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ART. I.—SPRAGUE ON REVIVALS.

Lectures on Revivals of Religion, by Wm. B. Sprague, D.D., Pastor of the 2d Presbyterian Church, Albany: with an Introductory Essay by Leonard Woods, D.D., also an Appendix, consisting of Letters from the Rev. Drs. Alexander, Wayland, Dana, Miller, Hyde, Hawes, McDowell, Porter, Payson, Proudfit, Neill, Middledollar, Davis, Lord, Humphrey, Day, Green, Waddell, Griffin, and the Rev. C. P. M'Ilvaine.—Webster & Skinner, Albany, 1832.

“DRAW not nigh hither,—put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,” is the warning which this momentous subject speaks to all who would approach it! The posture which befits us, is that of Elijah on Horeb, with our faces wrapped in our mantles! Indeed, it would seem as if the Eternal Spirit himself were needed still, as in the “Acts of the Apostles,” to inspire the historians of his divine operations, in order to shun the stain of human hands, and the fatal consequences of human error, at the seat of life.

It is, no doubt, an impression of holy awe and conscious unfitness for the important work, that has deprived the world of a connected history of Revivals of Religion, in our age,
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and especially in our own country. This is deeply to be regretted, especially in reference to the American churches, which it has pleased God, in successive periods, for more than a century, to make the theatre of the most extended and glorious revivals that the world has ever witnessed. Such a history, at all times important, has become peculiarly proper, and is even most urgently demanded at the present crisis. Whether we consider the greatness of the work of the Spirit in our own land, or the peculiar and perilous abuses which have in latter years attended that work, silence on these topics has ceased to be a virtue. We hail, therefore, the appearance of Dr. Sprague's Lectures on Revivals of Religion, &c. &c., as most timely and auspicious. Nothing could have been more seasonable; and, in view of the difficulty and greatness of the subject, it is as excellent as it is seasonable. If, as has been intimated, the worthy author has published *too much* for so young a man, yet taking into the account the plan and execution of the *entire* work, he would have written *too little* for the Church, for the world, for posterity, and for his injured Lord, if he had withheld this book from the public. We esteem it one of the most important and useful productions of the American press for the present century.

There is a moral beauty and "meekness of wisdom" in the spirit and manner in which this book is gotten up. The enlightened author, feeling the solemnity of the themes he is discussing, and the weighty responsibility of his work, modestly calls in the superior experience and concurrent testimony of his fathers and brethren around him. A series of letters, written at his request, and in reply to his inquiries, is subjoined to the volume in the form of an Appendix. He thus speaks of them in the preface:

"In the appendix the reader will find a series of letters on the same subject, from a number of the most distinguished clergymen of our country, and from six different religious denominations. The object in requesting these Letters has been twofold. First, to obtain authentic history of our revivals, in which unhappily we have hitherto been greatly deficient; and, second, to ascertain the manner in which revivals have been conducted by men whose wisdom, experience, and standing in the Church must at least entitle their opinion to great consideration." "He allows himself to hope that whatever the decision of the public may be in respect to the Lectures, they will find in the Letters which follow, much authen-

tic and important information; and he doubts not that the testimony on this momentous subject of such a representation from our American Church, will not only be gratefully received, but considerably and earnestly pondered.”—p. 6.

For force of truth, fearlessly, yet wisely expressed,—for uniformity of opinion, amidst variety of experience and of circumstances,—for concurrence, without collusion, on the part of a great number (20) of distinguished gentlemen, belonging to six different denominations, and from nearly every state of the original American Union, on the most difficult and important of all subjects—this series of Letters is almost without a parallel. We have read them with unmingled satisfaction. They illustrate with peculiar beauty the *essential* unity of the Christian church. They constitute a galaxy of truth on the “ministration of the Spirit.” They show that there is recovering power, and even healthful life in the midst of us, notwithstanding all the false doctrines and dangerous innovations of the present critical conjuncture. They give augmented hopes of the purity, the combined action, the enlarged influence, and continual Revival of the American Church.

In the following extracts we have an extended definition by the author, of a “*Revival of Religion.*”

“I proceed to the main design of the discourse, which is to exhibit the nature of a revival of religion. Religion consists in a conformity of heart and life to the will of God. It consists in a principle of obedience implanted in the soul, and in the operation of that principle in the conduct. Religion is substantially the same in all worlds; though the religion of a sinner is modified, in some respects, by his peculiar character and condition. In common with the religion of the angels, it consists in love to God—to his law, to his government, to his service; but in distinction from that, it consists in repentance of sin; faith in the merits of a crucified Saviour; resignation under trials; opposition to spiritual enemies. Moreover, religion in the angels is an inherent principle; it begins with their existence; but in the human heart it is something superinduced by the operation of the spirit of God.”

“Now, if such be the nature of *religion*, you will readily perceive in what consists a *revival* of religion. It is a revival of scriptural knowledge; of vital piety; of practical obedience. The term *revival of religion* has sometimes been objected to, on the ground that the revival of any thing supposes its previous existence;

whereas in the renovation of sinners, there is principle implanted which is entirely new. But though the fact implied in this objection is admitted, the objection itself has no force; because the term is intended to be applied in a general sense, to denote the improved religious state of a congregation, or of some other community; and it is moreover applicable in a strict sense, to the condition of Christians, who, at such a season, are in a greater or less degree revived; and whose increased zeal is usually rendered instrumental of the conversion of sinners. Wherever, then, you see religion rising up from a state of comparative depression to a tone of increased vigour and strength; wherever you see professing Christians becoming more faithful to their obligations, and behold the strength of the Church increased by fresh accessions of piety (piety? numbers,) from the world; there is a state of things which you need not hesitate to denominate a revival of religion."—Pp. 6, 7, 8.

The Christian religion (which is the only religion of a sinner) depends for its existence and extension in the world on the continued interposition of God.

Nec Deus intersit nisi dignus vindice nodus,
Inciderit,

was a canon-law of the ancient tragic Muse who used "The Gods" to grace the stage and to develop the plot of the drama. But the religion, like the being of a creature is constantly dependent upon God, not only for its origin, but for its continued existence in the soul, at every step. And surely nothing is more supremely worthy of the interposition of a God, than the renovation and eternal redemption of a ruined world! In the economy of redemption the Spirit of God is the great official Agent in carrying forward the religion of Christ in the world. The *work* of the Spirit is no less necessary than the death of Christ. Indeed it is only the continued divine application of the merits of that death. *The gift* of the spirit is the comprehensive blessing of Christianity; and in the word of God, it is a term convertible with "*all good things.*"*

"In the esteem of our Lord, it was more than a compensation to his disciples for the loss of his bodily presence; so much superior to it, that he tells them, it was expedient he should leave them, in order to make way for it: 'If I go not away, the comforter will not come unto you: but if I depart, I will send him unto you. I have many

* Compare Matthew vii. 11, with Luke xi. 13.

things to say to you, but ye cannot bear them now. But when the Spirit of truth is come, he will lead you into all truth. He will convince the world of sin; of righteousness, and of judgment.' Nor is there any pretence for alleging, that this communication was confined to miraculous gifts, since it is asserted to be that Spirit which should abide in them forever, and by which the Church should be distinguished from the world."* In a word this gift is the sum of eternal life to men—the regeneration—the sanctification and eternal salvation of their souls.

But religion in the soul (not necessarily, yet) through the remaining evils of the Christian's heart and the dangers of his way is exposed to frequent and great decays. At such seasons, whether produced by some sudden temptation, or, (as is more common) by a gradual and unperceived declension, the Author of life, the Holy Spirit is grieved, and to a great extent, abandons the heart. Darkness then fills the deserted soul, and grace threatens to expire under the weight of reviving corruption.

Now, when the "Good Spirit" returns, as he did to the repenting king of Israel, to wash away anew the *stain* of sin and forgive its *guilt*; to restore the lost favour of God with the high and holy joys of his salvation; and to renovate the languishing graces of the heart, by the communication of new life, the Christian is most properly said to be *revived*. "He revives as the corn; and grows as the vine."

But again, man is eminently a *social* being. The religion of Christ finds him wearing such a nature, and is adapted to it with infinite tenderness and wisdom. The church itself, which is the depositary of this religion on earth, is constituted by God, a social institution. While God insulates every creature, in the dispensation of his law, of his providence, and of his Spirit now, (as he will in the final judgment,) yet He also deals with each one as a member of society; and each one carries this relation with him into the Church of God. When a number of persons are united in a Church, their personal decays and revival, exert respectively a direct influence upon those around them; and the combined result forms their religious state *as a society*. Now if we look abroad upon the churches, is it not a deplorable fact that the great body of them is in a state (we allude entirely to their spiritual history) of religious declension?

* Robert Hall.

Amidst many churches we see only an occasional church that is really awake: and so in any particular church; as a *mass* they decay—while here and there only an individual may be revived and truly awake to the great things of eternity and God. As a body “they slumber and sleep.” And when any is awakened, it is separately, irregularly, partially; not all at once. Now it is quite apparent that such a church cannot flourish or be useful in any appropriate measure. Its action is impaired. It is an irregular undisciplined force, in which there *is no* combined and effective action. Its intercession is not felt in heaven; nor its goodly influence on earth. Sinners are not converted unto God. His worship is neglected—his cause dishonoured; and the Spirit of God leaves them, as he went up of old with his awful train from the violated temple to the mountain-top.*

But when the mourning people, in view of these things, humble themselves before God, having put away all their abominations, and, *as a people* “call out of the depths” upon the name of the Lord; and when an injured, absent God, returns to renovate with the graces of his Holy Spirit, the guilty decays of his people; when the Church renews her youth and beauty in the baptism of her Lord, and salvation is poured from on high, then may their state be fitly called “life from the dead.” It is the divine influence upon *the mass*—the popular and social application of religion. It is the Spirit of God awakening, *at the same time*, to holy love, and harmonious action, the whole body of Christians in a particular place. It is not of *professors* of religion merely that we speak; for the voice of the archangel and the trump of God alone, will awaken some of these. But when the real spiritual Church among a people experience this deep and simultaneous renovation, it is most properly styled a
REVIVAL OF RELIGION.

We have already remarked, that the Church of God is the depositary of the religion of Christ on earth. She has the Gospel in trust for the world. She is the seat of God below; a missionary organization; a magazine of means. “Out of Zion shall go forth the law, and from her the deliverer come.” When the people of God are faithful to this great trust; when they truly possess and properly display the spirit of their Master, they are God’s appointed and adapted instruments

* Ezek. x. 23.

for spreading the salvation of Christ. Now the appropriate character and influence of a Christian church, are no where so strongly seen and exercised, as in a *Revival of Religion*. Then the Church arises and shines, her light having come, and the glory of the Lord having risen upon her. Then she *puts on her strength*, to do her Master service, and her *beautiful garments* to show forth his praise! Such a people are called "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work;" "and a people made ready prepared for the Lord." It is a great general law in the divine economy of means, that such a people shall be abundantly blessed in turning souls to God. "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*" "When thou art converted, strengthen thy brethren." Hence, as an inseparable concomitant of a Revival of Religion among a people, is *the simultaneous conviction and conversion of many sinners*. It is thus that the Infinite Spirit, in divine sovereignty, is pleased to carry on his work. This the Bible explicitly declares, and it is a fact confirmed by all experience. We find the following just delineation of this feature of the subject in the first Lecture:

"Another prominent feature in the state of things which I am describing, is *the alarm and conviction of those who have hitherto been careless*. Sometimes the change in this respect is very gradual; and for a considerable time nothing more can be said than that there is a more listening ear, and a more serious aspect, than usual, under the preaching of the word; and this increased attention is gradually matured into deep solemnity and pungent conviction. In other cases, the reigning lethargy is suddenly broken up, as if there had come a thunderbolt from eternity, and multitudes are heard simultaneously inquiring what they shall do to be saved. There are others who are partially awakened; whose attention is in some measure excited, but not enough to prompt to any decided and vigorous effort."

"It also belongs essentially to a revival of religion, that there are those, from time to time, *who are indulging a hope that they are reconciled to God, and are born of the Spirit*. "In some cases the change of feeling is exceedingly gradual,* insomuch that the

* The meaning of course is, that the *discovery* of this change is gradual. The change itself is *instantaneous*.

individual, though he is sensible of having experienced a change within a given period, is yet utterly unable to refer it to any particular time. Sometimes the soul suddenly emerges from darkness into light, and perceives a mighty change in its exercises, almost in the twinkling of an eye," &c. &c. "The church receives a fresh and often a rich accession both to her numbers and her strength; an accession which, in some cases, raises her from the dust, and causes her to look forth in health and beauty."—pp. 9—13.

We cannot forbear here to introduce the very just, and inimitably beautiful description of a revival of religion, found in the Rev. Dr. Alexander's letter: "But I come now to speak of genuine revivals, where the gospel is preached in its purity, and where the people have been well instructed in the doctrines of Christianity. In a revival, it makes the greatest difference in the world, whether the people have been carefully taught by catechizing, and where they are ignorant of the truths of the Bible. In some cases, revivals are so remarkably pure, that nothing occurs with which any pious man can find fault. There is not only no wildness and extravagance, but very little strong commotion of the animal feelings. The word of God distils upon the mind like the gentle rain, and the Holy Spirit comes down like the dew, diffusing a blessed influence on all around. Such a revival affords the most beautiful sight ever seen upon earth. Its aspect gives us a lively idea of what will be the general state of things *in the latter day glory*, and some faint image of the heavenly state. The impressions on the minds of the people in such a work, are the exact counterpart of the truth; just as the impression on the wax corresponds to the seal. In such revivals there is great solemnity and silence. The convictions of sin are deep and humbling: the justice of God in the condemnation of the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart at first is made to feel its own impenetrable hardness; but, when least expected, it dissolves under a grateful sense of God's goodness, and Christ's love; light breaks in upon the soul either by a gradual dawning, or by a sudden flash; Christ is revealed through the Gospel, and a firm, and often a joyful confidence of salvation through Him is produced; a benevolent, forgiving, meek, humble, and contrite spirit predominates; the love of God is shed abroad; and with some, joy

unspeakable and full of glory, fills the soul. A spirit of devotion is enkindled. The word of God becomes exceedingly precious. Prayer is the exercise in which the soul seems to be in its proper element, because, by it God is approached, and his presence felt, and beauty seen; and the new-born soul lives by breathing after the knowledge of God, after communion with God, and after conformity to his will. Now also springs up in the soul an inextinguishable desire to promote the glory of God, and to bring all men to the knowledge of the truth, and by that means to the possession of eternal life. The sincere language of the heart is, "Lord, what wouldst thou have me to do?" That God may send upon his Church many such revivals, is my daily prayer; and many such have been experienced in our own country, and, I trust, are still going forward in our churches."

Such is this glorious and blessed work of the Spirit of God.* No language can justly celebrate its excellency. Its influence upon a languishing people is like that of the spring, when it renews the face of nature, after the decay of a long and dreary winter. "Happy is that people that is in such a case. Happy are her men: happy are her servants!" Well may they take down from the willows, their neglected harps, and sing the joyful song of Zion. "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grapes give a goodly smell."

Copiousness is also a characteristic of a revival of religion. "God giveth not the Spirit by measure unto Him," through whose intercession, and for whose sake the Church receives this greatest of gifts. Its peaceful blessings are for abundance resembled unto a river. "I will extend peace unto her as a river." The influence of the Spirit is compared to showers which are poured out from on high to water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater; and to the lucid, innumerable dew-drops which are born from the womb of the morning. And well does such amplitude accord with the amazing value of the soul—with the immense deso-

* An extraordinary "divine influence prevailing through a whole congregation at the same time." (App. 8th letter.)

lations of sin in this ruined world—with the vastness and bounty of the plan of redemption—and with the whole nature of the God of love.

This feature is characteristic, especially of gospel-times, which are comprehensibly called “the ministration of the spirit.” The promise made in Joel, (ii. 28–32.) is expressly referred to by Peter, (Acts, ii. 16–22.) as accomplished in the great outpouring of the Spirit, on the day of Pentecost, when three thousand were added to the Lord in one day. “It shall come to pass in the last days, saith the Lord, that *I will pour out of my spirit upon all flesh: I will show wonders in heaven above, and signs in the earth beneath: and whosoever shall call on the name of the Lord shall be saved.*” This was the first, the great model-revival of religion, in the Gospel-Church. It began a work which shall never end, until the world is converted to God. *Copiousness*, next to divine interposition and holiness, is its most striking trait. And He, with whom is the residue of the spirit, is as ready now as He was then, to grant “great things” to his people. The people that wait on him, like Elijah on the mountain-top, shall soon hear “the sound of abundance of rain.” (1 Kings, xviii. 41–46. and James, v. 15–20.)

One of the most affecting views which can possibly be taken of the state of the world, is the very *slow progress* which our beneficent religion has thus far made towards the recovery of the entire race. The cause of this most distressing fact, it is not here the place to seek after. But the truth is undoubted; and the misery and ruin which have resulted from it are wholly unimaginal. Oh, the innumerable millions that have perished for lack of its saving knowledge! Oh, the successive generations it might have saved from death; the worlds of iniquity it might have covered!

Now revivals of religion *accelerate* the work of converting the world. They mercifully hasten the flight of the Gospel. They bring men in *masses*, and with urgent speed, to the cross of Christ. They seem to say, it is not *required* that you come to Christ in slow succession, one by one: henceforth the Gospel shall outrun the grave: the work of the Lord need not linger, nor his, forever, be a *little flock*. A revival of religion is a limited but lovely exhibition of that age, (and a divine preparative for its coming) when “*a*

nation shall be born in a day." Under this benign and heavenly influence, all things are quickened with unwonted life. The means of grace receive new impulse from on high: God's servants, actuated by an unearthly spirit, "do exploits in the high places of the field." Religion swells in the eyes of men, into the greatness and duration of eternity; sinners, in great numbers, are redeemed from death; and the God of heaven seems, for the time, about to return and possess once more his revolted world.

While speaking of this feature of the subject, it may not be amiss here to remark, that there is also this peculiar excellence in a revival of religion. It gathers up and brings to rapid issue, the immature and indeterminate impressions made upon the minds of men, by the preaching of the Gospel, during, perhaps, a series of years. Besides the *recently* arrested sinners, there is commonly found among a people a number of *chronic* cases (if such an expression be allowed) of serious, but not converted persons, who need the production of a *crisis* in their relation to the Holy Spirit. This, a revival of religion, effectually does. "It burns like an oven" on the lingering soul; it shakes like an earthquake, into new alarms, the conscience that has been resisting and losing its impressions. In a word, its tendency is to force every mind to the *decision*, to embrace, or abandon the Saviour. The same train of thought will apply with great force to cases of backsliding and apostacy. It is of the nature of a revival to hasten and force a final decision. It reclaims or seals them; and indeed all men, good and bad, *live very fast at such a time.*

It is an overwhelming fact, in connexion with this topic, that *God also accelerates the recovery of the world from the reign of sin, by the rapid and simultaneous removal of wicked men.* What an appalling illustration is Jehovah now giving of this great truth, in the view of all nations! The eye of every living man has been lately directed to the heavens in 'fearful looking' for death! And the plague yet spreads, and we cannot doubt will still spread, until the God of heaven shall have *swept* the earth; and by the accelerated conversion, or hastened destruction of men, brought on that day when all shall know Him; and "none be left, to molest or make afraid in all the earth!"

The following interesting extracts from the 9th Lecture on "Results of Revivals," are not merely excellent in them-

selves, but exhibit, in a somewhat connected view, some of the thoughts upon which we have been dwelling:

“Revivals tend towards the complete moral renovation of the world, *by enlarging the moral resources, and quickening and directing the moral energies of the Church.*”

“The Church is much indebted to revivals for the increase both of her numbers and her graces. Observe this influence as it is often exerted in individual cases, and on the spiritual interests of particular communities of Christians. It were no difficult matter to find many instances which have occurred in these latter years, in which hundreds, during a single revival, have hopefully become the subjects of renewing grace.” “And in many of these cases, a church which before had scarcely an existence, has not only been saved from utter extinction, but has been enlarged by great accessions to its numbers and influence.” “And if the influence of a revival be so great and good as it respects particular instances and individual churches, what shall we say of the influence of all the revivals which take place during a single year; much more of all which have hitherto existed, as well as those which are hereafter to exist, before the world shall be filled with the glory of the Highest?”

“Again: Revivals *increase the efficiency of the Christian ministry*, both by increasing the qualifications of those who are engaged in it, and by bringing others to give themselves to the work.” “It has often been remarked that ministers, after having passed through a revival, have preached, and prayed, and done their whole work with far more earnestness and effect than before; and they themselves have not unfrequently acknowledged that what they have gained, during such a season, has been worth more to them than the study of years. But revivals contribute also to increase the number of ministers. They are the means of introducing many young men of talent and promise into the kingdom of Christ; not a small part of whom consecrate themselves to Him in the ministry of reconciliation.” “And as the cause of revivals advances in coming years, we cannot doubt that there will be a constantly increasing number directing their eyes towards the sacred office, until the Saviour’s command shall actually be obeyed to preach the Gospel to every creature.”

“Revivals also *lend an important influence to the support of our benevolent institutions*. It is by means of these especially that the Gospel is to be sent abroad to the ends of the earth; and the kingdom of Christ every where to be established.” “Now, this moral machinery, so far as our own country, at least, is concerned, is evidently to be sustained and increased chiefly through the influence of revivals. Each individual who is converted to

God is a new labourer in this glorious cause; and the multitudes who already are, or hereafter will be, born into the kingdom, must bring to it an amount of influence of which we can form no adequate conception. Besides, it is the tendency of revivals to make those who are already Christians to address themselves with more vigour and efficiency to their work."

"There is yet another way in which revivals increase the moral energy of the Church. I mean *by cherishing a spirit of prayer for the success of the Gospel.*" "No doubt the prayers of Christians for the general diffusion of the Gospel, which are drawn forth by revivals, have much to do instrumentally in setting in motion, and keeping in motion the great moral machinery of the age. And the prayers of the Church, which her revivals will secure, will have much, very much to do, in carrying forward the triumph of the Gospel, until the Church shall be able to recognize the whole world as her habitation; and to record that the work that was given her to do, has been accomplished. Pp. 269—278.

The testimony which revivals bear to the being of God, and the truth of Christianity, is most imposing and delightful. Like the evidence from prophecy, it is living and accumulating. "The lighting down of God's arm" is seen, and his sovereign power acknowledged, in those transforming and permanent effects which could have been produced by no being but a *God*. Changes the most sudden and entire, on a great number of persons, attributed by themselves to God alone, to the God of the Bible; such as every human cause had failed to effect; such as are most unlikely, most lovely, and most needed; such as the Bible requires, and the Saviour promises—are the daily fruits of genuine revivals, and bear a resistless testimony to the being of God, and the truth of Christianity.

It often occurs too, at such a time, in the infinite goodness of God, that scoffers and infidels are themselves led captive at the chariot of Christ, and grace the victories of truth by being shown "in their right minds," holding, perhaps, "preaching the faith which they once destroyed." But, however that may be, a revival of religion takes evil men *at a disadvantage*. It is to them a new and unknown agency. Its ways are *above* their ways, as the heavens are above the earth. While they are meditating its resistance in *other* minds, it is in the midst of *them*, and upon them. "It cometh not with observation." It outstrips their expedients. It is from

above. They find no true footing to fight against it. It altogether confounds them. Perhaps they may refuse to *acknowledge* its real nature, but they cannot deny it; they cannot account for it, except by admitting its divine origin. The description given by Dr. Porter, of Farmington, (Letter 8th) of the impressive effect of a revival of religion, experienced there in the year 1821, affords a most apposite illustration of the above remarks. "The state of feeling which at this time pervaded the town, was interesting beyond description. There was no commotion, *but a stillness in our very streets*, a serenity in the aspect of the pious, and a solemnity apparent in almost all, which forcibly impressed us with the conviction, that in very deed, *God was in this place.*" App. p. 72.

We had wished to dwell somewhat at large on the transcendent glory which genuine revivals of religion give to God, in view of the value of each soul; and of the unnumbered millions already reclaimed, or to be reclaimed by them; and thus, of the immeasurable happiness resulting from them; and still more, of the amazing exhibition of the divine glory, made in the production of *holy beings*, out of such a mass of loathsome pollution and spiritual death. All this is the result of the work of the Spirit, applying the death of Christ; and the work of the Spirit is by eminence seen in a revival of religion. The last Lecture in the series, "On Results of Revivals," will be read with interest. We have not space to extract from it, nor to dwell on this topic. In connexion, however, with it, we subjoin, that God glorifies himself exceedingly, in a revival of religion, by the deep and diffusive impressions which are then made on the minds of impenitent men. The chief amount of impression made in a revival, will never be known in this world. It belongs to the *secret history* of men, and to the disclosures of the last day. But while we know not, God's Holy Spirit goes down into every heart, except such as have been sealed for perdition. Into those deep and secret recesses, where no eye but His can ever penetrate, he pours the light of day. He warns, rebukes, exhorts, invites. Thus, a distinct dispensation of the Spirit may be said to be granted to every man; and every one under His influence is left without excuse.* Thus God

* The same remark is true, we cannot doubt, of every Gospel hearer; but more emphatically and intensely so in a revival of religion.

will glorify his grace, and justice too, even on the vessels of wrath fitting for destruction. These traces of the finger of God on the soul, though forgotten now, will be remembered in eternity; they will revive in the trembling conscience at the bar of God; and even anticipate the sentence of the Judge, in the power and publicity of self-condemnation.

Two leading and most important subjects remain, to which we wish, in this review, to invite the attention of our readers. The former of these is the *department of means*, in the promotion of revivals of religion. This subject is discussed at large in the 5th Lecture:

“In a preceding discourse, we have contemplated the agency of *God* in a revival: in the present, we are to contemplate the agency of man.” “These means may be considered as of two kinds: those which are expressly prescribed by God, and those which are adopted by men, professedly in accordance with the spirit of the Gospel.

“In respect to the former, viz. *the instituted means of grace*, we must suppose that they are fitted to accomplish their end in the best possible manner. He who devised them, made the mind, and is perfectly acquainted with all its moral disorders, and knows by what means it can be best approached, and what kind of instrumentality is most in accordance with its constitution. Unquestionably, then, in all our efforts to cure the disorders of the mind, or what is the same thing, to produce or promote a revival of religion, we are to depend chiefly on the means which God himself has appointed; and we are to expect the greatest and best effect from them, when they are used in their greatest simplicity.

“But God has not limited his people in their efforts to advance his cause, to what may properly be divine institutions. He permits them to adopt means to a certain extent *of their own devising*, though in exercising this liberty, they are to take heed that they depart not at all from the spirit of the Gospel.

“What then are some of the *general characteristics* of those measures which the Bible authorises, in connexion with a revival of religion? The true answer to this question may not only enable us to distinguish between right and wrong measures, of man’s devising, but also to decide when the instituted means of grace are, or are not, used in a scriptural manner.

“All the means which God’s word authorizes, are characterized by *seriousness, order, simplicity*; and by this I mean the opposite of all parade and ostentation. Closely connected with the preceding, is *honesty*; by which I mean the opposite of all worldly artifice.

“The last general characteristic which I shall notice, of the means which God’s word authorizes for promoting a revival, is *affection.*”

And there might most appropriately have been added, an entire dependence upon God, for the success of means.

After considering, with much propriety, these several *characteristics* of the means authorized by the word of God, to be used in connexion with a revival of religion, the author proceeds to examine the *means themselves*, presenting indiscriminately, those which are of divine institution, and those which are not. He enumerates them in the following order. *The faithful preaching of God’s word ; private and social prayer ; conversation ; Sabbath-school and Bible-class instruction ;* (rather vague;) *the faithful discharge of parental duty, and an exercise designed particularly for awakened sinners.* For this exercise, he proposes a sort of intermediate plan between “*inquiry meetings,*” and “*anxious seats,*” which is as follows :

“At the close of a public service, in which God’s truth has been exhibited and enforced, let those who have been impressed by it, and who wish to have their impressions deepened, and to be instructed in reference to their duty and salvation, be requested to remain after the rest of the assembly have retired. And then, let the minister, or some other competent person, address them earnestly and affectionately—” &c. &c.

He subjoins in a note the following explanation:

“From the experience I have had on this subject, I am inclined to think that this mode of treating inquirers is to be preferred to that which has been common, and which I have myself formerly adopted, of hold a meeting of a *more public nature* for the express purpose of inquiry. It is no doubt of great importance that an opportunity of inquiry should be given ; but the more private, other things being equal, the better.”

(*Quere.*—In ordinary cases, will this really be a *more private*, or *as private*, a meeting as the other.)

This lecture throughout is good ; some parts of it are superlatively good. The nature of such a review, however, does not admit of enlarged extracts, and no man will do justice to the great subject, the book, or himself, who, if he can, does not read the *entire work*. We must content ourselves here with giving to the reader, *par morceaux*.

On the first and second particulars, in the enumeration of means, we find the following interesting paragraphs in the Appendix:

In the able and excellent letter of Rev. Dr. Griffin, President of Williams College, viz: "These are the eight revivals which the pity of heaven has granted to this College in twenty-six years, five of which, including two of less extent, have appeared in seven years.

"The means employed in these revivals have been but two, the clear presentation of divine truth, and prayer: nothing to work upon the passions but sober, solemn truth, presented, as far as possible, in its most interesting attitudes, and closely applied to the conscience.

"Sinners have been constantly urged to immediate repentance, and every excuse has been taken away. At the same time we have not denied or concealed their dependence for the sake of convincing them of their obligations. On the contrary, we have esteemed it vital to urge that dependence in order to drive them from all reliance on their own strength, and make them die to every hope from themselves. All that you can possibly gain by flattering their independence, is to extort a confession of their *obligations*; for, as to matter of fact, they *will not* submit until they are made willing in the day of God's power."

To the two primary means mentioned by Dr. Griffin the Rev. Dr. Wayland, in his judicious letter, adds the following very important one: "*On the part of the church, putting away all known sin.*" Page 11, App.

We cannot here forbear to introduce an extract from Edwards' great work on Revivals, in which he mentions "*abounding in deeds of charity,*" as a mean, under God, of promoting a revival of religion among a people. We need hardly say that nothing was farther from the author's intention than to attribute any *merit*, or *intrinsic efficacy*, to the right discharge of this, or any other duty in doing good, but he names it as one of the means which God is accustomed greatly to bless.

"If God's people in this land were once brought to abound in such deeds of love, as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen: there is nothing would have a greater tendency to bring the God of love down from heaven to the earth: so amiable would be the sight, in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch Him down from his throne in hea-

ven, to set up his tabernacle with men on the earth, and dwell with them. I do not remember ever to have read of any remarkable outpouring of the Spirit, that continued any long time, but what was attended with an abounding in this duty. So we know it was with that great effusion of the Spirit that began at Jerusalem in the Apostles' days; and so, in the late remarkable revival of religion in Saxony, which began by the labours of the famous Professor Franek, and has now been carried on for above thirty years, and has spread its happy influence into many parts of the world: it was begun, and has been carried on, by a wonderful practice of this duty. And the remarkable blessing that God has given Mr. Whitfield, and the great success with which he has crowned him, may well be thought to be very much owing to his laying out himself so abundantly in charitable designs. And it is foretold that God's people shall abound in this duty, in the time of the great outpouring of the Spirit that shall be in the latter days.—Isaiah xxxii. 5–8. ‘The vile person shall no more be called liberal, nor the church said to be bountiful. But the liberal deviseth liberal things, and by liberal things shall he stand.’—Vol. iii, p. 348–9.

We might go on to multiply quotations from the Lectures themselves, and from almost every page of the excellent Letters; but those given above may suffice as specimens of the views of the work on this important topic. We fully approve them, and heartily rejoice in their peculiar fitness to do good at this time.

The use of means, it would appear, when stripped of false philosophy, is to the Christian a very simple and intelligible subject. They are of divine appointment; they must be used; without them there is no blessing, and their proper use, therefore, is of infinite moment; yet, they are nothing without God. The impenitent sinner abuses the means, because he is a *sinner*, having not “a true heart” and a spiritual mind to discover their proper nature, uses, and ends; and so, we fear, it is also with many of the professed friends of God. It is because they are *not taught of God*, that they so sadly pervert them; either by a *fatalism*, which is prone to neglect means, or a daring and profane presumption, which *virtually* expels God's influence, and finds in the means and in the sinner *power* enough to do all the work; or which calls in God's Spirit only, to *stir up* in the reluctant sinner, that reposing competency which he is asserted to possess, in order to do, unaided, all his duty. These two extremes are actually, and even extensively found in the Church at this day.

