia, has given in one of his Epistles, a distinct account of this species of music in his description of a nocturnal service. “Our customs and rites are the same, which are practised in all other Churches. During the night, the people assemble at the house of prayer, and with sorrow, anguish, and tears confess their sins to God. At last arising from prayers, they arrange themselves for the psalmody, and now, being divided into two parts they sing alternately to each other, (*ὁρχῆ διανεμηθεντες ἀντι-φαλλουσιν ἀλληλοις,*) which, at the same time, gives more force to the words, and serves to fix the attention, and prevent wandering of thoughts : then again they enjoin upon one to commence the tune, and the rest accompany him : and thus by this variety of psalmody intermingled with prayer they pass the night ; and at the dawn of the morning all unite with one voice and one heart in a psalm of confession to God, and every one in his own language makes his penitential acknowledgements.” Philo, it is said,* has mentioned this practice as existing, even in his time, among the Christians, who derived it from the Jews. If this testimony is correct, it must have been introduced in the days of the apostles ; and if it had, from the days of David, and even of Moses, as some maintain, occupied a place in the services of the Jewish sanctuary, and

* Haug's *Alterthümer der Christen.* p. 379.

was not in itself unlawful, or inappropriate, we cannot deem it improbable that Hebrew Christians, who still retained all the attachment of early impressions and associations, should transfer this favourite mode of sacred praise to the Christian Church. "It was probably such psalms," says Schoene,* "that the Emperor Theodosius the Great used to sing with his sister, early every morning, to the praise of God in imitation of the customs of monastic life."

The Christian doxology formed a part of the ordinary worship at an early period, although the precise time or manner of its introduction remains unknown. It is not distinctly noticed in the annals of Christian antiquity, until the Arian controversy gave it a degree of prominence, which it had not before possessed. During the progress of this conflict, it became the watchword of sectarianism. According to the testimony of Philostorgius, Flavian of Antioch collected an assembly of monks, and exclaimed, *Δόξα πατρὶ, καὶ υἱῷ, καὶ ἁγίῳ πνεύματι!* "Glory to the Father, and to the Son, and to the Holy Ghost!" which constituted the symbol of the orthodox faith. Cassianus informs us, that in Gaul one chorister sings the psalm, and at the close, the whole congregation rose and sang, *Gloria et patri, et filio, et spiritui sancto.* The Arians chanted the varied form, *Δόξα πατρὶ δι' υἱοῦ ἐν ἁγίῳ πνεύματι!* "Glory to the Father through the Son in or by the Holy Ghost!" Leontius, a Bishop of Antioch, who endeavoured to conceal his real sentiments, and refused to join either party, although Theodoret places him among the Arians, in chanting the doxology, uttered the words so indistinctly, that it was impossible to ascertain whether he said *καὶ*, or *διὰ*, or *ἐν*, and only made the concluding words, *εἰς τοὺς αἰῶνας τῶν αἰώνων*, distinctly audible.† Basil sometimes said, *Δόξα πατρὶ μεθ' υἱῷ καὶ μεθ' ἁγίῳ πνεύματι*—"Glory to the Father with the Son, and with the Holy Ghost;" and

* *Geschichts-forschungen*, Vol. II. p. 198.

† *Theodoret Hist. Eccl. Lib. II. Cap. 19.*

at others, Δόξα πατρὶ δι' υἱοῦ ἐν ἁγίῳ πνεύματι—“Glory to the Father through the Son by the Holy Ghost.” To avoid suspicion, he apologized for this variety of expression by referring to the ancient tradition, which warranted both. When at a later period, the Arians themselves were divided into separate parties, new modifications of the doxology were still used as the distinctive Shibboleth. The Semi-arians sang, μεθ' υἱοῦ, “with the Son;” the Homoiousianists, ἐπὶ τοῦ υἱοῦ, “by the Son;” while the more rigid advocates of Arius added ἦν, ὅτ' οὐκ ἦν, or ἦν ἐνίοτε οὐκ ἦν—“He was, yet there was a time when he was not.” The orthodox on the other hand unwilling to be surpassed in accuracy of definition, or distinctness of expression, appended, by authority of a council, the characteristic clause still retained, with some variation, in the liturgy of the Episcopal Church, “sicut erat in principio, et nunc, et semper, et in secula seculorum, Amen.” As he (or it) was in the beginning, is now, and always, and forevermore, Amen. Thus one of the most sacred portions of the worship of the Church militant, in which it was designed to approximate most closely to the services of the Church above, degenerated into the mere watchword of a party, and the signal for strife and controversy.

On special occasions, another, called the great doxology was sung, which consisted of the song of the angels, “Glory to God in the highest, &c.,” variously modified. Chrysostom calls it the ὕμνος τῶν ἄνω, or ὕμνος τῶν χερουβὶμ—“the hymn of the Cherubim.” This doxology was sometimes expanded into a hymn of considerable length. As a specimen, the version of Gregory Nazianzen here deserves a place.

Δόξα θεῷ πατρὶ, καὶ υἱῷ παμβασιλῆϊ!

Δόξα πανεύφημῳ πνεύματι παναγίῳ!

Ἡ τριάς εἷς θεός ἐστιν, ὃς ἔκτισε, πληῆσε τὰ πάντα,

Οὐρανῶν οὐρανίων, γαίαν ἐπιχθονίων,

Πόντον, καὶ ποταμούς, καὶ πηγὰς πληῖσεν ἐνύδρων,
 Πάντα ζωογονῶν πνεύματος ἐξ ἰδίου :
 Ὅρα σοφὸν κτίστην πᾶσα κτίσις ὑμνήσειε,
 Τοῦ ζῆν, τοῦ τε μένειν, αἴτιον ὄντα μόνον.
 Ἡ λογικὴ δὲ μάλιστα φύσις διὰ πάντος ἀείσει,
 Ὡς βασιλῆα μέγαν, ὡς ἀγαθὸν πατέρα,
 Πνεύματι, καὶ ψυχῇ, καὶ γλωσσῇ, καὶ διανοίᾳ,
 Δὸς καὶ ἐμοὶ καθαρῶς δοξολογεῖν δὲ, πάτερ !

Glory to God most high, Father of all ;
 And to the Son, the universal King ;
 And Spirit, all divine, and ever bless'd.
 The Three one God, who made and fills all things—
 The heavens with spirits and the earth with men,
 The deep, the streams, and fountains all with life ;
 By his own Spirit animating all :
 That all things made might praise their wise Creator ;
 The only Father of their life and being :
 That creatures rational might celebrate
 The Mighty King, the Father ever good,
 With soul and spirit, tongue and intellect,
 Father, may I sincerely sing this praise.

Hilary has compressed the substance of this doxology into a smaller compass.

Gloria tibi Domine !	Glory be to thee, O Lord !
Gloria unigenito !	Glory to thine only Son,
Cum Spiritu Paracleta !	With the Spirit, Comforter,
Nunc per omne seculum.	Now and evermore.

The Grand Te Deum, ascribed to Ambrose, is the most extensive paraphrase of this part of the ecclesiastical service, which has been transmitted to us from ancient times. It commences with the following truly sublime verses.

Te Deum laudamus ! Te Dominum confitemur :
 Te æternum patrem omnis terra veneratur :
 Tibi omnes angeli, Tibi cœli et universæ potestates,
 Tibi Cherubim et Seraphim, inaccessibili voce proclamant,
 Sanctus ! sanctus ! sanctus ! Dominus Deus Sabaoth !
 Pleni sunt cœli et terra majestatis gloriæ Tuæ.

Thee, O God, we praise ! Thee, O Lord, we acknowledge !
 Thee, the eternal Father, the whole earth venerates :
 To Thee all the angels, to Thee the heavens and universal
 powers,
 To Thee Cherubim and Seraphim, in strains inimitable ex-
 claim,
 Holy ! holy ! holy ! Lord God of Sabaoth !
 The heavens and the earth are full of the majesty of thy
 glory !

This was deemed one of the highest and holiest services of the Church, and Bishops alone at a later period were permitted to use it on Sabbath days and festivals ; except Easter day, when, if no Bishop was present, a Presbyter was allowed to sing it, as it was considered too important a part of the service to be omitted on this solemn occasion. A similar practice prevailed in the Lutheran Church in Saxony in former days, where the general Superintendent, on the three great Festivals introduced the solemnities by singing the Gloria in excelsis Deo.*

Intimately connected with the doxology, and similar in their use among the primitive Christians, were the *Trisagium* and *Hallelujah*. The words of the Τρισάγιον, or Thrice Holy, were taken from the vision of Isaiah, (ch. 6.) “ Holy, holy, holy, is the Lord of Hosts ; the whole earth is full of his glory !” Chrysostom mentions its use as an ancient custom in his day. “ The martyrs participate in our choruses

* Augusti, Denkwürdigkeiten, &c. Vol. V. p. 225.

and mystical songs; for while they were here in the body they took part in the holy mysteries, and sang with Cherubim the song of Thrice Holy." "By which," says Augusti, "he gives us to understand, that the martyrs during their lifetime in company with other Christians sang the Trisagium in the celebration of the mysteries, or Eucharist. But according to his usual practice, as if he had already said too much, he breaks off with the words, "ἴστε οἱ μνηστῆρες—" "the initiated understand." This part of the service, like the doxology, was made during the ancient controversies a test of orthodoxy, and was from time to time modified into accordance with the sentiments of the worshippers. The council of Chalcedon gave the following version: "Ἄγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς!" "Holy God, holy Mighty One, holy Eternal, have mercy on us!" A Monophysite Bishop of Antioch added the words, ὁ σταυρωθείς δι' ἡμᾶς, and an opposer soon after, retaining the appendage, prefixed to it, χριστὲ βασιλεῦ—"Christ, O King, who wast crucified for us." How often, on what occasions, and in what particular connection these words were sung, we are not informed. The *Hallelujah* was principally used during the interval between Easter and Whitsuntide. Augustine informs us that, "Alleluja etiam in aliis diebus cantatur alibi atque alibi, ipsis autem Quinquaginta diebus ubique"—"the Hallelujah was also sung here and there on other days, but during the fifty days every where." The word is thus illustrated by the same distinguished father: "Our praises are a Hallelujah. But what is a Hallelujah? It is a Hebrew word: Hallelujah, praise the Lord: Hallelujah, praise God. Let us sing it, and mutually excite each other to praise God; and thus while we speak with the heart better than with the harp, let us sing Hallelujah, praise to God; and when we have sung, we retire on account of infirmity to refresh our bodies." Some of the celebrated theologians of the middle ages, as Anselm, Durandus, Alcuin,

and others, finding the word but once in the New-Testament, and nowhere in the Latin or Greek authors, and unacquainted with its Hebrew origin, supposed it to be immediately revealed from heaven as a peculiar gift to the New-Testament Church. "From Rev. 19. we know," says Bona, "that this canticum Hallelujah has descended from heaven into the new Church of Christ." Isidore of Spain deemed it too sacred to be translated into any other language. It was not always however deemed too sacred for secular purposes. It was taught and sung as a lullaby to infants in the cradle, used as a watchword in the camp and a war cry on the field of battle, and employed by the Romans in their formula of their judicial oath: "Truly as I hope to hear and to sing the Hallelujah." More appropriate was the use of it made by the inhabitants of Bethlehem, according to Jerome's charming description. "In the village of Christ all is rural, (rusticitas.) Silence reigns throughout, except the singing of psalms. Wherever you turn, the ploughman at his work chants a Hallelujah. The sweating reaper alleviates his toil with psalms; and the keeper of the vineyard, pruning his vines, sings some of David's notes—aliquid Davidicum. These are the hymns—these are what are called the amatory songs used in this region." Even the sailor introduced the sacred word into his boat song, and chanted Hallelujah while tugging at the oar.

Curvorum hinc chorus helciariorum,
 Responsantibus *Hallelujah* ripis,
 Ad Christum levat amnicum celeusma,
 Sic, sic psallite nauta et viator.*

The chorus hence of bending oarsmen,
 The shores re-echoing Hallelujah,
 To Christ address the mariner's song.
 Thus sing, O sailor, thus, O traveller!

* Sidonius Appollinaris, Ep. Lib. II. ep. 10

Among the authorities consulted, we find no notice of any thing like a Psalm-book, or collection of Church poetry, earlier than the council of Laodicea, (An. 370,) at which the following Canon was enacted: "The Canonical Cantors, or choristers alone, who stand on an elevated place in the Church, shall sing the psalms, from the parchments lying before them."* The precise meaning and object of this Canon are not obvious; and it has accordingly been variously interpreted. Whether the Choristers, in their elevated desks, were required to perform the entire musical service of the Church to the exclusion of the congregation, to avoid the discord often heard in a promiscuous assembly, as is sometimes done by the choirs in modern days; or whether they were merely to select the tunes and lead the music, the congregation accompanying as well as they could, according to the general practice of our own times, seems undecided by the ambiguous expression of the Canon. The latter however is most probable, as the universal practice of the primitive Church made it the duty and the privilege of the whole Church, and not merely of a few select artists, to sing the praises of God their Saviour in psalms and hymns and spiritual songs. The choristers were required to occupy a conspicuous station, and sing, ἀπὸ διπλόρου—*from the parchments*—then the common material of books. Hence the order was equivalent to requiring them to sing the words from the book lying before them, and not from memory, as they would be liable to errors and inaccuracies. But no description of the book or parchment however is furnished, and we are left to form our opinions from conjecture, or content ourselves without an opinion on the subject. An obscure expression of Socrates, an early historian of the Church, has been thought to refer to this subject. The Arians had made great efforts to ren-

* Pertch's Kirchen Historie Cent. 4. Pt. 2. 102.

der their sentiments popular, by solemn processions, and singing Antiphonal, or responsive hymns, in which their plausible sentiments were garnished in all the charms of poetry and music, (ὡδὸς ἀντιφωνῶνους πρὸς τὴν Ἀρειάνην δόξαν συντιθέμεναι.) Chrysostom, then Bishop of Constantinople, sought to counteract their influence, not by legislative enactments, and synodical decrees, but by investing the orthodox services with the same popular attractions. In this work he was assisted by a eunuch of the Imperial Court, ὁ συγγραφεὺς τοῦ εὐαγγελίου ὑμνοδοῦς—"which words," says Augusti, "if they do not imply the composition of hymns, must be understood of the preparation of a collection." But this interpretation appears to us doubtful. Is not ὑμνοδοῦς used by dialectic variation, or mistake in transcribing, instead of the more common ὑμνωδοῦς? * and if so, will not the more natural interpretation be—"who organized the singers" into choirs or divisions for the more attractive performance of the sacred antiphonies?

Of the Hymnology of the Latin Church nothing is known earlier than the days of Hilary, and Ambrose, of whose poetical pieces a few authentic specimens remain. "In the mean time," says Hilary, "I have sent you the *morning* and *evening Hymns*, that you may always remember me. But if, on account of your age, you are unable to understand the hymns and the letter, ask your mother, who desires that you should be born to God, and renewed in your moral character, to explain them. That God, who created you, may guard and keep you, here and through eternity, is my prayer, beloved daughter." Other pieces in the modern collections bear the name of this Father; but none bear credentials of genuineness so satisfactory as the Morning Hymn, beginning, *Lucis largitor splendide*, &c., and the *Hymnus*

* Jones and Schneider omit ὑμνοδοῦς entirely: ὑμνωδοῦς Jones translates, "hymn-singing, musical virgins:" Schneider, "Lieder-sänger"—hymn-singer.

serotinus; Ad cœli clara, &c. In the department of Church music, no ancient author has acquired so much celebrity as Ambrose; more perhaps by his introduction of the Oriental responses and alternations, than by the composition of original hymns. The occasion and circumstances of that introduction, are thus related by Augustine,* the personal friend of Ambrose. "Justina, the mother of the Emperor Valentinian, was a zealous Arian, and for a time persecuted Ambrose and his pious flock at Milan, who guarded their holy sanctuary by night, prepared to yield their lives in its defence. To prevent weariness and languor during the long nights of watchfulness, psalms and hymns were sung according to the Oriental mode. (secundum morem Orientalium partium.) It has since been retained; and now (one year after,) is imitated in many, yea, in almost all the Churches in other parts of the world." Throughout the Western Churches, it retained the name of *Cantus Ambrosianus*, and *Officium Ambrosianum*. He was also distinguished as a composer, and his hymns became the model of all succeeding poets, and are still used in translations in the Lutheran, if not in other Protestant Churches. He wrote, according to his own account, hymns in praise of the Holy Trinity, to defend the Catholic faith from the attacks of the Arians. His name was appended to many hymns composed in later ages, and some are still found in the Catholic Breviaries, thus unjustly ascribed to him. The genuineness of the grand *Te Deum*, which was said to have been composed on occasion of the baptism of Augustine, and from which an extract has already been given, has been questioned on the ground that it is not mentioned by Augustine, nor by Possidius, the biographer of Ambrose. A considerable number still extant are known to be his, though probably all have undergone more or less variation in the hands of successive revisers. Of the hymns of Prudentius, the Breviaries have adopted four-

* *Confessionum Liber IX. Cap. 7.* .

teen, several of which have been highly esteemed; especially a Funeral Hymn, which was long in common use among the Protestants in Germany, both in the original, and in a translation, beginning, "Hört auf mit Trauren und Klagen." In the mass of Latin poetry, used in the Ecclesiastical services of modern times, there is much that is excellent both in matter and manner—*multas veras et pias sententias, eleganti et erudita brevitate comprehensas**—but deeply imbued with superstition. Herder, overlooking all imperfections and errors, characterizes it in the following glowing language :†

"An effusion of inspiration, lyrical fulness, and lofty jubilant strains pervade the whole in such a degree, that if we did not know the fact, we should strongly feel, that such a combination was not the work of an individual, but the collected treasure of nations and centuries in various climates and different situations. Christianity indeed has a higher object, than to create poets, and its first preachers were by no means endowed with the genius of poetry. Their hymns therefore made no pretensions to the elegance of classical expression, the charms of sensibility, nor indeed to any of the peculiar characteristics of the poetic art; for they were not composed for the diversion of idle hours. But who can deny that they possess power deeply to impress the heart? Those holy hymns, which have lived through centuries, and in every application are still new and entire in their influence—what benefactors have they been to afflicted human nature! They retired with the hermit to his cell—with the oppressed in his grief, in his want, to his grave. While singing them, he forgot his woes; the languid sorrowful spirit caught an impulse that raised it into another world, to the joys of heaven. He returned to the earth invigorated, went forward, suffered, endured, exerted himself in silence

* Chemnitzius—Exam. Concil. Trident. &c.

† Briefen zur Beförderung Humanität.

and overcame. What can secure such a reward, or produce such an effect as these hymns? Or when, sung in the sacred choir, they took deep hold of the dissipated, and enveloped him in thick clouds of amazement—when, under the gloomy dome, accompanied by the deep tones of the bell, and the penetrating notes of the organ, they announced the judgment of God upon the oppressor, or the power of the Judge to the secret criminal—when they united the high and the low, and brought them together upon their knees, and impressed eternity upon their souls—what philosophy, what trifling songs of merriment or folly have produced such effects, or ever can produce them? I would not deny that even the language of the monks in the middle ages had much that was affecting of this kind. I have seen elegies and hymns in the miserable dialect of these monks, that I really knew not how to translate. They possess something so solemn, so devotional, or so gloomy and tenderly pensive, as to penetrate directly to the heart. Scarcely can a man be found whose heart has not been affected by the moving tones of the hymn of Prudentius—*Jam moesta quiesca, &c.*, or penetrated with horror at the death song—*Dies iræ, &c.*, and whom many other hymns of various character, as—*Veni redemptor gentium—Vexilla regis prodeunt—Salvete flores Martyrum—Pange lingua gloriosi, &c.* have not transported each into its peculiar spirit and tone, and subdued with all its ecclesiastical peculiarities into submissive acquiescence. In one we hear only the voice of the suppliant, another admits the accompaniment of the harp; in others the trumpet resounds, or the deeper organ with its thousand tones.”

