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THE
BIBLICAL REPERTORY.

JANUARY, 1833.

No. I.

ART. I.—*Survey of modern German Works on Interpretation.*

FOR reasons which have been too often stated in this miscellany to need a repetition now, we think it important that the American student should have some acquaintance with the German works which relate to the study of the Scriptures. We do not, indeed, wish to see a criticism which puts all the foundations out of course introduced into our church; we dare not rejoice in the scepticism which already creeps into some minds with regard to the canonical integrity, the authenticity, and the inspiration of the Bible. But we are persuaded, that if the church consents to close her eyes upon the increasing facilities for biblical investigation which are possessed in Germany, and to turn away from the controversies which are there waged, she will find herself in a field of battle without armour, or, if armed, with the mail and greaves and heavy weapons of a former age, wholly unsuited to the emergency, and the new modes of attack.

With these impressions, we are about to lay before our readers a succinct review of recent German publications, in the biblical department. As our object is to give information, we shall borrow from every source which is accessible to us. The works

which we mention are, in some cases, beyond our reach, and we rely upon the information of our periodical journals. Some of them have recently come to our hands. Let it be observed, that in the bibliographical notices which follow, we claim no originality. In particular, we are indebted to the copious remarks of Drs. Umbreit and Lücke.*

The works which had appeared as late as the end of the year 1830, upon subjects connected with *Old Testament and Oriental Literature*, merit some notice. They are such as these: First, GRAMMARS. *Elementary Instruction in the Hebrew Tongue: for schools and private use*, by Moses Heinemann. Berlin. 1830.† This work does not pretend to do more than give the mechanism of the language, without entering upon the reasons of its forms and changes. Dr. Schroeder has a pamphlet upon the Noun, entitled: HEBREW NOUNS, *being a supplement to Hebrew Grammars for schools, and especially for self-instruction*, by Dr. Joh. Friedr. Schroeder. 1830. Brunswick.‡ From experience in teaching, the author had been led to see the necessity of something more clear and methodic in the arrangement and deduction of the nominal forms. He endeavours to improve upon Gesenius, and sometimes refers to Ewald, but without entering into their conflicting claims. Among the curiosities of literature, which serve to show that Hebrew roots may coexist with flaming fancies, is Dr. Moritz Drechsler's *Basis for the scientific arrangement of the entire fund of words and forms, first in the Shemitic, and then in the Indo-Germanic languages*.§ This youthful Quixote runs a tilt against the whole array of empirical grammarians, and, like Murray and Ewing, disdains to stop his research any lower down than the constituent elements of speech, the letters of the alphabet. He sees mysteries in a Mem or a Resh, which go, when explained, to unlock all the stores of philology.

In the *criticism of the Old Testament*, a place must be given to the writings of Hirzel of Zurich, already known by his treatise

* *Theologische Studien und Kritiken*. This Journal is peculiarly interesting, as among its contributors are such men as Gesenius, A. Tholuck, Schleiermacher, Ewald, Ullmann, Nitzsch, de Wette, and Hupfeld.

† *Elementarisches Unterrichtsbuch bei Erlernung der hebräischen Sprache. Zum Schul- und Privatgebrauch*, von Moses Heinemann. Berlin. 1830. x. u. 122. S. 8.

‡ *Die hebräischen Nomina, eine Beilage zu den hebräischen Sprachlehren für den Schulgebrauch, insbesondere aber für solche, welche sich selbst unterrichten wollen*, dargestellt von Dr. Joh. Friedr. Schröder. Braunschweig. 1830. vi. u. 58 S. 8.

§ *Grundlegung zur wissenschaftlichen Konstruktion der gesammten Wörter- und Formenschatzes, zunächst der Semitischen, versuchsweise und in Grundzügen auch der Indo-Germanischen Sprachen*. Von Dr. Moritz Drechsler, Privatdocenten auf der Un. Erlangen. 1830. xxvi. u. 308 S. 8.

tise de *Pentateuchi versionis Syriacæ, quam vocant Peschito, indole* (Lips. 1825). His new work is upon the Scriptural Chaldaisms. *De Chaldaismi Bibliici origine et auctoritate critica Commentatio. Car. Rod. Hagenbachio, Theol. Lic. et in Universit. Lit. Basil. Præf. P. O. a S. Ven. Theolog. Basil. Ordine Summis in Theologia Honoribus ornato amico inter paucos colendo eorundem studiorum officiorumque vinculo juncto congratulandi causa scripsit Ludovicus Hirzelius Turicensis. Lipsiæ. 1830. 4to.* The review of this work, by de Wette, is highly respectful. The Chaldaisms of the Old Testament are accounted for upon the supposition, that the Hebrews always retained among them; in every age, some traces of the Aramaean dialect which the patriarchs carried into Canaan.

The Alexandrine version of the Pentateuch has been subjected to a close and able examination, by Dr. Toepler, a Hungarian pupil of Gesenius: *De Pentateuchi interpretationis Alexandrinæ indole critica et hermeneutica. Scripsit Theophilus Eduardus Toepler Hungarus, Philosophiæ Doctor, Seminarii Regii Theol. Halensis Sodalis. Halis. 1830. pp. viij. 68. 8vo.* He finds reason to conclude, from a collation of the mistakes in this version, and from the exchange and confusion of similar letters, that the copy used by the translator must have been in the character now extant; and also that the vowel points, the division of words, and the diacritical mark of the Shin and Sin were wanting. He characterises the translator in a number of striking particulars.

Few controversies have been conducted with more rigour in Germany, than that which concerns the composition of the book of Genesis. The question whether it is a whole, and the work of a single author, or whether, agreeably to the whim of Wolfe respecting the Homeric poems, it is a patchwork of various documents, has given employment to some of the ablest critics. In 1830, Prof. Staehelin, of Basle, advanced into the field, with *Critical Investigations of Genesis*.* He declares himself opposed to the disintegration of the book into many fragments, as attempted by Vater, and agrees, in a measure, with Ewald, who in his work on the "Composition of Genesis," maintains that there is manifest an entire unity of plan in the whole work. He dissents, however, from the learned Professor of Göttingen, in opposing the hypothesis of Astruc, Eichhorn, Ilgen, and de Wette, viz. that it is formed from two pre-existent documents, marked by the use of the two divine names. He thinks it plain, after laborious research, that there is undeniable evidence of the

* Kritische Untersuchungen über die Genesis. Basel. 1830. iv. u. 119 S. 8.

reality of such an origin. Umbreit dissents again, so far as to agree with Ewald in the individuality of the author, while he assumes anterior records, fragments of which he believes to have been incorporated. Long may we remain free from the spirit which prompts men thus wantonly to dig about, and unsettle the foundation of our hopes! The American student will need a long training in the new school of Germany, before he will feel himself competent to settle the genuineness of scriptural passages, upon merely critical grounds. The noble predictions of Isaiah, have been torn asunder and mutilated, until they seem scattered leaves of the Sibyl. An attempt has been made by the school of Hengstenberg, (whom with all the heart we bid God speed!) to place the integrity of Isaiah upon a sure basis. This has been especially essayed by Kleinert, who, in his recent work, *Upon the genuineness of the predictions contained in the book of Isaiah*,* has had the boldness to denounce Gesenius and de Wette as the dangerous corrupters of the scriptural fountains. His own work, though liable to pretty severe criticism, in a literary view, deserves to be ranked among the most interesting signs of the times. While it falls very far below the works of Hengstenberg, in force, perspicuity, and finished execution, it appears to us to carry the warfare even farther into the enemy's country, and to expose the rottenness of rationalism with a bolder hand than Hengstenberg himself. Kleinert's work is not likely to produce as much effect, or to obtain so durable a fame, as the *Christologie*, and the defence of Daniel, especially the latter, which is a masterpiece of genuine criticism. There is something bizarre in Kleinert's style and manner, which impairs his dignity, and renders him obscure. The pervading tone of his discussions is sarcastic. This very circumstance, however, will, we hope, do good, if rationalists are susceptible of shame. He has certainly asserted the absurdity, the more than childish folly, of the reigning school of critics, more explicitly than any German writer whom we know. We are sorry to see, even in some who have approached the nearest to the truth, a sort of tacit admission, that the principles of criticism which the rationalists hold, are sound, while their deductions are *inconsequent*. All that they can do, therefore, is to meet them on their own ground, and defeat them. Kleinert, however, says and proves, that the ground itself is a ground of sheer absurdity. In other words, he takes what we would call the English ground of faith and

* Ueber die Echtheit sämmtlicher in dem Buche Jesaia enthaltenen Weissagungen. Ein kritischer Versuch von Adolph Friedrich Kleinert, ordentl. öffentl. Prof. der alt- und neu-Testam. Exegese, wie auch der orientalischen Sprachen an der russisch-kaiserlichen Universität zu Dorpat. Berlin. P. 1. 1829.

common sense, instead of the German ground of scepticism and nonsense. This fact, we are afraid, will hinder his success, even among the quasi orthodox of Germany, who seem, unhappily, too slow to learn this lesson. No one, however, has, in our opinion, learned it more completely, than the excellent Hengstenberg, and it may be, that his caution in assailing the very axioms of neology, is only a proof of his superior judgment, and his Christian prudence.

In the same rank of pleasing harbingers stands the Dissertation of Steinwender upon the testimony of the Old Testament to the divinity of Christ: *Christus Deus in V. T. libris historicis.—Commentatio, quam judicum piorum non minus quam doctorum fidei commissam esse voluit* Georg. Lud. Steinwender, *S. S. Theologiæ Licentiatus, in Academia Albertina privatim docens. Regiomantii*, 1829. vi. & 67 pp. Svo. This is too literal and antiquated a method of interpretation for the liberal indifferentism of Germany: and the reviewer, in a journal which leans towards orthodoxy, says: "To the author of this treatise, who means well in his little book, (although he is rather profuse with his *impie* and *imprudenter dictum* to those who differ from him,) we recommend a careful perusal of Herder on the Spirit of Hebrew Poetry,—a work by no means antiquated, even now."*

Upon the general subject of Criticism and Interpretation, a compendious *Introduction to all the books of the Old and New Testaments*, by J. A. Mueller, appeared in 1830.† The author adheres closely to Eichhorn, with here and there an idea of his own.

In the department of Interpretation, properly so called, we name the following works: *The Lamentations of Jeremiah. A new translation, with notes*, by K. W. Wiedenfeld. *Elberfeld*. 1830.‡ The author's intention was to attract public attention to these beautiful and pathetic elegies, by a metrical and tasteful version. The notes exhibit learning and judgment. *Prophetæ minores perpetua annotatione illustrati a Dr. Petro Four. Ackermann, Canon. Reg. Lateran. Claustro-neoburg. C. R. Ling. Hebr. Archæol. Bibl. et Int. in Libr. V. T. Professore Publ. et Ordin. Viennæ*. 1830. pp. 798. Svo. The Roman Catholic author of this commentary, collects the opinions of

* Studien und Kritiken, Anno 1831. p. 428.

† Einleitung in die sämtlichen Bücher der heiligen Schrift Alten und Neuen Testaments. Herausgegeben von Johann Adolph Müller, Prediger zu Hohenwalde bei Frankfurt a. a. O. Zwickan. 1830. iv. u. 252 S. 8.

‡ Jeremiah's Klagelieder, u. s. w. von K. W. Wiedenfeld, Dr. der Philosophie, u. evang. Pfarrer zu Gräfrath im Bergischen. Elberfeld. 1830. 119 S. 8.

the ancient writers, always with a tender regard to that interpretation, quem tenet, et tenuit Sancta Mater ecclesia.

In *Biblical Archæology*, a new edition has been issued of de Wette's *Manual of Hebrew-Jewish Archæology, with a sketch of the corresponding History*.* A work by Meyer has the title, *Solomon's Temple, measured and depicted: with plates*.† To which may be added, Dr. Theoph. Phil. Christiani Kaiseri, *Theol. Professoris Erlangensis etc. etc., Commentarius in prioris Geneseos Capita, quatenus universæ populorum Mythologiæ Claves exhibent. Norimbergæ. 1829. pp. 192. 8vo.*

The Exegesis of the New Testament continues to be pursued with uninterrupted enthusiasm and vigour. We have before us the last number of Ullmann and Umbreit's Journal, for 1831, which contains a comprehensive review of the *literature* of this subject, brought down as far as the beginning of that year. Two works are placed at the head of this catalogue, which are already known by reputation to our readers: 1. *Scholz's Greek Testament: Novum Testamentum Græce. Textum ad fidem testium criticorum recensuit, lectionum familias subjecit, e græcis codicibus MSS., qui in Europæ et Asiæ bibliothecis reperiuntur fere omnibus, e versionibus antiquis, conciliis, sanctis patribus et scriptoribus ecclesiasticis quibuscunque vel primo vel iterum collatis copias criticas addidit, atque conditionem horum testium criticorum historiamque textus N. T. in Prolegomenis fusius exposuit, præterea Synaxaria Codd. K. M. 262. 274. typis exscribenda curavit Dr. J. M. Scholz. Vol. I. iv. Evangelia complectens. Lips. 1830. 4.*

2. *Lachmann's Greek Testament: with the simple title, Novum Testamentum Græce ex recensione Caroli Lachmanni. Ed. stereotypa. Berol. 1831. 8.*

Concerning the former of these, it is scarcely necessary to say, that public expectation has been very great. The biblical critics of Germany are by no means agreed as to its merits. The complaint is general, however, that it is exceedingly immethodical and obscure in its literary form and disposition. Especially is this the case in the order of topics in the Prolegomena. The favourite principle of Scholz is, that the 'genuine Apostolical text is to be sought in the witnesses of the Constantinopolitan Family. He assumes, and the position is strenuously contested, that the text was preserved entirely incorrupt in the first two

* Lehrbuch der hebräisch-jüdischen Archæologie, nebst einem Grundriss der hebräisch-jüdischen Geschichte, von W. M. L. de Wette, der Phil. u. Theol. Dr. u. s. w. zu Basel. Leipz. 1830. 300 S.

† Der Tempel Salomo's. Gemessen und geschildert von J. F. von Meyer. Mit Zeichnungen. Berlin. 1830. 53 S. 8.

centuries; and that admitting the injury from *vitiis librorum*, and the loss of almost all the older documents of this class, it was still maintained in its purity in the so-called Constantinopolitan family. Dr. Lücke, in remarking upon this opinion, concedes that we cannot charge the readers and copyists of the first two centuries with intentional changes, but alleges that until the time of Origen, the greatest carelessness existed with regard to the purity of the text. The ‘holy bishops and presbyters,’ whom Scholz so often mentions, were by no means scrupulous librarii. Most of the German critics who speak of this recension, charge Dr. S. with want of accuracy in his collations.* The text may be said to be substantially the Constantinopolitan. Much confusion is predicted as likely to arise from a text so variant from Griesbach and Schulz. “To be plain,” says Dr. Lücke, “we cannot but say, that, after what has been done in the criticism of the New Testament text, by Griesbach, Schulz, and finally Lachmann, this work appears to us a retrocession.”

As it regards the second work, viz. that of Lachmann, we find it characterised as the product of an original method, founded, however, on a hint of Bentley’s. Dropping the vulgar text altogether, and proceeding upon purely documentary grounds, the editor has aimed at the restoration of that text which was current in the Church at the close of the fourth century. This work is as much lauded by Dr. Lücke, as that of Scholz is disparaged. The comparison of the two editions will, we hope, soon enable our scholars to decide for themselves.

We proceed to give the title of a work, by W. F. Rinck, of Baden: *Lucubratio critica in Actu Apostolorum, Epistolas Catholicas et Paulinas, in qua de classibus librorum manu scriptorum quæstio instituitur, descriptio et varia lectio vij codicum Marcianorum exhibetur, atque observationes ad plurima loco cum Apostolorum Evangeliorum dijudicanda et emendanda proponuntur. Basileæ. 1830. Svo.* The critic to whom we owe this volume, was sometime pastor of a German church at Venice, and, while residing there, availed himself of the advantages offered by the Library of St. Mark. He accordingly collated, in a more accurate manner than had been done before, eight MSS. These were not unknown to Griesbach, (with a single exception,) but the collation of the latter was not made in person. Rinck rejects the system of recension assumed by Griesbach and Hug. He divides the whole apparatus of MSS.

* Lücke. Studien und Krit. 1831. p. 895.—Hugs. Einl. I. p. 451. sqq. Dav. Schulz zu Griesb. Proleg. p. xcix.—Recens. der cura u. d. bibl. Krit. Reise in den wiener Jahrb. Bd. 27. p. 127:

into two classes, the western and the eastern. Each of these is divided again into families; the western class falling very naturally into the African and the Latin families. He separates mixed MSS., in which the Oriental and African text are blended. To the eastern class he assigns the greater worth.

The *Grammar and Lexicography of the New Testament*, have been prosecuted with assiduity and vigour, both in works specially devoted to these inquiries, and in commentaries. The small edition of Wahl's Lexicon, published last year at Leipsic, is not only cheaper, but more convenient and useful than the original: *Editio minor, Clavis N. T. philologicæ, Lips.* 1831. 4. The third edition of *Winer's Grammar*, (Leipsic, 1830. 8vo.) is an improvement upon those which have preceded. Being a book beyond competition in this field, it needs no recommendation.

In *Commentaries*, the press has not been at rest. The first three Evangelists have been treated separately, as well as upon the synoptical plan. Of the *Harmonies*, the following deserve notice. 1. An Exegetical Synopsis by Professor M. Rödiger: *Synopsis Evangeliorum Matt., Marc., et Luc., cum Joannis pericopis parallelis. Textum ex ordine Griesbachii dispertitum cum varia scriptura selecta. Hal.* 1829. 8vo. 2. A Synopsis, which includes the Gospel of John, by Dr. Clausen of Copenhagen: *Quatuor Evangeliorum Tabulæ synopticæ. Havnix.* 1829. 8. Both these works are placed in a high rank by Dr. Lücke. The next work of importance is the Commentary on Mark, by Dr. Fritzsche of Rostock: *Evangelium Marci, recensuit et cum Commentariis perpetuis edidit Dr. C. Fr. Augustus Fritzsche, in Acad. Rostoch. Professor Theol. Ordinarius. Lips.* 1830. 8. The abilities of the author as a critic are well known, from his former labours. The reader will, of course, look for no tendency towards evangelical interpretation in this volume.

Upon Luke's Gospel, exegetical works have been produced by Stein, of Niemegk,* and by Professor Bornemann.† The former takes the singular ground that this Gospel was written for the use of the Samaritans; that Luke, if not a Samaritan, was a particular admirer of that people; and that the most excellent Theophilus was undoubtedly one of them. The pruritus novandi makes greater and greater drafts upon the common sense of German scholars. The comments of Bornemann are

* Commentar zu dem Evangelio des Lucas, nebst einem Anhang über den Brief an die Laodiceer, von K. W. Stein, Ober-pfarrer zu Niemegk, Halle. 1830. 8.

† Scholia in Lucæ Evang. etc. scripsit Fr. Aug. Bornemann, Theol. et Phil. Doc. tor, Scholæ Afranæ Professor. Lips. 1830. 8.

valuable chiefly in a lexicographical and grammatical point of view.

The Gospel of John is illustrated by the learned work of Grossmann, upon the writings of Philo: *Questiones Philonææ*. Lips. 1829. 4., and by Hossbach's *Sermons on the first four chapters of John*. (Berl. 1831. 8.) Upon the Acts we have *Stier's Comment on the Discourses of the Apostles in their order and connexion*.*

The Commentary of Professor Tholuck upon the Romans has passed through a third edition. Of this valuable work, the American public will soon be enabled to form an independent estimate, by means of a version which we are expecting from a source entitled to very high consideration. This distinguished advocate of Christian truth is still, and we suppose will scarcely cease to be, the object of abuse and bitter ridicule, with those who hate the light. The notorious Fritsche, for example, has assailed him, in a special publication upon *Dr. Tholuck's merits as an interpreter of Scripture*. Its coarseness and malignity must neutralize its influence, even among rationalists. Not a little of this malice may be traced to Tholuck's zeal, in promoting the republication and extensive circulation of Calvin's Commentaries. A Roman Catholic Commentary, upon the same epistle, by Professor Klee of Bonn, has also appeared. It is in the highest degree illustrative of the method pursued by the Papists, in wresting the words of Scripture to a conformity with the prodigious doctrines of their church. A third work, upon the same epistle, and one which has attracted some attention, is that of a layman, William Benecke of Heidelberg.† It is characterised by original thought, boldness of conjecture, reverence for the divine authenticity of the work, and a decided penchant towards mysticism.

The Epistles to the Thessalonians have engaged the attention of Prof. Pelt of Greifswald: *Ep. Pauli. ad Thess. illustravit etc.* Ludovicus Pelt, P. P. E. *Gryphiswaldiæ*. 1830. 8. A verbose and tedious, but learned production. These Epistles have received comparatively little attention in Germany. Their relation to the antichristian hierarchy makes them interesting in a high degree. Dr. Pelt vindicates the authenticity of the second Epistle, against Schmidt and De Wette. Dr. Lücke has prepared for the press and edited *The Life of the Apostle Paul*, by

* Die Reden der Apostel nach Ordnung und Zusammenhang ausgelegt, 2 Theil. Leips. 1830. 8.

† Der Brief Pauli an die Römer, erläutert von W. Benecke, Heidelberg. 1831. 8.

the late Dr. Hensen, University Preacher at Göttingen.* Schrauder has a work of the same character.† A third, of similar nature, is the "*Investigation of the chronological order in which the Epistles and the Apocalypse were written*," by J. F. Köhler;‡ in which he advocates the singular hypothesis, that the Epistle to the Romans was the first in order, and that the others are to be thus arranged: 1 Tim., Titus, 1 Cor., 2 Cor., 1 Thess., 2 Tim., Philem., Philipp., 2 Thess., Ephes., Galatians.

Here may be mentioned Commentaries upon the Catholic Epistles by Grashof,§ and on the Epistles of John by the infidel and eccentric Paulus of Heidelberg. These Epistles are literally translated, with an interpolation of paraphrase, upon his *philologico-notiological* method. Dr. Paulus is the inventor of this word, which is remarked upon even by the Germans, who can swallow almost any thing in the way of sesquipedalian terms.¶ The idle ravings of the learned man, which, in England or America, would at once be rejected as too wanton or too wild, even to demand investigation, have attracted much notice among his countrymen. Dr. Paulus is known as a wonderful innovator in terminology, as well as divinity. We indulge the hope, that his phrases will not be admitted into the Anglo-American language, which some of our translators from the German are engaged in constructing. The critic holds, that the first Epistle is directed to the Parthians, and sees an allusion to Gnosticism in every verse.

Among the works which we have mentioned, and in the various periodical publications which have come to our hands, within a few months past, we find abundant reason to believe that, even in Germany, there is a recession from the quagmires of neology and atheism, to the sure ground of inspiration. Amidst all their dreadful wanderings and hallucinations, it is a token for good, that the Bible still exists among them, and is studied; that they have not shut it up, nor cast it from them in disdain. That

* Der Apostel Paulus. Sein Leben, Wirken, und seine Schriften. Von Dr. J. T. Hensen. Göttingen. 1830. 8.

† Der Apostel Paulus, erster Theil, oder chronologische Bemerkungen über das Leben des Apostels Paulus. Leipz. 1830. 8.

‡ Versuch über die Abfassungszeit der epistolischen Schriften im N. T. und der Apocalypse, vom Pfarrer J. Fr. Köhler. Leipz. 1830. 8.

§ Die Briefe der heiligen Apo J. P. J. und J. von Julius Werner Grashof, evang. Divisionsprediger zu Frier. Essen. 1830. 8.

¶ Die drei Lehrbriefe von Johannes. Wortgetreu mit erläuternden Zwischensätzen übersetzt und nach philologisch-notiologischer Methode erklärt, von Dr. H. E. G. Paulus. Mit exegetisch-kirchenhistorischen Nachweisungen über eine Sittverderbliche, magisch parthische Gnosis, gegen welche die Briefe warnen. Heidelberg. 1829. 8.

holy document still remains to prove, at some future period, as we hope and pray, a lamp to their feet. With an orthodox creed, orthodox prayers, and orthodox hymns, we cannot but believe that multitudes believe and are saved, in spite of the God-denying apostacy of teachers and preachers.

ART. II.—*The Religious Condition of Holland.*

THERE are few Presbyterians who have not frequently made anxious inquiry respecting the present condition of the Reformed Churches in Holland. Indebted, as we are, to this country for some of our most valuable theological works, and remembering, as we cannot but do, the noble stand which was there made against the encroachments of Arminianism, we are scarcely able to repress the solicitude of friendship, or the earnest question, whether sound theology and evangelical religion have survived the shock of war, or the more dangerous assaults of continental rationalism. Holland has been too much overlooked by American travellers. The more attractive churches of Germany and France have been amply described to us, while we have remained in total ignorance touching those of a country, which could once boast of a ministry inferior to none on earth in learning and piety. It is with more than ordinary satisfaction, therefore, that we proceed to furnish some details upon this interesting topic. We make a general acknowledgment of our obligation to Professor Hengstenberg's Journal, and proceed to cull such statements of the religious and ecclesiastical condition of Holland, as promise to be useful. We have also met with some highly interesting notices, of a more recent date, in the *Edinburgh Presbyterian Review*, a work lately established, which is worthy of the reputation of the church and city from which it issues. From this we have selected a number of striking parts.

In the years 1823 and 1824, the Rev. Theodore Fliedner, Evangelical Pastor in Kaiserwerth near Düsseldorf, made a tour through Holland, in which country he spent more than eight months. During this period, he made it his business to become accurately acquainted with the whole church-system of the Reformed Churches, and in order to bring down his statistics and narratives to the latest date, renewed his visit in the year 1829, previously to the publication of his Journal.*

* Travels for charitable collection in Holland and England, with a full description of the condition of schools, churches, prisons and pauperism in both countries;

The first volume contains an account of the author's travels from Nymwegen, by way of Arnheim, to Amsterdam and Rotterdam. The second is occupied with the information derived at the Hague, Leyden, Haarlem, Dort, Utrecht, Schiedam and Delft. Instead of classifying the results of his investigation under various heads, he connects them with different stages of his tour; thus, during his residence at Amsterdam, he takes occasion to speak of the worship and polity of the Reformed and Lutheran churches, and the condition of the Baptists; at Rotterdam, of the Remonstrants, Sunday-schools, and religious societies; at Utrecht, of the doctrines delivered from the pulpit, and the progress of infidelity in the Church; at Leyden, of theological study, and the universities.

The account of the Sabbath at Amsterdam is the more pleasing, as we are acquainted with the remarkable laxity of opinion and practice in relation to this ordinance, in the French and German churches. "The hum of the working-day, and the confused noise of business, which all the week prevail in every street, canal, market and dwelling of this commercial city, are now hushed. Solemn stillness every where reigns, and the Christian prepares himself for the Sabbath festival. From seven o'clock in the morning, at which hour the early service begins, until seven in the evening, when the latter service ends, the streets are filled with church-goers. There is preaching five times in the day; at seven, ten, twelve, two, and five o'clock, by more than fifty ministers; in ten churches by twenty-eight Dutch Reformed, in two by five French Reformed, in three by nine Lutheran, in one by three Remonstrant, in one by five Mennonists, and in two by five English preachers." The author, in connexion with these statements, is naturally induced to long for the time when the sound of labour and of merriment shall not profane the Lord's day in Germany.

The public preaching of the Dutch ministry would seem to resemble what is common in America, rather than the rhapsody and declamation of the German pulpit. Mr. Fliedner complains that the sermons are too doctrinal, too dull, and too long. An attempt to enliven their discourses begins to be made, by a number of preachers, in imitation of their great pulpit orator, Van der Palm. The Christian knowledge of the congregations is much promoted by the regular afternoon sermon, upon the Heidelberg Catechism, which, as among our brethren of the Re-

brought into comparison with Germany, and especially Prussia, by Theodore Fliedner, Evangelical Pastor at Kaiserwerth near Düsseldorf. Essen. 1831. Vol. I. pp. 392. Vol. II. pp. 594., with plates and maps, and an account of the most important publications in Theology of the nineteenth century.

formed Dutch Church in the United States, is gone through once a year. This formulary is very properly bound up with the psalms and liturgy. Mr. F. laments, in common with the more serious of the Dutch people, that this good custom of a purer age is beginning to give place, in many churches, to sermons upon miscellaneous subjects. The ingress of German Socinianism is bringing their Confession of Faith into disrepute. "The Heidelberg Catechism," says the Scottish writer, "was drawn up as a form of instruction for the Palatinate, about the year 1563, by order of Frederick III., Elector Palatine, who had removed from their offices the Lutheran clergy, and filled their places with Calvinistic teachers. Twenty years afterwards, when the church of the Palatinate came to be looked upon as the second among the Reformed Churches, its catechism was almost universally adopted by the Calvinists." The evening sermons, at five o'clock, which, in winter, are delivered by candle-light, are well attended. "They deserve," says the traveller, "to be imitated in Germany, as well because the stillness and solemnity of the night, and the cheerfulness of the lights in the short days of the year, produce a manifest effect upon the minds of preacher and people, as because the time is far more convenient for the great majority of the people, than the ordinary hour of afternoon-service." Sermons during the week are common; in Amsterdam almost every day, sometimes in several churches at once. There are, also, in a number of the cities, *Poor-sermons*, intended specially for the large class of poor persons, who are ashamed of their dress, and who attend upon these in their ordinary clothing. To the Reformed of Holland, what are called *Confession-sermons* are peculiar. They are delivered four times a year, on Sunday, in all the churches, partly for the confirmation of those who have made a profession of their faith, partly for the edification of the numerous youth who have not yet done so. As there is no constraint used with regard to a public profession, it is the case with many in Holland, as in America, that they pass through life without being church-members. This strikes the German traveller as something remarkable. It is true such persons can hold no ecclesiastical office, but offices of this kind are rather shunned than sought after, particularly when they concern the affairs of the poor. The author was greatly astonished to witness at the dwellings of pastors, the admission of men and women sixty and seventy years of age; and not less to observe that this admission took place in the presence of a few elders only, and without any ceremony or parade.

Psalmody and church music receive in Holland a regard which is unknown in other countries, and their collections of

spiritual songs are said to be unrivalled. The correspondent of the *Presbyterian Review* says: "We have seldom been more overwhelmed with the effect of sacred music in church, than in hearing the two following stanzas sung by a large congregation in St. Peter's church at Leyden :

Restorer, Friend, Sole Hope, and Bliss!	Thou didst not to be man disdain,
We offer, for 'tis all we have,	When Thee the task thy Father gave
Such praise as once a sinner gave,	His law to honour—us to save;
The sinner who thy feet did kiss,	Yea, 'mid contempt, and wo, and pain,
The sinner, Lord, thou didst restore,	Thou travail'dst, great in power and grace,
A sinner now no more;—	To save our ruin'd race;
“Accept the praise!”	We are not lost,
To thee such sinners raise,	But that thy blood has cost,
Though angels, round thee singing,	Again Thou liv'st, and living,
This prayer are ever bringing,	Us life again art giving—
“Accept our praise!”	We are not lost.”

The religious instruction of youth is committed chiefly to persons called *Catechism-masters*, or, in the case of girls, *Catechism-mistresses*, and who pursue this as a regular calling. This is under the general supervision of the ministry, but it is thought by Mr. Fliedner, that the subject is much neglected; even more so than in Germany. In the larger congregations, the sick of the middle and lower classes are visited by persons appointed for that purpose, called “*Siekentroosters*,” who are selected from the catechists. In the smaller congregations, and throughout the country parishes, the pastors perform this duty with fidelity. In all these respects, the usages of ancient times are regarded. The opposition of the Reformed to prelatical confirmation, led them to require a simple confession of faith, in order to admission to the Lord's table. If we may credit the accuracy of our traveller, there is not even that previous instruction or discipline which is common in Scotland. The want of religious instruction threatens the purity of the Dutch Reformed churches. In those of the Baptists of Holland, it has opened a door for deplorable error and infidelity.

Private assemblies for the cultivation of piety are still known; yet they are by no means so common as in former times, in consequence of the discouragement of the ministry, and because, since the ordonnance of 1817, a regular license is now made necessary. Such a restriction is the more remarkable, as they do not appear to have been charged with any enthusiastic or schismatical tendency. These meetings are opened and closed with prayer, yet it is customary, as the author testifies, to embellish them with the refectations of coffee and pipes.

The celebration of the Lord's Supper is conducted in a man-

ner similar to that which many American churches have derived from our Scottish ancestors. The officiating minister is seated at the middle of a long table, covered with white cloth, and around him are gathered the communicants, without distinction of rank; the king himself appearing in the midst of his subjects. At Rotterdam, where the author attended this solemnity, in the church of the Rev. Mr. Seharp, there were successively twenty-eight tables, each of which numbered not less than forty-eight persons. The service occupied five hours, and the Sacrament was at the same time administered in five other churches, and again repeated in the same, a week later. This is in pursuance of a Synodical order of 1817, which prescribes such an administration once in every three months. About the beginning of the Reformation, the communion took place only twice a year, as is now the case in Scotland. The greatest life and ardour of piety seems to be manifest in Rotterdam and Utrecht, where family-worship is still maintained, together with other domestic and social means of grace, by which the flame of zeal is kept up. Persons of both sexes, and of every rank, are represented as being vigorously engaged in efforts for the promotion of religion at home and abroad, by means of Sunday-schools, Missionary, Bible and Tract Societies, and associations for the internal melioration of prisons. The whole body of society is pervaded by a good measure of influential religion.

The Reformed Church of Holland received a severe shock from the political changes of 1795, and the following years. Its present constitution was afforded upon the restoration of the house of Orange. The *reglement* to this effect was draughted in 1815, by an ecclesiastical commission of eleven ministers, of whom one was from each of the ten provinces, and one from the French Reformed Church. The *Ecclesiastical Council* stands first in order, and consists of the pastor or pastors, and several elders: the deacons pertain to this only in a wider sense. It has charge of the public worship, Christian instruction, and the affairs of the congregation in general, and has jurisdiction "in the first instance," agreeably to the *reglement* alluded to. This council or consistory obtains even in military or garrison congregations, under the regular direction of old and experienced clergymen. The second judicature is the *Classis*, (Classicalmoderamen,) consisting of a number of delegated ministers, and one who is the elder of the *Classis*; it superintends the congregations and preachers of the *Classis*, holds visitations of churches, by means of two of its members, appointed for the purpose, has jurisdiction "in the first instance," over consistories, ministers and candidates; has the care of vacant churches, and judges of the

induction of new preachers. The Classis meets once in two months, and receives from the State, for its expenses, the annual sum of 14,000 florins. The third judicature is the *Provincial Moderamen*, (or *Synod*,) consisting of one minister from each Classis, and a single elder from all the Classes together. This body examines candidates, prosecutes the trial of consistories and clergymen to actual deposition, administers the provincial widow's fund, has jurisdiction "in the second and last instance," and convenes thrice a year in the principal city of the province. The fourth and highest judicature is the *General Synod*, consisting of one minister from each Provincial Moderamen, and a single elder from the whole; that is, (as there are eleven provincial synods,) of twelve members, annually commissioned. To these are added, a clerical secretary, residing at the Hague, nominated by the king; a treasurer, resident at Amsterdam, in like manner nominated by the king; a minister of the French Reformed churches, and a minister from the ecclesiastical commission for the Reformed churches in India. The three commissioners of the Reformed theological faculties at the Universities of Leyden, Utrecht and Groeningen, being only counselling assessors without the right of voting, we may regard the General Synod as comprising not more than sixteen individuals. The president and vice-president are nominated by the king. The minister of Protestant worship, as the king's commissioner or representative, is, *ex officio*, empowered to sit in this body, in case he belongs to the Reformed church; without taking any part, however, in its deliberations or votes. The General Synod meets annually, at the Hague, on the first Wednesday of July.

The first General Synod, under this new constitution, met in 1816; and has since been regularly held every year. It is the connecting link between the Church and the State, and has the general supervision of all the churches, ministers and inferior judicatures, but especially the care of doctrine and worship, and frames the ecclesiastical regulations and ordonnances; which, nevertheless, require the royal sanction in order to have the force of laws. The new constitution is supposed to give far more license than the old to such persons as are disposed to theological innovation. It is, however, but the shadow of that Presbyterianism which once existed. Instead of a minister and an elder from each congregation, in the Classis, which was the ancient proportion, as it is in the Reformed Dutch church in America, it is lamentable to observe one elder from all the churches. Even the Lutheran reviewer, in the "*Kirchenzeitung*," discerns that the church is shorn of its glory, when the "General Synod has more than 1,400,000 souls represented by a single ruling elder!"

As an indication that new theology, with a corresponding tenderness towards errorists, is gaining ground in Holland, we may observe, that the formula of subscription for candidates runs thus: that the probationer "heartily believes the doctrine comprehended in the symbolical books, *agreeing* with God's holy word." This ingenious participial phrase furnishes a happy postern for the escape of such as happen to dissent from the rigour of the articles of the Belgic Confession. "If we interpret the word *agreeing* (said a distinguished member of the Synod to Mr. Flicdner) as meaning *because*, it says too much, if *so far as*, it says too little."