They mutually produce and augment each other; and they tend to the same fatal issue of dishonouring God, and of ruining the souls of men. While each claims to be right, as the opposite of the other; both are wrong, and the truth lies between them. But we leave this subject to abler hands, while we proceed briefly to notice a single other topic, expressed in part in the heading of the 8th Lecture, viz. "*The evils to be avoided in connexion with a Revival of Religion;*" or the *Abuses of this glorious work of God.*

The Rev. Dr. Miller thus begins his impressive letter on this subject, with the remarkable words of Baxter. "The pious and devoted Mr. Baxter somewhere remarks, '*The word of God is divine, but our mode of dispensing it is human: and there is scarce any thing we have the handling of, but we leave on it the prints of our fingers.*'" The justness of this remark we shall probably all acknowledge; and although the contemplation of the fact which it expresses, ought by no means either to discourage the Christian, or lead him to depreciate the real importance of human instrumentality, in extending and building up the Church, it ought to lead us all to cease from man, as an ultimate guide in divine things." And where do we see so much of the *stain of human hands* as in revivals of religion! Truly, it is wonderful that the Eternal Spirit will dwell for a moment in such hearts as ours; or endure the torture of human agency in the promotion of his blessed work! Now, in proportion to the glory which redounds to God, and the immense good done in the world by genuine revivals of religion, is the nameless evil of abusing so rich a boon. If revivals bear such a testimony to the being of God and the truth of Christianity, if they so copiously apply the blood of Christ, and hasten the conversion of the world, if, in a word, without their diffusive and divine influence the race never will be restored to the love of God, how fearful, how guilty is it to abuse them!

It has been most justly remarked, that as Satan has nothing so much to dread as a revival of religion, so there is nothing against which his subtlety, malignity, and power of evil, are so steadily directed: and as it is the greatest blessing in the world, so its abuse is the greatest evil.

"If revivals of religion are so exceedingly important to the Church, is it to be wondered at, if the enemy of God and man

should assume the disguise of an angel of light, and should audaciously mimic or counterfeit God's glorious work to answer his own evil purposes?

"I can easily conceive of at least four objects to be answered by him in making the attempt, viz: To draw off the attention of Christians from a work in which he is very actively engaged, at the present day, that of suppressing God's truth.

"To induce a presumptuous reliance on a self-determining will and power to be all, and to do all, that God requires; thus leading men to question their dependence on the Holy Spirit, to usurp his office, eventually, to deny his work and influence.

"To seduce into all manner of extravagance, that the whole work of revivals may thereby be brought into disrepute.

"And to open a door for the introduction of all manner of scepticism."—See *Dr. Milledoler's letter, in Appendix.*

In all ages of the Church, the work of the Spirit has been exposed to the evils of abused human agency; and the history of revivals in the world, from the days of the Corinthian disorders down to the present times, gives a melancholy picture of what God's cause has in this form endured from man. But our own age is, above all others, perhaps, prone to the production of the evils of which we speak. We cheerfully concede to it a peculiar fertility, in qualities which if well directed, are eminently fitted to adorn our nature, and extend our holy religion. But, at the same time, it is an age rife in the spirit of change and innovation; in impatience of restraint, pride of opinion, and love of novelty; in intense excitement, social combination, licentious liberty, and mighty action; in a spirit, which if not sanctified and ordered by the God of all grace, will go on to innovate his word, his worship, and work, and finally, bring in upon the Church an atheistic, self-sufficient mechanism, like the infidel system of cause and effect in the natural world.

The following solemn and just language is held by the Rev. Drs. Davis and Dana, in their respective letters.

"We live in an age of peculiar character, marked by a restless spirit of bold and daring enterprize, and an eagerness for discovery and invention, which is reckless of consequences. There is a prevailing and strong propensity to adopt what is new, because it is new; to stop our ears to the voice of experience and the dictates of common sense, and to turn aside from the *good old paths* in which our fathers have walked. This spirit affects all our most important concerns. Even religion itself is not exempt from its

influence. Indeed, no one of our interests is so much endangered by it."—Appendix, pp. 108, 109.

"Are there not certain characteristics of the age, which threaten in a greater or less degree, the purity of religion?"

"This is an age of *display*. Almost every thing new pushes itself into notice, courts the public gaze, and claims the public admiration. But religion, genuine religion, is modest, unobtrusive, and humble. It seeks not public applause. It is content with the notice and approbation of God. These characteristics constitute not only its beauty, but in some measure, its very essence. A vain ambitious popularity-seeking Christian is almost as great a solecism as a profane, or prayerless Christian. Should this spirit once enter our churches, it will sadly mar the beauty, and consume the very vitals of their religion."—App. pp. 20, 21.

These qualities which distinguish our *age*, still more eminently characterize our own *country*. Our character and circumstances give to them a special intensity; and when we add to this, that our land has been made the selected theatre of God's most extraordinary work of grace, the subject assumes additional solemnity and importance at every step. Alas! that we should have to confess and to deplore that we have been distinguished no less by our *abuse*, than our *participation* of the divine favour!

The evils of which we speak have, in former periods of our history, been of irregular occurrence, of limited extent, and of transitory reign. During their continuance, a world of mischief was accomplished; but they soon *burnt out*, and became rather beacons, than models to mankind. They were even overruled, in the result, as to the country and church *at large*, "to edify us much without intending it: they have had the effect which the great critic of antiquity assigns as the purpose of the tragic muse—that of *purifying by pity and terror*." This was emphatically true in the case of the memorable Davenport, and of the great excitement in Kentucky, in 1802, whose instructive history is so well embodied in the 4th Letter of the Appendix. But it would seem as if in later years a system of measures has been organized, in connexion with a scheme of doctrine and a spirit of action, which are evidently designed to give universality, duration, and supreme dominion to the influence of these evils. We do by no means intend to assert, that their promoters as a body are not men of God: we doubt not their sincerity, and even entire conviction of the rectitude of their intentions, and the

excellency of their system. Indeed, the peculiar mixture of truth and error, of piety and indiscretion, of good and evil done, while it may afford ground of hope for the leaders, terribly augments the danger of their followers and imitators. For, while any good that is done is in *spite*, and not in *consequence* of their errors, the second generation of friends may admire them in *spite* of their *virtues*, and in *consequence* of their *errors*; or, as one has said, "copy the wart of Cicero, and the stammer of Demosthenes." It is because of the good that mingled with these *evils*, that the best and wisest men in the Church were so long silent on this subject. They said among themselves, "*touch it not, for a blessing is in it.*" They cherished the amiable but fallacious hope that the evils would cease, and the good be augmented and made permanent. This silence, in its character and consequences, is well defined by good old Cotton Mather. "There was a town called Amyclæ, which was ruined by silence. The rulers, because there had been some false alarms, forbade all people, under pain of death, to speak of any enemies approaching them; so, when the enemies came indeed, no man durst speak of it, and the town was lost." *Corruptions will grow upon the land, and they will gain by silence.* It will be so invidious to do it, no man will dare to speak of the corruptions, and the fate of Amyclæ will come upon the land." Such was the public crisis when the Rev. Dr. Beecher gave to the world his very noble letter on "The New Measures," dated Boston, January 1827, and published by his request in the New York Observer, in December of the same year. This letter of its kind is unrivalled.—It deserves to be put by the side of Calvin's letter to the king of France. We would publish every word of it, (omitting names) if we had room; and we have attempted to give a faithful abstract of its admirable views. We feel the more pleasure in doing this, because the author had, at the time, no connexion with the Presbyterian Church, and was supposed to be capable of a disinterested and calm survey of the whole subject before him: and he declares in the letter, that he had "unquestionable evidence from eye-witnesses, and friends of the work." His opinions may be regarded, therefore, as peculiarly just:

Boston, January 1827.

Dear Brother,—It is some time since I have been rejoicing in the revivals of the West,—as I had hoped, the beginning of a new era in revivals, in respect to rapidity and universality.

“It is not until recently that a rumor has floated on the breeze to excite solicitude. But first by a paragraph in the *Christian Register*, I was alarmed ; and since, by unquestionable information from eye-witnesses and friends of the work, my fears have been greatly increased, that Satan, as usual, is plotting to dishonour a work which he cannot withstand.

“I have no doubt that the promises of God, in respect to prayer, includes much more than has commonly been apprehended, and that a chief means of promoting those revivals which are to bring down the mountains, and exalt the valleys, and introduce the millennium, is to be found in more comprehensive and correct views concerning the efficacy of prayer.

“I am persuaded too, from the close alliance between the moral and social movements of our nature, that some degree of imperfection and indiscretion may be as inseparable from a sudden and powerful revival of religion, as it is from every other sudden and powerful movement of human feeling.

“No man appreciates more highly than I do, the importance of ardent, powerful, and fearless preaching, as a means of promoting revivals ; or would deprecate more than I should, a cold-hearted, timid prudence, which would extinguish zeal and weaken the power of holy men when they are constrained by the love of Christ and the terrors of the Lord.

“But the more important revivals of religion are, the more should we deprecate all needless repellences in the manner of conducting them ; and the deeper the wave of public feeling which is rolled up by the breath of the Almighty, the greater is the danger, and the more injurious the effect of mismanagement. The ship pressed by mighty winds upon the mountain-wave, needs a keen eye and a vigorous arm, as a slight movement of sail or helm may produce instantaneous shipwreck.

“The following are the subjects, upon which I would suggest a few thoughts :

“The hasty recognition of persons as converted upon their own judgment, without interrogation or evidence. Revivals may become so great and rapid, as to make it proper that those experiencing a change, in the course of a day, should meet in one place not to be recognised as converts, but to be examined, cautioned, and instructed ; for the more powerful and rapid is the work of grace in a community, the more certain is the existence of sympathy and all the causes of self-deception ; and the more imperious the necessity of caution, unless we would replenish the Church with hypocrites, to keep her agitated by discipline or covered with shame by the neglect of it.

“Severe and repelling modes of preaching and conversing with stupid and awakened sinners.

“Assuming without sufficient evidence, that persons are unconverted. We may not possess any evidence that a person is pious, and it may be highly probable that he is not; but probabilities do not render it expedient to assume the fact as certain.

“The application of harsh and provoking epithets, which, though they may be true in some theological sense, are, as they would naturally be understood, a violation of civilized decorum and of Christian courtesy. The application to men, of all the epithets which their character in the sight of God might justify, would constitute a hell upon earth. And should such provoking epithets be hurled at each other by members of the same community, it might qualify them sooner for Billingsgate than for the Church of God.

“Another evil to be deprecated by such unusual treatment of mankind, is its tendency to produce imitators, who, without the moral power, will offer the same provocation, and be treated by an indignant community as the seven sons of Sceva were treated by the unclean spirits.—‘Jesus we know, and Paul we know, but who are ye?’

“The laws of the human mind are not to be outraged in preaching the Gospel, or the depravity of the heart needlessly roused and brought out into virulent action against man and God. There is impediment enough in man while the rage of his enmity sleeps, to forbid the exciting of its extreme violence, and enough to inspire compassion for the sinner, without involving him in new disabilities by arraying against him the exasperated power of his depravity; and if some are saved notwithstanding, there is no reason to doubt that many are destroyed by such treatment, who might otherwise have been saved.

“Female prayer in promiscuous assemblies.—First, it is no where commanded. Secondly, it is no where authorized, either by precept or example. Thirdly, female prayer in promiscuous assemblies for worship is expressly forbidden. ‘I suffer not a woman to teach nor to usurp authority over the man; but to be in silence.’

“Bold, or imprudent expressions in the ardour of preaching, or under the provocation of opposition, or in the delirious exultation of spiritual pride.”

“Language of unbecoming familiarity with God in prayer.—Such a thing is possible in good men, but it is piety degenerated and mingled commonly with carnal affection or spiritual pride. No frequency of real spiritual access and communion with God, can possibly breed irreverent familiarity. For a man, then, to talk to his Maker about men and things, in the dialect more familiar and divested of reverence than a well-educated child would adopt, in addressing an earthly parent, is utterly inadmissible.

“Coarse, blunt, and vulgar expressions.—These, if indulged by good men, indicate, or infallibly produce, the want of that delicacy of feeling, which, next to conscience and piety, is our greatest safeguard against impropriety.”

“A harsh and severe mode of addressing sinners.—Whatever language a man uses, it tends to beget in him the style of feeling of which it is characteristic. In the time of Davenport, they used to address men from the pulpit as “cursed sinners,” and talk about their being “damned to hell;” which made some people wonder what had got into ministers to swear so.

“New era in revivals—reformers—reformation always opposed, even by good men, &c.—Such ideas, cherished, bring to the naughty and deceitful heart of man no small danger, and have ruined many; for though multitudes have thought they were raised up to be reformers in the church, but a small number of men have been in reality such; and as to opposition from good men, the facts generally have been the other way.”

“A self-sufficient and daring state of mind, which is reckless of consequences, and incorrigible to argument or advice. It was this “know-certain-feeling,” which emboldened Davenport to chastise aged and eminent ministers, and to pray for them, and denounce them as unconverted, and to attempt to break them down by promoting separations from all who would not conform implicitly to his views,—by setting on fire around them the wood, hay, and stubble, which exist in most communities, and may easily be set on fire, at any time, by rashness and misguided zeal.”

“Whatever the code of public opinion has adopted which is sinful, must be rejected; but there are a multitude of things which belong to man as an intellectual and social being, which cannot be disregarded, without destroying alike civilization and Christianity. There are some things which adorn, and some which disgrace religion, and should we therefore in our zeal strip religion of the mildness, and kindness, and courtesy of civilized decorum, and exhibit her in alliance with all the repellencies and roughnesses of uncultivated humanity, as well might the bodies in the valley of vision have been animated and sent forth in all their unsightly nakedness before the skin came upon them.”

“Success an evidence that all which is done in revivals is right. The grounds of deception are two. 1. Drawing general conclusions from particular premises; inferring that because some preacher’s mode of address or action has been useful in some circumstances, it is applicable to all circumstances. As if the shipmaster, who had once been driven out to sea before boisterous winds, without anchor, or compass, or chart, or rudder, and who reached by miracle his port in safety, should return to denounce

henceforth these means of safety, and insist that nothing was needed to conduct auspiciously the commerce of the world but a direct course, and mountain-waves, and all sails standing, and a hurricane for a breeze. 2. Judging from limited views and immediate effects, without regarding general and permanent results, The world, both material and intellectual, is governed by general laws, and though the violation of them may produce a temporary good, the certain result, on the great scale, will be more than a balance of general evil. Now the importance of the soul and of eternity is such, as that good men in a revival are apt to feel no matter what is said or done, provided sinners are awakened and saved. But it ought to be remembered, that though the immediate result of some courses of conduct may be the salvation of some souls, the general and more abiding result may be the ruin of a thousand souls, destroyed by this conduct, to one saved by it; and destroyed by it, as instrumentally, in the direct and proper sense of the term, as any are saved by it."

"To some of the consequences of a revival, conducted under such auspices as I have described, I beg leave now to call your attention.

"It will become more and more exceptionable. Urged by circumstances, men will do things, which, if in the beginning they had been predicted, they would have said, 'Are thy servants dogs, that we should do these things?' By degrees, however, all landmarks will be removed, and what was once regarded as important will be set at nought, and what would once have produced horror, will be done fearlessly. Like the cave of Æolus, or the gate of Pandemonium, a single arm may suffice to let out the storm. But when once the atmosphere is put in motion, no human power can stop it, until it has exhausted its fury in works of moral desolation."

"Another of the evils to be apprehended, is opposition on the part of good men, and the consequent disunion of the churches by a civil war. The peculiarities of the system I have recognised, cannot go through the churches without opposition. Splendid by its early power, many have yielded to it who disapproved, for fear they might quench the Spirit: and many have been silent, because they feared that they might speak against a work of God. But when the work shall have given out its distinct character, and put off the natures of love and gentleness, &c. and put on those of wrath and strife: when other reformers shall hasten on to new discoveries, and surpass their predecessors as much as these surpassed others: and denounce them as they denounced those who could not go with them; when stripling imitators of pious men, having nothing in common with them but their imprudence, without their age and moral power, shall go out to outrage humanity, and caricature revivals of religion, then will these irregularities be

met, and then the collision will be keen and dreadful. For, in every church, there is wood, hay, and stubble, which will be sure to take fire on the wrong side."

"Another evil to be feared is, that it will unavoidably array a large portion of the unrenewed part of the community against revivals and religion; and produce infidels, scoffers, Unitarians, and Universalists, on every side—increasing the resistance seven fold to evangelical doctrine; withdrawing in proportion, the voluntary support of the Gospel; and consigning the precious cause of Christ, which ought and might govern public opinion, to the hands of a feeble, despised, dispirited few, who watch the holy fire upon the deserted altar of God."

"Another effect to be deprecated is, that it will prevent the great evangelical assimilation, which is forming in the United States, and paralyze general efforts as much as private churches. The rumor of extravagance would soon begin to press hard upon the friends of revivals in New-England; who could not and would not take the responsibility of justifying what they disapproved, and would be compelled in self-defence, publicly to clear themselves, as having no part nor lot in such matters."

"Another thing to be feared is, that meeting in their career with the most determined opposition from educated ministers, and Colleges, and Seminaries, all these in succession would be denounced, and held up as objects of popular odium, and a host of ardent, inexperienced, impudent young men be poured out, as from the hives of the North, to obliterate civilization, and roll back the wheels of time to semi-barbarism."

"Dear brethren in Christ; you must not, for a moment, suppose that I do not fervently love you: or that I ascribe to you, *in extenso*, all the defects to which I have alluded; but that I have drawn the outlines of a moral chart, which such a disastrous revival, as your present course could not fail to lead to, would amply fill up, I have not a doubt."

The following extract is from the letter written by him to the editors of the Observer, on the occasion of his requesting the publication of the above:

"But recently, circumstances to which I need not allude, have brought me to the conclusion that it is my duty to consent to its publication. Indeed, from the principles contained in Mr. ——'s Sermon, and from what I know concerning revivals which have taken place under his immediate auspices, I am sure that the 'new measures,' as they are justly called, though not unattended with some good, do nevertheless introduce into revivals another spirit, of whose nature and general influence those who countenance these measures seem not to be aware.

It is a spirit of fanaticism, of spiritual pride, censoriousness, and insubordination to the order of the Gospel, which, if not met by the timely and decided disapprobation of ministers and churches, threatens to become one of the greatest evils which is likely to befall the cause of Christ."

These admirable paragraphs need no comment. It required no small amount of moral courage to pen such a letter; and if the ministers of Christ throughout the land, had then come out and supported this timely and powerful testimony, the good done might have been unspeakable.

It was at the same critical season that the venerated Asahel Nettleton lifted up his warning voice, against the rising and dangerous evils, which Dr. Beecher, as we have seen, then rebuked with such nobility and truth.

Since the days of Edwards no man has arisen in our country, so eminently fitted as he to do justice to this subject. His experience, his wisdom, and success in revivals of religion, so far as we know, are without a parallel.

Mr. Nettleton united with Dr. Beecher in deploring, and in labouring to correct, the evils already mentioned. He rebuked them with the heroic spirit of an apostle, he foretold their desolations with a prophet's ken, and when no longer sustained by

"Zions friends and his,"

he weekly withdrew, shunning, perhaps, the very painful, but otherwise inevitable alternative of silent acquiescence of public and protracted controversy. We welcome his recent return to his native land. We trust he has been restored to us at this solemn crisis, with renovated health, to renew his labours of love, attended as heretofore, with the peculiar smiles of the great head of the Church.

We find the following notice of Dr. Beecher and Mr. Nettleton's letters on "the new measures," in the Preface to these Lectures.

"It was originally the author's intention to have republished the well known letters of Dr. Beecher and Mr. Nettleton written several years ago, in which the same general views which this volume inculcates, are defended with great zeal and ability. But upon examination he finds they are so much identified with the occasion in which they originated, that he thinks it best to omit them."

Now *our* reason for their introduction here is, that the

“occasion with which they are identified, and in which they originated,” was the very point at which the present abuses of revivals arose; and at which therefore the inquiry into their nature ought to begin.

But the letters in the Appendix, written several years after those of Dr. Beecher and Mr. Nettleton, fully confirm their sentiments, and sustain their views.

Take the following as examples:

“Many of those who become truly pious, entertain for a while, hopes, which they afterwards are convinced to be unfounded; and to pronounce such persons converted at once, and hurry their admission to the Lord’s table, would be the most effectual method of preventing their saving conversion. There may be an error on the other side, of too long a delay, and of discouraging real believers from approaching the table of their Lord; but the error is on the safest side. As to apostolical precedent, it is just as strong for a community of goods; and after all, there is no undoubted case of any convert being immediately received to the Lord’s supper.”—*Dr. Alexander.*

“But the great, shall I say the fatal error in the management of revivals, is the hasty admission of the subjects to the privileges of the church. Convictions, we have reason to apprehend, are often mistaken for conversion;—a momentary impulse for ‘the renewing of the Holy Ghost,’ without which no man can see the Lord.”—*Dr. Proudfit.*

“Another remark I would make, is, that we have carefully guarded against a speedy admission to the privileges of the church. Seldom in times of revival have we admitted persons to the communion in less than six months after they first became serious.”—*Dr. M'Dowell.**

“The whole number received into the church, during my ministry, is six hundred and seventy-four. None of these have presented themselves for examination, *under two and three months*, after they began to cherish a hope of having passed from death unto life.”

“Neither have I seen it to be proper, even in seasons of the greatest excitement, to call upon impenitent sinners, either in our public meetings, or in the inquiring room, to manifest their *determination* to seek religion, or to give any *pledge* that they would do it.”—*Dr. Hyde.*

“A sinner may be converted at too great an expense. I mean, that measures may be adopted, that shall issue in the conversion of a sinner, which measures may, at the same time, by exciting preju-

* Whose experience in pure, enlarged, and repeated revivals, is hardly exceeded in the Presbyterian Church.

dice and enmity, be the occasion of a vast deal more evil than good.”—*Dr. Hawes.*

“The distinguishing doctrines, and the ecclesiastical order of our church, have, at such periods, always suffered. The doctrines of God’s sovereignty, original sin, the entire dependence of the sinner on the special influence of the Holy Spirit in the work of regeneration and conversion, and justification solely by the righteousness of Christ imputed to the believing penitent, and received by faith alone, have almost invariably been either denied, or perverted and misrepresented, in a manner that was equivalent to a denial. The order of our church has been disregarded.”

“It has even happened that a minister who has led others into extravagance, has at length found himself left behind them, and been considered and treated as a mere formalist, for whose conversion prayer needed to be made, and has been made accordingly, in the social meetings of his former disciples.”—*Dr. Green.*

“If you ask me, what means and measures have been most eminently blessed, in the revivals which have fallen under my own personal observation, in college and elsewhere, I answer,—substantially the same as were “mighty through God, to the pulling down of strong holds” in the Apostolic age—the same as were employed by Edwards, and Bellamy, and Brainard, almost a century ago—the same that have been so remarkably owned of God, under the labours of our beloved brother,* now in a foreign land.”—*Dr. Humphrey.*

“We have known here nothing, except by report, of the ‘new measures,’ for building up the kingdom of Christ. We have no machinery for making converts; and we could allow none to be introduced. We should be afraid to make, or suffer an impression upon the young men under our care, many of whom will be ministers of Jesus Christ, that the Gospel can be helped, or the work of the Holy Ghost facilitated by human devices. And I think we shall hold, on this subject, to our general principles, too long settled by the experience of ages, and confirmed by the blessing of God attending the application of them, to be now thrown away in the ardour of questionable excitements, or for the love of innovation, or even to escape the imputation of being the enemies of revivals. I cannot tell you how much I sometimes fear, when I look abroad upon our country, that Christianity will degenerate in our keeping. Yet let us hold to the old foundations.”—*Dr. Lord.*

“The use of anxious seats, and putting the people to the test of a public vote, under the influence of strong feeling.”

“Public confession of sins, in the face of promiscuous assemblies.”

* The Rev. Mr. Nettleton.

“Calling upon zealous but unauthorized persons to perform the appropriate duties of ordained ministers.”

“Hasty admission to the communion, of very young persons, or of those who have given but little proof of their knowledge of the Gospel, or of their having experienced a gracious change of heart.”

“A neglect of the ministers of the Gospel, who are not considered thorough-going revival men.”—*Dr. Neill.*

“Reliance on means, instead of reliance upon the spirit of God.”

“A tendency to exaggeration is specially to be avoided.”

“A tendency to spiritual pride needs frequently to be corrected.”—*Dr. Wayland.*

“The agency of the Holy Spirit, as the beginning and ending, has been almost or entirely set aside. A revival has been represented and sought for as an article of manufacture for which you have only to set the machinery and raise the steam of excitement, caring little with what fuel, and converts will be made to hand. Artifices to catch attention; devices to entrap the careless; representations to create impression; an exaggerated style of preaching to produce alarm, have in some cases been put in requisition, over which truth, and reverence, and humility, and faith must weep, and which have done more to injure revivals in certain places, than all the direct opposition of coldness and unbelief.”—*Rev. C. P. McIlvaine.*

“From these two excesses two special evils are sure to follow; one among the ignorant, the other among the learned and refined. That among the ignorant is gross, palpable disorder. The other evil referred to is, that these excesses, (I speak not of the *disorders*,) prejudice men of learning and taste against revivals, and arm the influence of society against them. And thus, while they throw discredit on the most precious of God’s works and obscure his glory where it was chiefly to be shown, they lay stumbling blocks before the blind, over which millions will fall into hell.”—*Dr. Griffin.*

From the above extracts it must be apparent that dissatisfaction at the measures referred to, does not result from *sectarian feelings*, for here are the representatives of six different denominations: nor from *party-spirit*, for here are venerable, and learned, and pious men of all the schools, we were going to say, except that which has adopted these excesses, making one great common party, in defence of a great common cause: *nor from inexperience in revivals, or secret opposition to them*, for here are men who have been for a series of years, and still are, the accredited friends and successful promoters, under God, of revivals of religion.

It is proper to say before closing this article, that we, by no means, intend to charge these abuses indiscriminately upon all who, in *part*, approve, or use what are called the *new measures*. Some of our best and most beloved brethren, who live far away from the seat of these evils, and have not yet seen the issue from the beginning, filled with a praiseworthy desire to realise the blessings of a revival of religion, have, we fear, without due reflection, introduced some of them into their congregations. It is, however, a grave question, "*What shall be the end thereof?*" They ought well to weigh the whole matter, at a crisis such as this, and to enquire whether the transition, which they and their people need, be not rather to a new spirit, than to new measures.

In regard also to protracted meetings we say, that unless, in connection with abuses, they are not to be numbered among new measures. They are as old as the Kirk of Scotland, yea, as the Church of Christ; and are virtually recommended in our directory for worship. Nor is a measure *evil* because it is *new*, any more than because it is *old*. Protracted meetings, when properly conducted, (a people being properly prepared for them) are often highly useful. They *combine* the labours and prayers, of many ministers, and of a whole church at once; they protract and deepen the impression of the truth upon the principle and after the manner of the Sabbath; they arrest attention, throw off for a time, the weight of the world's cares, and callings, and especially amidst the intensity and pressure of a city life, give time for the mind to think, and the heart to feel. It must be admitted, however, that they have been greatly abused; and afford peculiar inducements to substitute excitement, for divine impression, and concentrated means, for continued devotion.

We only add, that there are those to be found in the church, who oppose revivals of religion, if we may speak so, *on principle*, and who do well nigh as much harm as all our errorists and innovators. They give an ill savour to orthodoxy, by identifying it with inactivity, and utter deadness of spirit. Their opposition favours, as their life aids, in producing the opposite extreme, in the Church of God. To them belongs no small part of the evils of which we speak; and we should esteem it a real calamity to be called to choose between these evils. It were like selecting between stupor and intoxication; between madness and death.

In fine, from the signs of the times, our hope is high, that

good and wise men (especially among ourselves, where it is so much needed) are about to unite to save the Church of God, in this eventful day of its history, by rebuking the extremes to which we are exposed, and recalling the spirit with the success of the apostles.

There is one aspect of the general subject which we regard with peculiar hope, and which we cannot close this article without noticing. It is, *that the friends of order and truth in New England, and in the Presbyterian Church, are beginning to understand each other better, and to act more in concert. Such men have too long been strangers to each other, and fostered mutual and ill-founded prejudices.* The best men of the Congregational Churches of New England, and of the Presbyterian Church, think and feel very much alike on most subjects, and entirely alike on fundamental ones. It is time, that burying jealousies, without the surrender of principle, they should unite their labours, influence, and prayers, to arrest the progress of those errors in doctrine, and excesses in measures, which are now rampant in their respective denominations; and which, by abuses of revivals, by corrupting the fountains of religious knowledge, and turning to their account the power of the periodical press, threaten to overrun the land. We conclude with the memorable words of Robert Hall, in reference to another subject: "A growing unanimity has begun to prevail among the good in different parties, who, finding a centre of union in the great truths of revelation, and in a solicitude for their interests, are willing to merge their smaller differences in a common cause. The number of the sincerely pious, is, we trust, increasing among us, whose zeal, far from suffering abatement from the confidence of (those opposed to them) has begun to glow with a purer and more steady flame than ever. These are pleasing indications that the presence of the *Holy One of Israel* is still in the midst of us."

A FRIEND TO REVIVALS.

Philadelphia, Oct. 3d, 1832.

Note.—The Preliminary Essay is worthy, in all respects, of its distinguished author; and the letters, to which little or no reference is made, are also truly excellent. But it so happened that the train of thought which the writer pursued led him to select topics, which called more specially for the extracts which have been introduced.

ART. II.—AN ADDRESS

Delivered at Princeton, by the appointment of the Board of Directors of the Theological Seminary, at the close of the annual examination of the Students, in May, 1832. By Rev. Gardiner Spring, D.D.

I HAVE never appreciated the embarrassment of addressing you, my young friends, until I am now, in the providence of God, called to this service. I shall not probably suggest a thought that has not frequently been suggested by those who have been called to this service before me. But if I shall be so happy as to present a few topics before your minds in such a light as shall have the least tendency to *increase and extend your usefulness* as men, as the ministers of Christ, I shall be abundantly gratified in the few moments I am allowed to enjoy with you.

The tendencies of piety are to produce good. "A good tree bringeth forth *good fruit*." The high aim of the true Christian is to be *useful*. This is the tendency of his spirit, his affections, his desires, his hopes, his efforts, his whole renewed character. It is not that he may be a *splendid man*, but a *useful man*.

A minister of the Gospel presses after a prize of very questionable lawfulness, when he aims at being a *splendid minister*; but he has no misgivings of conscience when he honestly aims at being a *useful minister*. He will be very apt to be disappointed if he aims at being a *great and splendid minister*; but he will rarely, if ever miss his mark, if he aims at being a *useful minister*.

You have a thousand times been told, that to meet the high claims of the work for which you are preparing, you must possess *ardent and uniform piety*. Your *usefulness* will, in a great measure, depend upon the power which the religion of the Gospel exerts upon your own soul. To this, more than any other cause, may be traced the secret power of such men as Baxter, Edwards, Brainerd, and Payson. One reason why so many ministers live to so little purpose is, that while they may perhaps be good men, they are obviously *deficient* in that personal piety which has a transforming effect upon the heart and deportment. God and heaven are not the point of attraction toward which their minds and efforts are

perpetually tending. I have known ministers of splendid talent not half so useful as many of their humbler brethren; and who probably will not be found in those illumined departments of the heavenly city, where they "that turn *many* to righteousness shall shine as the stars for ever and ever." You never can be faithful ministers, and therefore you never can be *useful* ministers, without fervent piety. You will not be faithful to the truth of God, nor to the souls of men. You will not take pleasure in your work, nor endure its trials, nor be eminently successful in winning souls to Christ, without fervent piety. Piety, my young friends, must be your great adornment, and give your character its lustre. The bare hopes of piety, and even its predominating graces, ought not to satisfy you. Her self-denying spirit, her heaven-aspiring affections, her exalted and humbling joys, her unre-served self-devotement, her increasing purity, her sweet sensibility and tenderness, her absorbing confidence in the cross, and her deep and restless solicitude for the best interests of men; this, under a wise direction, will not fail to make you *useful ministers*.