The ancient Hymnology is different from the modern in being more exclusively devotional. Their composers seem never to have forgotten that God was the grand object of worship, and that their praises, as well as their prayers, could only be appropriate when directly addressed to him. The primitive Church acknowledged no sacred songs but those sung to the praise of God, the glory of his perfections, the

kindness of his condescension, the goodness of his Providential care, the work of Redemption—the glories and works of the Redeemer, the influences of the Holy Spirit, and the faith and hopes of the pious. Their psalmody, in so far as it was composed of the Biblical psalms, corresponded of course substantially with ours; but their hymns were made more directly the expression of their feelings of reverence, gratitude and devotion. Hence the hymn was always deemed the most solemn act of worship. It was not the voice of an individual confessing his sins and praying for pardon, or giving thanks for mercies enjoyed; it was not the language of a minister standing in the holy place, and offering prayers and thanksgivings in the name of the Church; but it was the Church itself uttering in symphonious concert the deep toned expressions of gratitude, or the ardent aspirations of prayer, awakening and expressing the strongest emotions, and the holiest affections of which the human mind is capable. It was to them, what it always ought to be, as an echo from the world of glorified spirits, and a prelibation of their glorious work—a stammering, a beginning of the “new song before the throne,” in which they anticipated spending a blissful eternity. Gregory Nazianzen, one of the earliest and best of the Grecian Hymnologists, expresses his views of the nature of a hymn in these terms:

Ἐπαινος ἐστὶν οὖν τι τῶν ἐμῶν φράσαι,
 Αἶνος δ' ἔπαινος εἰς Θεὸν σεβάσμιος,
 Ὅ δ' ὕμνος, αἶνος ἐμμελής, ὡς οἶμαι.

It is praise to utter my own emotions,
 And thanksgiving is reverent praise to God,
 And the hymn, I consider, melodious thanksgiving.

Chrysostom exhibits the same exalted view of the character of the genuine hymn: οἱ ψαλμοὶ πάντα ἔχουσιν, οἱ δὲ ὕμνοι πάλιν οὐδὲν ἀνθρώπινον. “The psalms embrace all subjects, but the hymns on the contrary none merely human.” How differ-

ent the character of many admired pieces, which have found a place in our modern hymn-books; in which there is nothing but what is *human*, mere addresses to men, to saints, to sinners, exhortations to penitence, faith, or good works, without an intimation adapted to elevate the thoughts to higher and holier objects, to God, to heaven. While the pagan hymns were addressed to their imaginary deities, "we," says Origen,* "only sing hymns to him who is called God over all, and his only begotten Son, the Word and God; and we celebrate the praise (ὕμνοῦμεν) of God and his only Begotten, even as do the sun, and moon, and stars, and all the heavenly host; for all these being a divine chorus, with the righteous among men, sing praises to God over all, and his only begotten Son." "And finally," says another ancient writer,† "who does not know, that the Scriptures represent Christ as God and man; and all the psalms and songs composed by believing brethren from the beginning, celebrate with divine honours (ὕμνοῦσι θεολογοῦντες) Christ the Word of God." Thus were the primitive hymns enriched with the treasures of doctrinal truth; and the faith and piety of the worshippers; nourished by them into all that vigour and elevation which enabled them to endure hardness as good soldiers of Jesus Christ, to stem the torrent of an opposing world, and seal their testimony to the truth of God with their blood and their lives. May the same spirit fill the hearts of future composers, and the same measure of faith and devotion animate the bosoms of all who sing the songs of Zion.

* Contra Celsum Lib. VIII. c. 67.

† Quoted in Euseb. Hist. Eccl. Lib. V. c. 28. The word θεολογοῦντες as used by the primitive Christians in reference to Christ always means reckoning, or celebrating as Divine, as God. Hence also Θεολογία was used for the doctrine of the divinity of Christ; and Gregory Nazianzen was honoured with the title of ὁ Θεολόγος for his zeal and fidelity in maintaining this doctrine,

**EXAMINATION OF THE REVIEW OF THE
AMERICAN EDUCATION SOCIETY.**

TO THE EDITORS OF THE BIBLICAL REPERTORY ;

MESSRS. EDITORS,—IN the third number of the new series of your Work, dated July, 1829, I have met with a piece, on the General Assembly's Board of Education, and the American Education Society, which has deeply interested my feelings. Whoever the writer of that piece may be, I take the liberty to tender him my most sincere and hearty thanks for the very valuable considerations which he has suggested, at the commencement of his Strictures, respecting the present aspect of the moral and religious world, and the duties and obligations of Christians which result from it. I do most entirely concur with all his remarks, respecting the past failure of the churches to perform their duty in regard to spreading the knowledge of the Gospel abroad ; and in regard to their error in seeking, at any time, to sustain themselves by leaning on the arm of civil power. For one, I rejoice that God has taught them so instructive lessons on this subject ; for we may now venture to hope, in this country at least, that she will not again seek for help from a quarter which will never afford it ; and which, if at any time it condescends to put on the appearance of affording it, exacts more as a return for its favours, than conscience can allow, or the interests of religion permit without injury.

The picture of the religious wants of our country ; the calls for pastoral labours, from thousands of places that are destitute of the word of life ; the interest which Christians are taking in this subject ; the importance of *immediately* furnishing our new settlements with faithful spiritual guides ; the necessity of having these well instructed and disciplined for their great work ; and the imperious duty of all Christians, who are praying the Lord of the harvest to

send forth more laborers, to be active in furnishing all the means of training up such laborers; are drawn, described, and urged in a manner which satisfies the most ardent feelings and wishes of my heart. I fully concur with the writer, also, in the directions which he gives, as to the manner in which our spiritual wants are to be supplied. It is true that our first duty is, to raise our humble and earnest cries to the Great Lord of the harvest, that he would multiply the number of laborers; and equally true, that the Christian church is under the highest obligations, while she prays for this, to do all in her power to promote it, by taking pious and indigent youth under her care, and providing for their education in an adequate manner.

With the writer I do also sympathize most entirely, on the subject of beneficed livings in the church. If a graceless ministry is to be raised up; if the church is to be thronged with aspirants after her favours, whose hearts are rankling with enmity at the strictness of her principles, and filled to overflowing with insatiable desires after worldly and sensual pleasures; then let her provide livings which will afford the means of ease and luxury. She will thus hold up a premium to men of secular views who are desirous of enjoying these; and will never fail to have at least as many ministers, as she has benefices to bestow upon them.

In view of the deadly evil which such a course has occasioned in other countries, it seems to be the plain duty of all sincere Christians in ours, to pray that the clergy may always continue to have very moderate incomes; to see to it that they never can become rich; at least never become so, by means of what the church bestows upon them in the way of salary. In respect to the usefulness of ministers of the Gospel, I can truly say, that their poverty appears to be great matter of congratulation. None but the most prejudiced and bigoted opposers of religion can now accuse them of selfish and pecuniary views, in choosing the ministry for a profession. There is scarcely a salary in this country, at least among the Presbyterian and Congregational churches, which could be the object of ambition to any man of a worldly spirit, and of talents above mediocrity.

It would give me much pleasure if I could proceed through the whole piece, on which I have commenced making remarks, and find nothing which I could not sincerely

commend, and with which I do not fully agree. But when the writer comes to make his remarks on the principles and proceedings of the A. E. Society, I am constrained to differ from him, and to cherish views materially diverse from those which he has disclosed.

I take it for granted, that a man of such an able mind and excellent spirit, as is developed in that part of the piece on which I have been remarking, will very readily concede to others the liberty which he has himself taken in the free remarks which he has made on the principles and proceedings of the A. E. Society. He will cheerfully grant me the privilege of examining the facts and principles which he has brought forward, by way of supporting his objections to the Society in question; first, because he himself wishes only to come at a correct view of the whole ground, and to know what can be said in its defence, as well as against it; and, secondly, because the public, who have now had one side of the question placed before them, are entitled to know what answer the friends of the A. E. Society have to make to the allegations there produced against their measures.

I enter with much reluctance on this task. It is always unpleasant to entertain, or to express differences of opinion, when these differences have respect to men for whom we cherish a high and Christian regard. It is an unwelcome task, also, to come before the Christian public in a kind of polemic attitude. Many Christians shrink instinctively from every thing which looks like dispute. The world are very ready to speak with exultation, on what they are pleased to call the *quarrels* of the church. Distrust, unkind feeling, alienation, coldness, or suspicion, are very apt to creep in, while the professed disciples of Christ are engaged in discussion, (not to say *dispute*;) and especially is this the case, when discussion grows animated, and the cause stands committed before the world.

On all these accounts, I advance to the task before me with undissembled reluctance; fearing lest the declaration of opposing sentiments, or the correction of mistaken facts, may possibly be understood by some as an exhibition of feelings which are unfriendly, or as a manifestation of party spirit, which, reckless of truth, or union, or peace, seeks to defend its own views at all adventures.

I cast myself, therefore, after these remarks, on the generosity of the writer in question, and that of his friends who sympathize with him; trusting, that while I endeavour strictly and faithfully to examine the allegations made respecting the A. E. Society, they will not do me the injustice to believe, that I have any *personal* motives in view, or am seeking the interests of any supposed party in that quarter of the country to which I belong.

I am indeed, a friend of the A. E. Society; and I have been so from its very rise. But it is not because I have been in any way connected with it, or have ever received, or expect to receive, any direct benefit from it; nor am I in any way responsible for its measures.

It is true, that having lived near the centre of the Society's operations, and having an intimate acquaintance with all who are actually concerned in the immediate and principal management of its interests, I have been, from the very first, acquainted with its principles, measures, and proceedings. From a sincere approbation of these, I can subscribe most heartily to the noble and generous concession, which the Reviewer of their proceedings makes, page 354, and which I beg permission here to quote.

"We admit, that there is something very magnanimous and captivating in the idea of a great Society, laying aside sectarian names, collecting and disbursing funds in educating pious indigent young men for the Gospel ministry, regardless of sect or party. We admit the energy and success of the A. E. Society, that it has done more in exploring the wants of our country, in enlightening public sentiment on this subject, in pressing home on the consciences of Christians, the indispensable duty of engaging heart and hand in this mighty work, than has been done by all others. With unqualified pleasure, we admit also, that the concerns of this Society are managed by men in whose intelligence, piety, and energy, we have the highest confidence."

Agreeing most fully with this writer, in his views of the men to whom the management of the A. E. Society is entrusted; and cherishing these views, after having for a score of years been intimately acquainted with almost all of them, and with the remainder ever since they have come upon the stage of action; I acknowledge that it is not without some degree of pain and reluctance, that I perceive the measures

they have taken are virtually called in question, and our country is warned against the dangers to which they are thought to be exposing it.

But it becomes their friends, and therefore myself among them, to examine the charges preferred against their principles and proceedings with impartiality, and to listen to every sober and friendly suggestion which may be made by any, who are disposed to call in question the wisdom or the correctness of their measures.

I have endeavoured to do this. The result I beg leave to communicate in the following order; viz.

I. I shall examine the *facts* alleged, in regard to the measures and principles of the A. E. Society.

II. I shall make some remarks on the *fears* which are expressed with respect to it. And,

III. I shall briefly consider the *method* which the Reviewer has chosen, in order to accomplish his object.

In examining the *facts* alleged by the Reviewer, I shall proceed in the order in which he has presented them. It is my design to leave no material circumstance out of view; for on a question of so great importance as the present, the public are entitled to information minute and circumstantial enough to lead them fully to make up their opinions.

The first allegation of the Reviewer is, that "the details of the expenses and receipts of clothing, of books, of donations from other societies and friends, of profits of teaching and labour, of debts contracted and paid, which young men under the patronage of the Society are required to make every quarter, are unnecessarily and painfully minute," p. 356. The chief grounds of this objection are, "that the plan holds out a powerful temptation to the beneficiary, to conceal the amount of receipts and expences, so as to form a stronger claim on the aid of the Society;" and that "it places him in the attitude of a common beggar, whose success depends on the dolefulness of his story." "Young men of delicate and ingenuous feelings," it is averred, "shrink from this public developement of private and personal circumstances," p. 356.

On this subject, I would remark, that the detail required of beneficiaries in Academies and Colleges, and which are in some respects more minute than those required of theological Students, may be summed up in general, under the

following heads, viz. Stage of study; number of weeks engaged in study during the quarter; price of board, with its amount; tuition; expenses for washing, room, fuel, lights, and also for books and stationary; incidental expenses; debts at the beginning of the quarter, exclusive of those due to the A. E. Society; receipts from the Society during the quarter; receipts from any other source, either of money, or of clothes or books; the number of weeks in which the beneficiary has been engaged in teaching school during the quarter, with the receipts for the same; receipts for labour in any other way; together with a general summary, at the close, of the whole debts due, exclusive of those due to the A. E. Society. The applicant subscribes, also, a declaration of his intention to devote his life to the ministry of the Gospel, and he asserts that he solicits patronage for this end.

Printed schedules of all the items are furnished for the use of the beneficiary, who makes his returns under each head. This is handed by him to the Principal of the Academy or College with which he is connected, who examines it as minutely as he pleases; then certifies his belief as to the correctness of it. In addition to this, he certifies that the beneficiary in question sustains, in all respects, such a character as is required by the Constitution and Rules of the A. E. Society, in order to receive their aid. This is forwarded every quarter to the directors of the Society; and on these is predicated their vote in relation to the aid that is sought for. Where the distance of the School or College is very great, however, it is forwarded only once in six months.

Such are the *facts*, in relation to the details in question. Let me now make some remarks on these facts, and the proper tendency of them.

1. It is obvious, that as the Society is called upon to aid those *who stand in need of aid*, and as it was instituted solely for this purpose; so it can, with fidelity to its trust, bestow aid only on such as afford *adequate and satisfactory evidence of such need*. But how is this evidence to be obtained? The answer is, By a knowledge of the character and entire pecuniary circumstances of the individuals who apply for aid. If they are themselves indigent, but have friends able to assist them, and liberal enough to do it;

if they are able to obtain money enough to help themselves, by any personal efforts which they can make at labour or otherwise, consistently with honesty and integrity of character; then they do not need the aid of the Society. On the other hand, if they are in debt; if they have no friends of the character described; if they fail in the means of aiding themselves in an adequate manner; then it is plain, that they need the assistance of the Society. If moreover, they are prodigal, or excessive in their expenses for clothing, in the purchase of books, in their incidental expenses, or in their room rents, or in any thing of the like nature, it is the proper business of the Society to know this. It is impossible to judge whether they are the *deserving* subjects of aid, unless all these facts are examined.

I would ask the Reviewer to point out a single article in the Schedule of the student's returns, which is not concerned with an estimate either of his *pecuniary condition* or of his *character*. If this cannot be done, (and I venture to say it cannot,) then does it follow, of course, that the Society have only taken means for information, which their duty and fidelity to their trust oblige them to take. There is not a single item here, which any honest and ingenuous youth should ever be ashamed or afraid to disclose. That he is poor, is no ground of reproach. I had almost said, it is the contrary. That the whole extent of his indigence should be known to those who are to aid him, is a matter of as plain equity and propriety, as that a man who borrows money of his friend, should not conceal from him his true pecuniary condition. The most open, honest, and ingenuous proceeding, in all such cases, is to keep nothing back which can throw any light on the real circumstances of the case. The Reviewer thinks that the Committee of examination, or the teachers under whose inspection the youth are, could judge of these matters with sufficient accuracy. But without attempting to show that the same amount of information never could be obtained in this manner, with uniformity and correctness; it may be asked, if it be not incumbent on those whom the community have made *responsible* for the distribution of funds, to know and judge for themselves, as far as they may, whether those whom they aid are in real need of assistance? Upon the present plan, both Instructors and Directors are supplied with the

means of forming an opinion on this subject ; dispense with it, and there is no certainty that either will be regularly and thoroughly made acquainted with the facts, upon which such an opinion should rest.

2. Returns of such a nature as those in question, are of serious benefit to the individuals concerned.

Need it be proved anew to the world, that the virtues of industry, frugality, regularity of life, and caution as to unnecessary and injudicious expenses, are best taught in a *practical* way? What can all the preaching in the world do at Colleges, Academies, or any where else, while young men and boys have their pockets filled with money which is at their own disposal? The most weighty and well enforced precepts, the most attractive examples, exert but little influence in such cases. Every Instructor in any Seminary of learning in our country, will confirm this statement.

What then is to be done? What measures will effectually teach young men to enter on life, with frugality, with industry, with a judicious and uniform foresight in regard to all their pecuniary responsibilities and embarrassments? I answer; Let them set out from the very first, as soon as they are able to take care of themselves, with a responsibility for doing so; with a responsibility too, which will amount to something; which will be felt in all their measures, and will have a controlling influence over them so as to make them guarded, and sober. The responsibility to parents of most young men educated in public, for the manner in which they spend money and time, is but little felt, and is in most cases made so light, as to afford no serious obstacle in the way of their extravagance and profusion. A frown or two when bills are presented, which are large beyond propriety; a murmur at the unexpected amount of them, and a kind of half serious, half joking complaint of extravagance; constitute the weight of the penalty on the part of the parents, which most youth have actually to suffer for extravagance and idleness: and the responsibility to a tribunal which inflicts only such a punishment, is but little dreaded, and has therefore but little influence on such as are disposed to be extravagant.

How different the condition of a youth, whose character, whose prospects, whose success, whose all, depends on the strictness of his discipline, and the rigid watch which he

keeps over all his powers and passions of body and mind ? I appeal to *facts*. From what class of youth do our most shining characters in church and State spring ? From the children of the rich, or of the poor ? Almost exclusively from the latter. Debauchees, and profligates, and block-heads abound among the children of the rich ; while among the poor in our Seminaries, characters of this sort are far more rare.

I have been intimately connected with the instruction of youth, for more than thirty years ; and I have very often been led to believe, that the greatest misfortune which can befall a youth endowed by nature with promising talents, is, that his parents should be rich. The failure in some respect or other, as to the requisite strictness of discipline in such a case, is almost certain, in a great majority of instances. But the beneficiary of the A. E. Society has a powerful stimulus acting constantly upon him, and operating to produce habits of sobriety, and frugality, and industry ; habits on which depend, in a great measure, his prospects of usefulness and success in life.

I feel the more certain of all this, because, of the numerous young men aided by benevolent Societies with whom I have been intimately acquainted I have observed some, who have been aided only in the way which the Reviewer would prefer, that have evidently been injured as to their habits of economy and feeling. With the conviction that the treasury of their benefactors would not be closed against them, unless they should exhibit some palpable acts of extravagance, they have felt that a nice attention to frugality was unnecessary. The fact also that they had been taken up as it were in their infancy, and dandled in the lap of more than parental kindness, contributed to inspire them with exalted ideas of their own talents and deserts. They did not seem to me so much to accept of charity in the way of a gratuity, as to claim it as a debt. Nay, one might well say, who knew the whole developement of their feelings, that they regarded the church as *debtors* to them on account of their high importance to her, and of their elevated worth ; and that they really deemed it a matter of condescension on their part, to accept of what was gratuitously proffered to them.

Yes, I have seen this ; and my soul has sickened at the

sight. The blasting influence of such a state of feeling on the Christian character of youth intended for the ministry, is self-evident; and it is my heart's desire and prayer to God, that the Church may keep as clear from presenting such a temptation, as the accomplishment of the great ends which she has in view will permit her to do.

It is plain beyond all doubt, that young men who are to be ministers of the Gospel need to be educated in habits of frugality; in which condition, it is absolutely certain that their salary, in any ordinary case, will never be adequate without the strictest economy, to their wants. How many pastors are every year dismissed, how many inflict deep distresses on themselves, and on their families, for want of early discipline like that which the A. E. Society requires, unhappy experience daily testifies. It is my full belief, that the Alumni of the A. E. Society will present fewer cases of such melancholy facts, than have heretofore been usual.

