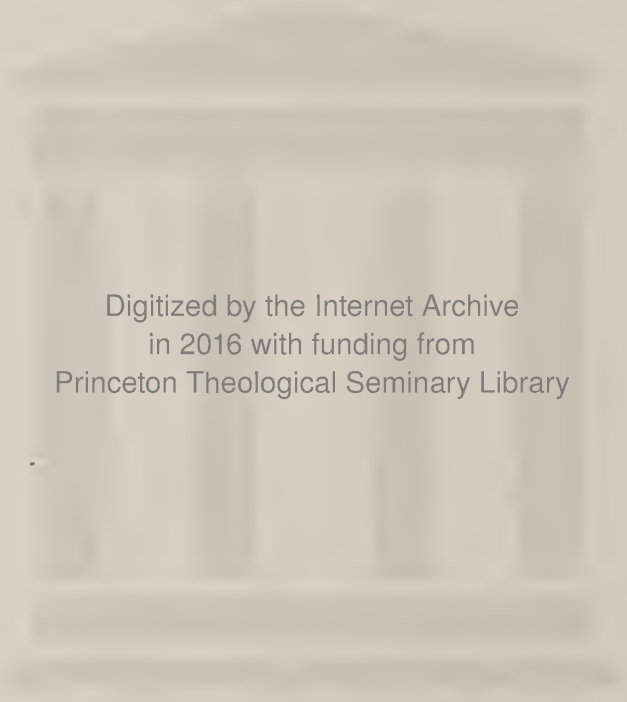

THE

# PRINCETON REVIEW.

APRIL 1839.

No. II.

Joseph Owen

ART. I.—1. *The Chinese: A General Description of the Empire of China and its Inhabitants.* By John Francis Davis, Esq. F. R. S., &c. In 2 vols. New York: Harper & Brothers. 1836.

2. *The Stranger in China; or, The Fan-qui's visit to the Celestial Empire, in* 1836–7. By C. Toogood Downing, Esq., Mem. Roy. Coll. Surgeons. In 2 vols. 12mo. Philadelphia. 1838.

3. *China; its State and Prospects, with especial reference to the spread of the gospel; containing allusions to the Antiquity, Extent, Population, Civilization, Literature, and Religion of the Chinese.* By W. H. Medhurst, of the London Missionary Society. Boston. 1838.

THE empire of China has for the last three centuries been drawing an increasing amount of attention from western nations. At the present time it is awakening universal interest among commercial and Christian people. It is by no means surprising that it should. Even independently of the commercial advantages which it presents, and the importance of bringing it under Christian influence, it affords subjects of inquiry well adapted to arouse the curiosity of the human

mind. Its antiquity, extent, and immense population combined under a single autocrat, together with the singular characteristics and customs of its people, present interesting themes for speculation and research. From the earliest antiquity until the present time this great country has remained almost entirely the same in its language, customs, and the genius and spirit of its people. Its inhabitants are almost as different from other nations as if they belonged to another planet. Had the great northern wall entirely surrounded it from the most ancient period, and wholly debarred it from intercourse with other parts of the globe, a greater difference than the present could hardly be conceived. It remained for ages unknown to Europeans and the inhabitants of Western Asia. The conqueror of the world little thought how incomplete was his victory while this extensive and thickly peopled portion of his imaginary conquest lay untouched and undisturbed by him.

Until quite modern times very little was known of it by the rest of the world. Some who lived about the time of the Christian era and a little after, seem not to have been altogether ignorant of the existence of such a people, from the mention that is made of *Sinæ*, in the remotest parts of Asia, from which silks were brought by the way of Bactria. In the time of the emperor Trajan, a Chinese general, in the wars which his countrymen were carrying on with the Tartars, is said to have reached the borders of the Caspian Sea. The emperor Marcus Antoninus despatched an embassy to learn more of the country whence the Romans received so many silks, but the attempt proved unsuccessful.

In the ninth century the Arabs, while pushing on their conquests, gained some knowledge of China. The itineraries of two Arabian travellers who lived about that time have been translated, and exhibit the Chinese the same people then that they are found to be now. The intercourse between China and India appears to have commenced at an early period.

Marco Polo, the Venetian, at the beginning of the fourteenth century, brought to Europe the first accurate and extensive accounts ever published there respecting China, after a residence in the empire of seventeen years. His reports about the vast wealth and resources of that country were discredited and even ridiculed. About this time the Romanists sent their first missionaries to China, and Corvino was constituted bishop of Peking. The Christian church, after

his death, sunk into insignificance, and no more attempts were made to introduce the Christian religion until the beginning of the sixteenth century. Soon after the passage round the Cape of Good Hope had been performed by the Portuguese, and they had established themselves at Goa on the coast of Malabar, and taken possession of Malacca, they proceeded to China. Their first acts were such as to give that nation not the most favourable idea of Europeans, and their subsequent conduct was little better. Romish missionaries were soon sent to China, among whom was the celebrated Francis Xavier. Through their numerous writings, although tinctured with prejudice, exaggeration, and nonsense, much sound and useful information was conveyed to their brethren at home. By the middle of the sixteenth century the Portuguese were established at Macao, and had commenced something like a regular commerce. The Dutch soon made attempts to effect a similar object, but did not succeed till nearly a century afterwards, when they formed a settlement on the west side of Formosa, opposite to the Chinese coast; but from this station they were at length expelled by the influx of Chinese population. The Russians near the close of the seventeenth century sent an embassy over land to the court of Peking. This was favourably received, and followed by several others.

The first attempt made by the English to establish an intercourse with China was in the time of Elizabeth, who despatched three ships to China with a letter to the emperor. They were however lost, and the project does not appear to have been revived until many years afterwards. The oldest date of English ships at Canton was in the spring of 1637,when a company of four arrived. The Portuguese did all in their power to misrepresent the designs of the English, and prejudice the natives against them. The troubles of the latter from this source continued for a long course of years, and rendered their trading exceedingly difficult. The conduct of the Portuguese has in all probability done much to exclude foreigners from the Chinese ports. It is pretty certain that a few centuries ago the Chinese were favourably disposed to holding a free intercourse with other nations. But the suspicion and jealousy of the Manchow Tartar dynasty, strengthened by the rapacity and slanders of the Portuguese at Canton and Macao, have confined commerce to a single port, and laid it under the most severe restrictions. The English attempted in vain to open a trade at Ningpo,

Chu-san, and other places north of Canton. Though confined to the latter port, their trade continued increasing, and finally became so important as to call for the mission of Lord Macartney to the court of Peking in 1792. One of the principal objects of this mission was to obtain permission to trade at other ports besides Canton ; but this result could not be accomplished. The embassy however had the effect of drawing a much greater share of the public attention towards China, and of leading more to the study of the language, literature, institutions, and manners of that vast and singular empire. Through the journals of two gentlemen of the company, Sir George L. Staunton and Mr. Barrow, much new and valuable information was communicated to the world. The extortion and oppression which the British still continued to suffer at Canton, without the knowledge of the court, occasioned the embassy of Lord Amherst in 1816. One of the gentlemen who accompanied him is the author of an excellent work now before us. It has already been before the public some time, and, to those who are acquainted with it, needs no recommendation. Mr. Davis, the learned and accomplished writer to whom we allude, has, in a neat and elegant style, presented us with an interesting and satisfactory account of the manners and customs, the social, political, and religious institutions, together with the natural productions, the arts, manufactures and commerce of China. The recent appearance of two other works on the same subject, is no ordinary cause of gratification. This country has been creating so much interest in reference to Christian missions as to render a systematic and popular account of it, accessible to the generality of English readers, a great desideratum. Hitherto no work of this kind has appeared; but these five volumes bring a vast amount of most valuable and important knowledge within the reach of every reader of the English language. The author of 'The Stranger in China' has drawn a picture of Canton and its vicinity, described the moral condition of the river and city population, and treated at considerable length of the manners, politics, and religions of China; thus combining the entertainment of a book of travels with the solid instruction of a digested and systematic treatise. His style is remarkably pleasant and animated. In his descriptions Dr. Downing has succeeded very happily. Whatever object or scene he has attempted to describe is vividly painted and brought completely before the imagination. From the Ladrone Islands he conducts us to Macao, and

from Macao to Whampoa, pointing to every object, and giving a full account of every thing on the way worthy of notice. At Whampoa our attention is called to the large fleet of foreign ships anchored in the Reach, and a beautiful view of a charming scene is laid before us. While making the remaining voyage up to Canton we see, almost with the impression of real vision, every species of native vessels, from the heavy and clumsy junk down to the little san-pan, the flats covered with paddy, the windings of the different channels of the river, the miserable abodes of human beings floating on the water, the extreme wretchedness and poverty in which thousands are dragging out their existence, the immense crowds of the multitudes who are night and day thronging the river, and the idleness and vice that every where constantly abound. Mr. Medhurst has with a pious spirit, and in an able, judicious, and lucid manner, given us a view of China in its various aspects, with special reference to the spread of the gospel. We earnestly desire that his work may have a place in every Sabbath school library, and be extensively circulated among Christian families.

We shall occupy the remainder of the pages allowed to us in endeavouring to lay before our readers some of the contents of these valuable and interesting volumes. It will be as well to begin with Canton, after which we shall proceed mainly in the order of Mr. Medhurst. The pride and jealousy of the Tartar dynasty have confined the foreign trade of China to a single port of a single province, that province divided from the rest of the empire by a barrier of high mountains, and chosen as the point farthest distant from the capital. The national arrogance of the Chinese is excessive. Their own country is denominated by them, 'the flowery nation,' 'the region of eternal summer,' 'the land of sages,' 'the celestial empire,' while they call all foreigners 'barbarians,' or load them with epithets still more degrading and contemptuous. This national trait is well illustrated by the soliloquy of a native. "I felicitate myself that I was born in China; and constantly think how very different it would have been with me, if born beyond the seas, in some remote part of the earth, where the people, deprived of the converting maxims of the ancient kings, and ignorant of the domestic relations, are clothed with the leaves of plants, eat wood, dwell in the wilderness, and live in the holes of the earth; though living in this world in such a condition, I should not have been different from the beasts

of the field. But now, happily, I have been born in the middle kingdom. I have a house to live in; have food, drink, and elegant furniture; clothing, caps, and infinite blessings; truly the highest felicity is mine!" From this proud feeling of the people, and from the jealousy of the government, proceeds the present exclusive policy. The government is not inactive in cherishing a contempt for all foreigners. It is a stretch of imperial indulgence that permits the 'barbarians' to come and trade with them at all. The whole space allowed to them at Canton has a frontage of not more than seven or eight hundred feet along the bank of the river in the south-western suburb, and extends for about half a mile from the shore to the gates. The foreign factories, the number of which is thirteen, together with a large portion of the suburb in which they are situated, are built on a muddy flat which has been gained from the river, and they are consequently erected on wooden piles, only just above high water marks. Some portion of this space is in heavy rains and high tides often inundated, the effect of which in a hot climate is highly noxious. In this contracted space are crowded together Englishmen, Frenchmen, Americans, Danes, Swedes, Dutch, Parsees,* Austrians, Russians, Prussians, Spaniards, Portuguese, and various other tribes of 'barbarians who inhabit the Great Western Ocean.' All the foreigners are committed to the care of a set of men called Hong merchants, who are appointed by the government to transact or have an oversight of all the business and intercourse carried on with them, carefully watch their conduct, and be responsible for their good behaviour. All the buildings of the foreign factories are in their power to let them out to such persons and for such purposes as they choose. No food or provisions of any kind can be procured by foreigners but from persons authorized by the security merchants to sell to them; and no native servant can be procured but such as are furnished or licensed by the same authority. The intercourse of the Hong merchants with the barbarians is watched with a jealous eye by the officers of government, and if too much intimacy or friendly feeling with them is at any time suspected, the poor merchant guilty of it is fleeced of his property, bambooed, or sent into exile, according to the good pleasure of the haughty and arbitrary mandarin. The most burdensome taxes and impositions are

* A class of Asiatic merchants trading between China and Bombay.

constantly put upon barbarians. They are considered incapable of being governed by the laws of the celestial empire, and consequently those laws afford them no protection. Hence their circumstances are often most trying and unpleasant, while no redress of grievances can be had from the imperial government. All who go to Canton, whatever may have been their rank in their own nation, receive from all the Celestials, even the most base and degraded, the same kind of insult, and consequently hear the term Fan-qui, 'foreign ghost' or 'devil,' applied to them. Mothers teach their children from infancy to shout this epithet to the stranger. Among the river population when a boat with strangers is passing, Dr. Downing remarks, "you will frequently see the mothers in the boats holding up their babies to see the Fan-quis as they pass, just as with us they are apt to do, when they show a child a chimney sweeper or a Sambo, if they wish to quiet them when they cry, or to make them cry when they are quiet." The same spirit prevails throughout the empire. The title given to Lord Macartney, one of the most polished noblemen of Europe, was, 'The red-bristled barbarian, tribute-bearer.'

The difficulties with which the missionary meets in Canton are far greater than those of the merchant. The latter is, in virtue of his business, allowed to remain there a part of the year, but the residence of the former among the Chinese, and all his efforts for their conversion, are a direct breach of the law. It is also against the law for a native to assist any barbarian in acquiring the language of the 'flowery nation,' or for a foreigner to print native books. On these accounts missionaries are obliged to proceed with the greatest caution, and to pursue their studies and labours in retirement, for fear of being observed by the authorities. If their plans and designs were once discovered, they would not be tolerated a single day. Sometimes a cry is raised about the 'traitorous natives,' when the missionaries' native teachers are obliged to flee for safety, and conceal themselves for a time, while their pupils are requested not to speak the Chinese language in the streets, nor stand looking at native handbills, lest some police officer observing it, should trace them to their factory, and procure the arrest of the compradores who permitted them to study, or of the teachers who assisted them in acquiring the language.

The population of Canton has by some been set down at a million. Against this estimate it is argued that, within

the precincts of six or seven miles, the whole circuit of the city, and in houses of only one story high, it is altogether incredible such an immense multitude can be crowded. No inconsiderable part of the population is contained in the floating town, or mass of floating huts, the number of which is 80,000, covering the water for some acres in extent. These people are treated by the government as a very different race from those on shore, and are not allowed to intermarry with them. Their origin is a mystery at the present day, and their history is involved in considerable obscurity. The former emperors forbade them to land, or to have any intercourse with the people on shore; and even now they are utterly despised, although one of the late emperors of the present dynasty naturalized them, and allowed them to live on shore, as soon as they had acquired sufficient property to purchase a small estate. They pass their lives in a wretchedly poor condition, dwelling in what are called 'egg-house' boats, from their shape resembling the longitudinal section of an egg, generally not more than ten or twelve feet long, about six broad, and so low that a person can scarcely stand up in them. They are exempt from most duties to government, and live under a separate regulation. As a class they are lawless, vicious, and degraded. In addition to these, the river is crowded with every variety of craft containing thousands of imperial subjects who are the most debased and abandoned of human beings. "The first journey up to Canton," says Dr. Downing, "has made such an impression on me, that I think it never could be erased if I were to live for a thousand years to come. You feel perfectly awed and overcome, and, although habit may somewhat abate the astonishment after frequent visits, a person would be excused, if upon his first progress up to Canton he should really believe that he was at the entrance of Pandemonium." Some of the worst features of human depravity are also exhibited among the lower classes in the city, or in the part appropriated to foreign trade. It is however generally agreed that the Chinese appear in their worst phase at Canton, and that a judgment respecting the state of morals in other parts of the empire should not be formed from what is exhibited in that city.

It would be a hopeless task to attempt to explain, on certain grounds, how China first became peopled. A variety of opinion has existed on this subject. One assertion has been, that the Chinese were originally Tar-

tars; another that they descended from an ancient colony of Egyptians; and another is that of the Brahmins, who allege that they were originally Hindoos. Sir William Jones in a learned discourse on this subject quotes the following curious passage from the Sanscrit Institutes of Menu, "Many families of the military class, having gradually abandoned the ordinances of the Veda, and the company of the Brahmins, lived in a state of degradation: as the people of Pundraca, . . . . . the Chinas, and other nations."* He considers it highly probable that the whole Chinese nation descended from the Chinas of Menu, and mixing with the Tartars, formed by degrees the race of men whom we now see in possession of that empire. Another opinion is that held by a large number of missionaries,—that the Chinese sprang from some of the immediate descendants of Noah. This opinion is founded chiefly on what they suppose to be traditions of events recorded in the Mosaic history. The Chinese themselves lay claim to very great antiquity, although they have no written records older than those of Confucius. Once the extravagant chronology of the Chinese was gladly caught at by sceptics, with the hope of weakening the credibility of the comparatively recent account of Moses; but a mere statement of the truth of the matter is sufficient to set this subject entirely at rest. The Chinese have two periods, one of which they consider authentic, and the other fabulous, the former extending back but a short time in comparison with the latter. Their most celebrated historians attach very little credit to the mythological period, as Mr. Davis and Mr. Medhurst have shown by quotations from their writings. The latter gentleman, though he considers the first part of Chinese history as entirely fabulous, suggests the idea that the whole is probably based on some indistinct recollections of the history of the creation. "Of the first man, they say, that soon after the period of emptiness and confusion, when heaven and earth were first separated, Pwan-koo was produced; his origin is not ascertained, but he knew intuitively the relative proportions of heaven and earth, with the principles of creation and transmutation. During the supposed reign of the celestial, terrestrial, and human emperors, they allege that the year was settled, the months and days arranged, and the hills and rivers divided; all which may be but distant allusions to

* Asiatic Researches, Vol. II. p. 368, etc. London, 1799.

the formation of the heavenly bodies, and the settlement of the earth and waters." In the next period, including ten generations, mention is made of the institution of marriage, the invention of music, the rebellion of a portion of the race, the confused mixture of the divine and human race, and the occurrence of a flood at the close. When, at the close of this period, Yu ascended the throne, the lands were drained by assiduous labour, and the country became habitable. Many, with Mr. Medhurst, have identified this with the Mosaic deluge, but Mr. Davis thinks it may refer to nothing more than an inundation from the Yellow river, which has repeatedly overflowed, and spread desolation over the countries through which it passes. Whether these extracts from their fabulous history are deemed worthy of consideration or not, it is generally allowed that China was settled at a very ancient period, and had a settled government several centuries before the Christian era.