It is almost too obvious a remark, especially to you, to say, that to be a useful minister, a man must be *well instructed in the oracles of God*. But there are several reasons for making this remark, just at this time. You have the best opportunity for religious instruction of every kind. To say nothing of the excellent instructions you are receiving in the different departments of divine learning, immediately from the *Holy Scriptures*, which we all know to be the *only infallible rule* of faith and practice, the standards of faith adopted in this Seminary, I am more and more persuaded, must commend themselves to every reflecting and sober man. I know there is a growing prejudice against forming and subscribing creeds or confessions of faith; and it is not surprising that this prejudice should exist in a youthful mind. But, if there are essential doctrines of the Gospel, and if these doctrines can be ascertained and defined, where is the impropriety of embodying them in some well digested formula? By nothing has the baneful influence of error been so generally counteracted, and the cause of truth so generally promoted, as by judicious confessions of faith. New England owes her orthodoxy, under God, to the *Assembly's Catechism*; and not until that excellent summary of doctrine fell into disuse, did some of her churches decline from the faith

of their fathers. Old England, too, owes its remaining orthodoxy to the *thirty-nine articles*. And, where will you find a formula which more clearly ascertains and defines the system of doctrine taught in the Holy Scriptures, than the *Catechisms and Confession of Faith of the Presbyterian Church*? I am confident you will appreciate these remarks, gentlemen, and you will do so the more, the more you reflect upon them, unless you yourselves are carried about with every wind of doctrine, and fall away from the stedfastness of the Gospel. Equally confident, am I, that you have special cause for appreciating them at the present crisis of the American Church. Already are there such departures from the essential doctrines of the Gospel among us; already have so many become wavering and unsettled in their religious sentiments; that there is peculiar obligation on those who are preparing for the sacred office, to *investigate and understand* the meaning of the Bible. Do not allow yourselves to be satisfied with *vague notions* of the truth of God. To this we have seen, to our sorrow, not a few of the youthful ministry are exposed. As the guardians of this sacred Seminary, the Directors have not a little solicitude that no youth should go from these walls before he has formed a well digested system of religious truth. Let it be a maxim with you to have *no views, only so far as they are definite*. It were unspeakably better to understand a few truths well, and to know them certainly, than to expatiate vaguely over the extended fields of christian science. The *certainly* of knowledge is a very different thing from the *extent* of knowledge. Because you may have but a *partial* and *imperfect* view of divine truth, it does not follow that you must of necessity be in darkness and uncertainty in relation to those truths with which you are familiar. Though no man that ever lived, should perfectly know all that God has revealed, this would not prove that he does not know many things with perfect *definiteness* and *certainly*. Though our natural eye-sight is limited, so that we cannot see beyond a certain circle, nor all things at once in any circle, yet, we can see one thing at a time, and that clearly. The same is true of the understanding. Though we may have no knowledge about some truths, and though we cannot contemplate and compare many truths at once; yet, we can contemplate one thing at a time, and compare a few things together, and hence come to a definite and certain knowledge of such things as we can discern and compare, and from one truth clearly discover another,

and so make slow, but progressive, advancements in knowledge. And thus it is that we shall see clearly, and exhibit impressively the harmony, connexion, and consistency of the great truths which the Gospel reveals. It is this *definiteness* of view which we affectionately and urgently recommend to you. One doctrine of the Bible consistently understood, will almost necessarily lead a devout and inquiring mind to perceive and appreciate the harmony and connexion which run through all the peculiar and essential doctrines of the Gospel. The student who thoroughly understands one doctrine of the Gospel, will be very apt to understand another and another. Once let your views of divine truth be definite, and there is little danger that they will long remain distinct and prominent. Clear and definite views of God's truth, combined with ardent piety, go far to make a *useful minister*. If the treasures which infinite wisdom has accumulated in the Bible, abundantly enrich, and adorn, and give practical utility to the *Christian* character, how much more to the *ministerial*? Aim at high attainments in Christian knowledge. If you cannot excel in every thing, excel in this. Labour, study, *pray*, to excel in this. To be burning and shining lights, you must feel the pre-eminent claims of religious truth.

Another characteristic of a useful minister, is *untiring diligence and energy of action*. It was not by his talents merely, nor simply by his fervent piety, nor was it only by his enlarged views of the truth of God. but by his indefatigable diligence and action, combined with these, that the Apostle Paul accomplished a greater amount of good, than was ever accomplished by any other man. The life of a useful minister is an *eventful life*. It is fruitful in benevolent results. His energy is not developed so much upon set occasions, or by studied effort: his whole life is full of labours and events that are intimately connected with the best interests of men. I know of no class of men who labour more, or more severely, than *FAITHFUL ministers of the Gospel*. There are good ministers, pious men, who are called to contend with most inactive and sluggish habits, both of body and mind; and there are those who are never satisfied and happy unless they are in some way actively employed: and the difference in the aggregate of good accomplished by these two classes of men, will be found, in the course of years, to be immense, and almost incalculable. Let every young man who is looking toward the sacred office, settle it in his mind,

that all his indolent habits must be broken up, if he has the most distant hope of becoming a useful minister of Christ! If he is not willing to harness himself for labour, he had better never enter the field. All the springs of his life will run down without effort. His hope and courage will sink and die away, if he has no spirit of enterprize. He will soon become a burden to himself, and a cumberer of the ground. Perhaps I conceded too much, when I said, that such ministers might be *good men*. A slothful minister is a contradiction, which it is very difficult to reconcile with the lowest standard of holiness. A man who is born for immortality; ruined by sin; redeemed by the blood and Spirit of Jesus Christ; put into the sacred ministry; set to watch for souls; promised a reward that outweighs all the material universe; and yet, murmur at hardship, and complain that he must spend and be spent in the service of his Redeemer! My young friends, we hope better things of *you*. God expects better things. The Church demands them. The age, the land which gave you birth, and nurtures you for scenes of toil and triumph such as the generations that are gone have never witnessed, expects better things of you, and things that accompany salvation to your own souls, and to this dying world.

To be eminently useful, you must also be *men of prayer*. In this respect every minister would do well to keep before his mind the example of such men as Luther, Knox, Whitfield, and Martyn. Nothing has so powerful a tendency to subdue the unhallowed affections of the mind, and the grosser appetites and passions of the body; nothing will so certainly control and direct your thoughts, and elevate them above all that is base and grovelling, trifling and *little*, as frequent and intimate fellowship with God. The great secret of mortifying a worldly spirit is to cultivate a heavenly one. "*Walk in the Spirit and ye shall not fulfil the lusts of the flesh.*" "*Be not conformed to this world, but be ye transformed, by the renewing of your minds.*" No where does the world appear so much like an empty shadow, and no where is its baleful influence so certainly counteracted, as in sweet communion with things unseen. You will find also, that prayer furnishes the strongest stimulus, the most powerful incitement to self-denying duty and toil. And who has not observed that intelligent, earnest prayer improves all the powers and properties of the soul, and

wakes up the mind from her sluggishness and apathy, to the exercise of the best and most ennobling affections? No where does that wonderful system of truth, that "mighty range of motive," disclosed in the Bible, obtain its sure and certain dominion over the soul, if not in the frequency, seriousness, and joys of familiarity with God. Were the history of ministers made known, I have no doubt that you might trace the distinguished usefulness of the most distinguished men to their closets. If you will review your own history, I think you will not fail to see that those periods of it have been most distinguished for usefulness, that have been most distinguished for prayer. The late Dr. Payson, in suggesting a few hints to a youthful brother in the ministry, among other most valuable remarks, has the following: "The disciples, we read, *returned to Jesus, and told him all things; what they had done, and what they had taught.*" I think that if we would every evening come to our Master's feet, and tell him where we have been; what we have done; and what were the motives by which we have been actuated; it would have a salutary effect upon our whole conduct. While reading over each day's page of life, with the consciousness that he was reading it with us, we should detect many errors and defects which would otherwise pass unnoticed." It is this familiarity with Jesus—they are these unaffected approaches to the throne of grace, through all the sins and duties, the mercies and trials of his course, that make the useful minister. I have seen ministers of very reserved habits in their intercourse with men, who were eminently useful because they conversed with God. You will *greatly abound* in the duty of prayer, if you are ever eminently useful in the sacred office.

It is also indispensable to distinguished and permanent usefulness in a minister of the gospel, that he *mortify an aspiring spirit*. Do not contend for pre-eminence. If you are thrown among those who contend for it, retire from the conflict. Strive to do good, and if your motives are impeached, let your habitual deportment be your only defence of them. I say again, beware of an aspiring spirit. There is scarcely any thing that has a stronger tendency to neutralize and counteract the benevolent designs of good men, than a self-complacent, aspiring spirit. *Beware* of it. Learn of him who was "meek and lowly in heart." He "that exalteth himself shall be abased, and he that humbleth himself

shall be exalted." "Pride goeth before destruction, and a haughty spirit before a fall."

A minister of the Gospel, to be eminently useful, must also be distinguished for no small share of *earnestness and zeal*. On this point I feel afraid of leaving a wrong impression on your minds. Zeal, without judgment and discrimination, spoils a man for a minister of the Gospel. A venerable clergyman once said, "I would make deficiency in *prudence* the ground of quite as serious and insurmountable objection against laying hands on a candidate for the ministry, as I would a deficiency in piety or knowledge." Be ye "wise as serpents and harmless as doves." You have seen many a man who possessed commendable qualifications for the sacred office, concerning whom, after all, it might be said, *he is not a safe man*. You may possess exemplary piety, and distinguished talent, but without practical wisdom, you cannot become a useful minister. And yet discretion may degenerate into timidity; may even lead to a trimming and calculating servility. A minister's character that is formed on the highest models of usefulness, must be distinguished for decision, energy, and zeal, as well as self-diffidence and discretion. There is no danger that your zeal will be too ardent, so long as it is the expression of *simple benevolence*. Seek not your own will, but the will of the Father who hath sent you, and you cannot be too zealous. Only be sure that your heart glows with the benevolence of the Gospel, and the flame cannot rise too high. True zeal will find its choicest aliment in cultivating the spirit of Jesus Christ. At a great remove from that false fervour and electric fire which has its origin in a selfish and ambitious mind, which hurries men on to act without consulting the sober dictates of their understanding, and which is distinguished for its subtilty, turbulence, and fickleness, it takes its rise from the meek and gentle spirit of holy love. It is warmed and fanned into flame by every breath of heavenly affection. It is simple, because it has nothing to disguise. It is strong and steady, because it is deliberate and cautious. It is unwearied, because, like the heaven-born charity from which it flows, "it seeketh not its own." And where shall we look for such a spirit, if not in the ministers of Christ? Where are there incentives to such a spirit, if not in the cross of Christ? Where did Paul find it, where did the primitive Christians find it, but in the love of Christ? What can support such a

spirit, but those awful and touching realities, those weighty and tender truths which are exhibited with such irresistible energy and vividness, in that wonderful redemption of which you hope to become the messengers to your apostate fellow men? A slight and cursory view of your great work, my young friends, will not answer the purpose of your high calling. Your minds must be roused to the importance of it; you must think intensely, and feel deeply; all your powers of body and mind must be awakened and invigorated in the service of your divine Master; nor should your resolution be impaired, or your efforts relaxed, till you are summoned from the field.

There is another topic on which I will make a few observations, which has an intimate relation to your usefulness, as the ambassadors of the Gospel of peace: and that is, the importance of exercising a *kind and fraternal spirit*. Charity suffereth long and is *kind*. Charity is not easily provoked. Charity thinketh no evil. Charity beareth all things, hopeth all things, endureth all things. O, if this spirit of kindness—this mutual forbearance—this patience of injury—this freedom from suspicion and jealousy—this spirit of fraternal love and confidence were more prominent in the character of the ministers of Christ, how would they adorn the doctrine of God their Saviour, and recommend religion to the world! If I do not misinterpret, nor pervert the signs of the times, the day is near when there will be a peculiar demand for the cultivation of this spirit in the American churches. Deeply does it concern you, to wipe away this dark and foul reproach which stains the ministerial character. “If a man say, I love God, and hate his brother, he is a liar; for if he love not his brother whom he hath seen, how can he love God, whom he hath not seen?” How often have we seen the usefulness of ministers lamentably circumscribed through the want of a kind and affectionate spirit! There are ministers who need nothing but brotherly kindness to make them patterns of every thing that is praiseworthy. I know that the constitutional temperament of good men is various; but there is no apology for the man whose external light is on the wane, because the glow of kindness declines within. You live in such an evil world; a world where there are so many occurrences that are unavoidably painful—so many wrongs to be encountered and forgiven, and where there are such frequent requisitions for the exercise of a kind spirit, that if you do

not take special pains to cultivate it, all the better feelings of your hearts will be suppressed, and the manly and generous spirit of a heaven-born religion will lose its glory in the envyings and suspicions of an earthly and selfish mind.

In a word, gentlemen, strive to possess the *uniformity* of character which the Gospel requires. It is worth much effort, watchfulness, and prayer, to guard against the more common faults and blemishes of ministerial character. It concerns you to cultivate every grace and virtue, and to be adorned with all the beauties of holiness. The usefulness of a minister of the Gospel depends much on this *uniformity* of character. As "*dead flies* cause the ointment of the apothecary to send forth a stinking savour, so doth a *little folly* him that is in reputation for wisdom and honour." *Little things* have more to do in the formation of a spotless moral character, than we are at once willing to believe. Especially beware of *little deviations* from sterling rectitude. "He that is faithful in that which is least, is faithful also in that which is much; and he that is unjust in the least, is unjust also in much." Little things exert a prodigious influence on the character of the ministers of the Gospel. It is impossible for the man who neglects them to command respect, or to be extensively useful. It is this *uniformity* of ministerial character which conciliates confidence and veneration, and which everywhere bespeaks a benevolent and elevated mind. Such a minister of the Gospel will not live in vain. He may have his superiors in some particular traits of excellence, but in that happy assemblage of excellencies that go to form the *useful minister* of Jesus Christ, he is one of the lights of the world.

ART. III.—THE IMPORTANCE OF THE SABBATH AS A CIVIL INSTITUTION.

1. *The end of civil government is the happiness of the people. That form of government is, therefore, the best, which most effectually promotes this end.* There has never been a more unreasonable doctrine advanced, than that certain men, or certain families, have a right to rule over a people, for the accomplishment of their own purposes. It may

be wise to guard against popular commotions, and national revolutions. The evils arising from such a state of things are often exceedingly great, and the people, when unsuccessful in throwing off the yoke, are frequently left in a state of more intolerable oppression than before. Even when they succeed in subverting an old government which was despotic, there is imminent danger of their falling into the hands of some new tyrant, more arbitrary and oppressive than the former. But for absolute monarchs, in order to secure the stability of their thrones, to inculcate the doctrine of *legitimacy*, not only is unwarrantable, but has a tendency to defeat the very object which they have in view. A people enjoying a moderate share of liberty, and the tranquil possession of many blessings, will not, in most cases, hazard every thing for the uncertain prospect of bettering their condition, provided their rulers neither treat them with cruelty, nor assert any unwarrantable nor indefensible claims. But when kings pretend to have the same right over their subjects as over their cattle, and openly avow their intention to support this right, such declarations rouse the people to meditate resistance. They may be willing to remain quiet, upon the ground of expediency, but not upon the principle that they have no rights, and may be disposed of at the will of an individual who happens to be in possession of the throne, but in whose veins flows no better blood than in their own; and who, in intellectual and moral excellence, may be greatly inferior to a large number of his subjects. Doctrines of this kind might have suited the ignorance and credulity of the dark ages; but now, when knowledge is so generally diffused among the mass of society, and when the true principles of civil government have been so clearly and repeatedly expounded, they will be a subject of derision among the very lowest of the people.

The only method by which crowned heads will hereafter be able to maintain their dominion in security, will be to act as the fathers of their people, by making every exertion and every sacrifice to render their subjects contented and happy. It will be in vain for them to combine their forces, and enter into HOLY ALLIANCES. When the people choose to exert their power, the proudest throne must totter. The actual power still resides in them, and whenever they think proper to exercise it, a king will be as incapable of defending himself as Sampson, when shorn of his locks. Now, what is bet-

ter adapted to produce a combination of all minds in opposition to existing governments, than the assertion, that the great body of the nation is the *legitimate property* of the reigning sovereign, because, for generations past, his ancestors have been permitted to occupy the same station?

The friends of liberty, however, appear to run into the other extreme. They reason upon the abstract principles of the rights of man, and form theories of government which are indeed, consistent and beautiful; but they forget to take into consideration the actual condition of man. That system, which in theory is in every respect complete, may be wholly unsuited to human beings prone to indulge their passions, and to seek their own gratification, without regard to the rights of others. Indeed, as every man is naturally free from any obligation to be subject to the control of another, the conclusion derived from the contemplation of the abstract rights of man is unfavourable to all government; for every species of civil government restricts, in some degree, the liberty of the individual. It must, therefore, be recollected, that the reason and necessity of civil government arise from the need of defence, against injustice, violence, and fraud. Were there no dangers to be apprehended from either external or internal enemies, government would be wholly useless. Every man might sit in security, under his own vine and his own fig-tree, and there would be none to make him afraid. Now, in proportion to the magnitude of the evil apprehended, must be the degree of the force by which it is to be opposed. If the number and wickedness of those who are disposed to injure others be great, the people must commit into some hands a power sufficient for the defence of the community; otherwise, the weak would become a prey to the strong, and the humble and honest would be subjected to the proud and unjust.

It is a false opinion, therefore, that the same system is equally adapted to every people. If the great mass of the nation be very ignorant, they are wholly incapable of self-government. If they are very corrupt, the primary end of government cannot be attained, without the powerful restraints of absolute authority. To a people in such a state of rudeness or depravity, a free government would probably be worse than no government at all; for, in the latter case, wicked men could act only as individuals, or by voluntary combination for the execution of their nefarious schemes; but in the

former, when they seize the reins of government, they act under the sanction of the law. They possess the energy arising from complete organization, and are able to wield the force of the whole nation in accomplishing their iniquitous purposes.

It is, perhaps, remarkable, that of all the theories of liberty which have been promulgated in the ancient and modern times, no one has been founded upon the right of the people to be free from all government. For, undoubtedly, this is, in the abstract, the foundation of all their rights, and much of the reasoning of demagogues and radicalists, tends directly to this conclusion. Mankind, however, are generally convinced that some sort of government is necessary, and there is a point in delusion, beyond which the most frantic declaimers upon liberty do not attempt to lead the people.

That form of government, therefore, is not practically the best, which is most exactly built upon the indefeasible rights of man, nor that which allows most liberty to the subject. But that form is to be chosen, which is most perfectly adapted to the genius and character of the people for whom it is intended; and which affords to the citizens as much freedom as they are capable of enjoying, without injury to themselves. That system is balanced with most wisdom, which provides effectually for the security of life, property, and reputation, against both the injustice of individuals, and the oppression of rulers; and for the protection of the community against foreign enemies. When Solon was asked, whether he had given to the Athenians a perfect system of government, he replied, that he had not; but that he had given them the best which they were capable of receiving. Moses, the Jewish legislator, also acquiesced in some things, not in themselves good, on account of the hardness of the hearts of the Israelitish nation. Because Athens flourished under a democratic government, it does not follow that a democracy is adapted to the people of Algiers. Even nations of equal advancement in learning and refinement may require different political institutions. It does not appear that the same form of government is suited to France and Great Britain, nor from the prosperous condition of the United States can it be inferred that the people of Spain are prepared for a similar constitution.

These observations may seem to have a very remote bearing upon the subject which we have undertaken to discuss; but they all tend to one point, which it is necessary to have

fully established and constantly kept in view; namely, *that the end of civil government is the counteraction or suppression of injustice and vice; and that, as "prevention is better than cure," whatever tends to prevent crimes, is of the utmost importance to civil society.*

2. *The importance of virtuous principles, and good morals to civil society is acknowledged.* Upon this subject there can be no diversity of opinion. If there be no virtue and sound morality among a people, they cannot long exist, and certainly cannot remain in a state of order and tranquillity. Every bond of society would soon be severed. Every object aimed at, in the establishment of government, would be defeated. The tribunals of justice would become seats of iniquitous corruption. The fearful solemnity of an oath would have no effect in eliciting the truth; but by perjury, justice would be perverted, and the design of the law frustrated. All confidence in the intercourse of men would be destroyed. Fraud and treachery would poison all commercial transactions. The agents of government would suck the blood of the people, and the governors themselves would be actuated, not by a regard for the public good, but by avarice, ambition, or lust; and instead of exerting their power for the benefit of the community, would use it in the pursuit of their own aggrandizement. There would be no security in the possession of any thing, however dear or sacred. Property, reputation, and life itself, would be continually in jeopardy. The work of death, by the hand of the assassin, and by other secret means, would never cease. The property of widows and orphans would be embezzled by those to whom it was entrusted; and funds, appropriated to sacred and benevolent purposes, would be misapplied, and converted to the use of individuals. Voracious selfishness would swallow every thing. Revenge, malice, and other malignant passions would reign triumphant, and all that is amiable, all that is valuable in society would be deformed or extirpated. If this representation be correct, a dwelling among the wild beasts would be preferable to the habitations of men, were all the restraints of virtue and morality removed.

- It may, perhaps, be the opinion of some, that order might be preserved by the energy and vigilance of government; but the error of this opinion will be manifest, when we consider that in such a state of things as we have supposed, government itself would be corrupt, whatever might be its form,

or however wise its constitution. Tyrants cannot operate effectually but by corrupt agents; for a virtuous people place even a despot under restraint, by refusing, at every point, to concur in promoting his wicked purposes. And even if a corrupt people should strangely happen to be governed by virtuous rulers, they could effect little, from the want of co-operation in the people, and of fidelity in their agents. Nor can the evil be avoided by a representative government. A corrupt people would choose for their representatives men of principles similar to their own. They would so abuse their privilege of suffrage, that, instead of selecting men of probity and wisdom for their legislators, they would elevate to the highest offices, the flatterers and cajolers of the multitude, and would even sell their votes for some paltry bribe. They would be governed by the arts and noisy pretensions of turbulent demagogues, who, while they cry aloud for liberty, are the slaves of low ambition. In such a state of things, men of worth would, of course, retire from all concern in public affairs, and slander would be so freely and impudently dealt out, from the press, and in private conversation, that all distinction of characters would be obliterated. The vilest peculator would see the man of integrity reduced by this nefarious art, to a level, in reputation, with himself.

A free republican government, especially, cannot exist without the diffusion of sound principles of morality among the people. When corruption becomes general, the first evil will be virulent contention and deadly feuds among the competitors for distinction. These will be followed by civil war, and anarchy; and a military despotism will close the scene.

But moral corruption cannot be confined to public men, or public bodies. It ferments like leaven, and diffuses itself through the whole mass of society. It enters the sanctuary of domestic life, and poisons the happiness of the rich and poor. Among the former, luxury and extravagance, adultery and seduction, would soon put an end to domestic felicity; amidst the splendour of fashion and wealth, anguish would be found preying upon the vitals of those whose disappointed ambition, mortified pride, or sated appetites had filled with the keenest agony. In the lower walks of life, we should discover idleness, intemperance, brutal passion, discord, oppression of females, neglect of children, disobedience to parents, enmity to neighbours, prodigality, and finally, pauperism, without the hope or prospect of relief.

3. *Virtuous principles and good morals cannot exist among a people, without the authority and sanctions of religion.* The plan of promoting morality without the aid of religion, is radically defective in these particulars:

First: The rule of duty is not, in all cases, sufficiently clear to be apprehended by men in general, and even when this rule can be ascertained, reason, which is the only arbiter, is so liable to be warped by prejudice, self-interest, and the violence of passion, that it often distorts and discolours the truth; in consequence of which, wrong principles of moral conduct are adopted and acted upon.

Secondly: The conclusions of reason with respect to right and wrong, do not bind the conscience with sufficient force. There is need of the idea of a God, who is the witness of our actions, and to whom we know ourselves to be amenable. While men have no knowledge of religion, and no sense of responsibility to their creator, they may indeed perceive what actions are virtuous, but they will feel themselves to be at liberty to practise or neglect them, according to the calculations of temporal advantage which they make at the moment: and, as the inducement to vice is commonly *present* gratification or gain, the majority of men will prefer this to the slow and distant rewards of virtue, unless the authority of God, as Lawgiver and Judge, be brought to bear upon the mind.

Thirdly: The sanctions of morality are not sufficiently powerful, when nothing more is taken into view than the consequences of our conduct in this world. It is difficult to restrain the inclinations and passions of men by any means. However fully they may be convinced of the truth of the general principles, that *honesty is the best policy*, and that the advantages of temperance are ultimately preferable to the pleasures of vicious indulgence, yet this general knowledge will have little effect in restraining the conduct, when appetite craves, and its gratification is easy. The awful motives which eternity furnishes are necessary to deter from vice. The solemnities of a judgment to come, and the vivid representation of eternal happiness and misery, should be brought to aid the conclusions of reason, and the dictates of conscience.

Besides the defects already mentioned, there is another in the system of *mere morality*, which is still more radical; but the importance of which, we are afraid, will not be appreciated

by the majority of readers. It is the want of an active principle of virtue, sufficiently powerful to counteract the strong tendency of our nature to vice.

We are aware that much has been said respecting the beauty of virtue, and the natural love which men have to it, as if it needed only to be known, in order to be practised. All this is plausible, and will serve to fill up the outlines of a theory; but is contradicted by universal experience. Admitting that men, from the constitution of their nature, must approve of virtuous conduct when it is known; there is still need of something more powerful than this cold decision of the judgment, to induce them to practise virtue, when the path of duty is difficult, or when the temptation to vice is strong. Now, from what source can a principle be derived, which will control the intemperance of passion, repress the irregular cravings of appetite, and stimulate to vigorous exertion? And, in what way can it be infused into the mind, and made the foundation of a virtuous life? We venture to assert, that the Christian religion only can supply this *desideratum*.

We are aware of the contempt with which our philosophers and politicians are wont to regard *vital piety*; confounding it, through ignorance or design, with fanaticism, and looking upon it as a morbid affection of weak and melancholy minds. But their ridicule and scorn must not induce us to conceal the truth upon this subject. We do not hesitate to affirm, that vital piety is the only source of sound morality. Admitting, indeed, that mere morality, that is, correct and virtuous external conduct, will answer the purposes of civil society, yet if we wish to erect a fabric which will stand, we must give it a solid basis. It will be in vain to allege, that because the superstructure, which is the only useful part of the edifice, has an appearance of solidity, the foundation which upholds and supports it, may be safely removed. In proportion to the importance of morality, is the necessity of founding it securely upon the principles of genuine piety. Those men who profess themselves the warm friends of morality, but the opposers of religion, know not what they are doing. They are engaged in the foolish project to which we have alluded, of erecting and sustaining an edifice without a foundation.

The effect of true religion upon the standard of morals, in any country, is great, though it is generally overlooked.

Pious Christians, who walk in the retired paths of life, who take no active part in the administration of civil affairs, and who are often looked upon as of little use in society beyond the limits of their own families, do nevertheless exert a powerful, though imperceptible influence, by maintaining and propagating just views of moral duty, both by their precepts and examples. It will be found that the morals of any community rise and fall by the same scale, as vital piety. We do not, however, mean to dignify with this last name, all the extravagant cant, wild fanaticism, and hypocritical sanctimoniousness, which many injudicious persons consider the perfection of piety. By *vital piety* we mean a deep, rational, and scriptural principle, founded in just views of the attributes, the providence, and the grace of God.

We maintain, therefore, that Christians, whose lives are consistent with their holy profession, are the most useful citizens—the most genuine patriots. The residence of one truly pious man in any place has a greater effect in correcting erroneous views of morality, than any philosophical writings whatever. The wicked may hate, injure, and revile him; but they are constrained to yield him their esteem; and, in a moment of reflection, the secret wish of their heart is, “O let me die the death of the righteous, and let my last end be like his!” When men are tempted to commit any unlawful act, there is no thought which more frequently occurs to them than this, what will be the opinion of men concerning this? And if they are acquainted with any whom they believe to be men of real piety, the idea of the abhorrence of sin, which they know such persons entertain, very often operates as a salutary check.

Although the penalties of the civil law are useful, and cannot be dispensed with, yet wherever one man is restrained from the commission of crime by the consideration of these penalties, a thousand are restrained by some sense of religion, some abhorrence of the crime itself, or some regard to the retributions of eternity. The conclusion is therefore just, that *whatever promotes true religion, will promote the interests of civil society.*

4. *The Sabbath is important as a civil institution, because it furnishes an excellent opportunity of obtaining the requisite knowledge of religion and morality.* All that has hitherto been said is preliminary to the subject proposed

for discussion in this essay. We now arrive at the point in question.

Assuming then the principles which we have endeavoured to demonstrate in the preceding pages, our observations shall, for the sake of brevity, have special reference to the actual condition and civil institutions of our own country.

If the prevalence of religion and morality be essential to the prosperity of a nation, it must be admitted, that the best opportunities should be afforded to the people of acquiring information upon these subjects. It would be a waste of time to attempt to prove that knowledge of this kind, which men pick up at random in the course of their secular occupations and employments, is not sufficient.

There is need of particular and repeated instruction upon these important topics. Most of the inhabitants of our country, it is true, enjoy for a time, the privilege of instruction in some school; and it is admitted, that much useful knowledge might in this way be communicated. But the fact is, that in a great number of our schools the pupils learn nothing of the true principles of virtuous conduct, or the rules of morality, which should govern their future lives; much less are they instructed in the fundamental doctrines of the Christian religion. They learn to *read, and write, and cypher*; but this process does not furnish them with a single idea upon the subjects under consideration. At the same time their susceptible minds cannot remain without impression. They frequently imbibe from each other the principles of almost every vice, and no effectual means are used to counteract this tendency to mutual corruption. One depraved and insinuating boy often diffuses his immoral principles through a whole school; and although all may not follow his example, yet all who are under his influence are, in some degree, injured. It is the fashion of the day to form systems of education, and to provide for extending instruction to all classes; but while provision is made for attaining the general object, it may be doubted whether sufficient attention is paid to the means of inculcating the principles of virtue and morality.

It cannot be denied, that families are the nurseries in which sound principles should be instilled into the minds of children. The impressions received in childhood are most important, because they are the most indelible. But if no time be appropriated for such instruction, if secular business occupy the attention every day, this most important branch

of moral education must be neglected. Parents, when immersed in the cares of labour or trade, and involved in worldly schemes, will commonly feel no disposition to communicate lessons of morality. There should be one day set apart from the days of secular occupation, for the purpose of affording to parents an opportunity of instructing their children, even if no other end could be answered by such an institution.

But it is a melancholy fact, that many parents, perhaps a majority, have neither inclination nor ability to communicate sound moral instruction. It is to be lamented, as one of the most formidable evils which menace our country, that multitudes are now advancing to maturity without receiving any salutary lessons on points immediately connected with their present and future happiness. Many of these, on the contrary, hear from their parents such maxims only as have a tendency to fix false principles in their minds, principles of cunning, injustice, and selfishness. And this is not the worst. It need scarcely be said, that the example of many parents has a powerful effect in confirming and strengthening the noxious sentiments which have been instilled by their precepts into the minds of their children. And even when their instructions are sound, their effect is counteracted by the inconsistency of their example, with the lessons which they give.

In this state of things, the necessity of communicating religious knowledge in some other way, than by parental instruction must be evident, and in every country provision should be made for the accomplishment of this end, by means of well qualified teachers. Even if there were no day considered sacred, nor any profession of men devoted to the business of communicating religious instruction, it would be good policy in any government, and especially in a free republican government, to set apart one day in seven, for the delivering of public lectures upon the great fundamental principles of religion and morality, by persons of suitable abilities and learning. There can be no reasonable objection to the adoption of such a plan, except that the want is already supplied by the institution of the Christian ministry and the Christian Sabbath.