I am aware of the objection which has been made, and which the Reviewer hints at under another head, viz. that a mode of educating young men subjected to so many restraints, will make them niggardly and covetous. But I am not prepared to believe, that attention to frugality, and industry; strict attention to all one's pecuniary responsibilities and expenditures, so necessary in all the business of life, and so much applauded by all men; can have any proper tendency towards the vices of covetousness and pusillanimity. Beyond a few instances in which men love money merely for its own sake, covetousness, rapacity, extortion, and niggardliness, belong mostly to those who are greedy to obtain something to lay out on the means of sensual pleasure or of gratifying some ambitious desire. In a word, I confess myself exceedingly slow to believe, that the God of nature has so formed us, that the insisting on the practice of certain virtues, should in itself have a tendency to lead to certain vices. Facts disprove this. Of all the classes of men in society, I know of none more liberal, more kind, more generous hearted in proportion to their means, than such as have been the beneficiaries of the A. E. Society. Nay, I can say more; I can say that their purses, light as they are, with scarcely sufficient to pay their letter postages, and to purchase enough of stationery to write to their friends, are opened to the calls of charity and religion; and the simple mites

bestowed with such views and such a spirit, I trust will prove to be, in the Saviour's estimation, like the widow's mite cast into the treasury of God in the view of the astonished disciples.

3. I must add to the considerations already suggested, that an accountability like the one in question, is absolutely necessary to secure the confidence of the community, and particularly of men of business, who are accustomed to responsibilities.

The experience of the A. E. Society determines, that those who are able and willing to give, will not do so to any great extent, and certainly will not continue to do so for any length of time, unless a high responsibility is created on the part of those who are to receive their bounty.

The allegation of the Reviewer against such a measure, is the first and only serious one of this kind, which the Directors have ever heard. With one consent, the community, so far as I have any knowledge, have applauded their measures on this point. Nay, of the hundreds of young men on their list, no one has as yet, so far as they know, ever raised his voice against the measure, or made complaint of its oppressive nature. So far have they been from this, that they have often testified their most hearty concurrence and approbation.

If the A. E. Society are wrong, then, in respect to the measure in question, the whole community, givers and receivers, are wrong along with them. All men of business, especially, are fundamentally in error; for it is from these in particular, that the high and imperative demand has come, that the Society should create the utmost responsibility which is fairly in its power. They demand all the security which from the nature of the case can be afforded, that their bounty will not be squandered or misapplied. That they are in the right, I do most heartily believe; and that the American public will justify this view of the subject, and support it, I am fully persuaded.

4. I may remark, in the last place, that the Schedule of returns under discussion, is very important to the Directors of the A. E. Society, in as much as it furnishes them with a large number of *facts*, which must serve as the basis of many of their calculations and their measures.

The average amounts of expenses are made out from such

statements. The probable and possible means of helping themselves by labour, or otherwise which young men possess, comes in this way to be known. The comparative expenses in different parts of the country are developed. In this way the Directors come to the knowledge of facts, which serve to meet assertions like that of the Reviewer, when he says, that "the aid afforded by the A. E. Society is not sufficient to pay half the expense of an education in the cheapest College in the United States." The answer to this is, that it does not comport with *facts* thus disclosed.

I must not quit the topic under discussion, without noticing the two great difficulties which the Reviewer suggests, as standing in the way of the requisitions in question.

In his view, "The plan holds out a powerful temptation to conceal the amount of receipts and expenses, so as to form a stronger claim on the aid of the Society; placing the beneficiary in the attitude of a common beggar, whose success depends on the dolefulness of his story." p. 356.

But how would this evil, (if it be a real one), be cured by a different method of management? If the minuteness and the greatness of the responsibility, expose a beneficiary to the evils here mentioned, then, of course, a diminution in both these respects would relieve the evil. But I have always been accustomed to believe, that minuteness of responsibility, and the greatness and certainty of it, is the highest and most effectual of all means to keep men honest and straight in their business. And I appeal to the whole world for a spontaneous decision on this point, without a single argument upon it; for it certainly needs none. If you wish to tempt men to dishonesty and partial statements of their concerns or their management, hold them at loose ends in their accounts; if not, then create a high responsibility. I am utterly unable to see how the temptation is now any greater to give a false account of expenditures, than it would be under a system of inspection less rigid.

And as to "placing the receiver in the attitude of a common beggar, whose success depends on the dolefulness of his story;" how is this *dolefulness* made any greater or less, by the fact that a man is accountable in regard to more or less of his expenditures? If there be any "hitting the point" here, I am not able to perceive it. Nay, if there be any thing in the revolting idea of "common beggary," which is

applicable to the subject in question ; then let me ask, Who is most like a “*common beggar*?” He who comes with a piteous story of his wants in a lump, without entering, or being able to enter, into any particulars which are in any measure probable, or will bear the least scrutiny ; or he who brings along with him *accredited vouchers* for all his wants and woes, and can *definitely* show how they come to exist, and to be urgent ? The case is too plain to need comment ; and the statement must have escaped from the Reviewer, in a moment when imagination had strong predominance over reflection.

But when the Reviewer proceeds, in connexion with the allegations just examined, to say, that “*young men of delicate and ingenuous feelings shrink from this public developement of private and personal circumstances,*” p. 356 ; he shows a want of information in respect to the subject on which he has commented, that might well have led him to hesitate and examine, before he ventured to speak in this way. And what is the “*public developement* ?” Just this ; viz. that the beneficiary goes with his Schedule to one who is or ought to be his most confidential and paternal friend, to the head of the School or College in which he is, and obtains his certificate as to the credibility of the statement ; and this certificate comes before the Directors of the A. E. Society, who are also *in loco parentum*, and who vote of course in accordance with it, unless they have some special ground to suspect that there is collusion or fraud. And is this a “*public developement* ?” I know not indeed that the Reviewer meant to convey so much as his words do convey. I understood by them, an intimation that the Schedules of all the beneficiaries of the A. E. Society are published to the world, i. e. that they are a part of the regular documents of the Society which are to be made public. I may be mistaken in my apprehension, but I predict, that thousands in our country will understand it just as I have done ; and if so, may I be pardoned for suggesting, that the Reviewer is accountable for an impression so much *at variance with fact*, and tending to cast odium on the Directors of the A. E. Society, as men wanting in delicacy of feeling, and disposed to be rigid, to an unreasonable degree, in their demands. I trust he will therefore pardon me, and indeed thank me, for making public the correction of such an error. I certainly

do not charge him with any intended error; I acquit him altogether of this. But I must still believe, that when such great interests are concerned as are called in question here, men are bound to know that what they state as facts is correct.

I have one more remark to make on this subject. This is, that *facts* contradict the statement which the Reviewer has made, about the reluctance of young men to submit to the accountability in question. More than 900 young men, educated in 77 Academies, 23 Colleges, and 10 Theological Seminaries; during the last 14 years, have submitted to an inspection of this nature, and for half that period the present Schedule has been in actual existence, and yet it is not known, as I have before said, that any complaints have been made. If the Reviewer has found "more than one young man of unquestionable piety," who declined asking aid of the A. E. Society because of the strictness and minuteness of accountability to which he would be subjected; then I can only say, that his experience differs widely from that stated above. I cannot refrain from adding, too, that if *accountability* will deter any young man from asking aid, it is my earnest hope and wish, that the A. E. Society may never have any beneficiaries of this character. They want such, and only such, as are willing to be open to inspection, and shrink not from every responsibility that is requisite to give confidence to the public and to the world.

I come now to the SECOND OBJECTION of the Reviewer against the measures of the A. E. Society. This is, that the principle of "refunding the monies advanced to young men patronized, is a doubtful, if not a dangerous feature of this Institution," p. 356.

The reasons for this measure he represents as being two, viz: 1. To relieve the beneficiary from the mortification of being considered a charity student. 2. To augment the means and perpetuate the benefits of the Society.

But are these all the reasons? Certainly not. In the eleventh Report of the Society, the Directors say, that "because, after *much experience*, they are convinced that loans will exert a more happy influence upon the *character* of those whom they patronize," they have embarked in this measure. They tell us, that the same experience proves, that more strength of character, more economy, more diligence, more frugality, will be promoted by it. This I do

most fully believe. Nay, from long experience and observation, I might say, I do certainly know it. And if this be correct, it is a very important reason for their measures, which the Reviewer has not at all suggested.

He is mistaken, also, when he speaks of the *loan* as designed to be a "shelter for charity students, from the unmerited reproach often attempted to be cast upon them." The young men in this condition, are now too numerous, and too respectable for worth and for talents, to need any such shelter. The voice of the Church and of the community, is too much in their favour to render it at all necessary. *Disgrace* is out of the question. But *delicacy of feeling* is not out of the question; and to my certain knowledge, many a young man, that would have abandoned his education rather than obtain it by *gratuity*, now has no scruples in receiving a *loan*. And this shows the wisdom of the measure, which the A. E. Society have adopted.*

In regard to the "high ground" which the church should take, in the opinion of the Reviewer, and educate gratuitously all that are needed for the ministry, as our Government educate young men in their naval and military Schools; this is desirable then, and only then, when it becomes *necessary*. The question whether it is *necessary*, is the very one in debate. And if such ground should be prejudicial to the character of beneficiaries, (and experience it is believed has established this fact), then is a different ground preferable, unless it can be shown to be the occasion of formidable evils. The money that would be expended on the wholly *gratuitous* education of young men for the ministry, may now be appropriated to missionary objects, to building up

* The following extract of a letter from the President of one of our Colleges, affords a striking illustration of the truth of the above remark. It is published in the Quarterly Journal of the Society, Vol. 1. p. 32, and relates to the case of a peculiarly needy young man.

"He tells me that he has been repeatedly advised to apply for aid to your Society, but never could so far sacrifice his love of independence as to consent to it. He was, however, from the difficulty of getting along without too much loss of time from his studies, becoming discouraged, and on the point of abandoning the hope of public usefulness. I explained to him the method of *loaning* money now adopted by the Society, as calculated to save the feelings of young men, and advised him to apply. He concludes to do so, and has gone to ———, to procure the required testimonials."

our waste places, to helping our feeble Churches, and to providing for their starving pastors.

The Reviewer does not see the propriety of calling the loan made to beneficiaries, *a parental loan*. He wishes to know what is meant by such a loan; and suggests that obligations, like those demanded by the A. E. Society, are not required from children by their parents, p. 358.

Is it then true, in the first place, that the young men of the Church have the same relation to her, as to *support*, which children have to their parents? If so, then why may not the rich as well as the poor, claim support from her? Indeed the case of the Cadets, which the writer presents, who are supported at the expense of the government, would seem designed to justify this principle; for *all* are equally supported in this case, whether they are rich or poor. Would the Reviewer say, that a Church struggling with poverty, and not adequate to maintain its own pastor; or that an individual in circumstances of indigence, who belongs to any Church; should contribute money or labour to help educate the son of a rich member of the Church? This cannot be done; it ought not to be done. And if it be said, in reply to this, that the rich ought to give the more bountifully in such a case, so as that, in the end, the poor man will be more than compensated for his contribution towards educating the sons of the rich; the answer is, that justice indeed would require this; but how is it to be enforced? Are all professed Christians who are rich, and who may have pious sons, willing voluntarily to contribute in such a way? Facts speak a loud and appalling testimony against such an assumption.

There remains no way then, if the principle of the Reviewer be adopted, but for the Church to *tax* her members, and make out the regular proportion which ought to be paid, and must be paid by them. Any other method than this, can never be just and equitable, provided the *Cadet System*, to which the Reviewer has appealed as affording so noble an example, be adopted by the Church. It is by taxation and by compulsion, that this system is supported. Can the Churches resort to similar measures?

Does not the specious object, then, which seemed to be so attractive while examined at a distance, and in the midst of the shining mist in which it was enveloped, assume a

form entirely different, on near approach and after minute inspection?

The proposal of the Reviewer, I must regard as chimerical and impossible, unless we are to have a religious establishment, supported and rendered compulsory by the civil power. The Reviewer would himself be among the last men, who would desire any thing like this, or who would cease to oppose and resist it.

Things must remain then as they are, in regard to charities. Those who give, must do it VOLUNTARILY; not by assessment, or by compulsion. And while this is the case, it is quite certain that the Church will consent to educate only the indigent part of her sons. These she ought not to educate, I trust she will not, without efforts of their own, and without a high responsibility as to the manner in which they dispose of her bounty, and high and sacred obligations to become what she desires them to be.

The Reviewer thinks it strange, that the loan should be called *parental*. He wishes to know, whether parents lend money to their children; and then, whether in case they do, they demand written obligations of re-payment? The answer to this might be, that it is no new thing for parents to make *loans* to their children; and to insist on it, that they shall be repaid, in case there is ability to do it. I could appeal, in proof of this, to my own experience. I have sons to educate; but I am unable to complete their education, unless the older ones do themselves contribute to assist the younger, I make this a condition of completing their education; and I have no scruples in doing so, although I would hope and trust that I am not deficient in parental tenderness, I even consider it a serious advantage to my children, to be placed under such a responsibility.

Let it be remembered, however, that the property in the hands of the A. E. Society is not *their own*. They are entrusted with the sacred bounties of the Church. They are under the most solemn obligations to see that nothing is squandered, nothing is left insecure. They must, therefore, on the principle of *loaning*, require a *written security*. If the sum in question, in any case, be lost to the Society for want of due care, they are responsible for it. In these respects, therefore, it is far from being fair, to compare their situation with that of a parent.

If it be still asked, Why then call the loan *parental*? The answer is ; Because it is truly so, in some very important respects ; i. e. it is an *accommodating* loan ; it is afforded from mere motives of KINDNESS ; and is very different in regard to the conditions attached to it, from common loans. No interest is required, until a reasonable time after the young man has entered the ministry ; the *only* surety is *his own note* ; and it is further expressly provided by the Directors, " that in case the future condition of those who are patronized by the Society, in consequence of any calamity, or of the service in the Church to which they may be providentially called, or the peculiar situation in which they may be placed, shall in the judgment of this Board be found to be such, as to render it unsuitable for them to be called upon to pay the debt contracted for their education, it shall be understood to be the right and *duty* of the Board, to cancel such debt in whole or in part, whenever they shall judge proper." Eleventh Report, p. 22.

What more now can reasonably be asked, than is here granted ? It will be agreed by all, that such beneficiaries as can repay, ought in justice and in conscience to do it. But how will it be with those, who may be in a state of extreme poverty and dependence ? Why the debt will be cancelled. There is ample provision, express *legal* provision, for this purpose. This must be admitted. What then is the hardship in this case ? There can surely be none, unless the Directors are so lacking in humanity, as to shut their ears against any complaints of indigence and misfortune which their beneficiaries may make. Has this ever been done ? I ask this question fearlessly. I know the Directors too well to have any apprehensions about the answer. Nay, I challenge the whole world to produce an instance, where this imputation justly lies against them.

The oppressive nature of the loan in question, then, is only in *fear*, in *anticipation*, not in *fact*. It is indeed possible, that the Directors may abuse their commission to be compassionate ; it is possible for any man or body of men to abuse any trust committed to them ; but the *probability* of this, in the case now before us, is certainly one of the remotest that can be imagined. And even supposing it actually to take place, there is an appeal from the Directors to the whole Society, composed of members from at least 20 States

in the Union, who can reverse their decisions, and displace them from office.

I have been minute on this part of the subject, because I am aware, that there is an appeal in the representations of the Reviewer, to the *compassion* of the community toward the beneficiaries of the Society. Their case is presented as one, which must bear exceedingly hard upon them, after they are settled in the ministry; and they are made to appeal to our sensibilities, on the score of a family, who are suffering for want of bread, an empty library, an inability to aid the charitable objects of the day, and other things of the like nature. Now all of this has some foundation in reality; but all cases of this nature are actually provided for, as we have seen above, and this, even to the utmost extent which a considerate man can desire. I must believe that the Reviewer had never studied or contemplated the provisions so fully made, when he wrote the paragraphs on which I have now been commenting.

I have one more remark to make on this important part of our subject. This is, that *facts* contradict the theory which the Reviewer has here presented. As a specimen of the many *facts* which lie before the Directors of the A. E. Society, I present the following extract of a letter from one of their beneficiaries.

“Enclosed is — dollars which, added to what I have given the last year, makes the amount of the benefactions I received from your Society. My donations for several years previous, whether more or less, you may regard in the light of *interest*; and in the same light you may regard all my future donations, which I purpose to continue annually, as long as I have any thing to give. My salary is small; and though my family is also small, we have to consult the principles of economy, and to deny ourselves many things, in order to have an agency in the various great departments of Christian charity. Our rule is, *first*, to economise; *secondly*, to give “bountifully,” according to the Scripture maxim, 2 Cor. ix: 6; and then, *thirdly*, if we have any thing to spare, to lay it up until the Lord shall call for it;—and we find so much enjoyment in this course, that we shall probably continue it.” (Quarterly Register and Journal, Vol. 1. p. 28—9.)

This is only a specimen of the manner in which, I trust,

a great part of the beneficiaries of the A. E. Society feel, and will feel. They would be among the last, I verily believe, to propose the giving up of their *obligations* to the Society. And this applies to those who have gone out from Theological Seminaries, and have settled in parishes, and know by experience all the difficulties with which they must struggle, and to which the Reviewer adverts. Testimony from these is worth more than all the theory in the world. The gentleman, whose testimony is cited above, and who holds a conspicuous place among the laborers in the great Missionary cause, is one who has had some of the difficulties to struggle with. Is such experience, now, to be regarded by the Directors of the A. E. Society? Or are they to shape their measures solely by principles deduced from reasoning *a priori*?

In regard to the allegation of the Reviewer, which stands connected with this part of our subject, viz. that "the *loaning* system will tend to create a calculating, craving disposition," I have already remarked upon the subject above. I can only say again, that the cultivation of economical habits, of frugality, and industry, is one of the last things that can ever make misers and niggards. I must have overwhelming evidence to induce me to believe, that the God of nature has so formed us, that the cultivation of virtues necessarily leads to vices.

As a test of the ability and willingness of the A. E. Society's beneficiaries to repay the loan which they have contracted, I would add, that within little more than *two* years (although the system has as yet begun only partially to operate,) more than Two thousand dollars have been cheerfully repaid into the Treasury. So much for the *practicability* of the measure adopted by the A. E. Society.

The Reviewer has suggested, also, under his second objection, that Colleges and Theological Seminaries must likewise aid young men, who are indigent, in obtaining their education; and that, in case they do this, the young men will be utterly unable to discharge their obligations both to the A. E. Society, and to these Institutions.

Suppose this to be true; then it follows that the A. E. Society must abandon their claim, according to the pledge which they have given to the young men and to the world. The Colleges and Theological Seminaries must do the same

in some cases of imperious necessity. But in ordinary cases, a young man of real industry, and good talents, (no others ought to be educated by the funds of the Church), will find ways and means to help himself, so that he need not receive more aid, than it will be safe for him to be obliged to repay. Experience abundantly testifies this. It is well known that some young men, entirely destitute of property, acquire an education without appealing to any society or individual for assistance; and surely it is practicable for young men, situated as are the beneficiaries of the A. E. Society, to do what is required of them.

Besides, means are now used, and the prospect is now opening, for young men to aid themselves by *manual labour*; which is very useful to them both in a physical and intellectual respect. To this source, the Directors of the A. E. Society are anxiously directing young men. Between NINE and TEN THOUSAND DOLLARS have been earned in various ways the past year, by the beneficiaries of the Society. The Reviewer seems to be, and doubtless is, unacquainted with these and the like facts; otherwise he would not reason and assert as he does.

The A. E. Society do not wish to conceal it from the public, that it is a favourite principle with them, to induce so far as in them lies, all their young men to help themselves in every honest and becoming manner, and to the full extent of their ability. The enterprising and intelligent men of our country will certainly justify them in this.

But the Reviewer asks, "What becomes of the monies when refunded?" He then goes on to aver, that they are all returned to the treasury of the parent Society; and that in consequence of such an arrangement, this Society will finally have an unlimited capital at their exclusive control. Add all the loans returned to the permanent funds, and to the scholarships, and he thinks, in half a century "a height of independence must be attained, sufficient to make even good men's heads turn giddy," p. 361. In particular he suggests, that "if all the Presbyterian churches in the United States were to become auxiliary to the A. E. Society, the monies refunded by all their beneficiaries, as well as their annual surplus, must go to the parent Board, and *be entirely beyond the reach of the Branches,*" p. 361.