No historical records exist older than those of Confucius, who was nearly contemporary with Herodotus. The period of authentic history may be considered as dating from the third dynasty, or the race of Chow, in whose time Confucius lived. This age was distinguished not only by the birth of Confucius, but also by the appearance of Laou-tsze, the founder of another system of religion and morals, widely differing from that of the former. It is remarkable that about the same time Buddhism arose in India. These three systems have for hundreds of years overspread and influenced the population of China. The estimation, however, which they have respectively enjoyed has been very different. The memory and the doctrines of Confucius have met with almost uninterrupted veneration: while the absurd superstitions of the other two have been alternately embraced and despised by the different sovereigns of the country. After the death of Confucius, which happened B. C. 477, when he was seventy-three years of age, a series of sanguinary contests ensued, which at length resulted in the overthrow of the Chow dynasty, and the establishment of the fourth dynasty called Tsin. The chief government now began to assume the aspect of an empire, which comprehended that half of modern China lying to the north of the great Keang river; but which after the lapse of a few centuries was again split into several parts.

About this time the Tartars had begun to make serious invasions from the north, and the first ruler of Tsin render-

ed himself forever famous by the erection of the great wall, about two hundred years before the Christian era, or more than two thousand years from the present time. This stupenduous monument of human labour bounds the whole north of China, extending from the Gulf of Peking to Western Tartary, a distance of fifteen hundred miles. "The gentlemen of Lord Macartney's embassy had the good fortune to pass into Tartary by one of the most entire portions of the wall, and a very particular examination of the structure was made by Captain Parish. On the first distant approach, it is described as resembling a prominent vein or ridge of quartz standing out from mountains of gneiss or granite. The continuance of this line over the mountain tops arrested the attention, and the form of a wall with battlements was soon distinctly discerned. It was carried over the ridges of the highest hills, descended into the deepest valleys, crossed upon arches over the rivers, and was doubled in important passes, being, moreover, supplied with massy towers or bastions at distances of about one hundred yards. One of the most elevated ridges crossed by the wall was five thousand feet above the level of the sea. The body of the wall consists of an earthen mound, retained on each side by walls of masonry and brick, and terraced by a platform of square bricks. The total height, including a parapet of five feet, is twenty feet, and its thickness at the base twenty-five feet, diminishing to fifteen at the platform. The towers are forty feet square at the base, diminishing to thirty at the top, and about thirty-seven feet in total height. At particular spots, however, the tower was of two stories, and forty-eight feet high. The bricks are, as usual in China, of a bluish colour. This led to a doubt of their having been burnt, but some ancient kilns were observed near the wall, and, since then, the actual experiment of Dr. Abel in 1816 has proved that the brick-clay of the Chinese, being red at first, burns blue."* It has been estimated that this structure contains materials sufficient to surround the whole globe, on one of its largest circles, with a wall several feet in height.

The same ruler that built the wall gave orders that all the books of the learned, including the works of Confucius, should be committed to the flames. More than four hundred persons, in attempting to oppose or evade the order, are said to have been burnt with the books they wished to save.

* Mr. Davis.

The works of Confucius were afterwards discovered in the wainscot of an old house. One reason alleged for this singular proceeding is, the desire that posterity should hear of none of his predecessors, and that he should appear to have been the first ruler of the empire.

The great wall did not answer the purpose for which it was intended. Though it operated in some degree as a check upon the Tartars, yet they continued their incursions; and during the whole of the next dynasty, called Han, which lasted till after the Christian era, the Huns, as they are termed in the histories and fictions of that period, troubled the Chinese by their predatory warfare. Their influence continued increasing during the reigns of several successive races, till at length the Chinese seemed on the verge of being entirely subdued by the Eastern Tartars. The Mongols, however, under Koblai Kahn, took possession of the northern half of modern China in the thirteenth century, and founded what is called the Yuen dynasty. Under the reign of Koblai Kahn, and his immediate successors, the vast imperial canal was constructed, which, in point of extent and magnitude, is unrivalled by any other work of the kind in the whole world. It extends about six-hundred miles from north to south, serving as an easy inland conveyance through some of the most fertile provinces, and as a drain to the swampy country through which it flows.

The Mongols held the empire but little more than eighty years. It then passed back into the hands of the Chinese, A. D. 1366, under what is called the Ming dynasty. The last of the Mongols, descendants of Koblai Kahn, after their expulsion, sought refuge among the Eastern Tartars, and from their intermarriages with the natives sprung the Manchow princes. These having eventually succeeded in obtaining the sovereignty, A. D. 1644, established the Manchow Tartar dynasty, which has held the government until the present day. The sixth of these emperors, entitled Taonkwang, is now reigning. Mr. Davis remarks that this family has already shown no unequivocal symptoms of degeneracy. "Many have been led by the events of recent years to surmise that the end of the Tartar dominion in China is at hand. The Mongol race were driven out by the Chinese after a much shorter possession than the Manchows have already enjoyed." It is worthy of remark that at this time there exists a secret association, called the Triad Society, one object of which it is to subvert and expel the Tartar dynasty. It

has been a special object of jealousy, dread, and persecution by the government; but in spite of all their efforts to exterminate it, it has increased and spread itself to no inconsiderable extent.

The Tartars have not only left the Chinese in possession of their forms and institutions, but have, in most respects, conformed to them themselves; and thus their territory has in fact been brought into the Chinese empire. The empire, thus constituted, covers a large portion of the surface of our globe. China Proper, with its eighteen rich and fertile provinces, is a compact area measuring in extreme length from north to south about twelve hundred geographical miles, with an average breadth from east to west of nearly the same extent. External to the main body of the empire are the two large islands of Formosa and Hainan. The former lies opposite the coast of Fokien, distant from it at the nearest point little more than sixty miles. The length is nearly two hundred geographical miles, with an average breadth of about fifty. The island is divided longitudinally by a ridge of high mountains; and the western part is considered as a portion of the opposite province of Fokien. The eastern part is still inhabited by the aborigines of the island, a savage race bearing some common resemblance to the Malays, and to the inhabitants of the islands of the Pacific. Hainan is rather smaller than Formosa, and forms a part of the province of Canton. The countries that periodically forward their tribute to Peking are Corea, Cochin China, Loochoo, and Siam. The Chinese, however, affect to consider all countries tributary that have once sent an ambassador; thus, after Lord Macartney's embassy, it was recorded, that tribute had been sent by the king of England to the 'Son of Heaven.'

Such various and discordant estimates have been made of the population of China, and so imperfect are the data with which a calculation can be made, that it is extremely difficult to arrive at any thing like precision on this point. Certain it is, that the country teems with an amazing amount of human beings. The natural advantages which it possesses for sustaining a large population are very great. Not the least are the fertility and moisture imparted to the soil by the innumerable branches of those two great trunks, the Yellow and Yangtsze-keang rivers; which, after sweeping away, as if by design to benefit the soil, the former beyond the great wall in the north, and the latter to the south, at length

approach each other to within about a hundred miles, and are emptied into the Yellow Sea. Large tracts of land, indeed, are so hilly or marshy as to be incapable of cultivation; but the valleys and level plains are remarkably productive. It is the universal testimony, that every portion of ground capable of improvement is turned to account. Out of the 830,719,360 English acres which China contains, observes Mr. Medhurst, a late estimate has given 640,579,381 English acres, or more than three fourths of the whole area, as the extent of cultivated land. The greater part of this is devoted exclusively to raising food for the subsistence of man. It is divided into small patches of one or two acres each, occupied by separate individuals. These little plots are separated from each other by small ditches to carry off the surplus water, and frequently by little footpaths alone, so that no space is uselessly thrown away. No grazing farms nor meadows can be spared for cattle; and the very few that are kept are obliged to pick up their scanty subsistence from the herbage which grows on the footpaths, or the banks of the ditches between the fields; while by night or in the winter they are fed principally with straw or stalks. In preparing the ground for the insertion of the seed, a hoe or spade is sometimes the only instrument of labour that is used. "It is but rarely," remarks Dr. Downing, "that a plough is to be seen, and even then the family of the husbandman are yoked to it instead of horses. The women are not exempted from this laborious employment, as they are considered throughout this ungallant country vastly inferior to the men." In some parts of the country the plough is drawn through the soil by oxen, asses, and mules, yoked together indiscriminately; and in Canton province, by means of a small buffalo, of a dark gray or slate colour, called by the Chinese 'water ox,' from its propensity for wallowing in mire and muddy shallows.

The natives of China make no use of butter or cheese, and very seldom of milk, most of their food being derived directly from the vegetable kingdom. Few horses are kept for travelling, pomp, or war. Burdens are usually carried on men's shoulders; sedans, borne by a number of men, are employed for riding, and the very boats on their canals are drawn by human strength. Wheel carriages being rare, the roads are comparatively few and narrow; generally, with the exception of the public roads in the vicinity of the capital, consisting of raised pathways through the rice fields, or of

winding lanes over the mountains. So importunate is the demand for the necessaries of life, that, in the fertile provinces, sufficient soil cannot be spared for burying the dead. The burial places are seldom selected in situations capable of agricultural use and improvement; but in some barren spot, as on the hill side, or under the craggy precipice. Where such places cannot be found, crying necessity forbidding the appropriation of tillable land to the service of the dead, the bodies are kept above ground until they decay, after which the bones are collected into jars, and taken care of by surviving friends.

The encouragement given to agriculture argues a dense population. The cultivators of the soil are esteemed next in rank to the literati. A ceremony in honour of this occupation is observed every year. The Emperor himself takes part in one of the ceremonials, while the viceroys and other grand mandarins superintend its management in the provinces. After his Celestial Majesty has prepared himself by fasting three days, and performing a number of minor ceremonies, he repairs to a field set apart for the purpose in the enclosure which surrounds the Temple of the Earth, where, the imperial hand being applied to the plough, a furrow is made of considerable length. Sacrifices of the fruits of the earth are also offered on the occasion.

The effect of the distinction conferred on agriculturists is, that China presents a country which is perhaps not exceeded by any part of the world for the produce of the vegetable subsistence of the human species; and that in the art of husbandry its inhabitants are superior to those of any other portion of Asia. In this business they are incessantly employed, raising two crops from the ground every year, extending their cultivation in every possible direction, and bringing the most unpromising spots into use, in order that nothing may be lost. They thoroughly understand the importance of varying the crops, and know perfectly well the seasons and soils adapted for certain productions. Their industry and perseverance are shown to great advantage in the plans which they adopt for procuring for their soil the too most essential auxiliaries, water and manure. Rice which is the staple production of the country requires a great quantity of water for its successful cultivation. To obtain a supply, small canals and troughs chiefly made of bamboo, lead through every plot of ground, and are adapted to each particular case with the greatest readiness and promptitude. "It will readily be believed,"

says Dr. Downing, "that there must be some great stimulus to such exertions as these, which are almost unprecedented in any other age or country. It is the stimulus of necessity which obliges these people to work constantly in this manner, upon pain of being starved if they neglect it in the slightest degree. No doubt, they feel somewhat impelled by the hope of distinction, which is constantly held out to those who deserve it; but this feeling would go but little way towards forming those habits of indefatigable industry, which are so generally prevalent. They know that they depend entirely upon themselves, and if they relax their exertions their ruin is the necessary consequence. The Chinese cannot, like some other people, depend upon any but their relations for support. It has been asserted, that with the exception of the honour and duty which is always paid by children to their parents, no such feeling as brotherly love or humanity appears to reside in their breasts. They would sit down as quietly and eat their own chow-chow if they saw another person before them, actually in the pangs of death from hunger, or look on with the same indifference, whether it where a rat or a Chinaman drowning beside them."

The economy exercised by the Chinese in their articles of dress, and in the room occupied by their dwellings, shows that ground must be to them an object of great importance. Unable to spare grazing land for the production of woollens, the mass of the lower orders of people are clothed in cotton, which can be raised at little expense of ground and labour. No less frugal are they of room in their dwellings. A room twenty feet square would afford sufficient space for a dozen people to eat, drink, work, trade, and sleep; while the streets of their towns and cities are so narrow, with a few exceptions, that it is quite possible to touch each side of the way as you pass along. In this manner the streets of Canton are laid out. No horses and carriages are to be seen, in place of which all sorts of porters are employed. These, together with swarms of tradesmen, mechanics and idlers, are every hour of the day stopping the way of the passenger. In the part of Peking, however, that contains the imperial residence, open spaces and broad streets are common.

The frugality of the common people in their diet is not less remarkable. It generally consists of rice, and salt fish, or salted vegetable, and, occasionally, of pork stewed down with vegetable preparations in the proportion of one to five. But the common food of the poor is sweet potatoes or yams,

with occasionally a little rice boiled in a large quantity of water. Beef is never eaten, and mutton very seldom. "Instead of beef and mutton, however," observes Mr. Medhurst, "the Chinese have recourse to dogs and cats, the flesh of which animals is equal in price to that of swine. In default of these, they have no objection to make a dish of rats and snakes; and cockroaches and other reptiles come in to be used either as food or medicine, by a people who are driven frequently to great straits for want of sustenance; animals that die of disease, and those already far gone in a state of decay, are, when discovered, eagerly devoured by a hungry peasantry in search of food. In short, the Chinese have the most unscrupulous stomachs imaginable; every thing animal, from the hide to the entrails,—and almost every thing vegetable, from the leaves to the roots, is made available to the support of life." At Canton 'the Stranger in China' was accustomed to see exposed for sale in little baskets, similar to hen-coops, rock-pigeons, quails, and other birds, with cats, little puppy-dogs, and rats. "When a customer approaches, he opens one of the baskets and takes out the little animal, a cat or a dog for instance, and holds it up by the hind leg to ascertain its weight, and then estimates its value accordingly."

With all this care and industry, the land does not appear capable of supporting the thousands who spring up on its surface. Hence, vast numbers who cannot get their bread on land are obliged to live upon water, not only at Canton, but on the inland lakes and rivers. The greater number of these poor people live upon such fish as they are able to catch, or skim the surface of the water for whatever may be floating thereon. The few grains of rice spilled during the delivery of a cargo are sought after by the half-starved wretches with the greatest avidity. In some of the provinces many people die of actual starvation. In times of scarcity occasioned by drought, inundation, locusts, blight, or mildew, imperial bounty is obliged to be extended to the sufferers. For this purpose a large quantity of grain is deposited in the various provinces, to be sold out at a cheap rate in such seasons. The encouragement given to the importation of grain, by the exemption from port duties at Canton, allowed by the present emperor to foreign ships loaded with rice, sufficiently indicates that the population is greater than the land is able to support. Another circumstance strengthening this opinion is the emigration that is constantly going forward every

year. This is expressly forbidden by the government, and those who go abroad are considered as forfeiting all claim to protection from the laws of their native country. Notwithstanding these restrictions, necessity compels multitudes to cross the wall, the desert and the sea. Some are found occupying the waste lands of Tartary, others pass into Thibet and Burmah; while great colonies are to be found at Siam, Cambodia, Tonquin, Cochin-China, Singapore, and in various islands of the Malayan Archipelago.

The question as to the prevalence of infanticide in China appears to be involved in some uncertainty. While some writers and travellers have doubted its existence, others represent it as prevailing in proportion to the general indigence of the people, and affording by its prevalence, a criterion by which to judge of the density of the population, and the poverty of the inhabitants. In the southern provinces the natives themselves are said to bear ample testimony to its existence, and that in a proportion which it is fearful to contemplate. It is confined wholly to females, and may in some degree result from the general feeling of neglect, and even contempt shown in this country towards them. A son is valued and cherished, while a daughter is despised and neglected; and this feeling carried to excess, may lead many, in extreme poverty, to perpetrate this horrid and unnatural crime.

The above considerations prepare us to credit a very high estimate of the Chinese population. The native statistical accounts are, with all their defects, the only sources of information on which much dependance can be placed. By these it appears that before the Tartar conquests, when the Chinese dwelt under their own emperors, or during the Ming dynasty, the population amounted to upwards of 60,000,000. At the invasion of the empire by the rulers of the present dynasty, the number of inhabitants was greatly diminished. After about fifty years, the official returns began to give rapidly increasing reports, and the last, those of 1812, reported 361,221,900 as the amount of souls in China Proper, besides the inhabitants of Chinese Tartary and Formosa.

The contemplation of so vast a population in reference to its future conversion, naturally appals the mind. "Could we bring one thousand individuals under instruction every day, and give them only a day's teaching each, it would take one thousand years to bring all the population of China thus under the sound of the gospel; and if even ten of these separate

thousands were every day converted to God, it would require one hundred thousand years to make all these mighty hosts savingly acquainted with divine truth." This view of the matter does indeed dishearten and depress the mind, and we might forever despair of the full accomplishment of so great a work, had we not the *promises* and *power* of Jehovah as the strong ground of our confidence.

China presents to the Christian missionary advantages which are altogether unknown in many pagan countries, namely, those connected with a high degree of civilization and intelligence. This will appear evident from a brief view of their manners and customs, inventions, arts, literature and institutions. Before, however, proceeding to this subject, it may be well to make a summary statement of their principal characteristics as a people. From the general attention paid to mental, and, in some degree, to moral instruction, result the industry, tranquility, and contentment, so prevalent in the bulk of the population. The advantageous features of their character, as mildness, docility, industry, peaceableness, subordination, and respect for the aged, are accompanied by the vices of specious insincerity and falsehood, with mutual distrust and jealousy. The important advantages which they possess, more especially in comparison with the adjoining countries, have given them the inordinate national pride, so offensive to other nations.

The remarkable politeness shown by them towards each other in their social intercourse, is thus spoken of by Mr. Medhurst:

"In no unchristian country do we find such attention paid to ceremony, such polish in daily intercourse, and so many compliments passing to and fro, as among the Chinese. In associating with friends, and in entertaining strangers, their politeness is remarkable. The poorest and commonest individual will scarcely allow a passenger to cross the door, without asking him in; should the stranger comply, the pipe is instantly filled and presented to his lips, or the tea poured out for his refreshment; a seat is then offered, and the master of the house does not presume to sit down, until the stranger is first seated. The epithets employed, when conversation commences, are in keeping with the character of the people. The familiar use of the personal pronoun is not indulged in; on the contrary, 'venerable uncle,'—'honourable brother,'—'virtuous companion,'—or 'excellent sir,'—in addressing a stranger, are used instead of the pronoun 'you;' and 'the worthless fellow,'—'the stupid one,'—'the late born,'—or the 'unworthy disciple,' instead of the pronoun 'I,' are terms of common occurrence. 'What is your noble patronymic?' is the first question; to which the usual reply is, 'my poverty-struck family name is so and so;' again, the question is asked respecting the 'honourable appellation, the exalted age, and the famous province,' of the stranger; which queries are replied to by applying to one's self the epithets of 'ignoble, short-lived, and vulgar;' and thus the conversation proceeds in a strain of compliment, the very commonness

of which proves the civilization of the people. The titles bestowed upon the relations of others, together with the humiliating light in which persons speak of their own connections, are also remarkable. 'Honorable young gentleman,' for a friend's son; and 'the thousand pieces of gold,' for his daughter, are usual appellations; while the individual replies, by bestowing the epithet of 'dog's son,' and 'female slave,' on his own offspring.