In the Scottish traveller's account, we find a very earnest endeavour to make it appear, that there is no radical unsoundness in the Dutch church. He states, upon the authority of Dr. Mackintosh of Amsterdam, that no minister can be ordained, who does not really hold its ancient standards, unless he be guilty of gross fraud. He then attempts, by *a priori* reasoning, to evince that there can be no considerable divergence from these standards. Such divergence, he maintains, must be ascribed either to ignorance and indifference, or to want of candour and deceit. From such premises, to argue the purity of the church, will not strike the American reader as eminently logical. Neither is it satisfactory to say, as the writer does in the second place, "that the very fact of the Dutch Reformed church having persisted in cleaving to its original standards, seems to prove, that even in the worst times, a chosen band of the faithful was still preserved there, who would not bow the knee to Baal." Yet he is constrained to add: "the fate of the Dutch, in thus departing from their ancient principles, or in compromising them, by symbolizing with men and parties from whom their fathers would have recoiled, as from persons infected with the plague, has all along been such as every one who takes his views from the Holy Scriptures must have expected. They became truly, 'as salt which had lost its savour, good for nothing but to be cast out and trodden under foot of men.'" With regard to the above-mentioned declaration of Dr. Mackintosh, we have the statement of a Dutch minister, in these words: "I must reply, that this, for the greatest part, is the truth; but, nevertheless, such a subscription rather is *understood* than actually happens; the solemn declaration and subscription, which were dispensed with in the case of myself, and others, who were ordained with me, chiefly respected the so-called simony, or purchase and sale of preachers' places. This makes little difference, for, as I said, the subscription is at least understood, and thus *the doctrinal principles of 1618 and 1619 are still those of the church.*" We are con-

strained to observe upon all the statements of this anonymous Scotch writer, that they rest upon very scanty observation, and have much less verisimilitude than those of Mr. Fliédner.

Among the authors who have most influenced the opinions of the Reformed, there are two who may be compared with the German Ernesti and Michaelis. Like these, the Hollanders, Van Voorst and Van der Palm, have opened the way, far beyond their own intention, for the flood of neology. Van Voorst was Professor of Theology at Franeker, from the year 1778, at Leyden from 1800, and in 1827 retired from public life. Van der Palm was, from 1799 to 1804, General Director of public instruction, and since the year 1805, Professor of the Oriental languages at Leyden. Van Voorst regards the grammatical interpretation of the Scriptures as all-sufficient; and in this respect may be considered as following the track of Grotius and Ernesti. Like the latter, he rejects the idea, that any experimental acquaintance with divine things is required in an interpreter. His scholars go even further than himself in these opinions, and find less and less of evangelical meaning in the Bible. Van der Palm is, like Michaelis, by no means disposed to reject openly the system of doctrine hitherto current; on the other hand, he manifests profound reverence for the word of God, and is less disposed, even than the great German, to sneer at the miracles of the Scripture. Yet he coincides too much with him in the attempt to explain away all that is supernatural. This renders his influence most deleterious. A third name is that of the late Professor Muntinghe of Gröningen. Distinguished rather in historical than exegetical science, and somewhat decided in defence of general truth, he was inclined to make concessions to the adversary. Bosveld and Van Kooten are inclined to rationalism, as is Van Hengel, a pupil of Van Voorst, whom he succeeded in the chair of theology at Leyden. In his acute and elegant interpretations, he pursues the method which has already done its work in Germany, and begins to operate in America; he fixes the attention on the mere grammatical exposition of the text, or, to use the expressive language of a German writer, "does not conduct his disciples into the holy place of the saving Word, but with learned discourse detains them in the contemplation of the outer gate and its carved-work, until the time for entrance is flown." A holier spirit breathes in the publications of Stronek, and of Heringa and Royaard, Professors at Utrecht, and still more in those of the Baron de Geer, Professor at Franeker, a learned young nobleman, to whom not only Friesland, but all Holland, is anxiously looking for a noble defence of ancient faith and piety.

In Ecclesiastical History, the three most distinguished authors

are Upey, Professor at Gröningen, Dermont, and Broes. The last of these is a clergyman of Amsterdam, principally remarkable for his learning and the soundness of his theological opinions. Upey and Dermont produced, in the years 1819—1827, a History of the Reformed Church of the Netherlands, in four volumes. According to Mr. Fliedner's account, the work is characterised by national pride and rationalism.

Systematic Theology has been cultivated by the above-named Van Voorst and Müntinghe, yet their method is biblical. To these we may add Borger and Heringa. The latter advocates the 'accommodation' principle of Semler and Teller. They prefer, in common with most of the new school of Dutch theology, the name of *Rational Supernaturalists* to that of *Rationalists*; perhaps, because the meaning of the latter has been too signally expounded in Germany. Borger has endeavoured to excite a dread of mysticism among his countrymen, and from all the notices which are before us, we are led to fear, that Holland is ere long to lose all attachment to her ancient standards, and lapse into the Arianism, Deism, or Atheism of the neighbouring countries.

In Homiletical and Catechetical Theology, the author gives the highest place to Kist, a pious and popular preacher at Dort, Van der Palm, Dermont, Borger, J. Wys, Van der Roost, Francis Van Eck, Donker Curtius, Verwey, Prios, Coquerel, and Teissedre l'Auge. The simple-hearted and faithful Egeling of Leyden, and Prios of Amsterdam, have contributed most to catechetical instruction.

"By universal consent of his countrymen," says the Edinburgh correspondent, "Van der Palm of Leyden seems to hold the first place among the preachers of the Reformed Church. He is now enjoying a vigorous old age as an *emeritus* professor, yet preaches occasionally, and we had the pleasure of hearing him twice. As an 'eloquent orator,' in our hearing at least, he has never been surpassed. In each of several distinct features of pulpit oratory, indeed, he might have been so, but in the combination and harmony of many eminent gifts, in the great and equal power that pervaded his faculties, and in the judgment that controlled and directed them, we search in vain for his superior in all our recollections of the past. Van der Palm's appearance in the pulpit was uncommonly prepossessing; his figure and features being commanding and handsome, his expression full of mild dignity, and his eyes beaming with intelligence and goodwill. Scarcely had he commenced, when you were struck with the gracefulness of his manner, and as it gradually advanced with the interest of his subject into energetic, yet chastened action.

you might conceive it arresting and fixing the attention even of the deaf. His mastery of his mother tongue, aided by a voice manly, clear and tuneful, evidently astonished and delighted his countrymen. Its harsher gutturals seemed quite to disappear, except when they gave extraordinary force to passages of terror and sarcasm; while the softer, together with its numerous liquids and open vowels, so much reminding us of our Scottish Doric, gave a no less remarkable mellowness and fluency to those of an opposite kind." "The preacher, like a true evangelist, boldly threw himself on his subject, his own sense of its importance, and on God's gifts to him as an ambassador. You had the dignity of Scotch preaching, without its metaphysical dryness and laboured dialectics, and the sentiment of the English, without its elap-traps and bombast. But while the eye, the ear, the judgment and the memory were all addressed and consulted, it was only that the conquest of the heart and conscience might be the more certain and complete."

The principal Theological Journals are four which appear at Amsterdam. ("Vaderlandsche Letteroefeningen," "Boekzaal," "Godgeleerde Bydragen," and Nieu Christelyk Maandschrift.") It is painful to learn, that not one of them is decidedly orthodox. The *Letteroefeningen* is thoroughly rationalistic, and assails the antiquated system and its adherents with biting raillery. The other three pursue a course as regular, smooth, and undecided, as their own canals; leaving their neology to be presumed, not so much from what they advance, as from their suppression of evangelical truth. Divine truth, in its fulness of extent, has no advocate in the periodical press of Holland, and the pious author is constrained with grief to compare the present religious condition of the country with that of Germany, during the period of Semler's influence. In his opinion, the pernicious seed sown by English deism, French materialism, and German rationalism, has long been germinating under ground. This was the less difficult, as the ground had been broken up by some of their own grammatical interpreters. It now appears, that the true friends of the Dutch church were those who, since 1823, in spite of the odium with which they were overburdened by the false liberality of their ecclesiastical brethren, sounded the alarm against neology, which was then in sheep's clothing. Among these, one of the most eminent was *Da Costa*, who, in his "Complaint against the Spirit of the Age," "The Sadducees," "Spiritual Tocsin," and other writings, effected something towards the alarm of slumbering Christians. The majority of the preachers, and almost all the people, arrayed themselves on the side of truth; for here, as in Germany, and we suppose everywhere else, the laity, as a body,

remain incorrupt long after the rage of innovation has destroyed the clergy. Da Costa was quickly surrounded by a number of rallying believers, such as the French ministers Bähler and James, Capadose, a physician; the celebrated poet Bilderdyk, some of whose works have been translated into English; Baron Zuylen van Nieveld, Van der Biesen, Thelwall, and Molenaar. Nevertheless, the conjecture of Mr. Fliedner is but too well founded, that there is not vitality of religion in Holland, to preserve the orthodoxy of their acknowledged formularies.

We pass now to the brief consideration of the other Protestant Churches of Holland; and first of the *Lutheran*. The very fact that the Lutherans in Holland were Dissenters, and that they were long struggling for complete toleration, may serve to account for the tendency to latitudinarianism, which is undeniable. Connecting themselves with the liberal party in politics, they caught something of the same spirit in religion. Their civil disabilities are now in great measure removed, yet the progress of false doctrine has not been arrested. In the year 1780, the church in Amsterdam, at that time the largest Lutheran church in Europe, numbered among its pastors three neologists, Muetzenbrecher, Baum and Sterk, who scrupled not to promulge their doctrines without disguise. Towards the end of the year 1786, a representation was made by one hundred and twenty-six members of the church to their ecclesiastical superiors, complaining "that the three above-mentioned preachers spoke very seldom, if ever, of the Holy Trinity, the divinity of Christ, and his meritorious sufferings, or the justification of the sinner by faith alone; that they perverted the scriptural proofs of these topics, endeavoured to disprove the existence and influence of the devil, and continually delivered moral discourses, without referring to the foundation of Christian virtues, or mentioning faith and the operation of the Holy Ghost." The three pastors were acquitted, in May, 1787. Against this decision, two thousand members of the church protested without effect. In the meantime, two of the orthodox pastors died, and their places were filled by neologists, so that a single defender of the truth was left, *Hamelau*, a pious, but aged man. Under these circumstances, some hundreds of the communicants, in 1791, united in forming a true (*Herstelden*) Evangelical Lutheran Church, and called as their pastors *Hamelau* and a minister from Rotterdam, named Scholten. Their number so greatly increased, that, in 1792, they called a third, and in 1804, a fourth pastor. The last of these, Meyer, is still operating happily upon the public mind. This church of Amsterdam, with which a number in other places are connected, under the common name of *Hersteld*.

numbers nine thousand souls. The heterodox (or *Nietherstelde*) has at present twenty-two thousand, and still retains the name of the *Evangelical Lutheran Church*. They are also known by the name of new-lights. After this separation, they made very earnest endeavours to have the points of difference treated as matters of small moment, but in vain. The seven *Hersteld* churches have ten preachers, and their whole number is reckoned at between eleven and twelve thousand. On account of their adherence to pure doctrine, they are more respected by the Reformed than are the old party; yet Mr. Fliedner laments that their orthodoxy is not, in all cases, accompanied with a corresponding warmth of piety. The *Niethersteld* Lutherans have been making rapid advances in rationalism. From their numerous preachers our author heard nothing but dry ethics. The attendance upon their ministry is small and decreasing. Instead of Luther's catechism, every pastor uses that which suits his own caprice. The number of members, in the whole of their forty-six churches, is forty-seven thousand; under the care of fifty-seven pastors. In 1818, they established a theological seminary at Amsterdam, in which all candidates for the ministry are required to study, under the professors Plushke, Ebersbach, and Sartorius.

The *Remonstrants*, celebrated as they are in ecclesiastical history, cannot be regarded as forming a distinct ecclesiastical community. They affect to be called simply the *Remonstrant Church Society*. In 1809, they had forty preachers and thirty-four congregations. They have at present twenty-one preachers, twenty congregations, (to which may be added five irregularly connected,) and about five thousand members. This decrease is remarkably great. Since the year 1795, they have received support from government. The rejection of all creeds and confessions is a well-known characteristic of the body; and the articles presented by Episcopius to the Synod of Dort, were expressly stated not to be terms of communion. Neology reigns almost universally among their preachers, who are permitted, not only to believe, but to teach what they will. Conynenburg, the late president of their theological seminary, is a low rationalist. His place has, however, been supplied by Amorje van der Hoeven, of Rotterdam, a descendant of Arminius, who, though not decidedly evangelical, is inimical to rationalism, and appears to be a sincere inquirer. In 1796, the Remonstrants made a proposal to all the evangelical churches of Holland, in favour of free and open communion. A single Baptist church first united in this, and in 1817 and 1819, the Reformed and Lutheran churches agreed, that all accredited Protestants of other confessions,

whose lives were exemplary, should be admitted to join them in the communion of the Lord's Supper.

The *Mennonists*, or *Baptists*, have no distinguishing tenets, except their rejection of infant baptism, and of oaths. They have ceased to decline military service and civil affairs. They repudiate all confessions and creeds, and are rapidly sinking into Arianism. The modern catechism of Hoekstra is a sufficient proof of their theological degradation. "With regard to their boasted tolerance and liberality, (we here avail ourselves of the words of the Journalist,) they are no better than other neologists. They tolerate their own views, and impugn those who, in the exercise of this freedom, entertain doctrines more conformable to the Scriptures; as appears from their conduct with regard to their once honoured and beloved preacher, Jan Ter Borg. This man having discovered the true faith in Christ, preached it with earnestness, connecting with it the doctrine of election, which, according to the rooted opinion of two centuries, is, in Holland, inseparable from evangelical belief. The consequence was, that nearly all the members forsook the assembly, and the preacher was distinctly advised, that he might have free scope for his speculations, if he would consent to lay down his public office. To proceed more directly against him was not compatible with the tenet of freedom in doctrine. Ter Borg was not ready to take the hint." Upon the accession of a new teacher in the theological seminary, in 1827, to whom the office of preaching might be committed, Ter Borg voluntarily resigned his charge; having previously, after more mature study of the Scriptures, been relieved of all doubts as to the divine institution of infant baptism. Doyer, preacher at Zwoll, admits to the communion those who have been baptized in infancy, without anabaptism: but he is not so much one of the regular Baptist "Society," as of the remnant of ancient Flamingers, or refined Anabaptists. The sum total of all the Baptists in Holland and the Netherlands is about thirty-two thousand. In 1809, there were one hundred and thirty-three congregations, and a hundred and eighty-five preachers; in 1829, only a hundred and eleven congregations (with eight affiliated assemblies) and a hundred and nine preachers; and thirteen were vacant.

The *Collegiants*, or *Ryosburgians*, who symbolized with the Anabaptists, but acknowledged no regular ministry, have expired as a sect. A society called *Christo Sacrum* was founded in 1797, upon the principle of allowing each of its members to hold his own doctrines, and retain his previous ecclesiastical connexion. It is *in articulo mortis*, being pervaded by the disease of infidelity, and will die, says Mr. Flicdner, upon the decease of its aged founder, Van Haastert.

The *Jansenists* (or Church of Utrecht, as they call themselves) had, in 1809, thirty-three churches, still maintains the right to read the Scriptures, with other peculiar tenets, yet strangely clings to the supremacy of the Pope, and, daily dwindling, is likely to fall back into the darkness and corruption of Romanism.

Education is in Holland a state affair, and not, as in Germany, connected with the ecclesiastical polity. Upon the restoration of the House of Orange, it received new patronage and a favourable impulse. Mr. Fliedner laments, that it is too little regulated by a spirit of religion, that emulation is made the predominant motive, that schools are opened and closed without prayer, and conducted without the reading of the Bible, and that the popular school books are merely moral, and not Christian. The first classical instruction is communicated in the Latin schools, to which boys go from the elementary schools, at the age of ten years. The youth proceeds thence either to the Athenæum or the University. The Latin language is used in lectures and in the replies of the students. The university students are represented as being actuated by great literary enthusiasm. The academical course extends through the whole year, with the exception of a summer vacation of three months. Since 1820, the king of the Netherlands has made the courses at the universities free to all theological students, making up the loss of fees to the professors. He also makes a present of two hundred florins annually to every minister's son who is pursuing his education. All students, in whatever faculty it may be, bring to the officers of the university their church certificates; yet they are under no particular spiritual or pastoral care, which the author justly censures.

In addition to the religious and benevolent societies, which Holland enjoys in common with other Protestant countries, there is one which merits particular notice. It is the *Society for the Common Good*,* which owes its origin to a simple but pious Baptist minister, named Van Nieuwenhuizen, who formed the plan in 1784. The seat of its operations has been, since 1787, in Amsterdam. It has for its objects the illumination of the lower classes, and the promotion of general morality, in correspondence with the principles of religion. In 1829, its auxiliaries were a hundred and ninety-two, and its members thirteen thousand one hundred and seventy-four. It is not without concern that Mr. Fliedner remarks the absence of genuine evangelical principle from an association which must operate so largely upon popular education.

Our readers must already have observed, that since the date of

* Maatschapy tot Nut van't Algemeen.

the volumes upon which we have been commenting, great political changes have taken place in Holland and the Netherlands. These cannot but have communicated a shock to the ecclesiastical structure of the Reformed Church, and we await, with solicitude, some satisfactory tidings from a land endeared to us by so many recollections of noble daring in the cause of liberty, and yet nobler enthusiasm in the restitution of primitive faith and order.

ART. III.—*A General View of the Progress of Ethical Philosophy, chiefly during the seventeenth and eighteenth centuries.*

By the Right Honourable Sir JAMES MACKINTOSH, L. L. D., F. R. S., M. P. 8vo. pp. 304. Philadelphia: Carey and Lea, 1832.

THE first important event in human history, after the creation of man, was his revolt from God. This single act was followed by a continued series of deeds opposed to the laws given to the human race by their Creator. Depravity of conduct necessarily connected itself with obtuseness of perception in regard to moral truth, thus favouring the introduction of rules of life, not certainly ascertained to coincide with the will of God, even as far as that will might be known. Each step in the progress of depravity, accelerated by every maxim of life that did not coincide with the divine law, increased the darkness, and tended to unfit the human mind to legislate for itself and others, in relation to moral conduct. What should we anticipate in the formation of ethical systems, by such creatures, in such circumstances? That they would be well suited to the actual condition of man, and especially, that they would lead him back to the way of life which he deserted by his sin? On what theory of the human mind and heart could we anticipate any thing but the reverse of all this? Take an analogous case. Suppose the inhabitants of a distant province in Russia should revolt from the emperor, and then for a season be tacitly allowed to pursue their own course. Suppose individuals should at length purpose the establishment of laws for their internal regulation, as also with an eye to avert the anger of their lawful prince, but without any particular regard to his published codes for the whole empire. Let this attempt at legislation for themselves be made too, after all records of existing laws have been banished from their libraries, and their contents generally forgotten. There would remain some fragments of ancient institutions, and, in some instances, we may

suppose the more general laws of the empire in operation. In circumstances like these, the law-maker might conjecture, that certain usages of his own invention would serve to make a show of fealty to the emperor, that certain others would prove beneficial to the community as internal regulations. Some of his projected laws might actually be the same with those of the empire, some of them materially different. But supposing them good for the community itself, and not hostile to those of the autocrat, yet there would be serious difficulties in the way of their being observed. In the first place, no one could feel under any legal obligation to obey them, emanating, as we have supposed, from no proper source of authority. Different individuals, with mutually dissentient views, would offer their separate schemes, all alike destitute of legal claims upon any living person. Or, again, if obedience could be secured to laws thus made, and in their best form, this would not be obedience to the emperor of Russia, and could tend, in no degree, to pacify him toward an openly rebellious province. What good, except in some single cases, could be accomplished by such legislation? Could it save a province from the destruction that must, in due time, be prepared for it, unless it should return to its entire loyalty, and receive in full the published codes of its rightful sovereign?

The condition of mankind is manifestly analogous to the case just described. The analogy is indeed defective, as in all similar cases, but not the less real. We are not in the least surprised, then, if moral philosophy have almost entirely failed of benefiting mankind. More than this, we should not fear to assert that it has done much harm, particularly in those communities where the light of divine revelation has been enjoyed. The avowed object of this science is substantially the same as that of the Christian religion. To accomplish this object, it must give us laws with sufficient motives to their obedience. But is it possible, that sin-blinded man is competent to give his fellows a complete code of laws, relative to his conduct toward himself, toward his neighbour, and toward his God? Or, waving this objection, by what authority does the moral philosopher speak? In the name of reason? But other men claim the possession of reason, and may publish other laws than those first offered. In the name of Heaven? Where are his credentials? Grant, however, that these laws may be obeyed simply upon their own inherent merit, yet, if they are not individually received under the authority of God, where is the tendency in this obedience to support *His* government? Or can it be imagined, that He will leave a rebellious province entirely to itself? Will his published laws be allowed to pass into oblivion, because his subjects can

please themselves better with their own systems? How is the matter to be finally arranged in the High Court of Heaven?

Here let it be noted, every system of ethical philosophy, that is not really a system, or part of a system of Christian theology, must stand in competition with the Bible, as a claimant of human regard in the regulation of moral conduct. Now, if A. speak not with the Bible, and by divine authority, A. must be against the Bible, and against divine authority. Will it be argued: its province is different from that of Revelation, and is, therefore, not a competitor with the Christian system? But what is the aim of the Christian system? Is it more or less than to give us full instruction respecting present duty, and the way of eternal life? Or has it been found insufficient, and ought it to accept the aid of moral philosophy? Surely, we are not to be told, that many, who reject the express claims of Revelation, may be secured in the path of virtue by merely human systems of ethical truth, and hence they are necessary. This would be to allow more gods than One. If those who reject the laws of God, promulgated in his own name, are allowed to establish their own laws, what becomes of divine authority? It would be nullified, and hence, it must be distinctly understood, that no morals, save Christian morals, are of any account before God, whatever may be their estimation among men. Again: will it be urged, that ethical systems are merely a variety in the forms of presenting truth, and that too with some peculiar advantages? Have uninspired teachers, then, exhibited more wisdom in preparing the dress of truth, than did prophets and apostles, or even he who "spake as never man spake"? We do not here refer to popular illustrations of truths briefly revealed. If men claim only the office of interpreters of the divine message, they are not in the ranks of moral philosophers, but *Christian* teachers.

Perhaps we are altogether mistaking the design of ethical philosophy. Is it, then, merely a systematic arrangement of certain moral principles, designed to facilitate their remembrance, without any direct relation to practice? What are the principles to be thus arranged and remembered? If they relate to duty, whether toward our fellow creatures or toward God, we repeat it, they must be the same as those of the Christian system, and then worse than useless, being unattended by any proper authority, yet taking the place of those that come under divine sanctions: or, if they differ from Revelation, they are to be discarded as hostile to truth. That they should have *no* relation to duty is inconsistent with the title under which they appear.

Thus far we have argued *a priori* against the utility of ethical systems in the common form, *i. e.* independent of the Christian

religion. Does history support or contradict us? What would be the result of an extended historical investigation in regard to the influence of moral philosophy? Should we find evident marks of its happy effects, or be inclined to adopt the somewhat paradoxical language of Rousseau: "The ancient Greeks and Romans knew¹ well enough how to practice virtue till their philosophers attempted to define it." Without fully adopting the spirit of this assertion, we ask of history, have the morals of any nation, or of any smaller civil community, ever been reformed by the introduction of moral philosophy? With still more confidence do we ask, has the knowledge of this science ever produced such changes in feelings and conduct, as are the natural effect of the Christian religion? And what are *those* changes? Simply such as are indispensable to the commencement of a truly virtuous life in the sight of God; only such as must take place ere any individual can be fitted for the hour of death. We speak, in relation to this matter, as Christians, aiming to be neither more nor less exclusive than the Bible. As to the historical question, however, it is unnecessary to pursue it, till some one be found, who, with the Bible as his moral chart, will affirm that moral philosophy has actually added more to the virtue of mankind by its own power, than it has subtracted by interference with the Christian system.

There is still another course for the argument in favour of the opinion which we have advanced. We may examine the principles that have been established, (if any have been established beyond frequent dispute,) and inquire if they *can* be really productive of much good. What principles have been generally admitted? That virtue does, upon the whole, promote happiness? This is as well known by the peasant as the philosopher, and is put in far more impressive forms in the Bible, than in any human system. But what is virtue? Here moralists always fail to satisfy their readers, and not unfrequently obscure the whole topic, so as utterly to destroy the force of the maxim just stated. Is it a received principle in ethics, that intellectual are to be preferred to sensual pleasures? But what are intellectual pleasures? Such as can be enjoyed without any regard to the law of God? In that case it would not be easy to show, that the intellectualist will, in the result, be more happy or more holy than the sensualist. If such intellectual pleasures are intended, as flow from the employment of intellect in the service of God, then we prefer the Bible, as our instructor, in relation to the principle in question.

Thus, in relation to every common principle of ethics, it will be found a truism known to all, or a very much disputed proposition, or, a truth that revealed religion has presented with equal

clearness, and made impressive by the full authority of God. That some who reject revelation may be induced to receive a fragment of it here and there from ethical systems, while otherwise they would adopt no rules of virtue, is a matter of no consequence in opposition to our views. Those who reject revelation will not be made any thing better than enemies of God, by the best human system of morals. Intelligent men, as these are supposed to be, are utterly inexcusable, if they do not examine the proofs for the divine origin of the Christian religion, with more care than they study moral philosophy: with such care they must learn, that it requires less credulity to become a Christian, than it does to believe the history of Alexander the Great. If they reject moral truth, as found in the Bible, nothing of consequence, absolutely nothing in the result, is gained by their receiving fragments of it from other sources.

As matter of historical fact, there is yet another difficulty with uninspired ethics. If we assign them the place that they claim, we have, as legislators in regard to our conduct before God, many authors, who are by no means scrupulous to conform their own opinions to revealed truth. Their authority, however, is the same as that enjoyed by the most evangelical men in the same department; for none are allowed to call in the authority of God, this being the peculiar immunity of religion. Hence it may happen, as it often has in part, that ethical systems, utterly subversive of the Christian religion, should stand upon the same footing, save with the true Christian, who has no need of either, with those of the most decidedly Christian stamp. An ethical treatise from a Hume is allowed the same deference as one from a Christian author. As specimens of this, take the following extracts from the work before us. The first is the concluding paragraph of the review of Hume:

“Notwithstanding these considerable defects, his proof from induction of the beneficial tendency of virtue, his conclusive arguments for human disinterestedness, and his decisive observations on the respective provinces of reason and sentiment in morals, concur in ranking the *Inquiry (concerning the principles of Morals)* with the ethical treatises of the highest merit in our language: with Shaftesbury's *Inquiry concerning Virtue*, Butler's *Sermons*, and Smith's *Theory of Moral Sentiments*.”—P. 147.

So the Christian minister and avowed infidel stand upon the same footing as moralists, though one speaks as an ambassador for God, while the other, if common fame do not belie him, retained only a single *religious prejudice*, belief in the *existence* of God. Another specimen of the same classification:

“This excellent writer, (William Paley,) who, after Clarke and Butler, ought to be ranked among the brightest ornaments of the English church in the eighteenth

century, is, in the history of philosophy, naturally placed after Tucker, to whom, with praiseworthy liberality, he owns his extensive obligations. It is a mistake to suppose that he owed his system to Hume, a thinker too refined, and a writer perhaps too elegant, to have naturally attracted him. A coincidence in the principle of utility, common to both with many other philosophers, affords no sufficient grounds for the supposition. Had he been habitually influenced by Mr. Hume, who has translated so many of the dark and crabbed passages of Butler into his own transparent as well as beautiful language, it is not possible to suppose, that such a mind as that of Paley, should have fallen into those principles of gross selfishness of which Mr. Hume is a uniform and zealous antagonist."

Here the distinction made between the avowed Christian philosopher and the sceptic is in favour of the latter. The justice of this distinction we neither affirm nor deny, but what is to be the ultimate destiny of moral truth, when the rejector of revelation is elevated above its professed disciples in point of authority, whether justly or unjustly? If justly, we are certainly to suspect the general tendency of speculations that produce error in even the Christian mind, if unjustly, then much is lost by allowing either of them to hold the place of legislators in the highest possible department of human interests. Are we to be informed, that moral philosophers are merely expounders of existing laws, not at all claiming the province of legislation? Whose laws do they expound? The laws of nature? *They* are the laws of God: and their expounders should know whether He have revealed any thing in an oral or written form, and, if He have, should constantly appeal to his authority. Doing this, their own modesty would prevent dogmatism in cases where their own opinions might clash.

That the work before us is ably written is stated when we give the author's name. Sir James Mackintosh, even if he were not beyond the reach of earthly praise, is always secure of it in his literary character. His extensive reading and discriminating views have enabled him to place before us, in the compass of a moderate octavo, not only the general results of the principal labours of ethical philosophers, but to add a considerable quantity of interesting thought, pretty nearly his own. With the plan of the work, and its execution in a literary point of view, we have only a single difficulty. The thought naturally arises, when we turn over its pages, where is the chapter that relates to the Christian system, with its influence upon moral philosophy? Has that moral system, whose author is God, never modified other moral systems? If it have, why is history silent in relation to its effects? Had Butler and Edwards no reference to revealed truth in the formation of their ethical views? If their views had been modified by those of preceding philosophers, we should have been informed of it: no reference is made to the influence of re-

vealed truths upon their minds. Is it then a historical fact, that their theories in morals were independent of the Bible? Grant that the principles of moral philosophy may be true, and yet not in the *form of revealed truth*, have they no dependence upon it, even in the most Christian mind? These questions relate to the actual discrimination and fairness of the historian. He professes, as we understand him, to give us a complete, though brief view of the progress of ethical philosophy. Has he referred *all* its modifications to their *true* causes? If so, none but uninspired writers have enacted the slightest part in the portion of human history here reviewed. In that case, we doubt the value of their achievements: on a different supposition, we deny the fairness of the historian. These remarks do not depend for their pertinency upon the assumption that the Christian system is of divine origin; we ask, if, as simple matter of fact, it have exercised no perceptible influence upon ethical philosophy?

From some of the sentiments of this volume, we, as advocates of the Christian faith, must dissent. In common with several late writers, Sir James insists upon the blamelessness of erroneous opinions: "a principle, which is the only effectual security for conscientious inquiry," in their estimation. This subject was fully discussed in our last No. but we shall briefly examine it again, with particular reference, however, to the reception or rejection of the Christian system. This sentiment assumes, that one who rejects the Bible as revelation from God, or dissents from any of its principles, may be as blameless as one who receives the truth, and this too even admitting the actual error of the unbeliever. It must, then, be regarded as possible, that God has given us a revelation of important truths, but without sufficient evidence to claim our belief. But how does it happen, that some men find what they deem sufficient evidence for the Christian faith, while others do not? Are believers of the Bible trusting without sufficient evidence? Can we, in that case, excuse them for pursuing a course that so often disturbs the peace of mankind, while using the mildest possible measures to promote the influence of their own doctrines? Ought they not to suspend their judgment, and cease to advocate Christianity, except as a probable system of truth? Or, suppose the degree of evidence is only sufficient to satisfy those who are inclined to receive the Christian system: is there neither merit nor demerit in this inclination? If God have revealed a system of faith and practice, shall no blame be attached to those who are really averse to its requirements? If this were the case, where the degree of evidence in favour of that revelation, as from Him, is sufficient for those who are willing to adopt it in practice, it would seem that

with an increase of this evidence, a corresponding increase of opposition to the truths revealed would apologize for their rejection. From the admission of such an absurdity every mind must shrink, and with equal abhorrence from the principle that inevitably leads to it. To us it seems perfectly evident, that *if God have revealed a system of truths, with sufficient evidence of their divine authenticity to satisfy the well-disposed inquirers, there is positive guilt in the case of all who reject that system.* Otherwise, it is impossible that God should ever hold any authoritative communication with any rebel creature. Take an analogous case. Suppose the king of England should cause a proclamation of amnesty on certain conditions to be circulated in a province, where general rebellion had taken place; suppose this proclamation issued and circulated in such a way, that some little inquiry as to its source might be necessary, but could easily be proved genuine: some, who had not lost all feeling of loyalty, might be easily satisfied as to the source of the proclamation, while the more obstinate might neglect all inquiry unless for the grounds of doubt by which they would vainly hope to elude the responsibility of rejecting the offered restoration. In this case, would any degree of hostility to the reigning power excuse the avowed disbelief to which it gave rise? No: the rejection of truth, in such circumstances, is not only guilt, but complete evidence of a guilty state of mind, nothing less than hostility to the author of the proclamation or revelation. As to the fact, that large numbers are hostile to the Christian system, there can be no dispute. It is equally certain, that their hostility to this system causes their rejection of it, and consequently, with only the remotest possibility of its truth, this rejection is proof of enmity against God. Love toward Him would ensure such an examination as to favour all the evidence that exists, and, were it much less than it really is, secure the Bible from disregard, until it had been *absolutely proved* false. We repeat it, therefore, the question of guilt, in case of all who reject the Christian system, depends upon a single other question: has that system come to us in a way that should satisfy the friends of its Author, or at least so as to leave the probability in its favour, when the arguments are examined by an unprejudiced inquirer. Probable evidence, in this case, as Butler has shown in his *Analogy*, should determine our conduct as certainly as full proof.

We feel obliged to dissent from our author in relation to the origin of *conscience*. He considers it as a derived faculty, and gives, in substance, the following account of its production from more simple elements. We are naturally pleased with those events which benefit ourselves; or others, where there is no

clashing of our own with their interests; we are displeased with those events that injure ourselves, or others, where we have no reason for wishing them evil; these feelings of pleasure or pain become approbation or disapprobation, in the case of all voluntary actions. We approve benevolent or just actions, whether done by ourselves or others, (the motive being supposed to correspond to the outward act): we disapprove malevolent or unjust actions, whether committed by ourselves or by our fellowmen. This approbation or disapprobation is regarded as merely the transfer of the pleasure or pain from its association with its immediate cause, to an association with the volition that preceded the outward act. For example, the infant finds its own wants supplied by its nurse or parents; this supply of its wants is gratification; the pleasant emotions thus produced spread their hue over the external cause of gratification, and at length over the acts of the nurse or parent considered as voluntary acts. The feeling of approbation thus generated, and afterward extended to all voluntary actions of ourselves and others, becomes conscience as an approver. In the case of inconveniences we have, first, the mere experience of evil from some person or object external to ourselves, their hue of dissatisfaction spreads from the effect to the outward cause, then to the volition of the agent: here conscience is a condemner, or as the circumstances may be the judge of what is just. When approbation is at length extended to all voluntary actions of the beneficial class, and disapprobation to all that are injurious, we have conscience complete. This moral faculty is, therefore, a new unit resulting from the combination of simple elements, and like many new substances in chemistry, different from either of the original elements. We quote a single sentence from our author, in regard to the completion of the forming process.

“As has been repeatedly observed, it is only when all the separate feelings, pleasurable and painful, excited by the contemplation of voluntary action, are lost in general sentiments of approbation or disapprobation; when these feelings retain no trace of the various emotions which originally attended different actions; when they are held in a perfect state of fusion by the different words that are used in every language to denote them—that conscience can be said to exist, or that we can be considered as endowed with a moral nature.”

To this theory we object; in the first place, it derives no support from recollected consciousness. We are told, indeed, that such an objection involves other received doctrines of mental philosophy, of which Berkely's discovery of acquired visual perception (of distance) is given as an example. But there appears an important difference between the two cases. We do not remember our perception of distance at a period so early, that *experience* could

not possibly have given us the power to perceive it.* The decisions of *conscience* as we now remember them, were in several cases the same, before we could have known by experience the evil caused by sin, as they are at the present moment. Take the case of the child's first falsehood, as it is fresh in the memory of more than one living person of mature age. Had there been a previous train of observations as to the tendency of falsehood? Had the little deceiver been several times injured by untruths, or sympathised with others over their evil results? Remark, too, the decisions of conscience in relation to falsehood are no more stern or prompt after several years' experience, than at the moment when the earliest case within the range of memory presented itself. In the *admitted* cases of acquired faculties, we know something by experience of their growth. The miser's love of money can easily be traced, from his regard to its utility, to the feeling that leads him to sacrifice every useful purpose, in the attempt to hoard it. We can remember when we strongly disliked coffee, for example, and specify the manner in which a relish for it was contracted. The same might be said of several acquired tastes, both corporeal and mental. Nothing of the kind falls under our observation in the history of conscience.

If the passage above quoted be true, when do we attain possession of our moral nature? Several primary feelings are first to be experienced, gradually to form a new compound; and after their complete union, so that all the qualities of the simples are merged in the new existence, then we become responsible for our actions. Does all this uniformly take place in our cradles, or is it merely the anticipation of conscience, without its authority, that reigns over us, from the time that we can be trusted upon our feet? Are children from the age of two to six or eight years not moral agents? Why, then, has their Creator imposed upon them such a belief in relation to themselves? Besides, how are we in any case, to ascertain the period at which men become responsible, if their own impressions are not to be trusted?

We have another objection to this theory. The circumstances of individuals are so different, as to render it incredible that conscience should be in any considerable degree uniform in its decisions, if formed by the union of several other principles, and these depending, for their greater or less development, upon the experience of different persons. This consideration would very much diminish our impression of the authority of the moral faculty, whether we allow it to do so in theory or not. Regarded

* The infant might soon learn that its own face was not in contact with its mother's.

as a simple principle, implanted by the hand of God in our nature, it has divine authority; according to the theory now opposed, it would be difficult to make an equally strong assertion as to its just power. The advocate of this theory can easily assert, that it leaves to conscience the full authority that is usually assigned it; but will such be the general impression, when its existence is made to depend upon operations which no man ever experiences in his own bosom?