I shall not take the liberty to impute any special design

to the writer, in this appeal. The correctness of the principles and the assertions, on which it is grounded, are proper subjects of examination.

If there be any one thing, which the Directors of the A. E. Society have particularly aimed to accomplish in all their measures with respect to the Society, it is this, viz. that it should be guarded as effectually as possible against a perversion, or monopoly of the funds. In order to effect this, *the ultimate responsibility in all cases, is vested in the General Society.* To them all questions may be referred; and before them, every alleged grievance or perversion be laid, for their final and irreversible decision.

Who then are the men that constitute this General Society? They consist of evangelical clergymen and laymen, throughout the United States. The whole number of members entitled to vote, is, at present, about Three hundred and fifty. These belong to at least Twenty States of the Union; and one hundred and eleven of them are either clergymen or laymen of the Presbyterian church. This church would have had a much greater proportion still, had the A. E. Society originally set out on the same ground on which it now stands. The Society originated in the heart of N. England. For many years, (down so late as 1826), a certain sum of money, given by way of donation, entitled every one to the privilege of voting. The Society was thus at the mercy of any party, whether evangelical or not, that might choose to create members enough at any time, to come in and take entire possession of all its funds. In 1826, the Constitution was changed, and only members *elected* were in future admitted to the privilege of *voting*; although a donation to a certain extent still constitutes *honorary membership*. None *originally* entitled to vote, were excluded from this privilege by the new arrangement. And as to the future, the *Society*, (not the Directors, as the Reviewer seems to understand it), *elect by ballot*, those who are to be members.

Before 1826, when this important change was made, there had been, as will naturally be supposed, many more donations in N. England, which entitled to membership, than elsewhere. In fact, during the first ten years of the existence of the Society, out of one hundred thousand dollars contributed, seventy thousand dollars were given in Massa-

chusetts. This accounts for it, why the number of members of the Society, belonging to the Congregational church is greater than that of any other denomination. And this is the only reason; for since the change in question, 94 members have been elected; and of these, 74 are out of N. England, and only *two* belong to Massachusetts. *Fifty* of the newly elected members belong to the States of New-York, New-Jersey, and Pennsylvania. Does this look like local partiality? Or is there any party ambition or purposes, discoverable in this?

I repeat it, in order that neither the Reviewer nor his friends may overlook it; *The Directors neither nominate nor choose any of the elected members of the Society.*

From these plain facts it is very obvious, that the time is not far distant, when the Presbyterian church may have, and in all probability will have, a controlling influence in the A. E. Society. Every act of the Board of Directors is subject to revision, directly or indirectly, by the General Society. Every choice of members and every choice of officers, (who, let it be noted, are elected only for *one year* at a time,) is by the same *Society*. How then can its funds be perverted, or applied to party purposes? Never,—until all branches of the General Society, including evangelical men of at least five denominations, become corrupt throughout. And when such a *universal* corruption takes place, the A. E. Society will at least be as safe as any other Society, whether Presbyterian or not.

Let us now, for a moment, examine in another point of view, the power of the Directors of the Parent Society, which is an object of so much dread. We have seen how entirely their doings are subject to revision by the General Society. Another check is imposed upon them by means of Branch Societies. *All applications for aid, within the limits of Branch Societies, must first be made to these Branch Societies.* The Directors of these appoint a *majority* of the Examiners of such applicants; on whose certificate depends the success of the application. When a favorable certificate is obtained from these Examiners, it is remitted to the Board of the Branch Society first, who receive or reject the application, and make an appropriation. The application is then forwarded to the Board of the Parent Society, for their concurrence. If they think it their

duty to reject the application, they remit the case back to the Branch Society, with their objections. Should a final disagreement take place between the two Boards, the case must come before the General Society at their annual meeting, at which are present members from all parts of the U. States. This has an ultimate jurisdiction over every question of this, or of the like nature.

It is thus, that the two Boards in question serve as a check upon each other; and the General Society has a supervision and ultimate control of the whole. In addition to this, there is an article of the Constitution which expressly provides, that *Presidents of Branch Societies shall be, ex officio, voting members of the General Society, and also honorary members of the Board of Directors*, thereby giving to each Branch Society a perpetual representation of its own selection, in the councils both of the Society and of the Board. Is this aiming at the concentration of power in the hands of the Directors of the Parent Society? Or does it look like a most guarded distribution of power, and a cautious check upon it, not unlike what the structure of our national government exhibits?

‘Are not the Branch Societies, however, dependent on the Parent Society?’ They must, of course, conform all their proceedings to its Constitution and fundamental Rules. But they elect their own officers, from the least to the greatest, and as often as they please; they vote their own appropriations, and dispose of their own funds; they recommend and receive their own candidates. The Parent Board has, indeed, the power of nominating a part of the Examining Committees; but it is a *minority* of them; and this right is retained only for security in regard to the Constitution and Rules, which they are bound to see observed. The Parent Society, except in an extreme case which is provided for, cannot take up a single candidate, within the limits of a Branch Society, without its consent and approbation; while, on the other hand, the concurrence of the Parent Society is necessary, in order that the appropriation may be actually made; unless, indeed, in a case of appeal, the General Society revoke their decision where they may have refused aid.

‘But what control have the Branch Societies over the monies given?’ I answer, that all monies raised within the limits of a Branch Society are paid into its own treasury. If

permanent Scholarships are endowed, the property vests in the Parent Society, because it is an *incorporated* body; but *the income of the said Scholarships stands pledged to the Branch Societies, within whose limits they have been raised*, and is subject to their disposal as stated above. Can the Parent Society adopt a more impartial method of proceeding than this?

Look, moreover, at the operation of this principle. When a Branch Society has more monies in its treasury, than is needed for beneficiaries within its own limits, it remits the overplus to the Treasury of the Parent Society. But on the other hand, if it have less in its Treasury than is needed, (an occurrence that frequently happens,) then it is entitled to draw out of the treasury of the Parent Society, just as though the money were in its own. If this be not generous impartiality, it would be difficult to say what is so, in the management of such matters.

In regard to the Examining Committees whose peculiar province it is to recommend beneficiaries to the A. E. Society, I would state, that at present there are 41 of them in the U. States; of these, 14 only are in N. England, and 27 out of it. And when we call to mind, that a majority of each of these Committees, on whom the appropriation of all monies to beneficiaries depends, are appointed by the respective Branch Societies, in all cases where such Societies exist, this must be proof satisfactory enough to every candid mind, that the Parent Society is not aiming at power and control.

While I am on the subject of the organization and powers of the A. E. Society, and its respective branches, I would state, that the General Society, constituted as above, has recently held its annual meetings, alternately in Boston and New-York, during the week of their respective anniversaries. This arrangement will probably continue, and by means of it, the Society will be brought into the vicinity of a very large part of all the voting members. Should the next meeting be held in the city of New-York, more members will probably be in the city, having a right to vote in the meeting of the A. E. Society, than will compose the next General Assembly of the Presbyterian church. The meeting for the choice of officers, and for the transaction of special business, is distinct from, and antecedent to, the general meeting when addresses etc. are made, as is customary in other Societies. At this

previous meeting, any business whatever may be taken up ; all proceedings of the Directors may be examined and canvassed ; any objections can be raised, which any member of the Society chooses to raise, either against any part of its proceedings, or of its principles. *No officer whatever is chosen for a longer period than one year at a time ;* and if the Society see fit, every Director, Secretary, Treasurer, or other officer previously appointed, may be displaced, and others substituted in their room. If there be any aim in all this at dictatorship, it is not, at least, to be *perpetual* dictators.

From a review of the Constitution and principles of the Parent and Branch Societies, it seems to me quite impossible, that any partial or party appropriations of monies should be made by the Directors of the Parent Society, without a speedy and adequate accountableness and punishment for so doing. The General Society at its annual meeting, coming from all parts of the U. States, must be an *impartial* body ; and in their hands are Directors, Secretaries, Treasurers, Examiners, funds, and every thing else. Can an imagination which is not heated, see any phantoms of a frightful aspect rising up out of such ground as this ?

To the important question, "What becomes of the monies refunded ?" We may answer, then, that they go into the treasury of the Parent Society, for the present, and are paid out from this to all the Branch Societies in the U. States, according to their respective wants. They must ever continue to be so appropriated, until the General Society cease to do their duty at their annual meeting ; and until all parts of our country become heretical and corrupt.

If, for the sake of convenience, however, the General Society should adopt a plan, which would allow the monies *returned* within the limits of each Branch Society, to be paid into the treasury of such Society, this measure would remove even the semblance of the difficulty which the Reviewer suggests. The Directors, I have no doubt, will be disposed to adopt this, or any other arrangement which may promote the interests of the Society.

In thus detailing the Constitution and principles of the A. E. Society, I trust that I have obviated most of the difficulties which the Reviewer suggests under his,

THIRD HEAD OF OBJECTIONS. The substance of this

head is, that the *voting* members of the Society are *eligible* to office; and that their election must depend on the Directors of the Parent Society; that such an arrangement is giving them a power to perpetuate their own office, and their own control over an immense sum of money, which may be appropriated to purposes destructive to the welfare of the church. And this organization is represented to be such, that "the hand of an infant in Boston can control and manage and direct the whole Christian community, South and West of the Connecticut, interested in this concern," p. 364.

The answer to all this is found in the preceding statement. It is built on misapprehension of the Constitution and Rules of the A. E. Society. The Directors as such, have no control at all over the election of any new members of the Society, nor over the number who shall be chosen. They have not even a nomination of such members confided to them; and should they undertake to make one, any other member of the Society has an equal right, and I may add, an equal chance of success. After such a view as has been given above, of the manner in which *membership* and the *right of voting* in the Society, are now constituted, and of the number of members, their partition among different denominations of Christians, and their diffusion among 20 States of the Union; can it well be supposed, that any man of candour will say, that the fears of the Reviewer are well grounded? Is there no check here? Are there no honest men, among all these members of the A. E. Society, chosen from leading men in church and state in our country; no independent men there, who cannot be flattered or misled by any electioneering of the Directors? And are there not men enough among the present members of the Society, of sufficient prudence, and integrity, to secure the interests of the Society in future, by the choice of members like themselves? To deny either of these, would be one of the last things which I would venture to do.

On serious revision of what the Reviewer has intimated, with respect to this subject, I do hope and believe, that he will withdraw even an implied insinuation of such a nature. Representations of this kind may, indeed, be a forcible appeal to the jealousies of men, and of parties; but they must be distressing to those who look seriously at the tendency of them to shake the confidence of the Christian community,

and to fill them with groundless alarm; and of course, to quench their zeal in behalf of the A. E. Society.

I have thus examined the *facts* alleged by the Reviewer, as grounds of distrust and fear, in regard to the A. E. Society. I know I am in danger of protracting the subject too much; but the importance of the discussion induces me to cast myself on the patience of the public, until I make a still further development of the proceedings of this Society, in regard to *loans* and *permanent funds*, which may serve to vindicate them in the view of the world.

Originally, the A. E. Society appropriated their monies in the method advocated by the Reviewer. They made the whole a pure gratuity. They even adopted the principle of paying the *bills* of their beneficiaries. Soon, however, experience showed the improvidence of this measure. They then adopted the method of requiring a note from the beneficiary, to repay *one half*. This took place in 1820, and was continued until 1826.

Before this principle was adopted, in 1826, of *loaning* wholly, the A. E. Society, by their Secretary and Directors, held an extensive correspondence with the heads of Colleges and Seminaries in different parts of the U. States, and with distinguished clergymen and lay-men of several States, in regard to this and other subjects. In this manner they laboured faithfully to ascertain the sentiments and feelings of the community; and especially of those who had superintended the education of beneficiaries of the A. E. Society. As a specimen of the communications which they received in answer to their applications, I would subjoin the following extract of a letter, addressed to the Directors of the Society, by the intelligent, judicious, and excellent President of Union College at Schenectady. It is dated Nov. 1825.

“In general, I am very favorably impressed with respect to the wisdom of the plans of the Board, and the prudence and the energy with which those plans are executed; and in conclusion, I have therefore only to add, that from all that I have seen of the effect of public charity, on the physical, moral, and religious character of young men, I am of opinion that appropriations from such charity should be sparingly made. A greater number can then be assisted; and the motive to personal exertion, will not be entirely re-

moved from any. In the free and long continued distribution of a public charity, there is danger that an opinion will be insensibly induced, that the amount distributed is the payment of a debt due, requiring no special gratitude in the receipt, or economy in the application—and there is also danger lest those accustomed to be taken care of by others, should insensibly cease to care for—and lose the habit of taking care of themselves. In a country like ours, where the support of the ministry must be voluntary, and where the people, if supplied at all, must be generally supplied by ministers who can live on small salaries, it is wise as far as practicable, to raise up men who can *so* live. And if the ground already gone over, were to be again gone over, it might be a question whether a system of loans, *in toto*, on a low interest, would not on the whole be wiser than a system of donations. Perhaps more would not *thus* be refunded, than will now be; assistance however would be equally within the reach of the persons who needed it; self-interest would operate more strongly to narrow their expenditures; and an increased stimulus to personal exertion, would be applied during the whole preparatory state. The incumbents on the fund would be known, not as paupers living on charity, but as indigent young men struggling with poverty, and calculating to repay the favours done them, out of the fruits of their future earnings.”

Many important testimonies of the like nature were received, also, soon after the measure in question was adopted; as may be seen by referring to the Appendix in the Eleventh Report of the Society, where will be found the testimonies of no less than nine Presidents of Colleges, of several Professors, and of many other Gentlemen of high reputation, besides communications expressing the views of about 70 beneficiaries belonging to four Colleges, and highly approving the measure in question.* Several other Societies had also

* These testimonials are signed by Presidents Day—Nott—Davis—Griffin—Humphrey—Bates—Tylor—Wayland, and Allen—by Professor Rice of Virginia, Rev. Dr. Spring of N. York—the late Rev. Dr. Chester of Albany, whose opinion, the result of his own observation and experience, as he assured the Secretary of the Society, is given in decided terms in favour of the system of “parental loan”—the Rev. Dr. Church of New Hampshire—Jeremiah Evarts, Esq.—Professor, now President Woods, of Lexington, Kentucky;—Rev. Justin Edwards—the late Rev. Dr. Payson, of Maine;—Professor Dewy;

adopted similar principles, or have adopted them since. The business-men of the community called aloud for such an arrangement. Before it was adopted, the treasury of the Society began to languish. Since its adoption, the receipts have been greatly augmented. Some who doubted about the principle, at the outset, have come fully into the approbation of it, since it has been put to the test of experience.

Such were the efforts of the Directors of the A. E. Society to learn their duty; and such the results of these efforts. Will any one say, in view of these facts, that they ought to have hesitated about acting as they have done?

Nay, I may make the appeal nearer home to the Reviewer; I may refer him to the general Assembly. In their Minutes of this very year; their Board of Education say, "We desire every beneficiary to remember, that his duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires that so soon as he is able, he should refund the benefaction conferred on him with interest. Every beneficiary shall be furnished with an attested copy of this resolution." p. 426.

The Reviewer will perceive, that the General Assembly's Board of Education have here recognized, in the most distinct manner, the *duty* of its beneficiaries towards "the church, their younger brethren, and the Saviour" himself, to refund not only the sums of money furnished them by the Board, but to return the same "with interest," in all cases where they are able. How does this differ at all from "the principle of refunding" "adopted by the A. E. Society? They cancel the debt, *in case of inability to pay it*; the Assembly's Board do not think that more than this *ought* to be done. And although they do not require a *written* obligation, they require that every Student should be furnished with a copy of their resolution, which certainly amounts to a *printed* obligation. If there be any advantage in this latter measure over the former, I confess myself unable to perceive what it is. Indeed I have difficulties, of serious

Rev. Messrs. Cox and Patton, of New-York; Rev. Mr. Nettleton, and a number of other clergymen of known character and respectability.

See also the 11 Rep. Prost. Epis. Ed. Soc. presented Oct. 1828. The Presbytery of Albany, and the late young men's Education So. N. Y. adopted the system of loaning before the A. E. Society.

import in my own view, in respect to this measure of the Assembly's Board. The young men who, on the score of *duty*, thus become their debtors, are left in a state in which their generosity and their honour, merely, are appealed to; and in case they decline making repayment, they are liable to be filled with apprehension that their motives may be misconstrued. But in case they are expressly liberated from their obligations by those to whom they are due, no such apprehensions will exist. In which of these predicaments would any young man of generous feelings prefer to be? And suppose cases to occur, (and such do occur), in which a young man abandons the object for which he was patronized, or becomes an apostate and disgraces the ministry; then how are the General Assembly's Board to obtain the repayment of the monies expended? In this case, the A. E. Society have a security that such monies shall not be lost to the treasury of the church.

But lest I should be tedious, I will cut short the further consideration of *facts* alleged by the Reviewer, and come to the consideration,

II. OF FEARS.

The Reviewer is afraid of the immense power, which he thinks the Parent Society will ultimately attain. These fears he has unequivocally expressed in the following language. Speaking of the *election of members by ballot*, he says,

“Whatever may be the effect of this arrangement in preventing or retarding the perversion of the funds from the original purpose, it certainly increases the power of the officers and Directors to an almost unlimited extent. It enables them, if so disposed, to select the persons who are to vote in choosing Officers and Directors; so that in fact they might as well be elected for life, with the power of nominating their own successors. Suppose that at any time a majority of acting members of the Society are in favor of the measures adopted by the Directors, the Directors can, through their friends, have new voting members chosen, favorable to the same course; so that it will in the end amount to the same thing, as to give the Directors the power of appointing their successors. The distant members, who have a right to vote, can seldom attend the anniversaries; so that from the nature

of the case, the election of officers and new members, can always be under the control of those residing near the place of holding the annual meetings. If at any time, the concerns of the Society should be mismanaged, it is evident from the very terms of the compact, that the branches and distant contributors, have no means of effecting a reformation; because they have voluntarily surrendered their rights into the hands of a body politic in the State of Massachusetts. And as this corporation can hold real estate, whose annual income shall equal ten thousand dollars; can increase permanent funds, and scholarships, to any extent; can dispose at pleasure of the annual surplus of the auxiliaries, and the monies returned by beneficiaries, and has also a *veto* on the appropriations of the branches; its power must become immense.* And the organization is so adjusted, the machinery is so admirably arranged as to concentrate the whole power in a single point; so that the hand of an infant, touching a lever in Boston, can control, and manage, and direct the whole Christian community, South and West of the Connecticut, interested in this concern," p. 363—4.

As to the *facts* here alleged, they have already been examined. The amount of the *fears* is, that there may be, or will be, perversion of power and funds.

Again, in canvassing the subject of monies loaned being returned to the general treasury, he says;

"Add these monies refunded to the permanent funds and scholarships entrusted to the immediate care of the Parent Society, and it seems to us, that if this process were to go on for half a century, a height of independence must be attained, sufficient to make even good men's heads turn giddy. From the very constitution of the society, whose claims to universal patronage we have presumed to examine, it must every year be growing more and more independent, not only of the original contributors, but also of the auxiliaries; and it must also be acquiring a more extensive influence over the ministers of the gospel in the United States. Let us suppose that some twenty or thirty years hence, one half of the ministers of the Presbyterian Church shall have been educated under this system, and that the bonds of many of them remain unpaid in the hands of the Directors, in the vicinity

* See Rules, Chapter vi. 2.

of Boston, and that in these circumstances a proposition was made in the General Assembly of the Presbyterian Church, to change some important feature in her discipline or doctrines, and that the Directors of the A. E. Society were known to think favorably of these changes—what would be the consequence? We all know how wonderfully interest influences the opinions even of good men, and how prone they are to coincide in sentiment with those on whom they are dependent," p. 361.

Here then are two distinct fears; the one, that the power and funds of the Society may be perverted to some sinister purpose, without any adequate control; the other, that the Directors in the vicinity of Boston may, some 20 or 30 years hence, undertake, through the medium of their beneficiaries, "to change some important feature in the doctrines or discipline" of the Presbyterian church.