"The ceremonies observed on the invitation and entertainment of guests, are still more striking; complimentary cards are presented, and polite answers returned, all vieing with each other in the display of humility and condescension.* On the arrival of the guest, considerable difficulty is found in arranging who shall make the lowest bow, or first enter the door, or take the highest seat, or assume the precedence at table; though the host generally contrives to place his guest in the most elevated position. When conversation commences, the mutual assent to every proposition, the scrupulous avoiding of all contradiction, and the entire absence of every offensive expression, or melancholy allusion, show what a sense these people entertain of politeness; while the congratulations or condolence lavished on every prosperous or adverse occasion, and the readiness displayed to 'rejoice with them that do rejoice, and to weep with them that weep,' manifest the degree of interest they appear to take in each other."

But though a civilized people, nothing could be more directly opposite to our own ideas of good taste than some of their customs. In articles of food the rich are no less fantastic than the poor are indiscriminate. The following description of a Chinese dinner, quoted by Mr. Davis from Captain Laplace, may serve to give an idea of their singularity in this and some other respects: "The first course was laid out in a great number of saucers of painted porcelain, and consisted of various relishes in a cold state, as salted earthworms, prepared and dried, but so cut up that I fortunately did not know what they were until I had swallowed them: salted or smoked fish, and ham, both of them cut into extremely small slices; besides which, there was what they call Japan leather, a sort of darkish skin, hard and tough, with a strong and far from agreeable taste, which seemed to have been macerated for some time in water. All these et ceteras, including among the number a liquor which I recognized to be soy, made from a Japan bean, and long since adopted by the wine-drinkers of Europe to revive their faded appetites or tastes, were used as seasoning to a great number of stews which were contained in bowls, and succeeded each other uninterruptedly. All the dishes without exception swam in soup. On one side figured pigeon's-eggs, cooked in gravy, together with ducks and fowls cut very small, and immersed in a dark-coloured sauce; on the other, little

* "An invitation to a private feast is conveyed some days before, by a crimson coloured ticket, on which is inscribed the time appointed, and the guest is entreated to bestow 'the illumination of his presence.'"—*Mr. Davis.*

balls made of shark's-fins, eggs prepared by heat; of which both the smell and taste seemed to us equally repulsive, immense grubs, a peculiar kind of sea-fish, crabs, and pounded shrimps." After describing the difficulty which he experienced in using his eating apparatus, which consisted of two little ivory sticks, tipped with silver, and a knife, with a long, narrow, and thin blade, he further remarks, "I contrived to eat with tolerable propriety a soup prepared with the famous bird's-nests,* in which the Chinese are such epicures. The substance thus served up is reduced into very thin filaments, transparent as ising-glass, and resembling vermicelli, with little or no taste." During the whole of the first course wine circulated freely, and toasts followed each other in rapid succession. On the appearance of the second course "the table was covered with articles in pastry and sugar, in the midst of which was a salad composed of the tender shoots of the bamboo, and some watery preparations that exhaled a most disagreeable odour." Bowls of plain rice, also, were now for the first time placed before each of the guests. Considerable embarrassment was experienced in thinking what use was on this occasion to be made of the chop-sticks. Not knowing whether the rice was to be eaten grain by grain, says Capt. L., "I waited until my host should begin, to follow his example, foreseeing that, on this new occasion, some fresh discovery would serve to relieve us from the truly ludicrous embarrassment which we all displayed: in a word, our two Chinese, cleverly joining the ends of their chop-sticks, plunged them into the bowls of rice, held up to the mouth, which was opened to its full extent, and thus easily shovelled in the rice, not by grains but by handfuls. Thus instructed, I might have followed their example; but I preferred making up with the other delicacies for the few attractions which, to my taste, had been displayed by the first course. The second lasted a much shorter time. The attendants cleared away every thing. Presently the table

* "These are made from the nests of the swallow, the *hirundo esculenta*, and imported in great quantities from the Eastern Islands under the name of *birds-nests*. It would appear, that these pretty little animals eat great quantities of a species of gelatinous sea-weed, the *sphæro-coccus cartilagineous*, and when it is sufficiently softened in the stomach, it is returned and used as plaster to cement the dirt and feathers of the nests together. After importation in their rough state, the bird's-nests are purified in immense manufactories built for the purpose, and are then fit for use. The soups are made by boiling them into a jelly with water, and adding among other things a fish called the trepang, and a great variety of spices and condiments."—*Stranger in China.*

was strewed with flowers, which vied with each other in brilliancy; pretty baskets, filled with the same, were mixed with plates which contained a vast variety of delicious sweetmeats as well as cakes, of which the forms were as ingenious as they were varied. By the side of the yellow plantain was seen the *litchi*, of which the strong, rough, and bright crimson skin defends a stone enveloped in a whitish pulp, which for its fine aromatic taste is superior to most of the tropical fruits. With these fruits of the warm climates were mingled those of the temperate zone, brought at some expense from the northern provinces: as walnuts, chestnuts, (small and inferior to those of France) apples, grapes, and Peking pears, which last, though their lively colour and pleasant smell attracted the attention, proved to be tasteless, and even retained all the harshness of wild fruits. . . . . At length we adjourned to the next room to take tea,—the imdispensable commencement and close of all visits and ceremonies among the Chinese. According to custom, the servants presented it in porcelain cups, each of which was covered with a saucer-like top, which confines and prevents the aroma from evaporating. The boiling water had been poured over a few of the leaves, collected at the bottom of the cup; and the infusion, to which no sugar is ever added in China, exhaled a delicious fragrant odour, of which the best teas carried to Europe can scarcely give an idea."

Mr. Davis has at considerable length illustrated the manners, and state of society among this most singular people, and to him we must refer our readers for further particulars.

The civilization of the Chinese appears in quite a respectable light when we consider their ingenuity, and the progress they had made centuries ago in the arts. There seems to be good reason for believing that they preceded Europe in what are justly considered three of the most important inventions or discoveries of modern times, the art of printing, the composition of gunpowder, and the magnetic compass. The use of the needle is credibly alluded to as early as B. C. 1114. It is also referred to at later periods in such a manner as to put it beyond question that it was known in that country long before the mariner's compass was used in Europe. Indeed it has been supposed, and with no small degree of plausibility, that the use of the needle, was communicated to Europe either directly or indirectly from the Chinese. The supposition is, that Gioia of Naples, who is commonly sup-

posed to have invented the compass at the commencement of the thirteenth century, may have obtained it from Marco Polo, or from some eastern traders. But however ancient their knowledge of this instrument, the art of navigation among the Chinese seems rather to have retrograded than advanced.

Whether the knowledge or tradition of the art of printing may not have travelled westward from China, through the channels of oriental intercourse, is a fair question for speculation. Nothing is more clear than that the Chinese were in possession of this contrivance in the tenth century. But this, like most of their other inventions, seems to have been little improved from its original state. Stereotype or block-printing has always been the mode which they have practised. Strictly speaking, 'the press of China' would be a misnomer, as no press whatever is used. The whole apparatus of the printer is made up of a vessel of liquid ink, a pile of paper, a brush to ink the block, and a rubber to make the paper take the impression. The business is managed with such execution that a man can throw off three thousand impressions in a day. The speed and cheapness of printing, with the low price of paper, enable the Chinese to furnish books to each other for next to nothing. Books are multiplied almost to an indefinite extent, and "it would not," says Mr. Medhurst, "be hazarding too much to say, that, in China, there are more books, and more people to read them, than in any other country of the world."

Paper was invented by the Chinese in the first century of the Christian era. The principle material from which it is manufactured is bamboo. Before this invention, books were formed of slips of bamboo, upon which they wrote with a style.

The invention of powder, as compounded of sulphur, saltpetre, and charcoal, is carried very far back by the Chinese, and was employed by them for purposes of amusement, in the shape of rockets and fire-works, (in which they excel at present) long before the use of guns was known either to them or to Europeans. Owing to the imperfection of the mixture and the impurity of the materials, their powder is inferior in strength to that produced in many other countries. The method of applying it to fire-arms was probably borrowed from Europeans.

But the ingenuity of the Chinese manifested in their two principal manufactures, silk and porcelain, even if they

could lay no other claim to originality, gives them a high rank among the nations of the world. The manufacture of silk has long been established among them, and the tradition of its invention is carried back into the mythological periods. "Thousands of years ago, when the inhabitants of England were going about with naked bodies, the very plebeians of China were clothed with silks; while the nobility there vied with each other in the exhibition of gold and embroidery, not much inferior to what they now display." The Chinese silks are still celebrated for their variety, richness of colour, and beauty of embroidery, and their crapes surpass any thing of the kind that can be produced in the western world. Crapes and silks are as commonly worn in China, except where poverty prevents, as cloth and leather are among us.

The manufacture of porcelain commenced in the seventh century; and the government has for the last thousand years paid much attention to the subject. The emperor Kienloong, about fifty years ago, sent a person from court to make drawings of the whole process in its details. The two principal ingredients employed in the manufacture of this ware are silica and alumine, or flint and clay. The former called *petuntse*, is a white, hard, and strong substance, having a smooth surface, while the latter is a soft clay. The *petuntse* is pounded with difficulty in mortars, the pestles of which are worked by means of cogged wheels turned by a stream, and the powder is reduced to a fine paste by mixture with water. With this are mixed the ashes of fern, by which the vitreous glaze of the porcelain is produced. Earthen cases are then provided, in which to bake the ware, the round portions of which are turned on a lathe, and the others made in a mould. The unburnt *biscuit*, as it is called, is finished by smoothing and paring off all the inequalities by the hand, the bits taken off being pounded and worked to a milky consistence, to be used by the painters. The ware is then painted, one set of artists drawing the outline, and another filling in the colours, 'in order to render the workman's hand uniform, and keep his mind undiverted.' It is said that previous to baking, the same specimen of ware passes through twenty hands, and that before being sold, it has gone through more than double that number. After baking it in the furnaces, and packing it in tubs for sale, the whole is concluded by a ceremony of sacrificing and giving thanks to the god of the furnaces.

In speaking of the manufactures of China, it would be

quite an omission not to notice tea, with which they are supplying Great Britain and America in such large quantities. About the middle of the seventeenth century it was known in England rather as a curiosity than an article of use, but for more than a century past the use of it has grown with astonishing rapidity. The sorts commonly known are seven kinds of black, and six of green. Mr. Medhurst's catalogue of them may not be uninteresting:

"First,—Woo-e, or Bohea, so called from a famous range of hills in the province of Fuh-këen, where this tea is grown. Second,—Këen-pei, or Campoi; literally, choice fire-dried teas. Third,—Kang-foo, or Congo; literally, work-people's tea. Fourth,—Pih-haou, or Pekoe; literally, white down tea. Fifth,—Paou-chung, or Pouchong, wrapped tea; so called from its being wrapped in paper parcels. Sixth,—Seaou-chung, or Souchong, small seeded tea. Seventh,—Shwang-che, Souchi, or Caper; literally, double compounded tea. The green teas are,—First, Sung-lo, fir-twig tea; probably from its resemblance to fir-twigs. Second,—He-chun, or Hyson; literally, happy spring tea. Third,—Pe-cha, or Hyson skin; literally, skin tea. Fourth,—Tun-ke, or Twankay; literally, stream-station tea; probably from the place where it is collected. Fifth,—Choo cha, pearl tea, or gunpowder tea. Sixth,—Yu-tsëen Ouchain, or Young Hyson; literally, tea collected before the rains. The black teas are, generally, grown in the province of Fuh-këen; and the green in Che-këang, or Gan-hwuy. The whole are brought over land to Canton, where they are shipped for the European market."

The exact manipulation of the tea leaf, he observes, is a secret still possessed by the Chinese, which foreigners have not been able fully to develop. Mr. Davis and Dr. Downing have given a fuller consideration to this article of commerce.

As relates to the fine arts, or those which minister rather to the pleasures than the wants of mankind, though the Chinese cannot hold so high a rank as most western nations, their knowledge and skill in some of them are by no means inconsiderable. In works of drawing and painting that do not require a knowledge of the nature of perspective, nor of the art of shading, they are sometimes very successful. They paint insects, birds, fruits, and flowers, very beautifully, and nothing can exceed the spendour and variety of their colours. The reader has no doubt seen and admired the brilliant tints and striking characteristics displayed in the rice paper drawings. In carving and engraving they excel. The most intricate and complicated characters are carved with surprising rapidity. "In seal engravings," says Mr. M. "they are not behind our own countrymen, and in ivory and ebony, tortoise-shell, and mother-of-pearl, their engraving surpasses that of most other artists. The celebrated Chinese balls, one

in the other, to the amount of seven or nine, all exquisitely carved, have puzzled many of our English friends; who have been at a loss to know, whether they were cut out of a solid piece, or cunningly introduced by some imperceptible opening, one within the other. There can be no doubt, however, of their having been originally but one piece, and cut underneath from the various apertures, which the balls contain, until one after another is dislodged and turned, and then carved like the first. The ivory work-boxes and fans, commonly sold at Canton, exhibiting the various figures standing out in very bold relief, may be considered as fair specimens of Chinese skill."

In reference to the sciences, the Chinese do not appear in so favourable a light as when speaking of their arts, although equal, perhaps, in this respect, to most other eastern nations. They have always, even from the times of their earliest kings, paid some attention to astronomy, or rather to the observation of the sky. Eclipses of the sun have been faithfully recorded, but, evidently, in total ignorance of their real causes. The appearance of a comet is always an occasion of terror and alarm. Astronomy, if such their science may be called, is studied mainly on account of the influence of the heavenly bodies on human affairs. By its aid they predict the rise and fall of dynasties, famines, pestilences, wars, and commotions, droughts and inundations. The arrangement of the calendar has always been considered a matter of great moment, and a special board is appointed and sustained for that purpose at Peking. The reader is aware that in this work the Jesuit missionaries rendered such important assistance as to become established at the head of the Astronomical Board, which station continued to be occupied by Europeans until only a few years since. It is probable that the present Chinese astronomers have acquired sufficient practical knowledge for the rough calculation of eclipses, and other routine matters of the same kind; but in the course of time another generation may perhaps require a fresh inoculation of foreign science, and it will then befit protestant missionaries to imitate the learning and enterprise of their Roman Catholic predecessors.

In medicine they are equally void of ground for boasting. Their earliest physicians were more celebrated for knowledge and discovery than those of later times. They have hundreds of books, and the country swarms with practition-

ers, and doctors' shops; but very little skill or real science is exhibited. By uniting astrology with medicine, they are led into endless blunders, confusion, and absurdity. Of the circulation of the blood, as the phrase is understood among us, they know nothing, although it is sometimes vaguely spoken of, and compared to the unceasing revolutions of the heavenly bodies. Knowing nothing distinctly of veins and arteries, nor of the internal structure of the human frame, they make no attempt to explain the manner in which the blood circulates. In surgery, they go no further than puncturing, cauterizing, drawing of teeth, and plastering, without attempting any operation in which skill or care is required.

Enough has been done for the Chinese at Canton by Europeans and Americans to convince them of the value and superiority of our medical science. The small-pox formerly committed dreadful ravages among them. Their mode of inoculation was to place a little of the virus, taken from a former patient, dried and reduced to powder, on cotton wool, and to insert this in the nostril. Blindness being an extremely common occurrence, the inflamation caused by this mode of inoculation is supposed to have occasioned the loss of sight in many cases. But both the small-pox, and the imperfect and injurious method of guarding against its effects, were destined to yield to the benign influence of vaccination, which was introduced, and ultimately established, by the active and persevering humanity of Mr. Pearson, principal surgeon of the British factory. Of late years a number of the missionaries have found some acquaintance with the healing art highly available to ensure the good wishes of the natives. The advantages which it has afforded to the excellent Prussian missionary, Mr. Gutzlaff, are already well known. Our countryman, Dr. Parker, is also gaining great influence, and the kindest feelings of the people, by the benefits bestowed on the afflicted in the hospital at Canton. The fame of this institution has already reached Nanking, the ancient metropolis, and at the present time the capital of literature; and it may be hoped, is doing much towards breaking down the barriers of prejudice and vanity among the enlightened portion of the population. According to present indications, medicine and surgery appear destined, under God, to operate as powerful means in opening and preparing the way for the introduction of the gospel into the interior of the empire.

In geography and the sciences of numbers, geometry,

chemistry, and botany, the Chinese have made such limited progress, as to render it unimportant now to dwell on these topics.

The reader will find the government and legislation of China fully treated of in either of the works before us. The whole government is based on a single principle, namely, that of parental authority. The emperor, revered as the parent and protector of the people, and considered as holding the throne by divine right, rules with absolute authority. The ministers to whom he delegates a portion of his authority, being the creatures of imperial power, can be degraded, bambooed, banished, or beheaded, subject to the will or caprice of him who claims and exercises irresponsible authority. The prime ministers of state are four: the first a Manchow Tartar, the second a Chinese, the third a Mongol, and the fourth a Chinese. Under this cabinet are six tribunals, which take cognizance of their several departments, and report to the emperor for his decision and approval. These are,—the board of official appointments,—the board of revenue,—the board of rites and ceremonies,—the military board,—the supreme court of criminal jurisdiction,—and the board of public works. In addition to these, there are a few other public offices, among which is the grand national college at Peking, the members of which are all the chief of the literati of China. After having passed through three public literary examinations with honour, a select few are again tried, in order to their admission into this college. All matters with respect to literature, and many which regard politics, are referred to this board, while the principal officers of state are chosen from among its members. Every individual in the empire is eligible to this distinction, and every scholar looks forward to it, as the consummation of all his wishes. Thus, education is not only inculcated by positive precepts, but also encouraged by an open competition for the highest rewards. Wealth alone, though it has of course some necessary influence, is looked upon with less respect, comparatively, than perhaps in any other country; and this because all distinction and rank arise almost entirely from educated talent. The choice of official persons, who form the real aristocracy of the country, is guided, with a very few exceptions, by the possession of education and talent, and the test of these is afforded at the public examinations. Hence the country is as ably ruled as it could be under the circumstances. The examinations are open to the poorest persons; and only some

classes, as menial servants, comedians, and the lowest agents of the police, are excluded.*

It would be worth while to examine with more detail than our limits will permit, that very efficient engine for the control of this vast and densely thronged population,—the Chinese code of laws; since, being congenial to the dispositions and habits of the people for whom it was formed, it affords the best data for forming an estimate of their character. The whole code is divided into six sections, corresponding exactly to the six supreme boards or tribunals already mentioned.