It may be thought very ungenerous to say, that this volume contains a full apology for infidelity in its grossest form. But such is the fact. On the assumption, that Hume was really as sceptical as he appears, he is represented as rather an object of pity than disapprobation. We shall not inquire how far the "good David" was influenced by love of paradox in his writings, but briefly examine our author's comments upon his avowed scepticism, admitting its reality. The following passage is introductory to the review of Hume's ethical writings:

"The life of Mr. Hume, written by himself, is remarkable above most, if not all writings of that sort, for hitting the degree of interest between coldness and egotism which becomes a modest man in speaking of his private history. Few writers, whose opinions were so obnoxious, have more perfectly escaped every personal imputation. Very few men of so calm a character have been so warmly beloved. That he approached the character of a perfectly good and wise man, is an affectionate exaggeration, for which his friend Dr. Smith, in the first moments of his sorrow, may well be excused. But such a praise can never be earned without passing through either of the extremes of fortune; without standing the test of temptations, dangers and sacrifices. It may be said with truth, that the private character of Mr. Hume exhibited all the virtues, which a man of reputable station, under a mild government, in the quiet times of a civilized country, has often the opportunity to practise. He showed no want of the qualities which fit men for more severe trials. Though others had warmer affections, no man was a kinder relation, a more unwearied friend, or more free from meanness and malice. His character was so simple, that he did not even affect modesty; but neither his friendships nor his deportment were changed by a fame that filled all Europe. His good nature, his plain manners, and his active kindness, procured him at Paris the enviable name of *the good David*, from a society, not so alive to goodness, as without reason to place it at the head of the qualities of a celebrated man. His whole character is faithfully and touchingly represented in the story of La Roche, where Mr. Mackenzie, without concealing Mr. Hume's opinions, brings him into contact with scenes of tender piety, and yet preserves the interest inspired by genuine and unalloyed, though moderated feelings and affections. The amiable and venerated patriarch of Scottish literature was averse from the opinions of the philosopher on whom he has composed this best panegyric. He tells us, that he read the manuscript to Dr. Smith, "who declared he did not find a syllable to object to, but added, with his characteristic absence of mind, that he was surprised he had never heard of the anecdote before!" So lively was the delineation thus sanctioned by the most natural of all testimonies. Mr. Mackenzie indulges his own religious feelings by modestly intimating,

* Upon this contested question, we leave the reader to judge of the Reviewer's argument, without subscribing to every opinion.—[*Ed. Bib. Rep.*

that Dr. Smith's answer seemed to justify the last words of the tale, "that there were moments when the philosopher recalled to his mind the venerable figure of the good La Roche, and wished that he had never doubted." To those who are strangers to the seductions of paradox, to the intoxication of fame, and to the bewitchment of prohibited opinions, it must be unaccountable, that he who revered benevolence should, without apparent regret, cease to see it on the Throne of the Universe. It is a matter of wonder, that his habitual esteem for every shadow and fragment of moral excellence should not lead him to envy those who contemplated its perfection in that living and paternal character which gives it a power over the human heart.

"On the other hand, if we had no experience of the power of opposite opinions in producing irreconcilable animosities, we might have hoped those who retained such high privileges would have looked with more compassion than dislike on a virtuous man who had lost them.

"In such cases it is too little remembered, that repugnance to hypocrisy, and impatience of long concealment, are the qualities of the best formed minds; and that if the publication of some doctrines proves often painful and mischievous, the habitual suppression of opinion is injurious to reason, and very dangerous to sincerity. Practical questions thus arise, so difficult and perplexing, that their determination generally depends upon the boldness or timidity of the individual,—on his tenderness for the feelings of the good, or his greater reverence for the free exercise of reason. The time has not yet come when the noble maxim of Plato, "that every soul is *unwillingly* deprived of truth," will be practically and heartily applied by men to the honest opponents, who differ from them most widely." Pp. 134—136.

David Hume, then, was a remarkably "modest man," styled, without much exaggeration, almost "a perfectly good and wise man," adorned with every virtue needed upon ordinary occasions, with strength in reserve for more trying circumstances,—called "*the good David*" in a profligate city,—an infidel, indeed, but not out of place in contact with scenes of tender piety, in love with "every fragment of moral excellence,"—only deprived of the truth by his inability to believe it. All this would be very pleasant of belief to each benevolent mind, but, alas, the minds of intelligent men, in far the larger proportion, at least of those who feel concerned in moral subjects, will be found unable to believe the justice of this representation. Would not a modest man have examined the Christian system, with all its evidences, very carefully before he rejected its claims? Would he not have found some reasons in Butler's Analogy, for example, that might have deterred him, beyond the age of 27 years, from attacking the Christian faith, along with all other systems of belief? Would not a very "wise man" have deliberated long before he attempted to shake the confidence of his fellow-men, in the belief of principles that secured their virtue in this world, and cheered even the valley of death with a steady and powerful light? How had he become fully satisfied, that his own conscience could only be obeyed by publishing his *Treatise upon human nature*. Good men are always supposed to act conscientiously. Why did not this man, who not only had virtue sufficient for all ordinary occasions, but a strong corps of reserve

for greater trials, summon aid in resisting "the seductions of paradox" and "the intoxication of fame"? It would certainly have given those virtues a less equivocal lustre than they now have. As we are not told whether it was goodness, in the Christian acceptance of that word, or whether it was goodness in a less highly moral sense, that was not enough in vogue in Paris to nullify the compliment there paid to Mr. Hume, we pass that encomium in silence; nor do we inquire how far he might have felt at home in scenes of tender piety: the philosopher, we imagine, would not very highly value these encomiums, if they are to be understood as expressive of reality. That he was in love with every fragment of moral excellence, and yet "could, without apparent regret, cease to see it upon the Throne of the Universe," we confess transcends our own powers of conception. Such a mind could not certainly fail to see it in almost every page of the Bible, and would undoubtedly have embraced such a book, though it had contained a thousand startling paradoxes. But Mr. Hume would have valued the privilege of receiving the common systems of belief, had it been in his power to do so. This may be in some measure true of a late period in his life, but where is the record of his early struggles to believe truth? What magic influence deprived him of the "high privileges" enjoyed by Butler and Edwards?

If men are not responsible for their opinions, we must freely express our own belief, that this whole account of Mr. Hume is in direct (we do not say intentional) hostility, not only to Christian morality, but to common candour, and the stability of the most correct opinions. It assumes, that God has not made a revelation of himself with such clearness, as makes its reception a more praiseworthy act than its rejection; or, at least, that the latter may involve no actual ground of blame. Butler has well remarked, that the difficulties, which do exist in relation to the evidences of revealed religion, may be a part of the moral probation that men undergo in this world, serving, as they do, for a test of the disposition with which they are investigated. Had Sir James Mackintosh this passage in mind, when he remarks: "There do not appear to be any *errors* in the ethical principles of Butler"? Could the latter, in consistency with his own principles, have agreed with the former in his estimate of Mr. Hume?

This volume, in common with many other works upon ethics, represents it as a difficult point to determine the general criterion of virtuous actions. Without a revelation from God, this question is one of manifest difficulty; with a revelation of divine authenticity, it is easily answered, so far as it has any relation to practice. *Conformity to the revealed will of God*, is a test of

human virtue, sufficiently definite for all who wish to practise it, while none is conceivable that could satisfy those who are averse to the service of a holy God.

This volume, in common with every professed ethical treatise, is calculated to foster the notion, that *virtue* is possible, without any definite obedience to the revealed will of God. But nothing would be more shocking than the final destruction of a truly virtuous soul. Hence, the effect of moral philosophy, in its common forms, is to create strong prejudice against the peculiarities of the Christian system. Our Saviour's words are verified: "He that is not with me is against me." It will be found universally true, that all moral systems, where the authority of God is not formally recognised, are in effect hostile to his word. We speak without fear of contradiction from any intelligent reader of the history of the Christian religion. These observations do not depend upon our belief of that system as truth, they refer simply to historical facts.

Much might be said in commendation of this volume. It steadily and fairly maintains the reality of disinterested benevolence, as possible, and actually existing among men. The selfish theories of ethics are completely discarded. The dependence of happiness, rather upon mental than upon external conditions, is ably advocated. The following passage is one of the highest order for truth and beauty:

"The followers of Mr. Bentham have carried to an unusual extent the prevalent fault of the more modern advocates of utility, who have dwelt so exclusively on the outward advantages of virtue, as to have lost sight of the delight which is a part of virtuous feeling, and of the beneficial influence of good actions upon the frame of the mind. 'Benevolence towards others,' says Mr. Mill, 'produces a return of benevolence from them.' The fact is true, and ought to be stated. But how unimportant is it, in comparison with that which is passed over in silence, the pleasure of the affection itself, which, if it could become lasting and intense, would convert the heart into a heaven! No one who has ever felt kindness, if he could accurately recall his feelings, could hesitate about their infinite superiority. The cause of the general neglect of this consideration is, that it is only when a gratification is something distinct from a state of mind, that we can easily learn to consider it as a pleasure. Hence the great error respecting the affections, where the *inherent* delight is not duly estimated, on account of that very peculiarity of being a part of a state of mind, which renders it unspeakably more valuable, as independent of every thing without. The social affections are the only principles of human nature which have no direct pains. To have any of these desires, is to be in a state of happiness. The malevolent passions have properly no pleasures; for the attainment of their purpose, which is improperly so called, consists only in healing or assuaging the torture which envy, jealousy, and malice, inflict on the malignant mind. It might with as much propriety be said, that the toothach and the stone have pleasures, because their removal is followed by an agreeable feeling."

Again:

"Virtue has often outward advantages, and always inward delights; but the second, though constant, strong, inaccessible, and inviolable, are not easily considered

by the common observer, as apart from the virtue with which they are blended. They are so subtle and evanescent as to escape the distinct contemplation of all but the very few who meditate on acts of the mind. The outward advantages, on the other hand, cold, uncertain, dependent, and precarious as they are, yet stand out to the sense and to the memory, may be handled and counted, and are perfectly on a level with the general apprehension. Hence they have become the almost exclusive theme of all moralists who profess to follow reason. There is room for suspecting that a very general illusion prevails on this subject. Probably the smallest part of the pleasure of virtue, because it is the most palpable, has become the sign and mental representative of the whole." Pp. 198, 199, 201.

We have now freely given our opinions respecting this volume and the subject of which it treats. According to the new (rather, revived) theory of moral responsibility, we expect no charge of guilt in the case, unless it can be shown that we have dealt unfairly with evidence. That can only be done by an impartial history of the effects of human ethical systems, making it evident, that they have not seriously interfered with revealed truth, or else setting aside the superior claims of the latter. We should read with much interest the volume or essay that would attempt either, and at the same time pay due respect to the facts of human history.

ART. IV.—*Institutes of Ecclesiastical History, ancient and modern, in four books, much corrected, enlarged, and improved, from the primary authorities, by JOHN LAURENCE VON MOSHEIM, D.D., Chancellor of the University of Göttingen. A new and literal translation, from the original Latin, with copious additional notes, original and selected.* By JAMES MURDOCK, D.D. In three volumes. New Haven, A. H. Maltby. 1832.

THE merits of this work, though very considerable, are easily summed up. In the first place, it offers to the student a compact and close translation, in the place of a diluted and declamatory paraphrase. In the next place, by a multitude of notes, many chasms are filled up, some mistakes corrected, and the whole adjusted to the actual condition of the science of church history. A minute examination of the book, in reference to these alleged improvements, is rendered unnecessary, by the scrutiny to which its very office as a text-book must subject it. We shall, therefore, show good-will to the enterprise, by a few friendly strictures, bearing rather upon form than substance.

We begin with a fault, offensive every where, but no where more so than in text books, typographical inaccuracy. In ani-

madverting on a periodical or ephemeral publication, we should feel disposed to let this point alone. But in speaking of a standard work, which must have been designed for constant use and reference, we do not feel at liberty to let it pass. We have now before us a copy of the first volume, in which are noted the misprints observed by a cursory reader, on a very rapid and perfunctory perusal. Their number approaches to two hundred. Those who are in the habit of correcting proof-sheets; and who therefore know what close inspection is required for the discovery of every error, will alone be able to determine the proportion which the number above stated bears to the sum total. It is very true, that most of those thus noted, are so gross and palpable, that scarcely any reader who is likely to fall in with them, could be misled or puzzled by them. If the harmlessness of the mistakes, however, were an admissible excuse, the labour of proof-reading would become a trifle. We have no doubt ourselves, that an ill-printed text-book has a bad effect upon the student's mind; and even where it does not tend to generate inaccuracy in the man himself, it lessens his respect for the author's authority, by tempting him to argue from errors in the impression, to errors in the manuscript.

In the list of errata, to which we have alluded, some apparent blunders have been left untouched, from a surmise that they might be mere *Websterianisms*. We wish, that the learned of New England were aware of the perplexity produced among the uninitiated of the Middle States, by the ambiguous position which the former have assumed, in regard to the American system of orthographical improvements and verbal manufactures. We remember to have seen some months ago, a manifesto in the public prints, signed by almost every literary character beyond the North River, of whom we ever heard, and containing what approximated fearfully to an entire adoption of the American Dictionary as a standard. Now we are well aware, that much diversity exists throughout the Union, in relation to detached points of orthography as well as orthoepy; and that some of Dr. Webster's particular suggestions have, for reasons specially assigned by him, been pretty generally taken into favour: but the swallowing of his system whole, on any general principle whatever, is a feat which argues an extraordinary gift of deglutition. It is not, however, of the sanction given to the new school in orthography, that we complain, but of the failure to conform to it, in some of those who sanction it. We trust, that our contemporaries will not take *offense*, when we say, that this is *leveling* the landmarks of the language. At present, we are afraid to set down the most grotesque phenomena of this sort, as errata. Not having the

American Dictionary at hand, we are even now uncertain, whether Dr. Murdock's novel formula of 'Scotts and Brittons,' and some others like it, are to be charged upon Dr. Webster, Baldwin and Treadway, or himself.*

Skimming, as we are, upon the surface of the subject, it will not be thought abrupt to pass from modes of spelling to modes of printing. Under this head, we have one complaint against the work before us, which at first appears trifling, but may possibly be found to have affected many readers, in a much higher degree than more essential blemishes. The aspect of Dr. Murdock's pages, which, so far as the printer was concerned, are truly elegant, is marred by the author's most extraordinary fondness for italics. We are aware, that this form of type, though antiquated, is by no means obsolete. It is a fact, however, that modern writers use it very sparingly, compared with those of other days, and for the most part, upon some fixed principles. Many, for instance, still choose to render proper names conspicuous by a change of letter. Others, moreover, call attention, in the same way, to the leading sentences of chapters, arguments, or other subdivisions. It is also very common, thus to distinguish scriptural quotations and foreign words or phrases. We feel ourselves justified in saying, therefore, that the taste of the present age, and its highest authorities, require a very temperate indulgence in this typographic luxury, and also a regard to certain rules in that indulgence. Against both these canons

* We may say the same of the pedantic forms *Muhammed* and *Muhammedan*, which Dr. Murdock uniformly uses. As this, at first sight, has the air of an improvement on the side of learned accuracy, we shall say a word about it, for the sake of hindering its propagation. Admitting for a moment, that *Muhammed* is a nearer approach to the original, we protest against it, as a needless affectation, and in opposition to the soundest principles of English orthography. *Mahound* and *Mahomet* have been long discarded by the great majority of reputable writers; and though some diversity exists about the substituted form, *Mohammed* may be looked upon as authorized by pretty general usage. If this increasing uniformity is to be disturbed for the sake of a grammatical punctilio; why not push it further? Dr. M., though he thinks it necessary to write *Muhammed*, retains the old English spelling *Lewis*, even when speaking of the king of France! This sort of inconsistency pervades all the new-fangled systems of orthography.

We deny, however, that *Muhammed* is the correct form, upon any principle. If the Arabic vowel is always equivalent to U, why does not Dr. M. write Umar, Uthman, Kuran, instead of Omar, Othman, Koran? Any one, however, who will turn to de Saey's Grammar, will find that this vowel is pronounced both like U and O, and that the case in question is among those which require the latter sound. *Mohammed*, therefore, is more accurate, as well as in better taste, than the form which Dr. Murdock has adopted from the German. We have dwelt long upon a trifle in order to exemplify the tendency of that rage for orthographical innovation which is just now epidemical among us. In justice to the Germans, we should add, however, that with them, *Muhammed* has usage on its side.

Dr. Murdock sins. It is true, he employs italics pretty uniformly for the above named purposes; but he goes so far beyond them, that their uses are annihilated. The truth is, that when the habit is once fixed of underscoring as we write, it becomes almost incapable of any limitation. This is, indeed, one of the strongest arguments against the practice. Another is, the want of perspicuity upon the writer's part, and of pleasure on the reader's. Those who are wedded to the practice, or exclusively familiar with it, may dispute this statement. But let any one accustomed to the plain Roman letter of most recent books, be brought, for the first time, into contact with a page of Mather's *Magnalia* or of Murdock's *Mosheim*, and we venture to abide by the result of the experiment. Most readers very properly imagine, that a change of type betokens special emphasis. When they see italics, therefore, far ahead, they prepare for something pointed, for a pun, or an antithesis. The disappointment puts them out, if we may use that phrase, relaxes their attention, and impairs their interest. If such be the effect, in an insulated case, what it must be, when every second word is thus distinguished? Why, first, an attempt to see a point that is invisible, and then a dull confusion of ideas, corresponding to the piebald aspect of the pages. There is yet another evil which arises from this practice, or at least from the abuse of it. Awkward writers, when they fail to give a sentence such a shape as will evolve their meaning with complete precision, are fain to avoid ambiguity, and to eke out the halting emphasis, by throwing in italics. We throw them in ourselves, to say, that *this ought never to be tolerated*; and that unless we wish to countenance an ungrammatical and slovenly use of language, the use of the italic ought to be proscribed, in every case, where it is an index to the construction of a sentence. A collocation which requires a change of type to elucidate the syntax, is, and must be, vicious. Into this unhappy practice, Dr. Murdock has very often fallen in translating, where, if any where, it merits some indulgence.

To illustrate our objections to the free use of italics, let the reader peruse the following sentences:

"Paul's direction to Timothy, 'The things thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also,' seems to have no distinct reference to a regular public school, either for boys or for young men. And the passages in Irenæus and Eusebius referred to, speak only of the general instruction and advantages, which the neighbouring clergy, and others derived from the apostle John; and of the interesting conversations of Polycarp." Vol. i. p. 98.

"Whether the commentary on the Apocalypse now extant under his name be his, has been much doubted; because this comment is opposed to Chiliasm, whereas Jerome says, that Victorinus favoured the sentiments of Nepos and the Chiliasm." Vol. i. p. 215.

Now let him read the same in the form which their author (Dr. Murdock) has bestowed upon them, and determine for himself to what amount their perspicuity and force have been augmented :

"Paul's direction to Timothy, 'The things thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also; seems to have no distinct reference to a regular public school, either for boys or for young men. And the passages in Irenæus and Eusebius referred to, speak only of the general instruction and advantages, which the neighbouring clergy and others derived from the apostle John; and of the interesting conversations of Polycarp."

*"Whether the commentary on the Apocalypse, now extant under his name, be his, has been much doubted; because this comment is opposed to Chiliasm, whereas Jerome says, that Victorinus favored the sentiments of Næpos and the Chiliasts."**

Our next remark is founded on a sentence in the preface. "The translator can only say, that he has aimed to give Mosheim, as far as he was able, the same port and mien in English as he has in Latin." Some contemporary critics, in their praiseworthy zeal for the success and reputation of the work, have applauded Dr. M.'s entire success in the attainment of these ends. We beg leave to distinguish. Two independent objects seem to have been aimed at, a faithful exhibition of the author's sentiments, and a happy imitation of his manner. In the former, we believe Dr. M. to have been remarkably successful. Our own partial inspection, and a knowledge of the helps which he enjoyed from other versions, do not suffer us to doubt it. In the other attempt, we think that he has failed. Mosheim's style, though sententious, is not only correct, but marked by a character of dignified facility. In these respects, the style of the translation is a great way from perfection. Neatness and ease are, for the most part, wanting; while correctness of idiom, if not of syntax, is too often sacrificed. Besides these faults as a translator, Dr. Murdock is chargeable in general, we think, with an indifference to purity of English diction. We can trace, throughout his version and his notes, the influence of his familiarity with foreign writings, an influence which should always be counteracted by unusual caution in the use of the mother tongue. Instead of this, Dr. Murdock seems to us to be unusually careless, as to style in general, and as to purity of language in particular. The time has not yet come when these minutæ can be prudently neglected,

* We cannot help wishing that while Dr. Webster was engaged in extracting from the language every decayed U and L, he had devised some method for the extirpation of superfluous italics, parenthesis, and dashes, which are worse things, we presume to say, than any orthographic anomalies whatever. While he is straining at gnats, we are swallowing camels.

and we hope it never will, however dark the prospects of our noble tongue may chance just now to be.*

These faults are happily of very little consequence, so far as facts and opinions are concerned; and we wish it to be fully understood, that they are not mentioned here, as having any tendency to sink the value of the work as a source of instruction and a standard in church history. Dr. Murdock merits, and has received already, much applause for having superseded the diffuse and careless paraphrase before in circulation; for having, by a multitude of supplemental notes, rendered the work a copious index to the bibliography of this department; and finally for having brought the whole, thus connected and enriched, within so small a compass. From these merits, no defects of diction can detract.

There is another light, however, entirely unconnected with the subject of church history, in which these petty faults assume a graver aspect. There is, at this very time, a process of mutation in the language of America. Our native writers are diverging more and more from English standards, and scarcely a month passes without some change, great or small, in our syntax and vocabulary. How far this tendency should be encouraged, is a matter of dispute. This is no place to discuss it. But even admitting, that we ought not to adhere with too vigorous a loyalty to the "King's English," and that innovation might enrich the language, and increase its power, we are clearly of opinion, that changes, if they must be made, should not be left to chance, or what is worse than chance, the oblique influence of foreign languages. The texture of the American tongue is not to be amended by darning it with shreds of French, or patching it with rags of German. The 'well of English pure and undefiled' needs not to have its waters healed by dregs and drippings from outlandish cisterns. And yet this, if we mistake not, is the influence exerted by translation, in proportion to its servility. We say servility, not faithfulness, because we are afraid that Dr. Murdock has not kept the two sufficiently distinct. We have no doubt, that in many instances, a free translation is by far more faithful than a close one can be. In

* As we have a view, in our remarks, to a revision and republication of the work hereafter, we shall mention here, as the most striking faults of Dr. Murdock's style, or rather phraseology, a predilection for pedantic forms in preference to common ones, (e. g. fecund, placate, imperial), a want of accuracy in the use of verbal forms, (forbid, begun, run, broke, instead of forbade, began, ran, broken), a fondness for inelegant pleonasms, such as "continued on," "proceeded on," "transferred over," and, lastly, an undue attachment to New England idioms. This last point merits the attention, not of Dr. Murdock only, but of all our eastern brethren, who expect their writings to be useful or acceptable, south-west of the Hudson.

other words, a free translation may be made to produce an effect upon the reader of it more like that which the original produces upon one who understands it, than a slavish copy can, by any possibility, produce. The rationale of all this is too familiar to need any exposition. We shall merely borrow a few words from one who was equally distinguished as an original genius, and a felicitous translator:

“If my old friend would look into my preface, he would find a principle laid down there, which, perhaps, it would not be easy to invalidate, and which, properly attended to, would equally secure a translation from stiffness and from wildness. The principle I mean is this: ‘Close, but not so close as to be servile; free, but not so free as to be licentious.’ A superstitious fidelity loses the spirit, and a loose deviation the sense, of the translated author. A happy moderation is the only possible way of preserving both.” “There are minutæ in every language, which, transfused into another, will spoil the version. Such extreme fidelity is, in fact, unfaithful. Such close resemblance takes away all likeness. The original is elegant, easy, natural; the copy is clumsy, constrained, unnatural. To what is this owing? To the adoption of terms not congenial to your purpose, and of a context such as no man writing an original work would make use of.” “I still hold freedom to be an indispensable. Freedom, I mean, with respect to the expression; freedom, so limited, as never to leave behind the matter; but at the same time, indulged with a sufficient scope to secure the spirit, and as much as possible of the manner. I say as much as possible, because an English manner must differ from a Greek [or Latin] one, in order to be graceful, and for this there is no remedy.”

If such freedom be allowable in cases where the style of the original is almost every thing, it surely is in cases, where the matter only needs to be transferred. If the present fondness for translation is to last, we wish to see it regulated by the canons of good taste. On this account we hope to be excused for quoting largely from so good a judge as Cowper.

We are not so absurd as to desire or recommend the absolute proscription of translation, by the learned. It is often useful, sometimes very necessary. But what we are afraid of, is the increasing passion for translating works at large. Choice passages there are, in various languages, well worth transplanting. But where is there a book, in which every passage is a choice one? The influence exerted upon style, by occasional translation to a limited extent is not at all alarming. The man who undertakes to put a sheet of French or German into English, may begin and end it, without receiving any idiomatic tinge from his original, and without losing all that elasticity of feeling, which alone can animate the corpse of a translation. But let the same person make a foreign text the subject of his study for some months or years together, and it follows of necessity, not only that his version will be flat and lifeless, but also that his native style will betray a foreign taint by its innumerable barbarisms.

We hope to be excused for adding, that besides the effect of large translations upon style, they retard improvement, and impose upon the public. They increase the bias towards servility of sentiment, exaggerate the value of inferior wares, and employ in a petty, second-hand retail, powers fully adequate to personal research and original conception. Books are often translated, which are not worth reading through and through, and that by persons who are actually able to make better books themselves. There seems to be a very current fallacy on this point. The power of invention is confounded with the ability to understand and use what is invented. It seems to be forgotten, that however great the talents of the original writer, or however well they may have been employed, when once the translator is possessed of their results, he stands himself on higher ground, and is fitted to produce a work superior in usefulness, if not to the original in its native dress, at least to a dull and clumsy version of it.

For the sake of illustration, admitting, *pro hac vice*, all the panegyrics lavished upon Mosheim—and we are far from meaning to include him among writers who are not worth reading—we do honestly believe that Dr. Murdock could have made a better book, at even less expense of labour. For, in the first place, he would have had Mosheim's text at his command, with the advantage of knowing its defects somewhat better than the author did himself. In the next place, he would have had at his command the mass of rich materials now thrown into the notes. In the next place, he would have been free to use his own discretion as to method, with the privilege of knowing how well that of Mosheim meets the wants of students. Last, but not least, he would have clothed his own thoughts in his mother tongue, and thereby gained enough in point of clearness, strength, and ease, to cancel any supposed difference of credit and authority between himself and Mosheim.

ART. V.—*The Annual of the Board of Education of the General Assembly of the Presbyterian Church in the United States.* Edited by JOHN BRECKINRIDGE, A. M., Cor. Sec., Vol. I.*

FROM a period not much later than the apostolic age, down to nearly the close of the last century, the Church strangely slumbered over her obligations to labour for the conversion of the world. But, within less than fifty years, this dream of ages has been disturbed; and she has shaken off her drowsiness, and renewed her strength, and come up with resolution and faith to the great work which the injunction of her ascended Master has devolved upon her. And when she came to find herself with the world for her field, and the principalities and powers of darkness for her enemies; when she looked out upon the empire of Paganism, and surveyed the length and the breadth of it, and recollected that superstition had wielded her iron sceptre there for ages; when she thought too of the extensive reign of Mahomedism, and Judaism, and of the darkness that envelopes a large part of nominal Christendom; and when she considered that the great work of driving away all this darkness, and breaking down all this superstition, and putting an end to all this error and crime, belonged instrumentally to herself, it was natural, that one of the first reflections which suggested itself should be, that there must be a mighty increase in the amount of effort, and in the number of labourers. She saw especially, that the ranks of the ministry were far from being filled up, as was required by the command of the Master, on the one hand, and the magnitude of the work on the other; and at first it seemed a problem of no easy solution, how this great deficiency could be supplied. Up to the period referred to, and even to a still later period, there had been no general and organized provision, with reference to this object; and what had actually been done by Christian benevolence, had been on so small a scale, and had, for the most part, partaken so much of the character of private and individual aid, that it seems not even to have suggested the great idea of an extensive organization.

Here, then, was a mighty exigency of the Church, which must, some how or other, be met; for it was apparent to every one, that unless ministers were provided to preach the Gospel, in

* As the work reviewed in this article, consists partly of contributions from some gentlemen who have been understood to have something to do in conducting this work, it is proper to state, that the review has been furnished by an individual who is in no way connected with it.

much greater numbers than they had been, or were likely to be, without some extraordinary provision for that purpose, the Gospel could not be preached to every creature. It was apparent, that there were young men enough, who might be advantageously employed in this work, provided only they could have the means of the requisite training; for, under the influence of our Sabbath schools, and Bible classes, and revivals of religion, multitudes of youth, in this country particularly, are every year introduced into the Church, and hopefully born into the kingdom. Here, then, were the materials for increasing the ranks of the Christian ministry; but these materials, in order to be used to advantage, must be moulded by a liberal education, and this must needs incur great expense. The spirit of Christian benevolence, which is always an inventive spirit, acting under a high sense of duty, and urged on by the necessities of the case, produced the idea of education societies; and, though the plan seemed to be embarrassed with some difficulties, yet, it went quickly into successful operation. And even after having been tried but for a few years, it has come to pass that it is regarded, on every side, as constituting one of the most promising fields of benevolent enterprise; and every one, who looks at all at the aspect of Providence, perceives that it makes not only an important, but an essential part of that great system of moral machinery, by which the world is to be evangelized. It were to have been expected that the Church would gain by her experience, on this subject, as on every other; and that some things, which at first might seem important, would, after an actual experiment, be laid aside; and that other things would come in their place, which experience would prove to be more useful; and hence it has turned out that the education system has, at no time, been stationary, since its introduction; many evils have been guarded against, and many changes for the better have been made, which were not thought of at first; and we doubt not, that future experience may suggest other improvements upon the system; but we cannot uestion, for a moment, that the system itself will last, and that its operations will constantly become stronger, and nobler, and more extensive, until it shall have contributed its full influence in spreading over the world the glories of the millennial day.

It has already resulted from the operation of this system, that many young men of talents and piety, who, but for this, would, in all probability, have passed their lives amidst the toils of some humble occupation, have been rescued from obscurity, and educated for the sacred office, and are now faithfully and successfully fulfilling its duties, some in various parts of our own country,

and others in heathen lands ; while there are many more originally devoted to the same humble employments, who are now in a course of preparation for the ministry, and who will soon, in the common course of providence, actually be in the field. No one can estimate the amount of talent and piety which has hereby been brought into the active service of the Church ; still less is it possible to calculate the extent of intellectual and moral influence which will, by this means, be secured, in favour of all the great interests of truth and holiness, in the progress of future ages.

It is manifest, then, that the provision which is made by our education system, while it is intended, ultimately, for the enlargement of the Church, and the extension of her triumphs, is adapted to secure a rich amount of blessing to the individuals, in respect to whom the system has its immediate operation. For, is it not an incalculable blessing to an individual, to have the opportunity of high intellectual culture secured to him ; to be elevated from a station in which his influence would be extremely limited, to one in which it may be felt to the extremities of the nation, or on the other side of the globe ? Is it not a blessing upon which no adequate estimate can be placed, to be thrown into circumstances most favourable to high attainments in holiness ; to be legitimately honoured as an ambassador of God, and thus to be used as an instrument of carrying into effect the grand purposes of everlasting love ? Surely, every one who is permitted to avail himself of the privileges of this institution, ought to consider himself deeply indebted to the goodness of God on the one hand, and the liberality of the Church on the other. It is the nature of the institution, that it scatters its blessings on the Church and the world, by first blessing the individuals through whom its benign influences are sent forth.

Though there is nothing in being a beneficiary of this institution which ought to be regarded, in any painful sense humiliating, still, it is manifest, that persons who avail themselves in this way of the charity of the Church, sustain a relation to her in some respects peculiar ; and that relation involves peculiar duties, which it were criminal to overlook ; or, perhaps, we should rather say, there are certain things which duty would require of a theological student, under any circumstances, which the peculiar circumstances of a beneficiary urge upon him with additional force. We will glance at some of those traits of character which the beneficiaries of our education societies are called upon to cultivate with peculiar care, in view of the relation which they sustain to the Church.

And the first thing which we shall here notice, is *economy*.

The reasons for this are so obvious, that we scarcely need hint at them. It is certainly a dictate of reason and propriety, that they who are supported by the bounty of the Church, should endeavour to contract their expenses within as narrow limits as they can; for, whatever they expend beyond their strict necessities, is so much fraudulently taken from the treasury of the Lord. It is true, indeed, that our great institutions for the education of young men for the ministry, make their appropriations with much discrimination, and the extreme limit which they have set for their donations does not ever approach to extravagance; nevertheless, it may often be in the power of a young man to sustain himself on less than the usual appropriation, especially if he have some other means of support on which he may partly rely; and this remark applies, with even greater force, to those who are educated by private, than public charity; because, in this case, the wishes of the beneficiary are likely to have the greater influence. But, in every case, whether the charity be private or public, he who avails himself of it, is sacredly bound to reduce his wants and expenses as far as he can. If he allow himself to receive any thing more than is actually necessary to the successful prosecution of his studies, especially if part of that which the Church appropriates for his support, is appropriated by himself to the gratification of pride, or for any other unworthy purpose, he not only squanders the charity of the Church, but has an account opened against him which will be likely to cover him with confusion in the great day of reckoning.

Now, while we record with satisfaction that most of the beneficiaries with whom we have been acquainted have manifested a commendable spirit of economy, and have seemed disposed to help themselves as much as was in their power, we are constrained, in honesty, to state, that this remark has its exceptions; and that we have occasionally met with one who was justly chargeable with a spirit of extravagance. We have even known a few instances, in which a young man has been marked for the particularity of his dress, and the dandy-like style of his movements, and for his profuse liberality in giving away money where neither justice, nor charity, nor any thing better than ostentation required it; and when an inquiry has been made concerning him, the unwelcome secret has come out, that he was a charity student destined for the ministry. We earnestly entreat every young man, as he values his own character or influence, and as he would refrain from stabbing the cause to which he is professedly devoted, to avoid even the appearance of this evil. It is a great evil, as it respects himself, because it at once indicates a bad spirit, and is fitted to cherish it; while it serves greatly to weaken the

confidence which may have been reposed in him, and to cloud his prospects of future usefulness. But even this is not the end of the evil; for one such instance exerts a mighty influence against the general cause of charity, and the particular cause of education; and even many good men have their confidence in this benevolent plan shocked, and begin to doubt whether it would not be wise, to turn their contributions into some other channel; while those who are glad of an apology for doing nothing, and who take pleasure in blazoning the imperfections of ministers and theological students, triumphantly point to such a case, as if it brought the whole system of charity, and the whole ministry of the Gospel into utter contempt. We are far enough from wishing to detract aught from the comfort of our beneficiaries, in any respect, but we are sure, that this matter of rigid economy, if they duly consider it, cannot fail to commend itself to their good judgment, and to fall in with their convictions of duty.

Another trait which ought especially to characterize our beneficiaries, is a *modest* and *unassuming* manner. It must be acknowledged that it has sometimes happened, that the sudden elevation of a young man from an obscure station to some degree of public notice; from the farm or the work-shop to the college or theological seminary, has worked so strongly upon certain principles of his nature, that he has scarcely seemed able to keep the right balance of his faculties. Sometimes he has shown himself under the influence of an intolerable vanity, which has seemed to claim a degree of importance which has thrown almost all around him into the back ground; and, at other times, and, perhaps, not less frequently, there has been the acting out of a dogmatical and domineering spirit, which would fain bring others to bow to its own dictation. We have known instances, especially, in which young men in the circumstances to which we have referred, have claimed vast treasures of wisdom in relation to the subject of revivals, and have gone out for a few weeks from the institution where they were supported by the bounty of the Church, to visit places in which revivals have been in progress; and, instead of falling in with the views, and assisting the labours of the stated pastor, they have set themselves in opposition to both; and, if they have not openly denounced him among his own people as a formalist, they have, at least, broadly hinted that he was far behind the spirit of the age, and that the cause of revivals would never prosper under such cold and inefficient ministrations. Now, far be it from us to impute this, or any thing like it, to the mass of our beneficiaries, for we have the best of evidence that their deportment is, in these respects, in a high degree exemplary; nevertheless, we know that such cases have occurred, and we are

desirous, if possible, to prevent the multiplication of them. It were intolerable arrogance in *any* theological student, to exhibit such a deportment as that to which we have referred ; but, in one who receives his education from the charity of the Church, it is doubly revolting. It becomes all, especially of this latter class, to be uniformly humble and modest, in every part of their conduct ; to show themselves, especially when they are cast among ministers, more disposed to learn than to teach ; and, instead of dictating to their superiors in age and standing, the course they should pursue, to listen with attention and respect to their suggestions and counsels. Let a young man, who is known to be a beneficiary of some charitable institution, go out into the world, or among the churches, with a haughty, and dictatorial, and self confident spirit, and he will awaken prejudices on every side of him, against the institution on whose charity he lives ; and, so strong and extensive will be the impression that its funds, at least in one instance, have been perverted, that it will, not improbably, languish to some extent in consequence of this example. But, on the contrary, let this young man show himself an example of modesty, and humility, and docility, and all the unobtrusive virtues, and the institution which has sustained him will be likely to gain friends wherever he goes ; and, though he may not open his lips to solicit an addition to its funds, yet, there will be a charm in his character, which will have the effect of the most eloquent pleading.