I am glad the writer has been ingenuous enough to speak out thus plainly the difficulties which he feels on this subject. On *facts*, his difficulties, as it seems to me, cannot rest, when he comes to review them. If so, then they must have their basis in *fears*.

I do him honour, that, while cherishing such fears, he has added a testimony so frank and noble in regard to the present Directors and management of the A. E. Society, as is the following: "We are far from intimating that any such influence is now intended to be attained, and if it were attained, that it would be improperly used. We have the happiness to be personally acquainted with some of the Directors of this great concern, and we know the reputation of all; and we believe them to be as pure in their intentions, as single in their purpose, and as devoted in the cause of evangelical piety, as any men on earth; and we disclaim any knowledge of a single act in their management of this great charity, which has the most remote sectarian bearing," p. 361. And again; "As long as the Directors remain such as we believe they now are, intelligent, active, and devoted to the cause of evangelical doctrine and vital piety, every thing, which the interests of the church and of the world demand, will be done," p. 364.

With these testimonies I do most heartily agree; and I sincerely thank the Reviewer for having given them to the public. It would seem, now, that in his own view, with all his

caution and apprehensions, there is, at least, no *present* danger. But then, who can certainly secure us for the future?

None, I answer unhesitatingly, but the great Head of the Church; none but God. And in this respect the A. E. Society do not stand alone. Every College, Theological Seminary, and Academy, in this country, stands on the same footing as to the *future*. Who knows whether the distinguished College and Theological Seminary at Princeton will not, before the next generation passes wholly away, go into the hands of Arminians or Unitarians? None but God, I answer boldly. Experience in other States and countries will support this answer.

The Reviewer has referred to the University at Cambridge, as an example and a proof that funds may be perverted, and that Societies who manage them may become faithless. I acknowledge this, with a feeling of deep distress. But what is the remedy? As a member of the Presbyterian Church, he may answer, "The remedy is in our Creed, and in our Formulas of discipline and doctrine." But has not the Church in Scotland been in possession of these, for almost two centuries? And is the Reviewer ignorant of the fact, that the Moderates, i. e. the Arminians, and Arianish party, had the predominance in the Church, and swayed all its General Judicatories, for many years, if they do not at the present period? He is surely not ignorant, that there is a large number of Scotch Churches, which are Seceders from the General Assembly of their church, on the ground that the majority had become corrupt.

Or, if he pleases to refer the public attention to the *establishment* in England, and the thirty-nine Articles of the Episcopal Church, will this in any measure, help the cause? Who that knows any thing, does not know that the Church of England, in respect to far the greater majority of its leading members, has been Arminian, I had almost said, for ages; and that for no small period of time, not a few, (and if we may credit the statement of some of its ministers,) a decided majority, were Arian? And if one goes to the Creeds and Confessions of the Dutch and the German Churches, on the continent of Europe, is the argument helped at all? One glance at the *Neology* of the continent, will answer this question.

I am, indeed, not one of those who have any prejudices whatever against Creeds and Confessions, when used within

their proper limits, and assigned to their appropriate places. In fact, whenever I hear a man declaiming against them, in a loose and general manner, I always take it for granted, that it is because he wishes to have the liberty, in some way or other, of inculcating what is opposed to them. But on the other hand, I have no apprehension that we can put them into the same scale with the Bible, in regard to their influence in preserving the unity and purity of the Churches with respect to doctrine and practice. When all is done and said, they are only paper ramparts about the citadel of God; and men will batter them down, whenever their passions or their prejudices are armed against them.

What then is to keep the Theological Seminary at Princeton, from ultimately turning apostate? Is it the General Assembly of the Presbyterian Church? How can we any more put our trust in this, than the good people of Scotland could in theirs? Once, men of God filled nearly all the pulpits in their land; but what has been the fact for a century past? Now, most of the members of the Presbyterian General Assembly, I hope and verily believe, are men of God, and devoted to the interests of truth; but how can this prove that it will always be so? And if the General Assembly in the U. States, should take the course of the established Churches in Scotland and in England, then what is to become of the Seminary at Princeton, with all its funds and all its Scholarships, which already amount to more than one half of the permanent funds of the A. E. Society? What a tremendous engine will it be, to prostrate in the dust every advocate of the truths which it now defends?

And does not the very same argument, (if it be any argument at all), apply to every College, Theological Seminary, Academy, and benevolent Society with funds, in the whole country? Most certainly it does. The next generation—who can tell what they are to be? God only knows. What is the result then? Why, if we are to reason as the Reviewer does, the result is, that we must have no Colleges endowed; no Theological Seminaries of this character; no Academies; no Scholarships; no benevolent Institutions; for even such as are without permanent funds, may be perverted. Nay, the very structure of our Government should be altered; for the powers now committed to our legislators and judges, are liable to abuse by bad men, and therefore

adapted to become the causes of immense and incalculable injury to the community.

Can any man, now, on sober consideration, adopt or give assent to an argument or a principle, which is connected with such tremendous consequences as those to which the argument of the Reviewer does most plainly and certainly lead? "What proves too much, proves nothing," says the old proverb of the logicians; and it says this very truly.*

The reasoning of the Reviewer on page 383, in order to

* An opinion has sometimes been expressed, (and it will be well if the remarks of the Reviewer do not strengthen the belief), that Institutions ought not to have *permanent funds*. In regard to some Institutions for promoting religion and benevolence, this is doubtless true. But is there no danger of inflicting a deep and palpable injury upon the Church, by an indiscriminate condemnation of these important aids in building up the Kingdom of the Lord Jesus Christ in the world? The experience of the best men in all ages, has shown that such funds are exceedingly necessary and useful in promoting some objects of great and permanent interest. As an example, may be mentioned, the work of *education* in nearly all its branches. The A. E. Society, it is believed by very many, comes, to some extent at least, within this class of Institutions. It is not formed for *temporary* purposes. Should the Millennium commence the next year, the object it has in view would be increased, not diminished in importance. "For the poor ye have *always* with you." The means of educating them will always be needed. The responsible duty of supervision, the neglect of which will more than any thing else lead to a perversion of the funds, can never be thoroughly discharged by the officers and agents of Education Societies, unless they are in a good degree relieved from embarrassment, and constant apprehension as to the *means* of carrying forward the youth under their patronage. The A. E. Society has adopted no new principle on this subject. The plan of establishing Scholarships is of long standing. The General Assembly of the Presbyterian Church have warmly approved it; and the Trustees of that Judicatory already hold sixteen such foundations for the use of the Seminary at Princeton; amounting to a permanent fund of \$40,000—which is more than half of all the money vested by the A. E. Society and its Branches, in this manner—and within ten thousand dollars of as much as has yet been actually paid into the treasury of the Society. *Four fifths of all the Scholarships belonging to the A. E. Society, and to its Branches, are merely TEMPORARY; they are annual subscriptions, binding only during the pleasure of the donors. Only three permanent Scholarships have been given, out of New England; and one of these was by a benevolent lady in Great Britain.* In this respect, therefore, those who have jealousies about permanent funds, may find many other Institutions and Societies in our country, which afford, as to the point in question, more ground of jealousy than the A. E. Society.

remove suspicion that the General Assembly, as well as the A. E. Society, might possibly betray their trusts, in process of future time, furnishes no answer to the above suggestions; nor is it grounded on any appeal to the history of the General Assembly in past ages, and in other countries. How can all this history be overlooked by intelligent and candid men? The grand remedy proposed by the Reviewer, for all the evils that may occur in the General Assembly's Board of Education, is, that they do not perpetuate their own body; and that the General Assembly, on whom they are dependent, is *annually* elected.' But is not this precisely the case with the Directors of the A. E. Society? And after all, who can in either case, give assurance that *those who elect annually*, will not, in process of time, become corrupt? Was not this the case in Scotland? And have we any better security in this country? None, I answer; none that can be any better, so far as merely human arrangements are concerned.

What then is the antidote for our *fears* as to the *future*? Not the General Assembly; nor any other Assembly, or Society, or body of men, or Statutes, or Creeds, or Constitutions. *To trust in God*, and *to do our duty*, is the only ground of hope, that we have or can have, or that we need, in regard to time future. Had Christians more *faith* and less *fear*, the world would be revolutionized in a short time. The treasuries of God would be full to overflowing, and all hands would be set to work, and all hearts engaged, in the glorious enterprise of spreading abroad the knowledge of salvation.

In view of all this, I am constrained to wonder that such an objection to the A. E. Society should be brought forward. The argument is simply this; 'Take care how you build up this Society, for should it once become corrupt, it will be a tremendous engine in doing evil.' What! And cannot this be said of every good institution which adorns Society, or blesses mankind? Nay, cannot Christianity itself be abused, and has it not been, to the destruction for time and eternity of millions and millions? But shall there be no Christianity, because it may be abused? Shall there be no endowed Academies, Colleges, and Theological Seminaries, because they may be abused? If so, then let the Reviewer use his eloquence and his influence with the next General Assembly,

to take away all the funds from the Princeton Seminary, and to return its Scholarships to the owners. It is in vain for him to say, that there is, or can be, any other security that they will not be perverted, than that which the A. E. Society have, that theirs will not be.

I have a word to say on the fears which he expresses, that, at some future period, the beneficiaries of the A. E. Society, who settle in the South and West, and who are indebted to that Society, may come forward, and out of complaisance to the Directors who live in and near Boston, may vote in such a way as will change the doctrines or the discipline of the Presbyterian Churches.

In the first place, who are to license and settle their young men in the Presbyterian connexion? Of course the several Presbyteries belonging to the General Assembly. Will these Presbyteries, then, ordain young men, most of whom will be educated in Presbyterian Seminaries of learning, who will sell their consciences and their integrity, and break their solemn vows, in order to please the Directors of the Parent Society in and around Boston; and all this, because they owe them a small sum of money? The fact that the Society has no Institutions of its own, but educates young men wherever they pursue a regular course of study, is sufficient proof, that the direct influence which they may have over young men, will ever be secondary. The Society has assisted 40 young men the present year, in four Theological Seminaries belonging to the Presbyterian church; but who will imagine that the influence which the Society holds over these young men, is equal to that of their Instructors, or of the Presbyteries to which they stand related? No one, who considers in what manner the Society is constituted, and how entirely the Directors are dependent upon it, can seriously apprehend any evil from this source.

But I have other questions to ask. Whence comes the suspicion, that the Directors in and about Boston, may wish to intermeddle with the doctrines or the discipline of the Presbyterian church? To my certain knowledge, it is habitual with those who now hold that office, to recommend to all the young men, who go from N. England into the boundaries of the General Assembly of the Presbyterian church, to unite with the Presbyteries, and not to hold on upon Congregationalism. A greater mistake cannot be made,

than to suppose that they have any zeal on this subject. And should the A. E. Society elect others like them, (which they certainly may do, when they leave the stage, or resign, or whenever the Society chooses to supersede them,) then these same views will be still cherished. Nearly one half of the young men who have gone from the Andover Theological Seminary, have become Presbyterians, and that Seminary allows of Presbyterian Professors, and never has uttered, and I trust will not utter, one word against Presbyterianism.

Let us now turn the tables. The Reviewer calls on the General Assembly to educate their own young men, and not to leave them to others. In this he is in the right. And it is exceedingly cheering, that very many individuals and churches belonging to the connexion of the General Assembly, have long ago embarked in the blessed work which the Reviewer recommends, and now assist in bringing forward at least *two hundred* young men for the ministry, in harmonious connexion with the A. E. Society. The Reviewer has said, that nothing, or nothing to the purpose, has yet been done by the Assembly's Board. But while our Western country is starving for the bread of life, and the world is perishing in wickedness, the A. E. Society have believed that something is to be *done*, and have tried to do it.

Have they ever decried the exertions of other benevolent Societies? Have they ever suggested one syllable, which could raise a suspicion about the motives, or alarm the public about the danger of such Associations? Let it be produced; and for one, I will give them my full share of disapprobation.

On the contrary, they will lift up their hands and hearts to God, with devout thankfulness, when the exhortation of the Reviewer shall be fully heeded by Presbyterian churches, and they will come forward, and take charge of a great host of laborers for the vineyard of the Lord.

But suppose now, when they do this, the Congregationalists should say; 'See, the Presbyterians are filling our country with their pupils and friends. They have a great Society, great Seminaries, many Scholarships, and great zeal for Presbyterianism; and if we wait much longer, they will be too strong for us, and Congregationalism will be driven from the land. What is to be done? Why, this we can do.

We can call aloud on the public, and rouse them up to an apprehension of future danger to their religious freedom, and their welfare. We can easily excite the jealousies of the West on this subject, who are already filled with apprehension. We can thus make the candidates of the Presbyterian ministry objects of suspicion, and cause the public zeal in favour of raising them up greatly to abate. And thus Congregationalism may still be safe.'

What could the Reviewer object to this? It is difficult for me to see; for has he not by implication done the same thing? The rectitude of his intention I do not mean to call in question. The correctness of the principle on which his popular appeal to suspicion and party feeling is evidently grounded, (although he may not be conscious of it), is what can never for a moment be defended, until it is decided, that Congregationalists are heretics, and that they have a design to destroy the Presbyterian churches.

In a day like this, when every opposer of vital piety in our land is making an effort to raise a hue and cry about "religious combinations," and "religious establishments," is it prudent, is it wise, is it becoming, is it brotherly, to make such objections as these?

But I must come to a close. And this I shall do by a few words on the last topic proposed for consideration; viz.

III. The method which the Reviewer has chosen, in order to accomplish his object.

I frankly confess that I have a deep feeling on this subject. The obligation to communicate serious doubts and fears about the tendency of any measures so important as those of the A. E. Society, I do fully recognize. The privilege of doing it is an undoubted one. But *how* shall this be done? Shall the tocsin of alarm be sounded through the United States, and all the enemies of religion be set in motion, and have their mouths filled with matter of accusation against the A. E. Society? Thousands will read or hear these accusations or objections, who never listen to the present or to any answer whatever. Is it best to afford matter of clamour to such men? If the Reviewer had serious objections, why not make them directly to the A. E. Society, or to its Directors, and have them canvassed in the meeting of the Society or of the Board? Is there any ground to suppose, that they would not have received an earnest and

respectful attention? None. Why then should the public mind be awakened to suspicion, or be agitated about this matter, before it had been canvassed by the Society? If it be proper to accomplish objects of this nature in such a way, then may such members of the Presbyterian church as approve of the writer's views, find hereafter deep reason to regret, that they have sanctioned a principle which allows all their efforts to endow Seminaries of learning, classic or sacred, to be held up as objects of suspicion and of danger.

But I do believe, I may say that I know, that many, very many members of the Presbyterian church never will, and never can, approve either the reasoning and arguments of the Reviewer, or the method which he has chosen in order that they should be felt by the public. *Est modus in rebus.* A great concern like this should not be transacted by an appeal to popular feeling; above all, by an appeal which has its basis in a view of facts altogether imperfect, and in many respects entirely erroneous. As a friend of the A. E. Society, as a disinterested friend, I feel that this Society has reason to complain of such a proceeding; and, if I may judge of the sympathies of others who have read the Reviewer's remarks, I believe its friends will complain aloud, and far and wide too, that justice has not been done to the Society, and that it is not guilty of the mistakes laid to its charge, nor any more exposed to future dangers, than every Society and Seminary in the country, and throughout the world.

The Reviewer will, I trust, forgive the plainness of these remarks, after the plainness with which he has expressed his own views. That they are published to the world is the necessary result of his own Strictures having been published.

Whoever he may be, I honour his talents, and the warmth of his heart on the great and good cause; although I differ widely from him as to some facts, and some principles of reasoning. If any thing which I have said, bears hardly upon him, it results from necessity, not from choice. I could not help endeavoring to show the true results and bearing of his allegations and his reasonings; and if in doing this, there may now and then be something which presses hard, it is not because I wish it, but because the nature of the case demands it.

After all, the A. E. Society fear no canvassing either in public or in private. They exclaim, with one voice, 'If our cause cannot be sustained by an appeal to reason, and argument, and Christian principle, then let it go down!' That it can be sustained, I must fully believe; and I have here proffered my feeble aid, to assist in this great object. But I am most fully aware, that neither my aid, nor that of its present friends, will be adequate to accomplish and to secure all the important objects which it has in view. To God the Saviour, I would most sincerely, most devoutly commend it; and it is my earnest supplication, that the smiles of heaven may be continually afforded it; that all its benevolent measures may be blest; that its friends, and its opposers (if it should have any), may yet be united in rejoicing over it, as the happy instrument of turning many to righteousness; and that future generations may rise up, and call it blessed.

M. STUART.

REMARKS OF THE EDITORS
ON THE FOREGOING STRICTURES.

We insert the preceding Strictures, notwithstanding their length and severity, with the utmost readiness. Our object was to bring a subject, which we deem of vital importance, before the churches, with the desire, that it might be candidly and conscientiously considered. As we have no party nor sectarian objects to promote, we are desirous that every thing that can be said in behalf of the A. E. Society, may be fairly and fully presented. We have read these Strictures with the attention due to the subject, and to the source whence they come. We cannot consent, however, to allow them to come before our readers without making such remarks, as we deem necessary for our own justification, and for presenting the subject in its proper light.

The first point, to which we would call the attention of our readers, is the propriety of bringing this subject before the public. Our reasons for taking this course may be very briefly stated. We hold it to be an incontrovertible principle, that public discussion of public measures is essential to the well-being of any community, civil or religious. As this will not be doubted, we shall not argue the point, but simply show, that the course which we saw fit to pursue, is justifiable on this ground; and that, if the friends of the A. E. Society do not mean to put down all discussion, and all examination into its principles and measures, they have no just cause of complaint. What then is the state of the case? Here is a Society proposing for its object the responsible work of preparing young men for the ministry. In the prosecution of this object, it addresses itself to the Christian public for support; it urges its claims with zeal and constancy in every part of the country, not merely in the section where

It originated and where it is located, but within the bounds of the Presbyterian church, organizes societies in a large portion of our congregations, and bids fair, in a short time, to get the whole of this important business under its sole direction. Now, supposing that there are a number of men, or *any one man*, who conscientiously believes, that the plan of this society is injudicious, that its principles are of evil tendency, that its organization is peculiarly dangerous, is he to be debarred the privilege of saying so? Is the mere fact that others think differently, to prevent him from presenting, in a fair and Christian manner, his difficulties for the consideration of his fellow Christians? We trust not. We trust that the time is far distant, when any society will either wish, or be able, to prevent public discussion or public scrutiny. But it seems, that in this instance, it is regarded as matter of just complaint: not because the Society or its friends are afraid of public discussion, but because they consider, that the proper course for any such individual to pursue, would be to present his objections to the Society itself or its Board of Directors. We thought differently, and think so still, for the following reasons: 1. The appeal of the Society is to the Christian public; to the Christian public therefore belongs the right of judging of its merits; and to the Christian public should be addressed, in our judgment, all the arguments for or against it. 2. We had good reasons for believing, that our objections would produce no effect upon the minds of the Directors. We knew that they had often considered the subject, and had frequently expressed their confidence in the wisdom and excellence of their plans. Where then could be the use of presenting our objections to them? What good could reasonably have been anticipated from such a course? None at all, as the result has proved. The author of these Strictures, who, it may be presumed, speaks the feelings and views of the Board, differs from us entirely in opinion, pronounces our objections of no weight, and is far from supposing that the whole system of the Society should be revolutionized, in order to render it worthy of public confidence. We might, therefore, as well have placed our objections in the fire, as presented them to this Board. The same reasons, with nearly equal force, apply to the idea of bringing them before the Society itself. Its annual meetings, even those for business, are not suitable seasons for

the discussion of questions, which involve so many principles and have so many important bearings, immediate and remote. Besides, the only probable method of operating effectually on the minds either of the Board or of the Society, was to bring the matter before the public; to have the reasons for and against, fairly presented; and time given for mature deliberation. The Society could not change its plans, after all that it has said and done, unless a change had previously been wrought in public sentiment on the subject. Now supposing, with such prospects, in case of an appeal to the Society or its Directors, we conscientiously believe (which is in fact the case), that our objections are of deep and solemn weight; that they call for the serious attention of the churches, are we to be denied the privilege of speaking out? Never.