The punishments for all offences against these laws are carefully provided for, and prescribed according to the nature of the transgressions. The bamboo is the grand panacea for all moral disorders where the crimes are not considered capital. The portions of this are dealt out by the mandarin or judge at whose tribunal the criminal is convicted. A small hollow cylinder, full of slips of wood, stands before the judge, and according to the nature of the offence he takes out a certain number, and throws them on the floor of the court. The culprit is then ordered to lay himself with his face downwards on the ground, and receive the blows attached to his offence. When the punishment is completed, he is made to kneel again, and is then obliged to thank the magistrate for the infliction before he is allowed to depart.

The punishment for offences of a higher order is the Cangue, a wooden collar, being a species of walking pillory, in which the prisoner is paraded with his offence inscribed. It is sometimes worn for a month together, and as the hand cannot be put to the mouth, the wearer must be fed by others. After this comes temporary banishment, to a distance not exceeding fifty leagues from the prisoner's home; and then exile beyond the Chinese frontier, either temporary or for life. The three capital punishments are, strangulation; for greater crimes, beheading; and for treason, "a disgraceful and lingering death."

Chinese prisons are very severe, and the most frequent instruments of judicial injustice are prolonged imprisonments. The prisoners, who are to be kept in them previously to their trial for capital offences or after their convic-

* For a particular account of Chinese education, and the mode in which the literary examinations are conducted, see p. 180 of the last volume of our Review.

tion, fear them much more than the threatened punishment. They are confined alone in loathsome dungeons which are so small that there is no possibility of sitting, standing, or lying down.

It was our design to speak somewhat particularly of the literature and religions of the Chinese, but the increasing number of our pages admonishes us to refer to these subjects very briefly. The literature of China, as is well known, is very abundant. The most esteemed of all the compositions in that language are the 'Five Classics' and the 'Four Books.' Of each of the former, Confucius was either the author or compiler. The first, called the 'Book of Diagrams,' contains a mystical exposition of the origin of created things, and of the changes that are perpetually occurring in nature. The 'Collection of Odes,' or, 'Book of Sacred Songs,' is a selection from a larger number, extant in the time of Confucius, and by him collected and published. The third, entitled 'the Book of Rites,' may be considered as the foundation of the present state of Chinese manners, and one of the causes of their uniform unchangeableness. The next contains the history of the first three dynasties, commencing with an account of Yaou and Shun, in the traditionary period, and describes the principal events of antiquity down to B. C. 1120. The last is an account of the life and times of Confucius, written by himself, and having been commenced in spring and concluded in autumn, was called 'Spring and Autumn.' Of the 'Four Books,' the first two, 'The Happy Medium,' and 'The Great Doctrine,' or, 'Study of Grown Persons,' were written by Tsze-sze, the grandson and disciple of Confucius. The third, called the 'Book of Discourses,' is the production of the disciples of the sage, who recollected and recorded his words and deeds. Mr. Davis remarks of this, that it is in all respects a complete Chinese *Boswell;* exhibiting the same submissive reverence towards the great master of letters and morals, and the same self-devotion in erecting the fabric of his greatness; and preserving the conversational style throughout. The pupils of the sage have recorded many of his opinions, as they occurred in private conversation. The following specimen may show the minuteness with which these are detailed: *Sentence* 6th. "In eating he did not omit ginger." *Comment.* "Ginger enlivens a man and dispels bad humours: the sage, therefore, did not neglect it." Whatever was said or done by him, is made a rule of action at the present day, even to his personal

demeanour. The last was written by Mencius, the disciple of Tsze-sze, and bears the name of its author.

These works constitute the class books in Chinese schools, and the ground work of the literary examinations. The first business of the student is, to commit the whole of them to memory. The text of the nine works is equal in bulk to that of the New Testament; and, says Mr. M., it is not hazarding too much to say, that were every copy annihilated to-day, there are a million of people who could restore the whole to-morrow. A large number of commentaries on them have been written, the most celebrated of which is that of Choo-foo-tsze, who flourished in the twelfth century. This is also committed to memory by the student, and his mind must be familiar with all others.

In addition to these, there are other works of high antiquity and great estimation, numerous philosophical writings, and multitudes of books in the various departments of learning. Their very voluminous works on history are dry and uninteresting, consisting mostly of barren annals, void of any trains of reasoning and lessons of political philosophy. Poetical compositions, also, are numerous; and romances, novels, and dramatic writings actually deluge the land. The Chinese are extremely fond of sententious, pithy sayings, or aphorisms. Mr. Davis has given a collection of these, which in no small degree illustrate the character, condition, and genius of the people.

The tenets of the Confucian school, as will be seen by any one who examines them, are evidently atheistical. Indeed the sage is rather to be considered as the author of a system of moral and political philosophy, than the founder of a religion. A consideration of this subject would afford interesting matter for several pages.

The sect of Taou, founded by Laou-tsze, who was cotemporary with Confucius, resembles, in some respects, the Epicureans, affecting to despise riches and honours, and all worldy distinctions, and to aim at subduing every passion that can interfere with personal tranquillity and self-enjoyment. As death, however, was something that they could not pretend to despise, they have attempted to invent an elixir of long life, or immortality, and have thus become alchymists. The science of magic has also occupied them at different times, and at one period gained so much credit with the sovereigns of the country that the title of 'Celestial doctors' was conferred on its professors. This is now by far

the least popular or predominant sect of China, only a few of the most ignorant being engaged with its superstitions. The other religion of China, as is well known, is that of Buddha, which was introduced into the empire about sixty-five years after the Christian era. The empire is full of Buddhist temples, and the priests actually swarm. These live in indolence and ignorance, and are treated with the utmost scorn by the literati of China.

We are unwilling to close without alluding to the efforts that have been made for introducing the gospel into China. It is evident that some knowledge of Christianity was communicated to this empire at a very early age. The apostle Thomas, who is denominated 'the apostle to the Hindoos and Chinese,' in the epitome of the Syrian canons, is believed to have preached the gospel in Peking. It is also evident that the Syrian churches made efforts in the seventh century to propagate the Nestorian creed among this people No very successful attempts, however, for the conversion of the Chinese, appear to have been made until the middle of the sixteenth century, when the Jesuit fathers commenced their zealous and indefatigable efforts. With the character and labours of Francis Xavier the reader of ecclesiastical history is acquainted. In 1579, M. Rogier, an Italian Jesuit, arrived in China, where he was soon joined by Matthew Ricci. The latter, by his talents and knowledge of the sciences, rapidly gained influence, and was at length received and honoured at court, and taken into the service of the state. He was no sooner settled than he began to diffuse his doctrines; and in a few years succeeded in converting a number of persons of distinction. Several devoted brethren joined him not long after, whom he established at various stations. His death occurred in 1610.

The mission continued to be patronized until the year 1615, when a persecution was raised, and some of the missionaries were beaten, others imprisoned, and those at court compelled to retire to Macao. It was not long, however, before they were recalled, and permitted to continue their labours. In 1628, Adam Schaal found his way to the court, and by his skill in the mathematics, gained a fame equal to that of Ricci. Soon after this, the Dominicans and Franciscans entered China, and took their share with the Jesuits in their arduous labours. When the Tartars came in possession of the empire, Schaal retained his place at court, and stood high in the favour of the Tartar-Chinese monarch, who ap-

pointed him superintendent of the astronomical board, and conferred on him many marks of approbation. Verbiest soon became his coadjutor in presiding over the tribunal of mathematics. The emperor frequently entered into conversation with them on the subject of religion, read the Christian books, and admired the morality of the gospel.

In 1665, some false reports respecting the missionaries having been raised and published, they were arrested, deprived of their churches, and some banished. In 1671, they were again put in possession of their churches, but were prohibited from making converts among the natives. Notwithstanding this interdict, however, they baptized in that year twenty thousand Chinese. The emperor, Kanghy, studied the elements of Euclid under Verbiest, and learned from him the doctrines of Christianity. The learned and devoted Verbiest died in 1688, lamented by the Chinese, and especially by his fellow-labourers.

Encouraged by the openings which presented themselves, Louis XIV. king of France, resolved to send a mission to China; and having selected a number of Jesuits, well skilled in the mathematics, he sent them with honours and pensions on this important mission. Among these were Gerbillon, Bouvet, and Le Compte, afterwards celebrated for their labours in the east. These were soon followed by large numbers of others.

The affairs of the mission seemed now to be in a prosperous condition, and its prospects very favourable. But the work was soon most unhappily interrupted by those disputes among the missionaries which eventually brought on them the frowns and persecution of the government, and the defeat of their whole enterprise. A detailed account of the occurrences alluded to would lead us beyond our proper limits. The very last of the Roman Catholic missionaries has been expelled from Peking, and a decided hostility to the Romish religion has been manifested by the present monarch. However much the indiscretion of these later missionaries is to be censured, any one who reads the history of the earlier ones, cannot but venerate their piety, learning, and ardent devotion to their work.

The pious and self-denying Dr. Morrison, as is well known, went as the first Protestant missionary to China, early in the present century. A history of his labours, and of all missionary operations in reference to that empire, will be found in the latter part of Mr. Medhurst's volume, together with

an account of the present state and prospects of the Chinese mission. For more particular information on many of the subjects at which we have glanced, and on many more which we have not been able to name, we cheerfully refer our readers to this work; devoutly hoping that the evangelical spirit for which it is characterized may be imbibed by its readers.

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Art. II.—*Claims of the Gospel Ministry to an Adequate Support. An address of the Presbytery of Elizabethtown to the Churches under its care.* Elizabethtown: Edward Sanderson. 1838. pp. 23.

As the name of the Rev. David Magie stands at the head of the committee by which this address was prepared, we presume the churches are indebted to his pen for this excellent communication. After a few remarks upon the delicacy of the subject, and the consequent indisposition of ministers to enforce it upon their people, the committee proceed to consider first the equitable claims of the ministry to an adequate support; secondly, the doctrine of the scriptures upon the subject; thirdly, the advantages to the people themselves resulting from having a ministry adequately supported; fourthly, the obligation which rests upon the people to render this support, in virtue of their contract with their pastors. These several topics are illustrated with clearness, force and solemnity.

The churches have long been disquieted by the discussion of many questions theoretical and practical; but it may fairly be doubted whether there is one of equal importance with that which forms the topic of this address. It is not merely in our day, or in our country, that the support of the ministry has been a matter of difficulty. Ever since the introduction of Christianity it has, in one form or another, and to a greater or less degree, been beset with embarrassments. The apostles found it necessary repeatedly and urgently to enforce the duty upon their hearers. And when there has been no denial of the duty, there has been much diversity of opinion as to the best method of accomplishing the object. Before the time of Constantine all contributions for this purpose were perfectly voluntary.

In Jerusalem, indeed, among the early converts, there was a community of goods, 'All that believed were together and had all things common. And sold their possessions and goods, and parted them to all as every man had need.' In a subsequent passage it is said, that the owners of these possessions brought the prices of the things that were sold and laid them down at the apostles' feet. The apostles, however, soon found that the duty of making distribution of this common stock, was both burdensome and invidious. They therefore said to the people, 'It is not reason that we should leave the word of God to serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business.' This was the origin of the office of deacons. It is obvious that the apostles never designed to make the plan of having a community of goods, the common law of the church. It was confined to Jerusalem. That they countenanced it there, but never recommended or introduced it elsewhere, must be accounted for, from some peculiarity in the circumstances of the Christians in that city. They were constantly exposed to persecution, and in danger of being driven away from their possessions. The city itself was devoted to destruction. No one knew when the hour would come when those who were upon the house top, would have to escape, without taking any thing away. Under these, and other circumstances of which we are ignorant, the apostles saw it to be wise that the ties of property at least in the city which had slain their master should be severed, and the whole church be like an encamped army, waiting the command to march.

Whatever may have been the peculiar circumstances of the church at Jerusalem, which made a community of goods desirable, the appointment of deacons to which that community at first gave occasion, was found important in other churches. Hence they were generally introduced. Every where there were poor to be relieved and funds distributed. It is probable that for a long time the support of pastors was provided for out of the common stock arising from the voluntary contributions of the people, and placed at the disposal of the deacons. As the churches multiplied and became more settled, these contributions were rendered more systematic. It appears from the early writers that they were for the most part, in kind, consisting principally of the first fruits, and of what each man gained in his ordinary occupa-

tion. There is evidence however, that besides these general gifts, there was, as early as the beginning of the third century, a regular monthly contribution, in money, appropriated especially to the support of the clergy. In the fourth, and perhaps during the third century, the rule was generally adopted of dividing all oblations into three portions; one for the bishop, one for the other church officers, and one for the poor. The distribution of these means of support was for a long time in the hands of the deacons and elders. It was also customary for the people to make contribution at baptisms, marriages, and other occasions of special religious service. All these however were voluntary. To give for the support of the church was urged on the people, indeed, as a reasonable duty and one of divine appointment, but which like other duties of the same class, was left to be the dictate of every man's conscience. Modicam unusquisque stipem, says Tertullian, menstrua die, vel cum velit, et si modo possit, apponit; nam nemo compellitur, sed sponte offert.

It was thus that the ministry was supported for three hundred years. During this period it had extended itself to the extremities of the Roman empire, pervading all ranks, and attaining such an influence as to make the convertion of Constantine a matter of policy, if it had not been the result of conviction. As soon as the emperor became a Christian, a different arrangement was made for the support of the clergy. They had no doubt often struggled with difficulties under the old system, and very naturally supposed, it would be a relief to them and their people to be placed above the necessity of depending on voluntary contributions. It is not wonderful therefore that they availed themselves of the zeal and liberality of Constantine. The emperor ordered a certain portion of the income of each province to be assigned to the support of the church; in many instances, he gave to the church the property of the neighbouring heathen temples. Thus the temple of the Sun in Egypt was given with all its treasures, property and income to the church of Alexandria. And finally he authorized the church to receive and hold whatever legacies might be bequeathed to it. In that age of general ignorance and of increasing ambition among the clergy, this last provision became the most copious source of wealth. It was soon a matter of common consent, that no Christian was to make a will without remembering the church. And, it is said that within fifty years

after the passage of the law just mentioned, the clergy were in possession of one tenth of the real estate in almost every province. And before a century had elapsed, the state had to interfere to check the progress of the evil. The better portion of the clergy disapproved of, and lamented the rapacity of their brethren, and endeavoured to discourage the lavish and unjust bequests of their people. Quicunque vult, says Augustine, exhaereditato filio haeredem facere ecclesiam, quaerat alterum, qui suscipiat, non Augustinum. Immo Deo propitio, neminem inveniet.

The administration of the property of the church, was almost entirely in the hands of the bishops. The old threefold division was still enforced; but as it rested with the bishop to apportion the part belonging to the presbyters, giving to one more and to another less, it was but a small check on their power. Bishops were, indeed, in the fourth and fifth centuries, very inconsiderable in power, except those in large and wealthy cities. All the pastors of village churches, when not in immediate dependance on a neighbouring city church, were called bishops, and recognised as such by their richer brethren. Hence we find hundreds of bishops enumerated as belonging to certain districts of North Africa; the far greater portion of whom, were, no doubt, mere village pastors. The power of those more advantageously situated, however, constantly increased, and one of the principal means of its advancement was the control which they had obtained over the property of the church. In the fifth century, however, parishes came to retain for their own use, at least in many cases, the ecclesiastical income arising within their bounds, instead of paying it into common fund to be apportioned by the bishop, and in the sixth century no church could be built without being endowed with a certain portion of land.

From Constantine to Charlemagne the church was supported mainly by its own increasing property, and the still continuing oblations for special services. A great change was introduced by the latter prince. It had often been taught by the clergy, at an earlier period, that the tenth of the incomes of the Christians should be devoted to the service of the church; but they had never been able to introduce the payment of tithes among the people. This could only be done by the civil power. Charlemagne was induced, in 779, to make an edict, requiring this payment from all laymen, and subjecting even the property of the crown to

the same burden. It required all his authority and that of his successors, aided by the influence of the clergy, to enforce this heavy imposition. It was however at length effected, and remains to the present day, in many parts of Europe, one of the principal sources of ecclesiastical wealth. This great accession of riches, rendered the acquisition of more an easier task than ever. The church consequently rapidly advanced in wealth, by bequests, by purchases, (especially during the period of the crusades, when European estates were freely bartered for a small amount of ready money, which it was hoped would enable the adventurers to secure princedoms and earldoms in the east), and by the rise in the value of property. Prelates thus became princes, having nobles of the highest rank among their vassals. How far this accumulation of wealth in the hands of the clergy, in that age of violence, was a benefit to European civilization, is a question of difficult solution. God brought good out of the evil, and certainly rendered these riches more effectual to the promotion of the best interests of society, than they would have been in the hands of marauding barons. It is to this source that Europe is indebted for almost all her hospitals and universities. Its immediate influence on religion, however, was of course disastrous.

At the time of the reformation this immense wealth in a great measure reverted to the state, and was distributed among rapacious nobles. All protestant churches therefore have been poor. The only exception to this remark, is the church of England, which contrived to save enough of the property of her elder sister, to make her, by the wonderful increase in its value, one of the richest churches in the world. She has retained too the right to the tenth of all agricultural productions, and imposes with undeviating exactness the payment of fees for the administration of the rites of baptism, marriage, and burial.

The church of Scotland is poor; her ministry is supported by the heretors in the several parishes, who, holding property formerly subject to tithes, are required to pay a certain portion to the minister. If this portion be inadequate, it may upon application to the court of sessions be increased, until the teends or tithes are exhausted. In France the revolution ingulphed all ecclesiastical property. The clergy there are supported by the state; and provision for the church is as regular a part of the annual budget as provision for the army. In our own country various systems have been tried. Be-

fore the revolutionary war the episcopal church was established in several of the provinces. In Virginia, for example, the law provided that every minister should have a salary of 16,000 lbs. of Tobacco, to be assessed by the vestry, who had power to distrain the property of those who refused payment. Besides this salary, every pastor was to be furnished with a house and two hundred acres of land. In South Carolina, when there was but one Episcopal church in the province and four belonging to the dissenters, the church of England was established by law, and provision made for the building and endowment of churches and support of the clergy, at the public expense. And, what was far more objectionable, no one not in connexion with that church was eligible to the legislature. In several other of the American provinces, similar measures were adopted for the establishment and maintainance of the church of England. All these laws were swept away by the revolution. The consequence was that the Episcopal church immediately declined. Not being accustomed to stand by itself, as soon as foreign support was withdrawn, it fell. And it was long before its members roused themselves to do what other protestant denominations had been accustomed to do from the beginning.