There are considerations also connected with the peculiar circumstances of a beneficiary, which should bring him to the most *diligent* and *vigorous* use of his powers in the acquisition of knowledge. No theological student, whatever may be his pecuniary resources, has a right to fritter away his time, and waste the energies of his mind in indolent inaction. He who gave him his time and his faculties, and to whose service he has professedly consecrated himself, requires that he should use all to the best advantage, and bring all as an humble offering to his Lord and Master. But it is manifest that the *Church* has a peculiar claim in this respect on her beneficiaries, inasmuch as it is through her instrumentality, or the instrumentality of associations which owe their existence to her influence, that the opportunity of a high degree of intellectual culture is secured to them. Not that we would encourage such intense and close application of their powers as would sap the constitution, or in any degree impair health ; so far from this, we would urge to all proper means for the preservation of health, as one of the primary duties of every student ; nevertheless, we maintain that great diligence in the acquisition of knowledge is perfectly consistent in

ordinary cases with keeping up a healthful state of the body. Let every beneficiary, then, realize that he is under special obligations to make the most of his opportunities for cultivating his powers and increasing his stock of useful knowledge. Let him apply the most rigid rules of economy in the disposition of his time. Let all the various parts of his employment, so far as possible, be reduced to system; otherwise he will often waste more time in determining what to do, than would be necessary to perform the duty which immediately devolves upon him. Let him see to it that his acquisitions are all of a useful kind; all such as can be turned to account in the great work in which he is to be engaged; such as will qualify him the better for rightly dividing the word of truth, and in feeding Christ's sheep and lambs. Some theological students, and some beneficiaries too, devote much of their time to light reading; but this can never be defended on any principle which a Christian should not be ashamed to acknowledge. Whenever a beneficiary does this, he ought to read his rebuke in the recollection, that the hand of Christian charity has placed him there solely for the purpose of being trained for the service of Christ and the Church; and that in consenting to occupy such a place, he virtually pledged himself that he would bring to the great work he had in view, the best improvements of which he was capable.

There are, moreover, some special reasons why beneficiaries should fix on an elevated standard of *piety*. The fact that they are destined to be ministers of the Lord Jesus, and have so direct an agency in building up the temple of the living God, is, indeed, a sufficient reason why they should not be contented with any moderate religious attainments; but when it is considered that they are educated at the expense of the Church, and that the amount of their usefulness must depend ultimately in a great degree on the form and consistency of their Christian character, they surely cannot fail to perceive that there are peculiar claims upon them for a simple and entire devotedness to the Redeemer's cause. Here again it gives us pain to record that we have witnessed more than one example of a charity student, especially during his collegial course, becoming sadly imbued with the spirit of the world, and casting a deep, if not an enduring reproach upon his Christian profession. We have known instances in which young men have for a time after leaving college, engaged in the business of school-keeping; and have shown themselves, in the circle in which they were thrown, the merest creatures of levity; and when the communion season has come around, it has turned out to the astonishment of all who have known them, that they were professors of religion; and a

little further inquiry has brought out the still more surprising fact, that they have been kept at college by public charity, and have their eye upon the ministry as their future profession; or else it comes to be whispered by those who know most concerning their plans, that their minds are becoming unsettled in respect to their profession, and that, peradventure, they may, after all, resort to law or medicine. We say we have known cases, in which beneficiaries in these circumstances, have sunk in their daily deportment every characteristic of true godliness, and have had no other companions than the vain and gay, and have been fully in league with all the levities of the world, insomuch that they were justly regarded as doing more for the injury of religion than any openly irreligious persons around them; and one case we have known, in which an individual in these circumstances has been suddenly summoned to his last account, and has left the world mourning over his wretched inconsistency, and warning his companions to beware of the influence of his example. We would affectionately expostulate with every beneficiary who has entered on such a melancholy course of backsliding, before he has wandered irrecoverably; and with equal earnestness would we exhort every one who has hitherto held fast his integrity, to keep himself deaf as an adder to the voice of temptation. In every part of the course of his education, whether it be earlier or more advanced, let him bear in mind that he owes it not only to the Head of the Church, but to the Church herself, that he keep his eye steadily fixed on an elevated standard of Christian character; that he keep his heart filled with the love of Christ and of souls; that he keep himself in all respects unspotted from the world. Let him beware that nothing interferes with his self-communion and private devotion, those great duties on which the life of piety so much depends. Let him be careful that his intercourse be regulated in such a manner as to subserve rather than hinder his growth in piety. Let him avoid all scenes of levity, of vain and idle discourse, as tending most directly to wither his Christian graces, and destroy his religious enjoyment. While he avoids all airs of affected sanctity, and cultivates that cheerfulness which the Gospel not only sanctions, but inspires, let him see to it that he habitually maintain that dignified and serious deportment, that edifying Christian conversation which becomes him as a professed disciple of Christ, and especially as a candidate for the sacred office.

We may add in this connexion, that the obligation which rests upon every candidate for the ministry to hold himself ready to take such a field of labour as Providence may mark out for him, however obscure and humble it may be, rests with peculiar force

upon every beneficiary. The Church has nurtured him for her own use; and in consenting to avail himself of her bounty, he has virtually consented to be disposed of, as respects his sphere of labour, at her pleasure, or rather, at the pleasure of her Head, as indicated by the dealings of his providence. It is therefore with a peculiarly ill grace, that a beneficiary suffers himself to confer greatly with flesh and blood, in respect to the place of his destination as a minister; and especially that he turns his back upon the more obscure field of labour, to which, peradventure, providence plainly directs him, and looks with a wishful eye and an impatient heart, to some more public station for which his talents do not qualify him, and to which the finger of God does not point him. The truth is, that when he places himself upon the funds of the Church, there is an implicit engagement on his part, (to say nothing of pious obligation to the great Master himself) that he will cheerfully accept any station which providence may assign to him; that he will count no sacrifice too dear to be made for his Master's honour; that if it be the will of heaven, and that will be signified to him, that the field of his labours should be in the wilderness, or beyond the ocean, he will cheerfully separate himself from friends or from country, and if need be, resign his choicest earthly comfort, to fulfil the purpose, and proclaim the truth, and advance the honour of his gracious Master. We repeat, this should be the spirit of every theological student, and especially of every beneficiary. Under its influence, he will not be hasty in selecting his ultimate sphere of labour. It will rather, for a time, at least, keep him in an undecided state, while it renders him specially observant of all those indications of providence which may have a bearing upon the great question. Let this spirit be manifested by all our beneficiaries, and while it will be most favourable to their own comfort and usefulness, it will encourage the Church, to go on increasing, by her benevolent efforts, the number of her ministers.

Now, if it be a matter of great concern to the interests of religion, that our beneficiaries should exhibit, in a very high degree, the several traits of character to which we have referred, particularly that they should regulate their expenses with strict economy; that they should be modest and unassuming in all their deportment; that they should apply themselves with exemplary diligence to the acquisition of useful knowledge; that they should steadily adhere to an elevated standard of Christian character, and should hold themselves always ready to go even into the most humble field of labour, if such be the will of the Master;—if it be of great moment that these things be not only in them, but abound, then, surely, it devolves upon those who conduct our

education societies, to render their influence subservient, so far as possible, to the attainment of these great ends. The first and most obvious duty which they owe to those who are under their care, is a *close and paternal supervision of their conduct*. This supervision should be exercised with the utmost kindness on the one hand, and with great fidelity on the other. It should extend to every thing which is likely to have a bearing on ministerial character and usefulness; while yet it should be as far as possible from a jealous and officious scrutiny. It is scarcely necessary to add, that the individual to whom this office is entrusted, holds a place of great responsibility; and that, in order to the successful discharge of it, he should possess peculiar qualifications. It might not become us here to speak of the living whom we may regard as filling this station with eminent dignity and usefulness; but we *may* speak of one who was not long since labouring in this responsible and laborious vocation, but who has been suddenly called by his Master from his labour to his reward. We hardly need say, we refer to the lamented Cornelius. He was endowed with an assemblage of qualities which eminently fitted him to exert a powerful influence over the young. There was in him a nobleness of spirit which could never stoop to a mean action, united with a tenderness of spirit which could enter into all the minute circumstances of another's wo. There was a dignity which always commanded respect, a cheerfulness which delighted every circle in which he moved, a deep and earnest piety, which gave a complexion to all his conversation and deportment. And, withal, he was a most accurate judge of character, and knew how to accommodate himself, with the best effect, to the varieties of disposition with which he had to mingle. He watched over the young men committed to his care with paternal vigilance and affection: with the utmost facility he entrenched himself in their hearts, for, his very countenance told them that he was incapable of abusing their confidence. When he died, multitudes of youth, who had been guided and blessed by his influence, and many who are now actively engaged in the ministry, wept as if the tidings of a father's death had reached their ears. And the whole Christian community felt, that one of the most honoured and useful of Christ's servants, had been called home to his reward.

But, to return from this digression, into which a warm regard for the memory of a friend and brother has carried us, we cannot but think that the Corresponding Secretary of the General Assembly's Board of Education, has fallen upon a very happy, though simple expedient, for elevating the purposes and characters of their beneficiaries, in the publication of the Annual whose title is

placed at the head of this article. It is got up in an exceedingly neat, though not extravagant style; and, while it is sufficiently tasteful in its execution to claim a fair standing with the annuals of the day, it is sufficiently plain to be in keeping with the subjects it embraces, and the end at which it aims. Besides a variety of articles, adapted with great felicity to the circumstances of those for whom the work is especially designed, it contains engraved likenesses of several men whom thousands regard it a privilege to love and honour. We greatly mistake, if this does not come as a most acceptable offering to the young men whose condition it particularly contemplates, and if it does not prove to have been auspicious of great good to the cause for which it is designed as an auxiliary. We predict also, that its good influence will by no means be limited to beneficiaries, or even theological students; for we are sure, it contains instructions and counsels which many, who are far advanced in the ministry, must contemplate with delight and profit.

It is our purpose, in what remains of this article, to notice briefly the several essays and discourses which compose the work, though our limits will not permit us to do any thing like justice to any of them. If we can succeed in commending the book to the attention of theological students, and those who have already entered the clerical profession, so that they shall be induced to procure and read it for themselves, our main object will be answered.

The Introductory Address is from the pen of the Corresponding Secretary of the Board of Education, and is well fitted to confirm the Christian community in the conviction, that that important office has been filled by the Board with great discretion and good judgment. The Address is particularly designed to guard candidates for the ministry against the peculiar temptations by which their path is beset. They are affectionately cautioned against the love of popular applause; against the tendency to pride and indolence, and other evils which result from the present efforts to increase the number of candidates for the ministry; against superficial preparations for the sacred office; against the temptations connected with the choice of a field of labour; against undervaluing the institutions and standards of their own Church; against mingling too much, or improperly, in society, or indiscreetly and hastily forming connexions; and, finally, against neglecting the proper means of the preservation of health. These various topics are presented in a luminous and impressive manner, and, we think, cannot but be considerably pondered, and religiously improved by those to whom they are addressed. The remarks on the delicate subject of hastily form-

ing engagements of marriage, and lightly treating them, are specially worthy the attention of theological students. It cannot but be conceded that cases of this kind have sometimes occurred, which have most deeply wounded the cause of Christ, and brought a reproach upon the ministry, which no subsequent acts of penitence, on the part of the individual concerned, could ever remove. No matter how it is to be accounted for, the fact is unquestionable, that, on no subject, are even good men so liable to be misled, so liable to do things in a moment which involve a train of evils that reach through a life, as that of the matrimonial connexion. Men who are wise, and discreet, and deliberate, on all other subjects, often show themselves children, and even fools, on this; and say and do things, which bring against them the shafts of ridicule from every direction. If our theological students would all heed the wise counsels which the worthy writer of this Address has given them, it would secure them from much mortification and regret, and the Church and the ministry from being wounded by means of their indiscretion.

Next to the Introductory Address, follows a discourse, by the Rev. William S. Plumer, of Virginia, on the Scripture doctrine of a call to the Gospel Ministry. After noticing the distinction between an ordinary and extraordinary call, a general and a special call, he proceeds to consider in what the evidence of a special call to the ministry consists. Those which he enumerates are, a desire for the work; a deep and abiding sense of personal weakness, and unworthiness; some comfortable degree of confidence, notwithstanding, that God will sustain us; a high practical estimate of the office, and its appropriate pleasures and consolations; the wishes of judicious, impartial, and pious people, and the consent of the proper authorities, together with the necessary qualifications for the work, or the capacity, means, and desires of acquiring them. These qualifications he represents to be, an experimental acquaintance with the truths to be taught, prudence, knowledge, and the power of communicating knowledge in an appropriate and impressive manner. And the consideration which crowns all the rest, as furnishing evidence of a call, is a full conviction of duty, based on a due consideration of the several points which have been previously discussed.

The subject of this discourse is an exceedingly practical one with every theological student, and ought to be diligently and devoutly considered by every one, who thinks at all of directing his attention towards the ministry. It is a fearful thing to run here without being sent; and yet, we are forbidden to doubt that this is the melancholy fact in respect to multitudes who find their way into the sacred office. And, we have no doubt, that cases

often occur, in which young men who have inconsiderately commenced their preparation for this work, have found themselves painfully embarrassed in their progress, from not having maturely considered the previous question of a call; and, have either retired from their preparatory work in despondency, or else have prosecuted it in presumption, and have rushed into the ministry from mere secular considerations. We would affectionately urge every youth, at the very threshold of his preparation for this great work, nay, while he is revolving the question whether he will enter on such preparation, to put to his conscience the solemn interrogatory, whether he is really called of God to the sacred office; and, let this great matter be decided in view of all the light which he can gain, and with a deep sense of the momentous interests which must be involved in the determination. If this subject be left to come up at some subsequent period, when he has actually entered on his preparatory studies, there is every probability that it will be decided by his feelings and wishes, rather than by supplicating divine light and guidance, and by devoutly attending to the leadings of Providence. Mr. Plumer's discourse embraces, for aught we see, every important point involved in this subject, and, we have no doubt, that it will serve to clear away the doubts, and shed light upon the path of many a young man who has become perplexed in his inquiries on this difficult and momentous subject.

The third article is from the Rev. Doctor Miller, and is designed to urge the importance of a thorough and adequate course of preparatory study for the Gospel ministry. The considerations by which this point is urged, are drawn from the nature and importance of that public service which the sacred office demands; from the fact that very few who do not lay a good foundation in the beginning, ever supply the deficiency afterwards; from the peculiar state and wants of our country; from the predominant influence which the press exerts, and seems destined in a still higher degree to exert, in every part of our land; from the fact that ample and mature study is of great importance, as a substitute for that experience which cannot be possessed in the outset of an ecclesiastical course, and for the general formation of the character; and, finally, from the history of the Church. It is hardly necessary to say, that these various topics of illustration and argument are presented with great perspicuity, elegance, and effect; for, we are not aware that the venerable author has ever written any thing, which was not marked by these qualities. No man could have written on this subject under greater advantages, and we doubt whether any man could have written with better effect.

If we mistake not, the article now under consideration is not less timely, than judicious and able. We have learned, with no small regret, that there is an increasing disposition in various parts of the Church, to make short work of the business of preparing for the ministry, and to become actively engaged in the duties of the sacred office, while yet there has been scarcely a foundation laid for the requisite preparation. There are young men who profess to be so much impressed by the wants of the world, and to desire so much to be actively engaged in the service of their Master, that they offer themselves for license to preach, (unless they take it upon them to preach without license) while yet they have scarcely advanced beyond the alphabet of theological science; and, unhappily, there are some ecclesiastical bodies who are ready to fall in with their mistaken views, and send them forth utterly unfurnished, to the great work of preaching the Gospel. We would earnestly exhort all young men, who are making improper haste to get into the ministry, and who regard it a needless sacrifice of time and labour to go through with the prescribed course of preparatory study—we would earnestly recommend to them to study, and ponder, and apply the weighty remarks of Dr. Miller; and, if they are not convinced of their error, it betrays either a deficiency of discernment, or an obstinacy of opinion, which, of itself, forbids every hope of their usefulness in the ministry. If we knew all respecting that storm of fanaticism that has for some time past been sweeping through some portions of the American Church, it scarcely admits of question, that we should know that one of its leading elements was ignorance, in those who had set up as spiritual guides. As the Church would hold fast her scriptural standards, her noble institutions, and, we may add, her genuine revivals, let her beware of the earliest inroads of an ignorant and untrained ministry. Let her claim it as her privilege, that those who minister at her altars, and explain to her the words of eternal life, should be well instructed men, able rightly to divide the word of truth; and, if she uniformly assert this right, and treat those who set up for teachers before they are taught, as intruders, she will soon entirely free herself from the burden of an ignorant and conceited ministry. We do not suppose the evil of which we complain, in our own Church, at least, is yet very extensive; but it is too great an evil to be patiently borne by any church, in any degree; and it never can exist where there is a correct public opinion.

Next in order, comes an Address to Students of Divinity, by the excellent and deservedly celebrated John Brown of Had-dington; one of the most useful and venerable ministers whom Scotland produced, during the last century. This Address has

often been printed before, and it deserves to be printed often hereafter. It embraces a variety of topics, directly bearing on the great vocation of a minister, all of which are discussed with a degree of intelligence, directness, and unction, which justly entitle the Address, not only to a place in the present work, but to be transmitted, as, we doubt not, it will be, to all coming generations of theological students. The author of it has, many years since, departed this life; but his name is still fragrant in the Church, and his writings constitute a monument of his talents and piety which is imperishable.

The fifth article in this volume is contributed by the Rev. J. W. Alexander, and contains an impressive appeal to Theological Students, on the subject of Foreign Missions. The writer endeavours to show, and does successfully show, that the true missionary spirit, should be considered as identified with the true spirit of the ministry; that every man, who enters the sacred office, should have all the moral heroism, and self denial, and devotedness to Christ, which are requisite to constitute a good missionary; and, that each one should seriously revolve the question, whether it may not be his duty, personally, to go and carry the Gospel to the inhabitants of the wilderness, or into the very heart of the empire of paganism. The remarks are adapted to fall with great weight upon the conscience of every candidate for the ministry, as well as to quicken the Church to a higher sense of obligation, in respect to the missionary enterprise.

The article by Mr. Alexander is very appropriately followed by an address on the same general subject, to the Missionary Society of St. Andrew's University, by that most promising and justly lamented youth, Urquhart. We remember to have heard his excellent biographer, Mr. Orme, who has now gone to his rest, and who had a principal share in bringing forward this extraordinary young man, speak of him in terms of admiration, both in respect to his talents and virtues, which showed that he regarded him as one of the first young men of the age; and the same high testimony to his extraordinary genius and excellence, he has recorded in his biography, in which there is an uncommon union of sound judgment, good taste, Christian feeling, and strong and generous sensibility. If there were no other production of Urquhart remaining, than his Address on Missions, it would be enough to justify all that Mr. Orme has said, of the brilliancy of his intellect, and the strength and fervour of his piety. We are not surprised to hear of the wonderful impression it produced on the Society before which it was delivered; for, it is made up of burning words, and burning thoughts; it is pervaded, throughout, by a bright and holy glow of love, and de-

votion, and Christian heroism, which will force into exercise the most frigid and stagnant sensibilities. We would say to every young man who has his eye upon the sacred office, whether in nearer or more remote prospect, read and ponder the address of this lamented and extraordinary youth, until the spirit which breathes in it, breathes and burns in your own bosom. If he could speak to you now from the gloom of the sepulchre, or, rather, from amidst the glories that surround the throne, he might, indeed, tell you of the sweet music that falls upon his ear, and the heavenly splendours that blaze upon his eye, and the hallowed ecstasies that elevate and entrance his soul; but, it is not easy to conceive, how he could appeal to you in a way better fitted to attract your affections and regards, towards that great cause to which he had given himself by a solemn consecration.

We next find an address from the Rev. Dr. A. Alexander, to Candidates for the Ministry, on the importance of aiming at eminent piety, in making their preparation for the sacred office. This is urged from the consideration, that, without some degree of eminence in our piety, it is scarcely possible that we should possess satisfactory evidence of its reality; from the consideration, that eminent piety is not only necessary to the peace and personal comfort of the minister of the Gospel, but is requisite to prepare him for the faithful, diligent, and successful discharge of the duties of his office; from the consideration that the example and daily walk of a pastor, is of the utmost importance to his usefulness among his people; that without eminent piety, no man can be qualified to solve cases of conscience, and to direct the perplexed and troubled spirit in the way of peace; and, finally, that it is the only thing which can render the ministerial work delightful. In every part of this most interesting field, the writer has shown himself entirely at home; and, no theological student will do himself justice, who neglects to give this address a diligent and repeated perusal.

As personal piety is the one thing needful to every man, in respect to the salvation of his soul, so eminent piety is emphatically the one thing needful to the Christian minister, in regard to comfort and usefulness in his work. Not that this can take the place of other qualifications, or that any degree of piety, without something more, can justify a man in taking upon himself the sacred office; nevertheless, where this is wanting, where there is either no piety at all, or only a very small degree of it, not the most brilliant natural endowments, nor the most extensive literary or theological attainments, can supply the deficiency. Eminent piety alone is a security against the perversion of intellectual gifts; it pours light on many a path on which thick darkness

would otherwise rest ; it brings consolation into the heart in those hours of sadness and wo, which are found in the calendar of every minister's life ; and it enables him to labour with courage, and faith, and perseverance, against obstacles which, to a mind more earthly in its aims and purposes, would be quite overwhelming. There are many circumstances that put in jeopardy the piety of theological students, which, there is reason to fear, many of them do not sufficiently consider. There is danger that the intellectual labour involved in their preparation for the ministry, will be urged upon conscience as an apology for neglecting suitably to keep the heart ; and especially to attend to the duties of closet devotion. There is danger lest their daily intercourse with each other should assume too much of a worldly, and even trifling character, and should render them at once unfitted and indisposed for the exercises of devotion. There is danger that a spirit of unhallowed ambition should seize hold of them, and they should count more upon that honour which cometh from man, than that which cometh from God only. And if these, or any similar temptations prevail, nothing better is to be expected than that they should bring with them into the ministry the spirit of the world, which will inevitably be a blight both upon their usefulness and their comfort. Let the candidate for the ministry then, while he neglects no part of the appropriate preparation for his work, take heed especially to his personal piety, remembering that if he fails here, the deficiency is fundamental. Let him see to it, that his heart is constantly imbued with the spirit of the Gospel ; that his life is constantly conformed to the precepts of the Gospel ; and then, the consolations, and hopes, and encouragements of the Gospel will be his, through all the difficulties and trials of the work that is before him.

The eighth contribution to this volume is from the Rev. Charles Hodge, Professor of Oriental and Biblical literature in the Theological Seminary at Princeton. The subject was naturally suggested by the department which the author occupies in the seminary, being, "the necessity of a knowledge of the original languages of the Scriptures." The considerations by which this is urged on the attention of theological students are, that no translation can make a full and fair exhibition of its original ; that without a knowledge of the original languages, no one can be qualified to explain the word of God, or to defend the faith, or to resist and put to silence gainsayers ; that ignorance of these languages will prevent our access to the best sources of theological knowledge ; that an acquaintance with them is becoming so common, that we cannot be expected to maintain without it a respectable standing among our fellow clergymen ; that

it has been made a requisite for admission into the office of the ministry by almost every denomination of Christians; and that the acquisition requires no great labour, and will prove a source of constant pleasure. The remarks of Mr. Hodge on these several points are every way worthy of the high character he sustains, as professor of biblical literature. They ought to impress every student with the importance of being specially thorough in this part of his preparatory course, and of continuing to search the Scriptures in their original languages as long as he lives. It is a great fault with many, that they suffer their professional cares to drive them to a great extent from this delightful and highly necessary department of sacred learning, so that, after a little time, the knowledge they had actually acquired has so nearly faded from their minds, that they have neither the disposition nor ability to turn it to much practical account. Professor Hodge's address, though designed particularly for students, comes with monitory effect to many who have long been in the ministry, and who, instead of being able to read the original Scriptures with more ease than when they left the seminary, are, peradventure, scarcely able to read them at all. We hope that such, as truly as those who are only candidates for the ministry, will profit by the professor's well-timed and judicious remarks.

Next in order is a Baccalaureate discourse from the Rev. Dr. Green, the late venerable President of Princeton college, addressed to the graduating class of students in that institution, in 1820. It contains a judicious, luminous, and able discourse on the subject of "literary diligence," and breathes throughout the affectionate and patriarchal spirit with which such an occasion was fitted to inspire such a man. The discourse is chiefly occupied with a consideration of the *nature* of literary diligence; and after having stated some difficulties with which every industrious student will have to contend, and some errors which he must endeavour to avoid, such as indolence, spending too much time in company, indulging a desultory or fluctuating state of mind, an improper fondness for miscellaneous and light reading, and neglecting the proper means of preserving health, the preacher defines literary diligence to consist "in a steady, laborious, unwearied, but discreet attention to the most important objects of study, while one is training for active life; and in the same attention to professional studies and duties, after he has entered on such a life." Though the discourse, from the occasion for which it was designed, could not have so direct, much less exclusive, a bearing on the case of theological students, as if it had been specially intended for them, yet it is full of sound principles of common sense, and Christian discretion, and true piety,

which every candidate for the ministry should not only ponder well, but carefully reduce to practice. The venerable author of this discourse has published the most of his Baccalaureate addresses in a different form, and we scarcely know where there is to be found a richer treasure of pious sentiment and practical wisdom, adapted especially to the circumstances of educated youth, than in the volume which contains them.

The tenth article is an "Essay on the wants of the world, and the way to relieve them;" by the Rev. William Nevins, of Baltimore. After illustrating in a very striking manner—a manner, we may say, peculiarly his own—the moral and spiritual wants of the world, he shows that there is an ability and opportunity to impart; that there is, to a great extent, a disposition to receive; that much preparation has been made for the extensive diffusion of the Gospel; that the Lord's harvest is to be reaped and gathered in by human labourers; and that the number of labourers now employed bears but a small proportion to the extent of the harvest. And having followed out these several thoughts with great beauty and power, he infers, in conclusion, that the whole strength of the Church should be put forth at this particular crisis. This is a stirring article, conceived and executed with much elegance and energy of thought, and exhibiting attributes of mind which show that the writer of it ought frequently to be heard from the press as well as the pulpit.

We come now to a part of the volume, which, we confess, has wrought deeply upon our sensibilities; for it spreads out before us, in a simple and felicitous manner, the biography of two individuals who once sustained to us the relation both of friends, and fellow students, but who had only given promise of what they might be to the Church, when the Lord of the harvest was pleased to summon them away. The individual whose biography is first recorded is John S. Newbold, of Philadelphia. It is not our intention to present even an outline of his brief but interesting life; though we should do injustice to our feelings if we were not to pause a moment to record some of the grateful recollections we have of his character. His mind, with little of brilliancy, was yet vigorous and discriminating; he could perceive clearly, and judge correctly, and investigate patiently and successfully, but it was not given him to lift himself on the wings of imagination into other worlds, or to wander amidst fields of beauty and grandeur which his own fancy had created. His heart was the seat of every kind and generous affection. There belonged to his nature a tenderness and benignity of spirit which every one felt and admired who had the privilege of his acquaintance. His manners were gentle and unobtrusive, while they

showed the simplicity, and humility, and benevolence of his feelings. His religious character was consistent and elevated. His piety was at once rational and cheerful, on the one hand, and deep and earnest on the other. Though he was conscientiously of a different communion from most of those with whom he was associated in his preparation for the ministry, yet in all that respects the reciprocal interchange of Christian feeling, and the union of Christian effort, there was not the semblance of a barrier between him and them. To have become exclusive or uncharitable, not only his Christian character but his natural constitution must have been melted down and formed anew; for there was not a chord in his soul either as it came from his Maker's hand, or as it was re-fashioned by the operation of the Holy Spirit, which could vibrate to the touch of a sour and unhallowed bigotry. But wasting disease came upon him, and death quickly followed in its train; and long since has the grave closed upon his mortal remains, though we doubt not that heaven has received his immortal spirit. We are sure there are many who remember what he was, who will unite with us in saying, "Very pleasant wast thou to me my brother!"

The other individual whose biography is here sketched, is the lamented Larned; a man, than whom, perhaps, no other of his age has acquired a more distinguished name, especially as a preacher, in this country. It was impossible to know him without being impressed with the conviction that he was formed to be great; that, let him move in whatever sphere he might, he was destined to leave behind a brilliant track. His form, his countenance, his movements, all exhibited an air of majesty which would attract the attention, and awaken the respect even of the passing stranger. His mind bore the impress of incomparable beauty, while yet it was endued with gigantic strength. He had a comprehensiveness, a promptness, and yet a discrimination of intellect, which enabled him to look at a great subject in its extended and remote bearings, and at a deep subject in its perplexed and intricate bearings, and to convert the whole, as if by a magical touch, into a broad field of light and glory. In extemporaneous discussion, and in a train of abstract and connected thought, we have sometimes known the fire of his imagination to burst forth with a splendour which left his audience in astonishment, that a mind that could reason so acutely and profoundly, could yet glow and flash so resplendently. But it was in the pulpit, more than any where else, that the mighty power of his intellect, and eloquence was felt. His fine expressive countenance, his majestic attitudes, his striking and graceful gestures,

his flexible and commanding voice, in short, the *tout ensemble* of his manner, gave an advantage to his sentiments which few public speakers ever possess. He could awe the spirits of his hearers by appeals which seemed to have borrowed the solemnity of the next world; or he could charm them by images of light and beauty which seemed to reflect the brightness of heaven; or, he could melt them by strains of inimitable pathos which showed the depth and strength of his own sensibility; or, he could enchain them by some process of close argumentation which compelled their intellects into vigorous exercise, and bore them onward in a luminous track to his own conclusion. It was not strange that such remarkable powers should have attracted public attention wherever the display of them was witnessed; or that many strong hopes should have been formed of the extensive usefulness that would mark their developement and exercise in the progress of future years. But he who, in his adorable sovereignty, often blasts the hopes of his people to bring them to rest more entirely upon himself, was pleased, at the very moment when the hopes of the Church in respect to this extraordinary young man were strongest, to call him by death from the field of his labor. He fell a victim to one of the most rapid and malignant of maladies, but his faith and fortitude never forsook him while his reason and speech continued. He died amidst the tears and lamentations, not only of a bereaved flock, but, we may almost say, of a whole city. His memory is embalmed in thousands of hearts, and his name is surrounded with a halo of glory.

The last of the articles, which go to make up this interesting volume, is an address delivered by Dr. Spring at the last annual examination of the students in the Theological Seminary at Princeton. The design of the address is to consider the requisite qualifications for a useful minister. These are ardent and uniform piety; being well instructed in the oracles of God; an untiring diligence and energy of action; abounding in the spirit and duty of prayer; possessing a due degree of earnestness and zeal; a kind and fraternal spirit; and that uniformity of character which the Gospel requires. These various branches of the subject are treated with the good sense, and piety, and ability which usually characterize Dr. Spring's productions; and we have no doubt that the address was listened to with deep interest, and will be extensively read, both with interest and profit. We are happy to see that it has been published in another form, and is likely to gain an extensive circulation.

In taking our leave of the unobtrusive, but deeply interesting

little work which has called forth this article, we cannot but congratulate the Board by whose authority it is sent forth, the young gentlemen whose benefit it particularly consults, and the friends of the education enterprise at large, that there is at the head of these benevolent operations a gentleman in whom the Christian community have entire confidence, and whose benign and conciliatory influence is likely to be extensively felt in various parts of the Church. It has given us sincere pleasure to know, that he and some of his coadjutors have manifested a most friendly and generous spirit towards a sister institution; and that some who are concerned in conducting the operations of that institution, have, in turn, manifested no want of cordiality towards this. This is as it should be; and our prayer is, that there may be no strife between them; that, so far as may be, they may be fellow-helpers to the same great end, and may both live in the confidence, the prayers, the benevolent regards of the Christian community. And may both be managed in such a manner, that while each shall enjoy the privilege of distinct and independent action, they shall together form a most efficient part of that great mass of moral machinery, by which the Gospel is every where to be extended, and the whole earth subjected to the Redeemer's benign and peaceful reign.

ART. VI.—*The Evidences of Christianity in their external division, exhibited in a course of Lectures, delivered in Clinton Hall, in the winter of 1831—2, under the appointment of the University of the City of New York.* By CHARLES P. McILVAINE, 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. *New York: Published by G. & C. & H. Carvill, pp. 565.*

WHEN it is considered how many excellent treatises have appeared in the English language, on the Evidences of Divine Revelation, it might, at first view, be thought a work of supererogation to add to their number; for, it may be asked, what can now be said on this subject, which has not already been repeatedly said, and that in the best manner? But, however specious this view may be, we have no doubt it is incorrect. There is no danger of having too many well composed books, on

this most interesting subject; for, even on the supposition that every thing has been brought forward which can be made to bear, with any weight, on the evidences of Christianity, it may be useful to have the same arguments repeated again and again, as long as infidels will bring up the old stale objections, which have been answered over and over again. Many persons may be disposed to read a new book, especially if they have some knowledge of the author, who never could be induced to peruse the substance of the same arguments in an old author. The object is not merely to put the truth into print, but to have it presented to the minds of those who may need to contemplate it. Besides, there is as great a variety in the mental structure of men, as in their countenances. Every thinking person, who pursues his own thoughts, and impartially weighs evidence in the scales of reason, will have, in his mode of presenting truth, something peculiar and original, which, to some other minds, will give it a force and advantage which it never possessed before. We have known in more instances than one, that conviction of a truth has not been the result of reading or hearing what the majority of judicious men would call the ablest and most logical argument; but, of one much inferior, which happened to be well adapted to the prejudices, attainments, and peculiar state of mind pertaining to the person. It is not always the strongest and clearest reasoning which prevails, but that which can be brought to bear on the peculiar objections and prejudices which exist in opposition to the truth. It has sometimes occurred to us, when we have seen half a dozen lawyers employed to plead the same cause, that this was bad policy, and that the whole evidence could be more luminously exhibited by an individual; but, upon reflection, we are convinced that this was a mistaken conclusion, and that the greatest safety is in a multitude of counsellors; for, where the object is to produce conviction in the minds of twelve men, the evidence must be presented in a variety of lights; and, it might happen, that some one of this number might remain unconvinced by the plea of almost all those advocates; and that one, perhaps, the least forcible of the whole, might, in the concluding argument, remove every doubt.

We recollect the case of a person who had long been in doubt about the scriptural warrant for the practice of infant baptism, and had carefully read those treatises which are commonly deemed most conclusive, without receiving any satisfaction; the same person happening to take up an essay on this subject, which, by most Pedobaptists, was considered a feeble performance, and rather a discredit to the author, who was reckoned to be a man

of sense, by reading this performance became perfectly satisfied.

It is wonderful how prejudice sometimes blinds the mind to the force of arguments, when they come from a certain quarter, and when the soul instinctively arms itself against conviction. A case of this kind occurred within our own knowledge. An ingenious and religious young man fell into doubt respecting some of the doctrines of the Church to which he belonged. An aged and well-informed man, took much pains to confirm him in what he believed to be the truth; and, to accomplish his purpose, put into the hands of his young friend a treatise, written with great clearness and force, on the point in question, which was read without having the effect of removing his scruples in the least. Not long afterwards, this young man became acquainted with some of the ministers of another denomination, from one of whom he received a pamphlet on the same subject, the perusal of which completely dissipated all his doubts. In communicating the fact to his former aged counsellor, he extolled the reasoning of this little book, as being most convincing, and far superior to any thing which he had before seen; when it was produced, behold, it was an abridgment of the identical treatise which he had before read, without the least conviction!