Besides, we knew that these objections, or the most important of them, had been presented again and again to some of the leading members of the Society without effect. It matters not whether the representations were made orally or in writing; the subject was thus brought up, and that too, not merely by those who stood aloof from the Society, but by its own members and friends, some objecting to one feature and some to another. The matter of permanent funds has been more than once strenuously urged on the attention of the excellent Secretary of the Society, without producing any alteration in his views. The whole plan of the loaning system has been objected to, and argued against formally without effect. Now we ask, under these circumstances what good could have been expected from doing what had virtually been done so often, and by so many individuals, before? We think none.

But finally, our object demanded that this appeal should be made to the Christian public. This object was to prevent those of our fellow Christians, who should think with us, when this subject was once fairly presented to their minds, from committing themselves in this business; and to effect if possible through public sentiment, (the only way in which it could be expected), a change in what we honestly consider the objectionable features in the Society. This is an object, which we are neither afraid, nor ashamed to avow, and which, thinking and feeling as we do, it was not only proper but our bounden duty to pursue. We object to this Society,

that its system tends to degrade the character of its beneficiaries ; that it is inconsistent with the liberty of ministers of the Gospel ; and that it gives the Society a power over the destinies of the church, which no set of men on earth ought to possess, and which we are utterly unwilling to submit to. We should object as strenuously to this system, were it pursued by the General Assembly's Board, as we do in the present instance. Now, if these objections are well founded, the Christian public should feel them ; for they are deeply interested in the result ; and if they are destitute of foundation, the minds of those on whom they operate should be set to rest. Our object, therefore, demanded a public discussion. We are perfectly willing, that any one and every one, who upon careful and proper consideration, approves of the loaning system, of voluntary societies rendering themselves independent of public opinion by permanent funds, and election by ballot of their voting members, &c. &c., should join this Society, be he Presbyterian or Congregationalist, and press on its views and interests with all his heart. But we are, at the same time, desirous that those who with us, solemnly believe that these principles are fraught with evils to the best interests of the church, should not be borne on by the current, and brought to cooperate with a system, of which on maturer consideration, they would seriously disapprove.

We deeply regret that the Society or its friends should be grieved at the course which we have taken, but their complaining "loud and far and wide," we must think is not only unfounded, but amazingly injudicious. If we have misrepresented facts, we are open to conviction, and ready to make acknowledgment. If our objections are of no weight, let them be answered ; but do not let us be condemned for appealing to the same tribunal to which the claims of the Society were submitted, and which alone is competent to decide in the case. We are glad, that the author of the *Strictures* does us the justice to admit, that we have avoided all *personality* and all imputation of improper motives ; and we trust that if this discussion is to be continued, the same forbearance may be observed by the writers on both sides of the question. He complains, however, of our having sounded "the tocsin of alarm." If by this is meant presenting to our readers, a calm and dispassionate statement of our objections to the A. E. Society, then indeed have we

sounded such an alarm. But let it be remembered, that the rousing character of the appeal depends entirely on the force of these objections. If they be of no weight, we have done the Society no harm, and have excited no apprehension. For it cannot be asserted, that we have dealt in mere insinuations, or empty declamation. As to his opinion (p. 600), that those members of the Presbyterian church, who approve of our former remarks, may have reason to regret having set such a precedent; we would only say, that when they appeal to the Christian public for the support of any of their institutions, they will never complain, that any individual (especially if he belong to the body of Christians to whom they apply for patronage,) should make a calm and Christian statement of his objections to their projects. If we have done more than this, we have done more than we intended; and we fear no reprisals in the spirit of the review complained of. The deep feeling, therefore, which the author confesses on the subject of an appeal to the Christian public, and which he says he entertains in common with many of the friends of the A. E. Society, we would do nothing to aggravate; while we earnestly maintain, that we have done nothing more than exercise a right, which we, in common with every other member of the Christian community, possess, and which we are persuaded, he would be one of the last men to wish to trammel in this free country. Such is our defence of the course which we have pursued.

The second point to which we would call the attention of our readers, is the minute details required of the beneficiaries of the Society, as to their receipts and expenditures. Though we consider this subject of importance, and are decided in our convictions of its inexpediency, it is the least prominent of all our objections. Our author, however, has devoted nearly ten pages to the defence of this part of the system. We object to it, because it is unnecessary, because it is injurious in its influence on character, and because it is exceedingly painful to young men of delicate and ingenuous feelings.

It is unnecessary, because all the information which it conveys may, as far as requisite, be obtained by less objectionable methods. It is argued, that as the Society is bound to ascertain the pecuniary circumstances and charac-

ter of its beneficiaries, therefore this minute detail of all they receive, earn, or expend, is altogether necessary. We are fully aware of the responsibility which rests on the Society in this respect; the question is only as to the means adopted to discharge this part of their duty. We should suppose that the examining committees, by whom their beneficiaries are taken up, would be able to ascertain, with sufficient accuracy, the circumstances and character of the young men whom they adopt. This is the very purpose for which they are appointed; and if their duty be faithfully discharged, and the young men be worthy of confidence, there is little danger of deception. This is not theory on our part. We have seen this plan acted upon for years, and have never had reason to regret the want of this quarterly certified account from the young men, of every cent which they have received or expended. Our remarks, of course, do not apply to those who are so young, that their own parents would not trust them with the disposal of the funds requisite for their support. In such cases, their accounts may be kept, and presented by the Principal of the school to which they belong. According to our experience, therefore, this feature of the system of the A. E. Society is unnecessary, as far as ascertaining what the pecuniary wants of the individual really are. We have no doubt, that individual cases of deception will occur on every plan; but we do not think, that the whole system of the Society should be constructed on the supposition, that their beneficiaries will deceive them if they can. Our best security against such cases, is extreme caution as to the character of those whom we adopt. And it is certainly possible, as experience shows, to secure satisfactory evidence on this point, without having recourse to the plan objected to.

As to its being necessary to secure the confidence of the public, as our author argues, we would only say, that this is not the case with the public with which we are acquainted. Their confidence may be gained, by the character and vigilance of the men to whom this great concern is committed; and by the smallness of the amount appropriated to each individual.

Our second objection to this feature of the plan of the A. E. Society is, that we deem its influence on the character of the young men to be injurious. The author of the Stric-

tures recommends it, as teaching them frugality, industry, &c., and says much on the evil of filling "the pockets of young men and boys with money, which is at their own disposal." But does the Reviewer recommend filling the pockets of young men and boys with money? Are any of the author's remarks on the blessings of poverty, and the evils of being rich, really to the point? Do we recommend making beneficiaries rich, or giving them the means of being extravagant? We are willing to adopt all the general remarks of the author, on this head, as our own; but we maintain, that a young man, who has a hundred dollars to maintain himself upon, in any of our Colleges or theological Seminaries, will not find himself rich, or raised above the necessity of exercising frugality, or of making personal exertions. As, therefore, the plan which we contemplate, and which we have seen long acted upon, with the most beneficial results, secures the advantages contemplated by the demand of minute quarterly returns, we are not disposed to close our eyes, to what we deem its necessary effect on the character of the young men. Our objection is not, that it makes the young men too economical; but that it proceeds on the principle of want of confidence in the young men themselves. You are afraid to trust them with seventy-two dollars a year, without requiring them to state, how they spend it, how much for tuition, how much for board, how much for washing, &c. &c., and to have it certified by their teacher, that this statement, to the best of his knowledge, is correct. Now we maintain, that where a man is old enough to take care of himself, and is considered worthy of being a candidate for the sacred office; all this is exceedingly derogatory. It wears out those feelings of delicacy and independence, which are among the most important natural elements of excellence of character. The way to make men worthy of confidence, is to treat them with confidence. The whole man is elevated by the good opinion and trust reposed in him, by those around him and above him. We deprecate, therefore, reducing young men to this constant feeling of dependence; this pressing upon them at every turn the idea of their subjection. As far as our experience extends, it is decidedly in favor of a more confidential and generous treatment of men destined to any important office. If they be not worthy of this confidence, they are not fit for the

ministry. If they cannot be trusted with the disposal of seventy two dollars a year, for their own support, who would trust them with the ministry of the Gospel?

There is, on page 573, a very great perversion, unintentional we do not doubt, of one of our former statements. We had said, that we knew of "more than one young man of unquestionable piety", who had declined asking aid from the A. E. Society on account of these quarterly returns. Our author represents the dread of *accountability*, as being the motive for their declining; and "cannot refrain from adding, that if *accountability* will deter any young man from asking aid, it is his earnest hope and wish that the A. E. Society may never have any beneficiaries of this character." It is not *accountability*, as such, from which young men shrink. It is the kind and nature of this *accountability*. If this be proper, then shrinking from it would justify the author's remark. But this is the very point at issue. Supposing this *accountability* extended to the way in which a man ate, or walked, how many words he spoke in a day, and a thousand particulars of like nature, and a young man should spurn at it; would it be proper to say, that 'he is afraid of *accountability*, we want no men who are not willing to be accountable?' This appears very much like throwing dust into the reader's eyes. We doubt not that the author of these Strictures, is willing to be responsible for the discharge of his duty. But supposing, that those to whom he is thus responsible, should require a quarterly certified return of every cent he spent, and every cent he gained; would he submit to it? Let it be understood then, that it is not an unwillingness to be open to any just and proper inspection, that we would represent the young men alluded to, as entertaining. It is the nature and minuteness of the details which they would be required to present, at which their better feelings revolted. They felt that they were worthy of being trusted; and were unwilling to submit to a system, which seems to bear, on the very face of it, the implication, that they were not deserving of the slightest confidence.

Our third objection is, that young men of delicate and ingenuous minds, shrink from such a public developement of their private concerns, and from this minute responsibility for all their receipts and expenditures. The statement of this objection has drawn down upon us, some of the severest

remarks which our author has ventured to make. We do not intend replying to them with any warmth; but would merely state the grounds we have for making the remark, and vindicate the use of the word *public*, which has given so much offence. We say then, that as far as we have had any opportunity of learning the light in which this requisition is viewed by young men, it is with universal and strong dislike. Our author may object, that our opportunities of observation have been very imperfect. We reply, that in many respects our situation for getting at the truth, is much better than his own. In the first place, he sees in the general young men only from one section of the country, where the early habits and modes of thinking are less opposed to this principle, than in some other sections of our land. Secondly, he sees the official reports, as it were, of the young men, in which only what is favorable is expressed. We are far from saying, that no young man of delicate feelings would submit to this feature of the system. This is not the fair import of our language. We say that delicate and ingenuous feelings instinctively revolt against it. Does this imply that the 900 young men, who have submitted to it, are destitute of delicate and ingenuous feelings? By no means. Convince these young men (whatever may be their feelings) that it is their duty to submit to this requirement, and they will cheerfully submit. A sense of duty, and a desire to promote the Redeemer's kingdom, will make this, or any other burden, light. They would, from the same motives act the part of the lowest menials. Their submitting to it, therefore, is no evidence that it is not revolting in its own nature. As long as the imposing character of those around them, and the general and confident opinion expressed in its favor, secures this conviction of its necessity in their own minds, you will hear no complaint. But take any young man of delicate feelings, who has not been thus taught, and thus influenced, and if his soul does not rise against it, we can put no confidence in the result of our own experience, or in the testimony of our own feelings. Our remark, therefore, cannot fairly be made to impeach, in the least, either the sensibility or sincerity of the numerous young men who are on the funds of the A. E. Society.

Our author predicts (p. 572,) that thousands in our country will understand, by the words "public developement," that

we meant to assert that the Schedules of all the beneficiaries of the A. E. Society are published to the world ; and therefore says, that we are "accountable for an impression so much *at variance with the fact*, and tending to cast odium on the Directors of the A. E. Society," &c. He acquits us from the charge of intentional error, but remarks, "that when such great interests are concerned as are called in question here, men are bound to know that what they state as facts is correct." We must confess, that a glow of strong feeling passed over our minds when we read this paragraph. Have we then stated as a fact, that the Schedules of all the beneficiaries of the A. E. Society, are published to the world ? Can the author really give the public credit for so little discernment, as to suppose, that they would understand us as meaning by "public developement," in the connection in which those words occur, that the quarterly accounts of 400 young men, are printed every three months and sent through the country ? This would of itself require a volume. We assuredly, not only, had no intention of making this impression, but we never dreamed, that any man *could* suppose that any such thing was intended. If one man in ten thousand takes up this idea, from our remark, we shall be exceedingly surprised. There are surely different degrees of publicity. A thing is published, when made known in all nations, and in all languages ; and it is published if made known in a village of a dozen houses. When a young man, therefore, is called upon to send in a statement of every cent gained or spent during the quarter ; which goes to the President of his College ; then to the Secretary and Directors of the Branch Society ; then to the whole Board of the A. E. Society ; and in case, of dispute, to the Society itself ; it may, without any unauthorized use of language, be called a public developement of private concerns. Had we committed an error, we should have thanked the author for the correction. But his putting a construction on our words, which is so foreign from their natural import, and then holding us up to the public, as accountable for a gross misrepresentation of facts, we confess, both surprised and pained us.

We come now to the third point, and that is the loaning system. This is a subject unconnected with any party or sectarian principles, and should, therefore, be calmly and seriously considered. We were on mature reflection

opposed to this system, and felt prepared to present our reasons for this opposition, and consequently considered ourselves authorized to urge the adoption of it, as one objection to the plan of the A. E. Society. What the author of these Strictures has said in its favor, the public may read and give it its due weight. Our objections are, 1. That it presents the whole subject in a wrong light. 2. That it exerts an injurious influence over the character of the young men. 3. That it tends to make the Society independent of public opinion; and 4. That it gives the Society a power over the destinies of the church, which no body of men ought to possess.

We say, that one objection to the loaning system is, that it presents the whole subject in a wrong light. Every one, who has the least acquaintance with our schools or colleges knows, that it ever has been, and still is the case, that those who are educated on charitable funds, are regarded as degraded by their fellow students. Whatever may have been anticipated by its friends, we know that this is the fact, to a very painful extent, with regard to the beneficiaries of the A. E. Society. Now why is this? Mainly as we think, because the church has so generally looked upon her aid to these young men as *charities*, to which they were in no way entitled; and considered the favor as being altogether upon their part. The principle on which we would place this subject, is a very plain and broad one. Whenever any man devotes his whole time and talents to the service of any community, at their request, it is obligatory on that community to provide for his support. This is the principle on which all salaries are paid, whether in the state or church, or in literary institutions. It is the principle on which the apostle Paul argues, in 1 Cor. ix. to prove, that they who preach the Gospel, should live by the Gospel, and which he shows is applied even to the brutes. It is the principle which our Saviour recognizes, when he declares, that the laborer is worthy of his hire. It is recognized by every civilized government in the world, in regard to those who are in actual service, and to those who are preparing for it. If this principle be just, it applies as well to young men preparing for the ministry as to pastors. We can see no reason why the support of the one is more a matter of charity than that of the other. The adoption of this principle is pro-

nounced by our author to be chimerical and impossible. He argues that it proves too much; that it would require the church to support the rich, as well as indigent candidates for the ministry. We would ask, whether the rich and poor are not already *educated* gratuitously in all our theological Seminaries; and whether the church considers this an unreasonable burden? Surely not. But on what principle is this done? Certainly on the one stated above. If it be asked, whether we wish to see all the candidates for the ministry supported at public expense, as the cadets are at West Point? We answer no, simply because it is unnecessary, and because we find it difficult to obtain funds sufficient to maintain those who cannot support themselves. We are glad to see young men devoting themselves to the church, and preparing themselves for the service of Christ, at their own expense; and we should be glad to see the rich preaching the Gospel gratuitously to those who had no means of requiring them. We cannot see the force of our author's other objection, that it would be necessary to tax the members of the church, in proportion to their wealth, if this principle were adopted. Why is it not necessary to tax the members of the church for the salaries of the pastors? Are not the contributions for this purpose VOLUNTARY? Do not the poor often pay more in proportion than the rich? Is there any necessity for a church establishment, or for the interference of the civil power to collect these salaries? No. The power, which secures these free and cheerful contributions, lies in the self-evident principle which we have stated above. It is a matter of natural justice, as well as of divine authority, that the laborer is worthy of his hire. We desire no church establishment, to make those who love the Gospel, contribute to its support. And no such establishment, and no civil power is requisite to make them give voluntarily and gladly to support those, who offer themselves to carry this Gospel to the destitute. We are sorry that our author can think the plan suggested, and acted upon already to so great an extent, chimerical. If however "what proves too much, proves nothing" as he says, he must either withdraw this objection, or maintain that taxation and compulsion are necessary for the support of the Gospel. It has been suggested, that on this plan, the church would be liable to imposition, by those whom she had educated for her

service turning aside to some other avocation. If it be thought necessary to guard against the possibility of such an evil, conditional bonds might be given, as in many instances has been done, that the money shall be repaid if the individual fail to enter on his work. For ourselves, however, we would rather seek our security in the hearts and consciences of the young men themselves. We are no advocates of bonds.

We are anxious to see the principle, which we have advanced, and which we know is recognized by some of the wisest and best men in our country, fully recognized by the church; because it would, at once, disenthral our young men. We have seen enough to know how severely they feel being regarded as charity students, and how injuriously the state of things in most of our Colleges operates upon their character. The loaning system proceeding, as we think, upon a wrong principle, we know from observation, and testimony, does not help the matter at all. A young man, who feels himself standing on the ground which we have assumed, and knowing that it is recognized as just, by those around him, loses entirely the degrading feeling of dependence. He voluntarily tenders his life and talents to the church, and is voluntarily, yea gladly accepted. The debt is mutual; and he recognizes his obligation to consecrate his all, to advance the best interests of the Redeemer's kingdom, exactly as the faithful minister now does.

If these remarks be well founded, the loaning system is radically wrong. It is unjust in principle; as much so as it would be to make every servant of the civil or religious public, refund their several salaries. It is indeed a plain principle of justice, that where a compensation is given, service should be rendered; but we contend, that in the case before us, an equivalent is found in the devotion of the time and talents of the candidate to the service of the church; and if this be so, it is oppressive to burden him with debt. We greatly lament the adoption of the loaning system by the A. E. Society, because it tends to perpetuate and confirm the evils, of which we have already spoken, and which are so sensibly felt by our most valuable young men, and which always will be felt, until this subject is viewed in a different light from that in which this system presents it.

If it be asked, whether we consider young men, educated by the church, as under no obligation to return the money

expended on their preparation for the ministry? We would answer, that our view of this subject is, that every such man, and every other man, who enters the ministry, is bound to do all he can, for the cause of Christ. If the education cause be the loudest and most imperious in its calls, let him devote his resources and his efforts in that direction. If there be most need, in the time and place where his lot is cast, to advance the cause of missions, let this command his money and his time. We consider the return as made in devoting *himself*, with all he is and has, to the service of his Master. More than this, the church should neither wish nor require.

Our second objection to the loaning system is, its injurious effect upon the character.