In New England at an early period provision was made by law for the support of the clergy; and assessments were made and collected for this purpose in the several towns as for other objects. These laws survived until comparatively a recent period, but have at last given way to the force of public opinion. The church, therefore, in America, of all denominations, now rests for support on the voluntary contributions of its members. It is thus thrown back to the condition of the primitive church during the first three centuries. We are accustomed to speak much of the great experiment of civil liberty which is now in progress in our country, as one in which the interests of mankind are deeply involved. This may be true; but the greatest experiment relates to the self-sustaining power of the church. This is the first extended trial of this question which has been made for fifteen hundred years. The belief of the necessity of aid from the state had, during this extended period, become almost universal. Hence predictions of the failure of the experiment are constant and confident. We have no fears for the ultimate result. Believing the gospel to be of God, and the church to be a divinely appointed institution against which the gates of hell never can prevail, we doubt not that

they can sustain themselves, or rather that they will be sustained by their divine author, not only without the aid, but in despite of all the opposition of the world. The experiment, though somewhat differently modified in the present case, is not new. The church for three hundred years, so far from being supported, was opposed and persecuted by the state. Yet it not only lived, but spread more rapidly and extensively than during any equal period from that time to this. The Catholic church in Ireland has sustained itself for nearly three centuries, in despite of the frowns of the government, and in the presence of a rival and established institution. The Dissenters in England, though in many instances burdened with the payment of church rates, and of tithes for the support of the establishment, have yet lived and multiplied until they constitute a large proportion of the people. In our country, with regard to most denominations, from the beginning, and with regard to all, of late years, the same thing may be said. They have continued and extended themselves with ever increasing vigour. It is a matter for devout gratitude, that while the church has had to make provision not merely for her own increasing children, but for the hundreds of thousands who are constantly arriving from foreign countries, she has in a good measure come up to the greatness of her task. The unportioned church of America has made as competent provision for the population of this country, at least where the settlements are thirty years old, as the church of England, with all her vast endowments, has made for the people of England. There is as much complaint there, as here, of the want of church accommodation, and religious instruction. There is therefore no ground for despondency. The promise of God stands sure. His church shall not die. It is the salt and light of the world. That salt will not lose its savour; nor that light its brightness, until the whole world is imbued with the grace, and illumined with the glory of the Lord.

Though there is every reason to entertain this confidence in the continuance and increasing influence of the church of God, it is not to be concealed or forgotten that our enjoyment of its blessings, and the transmission of them to our descendants depends, under God, upon our own exertions. Scripture and history abundantly teach us that though the church be imperishable, the church privileges and blessings of a particular people are suspended on their fidelity. The church did not cease to exist, when the Jews, for their

unbelief, were cast out, and the Gentiles introduced; nor did the decline of the churches of Asia prevent the introduction and spread of the gospel in other parts of the world. Christ's threat to the unfaithful is not that he will extinguish the light, but that he will remove the candle-stick out of its place. A glance at the condition of those countries upon which this denunciation has fallen, is enough to fill us with horror at the thought that this woe may light on us and upon our children. What is written, is written for our admonition. What has happened to others, will happen also to us, unless we are faithful. All that is dear in our civil and social privileges; all that is precious in the consolation and light of religion; all that is valuable in reference to the soul, is intimately involved in the maintenance of the gospel. We may think of this method of saving men, and of promoting the best interests of society as the ancient Greeks did, who esteemed it foolishness; but it is none the less the wisdom and power of God.

God then has imposed a weighty responsibility on the Christians of this country. They must support the gospel, or it will not be supported. The ways of Zion will mourn. Souls will perish for lack of vision; and our children will grow up ignorant of God, and fitted for destruction. We have no church property; no government patronage; no tithes or taxes. Every thing depends on the free will offerings of the people. This, we believe, is the foundation on which God appointed the support of the ministry to rest. We find in the New Testament no intimation that the church ought to seek the riches of this world; no appeals on this subject to any thing but the sense of duty in Christians; no reference to the obligation of magistrates to assume this burden. It rests with believers. And we are contented to leave it where Christ and his apostles have placed it. As this is a duty which is so clearly enjoined in the scriptures, and as it is one on the right discharge of which such important interests are dependent, it is obviously a fault, on the part of public teachers, that it is so seldom presented and urged. The apostles did not allow a false delicacy, or a dread of misconstruction, to prevent them from being frequent and explicit in their statements on this subject. The man whose motives are really good need not be, and he seldom is, afraid of having them misconceived. It is when our own hearts accuse us, that we are afraid others will suspect us.

Besides such cursory, though pointed, declaration of the duty of Christians to provide for the support of the ministry, as are to be found in Luke 10: 7. Gal. 6: 6. 1st. Tim. 5: 18, we have, what is of rare occurrence in the scriptures, in reference to a matter of duty, an extended and regular argument to enforce the obligation. Paul having asserted, in 1 Cor. 9, the right (ἐξουσιαν) of minister to be supported, proceeds to sustain that right by several distinct considerations. His first argument is founded upon the principle that labour ought to be rewarded; or, as our Saviour has expressed it, that the labourer is worthy of his hire. This principle is recognised in all the departments of life; and society could not exist without its faithful observance. Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? We do not expect men to devote their time and talents, and to risk their lives in our service or defence at their own expense. We do not demand this of them as something just or reasonable. We feel that it would be dishonest to make any such demand; and that it could never, except in rare instances, be complied with, if it were made. The world over, therefore, and in every age of the world, soldiers have been supported by those for whom they served. If this be so with regard to the soldiers of this world; is there any reason why those who are called to wage a much harder warfare; to contend against sin, and ignorance, and error; who devote their time, talents and life to this service, should be excluded from the benefit of the principle that the labourer is worthy of his hire? It may be said, that there are other and higher motives than that of an earthly recompense, which ought to influence men in this spiritual warfare. Certainly. We are not speaking of the motive to engage in this service, but of the right to a support from those for whose benefit the service is rendered. No man ought to be a soldier for the sake of a support. His motives should be a desire to protect the innocent, to defend the weak, to maintain the cause of justice, and liberty and right; and to do the will of God. His obligation to act from such motives, however, does not interfere with his right to be sustained. In like manner the man is to be pitied, if not despised, who enters the ministry for a support; who is dead to the motives springing from the worth of souls, the love of Christ, the glory of God; who can not say that there is a necessity laid upon me, yea woe is unto me if

I preach not the gospel. Yet even Paul, with all his lofty zeal, and purity of motive, did not feel that his having good motives impaired his right to be supported by those who were benefited by his labours, or that his assertion of this right gave any just occasion to call his disinterestedness in question. In some cases indeed he refused to avail himself of his right. From the captious, censorious and divided Corinthians, he would receive nothing. And in Thessalonica he wrought with labour and travail night and day, that he might not be chargeable to any of them. But of his beloved Phillippians he freely accepted what they once and again sent, even when he was in Thessalonica, and afterwards, when he was in Rome, an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God.

It is not however merely to such cases as that of soldiers that the principle in question is applied. It has a far wider scope: for who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? That is, to whatever lawful occupation a man devotes his labour, he is entitled to enjoy the fruits of it. The tenure by which men, since the fall, hold the world is, that in the sweat of the face they shall eat bread. If a man, therefore, labours, he is entitled to live. It is easy to see how soon and how completely society would be disorganized, if this rule were not adhered to; if the farmer should be forbidden to reap the harvest which he had raised; or if in any department of life, labour should not be rewarded. Not only would the motive to exertion be destroyed, but the possibility of its continuance would be taken out of the way. If a man labours for himself, he looks for his reward to the profits of his occupation; if he labours for others, he has a right to look to others for a return. Men of course are not slow to see the justice and necessity of this arrangement, in all the ordinary affairs of life. No one expects another to till his farm, to keep his accounts, to plead his cause, for nothing. Nor does he imagine that because higher motives than a desire to gain a livelihood, may govern those who render these services, that their claim to a recompense is thereby destroyed.

The principle that labour should be rewarded, has a far higher sanction than mere human customs. The word of God enforces it even in its application to brutes. For it is written thou shalt not muzzle the ox that treadeth out the corn. Does God take care of oxen? or sayeth he it alto-

gether for our sakes? For our sakes, no doubt, this is written. That is, the design of that precept is not so much to secure the kind treatment of oxen, as to impress upon men the general duty of rewarding labour. If enforced even in reference to irrational creatures, and the lowest services, how much more obviously is it binding in relation to men, and to the most important services? This then is a duty enforced not merely by the general principles of equity, and the customs of men, but by the authority of the word of God. No man has a right to enjoy the labours even of a brute without a compensation.

The apostle's second argument is founded on the principles of reciprocal justice. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Spiritual things are things relating to the soul; carnal things are things relating to the body. If one kind of benefits is bestowed by the ministers of the gospel, is it unreasonable that they should partake of another kind? And if the benefits bestowed are of infinitely greater value than those received, is not the case so much the stronger? What then are the benefits resulting to a people from the ministry of the gospel? What do the scriptures and experience teach upon this subject? The bible tells us that it has pleased God by the foolishness of preaching to save them that believe. How shall they believe, except they hear? And how shall they hear, without a preacher? So faith cometh by hearing. Strange as it may seem, God has made the public preaching of the gospel the great means of salvation. And, beyond all doubt, the great body of those who, in every age, have obtained eternal life, or shall hereafter attain it, have been, or are to be indebted to the preaching of the gospel for their salvation. If this be so; then is the value of this divine institution beyond all estimate. Let those who feel the worth of their own souls, or of the souls of others, ask what is to be placed in competition with them; or which of their possessions they would retain at the expense of the preached word? Surely it must be left to the indifferent and to the infidel, to undervalue an institution, which by divine appointment, is the common channel for communicating salvation.

Though this be the paramount design, and distinguishing value of the ministry, it is not the only good that flows from it. The progress of piety in believers; the excitation of devout feelings, which is not a mere transient good, but of per-

manent effect on the character; the confirmation of correct principles; the maintainance of divine knowledge; the elevation of the moral tone of society, are all intimately connected with the pulpit. Certain it is, that the gospel has never yet been conveyed to any people, nor sustained among them, except by the ministrations of the living teachers. All the religious, moral and social blessings therefore connected with the gospel of the Son of God, are, by divine appointment, mainly dependent on the faithful preaching of the word. Look at those countries where the priests' lips have failed to keep knowledge; or where there are no sanctuaries and no public proclamation of the gospel. There are moral desolations; there is superstition or infidelity; there violence, and rapin, and all uncleanness. Look again at those places blessed with an humble and faithful ministry; there is the garden of God; there are order, and justice, and religion, and all that makes earth a fit preparation for heaven. Such are the benefits which, in a greater or less degree, the clergy are the means of conveying to the people. They are indeed but earthern vessels; but still vessels which God has ordained to be the channels of conveying the treasures of his love. What then do the clergy expect in return for these benefits? Simply that they be enabled to discharge their appropriate duties; that instead of being distracted or absorbed by the cares of this world, they may be left free to obey that command of God which requires them to give themselves wholly to these things. It is not riches, nor honour, nor power that they claim. For such a claim they have no warrant in the Scriptures. But to be supported, without the necessity of engaging in wordly avocations, they have a claim, founded in the plainest principles of justice, and sanctioned by the word of God.

Again the apostle appeals in support of his position to the usage of all nations on this subject. Do ye not know, that they which minister about holy things live of the temple? and that they which wait at the altar are partakers of the altar? This perhaps refers principally to the institutions under the Old Testament dispensation. God had ordered that the priests and Levites should not only receive the tenth of all the productions of the fields, but also a portion of the various oblations presented at the temple. Though this rule was by God himself established under the Mosaic economy, it was by no means peculiar to the Jewish polity. All nations have felt the necessity of religion, they have seen that for the main-

tainance and spread of religion, a set of men must be devoted to its services, and that they must be supported while in the discharge of their duties. It is therefore a fact, that those who minister at the altar partake of the altar.

The apostle's last argument is the most decisive of all. The Lord hath ordained that they who preach the gospel should live by the gospel. From this decision there can be no appeal. The religion we profess, is the religion of Christ. The church we enter, is the church of Christ. If we enter it at all, we must enter it upon the terms which he has prescribed. If we embrace his religion, we must embrace the whole of it. We cannot receive some of his doctrines and reject others; we cannot obey some of his precepts and refuse obedience to others. If he has ordained that the ministers of the gospel should live by the gospel, it is as much the duty of his people to regard his will in this point, as in any other.

Christians, therefore, should feel that the support of the ministry is a duty, in itself reasonable, and especially enjoined by Chirst; a duty, which they cannot neglect without sinning against those principles of justice which are the only security of their own wealth, and without disobeying their divine master. His commands are not grievous. For in the first place the thing enjoined is not burdensome. He does not require his people to impoverish themselves to enrich their pastors, but merely to support them; to support them in such a way that they may be able to devote themselves to their work, and discharge their various duties to his acceptance. The question what is a support? admits of no definite answer. What is adequate for this purpose in one place is entirely insufficient in another; what is sufficient for a day-labourer, would be very inadequate for a man of education, that is, it would be insufficient to enable such a man to discharge his appropriate duties. As Christ requires such qualifications in his ministers as renders it necessary for them to be educated men, in requiring his people to support them, he requires them to do it in such a manner as shall enable them to discharge the duties pertaining to the class to which they belong.

In the second place, this command is not grievous, because it is designed for the benefit of the people themselves. The end of the ministry is the edification of the body of Christ. They exist for the people, and not the people for them. They are the servants of Christ, and for Christ's sake, the servants of the church. And it is for the interest of the church that her servants should be devoted to their work,

and not distracted by other avocations. It is almost the inevitable consequence of the inadequate support of the clergy, that they should become worldly men. What can they do? They must live. If the people do not support them, they must support themselves. Hence one becomes a teacher, another a farmer, another a speculator. It is the people that, in the great majority of cases, drive the ministers to those expedients. This is evident from the fact that it is rare to see them resorted to except where the salaries are insufficient to sustain and educate a family. It is a matter for thankfulness that those ministers, who, not having the excuse of inadequate support, from mere love of money, engage in worldly pursuits, are pointed at by the world as mercenary men, and mourned over by the pious as bringing a reproach upon their profession, and a disgrace upon religion. This shows that public sentiment is not yet entirely perverted on this subject; that it is felt to be inconsistent with the sacred office that ministers should be greedy of filthy lucre ; or have their attention diverted from their appropriate work for the sake of making money. With regard to this class there is little diversity of opinion. It is not of them, however, that we are now called to speak. There is another and much larger class, who are more or less engaged in worldly business, who have been forced into this course, from the incompetency of their salaries. The blame, therefore, whatever it be, must rest mainly on those who create the necessity of their pastors being distracted by worldly cares and avocations. It is those who refuse an adequate support to the ministry who are in a great measure responsible for this evil. In the days of Nehemiah we find the same cause producing the same effect. 'I perceived that the portions of the Levites had not been given them; for the Levites and the singers who did the work were fled every one to his field. Then contended I with the rulers, and said why is the house of God forsaken? And I gathered them together and set them (the Levites) in their places. Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.' It was because the portion due to the Levites, was not given them, that they fled every one to his field. The great reformer in Israel corrected the evil of a worldly priesthood by contending with the people, and inducing them to support the ministers of religion. Surely the people in our day, and in our country, have no right to complain that their pastors give so much of their time to wordly affairs, while they refuse to sustain them.

Let them take away the excuse and occasion for this evil, and then will they have a right to demand the entire time and attention of those who labour in word and doctrine.

Few perhaps are sufficiently sensible of the magnitude of the evils which result from ministers being so much engaged in secular concerns. Ministers are of like passions with other men. Their characters are influenced or formed by their circumstances, as is the case with others. They cannot take coals into their bosom without being burned. If forced to be men of business, they will have more or less of the character of secular men. Gain will become to them a definite object of pursuit. Success will increase the disposition to acquire; and they will gradually become more interested in their agricultural or commercial enterprises than in their ministry. Their peculiar official duties are secondary objects. The Sabbath is given to preaching; the week to worldly business. How often matters reach this extremity, we are not prepared to say. But such is the tendency. It would be little short of a miracle if, as a general rule, a set of men, who are obliged to devote the greater part of their time to secular business, should retain their spirituality and devotedness as ministers of the gospel. If their whole object in labouring, was to obtain means to preach the gospel, as was the case with Paul, they would doubtless like Paul keep the world and its concerns entirely subordinate in their affections and attention to their great work. But every one knows how easy and gradual is the transition from one state of mind to another. When a minister once sets himself to make money, he must be an extraordinary man, or have an extraordinary measure of grace, if he keep himself within the strict limit of supporting himself and family; and if he continues to labour not for gain, but that he may preach the gospel. Why should the feet of ministers be placed on such a slippery declivity, where so few have been able to retain their standing? Why should the people force them to run a risk so perilous both to themselves and others? This is the way to train up a worldly ministry; a ministry more concerned about the things of this world, than the spiritual welfare of their people. It is not from selfish motives that the clergy need complain of their inadequate support. For one of the surest ways to make a clergyman rich, is to give him an insufficient salary. He is then thrown on his own resources. He commences teaching, or farming, or speculating. If an educated man, he has great advantage over his ordinary com-

petitors in these employments, and will be in general more successful. The rich ministers in this country are those who have poor salaries. The poor ministers are those whose people give them an adequate support. It is not therefore for the sake of the temporal interests of the clergy, that the duty of providing for their wants is urged upon the people. It is because it is contrary to all experience, contrary to the constitution of human nature, that men who are immersed in the business of the world should be faithful and efficient ministers of the gospel. The people are the greatest sufferers. If they are the means of making their pastor a secular man, no one can estimate the loss they sustain, in the character, even more than in the amount of his ministrations. They are apt to want that divine unction which is given to those who comply with the command of God to give themselves to reading, meditation and prayer. A mind anxious all the week about the price of grain, or lands, or of stocks, is not likely to be in tune for the sacred duties of the sanctuary. Besides this, the time which ought to be employed in his study or in pastoral duty, is necessarily devoted to secular business. The consequence is that the sermons of such men become monotonous, uninstructive and uninteresting. The people are fed with chaff, instead of fine wheat. The evil does not rest here. It spreads beyond the limits of the congregation. If it is the tendency of worldly pursuits to injure the spiritual devotion of the clergy, it must through them affect the interest of the whole church. They are the rulers of the church. They decide its action; they direct its energies. Unless they have the spirit of their Master, what is to be expected of the church over which they preside. Next to making the church so rich that it would allure unconverted men into its service, we know nothing more likely to lower its spirituality, and impair its usefulness more effectually, than to make such an inadequate support for its ministry, as to create a necessity or excuse for their engaging in secular pursuits. It lowers the tone of religion in the minds of the clergy; it lowers the intellectual character of their discourses; it interferes with their pastoral duties; and it prevents their compliance with the express requisitions of the Bible in relation to their office.