We say, then, that there is no danger of too great a number of defences of revealed religion, provided only they are judiciously composed, and contain the views and arguments which have produced unwavering conviction in the minds of the writers. We may, indeed, have too many books on this, or any other subject, if one merely borrows from those before published, without exhibiting any new thoughts, or setting the old evidence in a new light. But men of strong and original minds will always be successful in exhibiting truth in a manner peculiar to themselves. When Butler wrote his *Analogy*, he had been preceded by a multitude of able writers, on the evidences of natural and revealed religion, yet, the course of argument which he pursued was, in a great measure, untrodden. What a loss should we have sustained, if this profound writer had been deterred from publishing his immortal work, from the consideration that there were already books enough in print on this subject. And, although Paley has run more in the common track of preceding writers, what author, we would ask, has anticipated him, so as to render his *Evidences* superfluous? So far is this from being the fact, that he has, by his peculiar and characteristic manner, added new force to the arguments in favour of Christianity; and his work has become a manual and text book, in the instruction of youth,

on both sides of the Atlantic. Indeed, every man of genius has added to the force of the evidence of Christianity, by giving us the views and reasonings which proved satisfactory to his own mind. When we first met with Chalmers' Evidences, in the Edinburgh Encyclopædia, where they appeared without the name of the writer, and when, indeed, the author had not become conspicuous, we were struck with the power and originality of the argument, and felt the conviction that the pen had been wielded by the hand of no common man. We might illustrate our position by referring also to Soame Jenyns and Thomas Erskine, who have written on the internal evidences. Although there is very small similarity in their views, and methods of reasoning on this subject, yet, both exhibit the truth of Christianity, with a force which cannot easily be resisted. Bishop Sumner, too, in his Evidences, has made many original and striking remarks, which you will not find in any other author. But we were never so sensibly struck with the truth, that evidence with which we have been long familiar, may, by an original mind, be exhibited in a light almost entirely new, as when we first perused the small work of David Hartley, on the Evidences of Christianity. If the reader has not seen this short essay, which may be read in a little more than an hour, he has in reserve a gratification which is worth seeking. In speaking of writers who by their force and originality have added clearness and strength to the defence of divine Revelation, we ought not to pass Leslie by without notice. His Short and easy method with the Deists, has effected more in breaking the ranks of infidelity, than many a ponderous tome. It is, indeed, an admirable and most unanswerable concentration of evidence. He brings the discussion more directly to a point, than any other writer. This little work should be printed and circulated in every possible form, and through every possible channel. But the kind of work which is now most needed, is a popular and satisfactory answer to all the most common objections of Deists. These cavillers at Divine Revelation, seldom attempt to impugn or invalidate the arguments usually advanced in defence of Christianity; but, while they are unable to refute the arguments, they have numerous objections to the Bible, which are effectual to prevent their assent to the truth, and by which their minds are kept in a state of scepticism, if not of incredulity. If some learned man, who has the command of his time, and access to good libraries, would perform this work, he might be the means of rescuing many souls from the gulf of perdition, and might confer a rich benefit on all future generations. A work which should answer all objections, as those of Voltaire against the Old Testament have been answered, in the work entitled

"*Jews' Letters to Voltaire,*" would be a treasure of inestimable value; and, all that would be requisite would be, to collect the materials together which now lie scattered through many volumes. Watson, also, in his reply to Paine, has been very successful in answering plausible objections in a popular manner. Bishop Horne, in his *Letters on Infidelity*, has furnished us with a specimen of the victories which might be achieved in this field. But we do not remember to have seen, any where, an attempt of this kind, which to us appeared more satisfactory, than a Conversation held by a clergyman, whose name, if we remember aright, was Griffith, with Captain Wilson, of missionary memory, the result of which, and all other similar means, was the remarkable conversion of this sea-faring man, from confirmed infidelity, to be an humble and zealous disciple of Jesus Christ. We sincerely wish that this Conversation might be published by some body in the form of a tract, and widely circulated. There never was a time when the friends of Revelation needed to be more on the alert than at the present. The enemy is coming in like a flood, and we should not be remiss in our efforts to raise up a standard against him. Let those who are mighty stand in the breach.

But it is now time to take notice of the work, the title of which stands at the head of this article. Dr. M'Ilvaine has in these lectures displayed an ingenuity, an erudition, and an eloquence, which cannot but give him a high standing with discerning and impartial judges, among American authors. Before this, the public was well acquainted with Dr. M'Ilvaine as an eloquent and evangelical preacher, but we are inclined to think that few of his friends, even of those who were best acquainted with him, were prepared to expect from his pen a work characterized as this is by cogent and ingenious reasoning. The occasion on which these lectures were delivered, and the character of the audience to whom they were originally addressed, required, that they should be in a popular style. They were addressed to several hundred young men of the city of New York, of various attainments and pursuits; and one can scarcely conceive of a more important field of usefulness for a man capable of improving it to the best advantage. We are of opinion, after reading these discourses, that a better selection of a lecturer, for such a purpose, could not have been made: delivered with the usual commanding and pleasing eloquence of the author, it is not surprising, that they were heard with fixed and continued attention, from first to last. It is, however, often the case, that discourses delivered with every advantage of voice and action, produce an interest and impression, which are far from being realized when the same discourses are read in print; and we confess

that when we heard of the success of the lecturer in fixing attention, and creating a feeling of deep interest in his youthful audience, we did apprehend, that we should experience some disappointment in the perusal of these lectures in the closet. But this is far from being the fact. For while there is a copiousness in the style, and occasionally a repetition of the same ideas and reasonings, which were well suited to discourses actually delivered to an audience of young men; we have experienced no disappointment on the whole; but, on the contrary, our estimation of the talents and learning of the author has been raised many degrees. And after all that has been written on the evidences of divine revelation, we do not know a book better suited to the object for which these lectures were prepared, than the volume now presented to the public. It is admirably adapted to the instruction and conviction of intelligent and ingenuous youth; and might with great advantage be made a text book in our colleges, and other seminaries of learning. The only defect which it has in reference to such an object, is, that it treats only of the external evidences of revelation, whereas, a manual for colleges should comprehend the internal evidences also. But the same objection may be made to Paley and to Chalmers. Their treatises are entirely confined to a consideration of the external evidences.

It may appear somewhat astonishing that Dr. McIlvaine was able, in a state of health not the most perfect, to compose, in so short a time, discourses of so much real excellence, and in which so few faults are to be found. But this will appear the less surprising, when it is considered, that as chaplain to the national military academy at West Point, it became his duty to lecture on this subject; and while at that station, he had much opportunity of being intimately acquainted with the reasonings and objections of ingenious infidels; for when he commenced his duties there, it is understood, that among the officers and students, deistical sentiments were completely predominant; so that the inculcation of the truth of divine revelation produced among some of the gentlemen of the institution a violent re-action, which brought the young chaplain into frequent and severe conflict with men who had taken much pains to fortify their minds in the firm adherence to the deistical system. This rendered it necessary that he should study the evidences of Christianity thoroughly; and it also made him fully acquainted with the grounds on which they rested their cause. It was by this means, that Dr. McIlvaine was prepared, at so short a notice, to compose lectures which possess so much sterling merit. And now, when infidelity is again attempting to raise her head in this

land, and especially in the city of New York, it is exceedingly gratifying to the lovers of truth, to find, that God, in his providence, has been training some men for the contest; and has, in this instance, brought upon the field one who has proved himself capable of vindicating the cause of Christianity with a force and eloquence, which, we are sure, the most powerful of its enemies can never withstand.

It has also been a source of pleasing reflection to us, that the University of the city of New York, just commencing its career, and rising into notice, has assumed so bold a stand in favour of divine revelation; and among her earliest efforts has produced a volume, which, while it is eminently adapted to instruct the youth of that populous and rapidly increasing emporium, is, by its publication, likely to become useful to multitudes of others, both in the present and future generations. We sincerely hope that the directors and professors of this rising institution will proceed on the principles with which they have commenced. May they never be ashamed to avow that their University, is, in its constitution, essentially a *Christian Institution*, and "set for the defence of the Gospel." We hope, also, that what has been reported to us as their purpose, namely, making the Bible a regular classic, will be carried into complete effect. Too long have professed Christians cast contempt and dishonour on the volume of Inspiration, by excluding it from the schools of learning, and by exalting heathen authors above the writings of Moses and the prophets and apostles. The Bible presents the most interesting and fruitful field for the studies of our youth. Its history and biography—its antiquities and religious institutions—its poetry and wise moral maxims—its prophecies and types—and, finally, its sublime doctrines and salutary precepts, open to the ingenuous student, a rich mine of instruction, compared with which all the treasures of heathen antiquity are meager. If we are indeed Christians, let us pay due honour to our Master, in all our institutions of learning, and no longer be moved by the ridicule and scorn of infidels, whose object ever has been to banish the Bible, first from our schools, and next from the world. Providence, we believe, will cause those literary institutions to prosper, in which revealed religion is defended, and its principles inculcated. The outcry of sectarianism is unworthy of our notice. Christianity is no sect. It is the religion of Heaven; the greatest blessing which the world has received; the light of life, intended to show erring men the way to heaven; and shall we put this glorious light under a bushel? We confess, that ever since we observed the prominence given to religion in this University, our hearts have been drawn towards it, and we can-

not but pray for its prosperity. If there are others, who dislike the Bible, and every thing which savours of piety, let them institute seminaries of learning of their own, into which the sun of righteousness shall never dart one cheering ray; where the Bible shall be as little known as the Koran, and within which no messenger of heaven shall ever be permitted to set his foot. Let infidel men lavish their treasures in founding such institutions. Christians need not envy them, or regret that they have no part nor lot in them. The time will come when God will vindicate the honour of his own word, and of his own servants.

Although we have spoken generally of these lectures, as excellent, we would not be understood to assert, that they are all equally good, or that any of them are faultless. If we supposed that any advantage would result from it, we could point out several minor blemishes in these discourses; but our object in this review is, to recommend to our readers the careful perusal of this volume, being persuaded that it will afford pleasure as well as profit to every candid mind. And, especially, we would earnestly recommend these lectures to young men: youth of the other sex, are, in common, much less exposed to the poison of infidelity. But our young men need to be fortified with a panoply of proof, sufficient to repel every envenomed shaft which may be shot at them. Let them study the Evidences of Christianity thoroughly, and not only study its evidences, but learn its doctrines, and imbibe its spirit. It would be a happy arrangement if a course of such lectures as we have in this volume, should be appointed to be delivered to young men of our cities, every winter. Truth has nothing to fear, if only she can have a fair and impartial hearing. The strength of infidelity lies in ignorance, misrepresentation, and prejudice. Not one of the arguments for the truth of Christianity has ever been invalidated. Cavils and objections have been made without number; but what truth is so situated as to be free from the possibility of being objected to? The evidence for Christianity is just such as suits the nature of the subject, and such as we ought to expect in such a case.

Having taken a general view of these lectures, we shall now proceed to furnish our readers with a brief analysis of the contents of each. But before we enter on this part of our task, it will not be amiss to permit the modest and eloquent lecturer to explain the occasion of his undertaking to deliver this course of lectures, and also to give an account of the character of his audience, and the hopeful success of his labours.

The history of the following Lectures may be given in few words. In the autumn of eighteen hundred and thirty-one, when the University of the city of New York had not yet organized its classes, nor appointed its instructors, it was represented to the Council that a course of lectures on the Evidences of Christianity was exceedingly needed, and would probably be well attended by young men of intelligence and education. On the strength of such representation, the author of this volume was requested, by the Chancellor of the University, to undertake the work desired; not, he is well aware, on account of any special qualifications for a task which many others in the city would have executed much more satisfactorily; but because, having lectured on the Evidences of Christianity, while connected with the Military Academy at West Point, he was supposed to be in a great measure prepared at this time for a similar effort. It was under a considerable misunderstanding of the extent to which the proposed engagement would be expected to go, that the author expressed a hesitating willingness to assume its responsibility. The next thing was the honour of an appointment, by the Council of the University, to the office of "Lecturer on the Evidences of Christianity." Alarmed at the prospect of so much additional work, but desirous of serving a rising and most hopeful institution, as well as of advocating the Gospel of the Lord Jesus Christ, he consented to the appointment, with the expectation of finding, in the manuscripts of the former course, enough preparation already made to prevent any considerable increase to his accumulated engagements. What was his disappointment, on inspecting those compositions, to find himself so little satisfied with their plan and whole execution, that instead of attempting to mend their infirmities and supply their deficiencies, it seemed much better to lay them all aside in their wonted retirement, and begin anew both in study and writing! Thus, in the midst of exhausting duties, as a parish minister, and in a state of health by no means well established, he was unexpectedly committed to an amount of labour which, had it been all foreseen, he would not have dared to undertake. Meanwhile, a class of many hundreds, from among the most intelligent in the community, and composed, to a considerable extent, of members of the "New York Young Men's Society for intellectual and moral improvement," had been formed, and was waiting the commencement of the course. A more interesting, important, or attentive assemblage of mind and character, no one need wish to address. The burden of preparation was delightfully compensated by the pleasure of speaking to such an audience. The lecturer could not but feel an engrossing impression of the privilege, as well as responsibility of such an opportunity of usefulness. He would thankfully acknowledge the kindness of divine Providence, in his having been permitted and persuaded to embrace it, and for a measure of health, in the prosecution of its duties, far beyond what he had reason to expect. His debt of gratitude is inexpressibly increased by the cheering information, that much spiritual benefit was derived from the lectures by some whose minds, at the outset of the course, were far from the belief of the blessed Gospel, as a revelation from God.

The idea of publication did not originate with the author. He began the work with no such view. Had it not been for the favourable opinion of the Council of the University, as to the probable usefulness of the step, and the urgent advice of distinguished individuals of that body, he would have shrunk from contributing another volume to a department of divinity already so well supplied by authors of the highest grade of learning and intellect. After the recent lectures of Daniel Wilson, D. D., the present excellent bishop of Calcutta, not to speak of many other and earlier works in the same field, it will not seem surprising to the present author if some should think it quite presumptuous, at least unnecessary, for a writer of such inferior qualifications, in every sense, to offer an additional publication. But all have not read, nor may all be expected to read the books which have already been issued. Nothing can be more conclusive; and yet, to multitudes of readers, they must remain as if they were not. A work of inferior claims may find readers, and do much good, in consequence of local circumstances drawing attention to its pages, where all others would be overlooked. Vessels of moderate draught may go up the tributary streams of public thought, and may deal advantageously with the minds of men, which others of heavier tonnage could never reach. Should such be an ad-

vantage of this unpretending publication, its apparent presumption may be pardoned, and its author will, by no means, have laboured in vain. That many faults will be found in it, he cannot but anticipate. That any have arisen from haste, carelessness, or want of pains, he will not dishonour his sense of duty, however he might excuse his understanding, by the plea. He can only say that he has tried to do well, and to do good. If, in the opinion of any qualified critic, he has succeeded, he desires to regard it as a matter of thankfulness to God, not of praise to himself. If he has failed, let the infirmities of the lecturer, not the merits of the subject, receive the blame.—*Preface.*

The number of Lectures in this volume, is thirteen. In the first, the author is occupied in showing the great importance of the subject, about to be discussed; and, especially, at the present time. He characterizes the age in which we live; first, as an age of freedom, when all opinions are fearlessly discussed, and doctrines long received are subjected to free inquiry and rigid scrutiny; and, secondly, as an age of science and discovery. He warns his hearers against levity and the pride of reason, and urgently recommends docility, seriousness, and prayer, as the proper pre-requisites for entering successfully on such an investigation. This lecture is well adapted to conciliate the audience, and to produce that state of mind without which no special advantage can be expected from such discourses.

The second Lecture commences with a distinct announcement of the object and plan which the lecturer proposes to pursue. The evidences of revelation are divided into *external* and *internal*, but notice is given that the former only will be brought into discussion. The argument is commenced by a demonstration of the authenticity of the books of the New Testament. The sources of proof adduced are,

1. The undeniable fact, that these books have been cited under the names which they now bear, by numerous authors in succession from the days of the apostles.

2. It is shown, that they were early collected into one volume.

3. That they were publicly read and expounded in the assemblies of Christians.

4. That commentaries and harmonies were early composed on the books of the New Testament, and translations of them made into various languages.

5. The agreement of the primitive church in regard to the canonical books is asserted, and insisted on with much force.

6. An argument is also drawn from the agreement of the early heretics, in regard to these books.

7. And, finally, it is shown that the apocryphal books are not supported by similar evidence. And the lecture is concluded with an account of the names and character of some of the most remarkable apocryphal books of the New Testament.

The same subject is continued in the third Lecture. It is here shown that the canon of the New Testament was "not made without great care, and the most deliberate, intelligent investigation." This is confirmed by an important and appropriate citation from Augustine; and it is shown by a particular example, how watchful and prompt the primitive Fathers were, in detecting an attempt at imposition, and how severely the man was censured, who endeavoured to bring in a supposititious writing, under the name of Paul.

The numerous catalogues of the books of the New Testament, compiled by distinguished Fathers, or by early councils, are referred to as furnishing undoubted proof of the agreement of the ancient Church, in receiving the same books which now form the canon. The exact time when the canon was closed, it is admitted, cannot be precisely ascertained, and it is also confessed, that in regard to a few of these books, there were doubts entertained for a while, by some persons; but, it is maintained, that the truth of Christianity can be supported independently of these books; so that even if they should be pronounced to be spurious, no evidence of divine revelation would be diminished. The author, however, enters into a particular investigation of the authenticity of these several books, and shows that the whole of those which are now received by Protestants, belong, properly, to the canon of the New Testament.

The next argument adduced for the authenticity of the books of the New Testament, is derived from the testimonies of the adversaries of Christianity. Julian the emperor, Hierocles, Porphyry, and Celsus, are particularly cited, and made to bear witness to the truth. The author then proceeds to confirm his position by an argument derived from the language and style of the New Testament, which he shows to be "in perfect accordance with the local and other circumstances of the reputed writers," and also with their known characters.

Having established by such undoubted evidence the early and universal reception of these books, the lecturer takes high ground, and asserts, that nothing less than a miracle can account for their early and universal currency. This position he defends with much ingenuity and force, and illustrates the point by a familiar, but striking supposition.

This lecture is properly brought to a close by a concise proof of the *integrity* of the books of the New Testament. This subject is distinct from the canonical authority of the books, but is closely connected with the argument for the authenticity of the New Testament. For, even if the Gospels were written by the Apostles and their companions, yet, if they have been altered,

and mutilated in their transmission to us, the former proof would be of little avail. This, however, is a subject of great extent, and could only be touched upon in such lectures as these.

From the analysis which has been given of these two lectures, on the authenticity of the books of the New Testament, it will be perceived by the intelligent reader, that Dr. McIlvaine has gone thoroughly into the discussion of his subject. In popular discourses, it is extremely difficult to do full justice to an argument of this sort, where so many testimonies must be cited, and so many ancient authors referred to, with which a majority of hearers, in a promiscuous assembly, must be totally unacquainted. Such arguments can with difficulty be rendered intelligible, and, perhaps, never very interesting to such an audience. We doubt, therefore, whether the lecturer was judicious in entering so much into detail on this point. Young men, unacquainted with ecclesiastical history, might be overwhelmed with the arguments adduced, but to such, the whole subject must be dark and confused. But, while we in candour say this, we are of opinion, that Dr. McIlvaine has succeeded better than any writer that we now recollect, in giving a popular and interesting air to this discussion, which, in the hands of most men, is exceedingly dry.

In the fourth Lecture, the subject of the credibility of the historical statements contained in these books, is considered. And here the eloquent lecturer, feeling it to be the foundation stone of the whole structure, lays out his strength in making the foundation firm. This, perhaps, is the discourse which manifests more talent for ingenious, logical, and powerful reasoning, than any one in the whole volume. It is, in our opinion, an admirable specimen of convincing argumentation, in a perspicuous, flowing, and, we may say, elegant style. Instead of giving an analysis of this lecture, we will make some extracts from it, of considerable length, from which the judicious reader will be able to form an opinion of Dr. McIlvaine's style and manner of reasoning:

“Let me ask by what sort of evidence you would feel assured of the credibility of any history, professing to relate events of a passed age? Suppose you should discover a volume hitherto concealed, professing to have been written by some well known individual of the Augustan age, and to contain a narrative of events in the personal history and domestic life of Augustus Cæsar. You would first examine into its authenticity. That settled, you would inquire into the credibility of its narrative. The first question would be, did the writer possess every advantage of knowing the events in the personal history of Augustus? May I depend on the sufficiency of his knowledge? Now he may not have lived with Augustus, and yet his knowledge may have been perfectly adequate. But your mind would be fully satisfied on this head, should it appear that the writer was not only a contemporary, but that he was domesticated with Augustus; conversed familiarly with him, lived at his table, assisted at his counsels, accompanied him on his journeys.

“The question of adequate knowledge being thus at rest, another would remain—*May I depend on the honesty of the writer?* In ordinary cases, you would be satis-

fied if nothing appeared in the book itself, or in the testimony of contemporaneous writings, impeaching his honesty. But your satisfaction would be much increased should you discover, in the style and spirit of the narrative, in its simplicity, modesty, and freedom of manner, in the circumstantial character of its details and the frequency of its allusions to time, place, and persons, those internal features of honesty, which it is so extremely difficult, if not impossible, to counterfeit. Your confidence would grow exceedingly, if, on a comparison of the book with other well established histories of the same times, you should discover, not only that there is no contradiction in any particular, but that all its allusions to the customs, institutions, prejudices, and political events of the times, are abundantly confirmed from other sources. This would set the honesty of the writer in a very favourable light.

"But suppose that, at this stage, you should discover three other books, upon the same subject; each evidently written by a person in the family and confidence of Augustus, or else with equally favourable opportunities of knowing him; each evidently an independent work, and having all the inward and outward marks of truth before detailed. Suppose, that on comparing these four histories together, you find that, while each contains some minor facts which the others do not, and relates, what all contain in common, in its own style and language, there is no disagreement among them; but on the contrary, the most perfect confirmation, one of another. Surely, after this, no further evidence could be demanded of the veracity of all those historians. But still, though you would have no right to require, you might perhaps discover additional evidence. You might search collateral history for the private characters of those writers; and how would it heighten your satisfaction to find that universally they were esteemed beyond reproach, even by their personal opponents. You might also inquire what motive they could have had for deception; and how conclusive would it seem in their favour to discover that, so far from any suspicion of such a motive attaching to them, they had undertaken to publish what they did, with the certainty of sacrificing every thing earthly, and actually plunged themselves by it into poverty, contempt, and suffering. One can hardly imagine stronger evidence of truth. None could, with any reason, require it.

"But yet there might be additional evidence. These historians, perhaps, had many and bitter personal adversaries: how did they treat their books? The books were published during the lifetime of many who had seen Augustus, and had witnessed the principal events described; they were published in the very places where those events took place, and in the midst of thousands who knew all about them. How, then, did their *enemies* treat these histories? Now, should you discover that the personal adversaries of these four writers, however disposed, were unable to deny, but on the contrary acknowledged, assumed, and reasoned upon their narratives as true; and furthermore, that the thousands who had witnessed the principal events recorded, never contradicted those narratives, but in numerous instances afforded all the confirmation they were capable of; I am sure you would think the whole evidence for the credibility of those four histories, not only conclusive, but singularly and wonderfully so." Pp. 138—141.

Again:

"From the brief view we have taken of the evidence which may be brought for the credibility of any historical document, it appears that the great points to be made out in favour of the writer are these two—*competent knowledge* and *trustworthy honesty*. Did he know enough to write a true account? and then, was he honest enough to be unable to write any other than a true account? Establish these, and the book is established—the question is closed. Let us take this plan as to the history before us. We have several independent writings containing the Gospel history. Let us select that of St. John, and try the question first upon it. We begin, then, with this most important inquiry:

"I. Had the writer of this book *sufficient opportunities of possessing adequate knowledge as to such matters of fact which he has related?* I do not suppose that much array of argument can be necessary to prove that he had every opportunity. It is to be first considered that the amount of knowledge required to enable John, or

either of the other evangelists, to give an accurate account of so much of the life of Christ and of the transactions connected with his cause, as he has embraced in his narrative, was not very considerable. The Gospel history is contained in a small space. Twenty-nine or thirty pages, of a common family Bible, comprise the whole of what John has related. It is a plain straight forward account of a very simple intelligible train of events. There are no labyrinths of historical truth to trace out—no perplexed involutions of circumstances to unravel. Consequently, when you consider that John, by the testimony of all tradition, as well as that of the Gospel history, was a member of the household of Christ—admitted into his most unreserved and affectionate intercourse—the disciple whom he specially loved—who accompanied him in all his journeyings, followed him into his retirements, stood beneath his cross, and was a constant companion of the other disciples and a witness of their actions—you will readily grant that John must have possessed all desirable opportunities of knowing, and must actually have known the Gospel history so perfectly, as to be fully competent to write an accurate account. I shall, therefore, refrain from any further remarks upon this branch of the argument, and shall pass to the second, in entire confidence that I leave no mind in any reasonable doubt of the *adequateness of our historian's knowledge*.

“The second, and the main question to be pursued is this: Have we reason to rely with implicit confidence upon the honesty of this historian? Believing him to have known enough to relate the truth, may we also believe that he was too honest to relate any thing but the truth? This is a fair and plain question. Prove the negative, and John's history must be given up. Prove the affirmative, and it ‘is worthy of all acceptance.’ We begin the argument for the affirmative.

‘II. *There is abundant evidence that the writers of the Gospel history were too honest to relate any thing but truth.*

“We will apply, in the first place, to the history itself. There are certain characteristic marks of historical honesty, which can hardly be counterfeited to any extent, and always produce a favourable impression. Take up the history written by St. John. I call your attention to the obvious fact, that,

“1st. Its narrative is in a very high degree *circumstantial*. A false witness will not need to be cautioned against the introduction of many minute circumstances into his statement. The more he connects it with the particulars of time, and place, and persons, so as to locate his facts, and bring in living men as associated with them, the more does he multiply the probability of detection. He gives the cross-examination every advantage. It would be impossible for a false statement, abounding in such details, and at the same time exciting general interest in the neighbourhood where, and soon after, they are alleged to have occurred, to escape exposure. Consequently, when we take up a narrative thus minutely circumstantial, and which we are sure did excite among all classes, where its events are located, the very highest, and most scrutinizing interest, and that too, within a short time after the period to which the events are referred; we always feel impressed with a strong persuasion that the writer had the consciousness of truth, and the fearlessness of honesty. It is evident that he had no disposition, and therefore no cause, to shun the closest investigation. On the other hand, if you take up any books professing to be histories of events within the reach and investigation of those among whom they were first published, but yet in a great measure untrue, you will find a great deficiency of such minute details of time, place, and persons, as would serve to test their faithfulness. Compare them with the histories of the Peloponnesian and Gallic wars, by Thucydides and Julius Cæsar, and you will see directly how strong a feature of true narrative, in distinction from whatever is in a great degree invented, is a circumstantial detail of minute particulars.

“Generality is the cloak of fiction. Minuteness is the natural manner of truth, in proportion to the importance and interest of the subject. Such is the precise manner and continual evidence of the honesty of St. John. His history is full of the most minute circumstances of time, place, and persons. Does he record, for example, the resuscitation of Lazarus? He tells the name of the village, and describes the particular spot where the event occurred. He gives the names of some of the principal individuals who were present; mentions many unbelieving Jews as eye-

witnesses; states the precise object for which they had come to the place; what they did and said; the time the body had been buried; how the sepulchre was constructed and closed; the impression which the event made upon the Jews; how they were divided in opinion in consequence of it; the particular expressions of one whose name is given; the subsequent conduct of the Jews in regard to Lazarus. This, you perceive, is being very circumstantial. It is only a specimen of the general character of St. John's Gospel. It looks very much as if the writer was not afraid of any thing the people of Bethany, or the survivors of those who had been present at the tomb of Lazarus, or the children of any of them, might have to say with regard to the resurrection. Now, when you consider that John's history was widely circulated while many were yet living, who, had these events never been in Bethany, must have known it; and among a people, who, in addition to every facility, had every desire to find out the least departure from truth, I think you will acknowledge that the circumstantial character of this book is very strong evidence that the author must have written in the confidence of truth.

"2d. Another striking evidence, to the same point, is seen in this, that the author exhibits no consciousness of narrating any thing, about which, as a matter of notorious fact, there was the smallest doubt. He takes no pains, evinces no thought of attempting, to convince his reader of the truth of what he relates. On the contrary, the whole narrative is conducted with the manner and aspect of one who takes for granted the entire notoriety of his statements. He comes before the public as one familiarly known, needing no account of himself or of his pretensions to universal confidence. He goes straight forward with his story, delivering the least and the most wonderful relations in the same simple and unembarrassed manner of ease and confidence, which nothing but an assurance of unimpeachable consistency can explain. Nothing is said to account for what might seem inexplicable; to defend what would probably be cavilled at; to anticipate objections which one, feeling himself on questionable ground, would naturally look for. The writer seems to be conscious that, with regard to those for whom especially he wrote, all this were needless. He is willing to commit his simple statement alone, undefended, unvarnished, into the hands of friend or foe.

"Nothing is more remarkable in this connexion than that, while he could not have been ignorant that he was relating many very extraordinary and wonderful events, he shows no wonder in his own mind, and seems to expect no wonder among his readers. This looks exceedingly like one who writes, not of extraordinary events, just contrived in his own imagination, but of extraordinary events, which, whatever the wonder they excited when first known, are now perfectly notorious, not only to himself, but to all his readers. It is one thing to relate a series of astonishing occurrences which we feel are perfectly new to the readers, and a very different thing to relate the same to those who have long since been familiarly acquainted with their prominent particulars, and desire only a more circumstantial and confidential account. In the former case, the writer would naturally, and almost necessarily, betray in his style and the whole texture of his statement, an expectation of the wonder and probable incredulity of his readers. In the latter, he would deliver his narrative as if he were thinking only of an accurate detail of truth, without particular reference to whether it was astonishing, or the contrary. Thus it is with St. John. There is no appearance of his having felt as if any of his Gospel would be new, or excite any new emotions of wonder in his readers. The marvellous works of Christ were, at that time, notorious. When first heard of, they excited universal astonishment. "His fame went abroad, and all the people were amazed." But so much time had now elapsed, that emotions of wonder had subsided, under the influence of repetition and familiarity. In striking consistency with this is the whole aspect of St. John's narrative. He goes directly forward in the relation of events, in themselves exceedingly impressive and astonishing, exhibiting no sign of any astonishment in his own mind, anticipating none in his contemporaneous readers. How is this to be explained? One can discover no plausible explanation but in the supposition that he was conscious of recording events, with which, in their chief particulars, the public mind had been entirely familiarized. This may deservedly be considered a strong indication of truth." Pp. 142—149.

Once more:

"Hitherto we have directed your attention to the Gospel history as furnished by only one of its witnesses. But suppose you should unexpectedly discover in the ruins of Herculaneum three distinct writings, heretofore entirely unknown, but containing the most satisfactory evidence of authenticity, and evidently written in the first century of Christianity, by three several and independent authors, each possessed of the best opportunities of knowledge. And suppose that in every one of them there should be found a history of Christ and his Gospel; what an uncommon opportunity would it seem of trying the accuracy of this book of St. John. Even if these three newly discovered authors were bad men; yet, if their statements should agree with his, it would determine the accuracy of his history. But if it should appear that they were all good men, how much more complete would be their confirmation. Suppose, however, it should turn out that these three writers were not only good men, but, like St. John, disciples of Christ and ministers of his Gospel, what effect would their concurrent testimony then have upon his accuracy? Would it be diminished in conclusiveness by the discovery of their Christian character? I believe that, in the minds of multitudes, it would; but most unjustly. Precisely the contrary *should* be the consequence. If four of the chief officers in Napoleon's staff had published memoirs of his life, I venture to say that the concurrence of their several statements, instead of having its evidence weakened, because they were all attached to Napoleon, and admitted to his domestic circle, would be greatly strengthened, in your estimation; by that very circumstance, inasmuch as it would ensure the accuracy of their knowledge, without impeaching their integrity. But some seem to suppose that the laws regulating the force of testimony are all changed, as soon as the matter of fact in question, is removed from the department of profane, to that of sacred history.

"How much has been made of the testimony of the Roman historian, *Tacitus*, to some of the chief facts of the Gospel history. It is the testimony of a Heathen, and, therefore, supposed to be incomparably valuable. Now suppose that *Tacitus* the Heathen had not only been persuaded of the facts he has related, but had been so deeply impressed with the belief of them as to have renounced heathenism and embraced the Christian faith, and then published the history we now possess—who does not know that, with the infidel, and with many a believer, his testimony would have greatly suffered in practical force? No reason for this can be given, except that we have a vague idea that a Christian in the cause of Christianity must be an interested witness. To be sure, he is interested. But is his testimony the less valuable?

"A scientific man, bearing testimony to a phenomenon in natural history, is an interested witness, because he is devoted to science, but his testimony is not the less valuable. A good man, bearing testimony to the character of another good man, is an interested witness, because he is the friend of virtue and of all good men, but his testimony is not the less valuable. In this, and no other sense, were the original disciples interested witnesses. They were interested in Christianity, only so far as they believed it true. Suppose them to have known it to be untrue, and you cannot imagine the least jot or tittle of interest they could have had in it. In such a case, on the contrary, the current of all their interests and prepossessions would run directly and powerfully in opposition to Christianity. This, then, being all the way in which they can be regarded as interested, the force of their testimony, so far from being in the least impaired, is greatly enhanced by the consideration. The bare fact that any primitive writer, bearing witness to events related by St. John, was not a Heathen, or a Jew, but a Christian, is the very thing that should be regarded as completing his testimony. Is the evidence of *Tacitus*, who relates such events, but remained a Heathen, any thing like so strong; as if we could say, it is the evidence of *Tacitus*, who was a Heathen, but believed those events so firmly that he became a Christian? If a man speak well to me of the virtues of a certain medicine, but does not use it himself, is his opinion half so weighty as if he were to receive it into his own vitals, and administer it in his family? Would it be reasonable, in this case, to refuse his testimony, because you might denominate him an interested witness?" Pp. 151—154.

We make no apology for giving extracts of such length, from this excellent Lecture because, we believe that every intelligent reader will be gratified with these specimens of reasoning and eloquence. But to judge correctly of the talent here displayed, the whole discourse must be perused; and this, we hope, will be the result of what we have said by way of commendation.

In the fifth Lecture, Dr. M'Ilvaine enters upon the discussion of the important subject of miracles; and defends with much ingenuity and ability the following positions, viz.

1. That there is nothing unreasonable or improbable in the idea of a miracle being wrought in proof of a divine revelation.

2. If miracles were wrought in attestation of the mission of Christ and his apostles, they can be rendered credible to us by no other evidence than that of testimony.

3. Miracles are capable of being proved by testimony. Under this head the lecturer undertakes, at some length, a refutation of the specious but sophistical argument of Mr. Hume, which has already called into exercise so many able pens. From Dr. M'Ilvaine, the learned sophist meets with no quarter. He is ably pursued through all the windings of his sceptical metaphysics.

4. The testimony in proof of the miracles of the Gospel, has not diminished in force, by the increase of age. This proposition is exceedingly evident; yet its truth is called in question by the celebrated Locke. Our author is happy in his mode of illustrating the point; and renders it so clear, that we wonder how any candid mind can resist the evidence.

5. "That in being called to examine the credibility of the Gospel miracles by the evidence of testimony, we have a special advantage over those who were present to try them by the evidences of their senses." There is some appearance of paradox in this proposition; and, there is an awkwardness in the mode of expressing it, which is very foreign from Dr. M'Ilvaine's usual felicitous and perspicuous style. Accordingly, he has to inform his audience, that he does not mean what his words seem to mean. And when he explains fully what he intends, we are far from being satisfied with the opinion expressed, or with the reasoning by which it is attempted to support it. It amounts to this, that evidence less convincing and striking puts our love of truth and diligence in investigating it, to a severer test, than if this evidence was overwhelming and irresistible. It is, therefore, more suitable to a state of probation. Upon this principle, it may be a special advantage to some persons, that they did not hear the clear and convincing arguments contained in these Lectures, as their love of truth may, in consequence, be subjected to a severer

test. It may be, and, no doubt, is true, that there is more virtue in embracing the truth, when its discovery requires more diligence and impartiality in weighing its evidence, than when it shines with irresistible clearness : but, it is a false inference from this, that the weaker evidence is more advantageous to men than the stronger. Such a conclusion, if made universal, would discourage all attempts to demonstrate truth by clear irrefragable arguments. But we are well persuaded, that the inculcation of such a sentiment was foreign from the mind of the distinguished lecturer; and yet we do not see what other conclusion can be fairly drawn from what he has said under this particular. The whole argument seems to have been suggested by what our Lord said to Thomas, "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." But this declaration does not teach that those who have not seen enjoy "a special advantage" over those who have seen. It merely pronounces a benediction on those who, though enjoying much less evidence than Thomas, yet believed. We would, therefore, recommend, that in the next edition, (and we sincerely hope there may be many) this last proposition may be entirely omitted.

In the sixth Lecture the subject of miracles is continued, and the nature of the evidence which they afford is distinctly exhibited under several particulars:

1. It is first remarked, that admitting the facts recorded in the Gospels to have actually occurred, many of them must have been genuine miracles.

2. The miracles of Christ were such as could at once be brought to the test of the senses.

3. They were performed, for the most part, in the most public manner.

4. The miracles of Christ and his Apostles were very numerous, and of great variety.

5. The success, in every instance, was instantaneous and complete.

6. In all other accounts of miracles, besides those recorded in the Bible, there was often but a small number of successful cases, while the greater part remained unimproved in health. As, for example, this was the fact at the tomb of the Abbé Paris.

7. The length of time, during which Christ and his Apostles wrought miracles, deserves special consideration. Seventy years elapsed between the commencement of the ministry of Christ, and the death of the last of the Apostles. During all this period, the miraculous gifts in question were freely exercised.

8. "We have the most perfect certainty that the miracles of the Gospel underwent, at the time they were wrought, and for a

long time after, the most rigid examination from those who had every opportunity of scrutinizing their character."

9. "The adversaries of the Gospel were placed in the most favourable circumstances for a thorough investigation of the reality of its miracles, by their being published and appealed to, immediately after, and in the very places where, they occurred."

10. Then we are called upon to consider, "who the agents were, whose works were obliged to stand such trials."

11. "Notwithstanding all that was done to entice and intimidate the early Christians who were eye-witnesses of what Jesus or his apostles wrought, none were induced to confess themselves deceived; or, that they had seen any thing but truth in those miraculous gifts, by which they had been persuaded to embrace the Gospel."