Upon this subject, Europeans and Americans are prone to run into opposite extremes. In most countries of Europe some particular form of religion is established by law. There

is reason to apprehend, that, in our country, the fear of infringing the rights of conscience will lead to the neglect of the means requisite for the diffusion of religious and moral instruction. Let the Sabbath fall into disuse, let the ministrations of the Gospel cease; let the youth of a whole nation grow up in ignorance of God and a future state of retribution, and the consequences will be most lamentable.

In these remarks we are so far from pleading in behalf of a religious establishment in our country, that, as warm friends of religious liberty, we hope that we shall never see the day when one denomination of Christians shall be placed above another by the arm of civil authority. At the same time every wise politician will see the propriety and necessity of giving to the diffusion of religious knowledge, all encouragement which is compatible with liberty of conscience. What the duty of a government is in other respects, it is not our business to inquire, but that the observation of the Sabbath should be required, and an opportunity thus afforded for all who choose to give and receive religious and moral instruction, appears to us so evident a truth, that we know not upon what ground it can be contested.

5. *The Sabbath is necessary to all denominations of Christians, for the quiet and decent celebration of divine worship.* Every religion enjoins certain solemnities and forms of worship, in which all its followers unite. Now if there were no Sabbaths, the celebration of these would be attended with great inconvenience and confusion. Different denominations would set apart different days; and while one part of the community was engaged in the worship of God, the other would be occupied with business or amusement. And, indeed, it would be difficult to induce all the members of the same communion to unite in the observance of any particular day. While they considered it as a matter of mere voluntary convention, many would refuse to break off from their secular occupations, unless they were compelled to observe the day by the authority of law. Now, it is evidently the duty of a government to afford facilities for the celebration of public worship, and to protect the people in the undisturbed enjoyment of this privilege. A large number of citizens consider their religious privileges as more valuable than their property; and as government is intended for the happiness of the people, it is bound to defend the religious, as well as civil rights of the community.

It has already been proved that religion is essential to the prosperity of a state: but religion cannot flourish without public worship; and public worship cannot be celebrated in a becoming manner without a day set apart for the purpose. Therefore, the Sabbath is an institution of great importance to the community.

It may, however, be the opinion of some, that the establishment of the Sabbath, by law, is a violation of the rights of conscience, since it enjoins the observance of a religious institution, whether we are convinced of its divine authority, or not. And it has been alleged, that if civil rulers have a right to oblige the people to observe a certain day, they may, upon the same principle, compel us to adopt some particular creed, and attend some particular form of worship.

It may be urged, therefore, that the enacting of laws for requiring the observance of the Sabbath, is inconsistent with liberty of conscience.

This objection is more specious than solid. When civil rulers enact laws, requiring the citizens to abstain from secular occupations, they do not pretend to prescribe a religious duty. They bind no man's conscience to abstain from such occupations *on a religious account*. So far as it relates to the civil authority, it matters not from what motives the law is obeyed. If the government may require every citizen to labour a certain number of days upon the highway, because it is necessary for the public good, why may not the same authority, for the same reason, require all the citizens to abstain from labour one day in every week? No man can assert that rest is inconsistent with liberty of conscience.

There is, therefore, no infringement of religious liberty, in requiring the Sabbath to be observed. If there are reasons, derived from the consideration of the public good, which render it important that there should be a cessation from labour once in seven days, it is right to require it.

It is true, that the chief reason for enforcing the observation of the Sabbath, is its connexion with religion, and its necessity to public worship. But religious instruction and public worship are (according to our supposition) considered by the legislator as essential to the prosperity of the nation, and ought, in every way, to be encouraged, so far as they can be encouraged without interfering with private judgment, and the consciences of men.

The politician, as a politician, views religion itself as a

mere political engine. He considers the Sabbath, not as a means of preparing men for another world, but of fitting them to be good citizens. There is, therefore, no infringement of the rights of conscience, in enacting laws for observing the Sabbath.

Now, since the Sabbath is necessary to the various denominations of Christians for the celebration of divine worship; since the appropriation of such a day for this purpose is one of their most valuable privileges; and since such appropriation does not violate liberty of conscience; the conclusion is plain, that the Sabbath is of such importance to civil society, that its observance should be protracted by law.

6. *The Sabbath is important as a means of preserving the people from barbarous manners, and of strengthening the social affections.* The character of men is influenced in a remarkable manner by the meetings which they are accustomed to attend. It is desirable that members of the same community should see one another in circumstances favourable to the excitement of friendly sentiments. In a state of seclusion from society, men become rough, austere, and unsociable. If they are to act together as citizens, they ought to know and respect one another. Most men are inclined to society, and in all countries, public meetings of some kind are common among the people. The nature of our own free institutions occasions many assemblies of the inhabitants, for the various purposes of exercising the right of suffrage; of being trained to the skilful use of arms; or of deciding causes by the law of the land. There are also many conventions of the people for purposes of trade; as sales and fairs; and perhaps more for amusement than for all other purposes. Now, it is probable, that this freedom of social intercourse, when nothing is transacted but what is innocent, tends to refine the manners, and strengthen the social affections; but in all these associations there is something wanting. In all, the mind is under the influence of worldly and selfish motives. In all, the distinction arising from rank, wealth, and learning, is too scrupulously maintained.

The object of men, when convened for such purposes, is some selfish gain or gratification. Every one is occupied with his own affairs, and thinks little of the concerns of others, beyond the mere expressions of civility. There is nothing to repress the cupidity of avarice, the pride of distinction, and the keen relish for sensual pleasure.

Contemplate now the inhabitants of a parish convened in the house of God for the purposes of instruction and worship. Here the rich and poor meet together in the presence of that God, who is the Maker of both. Here every thing has a tendency to diminish the importance of mere external and adventitious distinctions. All unite in the same penitent confessions. All hear the same salutary truths; which, by revealing the momentous realities of another world, cast a shade over all terrestrial glories. Here the duty of loving God supremely is inculcated, and after that, the duty of loving our neighbour as ourselves.

Men, thus situated, will probably feel their own dependence and be impressed with the truth, that we are all pilgrims and strangers upon earth. The union of voices in the praise of God by a whole congregation has an excellent effect. Men who unite in the same acts of worship, and utter at the same time the same words of praise, cannot so readily revile and defraud one another. No external circumstances could be contrived so favourable to the excitement of right feelings in men towards their fellows, as those which occur in assemblies for public worship.

Then, if ever, pride, envy, and ill-will must cease to be active. Then, if ever, feelings of mutual kindness and esteem must be excited. The very looks of men, assembled for worship, are different from their looks upon other occasions. There is more composure, more meekness, more benignity, manifest in their countenances. They accost each other more respectfully and affectionately. They inquire kindly concerning the health of each other's families. The neatness and cleanliness of the dress of almost all persons upon the Sabbath, are not without their effect. The influence of the state of the body upon the feelings and dispositions of the mind is very manifest. Clothe a decent man or woman in filthy rags, and their temper will be obviously affected. Observe the labouring man after the toils of a week, upon Saturday night, and upon the Church green on the Sabbath, and mark the difference in his appearance.

Cleanliness, it has been said, has a near affinity to virtue. If it is not a virtue, it is at least an emblem of virtue; and any institution which leads the people to cultivate it, is valuable to the nation. Now the Sabbath, and its ceremonies, have more effect in leading the people to cultivate this minor virtue than any thing besides. In passing to country Churches,

who has not frequently observed the difference between families accustomed to attend public worship, and those in the habit of remaining at home? The former are distinguished by an appearance of neatness, and the latter by an air of listlessness, as well as by the filth which had been accumulated during the past week. It may be a prejudice; but we have long thought, that men have a better appearance in the house of God than in any other place.

Destroy the Sabbath, and you take away from the people not only the best means of moral improvement, but the most effectual means of preserving men in a state of civilization. This appears from the fact, that wherever the Sabbath is respected and observed, the people are peaceable, decent, and honest; while in those parts of our country where they live in neglect of religious ordinances, and are destitute of instruction, the inhabitants are rude, uncultivated, given to excess, and in every way exhibit an unamiable character.

The existence of the Christian Sabbath, together with the instructions and solemnities connected with that day, have a greater effect in preserving the people from sinking into a state of barbarism, than all the schools and colleges in the land. And politicians should remember, that in all national improvements, to advance is arduous, but nothing is more natural and easy than a retrograde motion. It required great exertion and long continued effort to elevate the nations of Europe to their present high standing in the scale of civilization, but it would require no effort to sink men below their former state of degradation.

Many professing Christians in this country have committed an egregious mistake, by forsaking the house of God, and the assemblies of his people, for the sake of worldly advantage; carrying their families into the wilderness, where they have no Sabbath privileges, and where they are cast into a society, promiscuous and corrupting. They obtain richer land, and a greater quantity of it for their sons; but those sons too frequently become wild men of the forest, and the dearly bought gain of the parents, seldom redounds to the benefit of the child. It may, indeed, be said, that for a morsel of meat they have sold the birthright of their children.

7. The Sabbath is an institution, necessary for the refreshment of man and beast, after the labour of six days. If there is an objection of any weight against the appointment of a day of rest by the civil authority, it is this; that it is un-

just to prevent men's increasing their wealth, and providing the means of subsistence ; that it is no small deduction from the profits of labour, to take away one day from every seven ; and that men ought to be allowed to dispose of their time in the manner that appears to them best.

Although this argument appears plausible, (leaving religious considerations out of the question) yet there are cogent reasons for refusing such a degree of liberty, as is here demanded. There are many persons in the community, who are placed under the authority and control of others, as minors, servants, and apprentices. All such should be protected from the oppression of their guardians and masters, by the laws of the land. Now the avarice of many men is so insatiable, that if a day of rest did not intervene to afford relief to those under their authority, their strength would be broken, and their spirits exhausted by unremitting toil ; and we find by observation, that the simple expectation of this day of rest, not only enables multitudes to undergo the hardship of labour, but causes them to engage in it, and pursue it with alacrity. The beasts, also, need a day of rest. The comfort of the useful animals employed in the labours of agriculture, or in bearing burdens, is not beneath the attention of the legislator.

It is also a fact, that men, without a day of remission and relief from the cares of worldly business, would be injured, instead of being profited. Taking nothing into consideration except the profit of the labour performed, we should find, that the proceeds would, in a period of considerable length, be greater from six days in the week, than from the whole seven. It is a fact, well known to all who have made exact observation, that men who labour diligently for six days, are so much exhausted, that they are unfit for immediate exertion ; but after an interval of rest, they return to their occupation with renewed vigour and alacrity.

If there were two contiguous nations, the one of which observed a day of rest, and the other laboured every day in the year ; and if, in industry and the number of labourers, they were equal, there can be little doubt, that the profits of the former would be considerably greater than those of the latter. The difference between them, as has before been observed, in point of morality, cleanliness, order, refinement, and social affection, would be very important ; but on the

mere score of pecuniary emolument, it would be no less remarkable.

8. *The conversion of the Sabbath into a day of amusement would render it an injury instead of a benefit to society.* The observation of the Sabbath has been enforced in all Christian countries by civil penalties, since the days of Constantine the Great ; but there has existed great diversity in the mode of observing it. In general, however, abstinence from all servile labour, and attendance on the solemnities of public worship, have been considered essential to its proper observation. But how far it may be made a day of amusement and diversion, is a question upon which there has been much diversity of opinion. In those countries where the Romish religion is professed, it is a custom almost universal, to spend the former part of the day in attendance upon the ceremonies of the Church, and the remainder in sports and diversions. In towns and cities, the theatres, and other places of amusement are open, and frequented ; and in the country, the peasants, dressed in their holiday clothes, dance together, and engage in other rustic diversions.

In protestant countries also, much diversity of opinion and practice exists, in regard to the manner of observing the Sabbath. No people have been so distinguished for a rigid observance of the Sabbath, as the Puritans of England, and people of Scotland, with their respective descendants in America. The attempt to introduce into England, by royal authority, the customs of the Continent, with regard to the Sabbath, had, perhaps, as much influence as any other circumstance, in depriving the monarch of his crown, and his head.

It does not suit our present purpose, to discuss or decide the question, whether the Puritans and Scotch Presbyterians did not carry their rigour in observing the Sabbath to an extreme. We know that the Pharisees, in the time of our Lord, had fallen into an over-scrupulous and too rigid method of observing it ; so that no single thing drew upon Jesus Christ more hatred and persecution, than his supposed violations of the Sabbath ; and it is by no means improbable, that men in later times have sometimes fallen into the same superstition. It is also certain, that Calvin, Beza, and many others, whose zeal for evangelical truth needs no commendation, entertained sentiments upon this subject, different from those of many English and Scotch divines. But we do not wish now to

ascertain the precise rules for observing the Sabbath, but to show, that if it be observed at all, it ought to be regarded as a sacred day, on which we should abstain, not only from secular business and servile labour, but from sports and amusements of every kind.

This position will be evident, if we attentively weigh the following considerations.

The principal benefit to be derived from the Sabbath will be lost, or greatly depreciated, by making the whole, or any part of the day, a season of diversion. The chief object of the Sabbath is to afford an opportunity for public worship, and the communication of moral and religious instruction. Now, to these objects, the majority of men are with difficulty drawn, while they are prone to seek pleasure in sports and amusements. The effect of countenancing these will be to draw the minds of men from the principal objects of the institution. It may be said, that when the people have engaged in the worship of God, during a part of the day, they may, with propriety, spend the remainder in amusement, especially as this is the only time of relaxation for the inferior classes of society. To this we reply, that there is no need of making provision by law for the amusements of the people. They are too prone to seek such gratification spontaneously; and if they are indulged in this way upon the Sabbath, they will not fail to employ other parts of their time in a similar manner. One whole day in seven is little enough for religious worship and instruction. Little benefit will accrue from the best prayers and sermons, unless the impressions of religious truth are carefully cherished. For this reason, the time which immediately succeeds attendance on the exercises of the sanctuary, should be spent in serious reflection, reading, or conversation. Now if the people go from the worship of God to a scene of amusement, however innocent in itself that amusement may be, the devout and serious spirit, which ought to be preserved, will undoubtedly be lost amidst the gaiety of surrounding objects. There is, moreover, an incongruity in joining together, upon the same day, exercises and employments so different. In the morning the man or woman is seen kneeling at the altar, partaking of the emblems of the body and blood of Christ, and uttering solemn vows in the presence of God: in the evening the same person is found in the midst of a noisy and giddy throng, who evidently "have not God in all their thoughts."

But this is not the worst. If the Sabbath is considered in any degree a day of amusement, the majority of men will make it so altogether. Parties of pleasure upon the water, and excursions into the country will require the whole day; and a few Sabbaths thus spent will produce an utter dislike to the serious duties of the Church, which will consequently be studiously avoided. So far then as the Sabbath is made a day of amusement, so far its important benefits will be lost. But the evil is not merely of a negative kind. If a whole people be permitted without restraint to seek such amusement as may gratify their taste, innumerable excesses and crimes will be the consequence. When men set out with no other object in view than amusement and diversion, there is no moderation in their feelings and their spirits. They easily become foolish and wild in their ideas and schemes. When they are collected in companies, this buoyancy of spirit produces not only extravagance, but vice. Ridicule calls in the aid of profaneness, and the young man who has cast behind him all the restraints of parental authority and early education, stops at nothing in endeavouring to distinguish himself. Every thing is in excess. There is, of course, no improvement to be derived from the conversation of such a company. Buffoonery, affectation, impudence, and selfishness, are all that can be expected from such associations. The original of this faint picture may be fully inspected, by visiting a pleasure-boat, fitted out for a Sabbath expedition.

But even now, we have not viewed the evil in its worst aspect. Men of corrupt morals, and women of suspicious characters, mingle in parties composed of plain and honest individuals, for the purpose of carrying on the work of seduction. If the curtain were raised, so as to expose the scenes of debauchery which are connected with parties of pleasure upon the Sabbath, we are persuaded, that the most unblushing advocate of such amusements would be completely silenced. The political economist may rack his brain to find a cure for pauperism, and the monied philanthropist may erect Magdalen asylums; but they will not be able to keep pace with the progress of vice in our cities, while the civil authority, by permitting, encourages this perversion of the Sabbath from its original design. For, we believe, that we shall be supported by the experience of all impartial observers, when we assert, that in our large cities, the seeds of more vice are sown and diffused upon the Sabbath, than upon the other six days; so

that it would be infinitely better to have no Sabbath at all, than to have it converted into a day of dissipation. But the Sabbath, as a day of remission from labour, exists, and is too firmly established to be abolished, even by the strong arm of government. It will continue to be distinguished from other days, and will be employed in a way either beneficial, or injurious to society. Now what is the course which a wise and provident government ought to pursue, in relation to this institution? It, undoubtedly, ought to enforce its observance with a zeal proportioned to the advantages which that observance must produce. They should enact salutary laws, and use means to have them executed with promptitude and vigour. They should prohibit all unnecessary labour, and travelling; all diversions; all meetings of idle persons in public places; and should so frame these laws, that they may be free from any defect which may prevent their easy execution.

In most of the United States, there are wholesome laws in existence for the prevention and punishment of Sabbath-breaking; but they are seldom executed, although the violations of them are most notorious. They are broken in every town and village, under the eye of the magistrates to whom the execution of the laws is entrusted. The odium attached to *informers*, is far greater than the odium attached to the violation of the law; and such is the state of things in many places, that a combination, for the patriotic purpose of aiding the magistrate, is soon overpowered by a general and violent clamour against all interference of that kind. In the state in which we write, there is an excellent law upon this subject, but it has no more effect than so much blank paper; not merely through the negligence and timidity of the magistrate, but because there is no provision made for issuing process *instantly* against the violators of the statute. It is not a little remarkable, that some persons oppose the immediate punishment of Sabbath-breaking, on the ground that the issuing of *process* against the offenders, would itself be a violation of the Sabbath.

One thing, however, is incontrovertible; that the existence of laws which are never or rarely executed, has an injurious effect upon the public mind. It destroys that reverence for the laws, which should be carefully cherished, as one of the best safeguards against crime. It leads, also, to a contempt for the officer whose duty it is to execute the laws; and will ultimately lead the people to call in question the wisdom of

the legislature. If the law be salutary, it should be obeyed, and disobedience impartially punished. If it be an impolitic and unnecessary law, let it be at once repealed. The most notorious violation of the laws, prescribing the duties of the Sabbath, is the passing and re-passing of vehicles, by land and water. Steamboats and stage-coaches are commonly more employed upon the Sabbath, than upon any other day of the week. The quiet and decorum of the day of rest are disturbed by the driving of carriages, and the passage of wagons, engaged in the transportation of goods. And in certain villages, near our large cities, the streets exhibit, upon that day, the appearance of a fair or a race-ground, rather than a day of religious rest. The taverns are filled with successive parties of pleasure-hunters, passing from or to the cities; and the very sanctuary of God is frequently disturbed by the noise and tumult of these unseasonable visitors. These are evils which are rapidly eating into the vitals of our moral system.

It has also been to us a subject of surprise, as well as deep regret, to behold in many parts of the country, the labours of agriculture going on, without the least apparent necessity, on the Sabbath. We have seen, in fine clear weather, the harvest cut down, as well as gathered in. Surely, this cannot be justified by good citizens, when it is done in direct violation of the laws of the land. Whatever may be thought of the religious obligation of the Sabbath, all good citizens might be expected to respect the civil authority. Unless energetic measures are used to prevent the growth of these evils, the effects will be deplorable; and magistrates and others will be convinced, that their connivance at the breach of the law, providing for the observance of the Sabbath, was a dangerous dereliction of duty.

There is, indeed, a cure for the political evils of which we are complaining, but it is a slow remedy, and often tremendously severe. Corruption of morals will, at length, throw every thing into confusion; subvert every valuable institution, and spread desolation over the country where it prevails. Let it be remembered, that the overthrow of almost every flourishing nation which has ever perished, has been occasioned by the deterioration of national morals. Under despotic power, a military force is made the instrument of preventing the injury which the prevalence of vice produces; but a free government can rely only upon the knowledge and virtue of

the people. It should be inscribed over every door and gateway, in conspicuous characters, and proclaimed to every assemblage of the people, that VIRTUE IS THE BASIS OF A REPUBLIC.

The events of future times, perhaps, will show, that it is a poor and a vain thing to have connected distant places by canals; to have levelled mountains; to have built railways from city to city; to have defended our coasts by fleets and fortifications; and to have extended our population and improvements from the Atlantic to the Pacific. Ruin threatens us from another quarter. The mine which will probably subvert our noble political fabric, is in the midst of us. Foreign foes can never conquer us. Increase of wealth, and men, and national improvements, can never save us. There is something still more necessary than arts, and arms, and overflowing treasures, and various modes of internal conveyance. There is still need of something to give stability to all these possessions; and this can be accomplished only by deeply radicated principles of integrity and virtue among the people.

We sound no false alarm. Past events justify these forebodings; and, in such circumstances, it is the duty of every patriot to raise his voice in defence of an institution which is intimately associated with the dearest interests of the community.

9. *If the Sabbath is an institution of God; to avoid his displeasure, every government should cause it to be properly respected and observed.* This proposition may seem to remove the subject from the ground upon which its discussion was proposed; but a little reflection will show that this consideration ought not to be excluded. It is not, indeed, the object of this article to prove that the Sabbath is a divine institution; but it is impossible to do justice to the subject, without examining it briefly in this point of view. We cannot properly investigate the policy of a government without considering, that there is an over-ruling Providence, which is more manifest in the government of nations, than in the affairs of individuals. Whether any community thinks proper to acknowledge; or refuses to acknowledge the providence of God, it is equally under his control; and its prosperity, or overthrow, will depend, materially, upon the moral character of its members. If, then, we have the slightest ground for believing that God has separated one day of the week for his

own service, in order that men may have an opportunity of contemplating his character, and joining in his worship, it is surely politic (to say the least) to pay regard to such an institution, because no evil, and much good, will arise from its observance. And if it should prove to be established by divine authority, its violation by a people, and a neglect to provide for its sanctification by the government, may provoke the judgments of God against both. The history of the Jews recorded in the Old Testament furnishes a salutary lesson for our instruction and warning in relation to this matter.

But we may, and ought to take higher ground. In a country where a large majority of the people are Christians, it may be taken for granted, that the origin of the Sabbath is divine; for upon this subject there has been among Christians a general agreement. The question then is, whether rulers, knowing that God has appointed a certain day for his worship, are not bound to make such arrangements as will render attendance on it easy and convenient. Civil rulers are not to prescribe to men what they shall believe, or how they shall worship; but if there be a day, divinely appointed for public worship, it is their duty to have this day so observed, that all who are disposed may be able to worship without interruption or distraction. The doctrine which we wish to inculcate, with respect to the duty of civil rulers, is this: that they are under obligations to promote truth and piety in the country which they govern. This should be effected by all the means in their power, which are lawful, and which do not interfere with the natural rights of man. And it is their best policy to endeavour to avoid the displeasure of the Most High by discouraging vice in all its forms, and by promoting virtue and religion.

The observance of the Sabbath, therefore, by any people, is important, because, as it is a divine institution, its observance will be pleasing to God, and because it is proper to avoid a course which will bring down upon the people the judgments of Heaven.

We know the contempt with which many modern politicians would dismiss an argument of this kind. It is, indeed, a fact, that a sort of atheism has deeply infected many of our public men. They are loth to acknowledge the hand of God in any thing, and are still more reluctant to submit to his institutions and commandments. It is, probably, the regret of all pious men, that the Constitution of the United

States never recognises the being or providence of God. How far He will consider this as impious, who can tell? But, surely, it would have been at least prudent to make some acknowledgment of our dependence, and some expression of gratitude for national favours. There is also reason to fear that the members of our government, in the highest stations, do not give the weight of their influence and example to the observance of the Sabbath. This is an evil over which the true patriot, as well as the Christian, should weep. There is one practice sanctioned by the authority of our general government, which is a direct violation of the rest of this sacred day; and which, as it is public and notorious in every part of the country, has a most pernicious effect on the public mind, in the way of example. We have already treated of it at large. It is the carrying of the mail on the Lord's day, in time of peace. When the owners of vehicles for conveying passengers, see the coach which carries the mail every where travelling without necessity, they are emboldened by the example to set the laws of the State at defiance. And we see no prospect of a reformation in this matter, until this practice is discontinued. The voice of the people should be raised against a practice which not only operates so injuriously by its example, but which is literally A NATIONAL SIN, and will assuredly bring down upon us the judgments of God. It would be easy, if any exigence required the immediate and rapid communication of intelligence, to send an express who might travel without intermission.

If a disregard to sacred things is countenanced by those whom God has ordained to be "a terror to evil-doers, and a praise to them that do well," the divine blessing cannot be expected by the nation which is governed by such men. The conduct of civil rulers, in relation to the Sabbath, is important, not merely on account of the influence of their example, but because experience, as well as the word of God, teaches us, that the sins of rulers are often visited upon the nation over which they preside. This, with other weighty considerations, should lead those who have the privilege of choosing public officers, to elevate to the highest stations none but men of sound principles and good character. For a Christian people to commit the management of their affairs to avowed infidels or open despisers of religious institutions, is an affront to the King of heaven, and, in some sort, a denial of the truth and importance of the religion which they profess to believe.

It is time for Christians to be awake to the importance of this subject, and not to be carried away by the impetuosity of party spirit. The difference between political systems, in this country, is trivial, but the difference between the friends and enemies of religion is immense. Though Christians should not enter into the political contests of the day, they ought to come forward boldly to the discharge of their duty; and not under the pretence of avoiding politics, to neglect the service which God and their country demand of them. They should not leave the choice of rulers to those who are least qualified to judge, but should exercise their right of suffrage impartially, and with a view to the glory of God, and the best interests of their country. They should withhold their vote and support from every man, however able and eloquent, who refuses to acknowledge the truth of religion, and treads under foot the ordinances of God.

We shall, in conclusion, endeavour to describe the manner in which the Sabbath should be observed, in order to render it most interesting and valuable, as a civil institution. At the close of the week, every family should REMEMBER that the Sabbath is approaching, and should make such arrangements as will have a tendency to render the observation of it easy and pleasant. While a superstitious scrupulousness, and a Pharisaic rigour are avoided, let the determination of every one be, to lay aside all secular concerns, all servile labour, all diversions, and all unnecessary journeys. Let the day be considered sacred, and consecrated to religious services, and the acquisition of the knowledge of God and his word. It should not, however, be a day of gloom and austerity; but a season of sacred enjoyment. Every heart should overflow with gratitude; every voice should be tuned to praise. Every countenance should shine with the expression of joy and hope.

It is wrong to spend the morning of this day in unnecessary sleep. Too much sleep stupifies the mind, and is unfavourable to health. If we rise early, and pursue our business with alacrity, we ought not to be dull and remiss when the time is the Lord's, and when his service calls for our attention. To the devout and pious mind, no day dawns with so sweet a light as the Sabbath. It was originally intended to bring to fresh remembrance the great work of creation, when God first caused light to shine out of darkness, and when the glory of God was made visible in the heavens and

in the earth; but it now stands as a memorial of another work, more interesting than creation itself. When the light of this day salutes our eyes, we seem to be transported to Calvary, and placed by the sepulchre of our crucified SAVIOUR; the stone is rolled away; the tomb is deprived of its victim, and DEATH itself lies vanquished before our eyes. But while death and the grave are vanquished, we see a luminous path leading from earth to heaven. We behold a faint reflection of the glory of the celestial city, and are led to contemplate there a Sabbath which shall never come to an end.

Vigilance and resolution are necessary to guard against the intrusion of worldly concerns, and against interruption from secular affairs. Constant occupation in the appropriate duties of the day, furnishes the best defence against these temptations. When the time of public worship arrives, let every one join himself to the congregation of worshippers, and by his appearance and conduct, show that the duties of the Sabbath are not a burden, but a delight. While in the house of God, he should summon all his power and best affections to the solemn and delightful work of praising and adoring the *King of heaven and earth*. Then shall he know by experience, that it is not a vain thing to serve the Lord; that "one day in his courts is better than a thousand;" and that it is better to be a door-keeper in his house, than to dwell in the tents of wickedness.

To a soul rightly disposed, how sweet is the solemn stillness of the Sabbath! What a blessed serenity overspreads the mind, when released for a season from the bustle and toil of this lower world. How welcome the sound of the bell which summons to the great congregation! How delightful the solemn music with which a whole assembly offer their thanksgiving to God! How inestimable is his word, whose entrance giveth light and understanding to the simple! It instructs, it warns, it reproves, it convinces of sin; shows us the refuge of the Gospel; elevates our thoughts to heaven; brings consolation to the afflicted; and improves and strengthens all the principles of virtuous conduct. When this word is expounded, and applied by one whose lips have been touched with a live coal from the altar, when it comes warm from the conceptions of a heart deeply imbued with piety, how pleasing and salutary the impression upon the susceptible mind!

When the public service is concluded, there should be no

remission of pious exercises. A great part of the benefit of public ordinances is often lost by carelessness, after the service is over. Light conversation and secular cares, too frequently extinguish the sacred fire of devotion, which ought to be so kindled upon the Sabbath, as to continue burning through the ensuing week. Give God the whole day. He requires for his peculiar service only one day in seven; a most reasonable requisition. Six days are enough for the cares and business of this world, which is at best, "vanity and vexation of spirit." Let us not rob our own souls of a real privilege, by mingling the groveling affairs of earth, with the loftier concerns of a better world. Begin, continue, and conclude the Sabbath by the appropriate duties of the day. In all this there need be no weariness, or disgust. There will be none, if the heart be rightly disposed. We may vary our exercises at will, still keeping in view the end for which the Sabbath was instituted. Meditation, prayer, praise, reading, and serious conversation should occupy the time. Many acts of benevolence and mercy may also be performed upon this sacred day. Now let us suppose a whole community to spend the Sabbath in such a way as I have described: the effects cannot easily be told. The state of society would be better than has ever yet been seen upon earth. The Sabbath, thus spent, in holy and useful exercises, would be one of the chief comforts of life; and it would be found one of the most effectual means of preventing crime, and promoting a reformation of manners.

Contrast with this description, the manner in which the Sabbath is spent by many in our Christian country. The morning is wasted in sleep, unless some excursion or party of pleasure rouses the person from his bed. When sleep is shaken off, the newspaper, or some unprofitable book, occupies the still drowsy attention. The leisure now afforded, invites the man of business to look over his papers, to examine his bonds and mortgages, or to post his accounts. The merchant calculates his profit and loss; devises new schemes of commercial enterprise; reads the prices current, and determines upon a voyage to some foreign port. The lawyer is employed in looking over his brief; arranging his papers, and inventing arguments in support of his client's cause. The farmer surveys his grounds, inspects his cattle, and forms his plan of labour for the week. The young and giddy are roving in search of amusement; a party is formed to visit some place at

a convenient distance; there a crowd collects, and a promiscuous company is formed. Here the young man learns from his superior the rudiments of vice, and the inexperienced young woman is often caught by the attentions of some decoying villain, who has assumed the garb and manners of a gentleman. Here the habits of intemperance are often formed, and the young tradesman, or mechanic, while he neglects public worship, and violates the Sabbath, sows the prolific seeds of future ruin. Expenses are incurred which are inconvenient; habits of dissipation are contracted; dangerous acquaintances are formed, and opinions imbibed, which will operate like secret poison on the moral principles of the young.

If, then, the object of government is to bring corruption into the dwellings of the industrious tradesman and mechanic; to multiply the miseries of seduction and female prostitution; to extend the evils of bankruptcy and the frauds connected with it; to add to the list of drunkards, already so enormous as to be appalling, to encourage dissipation so ruinous to the common people; to increase and perpetuate pauperism, and to fill our poor-houses and prisons with tenants; in short, to bring in luxury, extravagance, and every species of excess and misery; let the Sabbath be abolished, or spent in idle dissipation.