It is not sufficiently considered that a bishop or a pastor is required to be devoted to his work. Neglect not, says the apostle to Timothy, the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself

wholly to them: that thy profiting may appear unto all. The gift here spoken of was the office of the ministry, conferred by the laying on of the hands of the presbytery. This office is frequently called a *grace* or gift, being bestowed by God for the edification of the church. It was this gift, with all its attendant graces, that Timothy was not to neglect. He was to meditate on these things; to give himself wholly to them. No man that warreth, says Paul, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. How can a soldier in active service, be at the same time a merchant or a farmer? It is essential to his calling that it should be his whole work. Ministers are the soldiers of Jesus Christ. Their duties require their undivided attention. They cannot please him who has chosen them to this service, if they allow themselves to be entangled with the affairs of this life. This seems to be clearly the doctrine of the scriptures on this subject, as appears not only from particular commands, but also from the fact that the church is required to provide for the support of the ministry. Why should they be supported by others, if it was lawful for them to support themselves? If they may properly engage in secular pursuits, there is no necessity for any other provision for their maintainance. Accordingly we find that it has ever been considered as inconsistent with the nature of their office, that ministers should engage in secular pursuits. In the form prescribed in our Book of Discipline for a call to a pastor, it is clearly implied that he is to have nothing to do with such pursuits. 'That you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of ———' On what assumption is that language founded? Does it not take for granted that a pastor should be free from worldly care and avocations? It is indeed too often a mockery. The people promise what they know, and what every one else knows, is entirely inadequate for the object for which it is given. And the fulfilment is often far behind the promise. Still the universality of the language shows that the opinion is universal, that when a man becomes a pastor, he should devote himself to his work, and not be under the necessity, nor have an excuse for engaging in secular business. The French protestants, in the pure age of their church, were even more explicit on this subject. The 19th canon, ch. 1, of their Book of Discipline is in these words: 'No minister, together with the holy ministry, shall be a practitioner in law or phy-

sic: yet out of charity he may give counsel and assistance to the poor of his flock and neighbourhood: provided always that he is not thereby diverted from his calling, nor derive any gain from his practice, unless in times of trouble and persecution, and when he cannot exercise his calling in the church, and be maintained by it. And those who thus employ themselves in law or physic, or in any other worldly distracting business, shall be exhorted wholly to forbear it, and totally to devote themselves unto the duties of their calling as ministers, and to the study of the scriptures. And all colloquies (i. e. presbyteries) and synods are admonished to proceed according to the canons of our discipline against the refractory, and such as be wilfully disobedient, as also against those who spend so much of their time in teaching youth, that it is a hinderance to them in the principal duties of their ministerial office. And all consistories, colloquies, and provincial synods, shall have a most special care and regard that this canon be punctually observed, and to suspend such as do transgress it from the exercise of the ministry.' This canon was not a dead letter, for we find repeated instances in the acts of the French synods of its being fully enforced. One of the earliest General Assemblies of the church of Scotland enacted 'That ministers given to unlawful and incompetent trades and occupations for filthy gain, as holding of hostleries, taking of usury besides conscience and good laws, bearing worldly offices in noblemen's and gentlemen's houses, and such like worldly occupations as may distract them from their charge, and may be slanderous to the pastoral calling, be admonished, and brought to an acknowledgement of their sins, and if continued, be deposed.'*

It admits of no question that, according to the general sentiment of the people of God in all ages, the pastoral office is inconsistent with engagements in worldly business. It matters little what that business may be; whether farming, merchandise, speculation, teaching, or book making; if undertaken for the sake of gain, or if it distract the attention from official duties, it comes within the prohibition. Some of these occupations are indeed more at variance with the nature of the ministry than others; and therefore are more likely to injure the man, and to disgrace religion. If a minister must make money, he had better do it as a teacher or an author, than as a stock-jobber, or land speculator. Still the difference is

* Calderwood's History of the Church of Scotland, p. 316.

merely circumstantial. He is bound, if possible, to be devoted to his work; and if he neglect this for the sake of gain he does wrong. If a man does not pretend to be a pastor, the case is altered. It may very well happen, that a minister may conscientiously believe that he can do more for the cause of Christ in some other department of labour. Here is no desertion of his calling; no neglect of official duty for the sake of gain. It may be, and very often is a disinterested sacrifice. It is the mere transfer of labour from one part of the vineyard to another. In all such cases it rests with the presbytery to decide upon the propriety of this transfer. There are some departments of education, which all churches, Catholic and Protestant, have always considered desirable should be entrusted to ministers, and therefore have not only allowed, but encouraged those who were called to such fields of labour, to enter upon them without reserve. On the other hand, the desertion of the active duties of the ministry, for the purpose of engaging in merely secular pursuits, has, by most churches, and by our own among the number, been visited with marked disapprobation. At a very early period of our history, a minister having for two or three years failed to attend synod, and neglected to discharge his ministerial duties, had his name struck from the roll. At a later period a clergyman of Long Island, being unable from ill health to preach, engaged in some worldly pursuit, this presbytery removed his name from their list of members. The synod indeed disapproved of that measure, and ordered his name to be restored, but with the injunction that the presbytery should attend to the case, and as soon as the health of the individual concerned would allow, require his return to the exercise of his ministry. This is a subject of great interest and importance, and calls loudly for attention from those who are interested for the welfare of the church; but it is not immediately connected with the present subject. We are not called upon by the pamphlet under review to consider what avocations are, and what are not inconsistent with the ministerial office. The Address relates to pastors. It brings to view the obvious duty of those whom the Holy Ghost has made overseers of the flock of Jesus Christ to devote themselves to their work; to feed his sheep and his lambs; to watch them by day and night; to prevent their wandering from his fold, or being destroyed by those who are constantly going about seeking whom they may devour. This is a work of awful responsibility and labour; requiring all the mind, all the

heart, all the time, and all the strength of those to whom it is committed. This is a duty which we have ventured to urge, not with a view of censuring our brethren, which is not our vocation, but for the purpose of expostulating with the people, who render the discharge of this duty, in many cases, impossible. It cannot be denied that throughout our land an alarming portion of the clergy are withdrawn from their appropriate duties, by the necessity of providing for their own support. Who are to blame for this? Those who create this necessity, or those who submit to it? The remedy of this evil, perhaps the greatest which now afflicts our church, can only be provided by the people. If they force their pastors to choose between working or starving, they must expect them to work, to engage in the business of the world, and more or less, alas! to imbibe its spirit; for to ministers, at least,

> The world's infectious; few bring back at eve,
> Immaculate, the manners of the morn.

But if they will support their pastors, they may hope to see them devoted to their duties; giving all their time and strength to the promotion of religion.

The inadequate support of ministers, besides its unavoidable tendency to cherish in them a worldly spirit and to force them to act contrary to the directions of the scriptures, necessarily lowers the standard of ministerial labours. How can a man, who is confined six days in the week to a school room discharge the full measure of pastoral duty? How can he who has a farm to cultivate, on which his support depends, be instant in season, out of season, reproving, rebuking and exhorting with all long suffering and doctrine? It is not wonderful that ministers thus situated should come to content themselves with one or two meagre discourses on the Sabbath; that the children and youth should be neglected, or left to the elders or the Sunday School; the sick and poor visited only in extremity, and the pastor sunk in the mere weekly preacher. Such results are almost unavoidable; and they are among the evils which are silently feeding on the life blood of the church. The people must awake to the importance of this subject, or it will be too late. No church can live without more culture than this. It will either perish, or fall into the hands of other and more assiduous labourers. Whether it be from this or from other causes, it cannot be denied that there has been a great decline in the standard of

ministerial labour throughout the country. When we read of the labours of the reformers and others of kindred spirit we are lost in wonder. We cannot understand how they accomplished or endured the half of what they effected or suffered. Luther preached almost daily; he lectured constantly as a professor; he was burdened with the care of all the churches; his correspondence, even as now extant, fills many volumes; he was perpetually harrassed with controversies with the enemies of the truth, and was one of the most voluminous writers of his day. The same, or even more might be said of Calvin. While in Strasburgh he preached or lectured every day. In a letter to Farel, dated from that city, he says that on one day he had revised twenty sheets of one of his works, lectured, preached, written four letters, reconciled several parties who were at variance, and answered more than ten persons who came to him for advice. In Geneva, he was pastor, professor, and almost magistrate. He lectured every other day; on alternate weeks, he preached daily; he was overwhelmed with letters from all parts of Europe; and was the author of works, (amounting to nine volumes folio,) which any man of our generation would think more than enough to occupy his whole time. And this amidst perpetual infirmity, headache, catarrh, strangury, gravel, stone, and gout. Baxter says of himself, that before the wars, he preached twice every Sabbath, and once in the week, besides occasional sermons, and several regular evening religious meetings. Two days in the week he catechised the people from house to house, spending an hour with each family. Besides all this he was forced, by the necessity of the people to practise physic; and as he never took a penny from any one, he was crowded with patients. In the midst of all these duties, though afflicted with almost all the diseases which man is heir to, he wrote more books than most of us can find time to read. All these men were poor. We find Luther begging the elector for a new coat, and thanking him for a piece of meat; Calvin selling his books to pay his rent; and Baxter was a curate with sixty pounds a year. It may be said that these were extraordinary men; raised up for extraordinary times. This is all true. And if we had such men now, we should have extraordinary times again. Such men form the time, as much as the time forms them. Though we must look up to such labourers as these with wonder and admiration, the distance between us and them need not be so deplorably great as it actually is. We may not be called

to write numerous folios, in the intervals of labour, but we have each his humble sphere in which if each were to labour with assiduity and singleness of purpose, we should soon see a new era in the condition of our church.

It is mentioned in the pamphlet before us that there are twenty one ministers in the presbytery of Elizabethtown, and with scarce a single exception, the work of the ministry is their only work. This is a most honourable distinction; but it is melancholy that it should be a distinction. What should be a matter of course, has become a matter for special gratulation. That these things should not be so, no one can doubt. What the church needs, more than any other outward blessing, is a ministry exclusively devoted to their work. And how it is to be obtained, unless the people will make such a provision for their pastors, that they may be free from worldly cares and avocations. To this they are bound by the principles of justice; by the ordinance of Christ; by a regard to their own spiritual interests, and the welfare of the church.

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J. A. Alexander

ART. III.—*The Scripture Guide: a Familiar Introduction to the Study of the Bible.* Prepared for the American Sunday School Union, and revised by the Committee of Publication. Philadelphia. pp. 263.

WE give the title of this unpretending little volume for two reasons. As it is written in the form of dialogues, and published for the use of Sunday Schools, it is likely to be overlooked or slighted by adults. And yet it contains a large amount of information, highly important even to ministers and students of theology, many of whom can scarcely be expected to derive it from the various, remote, and scattered sources, of which this writer seems to have availed himself. The volume gives a succinct account of the various bibliographical particulars belonging to the subject, and in relation to which we fear that not a few men of some learned pretension would be found deficient. In these matters are comprised the literary history of the Bible, its divisions and authorship, the means of its preservation and transmission, (including a full account of the ancient materials of writing, the appearance, value, &c. of manuscripts) notices of the

principal versions, with a more detailed history of the present English translation, its origin and execution, and a complete guide to the difficulties of the margin, double names of books, acrostics, untranslated and obsolete words, and other topics of obvious inquiry which would occur to an intelligent student. Much that is diffused through Horne and larger works is here condensed, and numerous items are collected which would have to be sought for in various and uncommon books, so that we believe the author speaks no more than the truth when he says that "there is not in our language any book which presents at one view exactly the field which is here exhibited." Our other reason for inviting attention to the book is this, that it tends, and is designed, to promote the critical, discriminating study of the English Bible. On the relation which this study ought to bear to that of the original Scriptures, we have some opinions of our own to express, and shall unceremoniously embrace this opportunity to state them in detail.

When the gospel was first preached, there was a language common to the civilized world, or at least to its improved and educated classes. That language was the Greek, and in that language the New Testament was written. The early Christian missionaries carried with them, therefore, the original gospel in a form accessible to multitudes scattered over the surface of the world then known. They carried with them likewise the Old Testament in the same language, translated, it is true, but in a very old translation, and one from which the writers of the New Testament habitually quote. Some knowledge of this version is consequently necessary to the full understanding of the New Testament, not only on account of the quotations just referred to, but because the idiom of the one is founded upon that of the other. Here then was a great advantage attending the original diffusion of the gospel. The preacher could put into the hands of the heathen the original New Testament and the most ancient version of the Old, in a language generally known throughout the Roman empire. These writings were not, it is true, composed in such a dialect or style, as to attract or satisfy the rhetorician; but they were written in a language vernacular to many readers, and more or less familiar to vast multitudes besides. This advantage has remained in the possession of the oriental church. It is still the boast of that communion, that the gospels and epistles have been read in her public service, from its first institution to the present day,

in the very tongue selected by the Holy Spirit as the vehicle of his communications, while the books of the Old Testament are publicly recited in a version made before the birth of Christ; a version disfigured, on the one hand, by innumerable errors and defects, but distinguished on the other, by its authority derived from age, and by the references to it, and the quotations from it, in the books of the New Testament. It is true that the Greek of the New Testament and the Septuagint is no longer the vulgar tongue of Greece; but it is also true, that the modern dialect is merely a corruption of the ancient language, and that much of the latter is of course intelligible to the modern Greek. It is true, moreover, that the preservation of the language, even so far as it has been preserved, is owing in a great degree to the possession and perpetual use of the Greek scriptures in the oriental church. Had this been wanting, the ancient tongue would have been overwhelmed by floods of barbaric innovation, and amidst the confusion of repeated revolutions, the very basis of the language might have undergone a change. But by continual repetition, the essential features of the Greek of the New Testament have been impressed too strongly, even on the vulgar mind, to be effaced or superseded by mere mixture or corruption. The vernacular Greek of our own day is as near to the Greek of the apostles as our English is to that of Chaucer or Wiclif. The same conservative influence on language has been exerted by the national versions of the Bible in German and in English, but with this advantage on the side of the Greeks, so far as the New Testament is concerned, that the standard writings which have thus preserved their language from extinction, are not a translation, but the ipsissima verba of the holy men who spake as they were moved by the Holy Ghost. While the oriental church continued, from age to age, to enjoy this great advantage, the western church at an early period, began to lose it. With them Greek was not a vernacular language, but, like the French in later times, the language of foreign travel and diplomatic intercourse, of politeness, erudition, and the fine arts. They soon, therefore, felt the need of a Latin version, and as the learning of the priests declined, the faith of western Christians became more and more dependent on the venerable Vulgate. Especially after the decline and downfall of the western empire, when political and literary intercourse between the east and west became less frequent, and the knowledge of Greek less indispensable to Latins, the ori-

ginal New Testament grew less and less familiar to the occidental priesthood. And this effect was heightened by the operation of collateral causes. The Christian ministry was gradually changed into a hierarchy, and engrossed with secular affairs. The powers of the clergy were no longer concentrated upon holy things, or if they were, it was to change the holy things themselves into a monstrous system of corruption and imposture. To sustain these unscriptural and unchristian innovations, the aid of tradition was invoked, first as a vassal, then as a consort, and finally as a sovereign or lord paramount of scripture. No wonder, therefore, that the latter was neglected, and the originals almost unknown. No wonder that, by slow degrees, the Vulgate version was practically substituted for the inspired Greek and Hebrew as a rule of faith. We say practically substituted, for although the change was, to all intents and purposes, effected early, it was not until after the close of the "dark ages," that the revolution was consummated in form. It was reserved for the Council of Trent, in the 16th century, to set the seal of ecclesiastical authentication on the version of a book in preference to the book itself. The effects of this revolution were of course disastrous. Even while it was as yet but partial and inchoate, it began to bring forth fruit which is to poison generations yet unborn. Besides the obvious sin and folly of setting the originals aside in favour of any version however perfect, there are momentous consequences springing from the imperfections of the versions used. To those who have not been in the habit of comparing translations with originals, it would not be easy to convey a just idea of the false impression which may be produced by a version scarcely open to objection in detail. Without insisting on the faint and feeble character of almost all translations, as compared with their originals, a difference not unlike that between copy and original in painting, it is a fact familiar to all scholars, that the proportions, texture, and complexion of a passage may be altered in a version, while the thoughts are all exhibited, and even the expressions very accurately copied. The explanation of this fact, from the influence of association on the reader's mind, may be waved as too familiar to require repetition. But when, in addition to this fault of the *ensemble*, this refracted view of the whole context as a whole, there are specific errors and defects in the translation, which obscure, or mutilate, or change its meaning, it is needless to observe that its effect upon a reader who

knows nothing of the original, must be a false impression, false in the general, and false, to a certain point, in its details. And this false impression, as it may be corrected by continual comparison with the original, may likewise, in default of such comparison, grow more and more remote from that original. That which is merely incidental in the latter may be rendered emphatic by unskilful version, while that which is really emphatic becomes secondary and obscure. And this false relation of the parts, by constant repetition, may grow more and more distorted and grotesque. A similar effect may be produced, but in another way. An unequivocal expression may be rendered by one more or less ambiguous. To many readers the inappropriate sense may first suggest itself, and thus become associated with the context. In this case, every repetition of the version, apart from the original, renders the association stronger and more natural, until at last it seems to be not only true but necessary. And yet the meaning thus connected with the text may be entirely foreign from its real import. With all these faults is the Latin Vulgate chargeable, and in all these ways it acted upon the religion and theology of the middle ages. How many Popish errors and corruptions may be more or less directly traced to the exclusive use of this translation of the Bible, is a curious question, into which we cannot, on this occasion, enter. What has already been suggested will suffice to show at least the possibility of such effects from such a cause. And with these considerations in our eye, we cannot wonder that at the first dawn of the Reformation, and before the great Reformers had appeared as authors, the Greek and Hebrew Scriptures were neglected, and the Vulgate version was the exclusive standard of the universal church. There are facts which would even seem to lead to the conclusion that the Greek and Hebrew Scriptures were forgotten, and their very existence unknown to the men by whom they should have been expounded. But how far this disgraceful depth of ignorance was common, cannot well be ascertained, especially as nearly all our knowledge of the fact is derived from the satirical and controversial writings which grew out of the revival of letters. Let us charitably hope that there were not many priests or monks, who could have thought that the Hebrew Bible was forged by Reuchlin and the Greek Testament by Luther.