12. The miracles were of such a nature, that they who testified respecting them must have known whether they were true or false. If the latter were the case, they must have been deliberate impostors; consequently not honest, much less, good men. Their motives then must have been sordid or ambitious. But how can this be reconciled with the account of those miracles, in which no evidence of any sinister or selfish motive appears?

13. The truth of the miracles is again argued from the concession of the adversaries of Christianity.

14. But even better testimony than that of enemies is claimed. It is that of men who had once been bitter enemies, but were converted by the force of truth. Here the conversion of Paul, and his uniform and unceasing testimony are introduced.

In the conclusion the evidence is summed up, and exhibited in one view, with great force, and much genuine eloquence.

The absurd consequences which will necessarily follow from a denial of the miracles of the New Testament, are strongly exhibited. It is shown with great force, that what we must believe on that supposition is far more incredible than all the miracles of the Bible.

The seventh and eighth Lectures, occupying nearly one hundred pages of the volume, are occupied with Prophecy. As this argument does not admit of an analysis, we shall pass over this important part of the discussion without any particular remarks; except to express our opinion, that the subject is treated in a full and luminous manner. Neither has the author run precisely in the track of Newton, or any author with whom we are acquainted. Still, there is nothing new or original to be gleaned in this field. It is enough if a good selection is made of the prophecies which have been evidently and remarkably fulfilled.

The ninth Lecture, on the propagation of Christianity, is an admirable discourse. We doubt whether it is not the ablest in the whole series. Certainly, we are not able to point out any author, who has treated this subject more judiciously or more fully.

The lecturer makes a remark at the commencement of this discourse, which strikes us with peculiar force. It is, that the several arguments which may be adduced in favour of Christianity, as from miracles, from prophecy, and from the propagation of the Gospel, are distinct, and independent of each other. The argument, therefore, is of that kind which Paley calls *cumulative*.

The difficulties which the apostles had to surmount are stated with uncommon clearness and force, and make a most formidable array.

1. The idea of propagating a new religion, to the exclusion of every other, was at that time a perfect novelty to all mankind.

2. "In the whole character of the Gospel, as a system of religious doctrine, and a rule of heart and life, there was a barrier in the way of its progress, which to human wisdom and power would have rendered their cause perfectly desperate."

3. The whole influence of every priesthood, Jewish and Pagan, must have been arrayed against their enterprise.

4. To this may be added, the authority of the magistrate; for in all countries the support of the religion of the State, was the duty of the magistrates.

5. And the prejudices and passions of all the people. These among the Gentiles were powerful, not only in favour of their own superstitions, but in opposition to a religion originating among the Jews; and especially among such as were greatly hated and persecuted by the great body of the Jewish nation.

6. "The wisdom and pride of the heathen philosophers were by no means the least formidable enemies with which the Gospel had to contend."

7. "In connection with these powerful adversaries, consider the character of the age in which the apostles undertook the propagation of Christianity." It was an age of high cultivation—of profound peace, when men had full leisure to investigate the claims of a new religion—and above all, an age strongly characterized by scepticism.

8. These difficulties will appear enhanced by a consideration of the persons to whom the propagation of the Gospel was committed.

9. And also by considering "the circumstances of depression and discouragement under which they commenced their work."

10. And the mode which they adopted. They sought no favour from worldly influence; courted no human indulgence; waited for no earthly approbation; paid as little deference to rank, wealth, or human learning, as to poverty and meanness.

11. As might have been expected, the attempt to propagate Christianity was met every where by the most strenuous hostility, and the fiercest persecution.

It is also certain that the apostles understood the difficulties, and anticipated the dangers of their work.

The lecturer then proceeds to consider the success of the apostles in executing their Master's commission. On the fiftieth day after his death, they commenced, beginning at Jerusalem. On the first day of their preaching, three thousand souls were converted. In a few days the number was increased to five thousand; and in a short space, multitudes, both of men and women, and a great company of the priests were obedient to the faith. And in a few years, Christianity had extended itself through the whole extent of the Roman empire, and beyond it, among the barbarous nations. It spread especially in the most cultivated and enlightened cities and provinces. Men of all ranks and classes fell under its influence. And, although repeatedly the most cruel and sanguinary edicts were passed to suppress the new religion, and ten bloody persecutions wasted the Church; yet it continued to prevail until the whole Roman empire became Christian. In no way can this success be accounted for, but by referring it to the mighty power of God. No parallel to this revolution can be found in the history of the whole world. The spread of Mohammedanism by the successful arms of the false prophet and his successors, is no parallel case, as Dr. M'Ilvaine, after many others, has demonstrated by a fair comparison of the two instances.

We are, however, rather surprised that Dr. M'Ilvaine, in this place, takes no notice whatever, of the insidious and laboured attempt of Gibbon, to account for the rapid and wide extension of Christianity, without any aid from miracles, or any supernatural influence. Even if this subject is discussed in another part of these Lectures, which we do not recollect, yet undoubtedly this is the proper place to notice an attack which is likely to injure Christianity more than any other, on account of its being inserted in the midst of a very important historical work with which every scholar must be acquainted. For a full refutation, however, we would refer our readers to *Watson's Apology for Christianity*, and *Faber's Difficulties of Infidelity*.

Upon the whole, we are so much pleased with this argument, and the treatment is so popular, that we cannot but wish, that

the author would permit it to be published separately as a tract. The misfortune is, that large works will not be read by most of those who need to read on this subject. Ten would read this Lecture as a tract, for one who could be induced to peruse the whole volume.

The tenth and eleventh Lectures are on *the fruits of Christianity*. The subject is divided into two great branches. First, *The effects of Christianity on society in general*: secondly, *Its effects on the character and happiness of individuals*. The tenth Lecture is occupied with the first of these divisions; and there is, probably, a greater display of learning in this discourse than in any other in the book. The author gives a picture of heathen customs, and heathen morality, as they existed even among the polished Greeks and Romans, and it must be confessed it is sufficiently disgusting. What is aimed at in this argument is, to prove that the moral state of the world has been greatly meliorated by the influence of Christianity: And all that is requisite to render it irrefragable and convincing to every mind, would be a purity of character in nations called Christian, corresponding in any degree with the doctrines and precepts of this religion. But alas! the bad lives of professed Christians have, in all ages since the first, furnished infidels with their strongest objections to its divine origin. Still it is true that the effects of the Gospel on the state of society are not only perceptible, but very remarkable; and Dr. McIlvaine has treated this topic in a learned, and very judicious manner. We are of opinion, however, that it is very difficult to bring this argument to a very definite point. There is so wide an extent in the field before our vision, so great a variety in the manners of nations, both Pagan and Christian, and so many causes in operation, affecting more or less the changes which have occurred, that it is more difficult to make this argument bear on the mind of the learned sceptic than almost any other. Gibbon, to whom all the facts were familiar, although he sometimes gives an unwilling testimony to the good effects of Christianity, yet upon the whole seems to give a decided preference to Paganism. But undoubtedly his mind was deeply imbued with strong prejudices; and the facts which he records in detail, are abundantly sufficient to prove to any candid mind, that the reception of the Gospel in the Roman empire put an end to many enormous evils, and shameful abuses. And our only regret is, that so much moral evil still deforms the face of society among Christian nations. When shall the time be, when nations shall not only take the name, but receive the full impress of the Christian religion, on their national character? We find no fault, however, with the manner in which this

subject is here handled; the objection is to the necessary vagueness of the argument itself; but it was right to bring it forward with all the force which can be given to it, and this Dr. McIlvaine has done with much ability and learning.

In the eleventh Lecture, where the author considers the effects of Christianity on individuals who sincerely embrace it, the subject which was before vague becomes definite. The effects of Christianity on all except sincere believers, must, of necessity, be very partial and superficial: but on these the change is often exceedingly striking, and the reformation not only great but permanent. And such effects are seen in all countries where the Bible is read, and the true doctrines of the Gospel preached. We cannot deny ourselves the pleasure of laying before our readers a few short extracts from this Lecture. The first is a brief but animated description of the genuine effects produced on the minds of sinners by the Gospel:

"Now behold the change! It is a change not merely of belief, but of heart. Their whole moral nature has been recast; affections, desires, pleasures, tempers, conduct, have all become new. What each hated a few days since, he now affectionately loves. What then he was devotedly fond of, he now sincerely detests. Prayer is his delight. Holiness he thirsts for. His old companions he pities and loves for their souls' sake; but their tastes, conversation, and habits, are loathsome to his heart. Feelings, recently obdurate, have become tender. A temper, long habituated to anger, and violence, and resentment, is now gentle, peaceful, and forgiving. Christians, whose company and intercourse he lately could not abide, are now his dear and chosen companions, with whom he loves to think of dwelling for ever. The proud unbeliever is an humble disciple. The selfish profligate has become self-denied and exemplary, animated with a benevolent desire to do good. All these changes are so conspicuous to others; he has become, and continues to be, so manifestly a new man, in life and heart, that the ungodly are struck with the suddenness and extent of the transformation." Pp. 441—2.

Our next extract—and it shall be the last—is made for the sake of a striking anecdote which it contains, of the remarkable conversion of a sailor, which fell under the observation of the reverend lecturer:

"Who has attended to the blessed effects with which the distribution of tracts and Bibles has been accompanied, and cannot call to mind instances in which the wonderful changes that were wrought in the Earl of Rochester, in Col. Gardiner, and in the once degraded, and afterwards excellent John Newton, have in all important respects been equalled? Since I commenced the preparation of this lecture, a case in point has come to my view. Called from my study, to see a man who had come on business, I found in the parlour, a well-dressed person, of respectable appearance, good manners, and sensible conversation—a stranger. After a little while he looked at me earnestly, and said: "I think, sir, I have seen your face before." "Probably," said I, supposing he had seen me in the pulpit. "Did you not once preach, in the receiving ship at the navy-yard, on the prodigal son, sir?" "Yes." "Did you not afterwards go to a sailor sitting on his chest, and take his hand, and say, 'friend do you love to read your Bible?'" "Yes." "I, sir, was that sailor; but then I knew nothing about the Bible or about God; I was a poor, ignorant, degra-

ded sinner." I learned his history, in substance, as follows: He had been twenty-five years a sailor, and nearly all that time in the service of the British navy, indulging in all the extremes of a sailor's vices. Drunkenness, debauchery, profaneness made up his character. The fear of death, or hell, or God, had not entered his mind. Such was he, a sink of depravity, when an humble preacher of the Methodist denomination, one day, assembled a little congregation of sailors in the ship to which he was attached, and spoke on the text: "Behold, now is the accepted time; behold, now is the day of salvation." He listened, merely because the preacher was once a sailor. Soon it appeared to him that the latter saw and knew him, though he was sitting where he supposed himself concealed. Every word seemed to be meant for a description of him. To avoid being seen and marked, he several times changed his place, carefully getting behind the others. But whenever he went, the preacher seemed to follow him, and to describe his course of life, as if he knew it all. At length the discourse was ended; and the poor sailor, assured that he had been the single object of the speaker's labours, went up and seized his hand, and said: "Sir, I am the very man. That's just the life I have led. I am a poor miserable man; but I feel a desire to be good, and will thank you for some of your advice upon the subject." The preacher bade him pray. He answered, "I have never prayed in my life, but that I might be damned, as when I was swearing; and I don't know how to pray." He was instructed. It was a day or two after this, while his mind was anxious but unenlightened, that Providence led me to him, sitting on his chest. He said I showed him a verse of the Bible, as one that would guide him. I asked if he remembered which it was. "Yes, it was, 'Him that cometh unto me I will in no wise cast out.'" Soon after this, his mind was comforted with a hope of salvation through Jesus Christ. His vices were all abandoned. He became, from that time, a new creature in all his dispositions and habits; took special care to be scrupulously attentive to every duty of his station; gained the confidence of his officers; and, having left the service, has continued ever since (more than three years) an exemplary member of society, and of the Church of Christ. He is so entirely renewed, that no one could imagine, from his appearance or manners, that he had been for twenty-five years, a drunken, abandoned sailor. This case I have selected only because it was at hand. It is by no means a solitary case. Nor is it any the worse for being taken from among the poor and ignorant. I know not that beastly vice is more susceptible of removal, or that habits of drunkenness, debauchery, and profaneness, are any more capable of being changed into those of soberness, purity, and prayer, for being seated in ignorance and poverty, than when associated with learning, rank, and opulence." Pp. 443—6.

The latter part of this Lecture exhibits a striking contrast between the lives and deaths of eminent Christians and distinguished unbelievers. Probably no part of these eloquent discourses produced an impression so deep and sensible on the youthful audience who heard them, as these historical details. Many interesting facts are here collected into a group, and the only drawback to our gratification, in contemplating the salutary effects of such an exhibition on multitudes of young men who did not hear the discourses, is, that we fear the bulk of the volume is too great, and that few of that description for whom they were chiefly intended, will be induced to wade through a book of nearly six hundred pages. This remark suggests an idea which we will throw out for the consideration of the pious author, who, we are sure, prefers usefulness to fame. It is, that in the next edition of these Lectures, their bulk should be reduced at least one-third, if not one-half. It has struck us all along, that the only promi-

nent fault which they have, as printed discourses, is, that they are too copious, and the style too diffuse. For delivery *viva voce* they are excellently adapted; but discourses to be read should be in a style more concise; and where the same train of thought occurs a second time, many things very proper to be repeated in the delivery, might be advantageously rescinded. We are induced to enforce this suggestion by another consideration, which is, that if these Lectures were somewhat abridged, they would then form a volume of suitable size to be used as a manual in literary institutions. We hope that when they appear again, they will assume the form of a neat duodecimo instead of a ponderous octavo; and if our judgment is not incorrect, their usefulness will be more than double.

The twelfth Lecture contains a summary of the evidence before adduced; and the thirteenth is *on the inspiration of the Scriptures*, with concluding observations. The subject of this last Lecture is exceedingly important, but there was not space allowed for a thorough discussion of a subject, which is environed with not a few difficulties. Upon the whole, we would recommend that the subject of this Lecture be reserved for another work, and that *the internal evidences* be also considered, which, as in the case of Bishop Wilson's work on the Evidences, would form a second volume.

ART. VII.—*Suggestions to Theological Students, on some of those traits of Character, which the spirit of the age renders peculiarly important in the Ministers of the Gospel.*

THE question which the Apostle Peter proposes, in view of the second advent of the Son of God, is one which Christians, and Christian ministers especially, should often ponder, *What manner of men ought ye to be?* There is, obviously, much which the candidate for the ministry needs, which is equally necessary for every believer. Yet, as every man's duty is more or less modified by the peculiarity of his circumstances, it is evident, that there are some traits of character which are especially important, to those who are to be ensamples and leaders of the flock of Jesus Christ. Of these traits, and of those especially which the peculiarity of our circumstances renders important for us, we should form a definite conception; and, having clearly apprehended their nature, steadily labour for their attainment. It is, indeed, much to be feared, that few men adequately feel the necessity of striving to form their characters aright. They neither

fix in their minds distinctly what they ought to be, nor endeavour systematically to bring themselves up to the standard. They leave this great concern very much to itself, allowing the circumstances in which they are placed, and the truths which, in the providence of God, are brought to bear upon them, to mould their principles and feelings, without any settled plan or purpose. The result of this course is imperfection and inconstancy. Many faults are left unnoticed, to gain the ascendancy, and many tendencies of their situation are unapprehended, and consequently unresisted. It is necessary here, as elsewhere, to act intelligently and rigorously; to feel that we are not passive matter, to be fashioned by ab extra influences of men and things, but active beings, who must, in dependence on the grace of God, endeavour to make ourselves what God and duty require. We may be allowed, therefore, to call the attention of that class of our readers, for whom these remarks are designed, to a few of those traits of character which, under existing circumstances, it is peculiarly important for them to cultivate.

I. A sacred regard for the truth of God.

There is an important practical difference between the position occupied by the Christian minister, and the speculative philosopher, whether moralist or theologian. The one is to receive on authority what God has revealed, the other to discover for himself what is truth. The grounds of assault are different. The one believes because God has spoken, the other because he discovers, or fancies that he does, the coincidences between his opinions, and established or intuitive truths. The Christian theologian, indeed, is not required to believe any thing which shocks his reason, or does violence to the constitution of his nature; but, the ground of his faith is essentially the divine testimony, though he may perceive by the aid of the Spirit, the harmony of the truths which he is called upon to receive, and their coincidence with all other principles which he knows to be correct. The state of mind which this difference of position produces, is very diverse; and, consequently, the theologian, who addresses himself to the study of theology, as the philosopher to the investigation of truth, has placed himself in a false position; his state of mind will necessarily be wrong, and his results, in all probability, erroneous and unstable, destitute of their proper authority for himself or others. Though the correctness of these remarks may be admitted, yet it is nevertheless the fact, that few things are more common than this initial error among students of theology. They place themselves in a wrong posture. They mistake as to the nature of their work. They commence by settling the principles of moral or mental philosophy, and thence evolve their system of

theology; first determine what must be truth, and then, for courtesy sake, turn to the Bible to see what *is* truth. This course is utterly inconsistent with proper reverence for a divine revelation. It is a practical denial of its necessity; an assertion of an ability to do without it. As this has ever been one of the most prevalent evils of the Church, and to no small degree is characteristic of our own age and country, we should sedulously watch against it, remembering that one important part of the obedience we owe to God, is submission to the truth as he has revealed it. As this dependence upon ourselves implies a want of sufficient reverence for the Scripture, as a communication from God, so it tends to produce indifference to the truth. When a large part of a man's theology is made up of the speculations and deductions of his own mind, he is apt to think that the points of difference between himself and others are mere matters of philosophical distinction. Conscious that much of what he holds to be religious truth, he so regards on his own authority, he naturally supposes the same is the case with others, and, of course, regards the difference as of little consequence. The authority of God is, in his view, not concerned, but only human reasoning. It would be strange, therefore, if he felt any very special concern on the subject. He may, indeed, be sufficiently strenuous and positive, but the offence of those who differ from him, is more an offence against reason and common sense, than God. Indifference to truth, and to serious diversity of religious opinion, is, therefore, the natural consequence of this spirit. We accordingly find this result always prevalent, in proportion to the ascendancy of this spirit. In some countries, at the present day, theology is professedly regarded as a mere department of philosophy; and the appearance of a new system of religious doctrine, is no more regarded than the announcement of a new theory of physics. No one dreams that an opinion can be a crime, or the evidence of it, even though the opinion should involve the denial of the divine being, or of the existence of sin. Such extreme cases are instructive, as they show the consequence of making theology a branch of philosophy. And this is often practically done, by those who professedly acknowledge and imagine, that they feel the supremacy of the Scriptures. It is not necessary to look beyond the sea, to find abundant illustrations of the truth of this remark. We have examples on every hand, and, doubtless, furnish them not unfrequently ourselves. For nothing is more difficult to avoid, than this sinful neglect and indifference to the testimony of God, arising from an overweening confidence in the correctness of our own reasonings. The way to avoid the effect, is to guard against the cause. To learn practically to regard the word of God as

his word, worthy of implicit reliance, and unhesitating acceptance.

Another cause of this indifference to divine truth, is a false spirit of liberality. This is as insidious, and, perhaps, more so than the other. It comes in the guise of virtue. Liberality, in its genuine exercise, is one of the last attainments of an enlarged and sanctified mind. It presupposes so extended and accurate a knowledge of divine truth, that the distinction between essential and unessential points is easily perceived, and feelings so regulated, that all are affectionately and cordially regarded, who agree as to important points. While, therefore, the truly liberal man is firm and strenuous in maintaining truth, he is no bigot. For bigotry implies the undue regard of trivial matters; a contending for them with a zeal, justifiable only when vital truths are concerned. As liberality implies so much excellence, and is so generally attractive and popular, it is not wonderful that we should all desire the reputation of possessing it; and this reputation is very easily gained. Indifference to the truth will commonly answer the purpose; and where obloquy is the portion of those who are not thus indifferent, the temptation is very strong to avoid this evil, by unpardonable concessions. While spurious liberality is thus the offspring, at times, of indifference, at others it is an amiable weakness, or, rather, a weakness of amiable characters. Men whose love of peace and kind feelings predominates over other parts of their character, and cause them to sanction opinions which they entirely disapprove of. Whatever may be the source of this spirit, it obviously leads to a disregard of the truth of God. We see men under its influence, seemingly indifferent to important departures from the faith of the Gospel, and unwilling even to avow distinctly their opinions, lest they should be committed, or appear as too strenuous advocates of a particular system. It is plain, that the evils of such a disposition must be extensive, if from no other reason, at least from the fact that the plea and appeal to liberality are always most frequent among those whose departures from the truth are the most serious. The deity of Christ; the doctrine of the atonement; of regeneration, and of the eternal punishment of the finally impenitent, are rejected by men whose claims to liberality are the loudest, and whose appeals to it are the most constant. Those who are surrounded by such men, and still appreciate and maintain the truth and importance of these doctrines, must expect to be regarded as bigots. The case here, it will be seen, is plain. Every one acknowledges, that a liberality which can render a man indifferent to such points, is inexcusable and destructive. But the difficulty with most minds is, to know where to draw the line; what errors

may be tolerated, and what strenuously opposed. It commends itself, probably, at first view, to Christian feelings to say, that only such opinions as are inconsistent with piety should be matters of dispute; that so long as enough of the Gospel is retained to be a foundation for a good hope and a good life, we must give ourselves no concern. And, indeed, nothing can be plainer, than that duty requires us to recognise men and things as they really are; and hence, if a man be a Christian, we should regard and treat him as such, however much we may differ from him as to points of doctrine. But, to say nothing of the difficulty of deciding what opinions are, and what are not inconsistent with real religion, this rule, though applicable to the terms of communion among Christians generally, is evidently out of place, when applied to the members, or especially the ministers of the same denomination. The judgment which we form of a man or minister, who is a member of a church professedly Arminian, and who avows the doctrines of his denomination, is very different from what we should entertain toward a member of a Calvinistic society, who should avow the same sentiments. And a mode of treatment highly illiberal towards the one, might be a matter of duty towards the other. Because it is right to regard a Christian as a Christian, it surely does not follow that we must regard an Arminian as a Calvinist. This distinction between what is due to a man as a follower of Christ, and what is due to him as a member of any particular denomination, professing a particular form of doctrine, though so perfectly obvious, is frequently disregarded. How often is the declaration heard from Presbyterians, "If a man is only a Christian, and is active in doing good, we care not what doctrines he teaches." This is meant to be an avowal of a high minded liberality; but a moment's reflection shows that it is an acknowledgment of the utmost inconsistency, and a disregard of solemn obligations. It is a declaration that every portion of truth, not absolutely essential to salvation, is of little consequence; and that it matters not whether a man who professes to be a Calvinist, is one or not. While we readily grant, that it is a duty and privilege to love and cherish all who bear the impress of the Saviour's image, and that we should reject no man from our fellowship whom Christ would receive to his, it is equally plain that no obligation can be more obvious than that which requires men who make a profession of a particular form of doctrine, to be sincere; and those who promise to uphold that form, because they believe it true, to be faithful to their engagement. It is professing, therefore, a freedom from the restraints of morality, to be so liberal as to be indifferent to truth, which we have professed to hold, and engaged to defend. There are, evidently,

therefore, two rules which bind every minister and member of a church; the one which fixes the line of his duty towards Christians, as such, the other towards those who are members of his own Society. A man may be a very good Christian, and as such entitled to Christian fellowship, and yet, hold opinions inconsistent with his being an Episcopalian, a Methodist, or a Presbyterian. A neglect of this obvious distinction has led, we doubt not, to much criminal remissness, with regard to the truth as held by our Church.

Another and more serious cause of this indifference to truth, is a want of experience of its power and value. No man can lightly esteem that which he knows from his own experience to have a powerful influence in the sanctification or consolation of believers. No man who has not felt the truth of the divine declarations of the evil of sin, nor experienced the power and sovereignty of divine grace, nor rejoiced in the peace which follows the acceptance of Christ, as the propitiation for our sins, can be expected to feel the value or importance of these doctrines. He will regard those who make them essential to the salvation of men, as narrow minded, and will spurn the idea of censuring those who reject them. It will be found, the world over, that truths which men have thus deeply felt, they will cling to and defend, and, therefore, the more thoroughly men are imbued with the spirit of the word of God, the more they feel the value of its various doctrines, the more consistent and firm will they be in maintaining and promoting them.

While it is evidently our duty to guard against indifference to the truth, from whatever cause it may arise, we should be very careful not to offend on the opposite extreme, by magnifying mole hills into mountains; with indiscriminating zeal, contending with equal warmth for the most trivial technicality, and the most essential doctrine. It is plain, that the duty of a Christian minister, in reference to this point, is exceedingly difficult. He may, on the one hand, not only offend God, but ruin souls, by his unconcern as to doctrinal opinions, or, on the other, disgrace and retard religion by unnecessary alarms and clamours. Hence the necessity for every such man carefully and thoroughly to study the word of God; that he may learn to his own satisfaction what God has taught. Let him form his opinions on mature deliberation; and let him fix the principles which should govern him in their defence and propagation, and then let him calmly, humbly, and firmly pursue his course, through evil and through good report, disregarding the accusation of bigotry from the one side, or latitudinarianism on the other.

If a man properly appreciate his relation to God, the supre-

macy which he claims over our minds and consciences, as well as our lives, the infinite distance there is between him and us, he will feel the folly and guilt of disregarding what he has revealed. He will feel that he is not to postpone the Bible to his own reasonings; by practically forming his opinions in doctrinal matters in a great measure independently of the word of God. Let him remember that truth is essential to holiness and salvation; that it has always been repulsive to the majority of men; and, therefore, difficult to maintain and uphold; that the responsibility of thus maintaining and transmitting it, rests mainly with the ministry; and that the fate of many generations may depend on their fidelity. Look at the melancholy desolations of the ancient world. Think you that piety would be so prostrated, had the priest's lips kept knowledge? Would the Protestant part of France have exhibited so few signs of life for more than a century? Would her clergy have been ready to close their temples, and join in the worship of reason, at the command of a mad directory? Would Germany, with all her stores of learning, and depth of feeling, be now leagued with every antichrist in opposition to the cause of the Redeemer? When we properly appreciate the necessity of truth to piety, the dreadful and long-continued consequences of its neglect, we shall feel that to be indifferent to its interests is one of the greatest sins of which a minister can be guilty; give heed, therefore, to your doctrines; hold fast the form of sound words; contend earnestly for the faith once delivered to the saints. Bear in mind, not only the precepts, but also the example of the apostle Paul. His life was a protracted conflict with false teachers, his epistles are, almost without exception, in defence of truth, and opposition to errors of doctrine and practice. Follow his example, however, not only as to zeal, but, like him, let it be evident to your own consciences, and to all men, that your zeal is not for a party, but for the truth; not for victory over men, but for the purity of the Gospel, that men may be saved. Like him, too, do not contend about trifles; become all things to all men, within the limits of truth and honesty; but do not let the cry of bigotry, or fear of reproach drive you from your principles. Depend upon it, you have a difficult part to act. And you cannot act it well without much knowledge, much prayer, and much piety. The spirit of the age, however, admonishes every man who notices its tendency, that fidelity to the truth is one of the most important requisites for the ministry of the present generation.

II. A second requisite of no less importance is *a sacred regard for all moral obligations*. It is a lamentable fact, though one so obvious as to be frequently the subject of remark, that

pious men are often less honest, less moral, than many who make no pretensions to religion. That is, they have less regard to truth, are less punctual in their engagements, and less faithful in the discharge of their relative duties. We are not to be understood as guilty of the extravagance of saying that such is generally the case; but that instances often occur of really pious men, who are obviously inferior, in all these respects, to many men of the world. It need hardly be remarked, that this is a great disgrace to religion, and the greater when these instances are to be found among ministers of the Gospel. The causes of this lamentable defect of character are numerous. It has its origin at times in the natural constitution. There really seems to be as great a difference among men as to native susceptibility to moral truth, as in their talents, tastes, dispositions, or temperaments. The sentiment which men, thus constitutionally deficient in moral feeling, excite, is not that of pity, but of disapprobation. We cannot help regarding them, not as unfortunate, but the subject of a moral defect, and therefore, never suffer nor sustain the plea that they are naturally dishonest. Such persons, even when made the subjects of divine grace, often betray this want of moral sensibility, just as the man, who is not usually irascible, or improvident, or frivolous, is apt to retain traces of his original temperament. In every such case, there is need of double watchfulness; and the necessity for circumspection is greater in proportion to the seriousness of the besetting infirmity or constitutional defect. More frequently, however, the evil of which we speak arises from habit, and the want of moral discipline. Early in life the habit is often formed of departing from the path of rectitude as it regards truth, or fidelity, or punctuality. And this habit long cherished, is not always laid aside at conversion. Of course the departures, if the conversion be genuine, cannot be so glaring as before, but they are in many cases both sufficiently frequent and serious to bring great discredit on religion. Another source of the same evil is to be found in the general want of self-command. When a present gratification can be attained by a violation of strict integrity not sufficiently serious to shock the conscience, or endanger the reputation, the temptation is yielded to without hesitation. How often does a man, for the sake of giving point to an anecdote, or pungency to a remark, or to ward off an attack in argument, knowingly exaggerate or prevaricate. How often too, from indolence, are acknowledged duties, engagements, or promises neglected. How often, for vanity's sake, or self-gratification in some other form, are debts contracted without the reasonable prospect of discharging them. Every man is liable, in some such a way, to be led into a violation of the duties,

which he owes his fellow-men, and it therefore cannot be unseasonable to call the attention of those, whose conduct is so narrowly watched, and whose deportment is naturally expected to be exemplary, to this subject. Many men greatly injure their moral feelings by the nature of their studies, and the character of some of their speculative opinions. There can be no reasonable doubt that pushing our investigations on moral and religious subjects beyond the proper limits of human research, has an unhappy influence on the moral susceptibilities of our nature. As the exclusive study of the exact sciences is found to incapacitate the mind to appreciate moral evidence, and to destroy the susceptibility for the pleasures of taste, so, too, does it often happen, that metaphysical analysis and refinement, when too exclusively indulged, or too far extended, destroy the nice perception of right and wrong. This perception or judgment is guided by the emotion which instinctively rises on the view of the proper objects; but they must be viewed as a whole, the attempt at analysis destroys their power over the feelings, at least for the time. Hence we see professional metaphysicians often maintaining doctrines in morals, which every unsophisticated man knows to be false; and hence, too, such men are frequently withered and dry as a body which has lost its sensibility and vitality; they have no moral pleasures, no moral emotions, the greatest exhibition of excellence does not move them, and the greatest depravity hardly produces disgust.

The same perverting effect is often produced by disputing for disputing's sake, maintaining error for the sake of argument, or starting sentiments which are not really entertained. The moral sense is too delicate to be thus trifled with. The man who often lies in jest, will soon lie in earnest. The remark that speculative opinions are of frequent injurious tendency on the character of those who adopt them, hardly needs illustration. The effects of fatalism, of atheism, of materialism, of pantheism, are so evidently destructive to moral feeling, that none but their advocates can question it. The same is true, in a proportionate degree, with regard to opinions less extravagantly wrong. The Jesuits furnish a standing illustration of the truth in question. Their very name is now the expression, not only for adroit duplicity, but for perverted moral principle. This character was not feigned; supposing them to have acted as though they had no principle, they must really have had none. Their conduct cannot be explained on the principle of passive obedience merely. It would be impossible to take a man of healthful moral feelings, and get him to act the part of a Jesuit, at once, even though he thought his salvation at stake. A long course of demoralization

was necessary to fit men for the work, and this preparatory discipline, consisted mainly in the inculcation of false doctrines. It was through their influence the moral sense was withered up. It should, therefore, never be forgotten, that as all truth is in order to holiness, and tends to produce it, so, all error is baneful in its influence on those who espouse it. It is only the grosser forms of error, which are sufficiently striking in their effects to be perceptible to our dull vision; but to the eye of God, the hurtful influence of all false principles and doctrines is apparent. And hence he warns men from error, as he warns them from sin.

The only other source of a perverted moral sense, and want of moral rectitude among pious men, which need be mentioned, is a spirit of party. It is wonderful that the mere congregating of men in large numbers should have the effect which we often observe. A man, though peaceable and harmless when by himself, if introduced into an excited crowd, is no longer the same person. He seems to lose his individuality, and to become but a constituent member of a great monster. He is no longer governed by his own individual principles, or feelings, but catching the spirit of the throng, he acts under its guidance, without reflection or remorse. There is more or less of this observable, whenever men are brought to act in large numbers, even in deliberative bodies. The individual is more or less lost, and the spirit of the whole, or of the party, becomes the spirit of each member. Hence men are frequently guilty of acts of moral turpitude, as members of such bodies, from which, as individuals, they would have revolted. It is, indeed, a common saying, "that corporations have no consciences." The reason of this is not to be sought in divided responsibility merely; for in fact, the moral responsibility is not divided. He that votes that injustice should be done, is not the less guilty, because ten or a hundred others do the same. The cause is frequently to be found in the deadening influence on the moral sense of the spirit by which such bodies are often pervaded. The spirit of party, when it once has gained possession of a man, is not confined in its influence to these casual exacerbations; it governs, in a great measure, the whole course of the individual in reference to all subjects which his party have in view. He becomes habituated to view things, not as right or wrong, but in their party bearings. He often feels that he must either do wrong, and sin against his private judgment, or abandon the cause. As he is but one of a multitude, and if they will go wrong, he cannot hinder them; he commonly, therefore, unscrupulously advances, gathering strength as he goes, until he arrives at a state of complete demoralization, acting,

all but avowedly, on the principle that the end sanctions the means. Respectable and honourable men, who have run the course of politics, have often been heard to hoot at the idea of there being any morality or conscience in politicians as such; and instances are not unfrequent where editors of newspapers, professedly pious men, and sufficiently exemplary in other respects to avoid reproach, knowingly publish the most malicious falsehoods to injure a political opponent. Now, brethren, is this fell spirit confined to the world? does it fear to mingle with the sons of God, in their holy convocations? does it dread to pass the threshold of the Church? Would that this were the case; but it is not. It has ever existed in every large community, where there was diversity of views and interests, and its baneful influence has not been less apparent in the Church than elsewhere. Here, alas, we see men, and even good men, carried along by its power; asking, with regard to every measure, not whether it is right, but how it will operate, for, or against their own party. We see them too, resorting to all the expedients of political men for the accomplishment of their objects; plotting, manœuvring, perverting truth and facts; and doing all this as though they were doing God service. Such is the perverting influence of the spirit of party; blinding the moral perceptions, and deadening the moral sensibilities of the heart. Against this spirit you should be ever on your guard. It is infectious and insidious in the highest degree. It enters at every pore by some mysterious sympathy; and when the demon is in, we are as men possessed. There is but one way of preventing this, let the soul always be so full of the Holy Ghost, that it shall always be pre-occupied; and let the determination be graven on both tablets of the heart, always to do what is right in the sight of God, not what is politic, nor what a party wishes.

It is enough to make one weep to think that from one or the other of the causes mentioned, or from others of similar tendency, there is so general a perversion of moral feeling, such a weakening of the principles of moral rectitude, that it is now high, if not the highest praise, to say that a Christian man or minister is *honest*; that is, that he acts from moral principle, not from policy and party feeling; that he always means what he says; that there is no prevarication, double dealing, or chicanery about him; that, in debate or controversy, he never misstates facts, or misrepresents arguments, but uniformly in speech and conduct is frank, ingenuous, above-board, and sincere.

There are obviously few subjects in the present state of the Church and the world, of greater practical importance than that

to which we have ventured in these remarks to call your attention. Do endeavour to be honest men, men of unquestionable integrity, on whose word every one can implicitly rely, of whose purity of motive and purpose no one can doubt. Impress deeply upon your mind that morality is a great part of religion, a great and essential part of the service which we owe to God. Habituate yourselves always to look at the moral character of every thing you are called upon to do. Determine always to do what is right, regardless of consequences. Never trifle with your moral feelings; it is trifling with God. Never suffer yourselves to do wrong in little matters; to neglect little duties; but be punctual and faithful in all engagements, and obligations. You are now forming your characters and fixing your principles, and if you accustom yourselves now to the disregard of duties, and violation of engagements in matters which may appear of little importance, you are educating yourselves for more serious departures from rectitude in future life. Such matters cannot be considered little, for, if not in themselves, yet in their influence on character, they are greatly and permanently important.

The influence of Chatham, in the British senate, is said to have resulted not more from his commanding intellect and eloquence, than from his honesty. His audience could not resist the impression that he was sincere and pure in his principles and aims; and there is enough of power yet in stern integrity, and enough of moral feeling in every human heart, to give the honest man a real, though a reluctantly yielded ascendancy, over the hearts of those around him. In nothing are the honour of religion, and the usefulness of ministers more involved.

III. Another characteristic which should distinguish ministers of the present age, is *activity in doing good*. This it is the tendency of the spirit of the times to produce, and, therefore, though feeling and acknowledging its importance, we shall not dwell on the subject, having considered it more useful to call the attention of our younger brethren to subjects to which the spirit of the age is rather hostile than friendly.