But if it is the policy, as certainly it is the interest of civil rulers, to promote order, purity, peace, sobriety, industry, and every species of virtue, and domestic comfort; if they would set up an effectual barrier against the torrent of vice and debauchery; if they would preserve and advance the civilization of the people; if they would avoid the just vengeance of Heaven, on account of national sins, let them be careful to enact wholesome laws for the observation of the Sabbath; and when such laws already exist, let them be promptly and impartially executed; and let all the people

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

ART. IV.—REMARKS ON GALATIANS, Chap. IV. 21—31.*

Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον ἐκ ἀκέετε; Γέγραπται γάρ ὅτι Ἀβραὰμ δύο υἱὸς ἔσχεν ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας. Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. Ἄτινὰ ἐσὶν ἀλληγορούμενα· αὐτὴ γάρ εἰσιν αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δεξιάν γενεῶσα, ἣτις ἐστὶν Ἀγαρ. Τὸ γὰρ Ἀγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, (ὑσι-
χει δὲ τῇ νῦν Ἱερουσαλήμ, δεξιῦσι δὲ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρη ἐστὶν, ἣτις ἐστὶ μήτηρ πάντων ἡμῶν. Γέγραπται γάρ· Εὐφράνθησι σείρα ἢ ἐτίκισσα· ῥῆξον καὶ βίησον ἢ ἐκ ἀδίνεσσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμικ μαλλον ἢ τῆς ἐχέσης τὸν ἄνδρα. Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς, ἐδίωκε τὸν κατὰ πνεῦμα· ἔτω καὶ νῦν. Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· ἔ γάρ μή κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τῆ υἱῆ τῆς ἐλευθέρας. Ἄρα, ἀδελφοί, ἐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for

* We have received, from a highly respectable source, this exegetical discussion, which we conceive to be altogether worthy of the attention of our readers, and peculiarly within the scope of our publication. All responsibility, with regard to the sentiments of the paper, remains of course upon its author; and for this reason we admit it as the communication of an individual.

the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free."

THE passage just cited is confessedly one of the most difficult in the New Testament. Among the various explanations of it which have been given, I do not recollect to have seen that which is offered in the remarks which follow. It is offered without pretensions, and therefore without hesitation to your readers.

Every interpretation which has been given of this passage may be classed under one of three general views which have been taken of it.

The first is that of the "double sense." It was maintained by Chrysostom, Theophylact, and most of the other ancient fathers; and by Grotius, Henry, Scott, and many others among the moderns. They maintain that these verses contain Paul's exposition of the *second* and *spiritual* meaning of a passage which, in its *primary* signification, relates only to the personal history of several individuals in Abraham's family. Grotius, quoting Chrysostom, explains "Ἄ τινὰ ἐστὶν ἀλληγορούμενα, v. 25. thus: "Sunt ἀλληγορούμενα; i. e. figuram rei majoris continent." Henry says, "These things are an allegory, wherein besides the *literal* and *historical* sense of the words, the Spirit of God might design to signify something *farther* to us." Theophylact, paraphrasing the same words, says, 'Ἡ μὲν ἱστορία αὐτῆ οὐ μόνον τοῦτο δηλοῖ ἀλλὰ καὶ ἄλλα τινὰ ἀγορεύει· διὸ καὶ ἀλληγορία κέκληται· τύπος γὰρ ἦσαν ἐκεῖνα τῶν παρόντων.

The next general view of the passage is that taken by most of the German commentators. It is, in short, that although the original narrative, Gen. xxi. 9—14. has but one meaning, and that the obvious and historical one; yet Paul, following the mode of interpretation prevalent among his countrymen, and familiar to those to whom he wrote, made a very different application of the passage, and one subservient to his present design. Representing the second as an allegory, he made it to teach the comparative merits and claims of the Mosaic and Christian dispensations, and the different fate of those who embraced them. According to Morus, Paul says, v. 24. "narrationem esse allegoricè *explicandam*, cum grammatico seu historico sensu, *posse alium conjungi allegoricum*. Ac Moses, dum illa narravit, *sane non videtur* in animo

habuisse illum alterum allegoricum sensum, sed Paulus explicans locum, sequitur suorum popularium morem." Koppe explains the first word of v. 24. by "this whole history may be explained in a much more exalted sense;" and immediately after denies that narrations merely historical, can in any one instance, in either sacred or profane writing, be certainly proved to have also a secondary meaning.

A third view is that of Borger. He says that the Apostle quoted the passage in Genesis, not for *argument*, but for *illustration*; and that he explains those characters and events, not as prefiguring the two covenants and those who were attached to them, but adduces them as exhibiting a remarkable *similarity* in several particulars to these, and therefore well calculated to set them before the Galatians in a clear and striking light.

His paraphrase of the first clause of v. 24. is, "which things may be excellently accommodated to our cause:" and he says, "Cum vero Paulus, Hagaram et Saram fuisse docet δύο διαθηκῶν τύποις, id non ita interpretandum est, quasi illarum historia mulierum religionis Christianæ Judaicam illam aliquando eversuræ ad significationem jam habuerit: cum id tantum contendere videatur Apostolus, narrationem Mosis *insigni similitudine* cum religionis permutatione esse conjunctam *adeoque* aptissimè hanc cum illa *comparari posse*."

In cases, which, like the present, refer to the Old Testament history, or dispensation, it is indispensable that the whole ground be accurately examined, and it will here be of advantage to direct our first and particular efforts to obtaining an adequate understanding of the passage in the Old Testament; and then apply the light we have obtained to the elucidation of the place in the New.

What then is the plain, full meaning of the narrative in Gen. xxi. 9—14? What is the nature of the event there recorded? Let us endeavour to pursue this inquiry with all the assistance the Bible affords.

And here it is necessary, first of all, that adequate notions be entertained of the Abrahamic covenant. This matter shall be presented as briefly as possible, by the quotation of one or two passages of Scripture. Rom. iv. 13, 14. 16. "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none

effect. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us all." Here it is plain that the promises made in the Abrahamic covenant are fulfilled in the blessings conferred upon true believers. Again, Heb. vi. 13, 14, 17, 18, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." From this passage it is plain that the oath recorded, Gen xxii. 16—20. confirmed *those promises* to which they became heirs, who, under the preaching of the Gospel, flee for refuge to the hope set before them. See also verses 19, 20. Of course the Abrahamic covenant embraced the whole covenant of grace, and was identical with it. And this is established by Gal. iii. 14—29. where the Apostle proves the validity of the Gospel covenant against that of the law, by its precedency in point of time, viz. 430 years. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. For ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This whole argument depends on the identity of the Abrahamic covenant with the covenant of grace.

All the Apostles also in their preaching regarded the promises of the Abrahamic covenant, as embracing the spiritual blessings of the Gospel. After having proclaimed the doctrines and offers of the Gospel, they say, in applying them to the Jews whom they are addressing, (Acts, iii. 24—26.) "Ye are the children of the promise and of the covenant which God made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed." This last promise refers, according to Paul, Gal. iii. 16. exclusively to Christ.

Observe now the language used. Gospel blessings, when spoken of as embraced in the Abrahamic covenant, are called "an inheritance," Gal. iii. 18; or "the promise," Rom. iv. 16; true believers in Christ are called "the seed or children of Abraham," Gal. iii. 7. 29. and thus "heirs of the promises." Heb. vi. 17.

What then, again, is the nature of the transaction, recorded Gen. xxi. 9—14? Sarah saw Ishmael, the son of her bond-woman Hagar, "mocking," abusing, or as Paul says, Gal. iv. 29, "persecuting" her son Isaac; and desires Abraham, in consequence, to cast out this bond-woman and her son, declaring that the son of the bond-woman should not inherit with her son Isaac. Her meaning is plain; the word she uses, שָׂרָה *cast out*, is applied, as well as the corresponding word ἐκβαλλω, used by Paul, to repudiating a wife, and casting off a son. See Lev. xxi. 7, Hebrew and Septuagint; also Eccles. vii. 28. Ezra, x. 3. Jud. xi. 2. 7. She wished Ishmael to be entirely excluded from all that might be inherited by virtue of being a son of Abraham. Further than this, probably, she did not think. But why was the thing very grievous in Abraham's sight, because of his son? He knew the spiritual nature of the promise made to him, (see Heb. xi. 9, 10. 14—16.) and may he not have felt that to comply with Sarah's request would be to cut him off from all these? But whatever were his views of the consequences, or his feelings in relation to them, God commends him, v. 12, "Let it not then be grievous in thy sight because of the lad, and because of thy bond-woman; *in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*" This is the important passage, and fortunately it has found an inspired interpreter. Rom. ix. 6—9. "They are not all Israel which are of Israel; neither because they are the seed of Jacob, are they all children, but, 'In Isaac shall thy seed be called:' that is, they which are the children of the flesh, these are not the children of God, but the children of promise, and accounted for the seed." In this passage, those denominated *Israel, children, children of God, children of the promise*, are, according to the Apostle, those in whose case the word of God, in his promises to Abraham, (and we know what they are,) takes effect, v. 6.; and they are distinguished from those, who like Ishmael, are merely the descendants of Abraham by natural generation, to whom, as is necessarily implied, these promises were never

made. And this confined reference of the promise of the Abrahamic, *i. e.* of the Gospel covenant, Paul proves, *v. 7*, by this passage; “In Isaac shall thy seed be called,” *i. e.* according to Paul, all who shall in fact inherit these promises, are the subject of special promise, as Isaac was: this must be the meaning of *v. 8*.

Now supply the reasoning, “Hearken to Sarah, and cast out Ishmael, *for* neither he, nor others shall participate in the spiritual blessings of my covenant, by virtue of their natural descent from you; but only those, who like Isaac, are the subjects of special promise.”

If there is any coherency here, between the command and the reason assigned for it, we have in them plain ground for two remarks.

1. We have in Ishmael, an actual case of non-participation in the blessings of the Abrahamic covenant, *i. e.* of the Gospel.

2. The casting forth of Ishmael was an act *expressive* of this fact.

Nothing can be plainer than these inferences, and nothing need be said to prove them. A few more preliminary remarks, and we shall be ready to direct our attention directly to the passage in the Epistle.

And first, on what ground did *Ishmael* stand with relation to the covenant of grace? The facts can be easily brought together. He was, by natural descent, a son of Abraham, he was circumcised by virtue of this descent, Gen. xvii. 23. he lived to at least the age of sixteen with Abraham in the land of Canaan, (compare Gen. xvi. 16. and xxi. 5. 8.) and doubtless, united in the worship of God by sacrifice, &c. at the altar. But he was not the subject of special promise, and did not inherit the spiritual blessings promised to Abraham and his believing seed.

2. What was the relation which *Isaac* bore to the covenant of grace? He *was* a subject of special promise, and therefore became an inheritor of all the spiritual blessings of the covenant. Rom. ix. 7, 8. “In Isaac shall thy seed be called: that is,” &c. That the words of the promise, *v. 9*. refer to his being a child also in faith, is proved by the simple language of these verses.

3. On what ground did *the Jews of the Apostle's days*, who clung to the law as a rule of life and a system of salvation, stand, with regard to the covenant of grace? They were

descendants of Abraham by natural generation, they were circumcised, performed the worship prescribed by the law, and wishing to be justified by the law, Christ was made of no effect unto them. Gal. v. 3.

4. What relation did *real Christians* of the Apostle's days bear to the covenant of grace? They, like Isaac, were subjects of promise. Gal. iv. 28; and in consequence of having believed in Christ, became Abraham's seed, and heirs according to the promise made to him. Gal. iii. 29.

These things being undeniable, it follows, *That the relation of Christians to the covenant of grace, and of Isaac to the covenant, are the same relation.* And Isaac, as an instance of an heir to the promises, differed in no respect from the individual believers of the Apostle's days, except in having preceded them by about 2000 years.

It equally follows *that the relation which the Jews of the Apostle's time who clung to the law, bore to the covenant of grace, and the relation which Ishmael bore to that covenant, are the same relation.* He lived, indeed, 430 years before the establishment of the Mosaic dispensation, but all the circumstances in which those who lived under that dispensation, differed from him, were not of a kind calculated to affect their common relation to the covenant of grace. The principal circumstances in the situation of each of the parties are enumerated above, and are the same in both. The condition therefore of Ishmael was the condition of all Judaizing unbelievers of the Apostle's time: and *his* fate of exclusion from the blessings of the covenant of grace must inevitably be *theirs*, provided they remained on that ground. And this fate, having in his case, already taken place, it would afford a striking instance and exemplification of the impending fate of the rest.

Let us turn now to the passage in the Epistle. The Galatian Christians had, soon after Paul left them, been visited by teachers, who taught that "unless they were circumcised and kept the law, they could not be saved." And they had so far forsaken the doctrines of grace which Paul had preached to them, that though they still believed Christ to be the Son of God, they grounded their hope of salvation principally on their observance of the Jewish law. Paul, with a warmth of zeal unsurpassed in any of his writings, testifies against this perversion of the Gospel, and their foolish and ruinous apostacy. He shows that men, now, like Abraham, were

justified by faith only, ch. iii. 1—9; that all who stood upon the ground of the law, were and must be under the curse, v. 10; but that Christ had suffered the penalty of the law, v. 13, so that by simply believing in him, a man could obtain the blessing of Abraham, or justification, v. 14. To the objection that the law was a dispensation established by God, and therefore binding, he answers, that the system of salvation by faith had been established long before the other, v. 17; and that the law was, in fact, not intended to be an independent scheme by which men were to be saved, v. 18, 19. but was intended to act a part subservient to the Gospel, until the full establishment of the latter, and was then to be set aside, v. 25. He then commences and continues in a strain of urgent intreaty, and strong expostulation, through the first part of chap. iv. and closes what he says on this subject by referring to the history of Isaac and Ishmael, which has been considered.

The question now is, what was his design in making this reference? It has, I think, been proved above, that we have in Isaac an actual instance of one standing upon the ground which the Apostles wished the Galatians to take and maintain; and in Ishmael an instance of one, on the ground from which he wished to guard them. We should say then, *a priori*, that when referring in this place to Isaac and Ishmael, *he probably designed to show, by the actual instance of these two individuals, the different condition and fate of those who embraced the Gospel as he preached it, and of those who believed and embraced the doctrines of the false teachers.* The reason for this supposition is, that the historic narrative to which he refers, affords an instance pertinent to his purpose, exactly a case calculated to enforce all he had been urging. Now, is it probable that he has referred to this passage containing facts capable of direct application to his object, and yet passed by these, and made another and very different use of it?

But that he *has* referred to it, for the express purpose just supposed probable, appears to be proved by his own words. The introduction has the aid of an appeal to a case parallel to theirs, v. 21. “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons : he who was of the bond-woman was born after the flesh; but he of the free woman was by promise.” And, throughout the whole passage, there is no intimation that Isaac

and Ishmael are referred to with any other design, *v.* 28. "Now we brethren, *as Isaac was*, are the children of promise." *v.* 29. "But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture, &c." So far, then, the design of the Apostle seems plain, and the execution of it clear and forcible.

But what shall we do with verses 24—26? Are they not inconsistent with the explanation just given? If they are, it must fall to the ground. The Apostle says, *v.* 24, "Ἄτινα ἐστὶν ἀλληγορούμενα." The signification of ἀλληγορούμενα is first to be considered. Ἀλληγορία is defined by Donnegan, to signify, 1. A discourse, or saying, *bearing a different sense* from the obvious one. 2. *An explanation* in a different sense. So, also, ἀλληγορέω signifies, 1. *To speak* in such a manner, as to carry a sense different from the obvious meaning of the words: 2. *To interpret* in such a manner. With Donnegan agree, in substance, all others who have given definitions of these words. Scapula defines ἀλληγορέω, "Aliud verbis, aliud sensu ostendo. Sæpe etiam est aliter interpretari quam verba præ se ferunt." And ἀλληγορεῖσθαι dicuntur ea quorum interpretatio affertur diversa a verbis quibus scribuntur aut dicuntur. Est etiam *allegoricè dici*." The passive, ἀλληγορεῖσθαι, then, signifies, 1. *To have a meaning* different from the obvious one: 2. *To be explained* in a sense different from the obvious meaning. Next, is ἐστὶν ἀλληγορούμενα synonymous with ἀλληγορεῖται? Matthæi says, Grammar, § 559, that the participle with the finite verb, makes merely a circumlocution for the proper verb; and participles of all verbs, with the verb εἰμί. He then cites many classical examples, as Iliad, ε. 873, τετλήότες εἰμέν for τετλήκομεν. Herodotus, I. 57, ἦσαν ἴεντες for ἴεσαν. This idiom is not less common in the New Testament. Mar. xiii. 20. The stars of heaven ἔσονται ἐκπιπτοντες, &c. See Winer, § 39. 2. He adds, however, in a note, that sometimes the εἶναι is to be taken separately, and then the participle stands for an adjective. Mar. v. 5, 6. If the present is an instance of the first sort of usage, *i. e.* ἐστὶν ἀλληγορούμενα for ἀλληγορεῖται, then, according to the above definitions, the words will mean either, "Which things *are explained* allegorically; or, which things *are spoken* allegorically." The rendering so common now, "Which things *may be* (in accommodation) explained allegorically," has no foundation in grammar, and is founded on

the general view such interpreters have taken of the whole passage. And if this remark is true, are not all those interpretations which come under the 2d and 3d classes, set aside? But what is meant by “Which things *are explained* allegorically?” Did the Apostle refer to the fact, that the Jews of his day allegorized this part of the Old Testament narrative? and then, did he mean to demand for this interpretation of these unbelievers, the force of a divine precept? or, did the Apostle mean to maintain the principle, that an allegorical *explanation* of a passage, which has really but one plain meaning, should be attended to, and regarded so much as to lead them to renounce their Judaism? For that this is the design of this whole passage, is the plain implication of v. 21, 22. Adhering to this signification of ἀλληγορούμενα, we can understand “Α τινα, &c, only in one way, viz. “Which are (now, by me) allegorically explained.” But according to this, Paul, in the first place, professedly puts upon the passage a sense which does not belong to it; and, secondly, betrays his design to those he is addressing; a certain way of destroying the effect he wished it to have. The *other* signification of the word would give *this* meaning to the passage; “which things *are spoken* allegorically.” If ἀλληγορούμενα is taken as an adjective, agreeable to Winer, as above noticed, it amounts to the same; “which things *are* allegorized,” according to the common version. Instances of this use, both of the verb and of the participle in an adjective sense, are cited by different commentators. Porphyry, Vit. Pythag. p. 185, “The one kind (of characters) communicating their meaning by imitation (of the thing designed,) the other ἀλληγορούμενων κατὰ τινος αἰνίγματος, express their sense by allegories.” Eustathius; “This cyclops, εἰς θυμὸν ἀλληγορεῖται, is allegorically anger.” In the life of Homer, p. 325, it is said, concerning the marriage of Jupiter and Juno, related by him, δοκεῖ ταῦτα ἀλληγορεῖσθαι, these things appear to be allegorical, viz. as it is added, that Juno signifies the air, and Jupiter the æther. Clemens Alexandrinus, Stromat. v. 11, ὄφεις ἀλληγορεῖται ἡδονή· the serpent is allegorically pleasure.

The following are instances of the participle used adjectively. Philo de Cherub. “The leaders of the sect have left many monuments (or works) ἀλληγορουμένης ιδέας of the allegorical kind.” Heraclides Ponticus, in Allegor. Hom. says, that the fable of Homer, in which he represents Thetis and Briareus releasing Jupiter from chains, can be excused only

ἐὰν ἐπιδείξωμεν ἀλληγοροῦμένον τὸν μῦθον, if we represent the fable as allegorical.

All this is certainly enough to prove that the words ἐστὶν ἀλληγοροῦμένα may be rendered *are allegorical*; and this rendering is, doubtless, for the reasons given in the examination of the other, to be preferred. Nay, this use of the word seems to be most common. The plain statement of v. 24—26, then, would be, “which things are allegorical. For these (two women) are the two covenants; one from Mount Sinai, which brings forth to servitude, and corresponds to the city Jerusalem, and is in bondage with its children; but the Jerusalem which is above, is free, which is the mother of us all.”

My first remark as to these verses is, that in their plain meaning, they agree with no hypothesis yet made, in explanation of the passage. If Paul is to be understood, for instance, as we understand Heraclides, in the last quotation, he is made to say that the Mosaic narrative was not a history of real occurrences, but was framed with the design of representing by symbolical personages the two covenants, and those embraced under them. They agree most nearly with that of the double sense. “These characters are real historical characters; the events recorded actually took place; but, besides their nature, as matters of simple fact, they are also allegorical representations of spiritual things.” But then, reasons have been given, showing that this hypothesis is not true. The one, simple, historical meaning of the passage, which admits and requires no secondary one, has been exhibited above. The hypothesis next mentioned, which, for brevity’s sake may be called the German, denies that the things which Paul finds in the passage, are there, either literally or allegorically, and the same ground is maintained by Borger.

I would remark further, that it is very improbable that the Apostle has made a second and allegorical use of a passage, when the real one exactly suited his purpose; or that he has first given the passage a defective, secular meaning, and then allegorized that into a second spiritual one, when the real meaning was itself spiritual and applicable. On the contrary, if, in the passage we meet with something of the external form of allegory, it is highly probable that *the allegorical meaning given to the quotation, will be found to be nothing but its real genuine sense*, and the use to which it is applied, one to which it is literally and historically applica-

ble. And why may not this be the specific state of the case before us? Here is the *exterior*, the *drapery* of allegory, but beneath this suspicious, or, perhaps, splendid outside, there is all the honesty or homeliness of the simple truth.

The plain reason for this opinion is, that the original passage, as explained and illustrated above, by independent evidence drawn from inspiration itself, seems to contain all that the Apostle finds there. What conclusion, then, can be drawn, other than that just mentioned?

But a question meets us here, If the Apostle has used the passage in its plain true meaning, why has he thrown his argument into an allegorical *form*? The reason, doubtless, is to be sought in the almost universal mode of religious teaching and writing in his day. The allegorical was a mode of instruction which had been current from the earliest ages; and was at this time, especially among the Jewish doctors, almost exclusively followed. It would be very easy, but the undertaking would perhaps be more curious than useful, to prove this assertion by actual quotations from the Jewish writers and the Christian fathers. To mention but one instance, Philo, allegorizing this same passage, makes Sarah to represent *virtue*, and Hagar *science*. Science is the handmaid of virtue, and prepares the mind to receive and carry out into practice its instructions, when it may safely be discarded and forgotten. This mode of teaching (by allegories) appears every where in the Bible. Jotham used allegory in his speech to the Shechemites, Jud. ix. 7—15; the prophets frequently used the allegory or the parable in their instructions, Isa. v. 1—6; and Christ himself, has made more use of the parable than of any other mode of speaking. Does he wish to warn the people against neglecting the instructions which they heard? He speaks the parable of the sower. Does he wish to show the Jews their wickedness, and guilt, and impending ruin? He relates the story of the vineyard and the husbandmen. Does he wish to illustrate the readiness of God to receive and pardon returning sinners? He tells of the prodigal son. This will serve to show how familiar the parabolic or allegorical style was, both to teachers and people of that day; and this fact is sufficient to account for the allegorical shape of the Apostle's argument in the passage under consideration.

Again, the supposition is easy, and is sustained by facts, that the circumstances or events chosen as the foundation of

an argument may not correspond in all their parts, to the subject to which they are applied; so that in the adjusting of the allegory, language may be used, or minor points on either side may acquire a prominency, which, in plain argument, would not have appeared. A few instances will make this matter plain. In the conclusion of the parable of the unjust steward, Christ says, Luke xvi. 10—12. “He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” The whole form of these three verses, owes it occasion to the parallel intended to be run between secular and eternal things, or rather, to Christ’s design of speaking of eternal things in language borrowed from the circumstances of those merely secular, and no one will say that in the circumstances of the spiritual things themselves here spoken of, there is any thing of itself sufficient to account for the language chosen. Consequently, in the actual interpretation of the discourse, we have to abate from the apparent force of many of the expressions, and receive the views given under *material modifications* derived from other literal passages. Again, Luke xix. 26. “For I say unto you, that unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him,” &c. and the similar passages. Here also it is plain that the doctrine taught is thrown into a shape, borrowed from the circumstances chosen by which to convey it, which it would not of itself have assumed. There is a palpable, bodily outline given to it, which if we regard as the native inseparable shape of the truth itself, we shall greatly err.

Keeping these things in mind, let us now inquire, what circumstances, connected with the doctrine which the Apostle was inculcating, and with the historical events and personages to which he refers, were capable of being worked up into an allegorical costume, with which to invest his argument. To show what he meant by the words, “which things are allegorical,” he says, “for these (*i. e.* these women, Sarah and Hagar) are the two covenants.” The various reading here* does not alter the sense. Now, if we can under-

* The article *αι* before *διαθηκαι* is omitted in some manuscripts.

stand *how* Sarah and Hagar were the two covenants, we shall know the exact meaning which the Apostle attached to ἀλληγορούμενα. As to the covenant referred to, there can be no doubt, *v.* 24. Hagar is the covenant from Mount Sinai; Sarah is the Jerusalem which is above. Hagar is the covenant under which the lovers of Judaism were; Sarah, that under which Paul, and those who had embraced his doctrines, had placed themselves. Hagar and Sarah were not *literally*, of course, but allegorically the two covenants. Absolute expressions in such a sense are very common in the oriental idioms. We need only refer to such as occur in 1 Cor. x. 4. Gen. xli. 26, &c. And no one, familiar with those idioms, or even with the English Bible, need be told, that by the phrase “*children of a covenant*,” Paul means those who are parties to a covenant; who are within its provisions, and controlled by its arrangements. This use of the words children, son, daughter, is a genuine Orientalism, and is to be met with every where in the Old and New Testaments. Thus, *citizens* are called “*children of the kingdom*,” Mat. xiii. 38; *companions* of the bridegroom are called “*children of the bride-chamber*,” Mat. ix. 15; the *inhabitants* of Zion, are called “*children of Zion*,” Ps. cxlix. 2; *hostages* are called “*sons of suretyship*,” 2 Kings, xiv. 14. So extensive and uniform is this phraseology, that it was the most natural and obvious language by which Paul could have expressed his idea. Christians, therefore, were children of the “*covenant of grace*”; Judaisers were children of the covenant made on Sinai. It has been shown that Isaac was really under, *i. e.* was a *child* of the first; and that Ishmael was really under, *i. e.* was a *child* of the last. But Isaac was a child of Sarah; Ishmael the child of Hagar. So that, by a kind of necessity, resulting from the idiom of the language, and the views taken of the parties concerned, the two women and the two covenants are respectively brought into correspondence; and Sarah represents the covenant of grace, and Hagar the old Mosaic dispensation. Further, though Isaac is referred to in his personal history only, yet, as he was one of the whole multitude of the spiritual seed of Abraham, what is true of him, is true of all, so that his standing and his fate are a perfect exemplification, and, therefore, representation of theirs. For the same reason, the standing and fate of Ishmael are, as has been before remarked, an exemplification of those of the whole party to which he belonged. And we have in the Old

Testament, the history of his being actually sent away, as a non-participator in the blessings promised to Abraham. When, now, the Apostle says *ἀτίνα*, &c. he appears to refer to *these* circumstances just enumerated. He refers to these, and introduces them for the sake of the allegorical form which they enabled him to give to his argument.

We have endeavoured already to forestall an objection that may be made; that, in the Epistle, the two women are brought forward into a prominence, and an importance is given to them which are not sustained by the explanation which has been given. Reference was made to similar instances in the parables of Christ, and the number might be greatly increased. The same reference will bear out the modification and limitation, which must be made in the sense of several of the terms used. The most important one of these is *ἀλληγορούμενα*. It is granted that the strict, full meaning of the word, as shown above, is not exactly preserved, *i. e.* that the narrative quoted is not really and strictly an allegory, in the rhetorical signification of that term. But it is maintained, that the circumstances which have been enumerated *did* give the whole passage an allegorical exterior; and, as it had the *outward* form, so Paul applies to it the *name of allegory*, though in that limited sense which facts show to be the true one. Further, it is very easy to show that similar uses of words and modifications of meanings appear very frequently in the New Testament. Some of the New Testament uses of *δαίμων*, *βασιλεία τοῦ θεοῦ*, *ἄρχων τῆς ἐξουσίας τοῦ αἵρος*, *λόγος*, &c. are instances of this sort. Nay, in the very passage under consideration, we have several examples of this fact; *τῇ νῦν Ἱερουσαλήμ* to denote the Mosaic dispensation; *ἐλευθέρα*, and especially *ἡ ἄνω Ἱερουσαλήμ*. All these words have attached to them, in this passage, meanings of which no examples could be brought from classical or Jewish writers. But in this, and similar cases, the derivation of the particular use of a word, from the known and usual one, is so clear, and so clearly pointed out by all the circumstances and connections, that no doubt can remain as to its proper acceptance. In this way, we clearly understand *ἡ ἄνω Ἱερουσαλήμ* to signify the covenant of grace; and, in the same way, it may be inferred, that in using the term *ἀλληγορούμενα*, the Apostle refers, *to the corresponding relation sustained by Sarah, and by the covenant of grace to Isaac; and by Hagar, and the temporal part of the Abrahamic covenant to Ishmael; also to*

the fact of Isaac's being one of the whole number of Abraham's spiritual seed, and Ishmael one of the multitude of those not of this number; and lastly, to the casting out of Ishmael, as the actual consummation of his exclusion from the spiritual inheritance; an exemplification and earnest of the exclusion of all who are not united to Christ and to Abraham by faith.

It was not originally intended, nor is it now, to enter into the particular illustration of all the phraseology of the passage. This has been often done already by abler hands, and I have nothing new to offer. No objection can, as I conceive, be drawn from any part of the passage not yet noticed, unless it be the first part of v. 25. Τὸ γὰρ Ἄραγ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ. This passage is variously read, and variously interpreted, and even its genuineness has been called in question. Almost all agree in throwing it at least into a parenthesis; since, if the passage be read without it, every thing is plain and natural. The reading of δέ for γὰρ is of little or no importance. The word Ἄραγ is omitted by many witnesses, viz. of MSS. E. F. G. 17 (probably) and α.; by the Ethiopian, Armenian, and Vulgate versions, and of the Fathers, by Cyril in some places, Epiphanius, John Damascenus, Origen, Ambrosiaster in his text, Jerome, Augustine, Sedulius, and Beda. This reading is preferred by many of the latest commentators. Then the word will mean, "for Sinai is a mountain in Arabia." But did the Galatian Christians need to be told where Mount Sinai was, especially after the teachers of the law had been preaching so zealously and so effectually among them? Or was Paul in the habit of throwing in such geographical notices into the midst of a warm argument on the doctrines of faith in Christ, especially when the notice answers no purpose? Vater says that the variations are so many, and the testimonies so divided, that the true reading cannot be determined. This one from the considerations just offered, may safely be rejected. On less authority depends the omission of the word Σινᾶ. The words then will read, "for Hagar (*i. e.* the word Hagar) signifies 'mountain' in Arabia." Nothing could be more tame. To notice the accidental coincidence of the name of one of the parties he had introduced, with an Arabic word, signifying a mountain, seems beneath the sobriety of an Apostle. Besides the Arabic word is not **הגר**, the Hebrew name of Hagar, nor yet Ἄραγ, according to the Greek, but **הגר**. It is

true the letters ה and ח are sometimes interchanged in the different dialects, (See Gesenius) but this will not justify the use made of the fact. According to this rendering identity is required. And further, the primitive and common meaning of חַגֵּר is, as commentators say, not *a mountain*, but *a stone, a rock*; and then a *rocky place or country*. So that its application to a mountain is secondary, and then has reference to its being a rocky one. On the whole, it may be said of this reading, it gives a sense tame and irrelevant, and is not supported by sufficient authority. The common reading which retains both the words, is best supported. It has been rendered in two ways. By the first the words τὸ Ἄγαθ are referred to the woman—"for this Hagar is Mount Sinai in Arabia." But the neuter article τὸ forbids this rendering, and the idea would be a mere repetition of that immediately preceding. The neuter article permits but one translation, "for in Arabia, Hagar is (*i. e.* is the name of) Mount Sinai. The most learned of the late commentators say, proof is wanting that Mount Sinai was ever called Hagar. Blomfield, however, remarks that the fact is asserted by all the ancient commentators, and especially Chrysostom, himself, a native of the east. Grotius says there was a city near Mount Sinai, called by Pliny, Ἄγρα, by Dion Cassius, Ἀγάρα; that Strabo and Stephanus call the nation that inhabited it Ἀχραῖοι, which was changed by the later Greeks into Ἀγαρηνοί. If this testimony is admitted, and I know not why it is objected to, it will indeed be true that Hagar, or rather Agar, is the name of Mount Sinai; but still there are very serious objections to the words, and objections that put their genuineness very much in question. The variety of readings, so great as to make it impossible to arrive even at strong probability as to the genuine words, is a circumstance throwing great suspicion upon it. Such variety is always a circumstance connected with interpolation: for instance, the subscriptions to the epistle. Again, its character is just that of a marginal gloss. Geographical, historical, and other notices were frequently written in the margin of manuscripts, and thence by the next copyist inserted into the text. Two or three instances will illustrate this remark. In Acts, xii. 1. after the words, "Herod the king," one copy reads, "he who was called Agrippa." The last part of v. 10. of the same chapter, reads thus: "and they went out and *descended the seven steps*, and passed through one street," &c. See also Clark on Acts, x.