On this subject we shall say but little, as much that might be here introduced has already been hinted at. We deprecate the influence of DEBT, on the moral feelings and peace of young men. We all know what this influence is; how much it interferes with the comfort, and even with the improvement and usefulness of the individual. We regret, therefore, to see this harassing load systematically laid upon a great portion of our ministers. We know, and we knew before, that the Directors of the A. E. Society have a dispensing power. But we are sure that this remedy cannot reach the evil. They cannot tell how much of embarrassment and difficulty, in every case, will justify them in cancelling the bonds, which they may hold. Whatever may be their kind feelings, the young men (we are speaking from facts, and not from theory, as our author seems constantly to imagine), feel the load. It presses on their minds during their preparatory course, and stares them in the face the moment they commence their work. We have known instances, in which their anxiety to rid themselves of this pressure, has led them at once to ask, where most money was to be gained, and shape their course accordingly. This, though not an universal, nor even we trust, a general result, is still a very natural one; which has occurred, and doubtless often will occur again. But supposing, that a young man resists this first temptation, still the debt follows him, and will soon begin to accumulate. Every one knows, that in the vast majority of situations, in which ministers of the Gospel are placed in our country, it must be a difficult task to support themselves and families. Or to quote our author's own

words when speaking of the necessity of frugality ; " it is absolutely certain that their salary, in any ordinary case, will never be adequate, without the strictest economy, to their wants," (p. 569.) A remark which he appears strangely to have forgotten, when he is arguing to prove that any young man of industry and good talents, may without difficulty discharge a debt of from four to six or seven hundred dollars. We say then, if our author's statement, that in any ordinary case, the salary of a minister will not be adequate to his wants, without the strictest economy, is true, this debt in all ordinary cases must be a harassing and painful load. We know an instance in which a Society adopted the loaning plan, and fixed on five years, as the term in which the monies advanced were to be repaid. But it was found necessary to extend the period to seven years ; and it is now contemplated to abandon the system entirely. Until this debt is paid, a young man is never free. He has, with regard to every dollar that comes into his hand, to debate the question, what is to be done with it ? Shall I employ it for my own use, or for some benevolent purpose, or must I lay it aside for the A. E. Society ? Any man who has felt the misery of this perpetual anxiety to get rid of pecuniary obligations, will not readily consent to subject the ministry, as a body, to its temptations and its sufferings.

Our third objection to the loaning system, is, that it tends to make the Society independent of public opinion.

It is a matter of vast consequence, that our voluntary Societies should be religiously strict on this point. They should be so organized that their existence may depend on the approbation of the Christian public ; so that, if at any time they should abuse their trust, they may lose their power. It is evident, that any Society which has its income from permanent funds of large amount, and which is able to secure the refunding of all monies advanced, is just so far independent of public opinion. Should it abuse the confidence reposed in it, its power does not cease. It may, in defiance of the known wishes of the donors of these funds, employ them for the propagation of the most destructive opinions. In the case before us, if any one will take the trouble of calculating the income which may be derived from the reimbursements of the former beneficiaries of this Society, and from its permanent funds ; he will find that before many years are past,

it will have at its disposal an immense annual sum, which must flow into its hands, whatever may be the character, which the institution shall then sustain. We object to a system which renders the Society thus independent. We refer, for a contrast, to the American Home Missionary Society. This noble institution, as appears from the declaration of its friends and officers, and from its annual reports, has made it a sacred purpose to keep itself dependent on public approbation. If it forfeits this, it ceases to exist. If it becomes a party engine, it loses the support of all but its own partisans. But let the A. E. Society become a party engine, and it retains all its resources derived from its loans and permanent funds. If it be said, that this is equally true, of any and every Society throughout the land, we are not disposed to admit the correctness of the assertion. Compare, for a moment, the organization of the A. E. Society with that of the A. H. Missionary Society. The two features of electing by ballot its voting members, and its refunding system, will be seen to make an immense difference, as to the liability to perversion. Supposing that at any annual meeting of the A. H. Missionary Society, there should be a majority of members present, in favor of a party application of its funds and influence, what would be the consequence? Certainly not, that the Society was irretrievably lost. For such a party has no means of securing their ascendancy; and if they had, depending on annual contributions, they would lose the support of all who did not concur in their views. The case is evidently far different with the A. E. Society. Let any casual majority assembled at an annual meeting, though not constituting a fifth of the whole number of voting members, be agreed as to any particular application of the power of the Society, and it is entirely in their hands. They can bring in what number of members they please of similar views, and thus secure their ascendancy. Their income, however, derived from permanent funds and loans, continues to flow in undiminished. Will any man say there is no difference between these two cases? Let it be remembered that twenty constitute a quorum of the Society.* Then eleven men may be a controlling majority, who at any annual meeting may get this whole immense concern into their

* See Constitution, Art. XI.

own hands. Let it be further recollected, that the Directors are voting members of the Society, and are thirteen in number, and it will be seen, that it may easily happen, that the Board itself may constitute a commanding majority of the Society, though its members are scattered over twenty States and number three hundred and fifty. Can our author, or any one else, now say, that this Society is no more liable to perversion than any other Society throughout the world? We must repeat it, (that it may not be imagined that we acquiesce at all in the conclusiveness of our author's confident reply,) that all his arguments to show, that the Directors are accountable to the Society, are nothing to the point. The author himself, (p. 590.) seems to see that it is the power of the Society, and not merely of the Directors, to which we object. For he says, "The Reviewer is afraid of the immense power which the *Parent Society* will ultimately attain:" and yet he attempts to allay our fears, by saying that the Directors are accountable to the Society! And he further hopes and believes, that we will be so satisfied with such an answer, that we will withdraw even the insinuation of an objection. It is the Society itself, of which twenty members constitute a quorum, that we maintain is more liable to perversion than any Society in the whole country, with which we have the least acquaintance. "Can an imagination which is not heated, see any phantoms of a frightful aspect rising up out of such ground as this?" Our author would not, we presume, have ventured to ask this question, had he seen, at the time, our objection in its true light. At any rate, we are willing to admit, that our imaginations are heated enough to see such phantoms, and it will require some more potent spell than the foregoing article, to lay them. Look now, to the American Board of Commissioners for Foreign Missions; one of the most noble institutions of this or of any other land, and one of all others affording perhaps the least temptation to abuse. They elect their own members; but have they thought proper to render themselves independent of public opinion? Their permanent funds are so insignificant, that they could hardly live a month, without the contributions of the Christian community.

If our author be disposed "to turn the tables," and ask how it is with the General Assembly, we would answer, that he entirely misconceives and consequently (from neces-

sity) misrepresents our former remarks on this subject. If the General Assembly were a permanent body, electing its own members, we should be as much opposed to its independence, as we are to that of the Society in question. But this is not the case. It is a transient body. It lives but a few weeks. It is changed every year. Hardly six individuals are in one, who were members of the preceding. If all the permanent funds, and all the influence of this body, were at the mercy of any casual majority, which might be found in any one Assembly, the church might well tremble for the consequence. An insignificant minority of the Presbyterian body, might then become the masters of all the institutions and funds endowed and collected by their pious fathers. Can any one pretend that the General Assembly would be as secure, were this its organization, as it is at present; the mere creature of the Presbyteries, and of necessity their representative? If not, then no one can pretend, that the funds of the A. E. Society are as secure as those of the latter body. It is not in our "Confession and Formulas of discipline and doctrine," as our author would seem to imagine, that we place our security. It is, under God, in the organization of the General Assembly, as a body elected by the church generally. It is utterly impossible that these funds should be perverted, until the church itself becomes corrupt. Whereas, unless we are utterly mistaken, (and if we are, let it be proved,) it is only necessary that a mere majority at an annual meeting of the A. E. Society, (which need not exceed twenty in number), should be, not absolutely heretical, but party men, such as good men often are, and the power of this institution is in their hands. We must think, therefore, that our author's declaration is exceedingly bold, "that the A. E. Society is no more liable to future dangers, than every Society and every Seminary in the country and throughout the world." Let the public compare its organization with that of any of the bodies mentioned above, and then judge. Ἡ ἡμέρα δηλώσει.

Our fourth objection to the loaning and refunding system is, the undue power which it puts into the hands of the Society.

Here let it be distinctly understood, that we are not speaking of the *use*, which the Society or its Board, have already made, or do now desire to make of their influence. Our ar-

gument is simply, that according to its present organization, and on its present plan, this Society must possess an influence over the destinies of the church, which no body of men ought to have. The beneficiaries and the Society here stand in the relation of debtors and creditors. The latter have, therefore, over the former, all the influence which results from this relation. They have that ascendancy over the mind, which it always gives, to a greater or less extent, according to individual character and circumstances. The Parent Society, by being the recipient of all monies repaid, and the holders of all the bonds which are given, are the main depositories of this power. Now what is this power? It is the power of dictating to a large proportion of the pious youth of our country, in what Academy, College, or theological Seminary, they shall pursue their studies. It is the power of raising or depressing any institution throughout the land. It is the power of deciding, under what theological influence, our future ministers are to be formed. It is the power of holding and influencing these ministers, as bondmen, when they come out into the church. It is the power of saying, to some five or six or eight hundred Presbyterian ministers, (as before many years will be the case), do this, and we will cancel your bonds—do this, and you must pay them. This is a power, which we should deprecate in the hands of any set of men on earth. We should rebel against it in the hands of the General Assembly's Board, as soon and as decidedly as in those of the A. E. Society. It is what we never would submit to. We protest against this subjugation of the future ministry of the country, to any corporation, Presbyterian or Congregational. If any portion of our brethren are willing to bind themselves and their successors in such chains, we are not of the number. We are disposed to demand that our ministers should be free men; that they should come into the ministry unshackled. Nothing can ever reconcile us to a system which gives such power to any set of men, and we do not believe that the Christian public will bear it. We would, with all due deference, be FREE, and have our children free.

It cannot, as it seems to us, be denied that the A. E. Society has this power. We know that some of its officers, to a certain extent at least, admit it. But it is answered, that they will not abuse it, and all objections on this head are

set down to the score of "fears"! Our reply is, that admitting the present officers of the Society to be so high-minded and just, (and we are not disposed to call this in question,) as to permit this mighty engine to remain untouched; we ask, have we any reason, from the past or present history of the church, to believe that it will or can long continue thus unemployed? Are there not men now, and good men too, in all parts of the country, and of all kinds of opinion, who could bring themselves to believe it to be right, to use this power, in promoting what they honestly think the truth; who would be glad to have, and to employ the power of saying, to half the candidates for the ministry in the country, study here or study there? We know not how it is elsewhere, but we see instances every day, in which this influence is exerted by Education Societies. We know that this is the fact, and we know that the use of power is so natural a result of the possession of it, that we are disposed to demur, when any set of men say to us, 'let us bind you hand and foot, we promise not to hurt you.'

When our author demands (p. 597) in substance, whether our young men and ministers are so destitute of moral rectitude and independence, as to allow themselves to be swayed by mere pecuniary considerations? it is enough to reply, that ministers are men, and that all experience shows that it is not necessary, that a man should be destitute of moral principle to be influenced by such motives. *The rich ruleth over the poor, and THE BORROWER IS SERVANT TO THE LENDER, Pröv. xxii. 7.*

But the tables may again be turned, and the demand made, what will be the influence of the General Assembly's Board? We answer, on their plan next to nothing. They are not creditors. They retain no bonds in their hands. They send their students into the church unshackled. Were it otherwise, could this Board bring into the Assembly some forty or fifty men, who were their debtors; though the case would still be far different from that of the A. E. Society, the church never would submit to it. It should, however, be recollected, that though the Board of the Assembly stands to the Assembly itself, in the same relation that the Board of the A. E. Society, does to the Society, yet that Society holds a very different relation to the churches, from that sustained by the Assembly. The former perpe-

tuates itself, the latter is annually appointed. The power of the one may be obtained and secured by a diminutive minority of its own members; that of the other *must* remain with the majority of the whole church. But notwithstanding this plain and palpable difference between the two cases, we should protest against any such power being vested in the Assembly's Board. If it be asked, whether they cannot still exercise a controlling influence over all their young men, as to where their opinions and character are to be formed, we would again reply, that even if this were the fact, the difference would still be immense, between this case and that of the A. E. Society, on the ground just stated. But we go further, and say that we are opposed to any such organization, as would give that Board the power of directing the course of all the young men of the Presbyterian church; we wish to see this business left where it naturally belongs, to the several Presbyteries, to which these young men appertain.

We do not believe that any unprejudiced mind can contemplate this subject, without feeling the force of this objection; without being convinced, that there is a power centred in the A. E. Society, on its present plan, to which the churches ought not to submit. And let it be remarked, that this power results from its peculiar organization, and from the system of loans; and that neither of these features is essential to its influence, or usefulness. It might on the usual plan, pursue its elevated object, with the same efficiency, without endangering the purity and liberty of the church. It should also be remembered, that this power is of all others, most liable to perversion. It is not necessary, as before stated, that the majority of this Society should become Universalists or Socinians, to lead them to abuse the trust reposed in them. Let them feel and act, as many good men now do, and they will not hesitate to employ their influence in promoting their own views, whatever they may be. We would not trust a body of men in Philadelphia with this power, any sooner than a body in Boston. It is the principle to which we object, and which we believe to be utterly inconsistent with the best interests of the church.

There is another remark, which it may be proper to make. This Society is a national Society, striving to become such in fact, as well as in name. Were its object attained, it

would have the whole of the unspeakably important business of forming the character of our ministers, in its power. The destinies of the whole church would be in their hands; in the hands of every majority of voting members of the A. E. Society assembled at any annual meeting. Is this right? Is this safe? Are the churches willing to deliver up their fate to any set of men in this manner? Let the theological Seminary at Princeton, as our author suggests, become corrupt. We have still Auburn, and Andover, and Hampden Sidney, and Pittsburgh, to pour forth their streams of pure and living truth. But let the A. E. Society, (should it ever be what it styles itself, the American Society,) become corrupt, and what have we left?

We have written with earnestness, because we have "a deep feeling" on this subject. But we have studiously avoided any imputation of motives. We have reasoned on principles; our arguments are on broad grounds; let them have their due force and no more; but do not let it be insinuated that our motives are party or sectarian. We have, indeed, no fear that this will be done, by any man of impartiality and candor.

Those of our readers, who in any measure concur in the views which we have advanced, will now see reason enough, why we chose to bring this subject before the churches. They will see and feel that it is a subject which ought not to be hushed up; that the churches have a right to know, what any of their members deem the inevitable consequences of an union with the A. E. Society on its present plan. They are free to act for themselves; but surely *they* are not to be blamed, who venture to reason with them, on a subject in which their dearest interests, and those of their children are involved. Our author says, that he believes, and may say he knows, that there are many, very many members of the Presbyterian church, who never will, and never can approve, either of our arguments or of the manner of bringing them forward. This may be. But we know that there are many *very many*, who approve of both. We are persuaded that our author and his friends, will find themselves disappointed, if they imagine that these are party objections, or peculiar to any one class of men.

We come now to the charge of misrepresentation and ignorance.

As we are charged with making "to popular feeling," an appeal, which has for its basis a view of facts altogether imperfect, and in many respects entirely erroneous;" (p. 600.) and as the charge of ignorance of the principles and proceedings of the A. E. Society, and of assertions at variance with facts, is repeated again and again in the Strictures,* it may be expected, that we should maintain the correctness of our former positions, or confess our errors, and return thanks for the information received.

To confess our errors, when clearly pointed out, is perfectly consistent with the spirit that dictated the remarks which have brought on us the above accusations. We had, and still have the fullest conviction, of the importance of the sacred end proposed to be attained—the education of indigent pious young men for the ministry of the Gospel. And it was with extreme reluctance we admitted the evidence, which the Constitution and Rules of said Society seemed to present, that the means adopted were likely to result in lasting injury to the cause intended to be advanced. Even now, unless we mistake our own feelings, we should be happy to retract whenever an error in the facts alleged, or in the conclusions drawn from them, is discovered, regardless of the manner or language employed to convince us of our mistakes. But unless we are greatly deceived, we cannot be schooled *ex cathedra* into the admission of facts not fully substantiated, and of reasonings not bringing conviction to our understanding. To some of the allegations, we have given our answer in the preceding remarks respecting the quarterly returns, and the system of loans. Two items, one under each of the heads just named, remain to be noticed.

Speaking of the Schedules, the author of the Strictures says, (p. 571.) "In this way the Directors come to the knowledge of facts which serve to meet assertions like that of the Reviewer, when he says that the aid afforded by the A. E. Society, is not sufficient to meet half the expense of an education in the cheapest College in the United States. The answer to this is, that it does not comport with *facts* thus disclosed." We regret that so much of these reports has not been published, as would inform us where these Colleges are to be found, which afford the advantages of an education on

* See pp. 572, 573, 574, 580, 593, 600.

terms so accommodating. It might have prevented us doing injustice to the A. E. Society, and it would be very useful to young men seeking an education on easy terms. All we wish to say is, that we are yet ignorant of any College where a young man can pay boarding, tuition, and other necessary expenses, and purchase clothing, with any thing like seventy-two dollars a year, and the profits of his own industry. We know cases where benevolent individuals have subscribed seventy-five dollars annually for seven years, in expectation of preparing a young man for the ministry with that sum. And such individuals have selected young men destitute of property and of friends able to aid them, have placed them in an Academy where the students labor part of the time for their own support; and before the year closed, the benefactors of such young men have been called on for pretty large additions to the allowance made by the Society to such students; and we venture to predict, that the same demand will, with just cause, be made in every stage of their preparatory course—that additional aid must be received from some source. We freely admit that some young men, in particular circumstances, do obtain an education with even less aid than that afforded by the A. E. Society. These are exceptions to the general rule, and ought not to be brought forward as proofs of what may be done by all young men, of a character suitable to enter the Gospel ministry. We have no objections to young men endeavoring to help themselves, and we would afford them every facility to do so. But with their best exertions, in ordinary cases, the sum given by the A. E. Society is too small. It is in vain the Society talk of giving their beneficiaries a complete education, if they are compelled to labor or teach school one half the time, in order to support themselves the other. Just look at the case. What is the clear annual gain of an industrious and economical mechanic, or teacher of a common school, or laborer, after maintaining himself? Not in ordinary cases more than fifty dollars, and often less; and yet a young man without a trade, is expected to support himself with the profits of industry in hours of relaxation from study. If their tuition be free, or they receive aid from other sources than their own industry, our argument is still valid.

In page 573, the author of the *Strictures* has given another specification of the “altogether imperfect and in some

respects entirely erroneous views," on which he conceives we build our conclusions. We had said, that the reasons for introducing the loaning system were two; and stated what they were, and endeavored to refute them. Our author alleges we have omitted an important reason given in the Eleventh Annual Report of the Society. Some would say we were not bound to give all the reasons for adopting the measure, but only those to which we object. But we disclaim such a reply, and simply say, we did think and do still think that it was from the *smallness* of the loan, and not from the *loan itself*, that the Directors anticipated a happy influence on the character of those they patronize. We will not waste words on this point, but refer our readers to the Eleventh Annual Report of the A. E. Society, and let them judge for themselves.

We proceed to consider another part of what our author calls, an examination of facts alleged in regard to the measures and principles of the A. E. Society. The subject is thus introduced: "But the Reviewer asks, What becomes of the monies when refunded? He goes on to aver that they are all returned to the treasury of the Parent Society; and that in consequence of such an arrangement, this Society will finally have an unlimited capital at their exclusive control. Add all the loans returned to the permanent funds and to the Scholarships, and he thinks in half a century a height of independence must be obtained, sufficient to make even good men's heads turn giddy." (p. 361.) In particular he suggests, that if all the Presbyterian churches in the United States were to become auxiliary to the A. E. Society, the monies refunded by all the beneficiaries as well as their annual surplus, must go to the Parent Board, and *be entirely beyond the reach of the Branches*," (p. 361.)

"I shall not take the liberty to impute any special design to the writer, in this appeal." "The correctness of the principles and the assertions, on which it is grounded, are proper subjects of examination," p. 580 and 581. We request our readers to remember what is proposed to be done—not to *impute any special design* to the writer; but to *examine the correctness of the principles and assertions on which this appeal is grounded*. In what way would a man of plain understanding suppose this examination would be conducted? Would he not suppose that the

assertions which lie at the bottom of the business, should first be shown to be false, and then the conclusion, or appeal, or whatever it may be called, would fall to the ground as a matter of course? But this method did not seem good to our author. He lets *the assertions* alone, and begins with telling us how anxious the Directors have been to secure the funds against perversion or monopoly—what means have been used to effect this object—who the men are that constitute the General Society—the number of members—in how many States they reside—why there are so few Presbyterians—where the Society originated—what originally constituted membership—when and why a change in obtaining membership was made. He goes on to tell us how much money was raised in N. England during the first ten years—how much in Massachusetts—how many members have been elected since the change in the constitution—how many in N. England—how few in Massachusetts—how many in the States of N. York, N. Jersey and Pennsylvania. And then asks, “Does this look like local partiality? Or is there any party ambition or purposes discoverable in this?” He then gives some important information to the Reviewer and his friends, and in order that they may not overlook it, underscores his words. He goes on to console Presbyterians with the hope that they will soon have a controlling influence in the A. E. Society. He then tells us the measures of the Directors are revised by the Society, and that the Board is elected only for one year. He then takes another view of the subject, and shows us another check imposed on the Board by means of the Branch Societies. Again, that the whole is so nicely organized, and the parts balanced by mutual checks, that it is “not unlike what the structure of our National Government exhibits.” And further, goes on commenting on the constitution of the Society two more pages. And finally, from the review of the constitution and principles of the Parent and Branch Societies draws his conclusion in these words—“it seems to me quite impossible, that any partial or party appropriations of monies, should be made by the Directors of the Parent Society,” &c. (p. 585.)