The demand for activity is now such, that a minister cannot get along without it; and this, so far, is a great blessing. The Bible speaks of nothing with greater disapprobation than sloth, even where the things of this world are in view, and for a man who professes to have it as his object to win souls, to be a sluggard, must be peculiarly offensive in the sight of God. Only be careful that your activity does not arise from the mere desire of being busy, or of avoiding the irksomeness of retired study, or from the love of excitement, or for the reputation which attends it, but from deep impressions of the guilt and misery of uncon-

verted men, and a proper sense of your obligations to Jesus Christ.

IV. The age in which we live calls for *unusual mental discipline and furniture*. The necessity of an enlightened and well educated ministry arises, indeed, from the essential nature of the work which ministers have to perform; and, therefore, always exists. But at the present time it is peculiarly important, because the tendency of circumstances is to break down this hedge around the sacred office, and to let in a flood of uneducated, undisciplined men. The demand is so much greater than the supply, that the temptation is strong to hasten the entrance on active duty, of all who are looking forward to the work, and this temptation, addressing itself to excited feelings, has more than wonted force. It is precisely, however, in such a state of things that an ignorant ministry is to be most dreaded. There are men who will be prepared to substitute fanaticism for spiritual piety; to overturn all the landmarks of truth and order, and to turn the Church over with a fierce fanatical spirit, and thus reduce it to lasting barrenness. When the religious opinions and character of large and growing communities are to be formed; when new forms of doctrine are broached on every hand, and when a spirit of excitement and action is abroad in the land, then, if ever, should ministers be thoroughly instructed, wise, well disciplined, and faithful. Let it then be impressed on your minds, brethren, that the circumstances of the Church and country, render it peculiarly important for you to be thoroughly furnished for your work; that you can hardly do a greater injury to the cause of religion, than by plunging into the agitated and conflicting elements around you, unprepared by well digested knowledge, and well considered principles. This state of things, while it renders ignorance dangerous, furnishes to the properly qualified minister, the prospect of doing good for ages to come, of laying the foundations for many generations.

V. Our limits will hardly permit us to mention what ought to have been the chief topic of discourse, were it not the one which is most frequently inculcated, and that is, *a spirit of elevated piety*, as a requisite for the ministry, which the circumstances of the times render peculiarly important. When things are all in regular training, when the battle in a country is well nigh fought, and the land possessed and secured, we may feel less sensibly the value of eminent spirituality in the preachers of the Gospel. But, when almost every thing is to be done; when those who enter in the ministry, if not animated by a right spirit, are sure to be filled and excited by an evil one; when temptations, dangers, and difficulties are multiplied on every hand; when men need so much

teaching and so much guidance, which can only come from the indwelling of the Holy Ghost, then it is we look around for those who are deeply and sincerely pious; who live near to God and the cross, as the hope and stay, under Jesus Christ, of the Church.

ART. VIII.—*Gall's Lesson System of Education.*

THERE is no longer any occasion to demonstrate the utility of Sabbath Schools, by a formal array of arguments. No enlightened Christian can be supposed to be unfriendly or indifferent to their prosperity. Indeed, when we consider that the institution is founded on a spirit of benevolence as pure as the philanthropy of the Gospel, and as expansive as the whole human family, we cease to wonder that the only obstacles to the universal acknowledgment of its claims, are found in deplorable ignorance, inveterate prejudice, or inexorable bigotry. Nor are we surprised to learn, that even amid the twilight of the sixteenth century, Borromeo, the good Archbishop of Milan, to whom belongs the honoured title of "*founder of Sabbath schools,*" succeeded in establishing them in every part of an immense diocese; and that within four years from the introduction of the system into England, by Robert Raikes, (who seems, however, to have devised the plan without any information as to its previous existence in Italy,) 250,000 children were participating in its inestimable privileges. Whenever the subject has been clearly presented, it has carried along with it the conviction of its incalculable importance, to the prosperity and enlargement of the Church. And the time has now arrived, when the intrinsic value of the system is not to be estimated solely nor chiefly by its apparent adaptation to the wants of society: its claims to patronage rest not on the precarious ground of prospective good, but on the firm basis of past success; on the rich harvest of blessings which it has already gathered into the "garner of the Lord." The institution is justly regarded as an indispensable part of that grand moral machinery, which has been set in operation for the conversion of the world; and we need no voice from heaven to assure us, that it will be found a most efficient auxiliary in hastening on this glorious result. The spirit which it breathes is a spirit of "peace, and good will to men." With a disinterested beneficence which asks no return, it blesses both the dispenser and the recipient of its favours: its charities are universal, for it aims to enrich the whole race of man; and its fruits are eternal, for it seeks only to implant

the seed, and nurture the tender scion on earth, which is to flourish and bloom for ever in the paradise above.

But while we dwell with peculiar pleasure on the inestimable good which this institution has accomplished, and rejoice in the belief that it has rescued thousands of children from ruin, and diffused a hallowed influence over society, and trained up many immortal souls for heaven, we are constrained to think that it is still in the infancy of its strength, and that its powers have been very imperfectly developed. We would not be ungrateful for what it has done, but we are persuaded that it might have done much more. We see that all those influences which are relied upon for rectifying the disorders of human nature, for enlightening the ignorant, alarming the careless, reproofing the vicious, and bringing lost sinners back to Christ, are concentrated in a Sabbath school, under the most favourable circumstances for securing their end, and yet, that the actual results, however great in themselves, fall far short of what appear to be just expectations in regard to them. The conviction, therefore, is forced upon us, that there is some serious defect, either in the system of instruction, or in the mode of its administration. We are disposed to think that the system itself is defective, and very materially so. We may, perhaps, have the misfortune to differ on this point from many whose reverence for the existing mode of instruction is a natural consequence of the exclusiveness with which they have contemplated it, and, for their satisfaction, we will briefly state some of the grounds on which our opinion rests.

It will be conceded, that the great end of education, certainly of Sabbath school instruction, is the conversion and sanctification of the heart. This end can only be effected through the instrumentality of the truth applied by the Holy Spirit. It is too obvious to require repetition, that the truth can only affect the conscience by being understood, and that the more distinctly it is perceived by the intellect, the greater is the probability of its impressing the heart. We inquire, then, whether the present system inculcates the truth in the way here pointed out? Does it cause the truth to be understood? These are general questions; and if applied as they are intended to be, to the great body of children in our Sabbath schools, we fear that an affirmative answer cannot be returned to them. The scholars are usually required to commit to memory a certain number of verses in the Bible, or of answers in the Catechism, and they do it; that is, to make the case as favourable as possible, we will suppose that they do it. But the inference by no means follows, that because they can utter with even a parrot-like volubility a form of words, they necessarily comprehend their import. So far from this, every

teacher knows that children recite fluently many lessons of which they are utterly unable to give any account in their own phraseology. Their task is, in many cases, a mere exercise for the memory; and they are trained to cultivate this faculty at the expense of all the others. We are probably within the limits of the truth when we affirm, that of twenty thousand children that might be found, who could repeat with ease the answers in the Shorter Catechism, not three thousand could give any intelligent account of the doctrines of that invaluable compend. Parents and teachers admit and deplore the existence of the evil in question. They feel the obligation of instructing the young in the doctrines and duties of religion, while they are induced, by considering the difficulties in the way, to view the undertaking as nearly or quite impracticable. From this painful dilemma, the mind usually finds relief in the opinion, that if the mere "form of sound words" be securely lodged in the child's memory, he will, in process of time, as his faculties are developed, learn to attach to this form its appropriate ideas. We are ready to admit that there is, both in philosophy and experience, to a certain extent, good ground for this opinion. But, surely, it would be better that this "form of sound words" should be so taught as to be understood, if possible, when it is learnt, instead of waiting for future years and after efforts to render it intelligible. Many people act under the impression that mere Scripture phrases, or verbal formularies, conveying some moral lesson, have a magical efficiency which renders it highly probable, if not absolutely certain, that all the salutary tendencies of their hidden truths will be put forth whenever an occasion shall be offered in after life.

We speak feelingly when we assert, that the exercise in question, *as ordinarily conducted*, is the most irksome and heartless drudgery in the whole routine of a child's religious education. And it is worthy of inquiry how far this authenticated fact has aided, in banishing from so many of our Sabbath schools a book, which, when regarded as an epitome of sound doctrine, and a key to the interpretation of the Scriptures, is more vitally essential to a system of instruction than almost any other. But we surely need not labour to establish a point which is intuitively certain. All men agree, whatever the practice of some may be, that it is not possible for the truth to operate any further than it is understood. The opposite opinion, that a simple form of words is like some chemical agent, invested with a mysterious efficacy, by means of which it is to exert a controlling influence in shaping the course and moulding the character of the man, involves a bundle of absurdities too gross to be endured. We conclude, then, that the present system fails of imparting to children clear

and precise ideas of the truths of religion, and is therein materially defective. We are not to be understood as discouraging the use of the Shorter Catechism, in the religious education of children. We believe it is already very criminally neglected. Nor do we wish to make the impression that it is peculiarly difficult. Our whole object is to show that its excellence and efficacy do not lie in the words, but in the truths which those words so appropriately express; and consequently, that our task is not accomplished when the words are taught, unless the truths are comprehended. It is not against teaching the Catechism, therefore, that our remarks are directed, but against the manner in which this is commonly done. We believe that children of eight or nine years of age are competent, under proper instruction, adequately to comprehend this most excellent summary of Christian doctrine. And it is the more important that this instruction be given early, as it is only in early youth that the great majority of persons have the opportunity of receiving it.

We have already intimated an opinion that by the existing mode of instruction, undue attention is paid to the improvement of the memory, while the higher faculties of the mind are neglected; and we repeat the observation here, in the immediate light of the views just expressed on another branch of the subject. If the discipline of the mind be an object equally desirable with the acquisition of knowledge, that plan of instruction must certainly be injudicious, which sets out with disturbing the natural balance of the faculties, and then perseveringly cultivates one to the serious neglect of the others. That reciprocal adaptation of the several powers to each other, in other words, that intellectual symmetry in which mental vigour so remarkably consists, can only be preserved by a system which aims to enlighten the understanding and correct the judgment, while it exercises the memory. But if the remarks we have made above be correct, the existing system is seriously defective in this respect also. Any person may readily convince himself of the justice of this remark, by passing through one of our Sabbath schools, and listening to the various recitations of the pupils. In many cases they are not expected to understand when they repeat, and in very many more the teachers become so wearied by frequent endeavours to teach them ideas instead of words, that, at length, they give up in despair, and require a bare rehearsal of the appointed lesson. It is obvious, that this plan encourages the children not only to neglect the sense of the passages which are given them as their weekly tasks, but to hurry in the same superficial manner over every thing which they undertake to read. And the oftener a sentence, especially an involved sentence like

many in the Catechism, is repeated in the way here pointed out, the more is its meaning obscured, and less likely is the learner to discover its import. It appears then, that although so much partiality is manifested towards the memory, and so prominent a place assigned to it by this plan of instruction, yet, it ungenerously makes no valuable return. It brings back little besides words; like the vineyard, which, after all the care with which it was pruned, and watered, and dressed, yielded only wild grapes at last. Nor is the system adapted even to a proper cultivation of this faculty. A memory which may have been trained to great skill in retaining a continuous series of words, or of sounds, may be, and commonly will be, very defective in recalling ideas; and it is highly desirable, therefore, that this faculty should be conversant as early as possible with ideas, and never with words, except as the signs of ideas. Nothing could be more unfavourable to the object here contemplated, than the prevailing practice of requiring children to recite in the manner above described, lessons of inordinate length. The number of verses which a child commits from one Sabbath to another, is too commonly regarded as a fair criterion of his intellectual strength. A slight examination would evince the impropriety of measuring a pupil's knowledge by the amount of his reading, and show that in many instances, the number of distinct ideas acquired is inversely as the extent of ground which has been gone over in quest of them. The reason is, that children, encouraged by the method in which their recitations are conducted, take no further notice of the ideas than is necessary to aid them in remembering the language in which they are clothed; and, of course, their perceptions of each truth are confused, in proportion to the whole amount of words with which the memory has burthened itself in accomplishing a single task. If this be the case, it follows that the mind can be properly disciplined and furnished with well-digested knowledge, only by confining the attention at every step of the education to particular ideas until these have been as fully mastered as possible; so that the scholar, like a skilful general at the head of an invading army, will leave, as he passes along, no obstacle unsubdued which might afterwards occasion him doubt or perplexity. If it be thought that such a plan would very much retard a child's education, we reply, that no one who traces the plan to its consequences, can doubt that it would accelerate his progress in a very marked degree; and even if it were not so, we are disposed to acquiesce in the sentiment of the apostle, that "it is better to speak five words with the understanding than ten thousand words in an unknown tongue."

The only remaining objection to the present system which

we shall mention, is a very serious one; but we can barely advert to it for a single moment. Our readers may anticipate us in the observation, that the system makes no adequate provision for enabling children to put in practice the lessons which they learn on the Sabbath. Knowledge which cannot be used is no better than a light under a bushel. If "all Scripture is profitable," it is a matter of solemn obligation to teach those whom we are instructing, in what way each separate truth which they acquire may be made "profitable" to them. Were this practice general, the truths of revelation would be invested in the estimation of every child with a peculiar interest. He would learn to regard them as having a direct bearing on his own daily conduct, to search for the concealed moral as for hid treasure, and to link, by a golden chain of associations, all the leading incidents of his own life, with kindred facts recorded in the inspired volume. We would by no means insinuate that this grand result has not been aimed at in the existing system. We perceive at once, on opening a volume of the "Union Questions," (which are used in most of our Sabbath Schools,) that one prominent design of the writer, was to secure the very end of which we are speaking; and that he has not succeeded more effectually in this purpose, is to be attributed, perhaps, less to himself than to the plan on which the work is drawn up. We take the sincerest pleasure in recording our belief that those little volumes have accomplished an incalculable amount of good, while we insist that they would have accomplished much more, had they been differently constructed. As to the Shorter Catechism, it has been somewhat improved, but we believe that it still retains much of the repulsiveness to children which it indubitably had, when we used to submit, with constrained resignation, to the martyrdom of going every Wednesday afternoon, with a score of little catechumens, to repeat the mysterious answers to our venerable pastor. He explained it, indeed, (or tried to do so) with all the affability and tenderness of a man ripened for heaven; and we have heard other ministers explain it since; but we have scarcely known one to succeed in making its doctrines intelligible to his youthful auditors. If this be a necessary evil, all who are attached to the standards of the Presbyterian Church will deeply regret it; and that it is so, under the present system of education, we have almost ceased to doubt.

We are unable to say whether our readers have gone along with us in the strictures which we have suffered ourselves to make on the existing mode of Sabbath School instruction. Some of them, who have been accustomed to view the subject in a different aspect, will, of course, hesitate before subscribing to our remarks; while others, we presume, will acquiesce in all that

has been said. But, whatever diversity of opinion may exist amongst them, in reference to that matter, we are persuaded that all will be disposed to examine with candour, any suggestions which may be offered with a view to introducing a more enlightened system. We are aware, that, in the business of education, material changes should be adopted with much caution; and yet, on the other hand, we are sure, that no badge of antiquity, nor prescriptive authority, nor popular sanction, should be allowed to perpetuate plans of instruction, which are plainly inadequate, and whose tendencies are, in many respects, pernicious. Impressed with these sentiments, we propose now to delineate the leading features of what has been modestly styled, "*The Lesson System of Education*;" a system, which, we confidently predict, will soon supersede every other in the Sabbath Schools of our country, and of the world.

This system originated a few years ago in Scotland, where it has already acquired much popularity. We have no detailed history of its rise and progress, but a slight examination of it has convinced us, that its author, Mr. JAMES GALL, has applied to this subject the energies of a powerful and discriminating mind, richly furnished with biblical knowledge, and with the ripened fruits of Christian experience. We are not prepared to say that he has accomplished all that can be done in amending our schemes of religious education, but, while anticipating the same progressive improvement in this science, which attends every other department of human effort, we hail, with cordial pleasure, this successful attempt to simplify, by means of a careful study of the juvenile mind, the complicated business of teaching. We regard this system as the harbinger of a new era in the history of education. We are disposed to consider its founder as furnishing, in his own person, a pledge that the wants referred to in the July number of this work, are about to be supplied; that a succession of Christian philosophers will arise, who shall "trace the principles of reason from the most plastic stage of their germination through all their development;" and that men will be raised up "to take advantage of the results of such observation, to suggest the proper modes of applying instruction to the respective cases."

The following paragraph contains what may be considered as Mr. Gall's definition of education:

"Education, in all its branches and forms, is a means employed by civilized man for attaining one single object, and that object is *happiness*; happiness to the individual pupil himself, and happiness to the society of which he forms a part. But, as it is a settled point with men of every sentiment and creed, that happiness is to be found only in the practice of *virtue*, or, more properly speaking, in *holiness*, we narrow our field of investigation, and yet speak precisely the same truth, when we

say, that the end of all education should be the attainment of holiness—the practice of virtue—the right performance of the duties which we owe to God, to ourselves, and to our fellow men.”

This view, it will be perceived, by no means precludes a proper degree of attention to the secular branches of education, but as these concern objects which cannot confer but merely increase the happiness which is inseparable from virtue, “they ought,” as Mr. Gall observes, “most certainly to be secondary, and auxiliary only, to those other branches, which tend, not incidentally, but directly to the establishment and promotion of holiness.” The substance of what has now been expressed, the author afterwards arranges under four distinct heads which comprise the objects to be aimed at in educating the young, to wit: “1st. The cultivation and disciplining of the several powers of the mind. 2d. The acquisition of useful knowledge. 3d. The capacity of communicating knowledge readily to others; and 4th. The habit of applying all this knowledge to useful purposes.” If it be asked whether this scheme can claim originality, we reply, that while the several particulars here enumerated, have been frequently represented as deserving of special attention, we know of no system besides the one under consideration, which assigns a prominent place to the two last named objects, and which aims to promote them by uniform and appropriate efforts. Having already endeavoured to show that the existing plan of instruction is defective in regard to several of the points just mentioned, we shall now proceed to exhibit the remedy which is provided for these evils by the system of Mr. Gall.

It is a radical principle in this system, that children are to recite nothing which they do not understand. The author argues against the prevailing and authorized neglect of this sound maxim, with an ardour of feeling, and a force of reasoning, which do equal honour to him as a philosopher and as a Christian. “He has long considered,” he observes of himself, “this baneful, heartless, and absurd conduct in the treatment of children, as one of the most subtle and destructive delusions of Satan, in retarding the spread of true religion and evangelical truth. And he has often lamented to see Christians—pious, and, in other respects, judicious Christians—not, perhaps, advocating, but still practising and exercising this mode of communicating religious knowledge, on the idea, that children would afterwards remember and understand what they now learn. “Store the memory now,” say they, “and the children will get the benefit of these truths afterwards, when they are understood.” But why should not the child understand them now? Why should he not get the benefit of these glorious and important truths now? Why

should a child be kept in ignorance of God, and the great concerns of religion and eternity, upon a mere chance, that these truths shall hereafter be remembered and digested? But even granting that these truths might afterwards be remembered, have they considered the consequences to which their conclusion leads them? Do they, or do they not consider this knowledge, which they are for indefinitely postponing, as necessary to salvation? If it be not, why teach the children at all? But if it be, who, with a heart strung with the common chords of humanity, can, to save themselves a little more trouble, suspend the eternal welfare of a soul upon such a far distant and very uncertain contingency! Can they, instead of exercising a little more pains and patience in pointing out the way of salvation to the children in a manner which they can understand, thoughtlessly content themselves with sowing seed by the way-side, where they know it cannot take root, while they have the solemn declaration of our Lord himself, that they who "hear the word, and understand it not," have it literally taken away from them by Satan?

Such considerations as these should lead every Christian to examine this subject with serious attention. It is no trifling matter, if we are thus neglecting and perverting the means which God has put into our hands to rescue the young from destruction, and train them up in the fear of the Lord. We repeat, that this object has not been wholly overlooked hitherto; thousands have been brought to a saving knowledge of Jesus Christ, through the Divine blessing on faithful Sabbath school instruction. But the remarks of Mr. Gall have, nevertheless, too adequate an apology in the manner in which the great majority of Sabbath schools are conducted. If a reform, therefore, be practicable, let it be effected. And we really do not see why the scholars may not be taught ideas as well as words. They are every day adding to their stock of ideas on secular subjects; and why may they not do the same in regard to religious truth? If they are very young, let them be fed with 'milk,'—present to their minds a single new truth at a time, and let the truths about which their powers are exercised be of the most simple kind. We apprehend that such exercises as the following, which we take from a section in one of Mr. Gall's books, designed for this very use, would seldom be tried unsuccessfully, even with the most obtuse intellect to be found in a whole Sabbath school:

"Analytical Exercise for Beginners.

[*"God made all things.*]

"Who made all things? What is here said about God? What did God do? What did God make? What things did God make? How many things did God make? What did God do to all things?"

[“ God at first made all things.”]

“ *When did God make all things? Who made all things at first? At what time did God make all things? What did God do to all things at first? When were all things made? How many things did God make at first?*” (Each of the questions in *italics*, relates to the mere idea contained in the words “ *at first*,” which by this repetition becomes equally familiar to the mind with the others, in the previous announcement.)

These simple examples disclose, as our readers will learn, what is a prominent feature of the Lesson System: it adopts, throughout, the catechetical mode of imparting instruction, but it furnishes, as far as we know, the only method of catechising by which ideas are communicated to the pupil's mind. In Mr. Gall's work, quoted above, entitled “ *The End and Essence of Sabbath School Teaching*,” we find an able analysis of the principles of catechising, in which, by a careful study of the various mental operations connected with the answering of questions, he clearly demonstrates the superior advantages of this mode of instruction above any other. The reader, perhaps, smiles at this remark, associating with it the acknowledged fact, that this is the only method of instructing ever pursued with children; but he will learn from the following observations, to which we invite special attention, that the same names do not always express the same things, and that what he and many others have been accustomed to call “ *catechising*,” may, in fact, have little or no resemblance to that exercise. The allusion in the first sentence is to the chapter containing the analysis just mentioned, and which we are obliged to omit:

“ The reader is now prepared, in some measure, for a few remarks on the nature of *Catechisms*, which have too frequently been confounded with *catechising*; and from what has been stated above, he will at once acknowledge, that however useful they may be,—and useful they certainly are,—yet their usefulness is not at all, at least very little, connected with catechetical exercises, properly so called. They have another and very different office to perform in the education of the child; an office, which, though necessary to *prepare* the child for the catechetical exercise, does not form a part of it, and must neither be confounded with it, nor substituted in its place.

“ It must be evident, that catechising is not so much designed to *communicate* truth for the first time, as it is to give a clearer and more extensive view of it, after it has once been communicated, and to rivet it still more firmly upon the memory. When any one asks me a question, he takes it for granted that I am already possessed of the knowledge necessary to give him an answer; or, at least, that there are in my mind sufficient materials, from which I shall be able of myself to compound it; but he never supposes that by merely asking the question, he has done any thing towards putting me in possession of the answer. He may, no doubt, by this means call my attention to the subject, and prepare my mind for information upon it; but still, the mere asking of the question neither gives me the information, nor extends the limits of my former knowledge.

“ The truths themselves, then, upon which the child is catechised, must, in some way or other, be previously communicated before this exercise can begin; and if the degrees of knowledge be equal in other respects, it is evidently to the child a matter of comparative indifference, whether it has been imparted verbally, or by

means of a text-book. In either case, the knowledge being in the mind, the catechetical exercise will go forward equally well, whether it has been received by him in the one way or in the other. But it is a matter of great importance in saving the time of the teacher, that there should be some intermediate link, or text-book, between him and the scholar, that the latter may be able to prepare his lesson where he is, at home, or absent from his teacher, as well as when he is present. Now this is the office which the catechism should, and does supply. It places the means of knowledge within the reach of the child, and supplies the materials which must afterwards be used for strengthening the mind, giving a clearer perception of the truths, and fixing them more deeply and firmly upon the memory.

"This will be more clearly understood by an example. When we wish to teach a child a doctrine contained in the Shorter Catechism,—suppose, for instance, the doctrine of Effectual Calling,—we may either give the information verbally, or we may direct him to the question in which he will find it. Now, it is obvious, that my verbal instructions on the subject, or his learning the answer, have nothing to do with, and include none of the leading characteristics of catechising. It is a necessary preparative for it, however; and after it has been communicated, when I again ask him, 'What is Effectual Calling?' he is prepared to give me an answer, which, before I told him verbally, or before he learned it from his catechism, could not have been done.

"This, therefore, is obviously the point where the catechetical exercise must *begin*; the fundamental principle of which, as has been shown, is, that the answer to every question be searched for by the child himself. Here he has, by learning the words, the materials from which his answers may be compounded; the culling of which is one of the best possible means of making them understood, both in themselves, and in their connexion with each other. This will at once appear, were we for a moment to attend to the operations of mind which immediately take place in a child, upon being successively asked, 'Whose work is Effectual Calling?' 'Of what does the Spirit convince us?' 'What does the Spirit do to our minds?' 'What is renewed?' &c.

"It is of importance also, at this point, for us to take notice of the difference between *reading* and *understanding* a proposition, and merely learning to *repeat* it, that we may the better appreciate the decided superiority of at once laying hold of the *idea*, without at all encumbering ourselves in the first instance with the *words*. This will be plain from the circumstances supposed; for if the child has received his knowledge of the doctrine from me *verbally*, or without a set form of words, and if I were in that case to ask him, 'What is Effectual Calling?' the question would necessarily lead to a long train of mental exercises, of the nature formerly described, for the purpose of giving the several parts of the answer in his *own words*, as he formerly *understood* them, or can now remember them. His account of the doctrine would, perhaps, be much less extensive in its various parts, but what of it was given would be *well understood*. But if, as is commonly the case, the child has learned the *words* of the catechism, and now, on being asked the same question, he merely *repeats them*, it must appear to all that even suppose the words repeated to be thoroughly understood, there is here no such mental exercise required as was in the former case, and by consequence, the same benefit cannot be received. This, it will be observed, is taking the case in its most favourable light, by supposing that the words in the answer have been understood; but the case becomes much stronger the moment we suppose, what commonly happens, that the words have been committed to memory without being properly, if at all understood. In this case, it is manifest that the mere mechanical repetition does nothing, but helps to deceive the teacher, who does understand the words, by inducing him to believe that the child who so correctly repeats them must, like himself, also understand them. By attention to this single circumstance, we will at once be able, not only to appreciate the value of catechetical exercises, but at the same time, to perceive the use, and the only use which ought to be made of catechisms where the words of the answers are given at length: they are useful, very useful *preparations* for catechetical exercises, but they form no part of them; and the teacher who attempts to use them without a key, or at least who neglects to use them in the manner of a key, will find himself most

grievously disappointed, when he comes at last to collect together the fruits of his labour."—(*End and Essence*, Chap. VIII.)

These judicious remarks, which have doubtless been verified in the experience of many of our readers, will be more fully understood by adverting for a moment to the "Verbal Catechetical Exercise" of the Lesson System. This Exercise is "one by which every idea contained in any sentence, is made to occupy the whole attention, and to call into operation all the faculties of the child." The purpose of it is to unite the words and the ideas together, and it does so by presenting to the mind an idea, and then forcing it to search out from the sentence, the word which corresponds with that idea: by this action of the mind, the idea is united to the word, and it will be difficult, if not impossible, ever to separate them. We have already adduced one very simple illustration of this point, but it may not be amiss to quote another in this connexion:

"We announce to a child the following sentence:

"Abraham cast out Ishmael for mocking Isaac."

"In this sentence there are three persons mentioned, and there are two facts stated; so that it contains at least five ideas, which we may state thus:

"1. *Abraham.* 2. *Cast out.* 3. *Ishmael.* 4. *Mocking.* 5. *Isaac.*

"In order to present each of those ideas singly to the mind, without repeating the word in which it is expressed, we ask a question which can only be answered by the word in which the idea occurs; for example, to bring out the first, viz. Abraham, we ask;

"1. Abraham.

Who cast out Ishmael?

"2. Cast out.

What did Abraham do to Ishmael?

"3. Ishmael.

Whom did Abraham cast out?

"4. Mocking.

What did Ishmael do to Isaac?

"5. Isaac.

Whom did Ishmael mock?"

(Lesson System Magazine, Vol. I. No. 4.)

It is very obvious, that this mode of catechising calls all the powers of the child into action, and concentrates his attention upon a single point at a time. His ambition is excited by having presented before his mind a single definite object, dissociated from all others, and which he is encouraged to believe is fully within his reach. Repeated efforts ending in success, his feelings became more and more enlisted, and he is prompted by every fresh question to some untried exercise of his puny powers. In this manner the process of mental discipline is commenced, when the pupil is acquiring the first rudiments of knowledge; for it is not to be overlooked, that the method of catechising here prescribed, seeks to communicate ideas, while every other, (as for instance, that on which the "Union Questions" are framed) "is designed to assist the teacher in ascertaining what knowledge has been already acquired, or to afford the child an opportunity of knowing whether its task has been properly prepared or not."

The questions in catechisms are not formed from any previous announcement which has been given, and they refer to facts. The questions in the Verbal Exercise are formed from announcements previously given, and they refer to the words of that announcement. The answers in catechisms are only an exercise of the memory; the answers in the Verbal Exercise are an exercise of the judgment. In the latter case, the answer has to be found out by the child himself; in the former, it is prepared for him in the catechism. Were there any doubt upon this subject, it would be dispelled by a consideration of the fact, that in the Lesson System we have both of those forms of catechising; that they are used for different purposes, and are never mistaken for each other.

It is one of the peculiarities of this system that it teaches the alphabet itself, by a sort of catechetical exercise; and that not until the child's powers have been somewhat invigorated by means of a previous catechising on very simple announcements, like those which we first quoted. Passing by this point, however, with the single remark that Mr. Gall's mode of teaching the alphabet is perfectly unique, we proceed to notice another particular which will occasion our readers some surprise. The heartless exercise of spelling, that initiatory penance, which every stripling is compelled to perform during so many tedious weeks, before he is admitted to the marvellous mysteries of reading, is unknown to the Lesson System. We do not say that it is so absolutely dispensed with that a child may not often be obliged to master a word letter by letter; but what we mean is, that every child is trained to read as soon as he is familiar with the alphabet; and that there is none of that sing-song drilling on "words of one syllable," "words of two syllables," "trisyllables," "polysyllables," &c. which constitutes so large a portion of the music of every district school. "I have tried the experiment," says an English Sabbath school missionary, "upon several children below six years of age, who barely knew their letters, and in fifteen minutes have taught them to read distinctly, without spelling or miscalling a word, the five first verses of the Gospel of John, to the no little astonishment of their parents!" If there be any room to suspect that this was merely an exercise of the memory, and nothing more, we refer to a similar case which can hardly admit of that construction. Mr. Gall, being in London, went one Sabbath into a school where "the spelling system was predominant," and perceived in one of the classes a young man about sixteen years of age, taking lessons with children of five and six. "I joined" he says, "this little group; and on complimenting the young man on his docility, the teacher informed me that he had been three months at the school, and had

already mastered the alphabet, all the letters of which he now knew; that he was commencing the spelling; and as he had no time to improve himself at home, he (the teacher) had always dedicated a larger portion of the time to him, than to the young children of his class. I asked permission to give him a lesson, which was readily granted. On ascertaining that the boy really knew his alphabet, although he had never even attempted to read, I procured a New Testament, and in a space of time considerably within half an hour, enabled him to read correctly, with the understanding, every word of four verses of the chapter I chose out for him." After giving a few verbal instructions to the boy, directing him to read over the whole chapter when he went home, and to come in the afternoon and read it to his teacher, Mr. Gall took his leave, without being known. At the end of three weeks, he was very unexpectedly introduced into the same school again. He found his pupil reading in Genesis, and was informed by the teacher, that at three o'clock on the same day the young man got his lesson, (just referred to,) he had read to him twenty-nine verses of the chapter prescribed by Mr. Gall.

Our limits will only allow us to give our readers a hint of the process by which such wonderful results are accomplished. We copy the following paragraph on the subject from the "Key to the One Book," the "One Book" being designed to teach children the alphabet, the art of reading, &c. The "Introductory Exercises" are simple sentences, like the following, and about twenty in number:

"It is bad for men to do any ill. 'Let us try to be like our God, &c.'

"When the children's minds," says Mr. Gall, "have become active and vigorous by the catechetical exercises, and when all the letters, double letters, and terminations have become familiar, they may then be taught to read the Introductory Exercises, which will now be both easy and pleasant. The children are told that the first letter (see example above) is a capital I, and the same as 'top-dotted i,' and the first child is then asked 'What kind of letter is that?' The next is asked, 'Of what letter is this the capital?' and the others in their order, 'What is its small letter like?' 'What has it on the top?' 'What is that letter called?' 'Spell the first word.' He then points out to them how the letters form the words, by repeating the letters by their power sounds, as pronounced in the word, and then pronouncing them together, 'i, t, it.' They are all made to pronounce it, one after the other, and then the next word 'is,' is taught in the same manner. The teacher then asks each child in order, making them take places when they do not answer correctly, 'Spell (*from their books*) the first word.' 'What is that word?' 'Spell the second word.' 'What is that word?' 'What is the first word?' 'What is the second word?' 'Spell the word after 'is,' 'That is 'bad.' 'What is b-a-d?' 'Read from the beginning.' 'It is what?' 'Spell the word after 'bad:.' 'That is 'for.' 'What is f-o-r?' and so on to the end of the line, catechising on each clause; never allowing the children audibly to spell one word twice; and teaching till each word in the line can be read by each child, as soon as it is seen. The same thing must be done with each line in its order, the teacher taking care that the children never repeat the lines by rote without reading them. For preventing this, the teacher may call upon them to read insolated words out of their connexion, to read lines backwards, &c., and he should

upon no account pass to another line till the present, and all that have preceded it, can be read well."

When all the Introductory Exercises have been mastered, the children go over them again for the purpose of reading, and getting the explanations of the words. For example, the first scholar, or the next if he cannot do it, is required to give the meaning of the word "bad," and the line is then read with a substitution of this explanation, in place of the original word. This process is carried on until each pupil is able to read every line in the same manner, all the important words being represented by their synonyms or equivalent phrases. For a more particular account of this exercise, we must refer our readers to the "One Book" and its "Key."

A portion of this "Key," and of the Key to the "First Initiatory Catechism," is devoted to "Progressive Exercises for teaching children to draw lessons from the Scripture." The first of these exercises are exceedingly simple, and they gradually become more difficult. An idea of them may be formed from the two following examples, one of which is taken from the first, and the other from the seventh section of the Key to the Catechism just mentioned :

"Adam was (1) *holy*.

"Who was holy? What was Adam? What does that teach you?—*Lesson*. We should be holy.

"(1) Free from sin.

"121. Jonah *confessed* his sin and *prayed* for mercy.

"Who confessed his sin? What did Jonah do? What did Jonah confess? What did Jonah do besides confessing his sin? Who prayed? For what did Jonah pray?

"How many circumstances are mentioned in this passage? (*Two*.) What is the first? (*Jonah confessed his sin.*) What does that teach you?—*Lesson*. We should confess our sin.—What is the second circumstance mentioned in this passage? (*Jonah prayed for mercy.*) What does that teach you?—*Lesson*. We should pray for mercy.

"*Explanations*.—*Confessed*; Felt and acknowledged. *Prayed*; Supplicated God. *Mercy*; Pity and pardon.

"*S. References*.—Jonah i. 10.; ii. 2."

From exercises like these, the children advance by degrees to those of a higher and more complex character. The grand object in view, is to impart to them, or to teach them how they may attain, *the practical knowledge of the Scriptures*. All of Mr. Gall's books are constructed with immediate reference to this great end. Some of them are devoted to the doctrines, and others to the historical statements of the Sacred Volume. The following

scheme presents at one view the titles of the books, and the order in which they are to be used.

“SCHEME,

Showing the order in which the three Exercises of the day are to be carried on.

DOCTRINAL.	HISTORICAL.	
I.	II.	III.
First Initiatory Catechism, 1st. Course. <i>Taught by the Analysis in the Key.</i>	Introduction to the Les- son System, 1st. Course. <i>Lesson Extempore.</i>	Progressive Exercises of First Initiatory Cate- chism.
First Initiatory Catechism, 2d. Course. <i>Committed to memory.</i>	Introduction to the Les- son System, 2d. Course. <i>Lessons prepared at home.</i>	First Step to Old Testament History, 1st. Course.
Second Initiatory Catechism, 1st. Course. <i>Verbal Exercise. General Exercise. Numerical Exercise. Explanations.</i>	Help to St. Luke's Gos- pel. Help to the Gospels. Help to the Acts of the Apostles.	First Step to Old Testament History, 2d. Course. Help to Genésis.”
Second Initiatory Catechism, 2d. Course, <i>With all the Exercises.</i> Shorter Catechism.		

Our limits will not allow us to enter into a description of the several books here enumerated. Mr. Gall has wisely judged that few, if any children, are capable of understanding the Shorter Catechism without much previous doctrinal instruction, and he has, therefore, prepared two catechisms of a more simple form, which are to be thoroughly understood before the other is taken up. In the same way, each of the books named in the above course (the whole of which occupies about three years,) is more difficult than those which precede it. In some the exercises are more, in others less numerous; but every example, whether doctrinal or historical, illustrates the inspired declaration, that “all Scripture is profitable.” The nature of the various exercises will be understood by a little attention to the following example, and the explanatory remarks which we subjoin. The example is the first one in the “Key to the Second Initiatory Catechism;” the catechism itself, which is given to the children, containing only the Question and Answer, the General Exercise, part of the Numerical Exercise, and the Explanations; and some of the catechisms have the Proofs instead of the Numerical Exercise.