24. and xi. 1. That the words under examination are of a character similar to these glosses is manifest. But the greatest objection to the genuineness of the words is the meaning they give. "Now Hagar is the name of Mount Sinai, in Arabia." For what purpose this notice that the name of the bond-woman, and of Mount Sinai were the same? The Apostle is, according to every interpretation given of the passage, comparing Hagar to the *law* or dispensation promulgated from Mount Sinai, not to Sinai itself. It would seem then to be the merest trifling to notice the identity of these names. For the reasons mentioned, and others, some as Bentley, Kuster, have maintained that the words are a gloss, and ought to be thrown out of the text. Koppe remarks, that the reading then would be elegant, and that this solution of the difficulty would be worthy of adoption, if there were only absolute need of it. His own solution does not prove the absence of this necessity, and let the reader judge for himself how much the considerations offered, prove its existence.

Whatever meaning can be deduced from the words, supposing them genuine, appears to me, nearly or quite as relevant to the interpretation of the passage which has been given as to any other. To that of the "double sense," it can have no relevancy whatever. For, as has been just seen, Hagar is the symbol, not of Sinai, but of the Sinaitic covenant, and the coincidence of name, was not only originally untrue, but was not at all necessary to her being actually a type. Perhaps on the German or on Borger's plan, the propriety or relevancy of such a reference to the coincidence of name, might be less questioned than on the present one. But it has been remarked that in parables and allegories, circumstances were introduced to finish out or to enliven a picture, and influenced the choice of terms, which are not in the explanation, to be granted all that importance which they apparently sustain. Of how much weight then against the interpretation given, is the objection, that, admitting it, the words "τὸ γὰρ Ἰαγὰς," &c. have very little object or relevancy?

ART. V.—DE SACY'S ARABIC GRAMMAR.

Grammaire Arabe, à l'usage des élèves de l'école spéciale des langues Orientales vivantes; avec figures. Par M. le Baron Silvestre de Sacy. Seconde édition, corrigée et augmentée, à laquelle on a joint un Traité de la Prosodie et de la Métrique des Arabes. Paris, imprimé par autorisation du Roi, à l'imprimerie Royale, 1831. 2v. 8vo. pp. 608. 697.

EVERY dabbler in bibliography knows the difference between the republican and loyal copies of the London Polyglott. On grounds somewhat analogous, this may be called the Royal edition of De Sacy's Grammar, in contradistinction from the Imperial one of 1810. There is something amusing in the political mutations of the learned Baron's title-pages. If we recollect aright, the library, whose exhaustless stores afforded the materials of his 'Notices et Extraits,' assumes in three successive volumes of that work, the epithets National, Imperial, and Royal, none of which is indeed too lofty for so noble a collection.

To the eye, this new edition of the *Grammaire Arabe* differs from the old, in nothing so much as the whiteness of the paper. The Arabic type appears to be the same. The bulk of both the volumes is indeed enlarged, a circumstance which led us to expect more alteration than we found upon inspection. We are, in truth, surprised to find that twenty years of unremitted and perhaps exclusive application to this branch of study, have produced so little change in the contents and character of this repository. Every step of our comparison reminded us, that what we were examining was not the product of the German steam-mill. A German author seems to think a reprint a dishonour. It is not enough that he can represent his work as enlarged, corrected, and improved. Unless the talismanic term *umgearbeitet* can be added, his soul remains unsatisfied. This vice, if such it be, without all controversy leans to virtue's side. It generates a habit of dissatisfaction with the least defect or error, which cannot fail to stimulate the author and maintain his watchfulness. Like every thing else, however, it may be perverted; and it is. With all its salutary influence, it has had no small

share in giving rise to that almost puerile dislike of what is permanent, and that frantic fondness for up-rooting, overhauling, and down-pulling, which, deny it as they may, makes the mass of German writers legitimate objects of a little friendly ridicule with foreigners of sense. When weary, however, of this artificial chaos, we need only cross the Rhine to be at the antipodes. In France all is stereotyped, religion, politics, and dress excepted. Especially is this the case with writers of the old régime. While the German seems to adopt the principle that nothing must remain which can be changed, Frenchmen of this class seem to act upon the rule, that nothing must be changed which can remain.

Of this characteristic difference, which is not meant to be applied with rigour, we are constantly reminded in pursuing our comparison between the two editions of the work before us. The frame-work of the Grammar stands unaltered. The terminology has undergone no change, except by the addition of technical terms from the native grammars. The work, considered as a whole, is what it was, upon its first appearance. Indeed, some closeness of inspection is required to discern the slighter touches which do really distinguish it. Here and there a word is either added or omitted, a collocation is rendered more euphonic, two paragraphs are blended into one, or the reverse. In German phrase, it is an *überarbeitung*, not an *umarbeitung*. A very few parts seem to be re-written, those, for instance, on the conjugations and tenses of the verbs, and, in a less degree, those on the prepositions and the syntax of the pronouns. The matter absolutely new, with one exception which we shall recur to, consists of sentences and parts of sentences, with here and there a paragraph entire, scattered throughout both volumes.

Next to the quantity of matter added, we are struck with the character of the additions. Here again we are reminded of the Germans by the contrast. The same new facts which De Sacy simply adds to his previous details, as so many details in one long catalogue, a German, moderately national and lively, would have made the basis of a span-new theory, conflicting with, and possibly demolishing, the one that figured in the first edition. We do not say that either course is, in its essence, wrong. In essence, both are right. But in degree, both verge upon extremes. While we smile at the nimble self-complacency, with which two facts are sometimes wrought into a theory, with a train of exceptions and anom-

alies behind it, like the tail of a bird of paradise, we must admit, that a mere detail of crude particulars, with no attempt to classify them, if not quite so ludicrous, is equally pernicious. The latter description is, however, very far from being applicable to De Sacy's work. He is not, indeed, a philosophical grammarian, in the modern sense. He meddles very little with the rationale of the changes he describes, and still less with that sort of etymology, so highly prized in Germany, which, not contented with mere root-digging, descends into the bowels of the earth, and professes to rake up the primordial elements of speech, the very roots of roots. The cool assurance, with which some recent quacks in this department describe explicitly the stages of the process which elaborated language, ought to shame some of their betters who set them the example. This, if any thing, must make Gesenius sick of his absurd attempts to designate the age of every book and every sentence in the Hebrew Scriptures, by professional inspection, and to decide without appeal what is "spät," "aramäisch," "makkabäisch," or "unächt," in the oracles of God. In this sort of philosophy, De Sacy seems to have made no proficiency. His speculative powers appear to have been spent upon the nomenclature of his system. Under some strange misconception, he has taken endless pains to make the technicalities of this extensive work conformable, in all points, to a system of logic published by himself, and entitled Principles of General Grammar. This, we think, is more useless in itself than the German subtleties. The philosophy of things is something above the philosophy of names. This elaborate and novel terminology we regard as the greatest blemish of the *Grammaire Arabe*. Evil has arisen, we admit, from the transfer of the technics of Greek and Latin Grammar to the eastern languages, but even they are better than this substitute, or rather this appendage, for De Sacy employs both. The terms of Latin etymology and syntax, though in a great degree inapplicable, we must still prefer to the learned Baron's "complémens logiques," "rapports d'annexion," "propositions volitives," and "propositions qui font fonction de terms circonstantiels d'état."* This terminology, such as it is, comprises, we believe, all that the courtesy of criticism enables us to designate philosophy in this important work. The principle on which it is con-

* See the Title of Ch. 29. t. 2, p. 383, 2 edit.

structed, is that of stating the phenomena of the language, under proper heads, with such explanations as are necessary to render them intelligible. In this way the book was originally written. In this way the additions have been made at present. They are mere specifications furnished by the author's reading, with scarcely an attempt to incorporate them with the previous matter, any further than by juxtaposition. This plan, whatever be its intrinsic merits, is carried out with faithfulness and skill. And after all that petty theorists may say, it is vastly easier to blow up a bubble from the soap and water of a little quack philosophy, than to exhibit a complicated mass of facts, in methodical detail, so as to be intelligible. This our author has accomplished. We can recollect no work of similar extent, in which the same plan has been followed up with such perspicuous accuracy. The comparative merits of the plan itself may well be questioned, and it must be owned, that there is a pervading tendency to push the leading principle too far, so far as almost to confirm Professor Lee's assertion, that "the *Grammaire Arabe* presents scarcely any thing more than an elaborate collection of examples, arranged under particular heads."

This quotation tempts us to incur the guilt of a digression, by adverting to the article from which it is extracted. As a curious specimen of literary controversy, as well as on account of the author's reputation, and the importance of the subject, it deserves attention. The Baron de Sacy, it appears, inserted in the *Journal des Savans*, some three years since, an extensive notice of Lee's *Hebrew Grammar*, published two years earlier. This notice we have never read, but we gather from Professor Lee's reply, that De Sacy, as might have been anticipated, undertook to controvert the leading principles maintained by his contemporary. A reply to this review, by Lee himself, appeared in the last two numbers of the *London Classical Journal*. The first thing in it that attracts attention, is the total want of ceremony, not to say of courtesy, with which the writer speaks of his opponent. To one who recollects the standing of the parties in the public eye, the following expressions must, to say the least, seem strange.

"As to the term recommended by M. de Sacy, I cannot help considering it a perfect absurdity." *Classical Journal*, Vol. 40, p. 2.

“In this, M. de Sacy is mistaken. It is probable, indeed, that he has not read my Grammar throughout.” p. 3.

“I hope M. de Sacy has not been willing to pass over certain particulars, and then to report them as wanting.” p. 4.

“I cannot help treating his objection, therefore, in this place, as quite beneath himself, and perfectly childish.” p. 7.

“The truth appears to be, that M. de Sacy has no adequate notion whatever of the real force of these forms.” p. 9.

“Can any thing short of perverseness, or a determination never to depart from the paths of custom and of ignorance(!) induce a writer to close his eyes, &c.” p. 10.

“It would be a work of supererogation to exemplify a thing of which every tyro in Hebrew is well acquainted, but, I doubt, whether any sort of proof would suffice to convince my learned reviewer.” p. 13.

“M. de Sacy must necessarily be right, and because he believes he is so.” p. 308.

“When the philosophy of language shall be substituted, as I trust it will, for the philosophy of technicalities, it will, perhaps, be found, that half a dozen rules will really comprehend more of the Arabic and Hebrew language, than all the ponderous volumes with which the world has been pestered by such philosophers as the Baron de Sacy.” p. 310.

“Had M. de Sacy stumbled on this, his Grammar would, perhaps, have been shorter by a few pages, and its rules intelligible.” p. 311.

“Fortunately, however, for poor Mr. Ewald and myself, literature and science have no Pope.” p. 312.

“The truth is, that no such rule any where exists; it is the mere figment of M. de Sacy; and it has been framed for this particular occasion.” p. 323.

“Why does our savant object? I suppose, because he is determined to do so, and for no other reason.” p. 325.

“Here, then, we have a trifling technicality, implicating one of the greatest savans of Europe in a ridiculous mistake.” p. 326.

In these quotations, which are mere selections from a number that we marked upon perusal, there are two things which we think must offend every reader of taste. The one is the tone of contempt adopted towards the learned Baron. However great the acknowledged merits of Professor Lee may be, and however just his criticisms in the present case, we are sure, that public sentiment will never sympathize with this apparent scorn of his illustrious contemporary. Another, and,

perhaps, still more offensive circumstance, is the vindictive style in which he justifies himself, by accusing his opponent; defending his own Hebrew Grammar by assailing the *Grammaire Arabe*. No doubt, there was occasion to call into question some of De Sacy's views of Arabic grammar, and, no doubt, as to many of the controverted points, the two tongues may be looked upon, and spoken of, as one. But what we allude to is something very different from mere objection to De Sacy's theories. A particular criticism offered by De Sacy, is sometimes met by a sweeping condemnation of his own work, or a sneer at some specific flaw in it, entirely unconnected with his own remark on Lee. This adds an air of personality to the pervading coarseness of the articles, which we are grieved to see sanctioned by authority so high. It ought, however, to be recollected, that we write with no further knowledge of De Sacy's own critique, than the reply affords, and cannot therefore undertake to say, that no provocation was there given, which would palliate or justify this mode of refutation. If we may form a judgment from the Baron's other writings, and the way in which he notices a criticism on his Grammar by Professor Lee, in a note to the last edition,* we should rather expect a punctilious adherence to old fashioned courtesy, than outrages upon it.

We are so far from making these remarks upon the style of the reply, because we think De Sacy altogether in the right, that on almost every point of Hebrew Grammar called in question, we think him very clearly in the wrong. The specimen here given makes us not a little sceptical about his merits as a Hebrew scholar. We had, indeed, before seen reason to believe, that the absorption of his faculties and feelings in one favourite study, had prevented any very close attention, during many years at least, to the details of other languages.† At all events, the criticism quoted from the *Journal des Savans*, evince no accurate experimental knowledge of the Hebrew text. The reference to arbitrary technical definitions as fixed principles, and the adoption of the opinion so common among sciolists, that Hebrew is a chaos

* Vol. II p. 483.

† There is one expression in the work before us which must make a Grecian smile. After speaking of the "antithetic futurc," a term introduced by Erpenius, and of the sense which he attached to it, the author adds; "en effet le mot ἀντιθέσις, qui est grec," &c. This "qui est grec," strictly implies no more than a doubt of the reader's erudition.

of intractable anomalies, are symptoms which can scarcely be mistaken. It is not surprising therefore, that the exceptions taken to Lee's bold and startling views, are any thing but masterly. Even where we cannot agree with the grammarian, we have no hesitation in dissenting from the critic.

So much for the questions which relate to Hebrew Grammar. With regard to them, Professor Lee is on the vantage ground, and in repelling criticism, he was, perhaps, at liberty to use strong terms. But when he comes to make an application of the self-same principles to Arabic, and to identify the vindication of his own Hebrew Grammar with the condemnation of the *Grammaire Arabe*, his strides become too bold. We do not deny the affinity of the languages, and the identity of many forms and idioms. We do not even question Lee's assertion, that in the end, the phenomena of both may be reduced substantially to the same principles and standard. But the end is not yet come. Data ought surely to precede conclusions. It is here that we draw the line between Arabic and Hebrew. The Hebrew, which is studied in our schools of learning, is the Hebrew of the Bible. The whole of it is shut up in a single volume. Abundant time has been afforded for research, comparison, and combination, within bounds so narrow. It is easy to bring theories and systems to the test. A Bible and a concordance furnish the student with a pair of balances in which to weigh his grammar and his lexicon. The data being thus provided, let conclusions follow. Now if De Sacy's Grammar had professed to teach the Arabic of the Koran or Hariri only, the plan which he adopted would have been preposterous. With all the facts before him, a neglect to generalise would only have marked his own unfitness for the task. But the case was otherwise. He was to ascertain the principles which govern the formation and the usage of a language, which, as yet, was known but partially. How could this be performed without a copious and accurate induction of particulars? These particulars were to be found, not in one book, nor in the few which, at that time, had been printed, but in libraries, whole libraries, of history, philosophy, romance, and poetry, as well as in the *usus loquendi* of a hundred nations, from the Niger to the Indus. He might easily have started with a bold hypothesis, and by convulsive efforts have adapted facts to it, or it to facts; but what would have ensued? The bubble would have burst, and De Sacy might, by this time, have been quite forgotten.

Upon these grounds we defend the Grammaire Arabe, as it appeared at first; both plan and execution. Upon the same grounds we are disappointed in its new appearance: not that the phenomena could all have been observed; for even yet how much remains to be decyphered and explained. But we must confess, that from the supplemental reading of near twenty years we looked for some approximation to philosophical arrangement, founded not on mere hypothesis, but on the comparison of facts already ascertained and stated. There are clear indications, it is true, of diligent and unremitting study, in the multiplication of examples and occasional changes in the phraseology. What was stated in the first edition as a strange anomaly, is now admitted among usual forms. What was hinted at as doubtful, is affirmed as certain; what was censured as inaccurate, is recognised as genuine, and vice versâ what was laid down positively, is expunged or qualified.* It should also be mentioned, that the author has precluded the necessity of not a few additional details, by frequent reference to works which have appeared in this department of philology since his first edition. Among these may be named his own Chrestomathy and its sequel the Anthology,† together with the Arabic scholia upon various authors, which have been edited, within the above named period, by different orientalists. With respect to this last invaluable source of philological improvement, a very marked and gratifying change has taken place, since the first appearance of De Sacy's Grammar, and partly in consequence of the new impulse given by that work to the study of the language. In a note to the first edition, (Vol. II. p. 379) these words occur: "il est fâcheux que tout ce qui a été imprimé de *scolies* jusqu' à present, du moins la plus grande partie, soit défiguré par des fautes innombrables. Ou fera mieux d'étudier quelques chapitres du commentaire de l'Alcoran par Beidhawi." In the new edition (Vol. II. p. 510) these words are omitted, and the following inserted: "aujourd'hui les moyens ne man-

* Compare "je doute fort de la vérité de cette observation," (I. 740, 1st ed.) with "cette observation est fausse, et n'a aucun fondement," (I. 930, 2d ed.) See also the frank "j'ai eu tort," of vol. II. § 472, (2d ed.) and the positive "je persiste à croire," of the old edition, (II. 240,) which is omitted in the new. Many similar examples might be added.

† Chrestomathie Arabe; ou Extraits de divers écrivains Arabes, tant en prose qu'en vers, avec une Traduction Française, et des Notes. 2d ed., Paris, 1826.

Anthologie Grammaticale Arabe, ou morceaux choisis, de divers auteurs Arabes, avec une Traduction Française, et des Notes. 1829.

quent plus pour s'exercer à cette étude." Among the publications which have wrought this change, may be mentioned as among the most important, De Sacy's own magnificent *Hariri*,* and Freytag's edition of the *Hamasa*,† to which he constantly refers his readers, as well as to the *Moallakat*, edited by Menil, Vullers, Kosegarten, Hengstenberg, and others. Proceeding on the principle of mere detail, it is obvious that our author was exempted, by this change in the resources of the student, from the obligation to enlarge his *Grammar*, which would otherwise exist. That it did not rather lead him to modify his plan, though it may appear surprising, can scarcely be regretted, as the Baron's strength so evidently lies in the laborious arrangement of details. It may be, that the lively and ingenious mind of Ewald, when brought to work upon De Sacy's rich materials, will produce, or rather has produced, a *Grammar* vastly better than either by himself could be expected to construct. Our only fear is, that in attempting to supply the Baron's lack of philosophy, the new cloth will take too much from the old garment, and the rent be made worse.

There is one improvement in the *Grammaire Arabe* which must not be overlooked. The second volume is enlarged by the addition of near fifty pages, on the subject of Prosody and Versification. This topic was omitted in the first edition, perhaps, because it had been somewhat overlooked in the author's private studies. It is stated by Ewald, in his Latin treatise on this subject, that the Arabic verses printed in the early publications of De Sacy, abound in false quantity and metrical anomalies.‡ It may have been this criticism which occasioned the addition to the *Grammar* now in question. So far as we have seen, however, Ewald's little work is neither cited nor referred to.

On the whole, the value of the work does not seem to be remarkably enhanced, nor does the proprietor appear to have expected that the second edition would displace the first, for we see that he has advertised the treatise on Prosody for sale apart, in order to accommodate the former purchasers.

* *Les Séances de Hariri*, publiée en Arabe, avec un commentaire choisi, par M. le Baron Silvestre de Sacy. Paris, 1822, folio.

† *Hamasa Carinina, cum Tebrisii scholiis, primum edidit, indicibus instruxit, versione Latina, et commentario illustravit, G. G. Freytag. Bonn. 4to.*

‡ *De metris carminum arabicorum libri duo. Auctore G. H. A. Ewald. Brunsvigæ. 1825. p. 139.*

ART. VI.—VIEW OF THE VALLEY OF THE MISSISSIPPI,

Or the Emigrant's and Traveller's Guide to the West ; containing a general description of that entire country, &c. &c. pp. 341, 12mo. H. S. Tanner, Philadelphia, 1832.

THIS is an excellent book, on a subject of great interest at the present time. Information of the kind it contains, is not only very much needed, but very much desired.

We have our attention here directed to a portion of the world, which, in whatever light it be regarded, must awaken many interesting reflections. No one can cast his eye over the map of this continent, without being struck with the almost unexampled advantages in many respects possessed by the great Valley of the Mississippi. Accordingly, we find that it is attracting the attention of the whole civilized world. The European, especially, of the middle or lower ranks, casts many a wishful look to that fertile and extensive region, where he may find a peaceful retreat from the confusion and oppression of his native land. The American people feel a still deeper interest in what all expect to see the abiding place of our national strength. The patriot's bosom glows, as he calculates its immense resources, and its high promise; the politician estimates, with keen-sighted sagacity, the probabilities of the balance of power being cast, ere long, west of the Alleghany; and the philanthropist looks westward, too, as a theatre for the execution of his benevolent plans and purposes. But, especially to the Christian is the west an object of interest. As he views this nation born almost in a day, and springing forward to the full maturity of manhood, almost before he realizes the fact of its existence, and promising future increase which imagination can scarcely paint, he inquires with deep concern, what is to be its *moral* character; its influence upon the welfare and progress of the Church of God?

Feelings and inquiries of this kind, we confess, are the first which arise in our minds, every time our attention is turned to the Valley of the Mississippi; and we are glad to see the book before us, for the additional reason to the one already mentioned, that it furnishes many facts which enable us to give replies to those inquiries, and, as Christians, and especially as Christian reviewers, to form an opinion as to the Church's duty to that part of our country. This work de-

serves the more special attention, as it is written in a Christian spirit, and abounds in serious reflections; and also, as it gives an accurate view of the various means of instruction and improvement now in operation in the Valley of the Mississippi.

“The Emigrant’s and Traveller’s Guide” we would, therefore, recommend to all who desire to be made acquainted with that region. The author, who, we are at liberty to state, is the Rev. Robert Baird, General Agent for the American Sunday School Union, and who has had the most advantageous opportunities for several years, of recording observations on the western country, has, under the modest title which he has chosen, given us a satisfactory and interesting picture of it. He has not attempted originality, but has freely used, in the preparation of his work, the statements of those who have written on the same subjects before him. His object, as stated in the preface is, “to give a brief, and yet satisfactory account of this vast country;” and his desire has been, to embody in as small a compass as possible, such information as he deems most desirable and useful to the community. He has had especially in his eye three classes of persons. 1. Those who desire to remove to the west, and there cast their lot; and for their benefit, many of his observations and statements of facts are intended. 2. Those who purpose to travel for amusement, health, or business, west of the mountains. 3. A third class to whom the author hopes his book may be useful, is composed of those who, while they remain at home, desire to know more about that great country, interesting in so many respects to us all. For all these the work is well calculated.

The author begins his view of the western country in his second chapter, by informing us of the existence commonly unobserved, of a great central valley in North America, extending from the Gulf of Mexico, on the south, to the Northern Ocean, and bounded east by the Alleghany mountains, as far as Canada, and then a line of hills, extending farther to the north, and on the west by the Oregon, or Rocky Mountains, which extend from the Isthmus of Darien, 2500 miles in a northern direction. This immense basin, or valley, containing upwards of four millions of square miles, embraces four smaller vallies, distinct from each other, and of different sizes: that of the St. Lawrence; that of numerous streams running into Hudson’s Bay; the valley of M’Ken-

zie's river, and that of the Mississippi. Only the first and last of these have as yet become the abode of civilized man.

The Valley of the Mississippi, according to our author, is to be regarded as bounded on the east by the Alleghany range of mountains, with its continuations from the southern point of Florida into the State of New York; thence the boundary bends its course westward, until it nearly reaches the shores of Lake Erie, thence southward for some distance, then westward through Ohio and Indiana, and in Illinois, to the northward, it takes another direction to the west, and strikes the Rocky mountains in latitude 49° . These mountains constitute the western boundary down to 41° , whence the line passes down the highest table land between the Arkansas and Red rivers on the east, and the Rio Bravo on the south-west to the Gulf of Mexico. As described thus, it extends through more than 20 degrees of latitude, and 36 of longitude, and contains about 1,300,000 square miles.

After this accurate outline of the "Valley," the writer gives a more detailed account of its different parts, with some of their most striking physical features, with which we presume our readers to be sufficiently well acquainted, and advance at once to his Fifth Chapter, in which he considers :

"1. *Climate considered in relation to the productions, &c.*
 —We may number four distinct climates between the sources and the outlet of the Mississippi. The first commencing at its sources, and terminating at Prairie du Chien, in lat. 43° , includes the northern half of Michigan Territory, almost the whole of Huron and Sioux districts, and all of Mandan, and corresponds pretty accurately with the climate between Boston and Quebec; with this difference, that the amount of snow falling in the former is much less than in the latter region; and its winters are not as severe, and its summers are more equal in temperature. Five months in the year may be said to belong to the dominion of winter. The Irish potato, wheat, and the cultivated grains, succeed well in this climate; but the apple, peach, pear, and the species of corn called the *gourd seed*, require a more southern climate to bring them to perfection. Abundance of wild rice grows in the numerous lakes at the head of the Mississippi, which constitute an important article of food for the natives. On account of the vast body of frozen water still further to the north, spring opens late; but the autumn continues longer than in the same parallels on the Atlantic. A species of corn called the *Mandan*, cultivated by the Mandan and other tribes, flourishes in this climate.

“The next climate includes the belt of country between 43° and $36^{\circ} 30'$. In this climate lie Missouri, Illinois, Indiana, Ohio, the southern part of Michigan territory, Western Pennsylvania, Western Virginia, and Kentucky. The severity of winter commences with January and ends with the second week of February. *Wheat* is at home in this climate. The Irish potato flourishes well in the northern, and the sweet potato in the southern part. It is the favoured region of the apple, the pear, and the peach tree. The persimmon is found throughout, and the pawpaw with its luscious fruit, abounds in the southern part. Throughout the southern half of this climate, cotton is cultivated for home consumption, and some for exportation, but not much. *Tobacco* and *Hemp* find a congenial soil, and temperature, in the same part of this climate.

“The next climate extends from $36^{\circ} 30'$ to 31° . Below 35° , in the rich alluvial soil, the apple tree begins to fail in bringing its fruit to perfection. Between 36° and 33° cotton is in general a certain crop; but below 33° is perhaps its best climate, and there it becomes a first rate staple article. Wheat is not cultivated much in the southern part, but corn grows luxuriantly throughout this climate. I have never seen finer orchards than in the northern part. Tennessee, Arkansas, and almost the whole of Mississippi, Alabama, and Georgia, lie within this climate. Wheat is not cultivated in the southern part, and does not flourish in any part as well as in the one preceding. The long moss is here seen on the trees along the swamps. The palmetto abounds, and the fig tree and orange flourish in its southern parallels. Sugar cane will grow also in that part of this climate, but is not a profitable crop generally, as the season is too short for its full maturity.

“Below 31° , to the Gulf of Mexico, is the region of the sugar cane and the sweet orange tree. It would be, if it were cultivated, the region of the olive. On the Florida projection, almost every species of tropical fruits, including the banana, cocoa, almond, &c. find an agreeable climate, and in many places a suitable soil.

“Snow is seldom seen here, and the streams are not often frozen. Winter is only marked by nights of white frost, and days of north-west winds, and these do not last longer than three days at once, and are succeeded by south winds and warm days. Cotton and corn are planted from February to July. The trees are generally in leaf by the middle of February, and always by the 1st of March. Early in March the forests are in blossom. Fireflies are seen by the middle of February. In these regions the summers are uniformly hot, although there are days when the mercury rises as high in New England as in Louisiana. The

heat, however, is here more uniform and sustained, commences earlier and continues later. From February to September, thunder storms are common, accompanied sometimes with gales and tornadoes of tremendous violence."

"2. *Minerals*.—Many parts of the West abound in valuable minerals. The eastern slope of the Ohio Valley abounds in iron ore, coal, and salt. These valuable minerals are also found in almost all the States. Vast quantities of iron are manufactured in Pittsburg, and its vicinity. Immense veins of coal are found in the same region, and also in Ohio and on the Missouri, in Kentucky, Tennessee, and Alabama, and will be sources of great wealth to the inhabitants in this Valley, as there is reason to believe that this valuable species of fuel will be found in almost every State. Salt water is found in many places throughout this region, and is often discovered in springs, or "licks," as they are called, to which the wild deer and buffaloes resort, in the uninhabited country, in vast numbers. Salt is manufactured in great abundance, on the Kiskiminitas, a branch of the Alleghany river; at Yellow Creek, near its junction with the Ohio above Steubenville; on the Kanawha, sixty-five miles above its mouth; on the Saline river thirty miles from Shawneetown, in Illinois; as well as in many other places.

"In Washington county, and the adjacent region in Missouri, there are lead mines of great extent and value. The principal "diggings," are included in an extent of fifteen miles in one direction by thirty in the other. This district is 70 miles south-west from St. Louis. About 3,000,000 pounds of lead are smelted in a year, giving employment to about 1200 men. The ore is principally of that class called *galena*, and is very rich, yielding from seventy-five to eighty per cent. There are also very rich mines of the same mineral at Galena, in the north-west corner of the state of Illinois, and on the Ouisconsin, in Huron district. In 1829, it is said that about 12,000 people were employed in the neighbourhood of Galena, and it is probable that from nine to ten millions of pounds were made that year. A larger quantity, it is believed, is now made annually. A few years ago this place was in the possession of the Winnebagoes.

"Ores of copper, antimony and manganese, have been discovered, but they are not yet wrought. It is probable that mines of gold and silver will be found in this region, as they are abundant in the neighbouring country of Mexico. I may add that gold has recently been found in Tennessee and Alabama. And I have little doubt that it will be found in Missouri, and the Ozark mountains, which stretch south-westward from that State."

The remainder of this chapter contains a view, necessarily

general, of the soil, natural productions, animals, &c. of the valley. Chapter VI. contains an interesting historical sketch of the western country in general, without, however, entering into any detail. The numerous and dreadful "Indian wars" which that country witnessed in the early times of its settlement by the whites, are mentioned in the notices of the individual States.

In Chapter VII. the author remarks upon the *future increase of population* in the west. Among the reasons which he gives to authorize the expectation of a very rapid increase, besides the fact that during forty years past it has arisen from 150,000 to 4,231,950, are :

1. *The perfect security now enjoyed, both as regards person and property.*

2. *There is in the Valley of the Mississippi an immense extent of country, still unoccupied, composed of the finest land in the world, which may be obtained at a very low rate.*

"There are probably, at a reasonable calculation, *one million* of square miles, or 640,000,000 *acres* of land fit for cultivation in the Valley of the Mississippi—equal to 4,000,000 *farms*, or *plantations*, of 160 acres each; or 8,000,000 of farms, of eighty acres each, a quantity of land which, in New England, would be considered very ample for one family. It is, indeed, probable, or rather it is certain, that it will not all be needed for agricultural purposes for a century or two. I have said that there are 1,000,000 of square miles which may be cultivated. The whole valley, however, contains more than 1,350,000 square miles, so that I allow more than 350,000 square miles for *mountainous regions*, for *marshes* and *swamps*, and for *sterile plains*, and *prairies*, towards the Rocky Mountains. But I would remark, that excepting the skirts of the Alleghany and Rocky Mountains, there is scarcely any thing which deserves the name of a *mountain* in the whole valley; and as to the swamps and marshes, the day will come when many of them will be drained, either by the State or General Governments. And even the prairies, excepting the very sterile, which are less extensive than most suppose, will be turned to good account. And it ought to be remembered, that forests are as necessary for a dense population, as cultivated ground is. There must be large tracts of uncultivated land, to afford fuel, and timber, and pasturage.