At the Reformation a new era commences. That glorious revolution had its origin in the study of the Bible, and no

sooner did the reformers recognise the Scriptures as the exclusive rule of faith than they began to reinstate the inspired originals in their long-lost rights. An authentic statement of the influence exerted on the minds of the most eminent reformers by the study of the original Scriptures would be the most effectual refutation of the dogma, that all philosophical and critical study tends to unbelief and irreligion, as well as of the kindred error, that religious truth is to be discovered by the aid of metaphysics, independently of scripture. One thing is certain, as a matter of history, that the two giants of the Reformation, Martin Luther and John Calvin, spent a large part of their time and strength in simple exposition. And as a necessary part of exposition they translated anew from the original those portions which were to be expounded. Almost the first blow aimed at the corruptions of the church was the rejection of the Vulgate as "authentic" or inspired. And this was followed by new versions without number, more or less extensive. Luther, indeed, gained immortal honour by a complete translation of the Bible, a stupendous work considering the character and circumstances of the man. What should we think if one of our own agitators, spiritual gladiators, moral or immoral agents, moral, theological, or radical reformers, should produce a translation of one book of the Old Testament? Alas, we may congratulate ourselves when we can find these public benefactors even moderately versed in the vernacular contents of our own English Bible. From such look back to Luther, with an energy of character and warmth of temperament which might well have fitted him to lead a mob or head an army. Look at him, with his soul of fire, labouring at the composition, not of inflammatory pamphlets and reports, but of that imperishable work, which has identified his name with German literature, and from which the Germans date the rise of their fine language towards refinement and perfection. That Luther was the bona fide author of this version, may be read on every page of it, in thoughts that breathe and words that burn. There is perhaps no extensive version extant, which approaches so nearly to the freshness and vitality and warmth of an original. There is no other version of the Scriptures which, without attempting scrupulous adherence to the letter, represents, with such fidelity, the spirit of the Scriptures. It is plain that in translating Luther made the thoughts and languages of the sacred books his own, the consequence of which is that of-

ten when he seems to be most loose in the expression, he is most successful in embodying the very life and soul of his original. Though a hundred generations of philologists and critics should arise in Germany to re-translate the Bible, the nation would be false to their own honour and the cause of truth, if they should suffer one or all to supersede this noble monument of Luther's learning, skill, and zeal for God.

This bright example was soon followed. The Germans were not suffered to monopolize the honour of a national translation. Wherever the reformed religion was embraced, there was a hungering for the word of God. And at no remote period from the finishing of Luther's work, the Dutch, the Danes, the Swedes, the English, and the Protestants of France, had the whole Bible in their mother-tongues. A late biographer of Calvin expresses his regret that a French translation of the Scriptures was not executed by the great Reformer, who might then have shared the honours of his German fellow-worker in this as well as other things; and the two might have stood forth to posterity in this, as they now stand in so many other points of view, the Jachin and Boaz of the Reformation. The effect of such a version must have been immense, as the writer already cited well observes, not only on the Protestants of France, but on the language, taste, and intellect of that great nation. But these are vain regrets, and may especially be spared over the grave and amidst the memorials of such a man as Calvin. If he did less than Luther for bible translation, he did vastly more for doctrinal theology. Non omnes possumus omnia.

Among the national translations of the Bible, which the Reformation brought into existence, we have mentioned that of England. The history and character of this important version have, of late years, been favourite subjects both of investigation and discussion. Into this inquiry it is not our present purpose to enter. Instead of inquiring whence our version came, and wherein it excels, we rather wish to bring before the reader some of the effects which have resulted from its general adoption and continual use. Premising, then, that it is, by those most competent to judge, regarded as one of the best versions of the Bible, or of any other book, now extant, we would call attention to the fact, that when this version was, by common consent, taken as a national translation, for the benefit of all who speak the English tongue; when the zeal for original research and re-translation had been merged in general approbation of this common version; there was of

necessity a tendency, however slight, to the same evils which have been pointed out, as flowing, in the middle ages, from the exclusive use of the Latin Vulgate. The very excellence of the translation, while it gave the unlearned reader a desirable confidence in its correctness, tempted the clergyman and educated layman to rely upon it as an ultimate authority. And just in proportion as this faith grew strong, the disposition to examine the originals of course grew weak. The impulse given to the study of the Greek and Hebrew Scriptures at the Reformation, by the novelty of the subject, its being a forbidden one, and the necessity of vindicating truth from official mutilation and infallible corruption, could not last, without fresh causes and occasions, through succeeding generations. When the general necessity for searching the originals came to an end, the study was soon limited to a few professional and zealous scholars, while the rest were glad to be relieved from the necessity of translating for themselves, by a translation which all sects and parties were agreed in thinking admirable. Here then was the foundation laid for just those evils which the sole use of the Vulgate had produced in other times, and still produces in the church of Rome. One grand distinction, it is true, existed in the far superior correctness of our version; so far superior, that in order to correct the evils flowing from its use, it is not requisite, as in the other case, to discard the version itself, especially as ours is in the vulgar tongue, but merely to correct the manner of its use. All this notwithstanding, the evils to be remedied, in their own nature, are the same in either case. There is the same tendency to indolent stagnation, resulting from a passive acquiescence in the common version, without the exciting and improving trouble of comparison and judgment. Nothing so effectually rouses and concentrates the attention in perusing a translation as the attempt to judge of its correctness for one's self, and the inertia resulting from the want of this excitement, not only impairs our knowledge of the Scriptures, but tends to produce a general paralysis of intellect and feeling. There is also, in both cases, the same tendency to misconceive ambiguous expressions, and to fasten on inadequate translations, to the detriment of gospel truth. Is it possible that some men, seated in high places, could have ventured to insist upon the language of our Bible, that "sin is the transgression of the law," in proof that sin consists in voluntary acts alone, if there had been such a general habit of comparing the original and ver-

sion even among clergymen, as to endanger the unfortunate discovery that ἀνομία means something more than actual transgression? It is true that the deception has been fully detected and exposed in controversy; but the original suggestio falsi, or at least suppressio veri, argues either profound ignorance in those who made it, or a supposition of profounder ignorance in those to whom it was addressed. Another effect, common to both cases, is the tendency to distort and falsify the context by false emphasis, by making that predominant which ought to be subordinate, and vice versa. Of this there are perpetual illustrations in the sermons of some admirable preachers, and even in their manner of reading the scriptures, a manner often of itself demonstrative, that the English Bible, and the English Bible only, is to them the word of God.

To convey a more definite idea of this error, we will give an illustration. Matthew Henry, in remarking on the 21st verse of the 24th chapter of Proverbs, says "He does not say, with *them that change*, for there may be cause to change for the better; but *that are given to change*, that affect it for change sake." Now it unfortunately happens that this pregnant and emphatic *given* belongs entirely to the English version; the original word is a participial form, and means changers or those changing. Particular illustrations might be multiplied; but we rather choose to point out a whole class of passages, in which the exclusive student of the English version is apt to betray his want of acquaintance with the original. We refer to those parts of Isaiah where the church is personified as the object of address. In exposition or quotation it is not uncommon to apply these passages to God himself, there being nothing in the form of the translation to prohibit such an application, though in Hebrew it is rendered impossible by the gender of the pronoun. We have known, for instance, these words—"the nation and kingdom, that will not serve thee, shall perish"—to be cited and explained as if the pronoun "thee" referred to God himself, whereas in Hebrew it is feminine, and determines the object of address to be the church. Another text which we have known to be thus misconceived, is Isaiah 41: 15—"Behold I will make thee a new sharp threshing instrument having teeth"—where a slight inspection of the Hebrew text will show, that the pronoun "thee" is not masculine but feminine; so that the whole verse is addressed, not to the prophet, as the mere English reader might imagine, but to the

"worm Jacob" mentioned in the verse preceding, that is, to Israel, or the ancient church. A similar inspection of the Hebrew will detect another error also arising from the ambiguous version of this text. We have known preachers to explain it, or allude to it, even in print, as if "I will make thee a new sharp threshing instrument" meant "I will make one for thee," whereas the original can only mean "I will make thee to become one." These are innocent mistakes, and in themselves not worth recital; but they serve to illustrate the particular sort of error into which we are apt to be betrayed by the exclusive use of versions. There are, however, errors far more serious, arising not from the mere ambiguity of our translation, but from its unauthorized additions to the text. To give a single example: in Acts 13: 33, the gratuitous insertion of the word "again" puts a false meaning not only on the sentence, but on the prophecy which is quoted in it, by making both refer to the resurrection, to which there is in fact no reference whatever in the thirty third verse. Against such unintentional perversions of the Scripture how can the mere English reader be upon his guard?

Another evil, produced by the same cause, is a tendency to lose sight of the nexus between passages, and consequently of their general scope. This is especially the case in the obscurer parts of Scripture, as, for instance, in the prophecies, and the more difficult of Paul's epistles. Why the exclusive use of versions should have this effect is easily explained. However paradoxical it may appear to others, those familiar with philology are well aware, that some parts of speech which, in the grammar, appear most insignificant, are, in the actual combinations of the language, very often most important. Connective particles and phrases, for example, though they cannot of themselves convey a definite idea, nor determine the meaning of an independent sentence, may powerfully influence the whole scope of a passage by determining the sequence and relation of its parts. How much may depend upon the presence or the absence of an interrogation; how much on the conversion of an *and* into a *but*, or of an *if* into a *for;* how much on the precise mode of supplying an ellipsis, which certainly exists, but may be variously filled. Even where the original exhibits no obscurity in these points, the translator, by an error of judgment or a simple inadvertence, with respect to something which he thinks of no importance, may distort the meaning of a proposition or the

general effect of a long line of propositions. And how vastly are the chances of this evil multiplied where the original is really obscure. And when to this we add the chances of mistake upon the reader's part, with respect to the meaning of the version itself, the aggregate amount of possibility of error is of course very great. Lest the evil should, however, be exaggerated, let it be again observed, that what has now been said applies, in any great degree, to none but the obscurer parts of scripture, and that even there, it affects not the substance of detached parts, but only their connexion with each other. This however is an evil of no trivial magnitude. It cannot be doubted, that multitudes of unlearned Christians have derived unspeakable advantage from some of the darkest and most faulty parts of the English version: because, with all the disadvantages of form, there is a principle of life there which nothing can destroy, a treasure of gold in an earthen vessel. But it is no less certain, that the ministry, the clergy—those who ought to have preceded their unlearned hearers, through the dark places of the scripture, with a blazing torch, but have ingloriously chosen to grope with them in darkness—there can be no doubt that these have suffered loss, in their own souls, and in their usefulness to others, even from this single, and as some may think it, trifling cause of error, with respect to the connexion and coherence of the parts, even where the parts are separately not misunderstood. In proof of the extent to which the evil exists, we may again refer to the mode in which the public reading of the Scriptures is too commonly performed, especially the reading of the prophets and epistles. It is indeed not easy to obtain an opportunity of witnessing the former exhibition in some churches, where the public lessons are confined to the New Testament, perhaps with the addition of a few familiar psalms. It is not one of the glories of our church, that she makes no provision for the methodical reading of the Scriptures in her public service. It is the glory of the Protestant Episcopal church, throughout the world, that those who attend her services, however little they may profit by the preaching of her ministers, are sure to have the word of God dealt out to them in regular and goodly portions. But though our ministers are not required to read the Bible in a stated order, they are required to read it, and many at times read even the Old Testament, and even those parts of the Old Testament which are the most obscure in our version. At such times it is often very easy to perceive the

effect produced by the exclusive study of translations. If, for example, some sublime and interesting chapter of Isaiah is the subject of the operation, you shall hear it read precisely like a chapter of the same length in the book of Proverbs. Instead of being uttered as a coherent chain of sentences, it is transformed into a series of insulated aphorisms, which might just as well have stood in any other order. Another curious effect of the same cause is an almost superstitious reverence for the conventional and arbitrary separation of the text into chapters and verses. To those who can find out no connexion for themselves, a ready-made division is exceedingly convenient, and it is frequently amusing to observe with what fidelity the reader follows this unerring guide, even when it leads into inextricable nonsense. The first clause of a long verse, for example, may be quoted to establish or illustrate a position, and then the last clause must be added to complete the verse, however irrelevant or foreign to the subject. So in reading, some appear to think it sinful to abridge a chapter, even when the last part self-evidently appertains to the succeeding context. It may even be doubted whether some of our good brethren do not look upon the chapters as an inspired division of the text.

There is, however, a far more serious and extensive evil, arising from this want of clear perception in regard to the connexion of the Scriptures. This evil is the general neglect of the Old Testament. It is in that part of the English Bible that the nexus of the parts is most obscure: partly because the original itself is there more dark and broken; partly because the English version is less accurate and masterly in the Old Testament than in the New. Hence the prophecies are really a sealed book to multitudes of authorized expounders, sealed not by their own intrinsic difficulty, but by wilful ignorance. There are, indeed, difficulties which no erudition, ingenuity, and skill, have ever solved completely; but the persons here referred to, are unable to distinguish between these and other passages involving no such difficulty. Instead of learning to explain that which is explicable, they secretly set down the whole as unintelligible, and confine their labours to the more perspicuous scriptures. And this abandonment of the obscure parts of the Old Testament has led to a general neglect of all its parts. Many who are familiar with the gospels and epistles, have a vague feeling with respect to the Old Testament, as something antiquated and outlandish. I speak not now of those whose theological opinions lead them to disparage the Old Testa-

ment; but of those who receive it as a part of Holy Scripture, and in theory allow it equal rank with the New Testament. The incapacity to understand large parts of it, has led to the neglect of other parts and of the whole, so that, practically, the two Testaments which have, by God's Providence and Spirit, been joined together, are by his very ministers put asunder. Among the effects which have resulted, and must still result, from this neglect of the more ancient Scriptures, we may specify the following.

1. Comparative ignorance of all that precious truth which the Old Testament contains, and more especially of that immense amount which lies concealed in the obscurer and most slighted parts.

2. Shallow and erroneous views of the New Testament, arising from this want of acquaintance with the Old. What an idea must we form of the fulfilments which the one records, without a thorough knowledge of the prophecies and promises abounding in the other. What can he know of the winding up of God's decrees and dispensations, who is not familiar with the earlier scenes of the stupendous drama ?

3. Doctrinal error, arising out of superficial notions of the system of divine grace, and these notions, in their turn, arising from the neglect to look at the two Testaments in mutual connexion. Can there be a doubt that the tendency to shallow and unworthy mutilations of the doctrine of atonement, has been owing in great measure to an ignorance of that which Christ and his apostles presuppose as known ? We mean the ceremonial law and the Mosaic ritual.

4. From the want of insight into the connexion of the parts of Scripture, and the habit of regarding it as a succession of detached propositions, a habit fostered by the usual mode of printing bibles, has arisen a neglect of exposition, as a necessary part of public teaching, and a habit of discoursing altogether upon insulated sentences, thus leaving untouched an immense amount of sacred truth, and rendering that which is touched, disproportionate, unsatisfactory and obscure.

5. The neglect of the Old Testament has reduced, in an immense degree, the preachers store of scriptural illlustration, by far the most attractive and acceptable to ordinary minds. Compare the Puritans, with their inexhaustible allusions to the history and poetry of the Old Testament, with some of our contemporaries, who appear to make no other use of that part of the Bible, than as a storehouse of fantas-

tic texts. A single conceit or quaint allusion struck out in the heat of composition, by an Owen or a Howe, shall furnish the foundation and a large part of the substance of a modern sermon. The mere froth cast up by the teeming effervescence of those mighty minds is gathered up like manna and laboriously wrought into unsubstantial aliment by some of their successors. For let it be remembered, to the honour of those noble preachers, that they never build a whole discourse on a conceit, but always on some great truth of the law or gospel. But then in the way of illustration, they make use of the Old Testament, to give an almost infinite variety and life to their instructions. The minutest incidents, the very proper names of the Old Testament, appear to have been stored up in their memory for use; and if that use is sometimes fanciful, it is but the flower of their scriptural research; its fruit is to be sought in their profound, consistent, comprehensive views of truth, and that depth and richness of experimental knowledge, which is never found apart from thorough knowledge of the Scriptures. The want of all this at the present day may be ascribed, at least remotely, to the neglect of the Old Testament, and more remotely still, to the exclusive study of the English version.

6. In default of illustration from the Scriptures, there is a tendency to seek it in rhetorical embellishments or abstract speculations. It is not too much to say, that the causes we have mentioned lie, in some degree, at the foundation of that speculative mode of handling truth, which has produced so much corruption and contention. Inferior minds, especially, when cut off from the vast resources furnished by an intimate acquaintance with the Scriptures, are delighted to adopt a succedaneum which costs nothing, to cloak their ignorance of God's word with the cant terms of a puerile philosophy, and even to hide their diminished heads by ducking them beneath the muddy waters of a spurious metaphysics. If you wish to save a young man of moderate abilities from the maniacal delusion of imagining that he is a deep thinker, and from an everlasting babble about *laws of mind*, set him to study the Old Testament in all its parts, in such a way as shall excite and task his faculties; and long before he finishes his work, he will repent and be ashamed of his philosophy.

7. If to any mind the evils, which have been described as springing from neglect of the Old Testament, should appear of small importance, let us add one other lesson, drawn from the experience of the church in Germany. The first assaults

upon the truth and inspiration of God's word, among the Germans, were aimed at the Old Testament, and for many years confined to it. Hence not a few, who had experimental faith in the New Testament, but who had been accustomed to neglect the Old, were drawn into the snare of neological criticism, under the impression that a great deal might be safely conceded, with regard to the Old Testament, without at all detracting from the truth and inspiration of the New. There have in fact been many cases, in that country, of apparently sincerely believers in the truth of Christianity, and in the divinity of the New Testament, who seemed almost prepared to go to any length with infidels in cavilling and carping at the rest of scripture. But mark the event. The very same principles of criticism and logic which were employed against the one, have now been turned with equal force against the other, and the mistaken souls in question are beginning to repent of their delusion, and to tremble for the mutilated basis of their faith. Let us learn wisdom from the folly of our neighbours. A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.