"1. Q. *Who made you and all mankind.*

"A. The great God, who, *in the beginning*, for his own glory, created all things of nothing, and very good, made us of dust; and always preserved us, and every creature which he has formed.

"1. VERBAL AND GENERAL EXERCISE.

"*Who created all things? What is God here said to be? When did God create all things? What did God do in the beginning? For what purpose did God create all things? What did God do for his own glory? For whose glory did God create all things? What did God create? How many things did God create? Of what did God create all things? What was created of nothing?* [We omit the remainder of this exercise.]

"2. NUMERICAL EXERCISE.

"How many things are here stated as being done by God?

"(Three.—1. He created all things. 2. He made us. 3. He preserves us and all his creatures.) What is the first? the second? the third?

How many things are here mentioned regarding our own creation? (Two. 1. We were made by God. 2. We were made of dust.) What is the first? &c. How many things are here mentioned regarding God's creating all things? (Four. 1. He created them in the beginning. 2. He created them for his own glory. 3. He created them of nothing. 4. He created them very good.) What is the first? &c.

How many classes are here mentioned as being under God's preserving care? (Two.—1. We ourselves. 2. Every creature which God has formed.) What is the first, &c.

3. DOCTRINES SEPARATED.

How many doctrines [or truths] are contained in this answer? (Seven.—1. God in the beginning created all things. 2. God created all things for his own glory. 3. God created all things of nothing. 4. God created all things at first very good. 5. God made us of dust. 6. God always preserves us. 7. God preserves all his creatures.) What is the first, &c.

4. EXPLANATIONS AND ILLUSTRATIONS.

In the beginning, at the commencement of time. *His own glory*, the purpose of showing to his creatures the glory of his perfections. *Created*, brought into being. *All things*, every thing which exists, &c. [Remainder omitted.]

5. DOCTRINES PROVED.

1. (1.) *God in the beginning created all things.* Gen. i. 1. In the beginning God created the heavens and the earth.

2. (2.) *God created all things for his own glory.*—Prov. xvi. 4. The Lord hath made all things for himself.

3. (3.) *God created all things of nothing.*—Heb. xi. 3. Things which are seen were not made of things which do appear.

[The remaining proofs we omit.]

6. Lessons from the Doctrines.

From these doctrines we learn,

(1.) That, as God is the maker and owner of all things, we ought to be contented and thankful for what he bestows upon us.

(2.) That we should dedicate our talents and possessions to the glory of God.

(3.) That God can supply us with all that we need.

(4.) That we should hate sin, and strive to be holy.

(5.) That we should be humble, and always be preparing for death.

(6.) That we should take notice of, and rely upon, the care and providence of God.

(7.) That we should, in imitation of God, attend to the wants, and endeavour to increase the comforts of others.

7. APPLICATION OF THE LESSONS.

With, and for what should we be contented and thankful? (Lesson 1.)

What should we dedicate to the glory of God? (2.)

With what can God always supply us? (3.)

What should we strive to be? (4.)

For what should we always be preparing? (5.)

Upon what should we always rely? (6.)

What should we endeavour to do to others? (7.)

8. DEVOTIONAL EXERCISE from the Answer.

Adoration.—Thou art the great God, who in the beginning, for thine own glory made all things of nothing, and very good who made us of dust, and who always preserves us, and every creature which thou hast formed.

9. DEVOTIONAL EXERCISE from the Lessons.

O Lord, (1) Thou art the maker and owner of all things, do thou make us contented and thankful for all that thou, in thy kind providence, bestowest upon us. Enable us (2) to dedicate all our talents and possessions to thy service and glory; who (3) art able, by thine almighty power, to supply us with all that we need. May we (4) hate sin, and constantly and perseveringly strive to be holy. Make us (5) increasingly humble; and enable us to look forward to, and prepare for death; and may we while in this world (6) take notice of, and rely upon thy gracious providence and care; (7) and in imitation of thy universal goodness, may we always attend to the wants, and endeavour to increase the comforts of others around us.

10. PARAPHRASE FORMED.

The great God, who, [at the commencement of time,] for [the purpose of showing to his creatures the glory of his perfections,] [brought into being] [every thing which exists,] [from no substance which previously existed,] and [all in a state of perfection,] made us of [earth, or the dust of the ground,] and [constantly, and without intermission,] [keeps in being, and prevents from falling back into nothing,] [all the human race,] and every [created thing, animate or inanimate,] which he has [contrived and made.]"

1. The "Verbal Exercise" we have already explained. The "General Exercise," which is printed in italics, and included in the Verbal, brings out the substance of the answer, and 'enables the scholar to re-construct the sentence, by allowing to each idea its proper place and connection.'

2. The "Numerical, or Analytical Exercise," 'communicates truth in portions, separating one part from another, till one be understood; and then, putting the two together, presents both in connection. As the pupil advances in this exercise, it enables him to take a discriminating view of every subject, to divide it into its component parts, and by this means he is enabled ultimately, readily to detect both false premises and erroneous conclusions.'

3. The "Separating of the Doctrines" or truths, is an exercise of manifest importance, since it very much facilitates the selection and application of proof texts; indeed, a clear appre-

hension of the doctrines, is absolutely indispensable to an enlightened use of proofs. And this exercise is also highly instructive, inasmuch as it helps to unfold thoroughly the meaning of every passage. The children are required to separate the truths, by taking them one by one as they occur in the answer, and throwing each into the form of a general proposition, as exhibited above. This practice soon renders them very skilful in resolving sentences, however complex, into their simple elements.

4. and 10. The design of these two exercises is "to impart to the pupil such an ease in speaking, and such a command of words, as will enable him readily to communicate to others, the knowledge which he has himself acquired." The "Paraphrase" may be formed extempore, or it may be written. The words of the Answer, which need an explanation, being printed in italics, the child is required to substitute a meaning of his own in place of some of these words previously designated by his teacher. This exercise is repeated several times, until he is able to give the whole answer correctly in his own words, similar to the paraphrase in the key. A child may thus be trained not only to great facility in composition by acquiring a familiar knowledge of synonymous words and phrases, but also to uncommon quickness and precision in thinking.

5. "Proving the Doctrines." As this exercise refers every truth to its inspired source, it deserves peculiar attention. The pupil, with the book in his hand, is catechised on the proof, to see whether he understands it, and then required to point out its connection with the doctrine. To impress these truths the more deeply on the mind, Mr. Gall has prepared a Primer, entitled "Doctrines in Rhyme," which, he says, should be reviewed in connexion with this exercise, in order that the children may avail themselves of that singular tenacity with which they retain stanzas on the memory. "The pupil thus carries with him into life," the author observes, "a small, but well arranged body of divinity, in such a form as to be always under his control, and which, though he be not necessitated always to quote it in the poetic form, will never fail to supply materials on any religious subject when it is requisite to give any one 'a reason of the hope that is in him.'" We quote a single illustration:—

Teacher. Who created all things?

Scholar. All things were created by God.

[*T.* Repeat that doctrine in rhyme.

S. The Almighty Lord with matchless power,
This world at first did make,
And all the host of heaven at once,
He into being spake.]"

6. "Drawing Lessons from the Doctrines." This exercise needs little explanation. Each pupil in turn is required to separate and prove a doctrine, and then to draw some lesson from it, which he may give either extempore, or from his memory, or from a paper.

7. We come now to the grand distinctive characteristic of the Lesson System, and that which has furnished its name. Instead of describing minutely the various modes by which children may be taught to derive some practical benefit from all that they learn, we shall be excused for quoting, at considerable length. Mr. Gall's observations on this branch of education.

"It is the dexterous use of surgical instruments which alone constitutes *surgery*; it is the ability to speak and write grammatically, which alone deserves the name of grammar; and, in like manner, it is *the capacity of using and applying knowledge to useful purposes*, which alone deserves the name of *education*. Why this fundamental principle, in the first of sciences, has been so long neglected, we stop not here to inquire. That it continue to be so no longer, ought to be the wish, and the endeavour of every friend and well-wisher of his country.

In respect to this particular object in education, we must here again speak in the singular number; for we know of no system of education in which the *application* of knowledge is systematically taught, except in the Lesson System.

The method by which this great object is accomplished, is not less easy than effective. By the simple operation of deducing practical lessons from every subject taught, or fact communicated, whether religious, moral, or natural, the pupil is let into the important secret, that he, himself, is personally and deeply interested in all that he is taught. He is trained to perceive that every circumstance, or piece of information communicated to him, has a use, and may be used; and that by a little attention and care on his part, he may take advantage of its utility, and turn it to some good purpose in his own experience. There is no limit to the power of this simple principle. It embraces every subject which can, by any means, be rendered useful; and it is a most valuable and accurate test, by which to try the value of any branch of popular education. If the subject taught be at all useful, this principle in the system at once detects it, and trains the pupil of *himself* to perceive when, how, and for what purpose it should be used. If this cannot be done, the subject is obviously *useless*, and therefore ought not to be taught. It embraces every subject of a religious nature, whether of doctrine, or precept, or example; and extends its range to every useful truth in natural history, natural philosophy, and personal or domestic economy. He is, by this means, taught the power of giving a new and extended value to every thing in nature, and in art; of impressing the stamp of utility upon every truth, and turning it into a coin, current and valuable in all circumstances, and on every occasion. We shall endeavour to illustrate our meaning by a few examples.

A child, for instance, is taught, that "God made all things," but this is a mere barren truth, as long as he knows not what use he is to make of it; and this, the reader knows is but too seldom done. But the Lesson System communicates the truth for the purpose of making it practically useful, precisely in the same manner as similar facts are communicated to the young in ordinary life. Why does the parent warn the child not to hurt or purloin the kite, the doll, or the baby-house, because it was *made* by its companion, but to teach it, by the communication of the fact, to respect the property of others, and to be grateful for such an extent of participation in its use, as the maker, and therefore the *owner*, may be pleased to allow? This is precisely the principle of drawing lessons, which is universally practised by every *practical* person, although, perhaps, without system, and often without design. But the Lesson System has for the first time, reduced the principle to a set of sim-

ple rules, which even a child can apply. "God made all things," therefore "all things belong to God." This is the *doctrinal* lesson; and the *practical* lesson from it is equally simple. If all things are God's because he made them, the pupil is taught to draw the lesson, that he should not be discontented with what he has, but should be grateful to God for what he has been pleased to bestow upon him."

"To sum up the whole, in one bright example.—The pupil is taught the history of our Lord, and of his transactions upon earth. The Saviour is exhibited to him as holy, humble, kind, merciful, and forgiving; going about continually doing good; submitting to injuries with patience; reproving with gentleness; advising and exhorting with earnestness; and praying for his tormentors and murderers. But why is all this done? Not that the pupil may coldly look upon the picture, thus drawn by the pen of inspiration, to admire, and then to forget it. No:—It is designed as a model for his imitation; and the Lesson System, by teaching him to apply all the various circumstances to his own conduct, in the form of lessons, enables him to grow into the same image and likeness. He is to look upon the picture till he resembles it. He is to contemplate, and study the character and conduct of his Lord, under the various temptations and trials to which he was exposed, that he might make it the *rule* of his own life, the *pattern* of his conduct, in similar or analogous circumstances. He is, in short, "to behold as in a glass, the glory of the Lord; that he may be changed into the same image, from glory to glory, as by the Spirit of the Lord."

In order to show that the scheme here proposed is perfectly practicable, we subjoin a few specimens of the application of Scripture lessons by a class of children, who were examined, after very little instruction, from the "First Step," on Old Testament history, from the time of Adam till the death of Moses:

"A child was asked, "When you see others going heedlessly on in the commission of sin, what should you do?" and answered, "I should warn them of their danger;" and referred to Noah who warned the wicked, while building the ark.

Again, "When people about you are given to quarrel, what should you do?" "We should endeavour to make peace;" and referred to Abram endeavouring to remain at peace with Lot's herdsmen.

"When two situations occur, one where you will get more money, but where the people are wicked and ungodly; and the other, where you will get less money, but have better company; which should you choose?" "The good company though with less money;" and referred to Lot's desire for riches taking him to live in wicked Sodom, where he lost all he had."

We may, perhaps, quote some further examples of this kind before we conclude. The two "Devotional Exercises," numbered 8 and 9 under the example copied from the Catechism, explain themselves.

We will here present our readers with a single example from one of Mr. Gall's historical books, his "Help to Luke." The remarks already made will enable them to understand the various exercises. We preface this by the corresponding passage in the "Union Questions," that the two may be compared; the verse is the 34th in the 10th chapter of Luke.

Union Questions.—"How did the Samaritan show his compassion?"

What does this conduct of the Samaritan teach you?"

Help to Luke.—34. "And went to him, and (1.) bound up (2.) his wounds,

- (3.) *pouring in oil and wine, and (4.) set him on his own beast, and brought him to (5.) an inn, and (6.) took care of him.*
1. Stopped the bleeding, dressed, and wrapped.—2. The cuts and bruises which he had received.—3. Washing and anointing them with.—4. Walking himself he put the helpless man.—5. A place of public entertainment.—6. Putting him to bed, watched over.
34. To whom did the Samaritan go? *What did the Samaritan do to the man? What did he bind up? Who bound up his wounds? &c.* [We omit the greater part of this exercise.]
- Lesson.—The Samaritan went to the man and bound up his wounds.—We should not only pity the distressed, but we should endeavour also to relieve them. The Samaritan used oil and wine for the recovery of the man.—We should not, when we can afford it, grudge a little expense to relieve the distressed. The Samaritan set the man on his own beast.—We should not in acts of charity or mercy, grudge a little personal inconvenience or bodily fatigue. The Samaritan brought the man to an inn and took care of him.—We should endeavour to complete those acts of charity or mercy which we have been enabled to begin.*

After having quoted so liberally from Mr. Gall, it is not our intention to enter into an elaborate discussion of the several features of this system of education. In drawing this protracted article to a close, however, there are two or three points on which we shall offer a very few remarks.

In examining the Paraphrastic Exercise of the Lesson System, we have been forcibly reminded of the deficiency in the existing schemes of instruction, which this Exercise is designed to supply. We have always thought that the business of "composition," (a technicality familiar to every school-boy,) was too much neglected in the education of youth. Its importance is not appreciated, nor does it occupy that prominent rank in the studies prescribed by any of our seminaries, to which it is justly entitled. From the highest universities down, through every grade, to the district and Sabbath schools, there is an urgent necessity for reform in this matter. We could name colleges of the first respectability, the students of which are required to exhibit original dissertations only eight or ten times in the course of a year; and even in those cases, they are considered as complying with the statutes of the institution, if they present the merest anatomy of an essay, which ought not to pass muster in an ordinary grammar school. As a natural consequence of this practice, multitudes of young men who are sent out into the world with a diploma in their pocket, certifying (what might not, otherwise, be suspected,) that they have received a liberal education, are deplorably deficient in that command of language and fluency of expression, on which their success and usefulness materially depend. They may, perhaps, write with grammatical accuracy, though even this is in some cases problematical, but their style betrays, at once, the juvenile author, and exhibits neither manly vigour nor classic ease

and elegance. And in the field of extemporaneous debate they learn, frequently at a severe and painful sacrifice of feeling, that they are too "slow of speech" even to cope with an unskilful antagonist, or to set forth in any thing like its appropriate importance, a subject which may be pressing upon their own minds with a weight almost beyond endurance.

It is easy to discover whence the evil in question originates, and to whom belongs the responsibility of perpetuating it. Whenever our teachers and literary professors shall begin to place a just estimate on the acquisition of which we have been speaking, then, and not till then, will their pupils cease to regard the exercise of "composition," as a piece of unprofitable drudgery. It is obvious too, that the reform must commence in our primary schools. The irksomeness of this exercise to the youth in our academies and colleges, arises chiefly from the entire neglect of it in their early education. Were children habituated to the exercise, they would derive a constantly increasing gratification from it, as the gradual development and growing strength of their faculties should enable them to lay hold of subjects with a more vigorous grasp, and to bring to the discussion of them a more comprehensive range of thought. For this reason, we regard that feature of the Lesson System which has occasioned these remarks, as adding materially to its value.

Another peculiarity of this system, and one which promises, like the last, to supply an important deficiency, is seen in its "Devotional Exercises." We do not forget that under the existing modes of instruction, scholars may be often reminded of the duty of prayer, and that children are frequently taught to repeat forms of prayer by their parents; but we know of no plan, besides the one here proposed, which aims by systematic efforts to teach them the precise nature of this duty, and the method of performing it intelligently. That there are difficulties in the way of communicating to the juvenile mind clear apprehensions of an exercise so essentially spiritual, and especially of enlisting their feelings in the discharge of it, we do not doubt; but we are confident that no one, who reads Mr. Gall's observations on this subject, will despair of witnessing the literal fulfilment of that inspired declaration, "Out of the mouth of babes and sucklings Thou hast perfected praise." We esteem it as one of the chief excellencies of the system, that it thus turns into a devotional use each doctrine and its appropriate lessons; for we can conceive of nothing which is better calculated to impress the truths on the memory, enforced by the immediate sanction of the great Author of truth, and to inculcate those sentiments of reverence and pious fear, of which the mind is so much more susceptible in childhood

than at any subsequent period. Nor is it unworthy of mention as a collateral benefit resulting from this practice, that those who are thus early trained will acquire a fluency and richness of expression in prayer, which may be of essential service to themselves and others in after life. Were this system generally adopted, the exercise of prayer would soon lose its frigid formality, and be invested, even in the estimation of the world, with something of that sacred dignity and impressiveness which belong to its true character.

A single word as to the "Application of the Lessons." Apart from this feature, the Lesson System is a manifest advance in the science of education, but with it, we consider its author as having established his claim to rank amongst the benefactors of the age. No finite mind can estimate the blessings which might be expected to flow, from the universal adoption of a system, which thus effectually links all its pupils by strong, though unseen bonds, with the realities of a future state of existence. The child, habituated on the one hand to draw some practical maxim from every Scripture expression which he sees, and on the other to connect each incident of his life with a corresponding event recorded in the sacred volume, would by his own acts, be continually summoning around himself the objects and interests of the invisible world. He would live with an abiding consciousness that the eye of Omniscience was upon him; and in moments of temptation or unguarded passion, the fearful warnings of Holy Writ would rush unbidden upon his soul, and recall him to his duty. It would require no common degree of hardihood to impel a man to the perpetration of crime, whose conscience was thus armed with the delegated terrors of the law, and who felt at every step he was striking chords which sent their vibrations upwards to the throne of God, and onward to the judgment seat of Christ. We do not assert that even then we should have found a complete antidote to vice, but we do affirm that a most salutary restraint would be imposed upon the corrupt propensities of the human heart, and that we should be provided with the surest safeguard against the practice of iniquity which it is possible to have, short of the universal conversion of men to God. We regard it, therefore, as the highest recommendation of the Lesson System of education, that it aims to accomplish by simple, but efficient means, a result so noble and philanthropic, and so full of promise to the Church, as that which is here contemplated. We are aware that the same end has been attempted in the existing system of instruction, but with how little prospect of success, as compared with the system under review, we need not stop to determine.

It was not our design to delineate all the minute peculiarities of Mr. Gall's System. The end which we had in view will be attained, should the imperfect outline which we have sketched of its exercises, and the principles on which they are formed, serve to call the attention of the friends of Sabbath schools to this subject. There is no country in the world, whose prosperity is so intimately associated with these schools as our own. Institutions founded on the principle of popular representation, can be sustained only amongst an intelligent and virtuous people: and considered, therefore, with reference merely to our political interests, every improvement which adds efficiency to our plans for storing the minds of the young with the great truths of scriptural Christianity, may be viewed as a national blessing. But when our thoughts stretch forward into eternity, we are lost in endeavouring to estimate the weighty results which might be expected to flow from even a non-essential modification in the present mode of instruction. Who can tell what consequences might ensue, were one additional truth of fundamental importance to be brought to bear in its divine energy upon the conscience of a single individual! And when we consider that this truth is "precious" and imperishable "seed," which, under the nurturing care of the Holy Spirit shall spring up and bear eternal fruit, the mind faints in attempting to conceive the magnitude of the blessings which would be secured, by the adoption of a system which should every year bring the word of God into more immediate contact with thousands and millions of immortal souls. Whether the scheme of instruction which we have been considering be such a system, it is not for us to say; but it certainly is one which merits a candid examination on the part of all who are interested (and who are not?) in the education of youth. We commend it especially to the ministers of the Gospel, and to all superintendents and teachers of Sabbath schools. It has already been introduced, as we are informed, into a few schools in the city of New York, where its success has been complete. We are surprised that it is not more generally known, and that the whole series of Mr. Gall's books has not been long ago republished here.* The system can no longer be regarded as an experiment, which may or may not end in a mortifying failure: its efficacy has been fairly demonstrated, and the proofs are before the world. It comes to us recommended by names of high distinction in the literary circles of Scotland; and still more, sustained by facts

* Whenever this is done, we hope that they will be reprinted *as they are*. If they are not precisely such books as we need, others can be prepared on the same plan. We understand that Mr. Gall is much displeased with the liberties taken by the American editors in their republication of one or two of his works.

which incredulity cannot resist, nor prejudice evade. We know not how we can more appropriately conclude this long article, than by stating a few of these facts, which we find recorded in a pamphlet printed at Edinburgh, and entitled, "Effects of the Lesson System of Teaching, as ascertained by actual Experiment." Could we copy the whole pamphlet, our readers would concur in the opinion that some of the "effects" which it details, are without a parallel in the annals of education.

The only experiment of the results of which our limits will permit us to give a full account, was held at Aberdeen, and was witnessed and reported by the following gentlemen: The Very Rev. Dr. William Jack, Principal of King's College, Aberdeen; James Bentley, Esq., A.M., Professor of Oriental Languages; the Rev. John Murray; the Rev. Abercrombie L. Gordon; and the Rev. David Simpson, ministers of Aberdeen. The children were selected by the three clergymen just named, in the following manner. After examining as thoroughly as possible the children collected from various schools, they selected from them twenty-two "who seemed to be the most ignorant, and to understand none of the three fundamental doctrines of the Gospel, viz. our connexion, as sinners, with Adam; our connexion with Christ as the Saviour, and the means by which sinners receive an interest in Christ's salvation." From these twenty-two children, Mr. Gall made up a class of ten, whom he instructed for eight days, occupying two hours each day. In the civil history, biography, and natural philosophy department, however, he had to take the children for half an hour at mid-day, some of them being employed in business, who, therefore, could only attend during part of their dinner-hour. At the expiration of this time, the children were examined at a public meeting, held in one of the churches at Aberdeen.

"They were first interrogated minutely on the following doctrines of Revelation, *seriatim*, a list of which was handed to the Chairman, viz. 1. Of the Bible, its design and authority. 2. Of Adam, and our relation to him in the covenant of works. 3. The consequences of the fall; 1st. In the loss of eternal life, and why; 2d. In bringing down the curse on all mankind. 4. Why sin will be visited with punishment, notwithstanding God's perfections of goodness and mercy. 5. The utter inability of man to help himself. 6. The origin of the plan of salvation by Christ. 7. The reasons why repentance cannot save us. 8. The reasons why good works cannot save us. 9. How the curse is removed by Christ. 10. How eternal life is restored by Christ. 11. Why Christ, the Son of God, alone, and no created being, could accomplish man's redemption. 12. The nature and exercise of Christ's offices as Prophet, Priest, and King. 13. How we receive an interest in Christ's salvation. 14. Why faith, repentance, and new obedience, although necessary, are not meritorious. 15. Of the last judgment. 16. The grounds upon which the righteous will be acquitted, and the wicked condemned, at the last judgment.

"After being examined generally and satisfactorily on each of these heads, the chairman called upon some of them individually, who were carefully examined, and showed

by their answers, that they severally understood the nature of the above doctrines, and their mutual relation to each other.

"They were then examined on the Old Testament history, from the account of the death of Moses, downwards, to that of the revolt of the Ten Tribes, in the reign of Rehoboam. Here they distinctly stated and described all the leading circumstances of the narrative comprised in the 'First Step,' whose brief, but comprehensive outline they appeared, in various instances, to have filled up at home, by reading in their Bibles the corresponding chapters. From the various incidents in the Sacred Record, with which they had thus been brought so closely in contact, they drew, as they proceeded, a variety of practical lessons, evincing that they clearly perceived, not only the nature and qualities of the actions, whether good or evil, of the persons there set before them, but the use that ought to be made of such descriptions of character, as examples or warnings, intended for application to the ordinary business of life.

"They were next examined, in the same way, on several sections of the New Testament, from which they had also learned to point out the practical lessons, so important and necessary for the regulation of the heart and life. The meeting, as well as this committee, were surprised at the minute and accurate acquaintance which they displayed with the multiplicity of objects presented to them; at the great extent of the record over which they had travelled; and at the facility with which they seemed to draw useful lessons from almost every occurrence mentioned in the passages which they had read. But the most important part of the exercise, that which showed more particularly the great value of this system, and with which the meeting were especially struck, was the appropriate *application* of the lessons from Scripture, which they had previously drawn. They were desired to suppose themselves placed in a great variety of situations, and were asked how they ought to conduct themselves in each of these. A few examples may be given, though it is quite impossible to do justice to the subject. A boy, for instance, was asked, 'If your parents should become infirm and poor, how ought you to act towards them?' 'I ought,' replied the boy, 'to work, and help them.' And being asked, 'Whence he drew that lesson?' he referred to the conduct of Ruth, who supported Naomi and herself by gleaning in the field. A girl was asked, 'If your mother was busy, and had more to do in the family than she could easily accomplish, what ought you to do?' Her answer was, 'I ought to give her assistance;' and she referred to the conduct of Saul, in assisting his father to recover the asses which were lost; and to that of David, in feeding his father's sheep, when his brothers were at the wars. A *little boy* was asked, 'If your parents were too indulgent, and seemed to give you all your own will, what ought you to do?' 'I ought not to take it,' replied the boy, very readily; and added, that it was taking his own will that caused the ruin of the prodigal son. Another boy being asked, 'If you should become rich, what would be your duty to the poor?' answered, 'I ought to be good to the poor; but it would be better to give them work than to give them money; for Boaz did not give Ruth grain, but bade his shearers let some fall, that she might get it by her own industry.'

"Mr. Gall here stated, that at this point it had been intended that the experiment, as originally projected, should close; but that the interest which these exercises had excited in the minds of the children, at a very early period of the experiment, had induced him, short as was the time he had prescribed to himself, to proceed with them to some other branches of education, embraced by the Lesson System of teaching, viz. 'Civil History,' 'Biography,' &c. For this purpose, he had selected four of the class that had now been examined, and four other children who could attend, and had met with them at their dinner hour, for five or six days, and the result he would now very shortly exhibit to the meeting.

"They were accordingly examined on that portion of the history of England, embraced by the reign of Charles I. and the commonwealth; and from the details of this period, they drew, from the *same circumstances*, or announcements, political, domestic, and personal lessons, as these applied to a nation, to a family, and to individuals; lessons which it ought to be the leading design of history to furnish, though, both by the writers and readers of history, this committee are sorry to say, they are too generally overlooked.

“They were then examined on Biography, the life of the late Rev. John Newton being chosen for that purpose; from whose history they also drew some very useful practical lessons, and seemed very desirous of enlarging, but had to be restrained, as the time would not permit.

“They were next interrogated, scientifically, as to the production, the nature, and the properties of several familiar objects, with the view of showing how admirably calculated the Lesson System is for furnishing the young with a knowledge of natural science, and of the arts. One of their little companions being raised before them on a bench, they described every part of his dress, from the bonnet downwards, detailing every process and stage of the manufacture. The bonnet, which was put on his head for this purpose, the coat, the silk handkerchief, the cotton vest, were all traced respectively from the sheep, the egg of the silk-worm, and the cotton-pod. The buttons, which were of brass, were stated to be a composition of copper and zinc, which were separately and scientifically described, with the reasons assigned, (as good as could be given,) for their admixture, in the composition of brass. Here they also found no want either of capacity or of materials for practical lessons. A boy, after describing copper as possessing poisonous qualities, and stating that cooking utensils, as well as money, were made of it, was asked what practical lessons he could draw from these circumstances, and replied, ‘That no person should put halfpence in his mouth; and that people should take care to keep clean pans and kettles.’ A lady’s parasol and a gentleman’s watch were described in the same manner. The ivory knob, the brass crampet, the hambo, the whalebone, the silk, were no sooner adverted to, than they were scientifically described. When their attention was called to the seals of a gentleman’s watch, they immediately said, ‘These are of pure, and those of jeweller’s gold,’ and described the difference. The steel ring was traced to the iron-stone in the mine, with a description of the mode of separating the metal from its combinations. The processes requisite for the preparation of wrought-iron from the cast-iron, and of steel from the wrought-iron, with the distinguishing properties of each of these metals, were accurately described, and some practical lessons drawn from these properties, such as, that a knife ought never to be put into the fire, and that a razor should be dipped in warm water previous to its being used. Various articles were collected from individuals in the meeting, and successively presented to them, all of which they described. India-rubber, cork, sponge, pocket-combs, &c. A small pocket thermometer, with its tube and its mercury, its principles and use, and even the Turkey-leather on the cover, were all fully described. After explaining the nature and properties of coal-gas, one of the boys stated to the meeting, that since the commencement of this experiment, he had himself attempted, and succeeded in making gas-light, by means of a tobacco-pipe; his method of doing which he also described.

“At the close of this examination, the chairman and several of the gentlemen present, expressed warmly and decidedly their opinion, as to the entire success of the experiment, and declared that they were indeed quite astonished, that this system had, in so short a period, imparted to the children such an extraordinary store of knowledge; and that they were fully prepared to state this to the public.”—[This report is signed by the gentlemen mentioned above.]

We have thought that a single detailed account like this, would be more satisfactory than detached portions from several different reports. An experiment similar to the one just described, was tried by Mr. Gall in London, in May, 1829, under the supervision of a committee of the Sunday School Union. We copy a paragraph from the report of this committee, which brings into view a point not mentioned in the extract already given. The class here mentioned consisted of three of the most intelligent girls of the school to which they belonged, (of the ages of 11, 12,

and 16, respectively,) and they had been instructed by Mr. Gall for half an hour on thirteen successive evenings.

“The third class was next examined on the nature and practice of *prayer*. They showed great skill in comprehending and defining the several component parts of prayer; as invocation, adoration, confession, thanksgiving, petition, &c. They first gave examples of each separately; and then, with great facility, made selections from each division in its order, which they gave consecutively; showing, that they had acquired with ease and aptitude, by means of this classification, a most desirable scriptural directory in the important duty of prayer. They then turned several lessons and passages of Scripture into prayer; and the Chairman and several of the gentlemen present, read to them passages from various parts of the Bible, which they readily classified, as taught in the “Questions on Prayer,” and turned them into adoration, petition, confession, or thanksgiving, according to their nature. Some of the texts were of a mixed, and even of a complicated nature; but in every case, even when they were not previously acquainted with the passages, they divided them into parts, and referred each of these to its proper class, as in the more simple and unique verses.”

We cannot forbear to state that at the public meeting which was held in London, to communicate the result of the experiment just mentioned, a blind man was introduced, who, though born blind, by means of an alphabet invented by Mr. Gall, was able to read by the touch slowly, but correctly, in the first book printed for the use of the blind. He had acquired the art of reading by only one hour and a quarter's teaching, together with his own practice during a fortnight. He also wrote before the meeting, by means of an apparatus invented by Mr. Gall for that purpose, and numerous specimens of his writing, which he read by his fingers, with great ease, were distributed among the individuals present. He had been taught to write in the space of one hour, and his own practice for a single day had done all the rest. We mention this circumstance in the hope that it may be useful to some in our own country who are suffering under this distressing privation.

As to the facts which we have quoted concerning the Lesson System, they speak a language too plain to be misunderstood, and too impressive to be forgotten.

Select List of Recent Publications.

THEOLOGICAL.

Discourses on the Covenant of Works, the Fall of Man, and Original Sin. By William Lusk, Pastor of the First Presbyterian Church in Cambridge, New York. pp. 224.

A Discourse on the Doctrine of the Trinity. By Conrad Speece, D. D. Richmond.

Butler's Analogy. With an Introductory Essay by Albert Barnes. Philadelphia.

A Second Series of the Doctrine of the Church of Geneva, comprising Discourses by the Modern Divines of that City; edited by the Rev. J. S. Pons, Minister of the French Episcopal Church, Eglise des Grecs, and the Rev. R. Cattermole, B. D. London.

Neander, Geschichte der Pflanzung und Leitung der Christlichen kirche durch die Apostel. Hamburg.

Tholuck, Beitrage zur Spracherklarung des N. T. Halle.

Ewald, Abhandlungen zur Biblischen Literatur. Gottingen.

Hengstenberg, Christologie des Alt. Test. Erlangen.

Neander, der heilige Johannes Chrysostomus und die Kirche. 2d edition. Hamburg.

Tittmanni de Synonymis in Nov. Test. Leipzig.

Olshausen, Nachweis der Echtheit des N. T. Hamburg.

Elvers, das Wesen der Katholischen Kirche.

HISTORICAL AND BIOGRAPHICAL.

History of the Reformed Religion in France. By Edward Smedley, M. A. late Fellow of Sidney Sussex College, Cambridge. Vol. I. Being the Third Volume of the Theological Library. London.

A Chronological Table of the Kings and Prophets of Judah and Israel, in parallel columns; intended to assist the Study of the Books of Kings and Chronicles, in Schools of Christian Instruction. By William Hancock, M. A. Minister of St. Paul's Chapel, Kilburn.

Hengstenberg, de rebus Tyrriorum. Berlin.

Magazin für die gesch. der Missions gesellschaften.

Lucke, Planck's Biographie. Gottingen.

Government of the Churches. The Primitive Government of Christian Churches Also, Liturgical Considerations. By James P. Wilson, late Minister of the First Presbyterian Church, Philadelphia. To which is prefixed a Sermon, preached on the occasion of the death of the Author, by Rev. Thomas H. Skinner, D. D.

BIBLICAL AND PHILOLOGICAL.

An Evangelical Synopsis, for the Use of Families. The Holy Bible, with notes explanatory and practical, intended to assist the understanding in the perusal of the Sacred Volume, and to furnish a body of Evangelical Truth founded on its contents; selected from the writings of esteemed divines and biblical critics of various denominations. Illustrated with steel engravings, after the old masters. No. I. Continued weekly. London.

Borsen, Arabisk Grammatik. Copenhagen.

SERMONS AND ADDRESSES.

American Enterprise; or Christianity adapted to American Youth. Preached at the request of the Philadelphia Institute. By Albert Barnes, Minister of the First Presbyterian Church.

The Young Man's Glory. Preached at the request of the Philadelphia Institute. By S. H. Tyng, Rector of St. Paul's Church.

Wisdom's Call. Preached at the request of the Philadelphia Institute. By W. T. Brantly, Pastor of the First Baptist Church.

The Golden Rule. Preached at the request of the Philadelphia Institute. By George G. Cookman of the Methodist Episcopal Church.

An Oration Commemorative of the late John Holt Rice, D. D.; spoken before the Literary and Philosophical Society of Hampden Sydney College, at their anniversary in September last, by William Maxwell, Esq. Richmond.

Of the Increase of the Church, as described in St. Luke, xiii. 18, 19. A Sermon, preached before the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, at its Triennial Meeting, in St. John's Chapel, in the city of New York, October 22, 1832. By the Rt. Rev. Wm. White, D. D. Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania. New York.

Calmet's Dictionary of the Holy Bible, as published by Mr. Charles Taylor, with the fragments incorporated; the whole condensed and arranged in alphabetical order. American Edition, with large additions, by Edward Robinson, Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover. Illustrated with Maps and Engravings on Wood. Boston.

Trials of Missionaries. An Address delivered in Park Street Church, Boston, on the evening of October 24th, 1832, to the Rev. Elias Riggs, Rev. William M. Thompson, and Dr. Asa Dodge, about to embark as missionaries to the Mediterranean, by the Rev. Eli Smith, a member of the mission.

Importance of Theological Institutions. An Address delivered before the Trustees, Students, and Friends of the Newton Theological Institution, Nov. 12, 1832. By James D. Knowles, Professor of Pastoral Duties. Boston.

Dr. Beecher's Sermon on Dependence and Free Agency. Preached in the Chapel of the Theological Seminary, Andover, July 16, 1832. 8vo. pp. 40. Boston.

MISCELLANEOUS.

A Treatise on the Millennium; in which the prevailing theories on that subject are carefully examined, and the true Scriptural doctrine attempted to be elicited and established. By George Bush, author of Questions and Notes upon Genesis and Exodus. New York. pp. 277.

Letters to a Brother on Practical Subjects. By a Clergyman. Pp. 108. Boston.

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Philosophical Catechism of the Laws of Man. By G. Spurzheim, M. D. late of the University of Vienna and Paris, &c. 18mo. Pp. 176. Boston.

The Biblical Annual, or Scripture Cabinet Atlas. London.

Lectures on the Present State and probable Results of Theological Speculations in Connecticut. By an Edwardean. 44 pages 8vo.

Prayers for Young Persons. By the Rev. Charles Watson, Minister of Burntisland. 12mo. Edinburgh.

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