Four millions, or rather *eight millions*, of families may have farms in the West of no mean size. Besides, thousands, or rather hundreds of thousands of families will be engaged in the navigation of the rivers; in the various arts, and trades, and manufactur-

ing processes, which even now employ and support a large population; in merchandise and commerce; and in the learned professions of law, medicine, divinity, and the instruction of youth in thousands of common schools, hundreds of academies, and colleges, and universities. The facilities for supporting a family in the Valley of the Mississippi, not indeed equal in all places, are such as would astonish an eastern resident, who knows little or nothing about this region. It has been correctly said, that "nature has been almost too profuse in her gifts to this great valley." Such is the fertility of soil, and other natural advantages, that too little industry is required, for the proper development and strengthening of the valuable traits of human character. It is true, indeed, that industry, and perseverance, and frugality are needed, especially by the emigrant upon his arrival; but he will, by a few years of toil and energy, acquire the means of *living*, without a very constant application of his powers of body and mind. A little effort, comparatively, will enable him to support his family, and live in comfort."

4. Another reason is to be found in *the increased facilities for trade and intercourse between the different sections of the west.*

Probably no country on the globe, of equal extent, has so many advantages for internal intercourse, as the valley of the Mississippi. Noble rivers open on the view of the western traveller in almost every direction, navigable during many months in the year, almost to their source. The proportion of them that admits steamboats of large size, is great, and so prodigious has been the increase of this kind of navigation in those waters, and the improvement too, that now, New Orleans and Pittsburg are nearer together, in point of communication, than were Cincinnati and Louisville, fifteen years ago. The number of these boats now running, is estimated at something less than three hundred, and their tonnage not far from 60,000! Nearly every stream, tributary to the Ohio and Mississippi, has several suited to its size, and in addition to these, hundreds of flat bottomed and keel boats are constantly bearing the fruits of the valley to its great outlet in New Orleans.

5. The fifth reason mentioned, is *the increased confidence in the general salubrity of the climate of that country.*

6. *The increased and increasing religious and literary advantages and privileges which emigrants to the west may now and henceforth enjoy.*

“I am far from asserting, that these privileges and advantages are as great as it is desirable that they should be. But they are rapidly increasing. In many places, particularly in the large towns and cities, they are as great as in the Eastern towns and cities; whilst great efforts are now making to supply every destitute neighbourhood with these advantages. Within the last five years astonishing efforts have been *commenced*, (and they are but commenced,) by the friends of religion, both in the East and West, to dispense bountifully, Bibles, to those who are destitute of them, to establish Sabbath Schools, to send the living preacher to destitute neighbourhoods, to promote the Temperance reformation, to plant Colleges and Theological Seminaries, &c. No one can for a moment doubt, that these efforts will greatly promote the increase of emigration to that region. A noble beginning has been made in these things, but much, very much, remains to be done. In what has been commenced, we have an earnest of what will be accomplished.” Pp. 51—52.

Some other reasons are detailed, but every one must be satisfied, that while those above mentioned continue to operate uninterruptedly, population will continue to roll into that country like a flood. The probable increase is estimated, in general, as likely to be a doubling of the whole number of inhabitants in *eleven years!*

Chapter VIII. contains an excellent account of the climate and diseases of the West, prepared for the work by Dr. Drake of Cincinnati, from which we learn with great satisfaction, that the idea so generally entertained of the unhealthiness of that region, is erroneous. Most of the sickness to which emigrants are exposed, upon their arrival in the west, is owing, doubtless, to the fatigue they undergo, and the want of the conveniences of life, rather than to any intrinsic quality of the climate. The list of diseases given in this chapter, as prevalent in the West, is not at all greater, nor more alarming, than might be furnished of any State in the East.

Our next extract is from the very interesting Chapter IX., on the Indian tribes, monuments, &c. of the Valley of the Mississippi.

“When we look back to the state of this Valley one hundred years ago, we find that every portion of it was occupied by powerful tribes and nations, the names of many of which are handed down to us in the early histories of the country. But widely different is the present state of things. Several large and powerful tribes have been destroyed by intestine wars, or what is more de-

plorable, by wars with the civilized emigrants, who have gained the possession of the best part of the Valley.

“What are called the Southern Indians are the Choctaws, Cherokees, Chickasaws, Creeks, and Seminoles, inhabiting parts of Mississippi, Alabama, Tennessee, North Carolina, Georgia, and Florida. These tribes are entirely insulated now from those which are west of the Mississippi. They were all once very powerful tribes, and their wars with each other and with the French and English, and of some of them with our own government, are well known. At present the Seminoles are only about 4,000, and the Chickasaws 3,500. While the Choctaws are about 12,000, the Cherokees 11,000, and the Creeks 20,000,—exclusive of those portions of the tribes which have removed west of the Mississippi, and which, if added, would make the number of the Choctaws 18,000, the Cherokees 14,500, and the Creeks 22,500. The government, it is well known, is endeavouring to remove the portions of these tribes which are still east of the Mississippi, to a country west of Arkansas Territory and the State of Missouri, and to place the Choctaws immediately north of the Red River, the Cherokees between the Arkansas and its great branch the Canadian river, and the Creeks on the north bank of the Arkansas river. The Chickasaws are to unite with the Choctaws, and the Seminoles will have a separate portion of the country. The country which the government has purchased in that region from the Osages and other tribes, contains about 100 millions of acres. The Creeks and Seminoles have recently sold their lands in Alabama and Florida to the United States, and will probably remove within two years. The Choctaws and Chickasaws have already commenced removing, having sold their lands a year ago.

“In Ohio, Indiana, and Illinois, which once contained so many powerful tribes, are now to be found only scattered remnants of the Shawnese, Putawatomes, Miamis, Kickapoos, Peorias, Kaskaskias, and Cahokias; and almost all these are about to remove west of the Mississippi, to the country granted to them in exchange for their land in these States.

“On the Upper Mississippi and towards Lake Superior, are the Chippeways, Monomnies, and Winnebagoes. About the lead mines on the Mississippi live the Sacs and Foxes. In the same region are the Iawas. High up the same river live the Sioux or Dacotas, extending over to the Missouri. In the Valley of the Missouri river, live, in succession as you ascend, the Osages, reaching to the Arkansas; the Pawnees in three divisions, who were once numerous, and next to the Sioux in strength; Arickarees, Mandans, the Minnetarees, Arripahas, Assineboins, Crows, and Blackfeet. On the Arkansas are found the Quapaws, Chiamanches, &c. On the Sabine, and between it and the Red River, are the

remnants of several tribes, residing also partly in Texas, such as the Appallaches, Chetimaches, Tunicas, &c. once numerous and powerful. The Cados are high up on the Red river." Pp. 76—78.

The data upon which the number of the different tribes is given are said to be incomplete, but it may be known from public documents with some degree of accuracy. According to the estimates of the writer, the number of tribes is about fifty, and the whole number of Indians in the Valley, two hundred thousand. Several of the tribes that once numbered thousands, are now extinct, and others are reduced to a few families. Our author's just and important remarks on their present state and prospects, we quote:

"As to moral habits, they are unquestionably indolent as it regards such labour as we are accustomed to perform.—This might be expected. Their mode of life from time immemorial has been wholly diverse. They need the exciting circumstances of the chase or war, and then they will travel further, and perform more incredible exploits of activity and daring, than those who are unacquainted with them would imagine to be possible. But steady, unremitting industry is intolerable to them. Excepting the Cherokees and some of the Choctaws, very few of the Indians have made much progress in the knowledge of the arts of civilized life. But the truth is that very few, and these inadequate, efforts have been made in other tribes to induce them to live a civilized life. The great and only hope of their civilization is with the children, through intellectual and religious education.

"As to the domestic virtues and habits of the Indians, and the happiness or misery of their condition, there have been very different opinions. Rousseau, Chateaubriand, and others, have described them as amiable, virtuous, and eminently happy. I have known many who have professed to entertain the same opinion. But Volney, and Charlevoix, among the former writers, and many of the latter, have much more justly described their condition, as that of a race, taken as a whole, neither amiable nor happy. Indeed I know not how any man who has really studied the condition of the uncivilized Indians, can possibly represent them as in any other than a very wretched condition. Their countenances are almost always stern and melancholy, seldom wearing a smile. They manifestly have not the acute sensibility which civilization imparts or rather increases.—That they have affections is certain, but not generally of an ardent, tender kind. Born amidst forests, and perpetual gloom; from their childhood conversant with rocks, woods, deserts, and the dreariness and solitude of the wilderness; having only a precarious, and often a scanty, subsistence; subject

to constant and deep alternations of hope and fear; enjoying but little the present life, and having no certain hopes of a life to come, it is no wonder that cheerfulness and joy should seldom be depicted in their countenances. It is not surprising that they should have little fear of death. They scarcely regard it in any other light than as the end of a life void of attractions, and even of existence, which few of them *firmly* believe to be prolonged beyond the present stage of being. Their fortitude in the endurance of suffering, results from a physical insensibility, to which is added the effect of constant inculcation of it as a chief or only virtue. No ordinary stimulus can move them. But when they are excited, they have no moderation. Their rage, their fury in battle, their alternations of hope and despair exhibited in gaming, their brutal exhilaration in drunkenness, are truly horrible.

“It is interesting to observe how manifestly the Indians, degraded and ignorant as they are, show the traces of the moral law written on the hearts of all men. There are certain virtues which they hold as being of universal obligation, such as honour, constancy, generosity, forbearance, and regard for truth. They generally admit, under some form or modification, the being of a God and the immortality of the soul. Many of the tribes have forms of prayer which they use on extraordinary occasions, such as when starting on expeditions of hunting or war. They are exceedingly superstitious, and greatly under the influence of their prophets or “medicine men.” Every thing with them which is inexplicable is a “medicine.” Their prophets and jugglers have almost as much influence as their chiefs and warriors. Their ideas of a future world are of course dark and confused. Their Elysium is a great and beautiful country of prairie and forest, filled with wild beasts, which are hunted by the happy and good, that is, those who were brave on earth, and killed many of their enemies: whilst the cowardly and undistinguished sink into oblivion, not being able to pass with fearless hearts, the “narrow bridge.”

“As to matrimony, it is well known that every man may marry as many wives as he can maintain. All the evils which naturally flow from polygamy are of course experienced. Jealousy among the wives, their quarrels and their brawls, are frequent occurrences in the harem of an Indian chief. Marriage is generally managed by the parents.

“The vices of the Indians are such as might be expected among an uncivilized people, who are destitute of the power of Christianity. And it is greatly to be regretted, that their intercourse with the whites has been, generally, any thing else than beneficial to their morals. The most shameless abominations are committed by men, whom the Indians, in their ignorance, call Christians, only

because they have a white complexion, and belong to a nation which professes to be Christian.

“The more civilized Indians dress after the fashion of the white people. This is the case with the Cherokees, some of the Choc-taws, and of the small tribes in Ohio and Indiana. Their clothes are coarse, but decent. The Cherokees, having made considerable progress in the arts—having farms on which they raise grain and cotton, and possessing looms and mills, and blacksmith shops, and horses and cattle, &c. not only dress comfortably, but many of them have respectable cottages and houses. But the uncivilized tribes wear a calico jacket, and over that a blanket or buffalo skin wrapped around them, and have moccasins and leggings. But in summer, their youth especially, go without the last named garments. When they can afford it, the squaws of the partially civilized tribes, wear blue broad-cloth petticoats.

“Their laws have the nature of universal custom, and are like a spell in their influence over the Indians; so much so, that if any Indian knows that he has committed an offence for which he must die, (according to their custom) he seldom embraces the opportunity of escape, but will return home to die, and dies as if there was an irresistible fatality which prevented him from doing otherwise. This is an inexplicable circumstance, excepting upon the principle that public opinion is every thing; and an Indian considers that he might as well die, as live under the conviction that he deserves, in the opinion of all, to die. This consciousness is intolerable. This fact, of itself, demonstrates how low their conceptions of death are!

“I think that no man who has any correct moral sentiments, or any just idea of what constitutes true human happiness, can avoid feeling a deep sympathy for these poor benighted ‘children of the wood.’ Is not their condition a miserable one? Are they not, in some degree, intelligent, and of course accountable beings? And what can be done to raise them from their degradation and misery? The answer, to my mind, is plain—that is, instruct them in the principles of Christianity, and the arts of civilized life. Especially begin with the young. Almost all the tribes are willing to have their children thus instructed. And our government, as well as the Christian community, ought to arise, and give to every tribe these great blessings. They can be made Christians, and civilized men. They have minds, and vigorous ones too. They are not more barbarous than our ancestors once were. The Gospel of Jesus Christ can influence their hearts, and raise their thoughts, and their despairing eyes, towards heaven.

“I have indeed met with men, some of whom have been among the Indians, and know something of them, and some who have not, who have professed to believe that there is no need of send-

ing the Gospel to the Indians—that they are happier and better off without it. With regard to the latter class—those who have never been among the Indians—they are deceived by the misrepresentations of others, or by their own dreams of the simplicity and happiness of what they consider the “natural state of man.” As they know nothing about the matter, it is not worth while to lose a moment in refuting their romantic and absurd ideas. But as to the former class, viz. those who have been much with the Indians, and who yet believe they are better off without civilization and Christianity, I have a word or two to say. I have uniformly found that this class, which is composed of men who are universally ignorant of the true nature of the Christian religion, may be divided into three subdivisions. 1. Those who think that the fact, that the poor Indians prefer their own state to that of civilization, is conclusive proof that they are really in a better condition than they would be, if civilized. These gentlemen would be opposed, of course, to every effort to enlighten mankind in any way. They must believe that the world is at present, excepting a few political evils, doing about as well as can be desired. They have no standard at all of excellence in human condition. Knowledge, and science, and the arts, and literature, and taste and refinement, and the innumerable blessings of civilized life, are nothing at all in the estimation of these gentlemen. And to instruct any ignorant person, (who is contented with his ignorance) is to do him an injury, to make him less happy, although it may be the means of elevating him in the scale of human dignity, and affording him increasing and refined pleasure commensurate with his expanding faculties and enlarged desires! 2. Those who know that increased knowledge and advantages bring with them increased accountability, and having a morbid sensibility on that subject, as it affects their own case—being conscious that they do not live up to their advantages—they think that ignorance is a happy state of total or comparative exemption from responsibility. These men do not consider that increased light brings with it not only increased responsibility, but also increased ability, if we are not wanting to ourselves, of meeting, happily, that responsibility. 3. Those who have been guilty of living in an unlawful manner among the Indians—who have indulged in sensual lusts, or who have defrauded the ignorant Indians in dealing; and who, as is commonly the case with abandoned men, try to persuade themselves that all others are as bad as themselves—it should be no subject of marvel that *such* men think the Indians are as virtuous and as happy, if not more so, than the whites; and verily, they *are* probably better than *such white Christians* as these men! I have no doubt that the Indians are really more virtuous, or rather less vile and abominable in their lives, than the mass of white men

who go among them to trade with them, and who too often rejoice to find, that they are beyond the Sabbath, and beyond the inspection and surveillance of that hundred-eyed Argus—public opinion. Some of these men dread the instruction and Christianization of the Indians, because it would pour a flood of light upon their dark deeds, and break up forever their unrighteous traffic.

“But I rejoice that the subject of civilizing the Indians, is arousing the attention of the Christian public. Missionaries are labouring with much success among the Cherokees, Choctaws, and Chickasaws—and their efforts among the Osages, Creeks, and some other tribes, are not without encouraging success: and as the government is now about to try the experiment of collecting several tribes on the west of Arkansas Territory and the State of Missouri, what benevolent heart does not wish, that there may be one day, a happy community of civilized Indians, sharing in all the blessings of our government?”

The next fourteen chapters contain a geographical, statistical, and historical description of the Various States and territories which lie in the Valley. We find under each of these, an outline of its constitution and government; its soil, productions, facilities for commerce, cities and towns; education in colleges and schools, public lands, besides historical notices and general remarks upon various topics of interest. Of these chapters, we can only say that they are among the most interesting in the book, and we recommend them to the perusal of every one who thinks of looking to the West as a home. The closing chapters of the volume contain an account of the steamboats of the western rivers; advice to emigrants, and notices of the routes to be travelled; and a full account of the religious sects and literary institutions. On this last subject, we are happy to find that there are in the Valley of the Mississippi, not far from *thirty* colleges, many of which are well endowed, and in successful operation; five or six theological seminaries, and many other institutions of a lower grade, for the education of youth.

Of the religious denominations of the west, the author gives us as satisfactory an account as could be expected, from the known difficulty of obtaining information of this kind. The general distribution which he has made of the population, according to their profession or supposed preference, assigns 800,000 to the Methodist church, 700,000 to the Baptist, 550,000 to the Presbyterian, 500,000 to the Papal, 50,000 to the Episcopal, 100,000 to the Cumberland Presbyterian, and

100,000 to various other smaller sects, leaving about a *million and a half* who may be safely reckoned to be under no religious influence whatever.

With the efforts made to advance the cause of true religion in the Valley of the Mississippi, our readers are acquainted, but let them bear in mind the facts above stated, that *more than one half* of its growing population is either uninfluenced by the Gospel, or deluded by false and fatal views spread abroad by errorists almost without number; and can they think that all has been done that should be, for the exertion of a pure moral influence over that region?

We would not willingly join in giving undue prominence to any particular field of effort, nor obscure the claims of others or of other nations upon our churches, but we cannot refrain from calling, again and again, the attention of American Christians to the scene presented to their eye beyond the mountains.

There lies a country vast in extent, of almost unexampled fertility, of delightful climate, of abundant mineral resources, of peculiar facilities for commerce, opening the fairest prospects of success to adventurers of every clime, already peopled with upwards of four millions, and increasing hourly and rapidly. *There*, beyond all reasonable doubt, will be, twenty years hence, a population of fifteen millions, with cities, rivalling in size and beauty, New York, and Philadelphia, and Baltimore, with literary institutions of their own; with a public sentiment of their own, and with manufactures and a commerce of their own; *there* will be, before twenty years, the balance of power in our confederacy; and there a *moral* influence of incalculable extent.

And now, who can forbear inquiring with deep concern, "what is to be the character of these coming generations?" Shall they grow up in beauty and order before the eye? Shall knowledge, and patriotism, and piety, adorn and elevate them; and as they advance in physical strength, shall they make a corresponding progress in every thing pure and lovely in the sight of God and man? And as from every stream that rolls along their vallies, the earth shall pour forth its exuberance to the astonishment of the world, shall sacred influence, springing from every city, and town, and hamlet, unite in spreading their benign effects throughout the earth? Shall the God of heaven be honoured, and thousands and millions

crowd his gates, bringing their songs and their thanksgivings before his throne?

Or, on the other hand, shall that country, left to corrupt and degrade itself, gradually break away from the restraints of the Gospel; the Sabbath be dishonoured, and the ordinances of God despised, infidelity abound, Romanism defile the sanctuaries of Jehovah, the Sunday-school decline, and every benevolent institution fail, and that vast population be left to exert its immeasurable energies, without the controlling influence of intelligence and virtue, first to destroy themselves, and then to roll back on us a torrent of every thing that is evil?

To this inquiry, we answer, that if the American Church shall do its duty, shall foster every good institution in that land, shall supply them with a devoted and pious ministry, aid in the establishment of Sunday-schools, spread abroad in every way sound religious knowledge, and *do it now*, we may, under the blessing of God, hope for the best, we may see our fondest wishes surpassed. But, should we sit down satisfied with what has already been attempted; leave our brethren to struggle single handed, and unsustained, for the supply of the necessary means of grace to the hundreds of thousands now destitute, and the daily extending settlements of the West, we shall live, we fear, to see the Valley of the Mississippi the strong hold of Popery; a prey to every fanatical teacher; wasted by infidelity, and **DESERTED OF THE LORD!**

Who can endure this thought? What Christian, professing to possess the same feelings that characterized his Master, in his life and death, can look on, while the decision of such results are pending, and forbear to inquire, "Lord, what wilt thou have *me* to do," that thy kingdom may triumph? Daily are the anxious inquiries heard among us from the West, "Will none come over to help in the great work to which we have put our hands? Are there no more labourers to be had for the waste places of Zion among us? No more active laymen, ready to lay aside the ease of wealth, and the enjoyments of eastern privileges, and come hither to work for Christ?" We rejoice that many are answering these questions in the affirmative; and we would sincerely pray, that every individual, who, after examination, concludes it not to be his duty to go to the Heathen, may inquire whether

he be not called by the present indications of Divine Providence, as regards the West, to engage in building up the walls of Jerusalem in the Valley of the Mississippi.

ART. VII.—HEBREW GRAMMAR.

Grammætik der hebræischen Sprache des A. T. in vollständiger Kürze, neu bearbeitet von Georg Heinrich August Ewald, a. o. Professor zu Gættingen. Leipzig, Svo. pp. xvi. and 304.

WE are among the number of those who attach very great importance to that class of philological works called elementary. The mere entrance into any language worthy of attention, and particularly one so important as the Hebrew, deserves all the pains which can be given to it by the pioneers of literature. While we would be thankful, therefore, for what is done already, we desire to see more, much more, accomplished. First impressions are, in no case, more important than in this, and in application to no enterprise can it be said with more emphatic truth,

Dimidium facti qui cœpit habet.

We attribute much of the dislike for critical investigation, which disgraces our educated clergy, to the durable impressions left upon their minds by the first coup-d'œil of the languages of Scripture. Such of our readers as are acquainted with the elder Christian writers upon oriental grammar, need not be told what sort of a coup-d'œil their works, for the most part, are likely to present. With some conspicuous exceptions, they are marred by two great faults; great, we mean, in reference to their effect upon the learner's taste and fancy. The first is an overstrained attempt to reduce the phenomena of eastern languages to the technical forms of Greek and Latin grammar. The other is a total want of taste, if not a fondness for repulsive barbarisms, in their terminology. These, in themselves, may be little things, but their effects are great, as may be seen in the history of Hebrew learning since the revival of letters. During the former portion of that period, this branch of learning was confined, almost ex-

clusively, to a few stout spirits who were not to be appalled by any array of technical horrors and grammatical perplexities; men whose proper element was to be found in the turbid waters of an intricate philology. Such were many of the scholars who are usually designated as the Dutch school of philologists. Such too, are, no doubt, to be found in every age, men who delight in difficulty even for its own sake, and are prone to envelope every subject that they touch, in a factitious fog, for the subsequent pleasure of dispelling it. Such, however, is by no means the intellectual constitution of the most of those who are called to the study of the Hebrew Scriptures. The products of this manufactory are not, therefore, suited to the wants of such.

The extreme of thorny intricacy, which we have adverted to, was naturally followed by a strong reaction towards the opposite extreme. The invincible disgust created in the minds of such as had too much conscience to neglect the study, and too much taste to relish the existing apparatus, led many able men to the unfortunate expedient of rejecting the Masoretic system altogether, as a nuisance. The novel difficulties thus engendered, some of which are far more formidable and far less surmountable, than those arising from the other scheme, retarded the success of this alleged improvement. And though some still floundered on, this no-point doctrine may be fairly looked upon as having lost its influence on sacred learning, many years ago.

The next stage of the process, which we are attempting very briefly to describe, is marked by an attempt to reconcile the specious simplicity of the no-point system with the Masoretic forms. The object aimed at may have been a good one, but the means were very questionable. The vowel system was in part adopted, and in part rejected; adopted in its general principles, virtually rejected in its minute details. Some reputable writers of this school, while they recognise the vowels and accents as belonging to the language, pass over many of their changes and combinations as unprofitable subtleties. This gives a superficial aspect to the works of this class, which impairs the reader's confidence and leaves his mind unsatisfied. As a highly favourable specimen of this school we may mention Jahn, though it ought to be added that his grammar is not strictly liable to all the foregoing strictures.

It was not to be expected that this partial and imperfect

system could be tolerated by the spirit of investigation which had now begun to animate the schools of Germany. The learned of that country soon agreed in the opinion, that the old system was, in principle, the best, though it needed reformation. A new reaction now took place, and as usual the change was to the opposite extreme. The notion that minutiae might be safely overlooked, was succeeded by a passion for punctilious accuracy, an actual rage for philological *ausführlichkeit* and *gründlichkeit*. Though the ulterior consequences of this change, as we shall see, were not altogether salutary, its first operation was doubtless beneficial. It broke up the fountains of philology again, and made men ashamed of plagiarism. It cut off the pretexts for unlimited conjecture, which were furnished by the no-point and the half-way doctrines, and restored to the critical study of the Scriptures a character of definiteness, which is at once agreeable to those pursuing it, and advantageous to the cause of truth.

The question being settled in favour of the Masoretic system and of minute philology, an important step was taken, towards the requisite reform, by Storr, in his *Analogy*.* In this unpretending, but important, work, the results of previous research were subjected to a scientific scrutiny, and even upon points where the process was not in detail, the necessary principle was briefly pointed out. In this case, as in many others, the modest suggestions of an original mind have laid a foundation for the lofty claims of others. Notwithstanding the new lights furnished by this work, its form was not such as to meet existing wants. The principles laid down, and the suggestions hinted in it, were yet to be carried out in the construction of a systematic grammar, so as to introduce réform into the early stage of study. This task called not so much for genius as for skill. It was plain that there must now be brought to act upon the accumulated stores of early writers, under the guidance of Storr's theories, a discriminating judgment and a cultivated taste. A man more suitable for this emergency could scarcely have arisen than the one who did arise.

The earlier publications of Gesenius having gained him reputation and prepared his way, were followed, in 1817, by a work which still maintains the rank of an authoritative

* Gottlob Christiani Storr, *Observationes ad Analogiam et Syntaxin Hebraicam pertinentes*. Tubingæ, 1805.

standard.* The merit of this eminent philologist consists, as we have already hinted, not so much in ingenuity or depth, as in clearness of head, and an extraordinary talent for imparting perspicuity to dark and complex subjects. It is really surprising, upon close inspection, to observe how very little he has, after all, departed from the earlier grammarians, and even where he has, how close he treads upon the heels of Storr. It has been said that his appearance formed an era in the history of Hebrew learning. So it did, but simply for the reasons we have given. He appeared when the current of opinion among scholars, after almost reaching the extreme of superficialness, had begun to set towards the strictness and minuteness of the olden time. Such changes had, however, taken place in public taste, and so much light had recently been thrown upon the subject, that the ancient text-books might be looked upon as useless. A skilful re-coction of the same ingredients, with such changes as the general progress of improvement might demand, or the results of Storr's analysis suggest, was the thing required. This Gesenius did, and by so doing, he almost precluded the necessity of reference to earlier writers, on the part of his successors.

It must be acknowledged, too, whatever may be thought of his originality, that his works have given to this whole department, an entirely novel aspect. The study of Hebrew has become another thing since his appearance, not in consequence of any great discoveries on his part, any profound insight into elements and principles, or any bold attempt to lay again the foundations of the science. His operations have been chiefly on the surface. His superiority to those who went before him, lies not in the invention of new objects to present, but in the mode of presentation. With a strong dislike for scholastic pedantry, and a corresponding taste for neat expression, lucid order, and external elegance, he unites the power of creating these rare attributes in very unfavourable circumstances. He has spread over the dreary waste of Hebrew grammar a sort of artificial verdure, in consequence of which, this field of learned labour, which was once as forbidding as obscurity, hard words, and barbarisms could well make it, has become, at least in Germany, a favourite resort with lovers of philology.

The new face given to the subject by Gesenius, produced,

* *Ausführliches grammatisch-kritisches Lehrgebäude der Hebraischen Sprache*, von Wilhelm Gesenius. Leipzig, 8vo.

and for some time maintained, among the learned, an impression that the work of improvement was accomplished. The Lehrgebäude and Handwörterbuch being supposed to comprehend all the valuable matter of preceding writers, with very great improvements as to form, arrangement, and elucidation, were recognised as standards, and quoted as authority. So successful had the author been, in rendering attractive what was once forbidding, that it became fashionable to write grammars in the manner of Gesenius. Men of no mean name became his imitators. As in all similar cases, the faults of the original were aggravated, and its merits unattained. What strikes us first and strikes us most, in a well constructed book, is often the casual result of trifling circumstances in the composition. The author, in transferring to his reader his own full, clear, and comprehensive views of what he thoroughly understands, is led, perhaps by accident, to some specific forms of method and expression. These circumstantial matters, which the author would be very apt to alter, if he began again *de novo*, are seized upon by imitators, as the very elements which constitute the merit of their model, and, instead of being left to take their proper place upon the surface of the subject, are insisted on as if they were first principles, and thrust upon the reader with a provoking pertinacity. Some German writers, who avow themselves the imitators of Gesenius, in their zeal to ape his manner and to copy the externals of his plan, have unluckily forgotten to emulate his perspicuity and scrupulous correctness. We should not be surprized, if in the second edition of the Lehrgebäude, some things which its copyists have lauded as immense improvements and remarkable discoveries, should be wholly discarded as absurdities or errors.

Though Gesenius, by furnishing a masterly view of what was worth preserving in the later Jewish, and the earlier Christian writers, had conferred a valuable favour upon biblical philology, it by no means follows that he left no room for further effort. Not only were there in his own work chasms to be filled and dark points to be elucidated; there was yet another source of information to be opened and applied. The early Christian Hebraists, while they adopted the synthetical method of the junior Rabbins, superadded to it the incongruous forms of occidental terminology. The changes which Gesenius introduced, in this respect, were prompted rather by his taste than his philosophy. Grotesque

and barbarous combinations he rejected ; but he still showed a fondness for discovering analogies between the classical and oriental forms, and a disposition to apply the terms of European grammar, where he could without much straining. We are not disposed to charge upon this method all the consequences which have been imputed to it. We do think, however, that it tends to create mistaken notions, not so much of details, as of the genius of the language. The theory and technics of oriental grammar, as displayed in the writings of the Arabs and the Jews, are quite another thing. To complete the process of improvement then, there seemed to be wanting a full exhibition of the Oriental system, in its application to the Hebrew language. Some partial contributions to this purpose may be found in German periodical and occasional publications, though the first who undertook to form a grammar altogether on this principle was not a German, but an Englishman. To one acquainted with preceding writers, there is, doubtless, an appearance of extravagance in Lee's professed rejection of all classical analogies. This unfavourable aspect must, however, be attributed, in no small measure, to the contrary extreme, which had before been prevalent. Those who formed their first acquaintance with the Hebrew language in the school of Buxtorf, or even of Gesenius, are, no doubt, startled, when they hear that there are no modes, no cases, no infinitives, no *vav conversive*. But even allowing, as we safely may, that the bold and independent Englishman has actually pushed his favourite principles too far, that very excess may be considered an advantage. What we want is to contrast the two systems, for the purpose of comparing them, and so combining them as to produce a third still nearer to perfection. The more detached we view them from each other, the more likely are we to attain our end. It must be admitted, that the first edition of Professor Lee's work* does exhibit marks of haste, and inattention to minute details. We conceive, however, that the object of the author was not to present a formal system, but a sketch or draft of one, in which the prominent features should appear in strong relief. The new edition which is in the press, if not already published, will probably present the same materials in a more elaborate and finished style.

* A Grammar of the Hebrew language, comprised in a series of Lectures ; compiled from the best authorities, and augmented with much original matter, drawn principally from Oriental sources. London, 1827.

By these two distinguished scholars, two important steps had now been taken in the art of constructing grammars. By the one, much valuable knowledge, which lay scattered through a multitude of books, was brought together, stripped of its inconvenient and uncouth habiliments, and laid before the reader in an accurate, symmetrical, and tasteful form, but without departing from the general analogy of European grammar. Lee took a step another way by discarding this analogy, and substituting that of the Oriental systems. By this change he has shed a satisfactory light on some dark points, and furnished a clew which, we trust, will eventually lead to new improvements. Without saying a word upon the general merits of Lee's system, as a system, which would here be out of place, we do not scruple to affirm, that he has simplified some complex matters without sacrificing any thing, and exposed more than one absurdity arising from the arbitrary use of technicalities.