After he has persuaded himself, that funds to any amount are perfectly safe in the hands of his friends, and their successors, he admits every thing that the Reviewer had *asserted* respecting the monies refunded, and surplus funds going into

the treasury of the Parent Society. Now what has become of the *assertions* proposed to be examined? What has he said to invalidate *the averments*? After leading us to expect that some error would be pointed out, he has not condescended to give us one instance.

The object of the Reviewer in the article under consideration, was to show the stupendous power and even independence which the General Society, by means of loans returned, surplus and permanent funds and scholarships, might attain, if the scheme proceeded. And our author having spoken, in the commencement of his Strictures on this article, of assertions and averments, and led his readers to imagine some erroneous statement had been made, gives us a long dissertation on the constitution, with a view to show that the Directors must obey the will of a majority of the Society. This argument, as far as it has force, is applicable to the third objection, and not to that under consideration.

We say, the Society itself may become a party engine, and the Directors be the agents to execute the party purposes of a majority of the General Society.

Let it be noted, that the author of the Stricture does not deny or attempt to disprove the *assertions* of the Reviewer, respecting the power and independence of the Society. Indeed he could not. For as early as May 1827, soon after the connexion with the Presbyterian Branch was formed, the Directors, having spoken of the establishment of scholarships and increase of funds during the preceding year, exult in the prospect before them. "It has," say they, "not only saved the Society from great embarrassment and from more serious evils, *but has placed it upon a basis where with the common blessing of God, it will stand for ages to come, increasing in resources and influence.*" XI. Report, p. 14.

So confident are we that the merits of the question have not been fairly and fully met by our author, that we request the reader who doubts, to look at the review from the middle of p. 360 to the same part of p. 361. Let it be remembered too, that the power and independence of the Society are the grounds on which we apprehend danger. If the Society were not thus powerful and independent, the checks of which the author speaks would be amply sufficient. We ask no other security than he has given us, from a Society,

which is annually dependent for its support on the liberality of the public. But not so in regard to a Society, which has means to go on, if every individual, except its members, should raise a voice against it. The security arising from the mode of electing Directors, on which our author relies with so much confidence, we shall notice hereafter.

But it seems that after the requiem sung to our "fears" the author himself has some apprehensions lest the Branch Societies will not be fully satisfied. "If," says he, "for the sake of convenience, however, the General Society should adopt a plan, which would allow the monies *returned* within the limits of each Branch Society, to be paid into the treasury of such Society, this measure would remove even the semblance of the difficulty which the Reviewer suggests. The Directors, I have no doubt, will be disposed to adopt this, or any other arrangement which may promote the interests of the Society." p. 585.

We are gratified with this concession. It is worth all the attention we have given to the subject. And although we would not wish to press too far those who are disposed to be accommodating, we would suggest another arrangement, viz. that the monies refunded, as well as the surplus funds, be kept in the treasuries of the Branch Societies, until their own Directors dispose of them at their own discretion. It is possible the Branch Societies at no distant day, may think their own Directors competent to decide, if they have no beneficiaries within their limits, whether they should send their surplus funds to the East or to the West, to the North or to the South.

We now proceed to notice the security which our author thinks he finds in the mode of choosing Directors and Officers of the Society, and in the revision which the Society, at its annual meetings, exercises over all the acts of the Board.

We have given offence by saying that according to the mode of doing business at the annual meetings, the Directors might, if they pleased exert an influence in choosing new members and in the election of a new Board. Our author rebukes us for such an intimation, and that we might not again fall into a similar mistake, says "I repeat it, in order that neither the Reviewer nor his friends may overlook it; *The Directors neither nominate nor choose any of the elected members of the Society.*" (p. 582.)

Let the reader now turn to page 363, of our former article, he will there find these words, "Suppose that at any time, a majority of the acting members of the Society, is in favor of the measures adopted by the Directors, the Directors can, *through their friends*, have new voting members chosen favorable to the same course, &c." Do we here say that the Directors as such, either nominate or choose new members? Surely not. We say, that, from the nature of the case, they can, if so disposed, exert an influence in this business. Is this objection met by saying, and under-scoring, that the Directors have no official right of appointing the new members? Our author, therefore, is mistaken when he says (p. 586,) that our objection to the influence of the Directors, "is built on misapprehension of the Constitution and Rules of the A. E. Society." Our objection is, in the first place, that the A. E. Society has a power of dangerous extent; in the second place, that the Directors, of necessity as the organs of the Society, hold and exercise this power; and that their accountability to the Society is no adequate security, because, besides other reasons elsewhere urged, they have the main direction of the Society itself, and can, if so disposed, influence the election of new members as well as the decision of other matters. We would appeal to the Minutes of the twelfth annual meeting held in city of New-York, May 8, 1828, to prove that in point of fact, the Directors have this influence.

The published Minute is as follows, viz. "The Rev. Dr. Porter of Andover, the Rev. Dr. Spring and Arthur Tappen Esq. of New-York were appointed a committee to *nominate* new members for admission into this Society." XII. Annual Report, p. 3. We have no fault to find with the worthy gentleman appointed on this *nominating* committee. We would rejoice if our country and the church had ten thousand such men. Nor do we find fault with the *nomination* made. Our simple object is, to account for our former error, in supposing there was nothing in the Constitution or mode of conducting the election of new members, to prevent the Directors, if they were so disposed, having some influence in the selection of voting members, who are to review the proceedings of the former Board, and to choose a new one.

In looking at the Minutes of the previous Annual meeting held in Boston, May 28, 1827, it will be seen that all the

gentlemen on the *nominating* committee, were Directors. XI. Report, p. 4. And from the Minutes of the meeting at which these *nominations* were made, it appears that the gentlemen on the *nominating* committee were re-elected Directors for the following year. We have not said and we do not now say that the nomination of new members is an official act of the Directors: but we do say the Directors have *de facto* an influence in nominating and choosing new members, who are to choose new Directors and to review the proceedings of those whose term of office has expired. Now what security have we that the Society will exercise a vigilant control over the proceedings of the Board of Directors? The checks as described by our author appeared admirable, rendering it almost impossible that the Directors can do amiss, without a speedy retribution; but now we see that the mode of conducting elections gives them a good opportunity to escape. Let us not be understood as suggesting, that there was any improper management in the transaction referred to. Positively we do not. We only mean to justify our former positions, and to show that we are not the only persons who write about important concerns without correct information.

But independent of such examples, which may be said to be casual, we maintain on general principles, that the Directors of all voluntary associations have, almost invariably, an influence in directing all the measures of the Societies to which they belong. They know the interests of the Society, whose concerns they manage, and it is natural, and in most cases proper, that members of the Society who are less acquainted with the details of the business, should pay great respect to the opinions and wishes of those actively engaged in the management of the concern. This is the fact in all voluntary Societies, of which we have any knowledge. And when there is no temptation to abuse, as is the case in other associations, no evils result, but many advantages.

But supposing the General Society can, and does exercise a vigilant control over the proceedings of the Directors, what is there to prevent a small majority of the Society, happening to be present at a single annual meeting, from creating, at a single ballot, voting members sufficient to maintain the ascendancy ever afterwards? All that our author says about the probability, that members of the Presbyterian church

will soon constitute a majority of the whole Society, does not in the least allay our "fears." There are, and may be other parties besides Congregational and Presbyterian. We fully agree with our author, that these are small matters; and we hope the day is far distant, when disputes on this subject will occasion any serious difficulties. We do not pretend to say, what will be the subject of dispute. We know there are many things, respecting which intelligent men, and good men do differ, and probably will hereafter differ. We do not pretend to say, what may give the line of division its direction. The probability that such a diversity of opinion will exist, is sufficient for our present purpose. And there is no subject on which jealousies are so likely to arise, as respecting the education of young men for the ministry of the Gospel. It is seen, that they will influence the opinions and doctrines of the churches, and therefore it becomes an object of intense interest, to every party man, that those he aids in educating, should be taught in his own school. The grace of God has never yet entirely extinguished these feelings; and even less matters have a tendency to create difficulties on this subject. We all have our local partialities, our social attachments, and our early associations; and we do not know that we would be better men, or better Christians, if we had not. It requires an effort, a constant effort, to prevent these feelings swaying us when great interests are at stake.

Now is it not probable, that from these, or other causes, parties will spring up in a Society extending over so large a territory, and embracing men, who agree in fundamental truths, but differ in smaller matters? The majority, it is true, decides every question at annual meetings; but they may decide on party grounds, and wield the immensely powerful engine in their hands, to put down their brethren who differ from them. In our voluntary associations, which are truly American, such as the Bible and Tract Societies, and Board of Foreign Missions, and some others, none of these difficulties exist, or at most in a very small degree. But in the case before us, they will operate, and we think we do not express ourselves too strongly, when we say no human hand can prevent so powerful an engine as the A. E. Society, from bearing on one party or another; and if it were in the hands of the Presbyterian church to-morrow, it would not change our opinion.

We are told, that in the management of every great con-

tern there must be power, and that power may be abused. That the officers of our national government may abuse the confidence reposed in them. True, but in the two cases there is this remarkable difference: The officers of the government are responsible to the people; the members of this Society are not responsible to the great body of the church. Our author has said, the organization of this Society is "not unlike what the structure of our national government exhibits." Here again we beg leave to differ. We conceive the resemblance would be more complete, if our national Constitution were so changed, that the existing members of Congress were authorized to choose their own co-members and successors, and to appoint the Executive, Heads of Departments, Judges, and all subordinate officers, and to leave the people the privilege of paying their taxes, and of being governed by the laws made and provided for them. If the change suggested were made in our national Constitution, the cases would be nearly parallel. The A. E. Society chooses its own co-members and successors, elects its Directors and officers, receives from the church its funds, and sends her such pastors as the Society and its Branches choose to educate. It may be said, the Presbyteries, Associations, and Councils, may refuse to ordain them. True; but where can they find means of educating any other, as the funds necessary for this purpose are all thrown into one great channel? Will it be said, that the voting members of the Society bear a greater proportion to the church, than the members of Congress do to the people?—Very true. But when we consider that the attendance of the members of Congress is better than that of the Society, and that twenty members are a quorum to do business, the difference is not so great as appears at first view.

Our determination, when we first cast our eyes on our author's second general head of "fears," was simply to say—Remove the dangers which the Reviewer has pointed out, and his fears will subside as a natural consequence. But on examining the contents of this division of the subject, we noticed many things which caused the most deep and poignant regret. We noticed what indeed might be called "sounding the tocsin of alarm, and appealing to popular feeling and party prejudice." We could not persuade ourselves that a writer of our author's distinguished acuteness and ability, would permit himself to make this outcry, unless some pal-

pable cause had been given by the Reviewer. On looking at the detached extracts, selected as the ground of his remarks, there appeared to be some foundation for the appeal which followed.

On the other hand, from our personal knowledge of the views and feelings of the Reviewer, confident that he had never taken an active part in the disputes that have sometimes arisen on these subjects, and believing, that although a Presbyterian, he felt no jealousies or ill will towards his Congregational brethren, we could not persuade ourselves that he had said any thing designed to cherish these sectional and sectarian feelings. With a view to satisfy ourselves on the subject, we carefully examined the portions of the review here complained of, and we became convinced, that whatever may be the appearance of the passages quoted, viewed in a detached state, they do not in their connection justify the inferences which our author deduces. Yet we do not accuse him of intentional error; and if the publication were again to be made, we would not exclude a single sentence already uttered; but we would add something calculated to prevent misapprehension of our views and feelings. We would say, as we have said in another part of these remarks, that we would be unwilling to see the power possessed by the A. E. Society, in the hands of Presbyterians or any other body of men. That we would *protest and rebel against it, in whatever hands it may be lodged.*

We deeply regret this omission, because we are persuaded it would have saved the author of the *Strictures* the pain he evidently felt on the occasion; and us the pain of reading remarks of no common severity, and in our opinion, of no small injurious tendency.

With regard to our author's remarks on page 599, we choose to be silent. Had we been at liberty to exercise our judgment, we would, for his sake, have cancelled that page entirely. As it is, it must go; but we do not wish to aggravate the feelings it will too justly excite.

We most fully and cordially agree with our author in the following principles, viz: "*To trust in God and do our duty, is the only ground of hope that we have or can have, or that we need have in regard to time future.*" But here again we differ widely, as will be seen from the tenor of the preceding remarks, in the application of this principle to the case before us. The author's mode of carrying this prin-

ciple into effect, is to accumulate large permanent funds, to establish numerous Scholarships, and to secure the return of the monies expended into the treasury, and to *trust in God* to keep those who are to manage this concern, for ages to come, faithful in employing the means already provided, to educate indigent pious young men for the ministry of the Gospel. Our mode of carrying the same principle into effect is, to collect all the money which the Christian public is able and willing to give for the purpose, to expend it immediately in educating youth of suitable character, who cannot get an education without such aid, and to send them forth as soon as possible; (for they are all now wanted), and to *trust in God our Saviour* to be with them, according to his promise, to make their labors successful in converting sinners, hoping that by thus increasing the number of the friends of the Lord Jesus, to gain more efficient strength than if we had now a million of dollars, bearing compound interest until the end of the world. *We trust in God*, that as nations and individuals are converted to God by means of those we send to preach salvation, they will lend a helping hand, and that the impression will be indelibly fixed on the minds of each succeeding generation of Christians, that the cause of Christ is in their hands; that they must work, and not rely on the funds left by their predecessors to convert the world. The author of the Strictures has given us a homily on the evils of riches, and the blessings of poverty, to a young man. We think he might also have given us an instructive lesson, confirmed by the experience of past ages, on the dangers of large funds laid up for sacred purposes.

We confess, that after all our kind friend has said to sooth our minds, we have still "fears;" and if we may judge from words and actions, we would venture to say, our author has also "fears." But our fears arise from different causes. He seems to fear lest Christians of the next and following generations, will not be liberal; that the treasury of the Lord will be empty; and therefore he wishes to provide an accumulating fund to supply the deficiency, in case the Lord should not give future Christians benevolent hearts and liberal hands. We fear for this simple reason, lest the treasures of the A. E. Society, like the manna which the Israelites, who were unwilling to *trust the Lord* for their daily bread, hoarded up, should become corrupt. Exod. xvi. 20.

These are our general views on this subject. That there

are particular cases, in which it may be wise and necessary to establish permanent funds, we are ready to admit. The only question is, whether this is the case with regard to the A. E. Society. We think not, for the reasons already stated in a former part of these remarks. The organization of this Society is such, that such funds would be peculiarly liable to perversion. They are in the hands, as before remarked, of every casual majority at any annual meeting. The temptation to abuse the trust, also, is peculiarly strong; ten fold greater than in any mere literary institution, or even theological Seminary. This Society, were its views and wishes realized, could sway the church nearly at will, and mould our ministry at pleasure. The influence which it already possesses, it is next to impossible not to exercise. We know that it is exercised by the friends and officers of its tributaries and branches; and that too, decidedly and actively. We are willing, that every man should employ his influence to promote his own views. But we are not willing to see funds and power collected and concentrated, to be used by we know not who, and for purposes it may be, and in all probability will be, hostile to the wishes of the donors of these funds, and givers of this power. We know not any one Society, in whose hands permanent funds would be so unsafe. Not from the character of its members, but from the nature of its organization, and the extent and character of its influence. These are our deliberate convictions, and it is our right and duty to express them.

The question, therefore, whether in any particular case, permanent funds are desirable, depends upon a variety of circumstances, and no general sweeping rule can be given. Our author's *argumentum ad hominem* on this subject, we do not feel, (p. 595). Admitting that there are some theological Seminaries, whose organization is peculiarly insecure, it does not prove that all are so. Besides, there is a vast difference, between an institution under a body, which *must* take its character, from that of the great majority of the Presbyterian Church; and a Society which *eleven* party men may seize and maintain; and which possesses a power, presenting the strongest possible temptation to abuse. All that our author has said on the insufficiency of creeds and confessions to secure the General Assembly, is very wide of the mark. We pretend to believe in no magic potency in such formularies; nor do we maintain that the whole church

in America may not, as our author suggests, become corrupt. But we are not to be blinded by such general declamation, to the difference between the cases before us. Our author refers us to the case of the church of Scotland. We are willing to take the reference. Such is its organization, that truth and piety have retained a firmer hold upon that church, than any other in Europe. When the general blight of infidelity and indifference past over the old world, it suffered less than any other. If its judicatories assumed, for a time, the lax character of the age; the revival of truth and piety was felt in them, as soon as it was in the churches themselves. And this is the great advantage of having societies and institutions so organized, that they are open to the influence of the churches generally. When this is the case, they are latest in feeling the influence of spreading corruption, and derive the benefit of any change for the better. But in the case of the A. E. Society, which the Author obscures by general remarks on the insecurity of worldly affairs, there is no necessity of the prevalence of any general corruption, for its becoming a party engine. We humbly conceive that there is some difference between *eleven*, (which may be a commanding majority in the A. E. Society,) and the great body of the churches. Besides, let it be considered, that it is not down right heresy alone, which would produce the evil. This we have before remarked. Our author, therefore, is greatly mistaken in supposing, that we knew not what we were about; that we unconsciously proceeded upon the assumption, that Congregationalists were heretics, and had the design of breaking down the Presbyterian church. This is no controversy between Congregationalists and Presbyterians. It is a question, whether the A. E. Society shall have the power to govern the church? Whether we are willing to submit, without a murmur, to their direction; and resign ourselves with passive confidence into their hands, on their simple assurance that they never have, and never will abuse their power? We do really hope and believe, that when our author comes to review his answer on this subject, he will feel it has not touched the point. And we believe also, that the churches are not to be blinded by any such general appeal, as that in which our author has here indulged. We as Presbyterians have no jealousies about the Congregationalists as such. We are willing and desirous of living and acting with them, in

peace and brotherhood. But we are not to be governed by them: nor by the A. E. Society, even should it, as the author predicts, become a Presbyterian institution. We should be as little willing to submit to it then, as now.

We are sincerely sorry, that we feel constrained to assume the character of opposers of any benevolent association. Nothing but a deep and pressing sense of duty, could constrain us to take such a step. But we feel convinced, more now than ever, that the organization and principles of this Society threaten the church with a vassalage, which we are bound to resist. Were it confined to New England, we should have remained silent. But when we see, within our own borders, a Society, acting upon principles, which we deem of serious and lasting evil tendency, and attaining a power over our ministers and churches, which no set of men on earth ought to possess, it would be treason to ourselves and to the cause of our Master, not to speak. Our author has answered no one of our objections; he has not even weakened their force. He will, therefore, be sadly disappointed in his expectation, that we would entirely withdraw them. We have no disposition to dictate to others. Let the Christian public read, and act for themselves. If they view this whole subject in a different light from that in which it strikes our minds; then let them patronize the A. E. Society, but if they think with us, let them secure themselves against the evils to which we have referred, or withdraw from it their confidence. We rejoice in the assurance, that the Lord reigneth. He will overrule all things to the good of his cause. Fully conscious of the purity of our motives, and convinced of the justness and weight of our objections, we cannot regret the course which we have taken.

If there is any thing in our remarks, which "bears hardly" on our author; we hope he will consider that "it results from necessity, not from choice." We were obliged to show how far his arguments were from reaching the point, and how little we were disposed to take dicta for proof.

As to the mere mode of reference to the distinguished gentleman, who wrote the article on which we have remarked, we would state, that the request to have his name attached to it, was received after two thirds of our reply was written, and part of it in the printer's hands.

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