To this masterly exhibition of the Oriental and the occidental theories, by men so fully versed in them, there was now to be added the original action of some acute and independent mind, able and willing to divest itself of trammels, and employ its native strength in doing for the new school of Hebrew grammar, what Storr did, in a measure, for the old. It might have been supposed, that this would be the work of many years, and various hands; that no writer would be bold enough to undertake a general recension and reform, or clever enough to execute his plan without the shame of utter failure. The fact, however, is, that almost simultaneously with Lee's appearance as a writer on the subject, this unpromising attempt was boldly made, by a very young man, and carried through with a measure of success which is really astonishing. Ewald of Göttingen, to whom we now refer, wrote his Hebrew grammar,* as he has since informed the world, with no other help than the diligent perusal of the Hebrew text, under the guidance of Gesenius's *Lehrgebäude*. His inordinate ambition to be independent, while it betrayed him into many strained and far-fetched variations from existing theories, compelled him to throw himself upon his own resources, and thus occasioned the display of a truly uncommon philological acuteness, perspicacity, and power of invention. One could scarcely have expected any novelty at all on

* Of which the work before us is an abridgment, or rather a *condensation*, with considerable improvements.

such a thread-bare subject; yet in Ewald's books an ingenious novelty occurs on every page. He deserves, however, higher praise than this. In scientific arrangement and the explanation of anomalies, he is perhaps unrivalled. Many facts which are faithfully and clearly stated singularly by Gesenius, are exhibited by Ewald in a chain of philological relations, which at once removes the appearance of capriciousness from each, and helps the memory to retain them all. Were we writing merely for philologists, we might furnish very striking illustrations of this statement. As it is, we shall content ourselves with simply referring to his classification of the nouns, as an example of his talent for arrangement, and to his doctrine of the *Vorton-Kamez*, as an instance of his tact, in making a grammatical analogy at once subservient to his own hypotheses and to the learner's recollection.

Nothing, however, can be plainer to an impartial critic, than that this ingenious writer has been guilty of ridiculous excesses, in his straining after novelty. He seems, indeed, to have pursued the "rule of contraries," and to have formed his own opinions, where he could without absurdity, by just reversing those of his immediate predecessor. A specimen and proof of this unreasonable rivalry is furnished by his anxious and ingenious efforts to discredit the threefold division of the vowels, which, though urged too much in one way, and too little in another, by Gesenius and his followers, is an arrangement historically true, as well as practically useful.

Another fault which Ewald has in common with a number of contemporary writers on the same or kindred subjects, is a disposition to make much of what they call the philosophy of the language, in a vague and abstract sense. Some of Ewald's expressions, upon this point, almost justify our giving him a place among the learned quacks of whom we spoke before, as undertaking to describe minutely the actual concoction of the elements of language. The only philosophy with which a writer of rudiments has to do, is that of correct knowledge and perspicuous explanation. If forms, apparently discordant and unlike, can, by means of a hypothesis, be so associated in the reader's mind, as to aid the recollection and explain each other, the hypothesis not only may, but ought to be, exhibited. But when this hypothesis is set forth in the light of an essential principle, involved in the actual formation of the language, the alleged philosophy de-

generates, at once, into a puerile abuse of terms. The former mode of explanation is employed, more or less, by every good grammarian. It is applied, with much taste and judgment, by Gesenius, and with still happier success by Lee and Ewald, in a multitude of instances. The latter, however, have occasionally passed the bound of this legitimate philosophy, and strayed into the mazes of a mongrel metaphysics, forgetting that the only test of value in a grammar is its adaptation to the wants of those who use it.

This disposition to provide for adepts, at the expense of learners, and to presuppose an elementary instruction which has no existence, is more remarkably the fault of German, than of any other, writers. It is partly the result of the reaction before spoken of, in favour of minute and accurate philology. The horror of plagiarism, which was thus engendered, introduced false principles of criticism. A new and unfair standard was established for measuring the worth of philological productions. They began to be estimated in proportion to the number of their novel illustrations and authorities, and the degree of variation, in their plan and execution, from all kindred works. In this way, men who wrote for fame, were tempted to lose sight of those grand essentials, truth and utility. Plain truth is common-place; or when discovered, soon becomes so. Plausible error is attractive from its novelty. The German literati soon forgot to ask themselves, *cui bono?* The great problem in authorship now seemed to be, how to form a plan as different as possible from all that went before it, and how to fill it up with fresh details from primary sources. Each new competitor for public notice found it necessary now to shut his eyes on antecedent labours, and if not to perform the process of discovery, collection, and arrangement, for himself, at least to persuade his readers of his having done so. The conceit that every searcher after truth must go about his task, as if nothing had been done, a notion pregnant with absurdity and mischief, was acknowledged as a maxim in the schools of Germany, and there it still prevails. Hence the anxious efforts made in prefaces and elsewhere, to convince the public of the author's zeal and independence. Hence the sedulous endeavour to provide examples, proofs, and illustrations, never used before. Hence, too, the manifest unwillingness to sacrifice a tittle of the matter thus provided, and the laborious skill with which the whole of it is wrought into text, notes, prolegomena,

excursus, and the other forms invented for disgorging burdened authors of their precious lore.

This test of merit being sanctioned and applied, no wonder that poor learners were forgotten. In the general *streben* after novelty and depth, who was to forego the chances of distinction in order to facilitate the march of those behind? The strife of German scholarship bears too much resemblance to the conflicts of political ambition. There is little to encourage men of learning in the noble work of helping their successors. Elementary instruction is lost sight of, in the feverish anxiety to gain the honours of conspicuous proficiency. This circumstance has tended to vitiate the principles of German criticism upon learned works, and in no department more than that of biblical philology. To us, it seems a very plain and simple truth, that what we want is to set as many cultivated minds as possible at work themselves upon the sacred text, under the guidance of sound principles, and with a proper knowledge of what has already been accomplished. This is not to be done by persuading the raw novice to despise and overlook the fruits of antecedent labour, and to proceed as though his business were to lay the first foundations of all scriptural research; nor, on the other hand, by forestalling his researches, drenching him with the watery effusions of prolific sciolists, and making him believe that in the works of this or that man, he will find a succedaneum for all personal inquiry. The best thing for the clergy and the Church (with us especially,) would be an enlightened, humble, independent study of the Scriptures; and the best preparation for it, something which would make the entrance on the study as easy as sound scholarship will suffer, and as pleasant as the nature of the subject will admit.

It is for beginners that incitements and facilities are wanted. Let a man once launch in safety, and escape the surf which rages for a few yards from the shore, and he is secure from all that threatens upon that side. Now the Hebrew Bible is the open sea, and Hebrew grammar nothing but the surf. In other words, the multiform phenomena, which in actual reading form an even surface, each holding its own place, and contributing its share to the general coherence and tranquillity, are brought by the grammarian into novel combinations, squeezed into classes, dove-tailed into systems, and, what is more, transformed from living and intelligible things, into cold, dead, hideous abstractions. All this has its effect upon

beginners. We take it for granted that every accomplished linguist, in the course of his studies, makes a grammar for himself, or learns to do without one. The deeper a man enters by experimental knowledge into any given tongue, the less will he be willing to adopt a single grammar or grammarian as his standard; the more will he incline to make the language, in itself, the rule, as well as the object of his study. This, beginners cannot do. They must have an introduction to the unknown subject. This introduction is a grammar, and to this end should all grammars be adapted. After all that Michaelis and others have dealt forth from the grammatical cathedra, about superficial study, and the great importance of comprising every thing in every grammar, we presume to be of another mind. This theory, the legitimate issue of the German heresy, appears to rest upon the supposition that the grammar itself is the thing to be studied, and the language itself a mere mass of illustrations. Admitting this, the consequence is plain; but who will admit it? Michaelis states it as a powerful objection to compendious grammars, that the student will be under the necessity of filling up the outline by his own researches. Direful necessity! the very thing which every student ought to do; which every scholar, worthy of the name, invariably does, before he feels his footing sure, or is conscious of ability to walk without his leading-strings. This dictum of Michaelis is quoted by Hoffman, in the preface to his Syriac Grammar, as an axiom in philology. It may be so in Germany. Hoffman's own book, however, is enough to satisfy us, as to its expediency. Admitting freely, his acquaintance with his subject, and the correctness of his statements, we make bold to say, that there is scarcely a page in which he seems to have remembered that the object of his book was, or should have been, to furnish students with an easy entrance into an untried subject. His long diluted paragraphs, his prolix prolegomena, his parade of authorities, the undue stress which he lays upon mere forms, evince that his chief end was to write a book upon a certain model; in doing which, no wonder that he aggravates its faults without attaining to its excellence. Such will always be the texture of stuffs made of stolen garments instead of raw materials.

To return to our principle, so far are we from thinking a solution of all difficulties needful in a grammar, that if it could be furnished (which it cannot) we should regard it as an evil. We do not speak at random, when we say, that the habits of

referring to some one authority for the decision of such questions as arise in philological research, is exceedingly pernicious, inasmuch as it discourages that thorough-going process of analysis, comparison and nice investigation, which is no less necessary for success in any particular inquiry than for the improvement of the student's powers. In a word, this German theory of grammar-making lies exposed to two objections. The one is, that a complete solution of all grammatical difficulties is beyond the strength and legitimate authorities of any one grammarian; the other is, that such a solution, if it could be given, would do more harm than good. It is the fashion to talk much of exegetical independence, and exemption from authority. Let this principle be extended far enough to take in questions which, at first view, are simply grammatical, but which, in many instances, exert a decisive influence on the interpretation of important passages.

It is satisfactory to know, that amidst the abuses into which this notion has betrayed the German writers upon Oriental grammar, the greatest of them all has shown his taste and judgment, by a practical dissent. The Hebrew grammar of Gesenius, properly so called, is what it ought to be, a copious syllabus. His great standard work, the *Lehrgebäude*, is an extended commentary on the grammar. This fact presents, at once, the correct view of the matter. The attempt to crowd every thing into the rudiments, implies an expectation, that no other grammar will be studied or referred to. We are aware, that the most of those who undertake this study are not very likely to possess a great variety of books. Some, however, must be purchased, and the choice might, after all, lie only between a useful and a useless one. Two grammars, in the mutual relation of text and commentary, might be made well worth the price. It is certainly unreasonable to assume that the student cannot possibly possess two grammars, and that nevertheless he will be glad to purchase other works far less important and essential to his progress. Let the learner be contented with the Bible for his text-book, reading it in any order that may seem convenient to his teacher or himself, and he may then afford to look at books designed to elucidate the structure and the usage of the language. Scrap-books, or collectanea (to adopt the loftier title) are among the greatest hinderances to *classical* learning; and yet, till very lately, they might be considered indispensable. The biblical student is delivered from this evil, by the happy

circumstance that all he wants is contained within the covers of a moderate octavo. What more is needed in the way of text? The want so pressing in the case of other tongues, being absent here, unless created artificially, the Hebrew student is, above all others, able to supply himself, if necessary, with a double set of lexicons or grammars. The course of study which commends itself most fully to our judgment, is the following. The student should be initiated by a clear, compact, grammatical synopsis. He should then be left to read the Hebrew Bible, as it is, without mutilation or improvement, assisted, as his acquaintance with details enlarges, by a grammatical commentary, extended, copious, and minute, *ad libitum*.

For the general principles and plan of such a course, the writings of Gesenius furnish a fine model.* The details we should not wish to see derived from him alone. The comparative study of Gesenius, Lee, and Ewald, affords a far more clear and comprehensive view of Hebrew grammar, than either individually furnishes. Each of these writers has his characteristic faults as well as merits, some of which we have endeavoured very briefly to point out. To the learner who is under the necessity of following one guide, we should, in present circumstances, recommend Gesenius. Those who have made advances ought, however, if they can, to use the others as correctives. The three together certainly contain the essential elements of a perfect grammar, and a work formed by a skilful combination of what is common to them all, with what is best in each, could scarcely fail to be a master-piece. We offer these suggestions from a strong conviction that the great secret of improvement is to look ahead, and to make what is gained already, not a pretext for imagining that all is finished, but a strong incitement to severer effort. In Germany, it seems to be a maxim among scholars, never to recognise an ultimatum in the progress of improvement. This principle, so far as it comports with reason and the public good, we wish to see adopted. Our anticipations, therefore, are entirely consistent with respect

* We have taken for granted, all along, the reader's knowledge of the fact, that the substance of these writings is accessible already to the English reader, in the Hebrew Grammar of Professor Stuart, and the Hebrew Lexicons of Professor Gibbs. Of these works, it is needless to say, that their existence is as honourable to American scholarship, as their execution to American typography.

and gratitude for what has been achieved in this department by original research, as well as foreign importation, within twenty years. The text-books now in common use sufficiently attest the important changes which have since been wrought. *Sic itur ad astra.*

ART. VIII.—EDUCATION CAUSE.

1. *Constitution and Laws of the Board of Education of the General Assembly of the Presbyterian Church.*
2. *The Annual Report of the Board of Education of the General Assembly of the Presbyterian Church; presented to the General Assembly at its sessions, in May, 1832. 2d edition of same, August, 1832.*
3. *Education Papers, No. 1. By the Board of Education of the General Assembly. 1832.*

“How shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher?” These questions were asked by the Apostle in reference to “the Gentiles. They demonstrate what is, indeed, clearly established by other portions of the word of God, that the preaching of the Gospel is the great means of salvation; that it is the institution which God has ordained to be the grand instrument in accomplishing the redemption of men from sin and eternal ruin. This is the case, let it be remembered, not for one district, nor for one class of men, but for all lands, ages, and classes. Let this fact be duly weighed, and it will be felt that in the multiplicity of benevolent enterprises, the one which, after all, is of paramount importance, is the securing *the preaching of the Gospel to all men.* Those societies, therefore, which bear most directly on this object, are most intimately connected with the spiritual and eternal interests of our race, and should especially command the prayers and efforts of the people of God. Missionary and Education Societies are consequently those institutions which seem to have a primary claim on the Christian public. Other objects are, doubtless, important, but they are important mainly, as they

facilitate the accomplishment of the end contemplated by these institutions. What is it that Bible, Tract, Sunday-school, and Temperance Societies contemplate, but to prepare men, by the diffusion of knowledge, and the removal of vice, for the influence of the preached word? If any one will but steadily consider the influence which the benign proclamation of the Gospel exerts on the hearts of men, and on the general character of society, he will feel, that in conferring its stated and faithful ministrations on a neighbourhood, he is conferring the greatest of all blessings. He is setting wide open the gates of heaven; he is bringing all those countless and nameless influences which attend the observance of the Sabbath, and the regular attendance on divine worship, to bear on the people. He is providing one of the most effectual means for the diffusion of knowledge, and of intellectual culture. He is bringing into operation the best instrument for moral improvement and social refinement. He is, in a word, taking the shortest and the surest method for securing the great end contemplated in the Gospel of the grace of God; the temporal and eternal, the moral and spiritual welfare of mankind. As the correctness of this representation will not be questioned, the wonder is, not that so much is done to provide and send forth the ministers of reconciliation, but that the Church is still so little alive to the paramount importance of this great object.

There is a consideration, however, connected with this subject, which deserves to be seriously pondered. In the praiseworthy zeal to furnish the means of grace to those who are perishing for want of knowledge, the temptation is very strong to have more regard to the number, than to the qualifications of those who are to dispense the word of life. Against this temptation the conductors of missions, and of the education cause, should be constantly on their guard. It can hardly be doubted, that one bad man may do more harm than ten good men can remedy; that error has more affinity for the corrupt heart than truth; that it is much easier to pervert, than to reclaim; that the evil of an incompetent and unfaithful ministry is both disastrous and lasting. In no business, therefore, is responsibility greater, than in providing ministers of the Gospel for the destitute. It is a matter of gratitude that the word of God is so explicit on the subject of qualifications for the sacred office, that we may fortify our cooler and better purposes against the impulses of fervent, though short-sighted zeal, by the direct authority of our divine Master. We are

forbidden, expressly and frequently, to induct into the office of the ministry, ignorant and unfaithful men. We are commanded to require knowledge, piety, discretion, and aptness to teach, in all who are commissioned to be instructors and guides of the flock of Jesus Christ, and who are set for the defence of the truth.

In any organization, having for its object the training of young men for the sacred office, it cannot be doubted that *one* of the principal points to be desired, is a competent security that those whom it may patronize should really possess the qualifications to which we have referred. Nor will it be questioned that this is an object of very difficult attainment; that the liability to mistake, imposition, or partiality, is very great; consequently, that any and every plan proposed to the churches on this subject, should be carefully scrutinized. "The Constitution and Laws of the Board of Education of the General Assembly," exhibit the plan on which this body proposes to act on this subject. An inspection of this document will suffice, we think, to convince every impartial reader of the wisdom and efficiency of their system. As one great object to be secured is the proper selection and constant supervision of candidates, an Examining Committee is appointed in every Presbytery, connected with the Board, whose duty it is "to examine the candidate for patronage, on his personal and experimental piety; on his motives for seeking the holy office of the ministry; on his attachment to the standards of the Presbyterian Church; on his general habits, his prudence, his studies, his talents, his gifts for public speaking; on his disposition to struggle to sustain himself, and on his willingness to observe the rules of the Board." These committees, thus scattered over the whole extent of the Church, are, obviously, better fitted than any central body could be, for the discharge of this delicate and difficult duty. They have the candidate under their own eye, and have the opportunity of personal knowledge of his character and talents. Being appointed from the members of Presbytery, the responsibility is placed where it officially and properly belongs. We think these committees are, in fact, always appointed in concurrence with the Presbyteries.

Besides these examining and recommending committees, there are Executive Committees, appointed by the several Auxiliary Presbyteries, "to superintend the education of their own candidates." This is a very important provision. One

of the greatest evils to be avoided in any such organization, is the centring of all influence and direction in any one body of men. It has always appeared to us, that nothing was more obvious than that, according to the spirit of Presbyterianism and principles of the Scripture, it belongs to the authorities of the Church, the Presbyteries, to superintend the introduction of men into the sacred office. Instead of having the influence confined to one body, it is thus distributed and confided to the hands to which it appropriately belongs. We think that this feature of the Assembly's Board must, eventually, secure for it the confidence and support of the great body of the Church. It will be seen that no desire exists, and if it existed, no power is possessed, to influence the formation of the character and opinions of the united body of candidates for the ministry: that the place and course of study, the degree and character of supervision exercised, are all left to the particular Presbytery to which each candidate belongs. We are at a loss to conceive of a plan better adapted to secure this confidence, especially as the Board have incorporated among their rules, that every Auxiliary Synod or Presbytery "agreeing to pass all its monies through the hands of the Board, shall be entitled to claim aid for all the youth regularly received under its care, however much the *appropriations* necessary may exceed the *contributions* of said Auxiliary."—Art. 2. Chap. II. In virtue of these two provisions, which are of the most liberal and generous character, the Presbyteries have every thing they can reasonably desire, the supervision of their own young men, and provision for their support; and the Christian public have every security which the case admits, that all possible care will be taken in selecting and superintending those who are made the recipients of their bounty. From the smallness of the appropriations, (which are limited to \$100 to those in theological seminaries, \$75 to those in the earlier stages of their education,) there is no danger that the beneficiaries of the Board will be fostered in self-indulgence, or raised above the necessity of self-denial and effort. For the grand objects, therefore, of having the candidates for the sacred office properly trained, and of having this work committed to safe and competent hands, the plan of the Board makes the most satisfactory arrangement.

Another, and scarcely less important object, is efficiency and facility of operation. In a work of such magnitude, and of such pressing importance as the supply of ministers of the

Gospel to the dying millions of our race, the public are, perhaps, more solicitous to see the work go on, than about the comparative security and value of its probable results. That plan, therefore, which promises and effects most; which admits, and, in fact, exhibits the most visible efficiency, will command most confidence and support. Success here, as in most other cases, is the grand test of excellence. In looking into the plan of the Board, we think we see sufficient ground for expecting this energy and efficiency. We have already stated the provisions which secure it from the objection of the consolidation of all power and control in the hands of one set of men; we are now to ask, how is the requisite energy of action provided for? Principally, and sufficiently, as we think, by making the whole business one concern. There is one purse, one agent, one centre of action. Before the recent re-organization of the Board, the bond between the several Auxiliary Presbyteries was scarcely more than nominal. They were held together as the States, under the old confederation, by a name. Each operated for itself; had its own separate treasury, its own beneficiaries, unknown, and often unreported to the general Board. The consequence was, that although the General Agent was one of the most highly respected ministers of our connexion, little or nothing could be accomplished. This grand defect has been redeemed. The resolution to require every Auxiliary to pour all the money into the general treasury, by giving all a common interest in a common fund, produced at once the consciousness of unity. The natural objection to this plan, viz. that a Presbytery, after having parted with its funds, might be left at the mercy of the Board, without the means of sustaining its own young men, was completely obviated, by conferring the privilege on every Auxiliary of drawing *ad libitum* from this common stock, no matter how much its drafts should exceed its contributions. Each Auxiliary has now a substantial interest in the union, and an universally operating motive to effect and maintain it. This arrangement, so obviously beneficial to the Auxiliaries, imposes the necessity on the Board, to make from the whole Church as a common field, provision for the demands of the whole Church. Their agent, therefore, goes forth within the bounds of every Auxiliary, not as an intruder, but as the welcome and authorized agent of each member, and of the whole body.

This plan has now been more than a year in operation, and

how has it worked? For answer to this question, we refer, with thankfulness to God, to the Annual Report presented to the last General Assembly. From this document we learn, that from an existence scarcely more than nominal, the Board has risen to the efficient and successful representative of a large portion of our churches, having 270 candidates under their care, and funds raised or pledged to the sum of nearly \$20,000. This result, in so short a time, cannot but be regarded as cheering evidence of the wisdom of the plan of the Board, and of the energy with which it has been carried into operation, and furnishes, at once, cause of gratitude for the past, and encouragement for the future.

It can hardly be necessary to appeal to our readers in behalf of an institution which contemplates an object of such vast importance, and which promises to prosecute it with so much energy and success.

We have already adverted to the principles on which the Board is organized, as presenting strong claims to the confidence of the Christian public. There seems to be no room for any misgivings or party feelings. Whatever be the views of the acting majority of the Executive Committee, or Board, from time to time, they have no control over the candidates. The supervision and direction are committed to the several Presbyteries. It is not this college, nor that college, that needs seek the favour, or fear the power of the central Branch; it is not one theological institution more than another that can hope for their support. The young men study, not where the partialities of a few men, at the centre of action, might wish to see them, but where their own immediate guardians see fit to place them. This is a consideration, which, in its bearing on the purity and independence of the candidates for the ministry, as a body, cannot, we think, be too highly estimated.

No matter how excellent the plan of operation may be, we admit, that in the hands of inefficient agents, little good can be effected, and with such as are influenced by a bad spirit of any kind, much evil must be the result. It is not our purpose, for obvious reasons, to speak of the claims of the Board, on the ground of the character and fitness of the General Agent, to whom they have committed the principal management of their concerns. This, happily, is unnecessary. The result of his labours is his proper and highest eulogium. The most sanguine anticipations of his friends have been greatly

exceeded during the year which he has been in office; and, we presume, every one, who has come within the sphere of his influence, has been convinced, that the good effected incidentally by such an agent, in diffusing piety and awakening a spirit of benevolent enterprise, is quite as great as that which results from the accomplishment of the direct object of his labours. In the present state of the Church, we think it apparent, that no class of men have the power of doing more good or evil, than the agents of our benevolent institutions. If they are themselves of a right spirit; if they address their appeals to pious, instead of party feelings, and diffuse around them the healthful influence of devotion and zeal, they become the greatest blessings to the Church. But, if the reverse of all this is the case, the evil they do is beyond estimation great. It is a matter of gratulation and thankfulness, that so much efficiency and enterprise are united with so much wisdom and devotion, in the General Agent of the Board.

But the broad ground of appeal for support in behalf of this enterprise, is the command of the Saviour, and the wants of the world. The injunction "to preach the Gospel to every creature," involves the command to do every thing requisite for the accomplishment of this great object. "How shall they preach except they be sent?" It is no less, obviously, the duty of one set of men to send, than it is of another to go on this great errand of mercy. Nor is it less plain, that if those who are willing to go need previous education and training, that it is the duty of those who are bound to see this last command of the Saviour executed, to secure the means for this preliminary discipline and preparation. There can be no doubt and no diversity of opinion as to the want of well qualified ministers. Even in our own favoured land, the deficiency is both distressing and alarming. In almost every part of the country, there are thousands who have none to declare unto them Jesus and his salvation. It is probable, that at this moment, the number of well educated ministers, in proportion to our population, is not greater than it was fifty years ago. And such is the rapidity with which the population increases, that it will require the most strenuous efforts to keep the proportion even what it now is. All present exertions are hardly sufficient to prevent the relapse of the country into a state of Heathenism. For Christians cannot doubt, that where a living ministry is wanting, Chris-

tianity will not long survive. For this is God's appointed means, and if we give up the means, we renounce the end. And where, or when, since the introduction of Christianity, has it lived and flourished apart from the living preacher? Christians should look this matter steadily and frequently in the face. We are careful and troubled about many things, in the condition and prospects of the country, but it requires no extraordinary sagacity to predict temporal and spiritual ruin, if we are to have a population growing up uninfluenced by the Gospel. The great necessity of the country is the stated faithful ministrations of the truth. Such is the efficacy of this truth, and such the divine influence, by which, in the dispensation of the Spirit, it is always, to a greater or less extent attended, that the people who are brought up under its power, will be restrained, elevated and civilized; made useful members of society, and multitudes of them rendered meet for eternal life. All the best interests, for both worlds, of our fellow citizens, therefore, are involved in the success of the object contemplated by this and similar institutions.

It is not, however, for the men of this country alone that Christ died, or the Spirit intercedes; and it is not for our fellow-citizens alone we ought to be concerned. The world is lying in darkness and sin around us. Millions are perishing for want of the knowledge which it is in our power to send them; and we shall have a fearful account to render if we fail in this work. The past furnishes matter enough for humiliation. Too long have we turned a deaf ear to the cries of perishing men. May God grant, that, awakening to the full sense of their responsibility and privileges, Christians may address themselves with new ardour to the great work of providing the men and means for sending the Gospel to every creature.

Select List of Recent Publications.

THEOLOGICAL.

A Commentary on the Epistle to the Romans, with a Translation and various Excursus. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover. Andover. pp. 576.

The Evidences of Christianity in their external division, exhibited in a course of Lectures, &c. By Charles P. M'Ilvaine, D.D., Rector of St. Ann's Church, Brooklyn—Professor of the Evidences of Revealed Religion, and of Sacred Antiquities in the University of the city of New York. pp. 565, 8vo. New York.

The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah of Maimonides, with a literal English Translation, copious Illustrations from the Talmud, &c. By Herman Hedwig Bernard, Teacher of Languages at Cambridge, England.

Translation of several principal Books, Passages, and Texts of The Veds, and of some controversial Works on Brahmical Theology. By Rajah Rammohun Roy. London.

The Works of the late Andrew Fuller; edited by Andrew Gunton Fuller. 5 vols. 8vo. London.

A Word for the Church; consisting of two Charges. By the late Rt. Rev. Bp. Hobart, with an Appendix of Authorities, and a Preliminary Notice. By the Rev. G. W. Doane, Rector of Trinity Church.

The Heart Changed by Divine Grace: or the Protestant Episcopal Church Vindicated, in her Views of Spiritual Influences; in a Letter to the Parishioners of Emmanuel Church, Little Falls. By the Rev. William M. Weber, M.D. Missionary at Fairfield, Herkimer Co., N. Y. 8vo. pp. 27. Auburn.

The Church of God; in a Series of Sermons. By Rev. Robert W. Evans. London.

Kiesselbach, Dogma de rebus post mortem futuris.

A Brief Examination of the Mode and Subjects of Christian Baptism. By E. Foster. Salisbury, Conn. pp. 52.

Remarks on the Rev. Dr. Taylor's Letters to Dr. Hares. By Benjamin Tyler, D.D. Boston: pp. 12.

A Practical Exposition of St. Paul's Epistle to the Romans: in a Series of Lectures: with an Appendix containing Remarks on certain Leading Terms, a Tabular Analysis of the Epistle, &c. By the Rev. Thomas Parry, M.A. Archdeacon of Antigua, in the Diocese of Barbadoes; and late Fellow of Baliol College, Oxford.

A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D.D. Lord Bishop of Chester. London.

The History of Noah's Day, practically considered, and viewed in connexion with our own Times, and the Coming of the Son of Man. In a series of Twelve Discourses, preached at St. James's Chapel, Brighton, June, 1832. By the Rev. C. D. Maitland, A.B., Perpetual Curate.

A Translation of Bishop Davenant's Exposition of the Colossians, with a Life of the Author, and Notes. By Rev. Josiah Allport, Minister of St. James's, Birmingham. 2 vols. 8vo. London.

Sermons preached before the University of Oxford. By Rev. Edward Burton, D.D., Regius Professor of Divinity. pp. 145. London.

Lectures on the Dispensations of God with Adam. By Relf Wardle. London.

An Exposition of the Book of Psalms, Explanatory, Critical, and Devotional. By John Morison, D.D. 3 vols. London.

BIBLICAL AND PHILOLOGICAL.

The smaller Hebrew and Chaldee Lexicon of Professor Simonis; Translated by C. Seager. London.

Hebrew Chrestomathy. By Professor Stuart. 2d edition. Andover.

A Harmony of the Kings and Prophets; or, an arrangement of the History contained in the Books of Kings and Chronicles, together with the Writings of the Prophets, introduced in Chronological order, as they were delivered, commencing with the Revolt of the Ten Tribes, and closing with the Prophecies of Malachi. By Stephen Merrill, Pastor of the First Congregational Church in Kittery, Me.

An Easy Introduction to the Hebrew Language, on the principles of Pestalozzi: to be used as a Lexicon. London.

Questions on the Historical Books of the New Testament, designed for Bible classes and Sunday-schools. By Albert Barnes. Vol. 3. On John.

A Harmony and Exposition of our blessed Lord's last Prophecy, in which the difficulties that have hitherto perplexed Commentators are satisfactorily explained. By John Tanner, A.B. Dublin, 1832. 8vo.

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Mr. Tanner considers that St. Luke's account refers to the destruction of Jerusalem by Titus, while St. Matthew's and St. Mark's refer to the second coming of the Lord, and has devoted 23 pages to endeavouring to prove that the abomination of desolation spoken of by the two latter Evangelists, is Popery."]

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A Treatise on Languages; their Origin, Structure, and Connexion; and on the best Method of Learning and Teaching them: containing an account of the most useful Elementary Books in Latin, Greek, French, Italian, Spanish, and German; also, in Syriac, Arabic, Persian, and Hindoostanee; with particular directions for the study of the Hebrew. By Rev. Alfred Jenour, author of a translation of Isaiah. London. 1 vol. 12mo.

Novum Testamentum Gr. ex edit. Westeini, editio altera, aucta et emendata, curante J. A. Lotze, vol. 1. (containing the Evangelists.)

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Institutes of Ecclesiastical History. By John Lawrence Von Mosheim, D.D. A new and literal Translation, from the original Latin, with copious additional Notes, Original and Selected. By James Murdock, D.D. In three vols.

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Author : comprehending also numerous Translations and Notes. By John Emory. 2 vols. 8vo. pp. 1488. New York.

The Signs of the Times, as denoted by the fulfilment of Historical Predictions, traced down from the Babylonish Captivity to the present time. With Military Maps, By Marshal St. Cyr, Illustrative of Buonaparte's and Suwarow's Campaigns in Italy. By the Rev. Alexander Keith, Author of "The Evidence of Prophecy." London.

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The Young Christian: or a familiar Illustration of the Principles of Christian Duty. By Jacob Abbott, Principal of the Mount Vernon Female School, Boston. pp. 323.

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entitled Duffield on Regeneration, in a series of Letters from a person present to his Friend. 32 pp. 8vo.

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Illustrations of the Christian Faith and Christian Virtues, drawn from the Bible. By M. S. Haynes. pp. 161. London.

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