But here the thought may possibly arise in some mind, that the evil we complain of has already been provided for. A new impulse has been given to the study of the original scriptures, new facilities have been provided, and a growing number are engaged in using them. All this is true, and calls for devout gratitude. But let us not imagine that the work is done, or that all the efforts made in this way tend to the promotion of the cause of truth. There are too many symptoms of a disposition to make biblical study a mere branch of polite learning, as it has been made in Germany. One of these symptoms is an obvious inclination to conduct the study, without any reference to the English version. If a man would have the reputation of a Greek or Hebrew scholar, he must be above the imputation of consulting, much less studying, the English Bible; he must ape the latest fashions of the German critics, and support himself by catalogues of German names. Now what has all this pedantry and foppery of learning to do with popular instruction? Critical works, for the instruction of the clergy, and the educated classes, are imperatively called for; but if biblical study is pursued by our ordinary pastors, merely as a polite accomplishment, it will only tend to the neglect of our own version, and, when it has attained its height, will leave the Christian ministry divided into

students of the English Bible who neglect Greek and Hebrew, and students of Greek and Hebrew who neglect the English Bible. Of the two extremes the former is to be preferred, because it is more likely to promote the growth of piety; but both extremes are hurtful. The bad effects resulting from an exclusive study of the version, have already been described. Those of the opposite extreme may be best learned by a single glance at Germany, where talent and learning of the highest order are without the least effect upon the general diffusion of religious truth. It may also be perceived, upon a small scale, here at home. There are men of talent, ministers and students, who pursue the study of the original Scriptures with some ardor, and with a sincere desire to make their acquisitions instruments of good to the community at large. And yet they find that, though they grow in knowledge of the Greek and Hebrew Scriptures, they are not the better qualified to benefit the public. The reason, as we apprehend, is that they keep their learning at a distance from their every-day employments and instructions. Their Hebrew Bible and Greek Testament are not upon the same shelf with their English Bible. What they study in the former is laid up in some repository when they go abroad; and the English version, with its old associations and impressions, is their exclusive text-book in the pulpit. Many a preacher of this class, after studying a passage in the Greek or Hebrew, and arriving at satisfactory results, has, on taking up the English, just relapsed into his old associations, and committed his old sins of misconception and mistake.

It is vain to talk of an amended version for popular use. The scheme is not merely an impracticable one, but the event is undesirable. It is morally certain that the new Bible would be far worse than the old, unless it should be thought a great improvement to translate Anglo-Saxon into Saxon of a very different sort, by the substitution of *progress* for *go*—*female* for *woman*—*individual* for *man*, and *transpired* for *came to pass*. And even were the version better, there are manifold advantages attending the conventional adoption of one bible as a common test and standard, while the imperfections of the version might be remedied, and even made occasions of extensive good, if those, whose work it is to teach it, would but do their duty. To sum up the evil and the remedy together—if the preachers of the gospel would but make themselves familiar with the English Bible, in the good old way, and then verify or rectify its versions by continual com-

parison with the divine original, and communicate the fruits of this comparison to those who are dependent on them for instruction, there would be new life infused into the study of the Scriptures; there would be a resurrection from the death-like stupor which so generally reigns. To every preacher who reads the Hebrew Bible and Greek Testament with critical attention, we would say, read them often with reference to the English version, and determine in relation to each sentence, as you read, whether the common version needs correction. This will fix your attention while engaged in study, and supply you with a test for your progressive growth in knowledge. It will also establish a fixed association between private studies and public performances. Many are indisposed to critical research, because it seems to be a thing remote from practical utility and duty. But if every new advance in learning qualifies the learner, not remotely but directly, for the duties of his office, these pursuits will be regarded, not as penances on one hand, or as pastimes on the other, but as necessary parts of a man's daily business. To those who, on the other hand, are utterly neglecting the original Scriptures, we make one suggestion. We are aware that it is usual to turn this matter off with levity and laughter, and that some men of standing in the church make a boast of their neglecting an important part of duty. We speak not now to such. We address ourselves to those who are willing to make use of any means which will increase their usefulness, but who are disposed to shrink from the repulsive task of wading once more through the bogs of Hebrew grammar and Greek syntax, as an unprofitable waste of time. Let not such discharge their conscience until they have reduced the matter to a fair experiment. Let any man, however great and numerous his burdens, form the habit of comparing but a single verse daily in the version and original. The mere act of reading the same thing in different languages will stimulate the faculties; the use of critical appliances and aids will be spontaneous, not compulsory; and sooner or later there will spring up, imperceptibly, an inclination to determine for one's self the sense of doubtful scriptures. This, under proper regulation, will be salutary, as it will give new life to the study of the scriptures, suggest innumerable fresh associations, and impart to what is known a new solidity and permanence. It will also, in time, produce genuine independence as to matters of opinion; a thing very different from the boyish swagger of affected fearlessness, in searching

after truth, which is frequently exhibited by lads who know less of the obscurer parts of Scripture than many a little girl in some unnoticed country Sunday school.

If this simple method were successfully adopted by our working clergy, we might look for good effects. Not to indulge the visionary hope of seeing Greek and Hebrew made familiar branches of a genteel education—though it might perhaps be thought that they have quite as good a claim to a place in the prospectuses of fashionable schools, as the art of breeding silk-worms, or converting beets to sugar—there are other effects not quite so visionary which may be expected. Among them are the following.

1. The minds of the clergy will be undergoing discipline, without oppressive labour or suspension of their duties.

2. The sense of the original Scriptures will be better understood by its expounders, and through them by the community.

3. The English Bible will be better appreciated, better understood, and more extensively made use of, both by ministers and people. That sort of biblical study which results in a neglect of our own Bible, or an insolent contempt of it, is not the sort required by our church and country. Nothing indeed would more effectually silence the vain prate of sciolists against our noble version, than a thorough understanding of its real defects, and its abounding excellences. No men were ever more familiar with our version than John Owen and John Flavel, and yet both perused it constantly in juxtaposition with the Greek and Hebrew.

4. This discriminating accurate acquaintance with the Bible would tend to reproduce that ancient love of it, which seems to have become extinct, except in a few corners, where the reign of ancient usage has continued undisturbed. And while the study of the original would render a man's knowledge more profound and thorough, the simultaneous study of the version would fill his mind and memory with its language, so that in preaching, prayer, and private conversation, without sanctimonious affectation or quaint oddity, his dialect would have a tinge, delightful to the Christian and the man of taste. A knowledge of the Bible in detail would be regarded as essential to the school boy and the youth at college, and we should not be compelled to receive into our seminaries, under the authority of venerable presbyteries, men who know almost as little of the Bible, as to definite and circumstantial knowledge, as they know about the Vedas

or the Zendavesta. An important step towards this end would be taken, if our young men, in preparing for a course of theological study, were advised, instead of reading philosophical or learned works above their reach, to make themselves consummate masters of the English Bible; and if every man, whatever his pretensions or his recommendations, were subjected to a rigorous examination, prior to admission into any of our seminaries, on this branch of knowledge; a branch which many a poor labourer in Scotland masters early in life; which would furnish the best possible foundation for the study of the Greek and Hebrew Scriptures; and the want of which, at present, is a blot upon the reputation of our church and seminaries. In this respect, as well as others, a general reformation may be confidently looked for, when the ministry at large shall do their duty to the scriptures. Then too the ministers of Christ would not be satisfied with coldly and mechanically reading the sublimest parts of scripture without comment, even when obscured by an erroneous or imperfect version; but their minds would sometimes overflow with brief and pertinent remark, filling up the yawning chasms, shedding light on the dark places, and converting thorns and briers into flowers and fruits of Paradise.

5. The return to scripture and good sense would expel, from the pulpit and the press, that farrago of cant phrases and bad English which now constitutes the lingua franca of religious society. If we must have cant, let it be the cant of scripture, not the cant of ignorant and vulgar fanaticism. He whose mind is overflowing with the rich, pure phraseology of scripture, and the older English writers, cannot stoop to borrow either thoughts or language from the newspaper-office or the tabernacle-platform. When the Bible is more studied, there will be less disposition to adopt the floating slang of our ephemeral literature. We shall hear fewer great swelling words from little men on small occasions. We shall hear less of "great principles," "broad principles," &c. from men who seem to have none, either broad or narrow; less of moral this, and moral that, from men whose own morality is more than problematical; and less about the laws of mind, and grasp of mind, and march of mind, from those whose quality of mind would almost tempt us to believe, that the less mind there is, the more it grasps and marches. In short, the reign of cant would cease before the growing prevalence of scripture and good sense. Theologians would exchange the slang of modern metaphysics for the technics of the Bible; and the

jargon of Ashdod would be swept into oblivion by the long-lost language of Canaan.

6. After such a revolution, we may confidently look for one still more important. With the language of Ashdod the idolatry of Ashdod shall be swept away. When the study of the Bible shall again begin to occupy the minds of men, it will preclude that state of restless indolence which breeds fanaticism in all its forms. Well may we say in our day, as Gurnall said in his: We see what advantage Satan hath got in these loose times, since we have learned to fight him out of order, and the private soldier hath taken the officer's work out of his hands. But this shall have an end. Our laity, instead of laying hold upon the ark of God, to shake or keep it steady, will learn from the example of the Uzzahs, who have been already "smitten for their error," to observe their proper place, and find delightful occupation in the unfathomed depths of Holy Scripture. Into those same depths will be plunged some of the other sex, who now "learn to be idle, wandering about from house to house, and not only idle but tatlers also, and busy bodies, speaking things which they ought not," and doing things which better become men than women. It is also to be feared that the same gulf will swallow up certain organizations which, by some, are deemed essential to the being of the church; that the moral-reform cause, and the vegetable-food cause, and a host of other causes, which are now so numerous that we really seem to have more causes than effects, will be absorbed in the one great cause of truth and holiness. Then shall these kingdoms of the world become the kingdom of our Lord and of his Christ; and instead of beholding Christianity cut up into a dozen small religions, each with its altar, and its ephod, and its teraphim, its urim and thummim, its expurgated Bible, and its priest to slay the character of Christian men for sacrifice, we shall behold the unadulterated scripture, like the roll of the Apocalypse, spread out before the people, the pure flame of God's altar burning free from all obstruction, and the spiritual idols falling prostrate from their pedestals, while from the throne of God a voice shall be heard saying: If any man shall add unto these things, God shall add unto him the plagues written in this book, and if any man shall take away from the words of this book, God shall take away his part out of the book of life.

7. Finally, the Christian would have little satisfaction in the prospect of these mere external changes, if he could not see beneath them an internal revolution more momentous

still. The objectionable forms, in which religious ardor shows itself, are mere external indications, that there is something wrong in the religion which produces them. The restless, turbulent, censorious spirit, which so generally reigns, is the product of shallow, superficial views and exercises in the hearts of men. Now the study of the Bible, among ministers and people, while it will unfit them for fanatical excess, will give them deeper insight into their own hearts, and make them feel that there is more to be done there than they supposed. And instead of imagining, as some have taught, that their own souls will take care of themselves if they are faithful, as they call it, to the souls of others; they will learn that they cannot do a worse thing for their neighbours, than to let their own souls run to waste. Instead of believing that the care of our own hearts will make us selfish and indifferent to others, they will learn, that it is only out of the abundance of the heart that the mouth speaks to advantage; that the opus operatum of external effort, made from stress of conscience or a vague feeling of benevolence, is likely, in the long run, to do more harm than good; and that the only sort of active effort likely to be lasting, and ultimately useful, is that which overflows, without constraint, from the swelling of a heart which has been filled, in secret places, and by means with which a stranger intermeddleth not. We have only to lift up our eyes, in these days of reaction and collapse, to see multitudes who, in keeping other men's vineyards, have let their own vineyard run to desolation; and we may even walk upon the graves of some who have preached to other men like sons of thunder or sons of consolation, and themselves been cast away. And thus it will be till this process is inverted by a closer acquaintance with the truth of God; till, instead of trusting to mere effort for religion, men shall trust to religion for the effort which is wanted. Then there will be less talk about moral machinery, but more profound and intimate communion with that God, without whose finger all machinery stands still, or falls to pieces, or explodes. The stream of men's religion will make less noise than it now does; it will foam less; it will cast up far less mire and dirt; but instead of being sucked in by the sands of the first desert, it will gradually rise and overflow its banks, not with a transient and impetuous inundation, but with general expansion, until stream meets stream, and all dividing lines are lost in one great gathering of the waters.

ART. IV.—1. *Mammon or Covetousness the Sin of the Christian Church.* By the Rev. John Harris. Second edition from the tenth London edition. Boston. 1837.*

2. *Anti-Mammon: or an Exposure of the Unscriptural Statements of Mammon, with a Statement of True Doctrine as maintained by sound Divines, and derived from Holy Scripture.* By two Clergymen. Second edition. London. 1837.

IT is not with any intention of making known the work of Mr. Harris, denominated "Mammon," that we now introduce it to the notice of our readers. While, in England, it has met with a most rapid sale and extended to numerous editions, it has, in this country also, reached a second edition, and has been very extensively circulated. It has received the highest recommendations both from the press and the pulpit, from members of all denominations and of every party. Even they who are most sincerely and deeply interested in the reformation of our own church in doctrine and practice, have been heard to urge this work upon the attentive consideration of their people. There is so much to admire in the general arrangement and sentiment of the work, that criticism appeared to be disarmed. The object at which it aims, is one so universally allowed to be of the most pressing necessity, and the spirit-stirring appeals which are here addressed to the conscience of the covetous transgressor, seem so well adapted to awaken even the most sluggish soul to thoughtfulness, that in the perusal of the work all suspicion of erroneous or improper statements is completely removed.

"Anti-Mammon" professes to be written by two clergymen of the established church of England. The work is divided into six parts. First, an "Introduction," giving a statement of the reasons which led to its publication, including the great popularity of "Mammon," and the high authority under whose auspices that book was published. Then follows "The Inquiry," in which is brought forward the several erroneous views presented in that work. Next "The Analogy," showing the similarity of these errors to those embraced by Arminius, Episcopius, Corvinus, and

* Our quotations are made from the first edition.

others. The fourth chapter of the work is styled "The Witnesses." Charnock, Owen, Luthur, Calvin, Henry, Sanderson, and others, being brought forward to testify against the errors in question. Then follows "The Decision," and "The Improvement." This work, of which we have given an outline, had reached a second edition in 1837, but a short time after its publication.

It is manifest that there is a wide-spread conviction in the church, that the sin of covetousness is fatally prevalent within it, as well as in the world; and that to resist and overcome this evil, there should be put into requisition all her resources. It is also manifest, on the other hand, that with this growing zeal and this spirit of enlarging benevolence, there is also awakened in the church, by that promised Spirit whose office it is to guide into all truth, an increasing attention to the doctrines of God's word, as the true pillar and ground of all piety and of all permanent success. Of this there is sufficient proof in the great demand for works bearing on the subject of benevolence—in the fact that "Mammon" was only one out of a hundred and forty-three Essays offered for the prize to which it was declared entitled—and in the great and continued sale of this book. When these facts are viewed in connexion with the appearance of such a work as Anti-Mammon, and the excitement produced by doctrinal discussions among almost every denomination of Christians at the present time, there is much to encourage us to hope that the Lord will arise and shine upon Zion, making her a praise in the whole earth. In this returning attention to "the doctrines that be of God," and this sifting of them as wheat from the chaff of philosophy and human speculations with which they have been commingled, "we rejoice, yea, and will rejoice," believing, with these anonymous writers, that "a wide-spread and increasing indifference to sound doctrine, is the present great sin of the Christian Church."

It is in this view of the subject, as being one of permanent interest and essential importance, we have thought it advisable, even at this late hour, to call attention to this work. Error is not merely a speculation, which may be treasured up among the abstractions of the understanding, far removed from any practical influence over the heart and life. It is, on the contrary, necessarily connected with the life and actions of him who holds it, for, in his active powers, man must conduct himself in subordination to the dictates of his

intellectual faculties. Error in opinion or in principle can never, therefore, lead to beneficial results. However much it may seem, in man's wisdom, to spur on the lagging zeal of cold and lukewarm Christians, and to excite to great and self-denying efforts, it will terminate in the injury or complete destruction of whatever cause it is employed to assist. Thus in reference to the promulgation of the gospel and the extension of the kingdom of Christ, let the following principles, which are very current at this present time, and with which "Mammon" is deeply imbued, be adopted by any church or association, as most likely to give animation and zeal in the accomplishment of this glorious work. In regard to God, let it be laid down as axiomatic, that he has purposed the salvation of all the heathen: that in this purpose his will has been defeated by his creatures; and that by our failure in duty we can prevent the accomplishment of these divine purposes of mercy. As it regards the church, let it be laid down as equally certain, that to the church is committed the business of conversion, and that she is responsible for the results of the means she is commanded to employ, as well as for the proper use of those means. And in reference to the heathen world, let it be determined, that they are all provided for in the decree of election, or at least in the effectual grace purchased for his people by the blood of Christ; and further, that the time is certainly near at hand when they shall all be converted unto God. Let these principles be adopted into the creed of the Christian philanthropist, and made the principles of his conduct, and what must be the assured result? They will infallibly lead to the most unworthy conceptions of the character, purposes, and requirements of heaven. They will breed the most unwarranted expectations, and thus lead on to the most misdirected and therefore fruitless efforts. In the event of the failure of such self-formed anticipations, discouragement will take possession of the heart, and paralyse its energies. There will be a growing indifference to the means employed, in an eager and all-absorbing pursuit of the end. That end being considered necessary in point of duty, all means likely to secure its attainment come to be regarded as equally necessary and proper. Human wisdom usurps the throne, and its plans and measures are substituted for the less popular and effective suggestions of the divine word. God is thus dishonoured and provoked. His Spirit is withdrawn. A spirit of practical atheism takes possession of the church. A system of

lifeless efforts is pursued which can be productive only of what is "of the earth, earthy," until at length the torpor of spiritual decay seizes upon the paralyzed frame of the church, now destitute of all vitality.

Now it is acknowledged on all hands, though not felt as it should be, that it is the duty of the church to preach the gospel to every creature. But in the performance of this duty, she may employ unhallowed means, she may give currency to unscriptural motives, she may spread abroad adulterated views of divine truth, or she may enter into alliances by which the integrity of Christian doctrine is more and more undermined, and its value and importance more and more depreciated. In like manner is it allowed by all Christians, that the sin of covetousness is delusive, dangerous, and alarmingly prevalent. But in striving together for the extirpation or correction of this evil, we may sow the seeds of error, we may foster pharisaic pride, and thus destroy that very church we were professedly labouring to uphold. Let it be remembered that error is always most dangerous when she comes wearing the appearance of an angel of light—when she is clothed in the garb of Christian charity—speaks in tones of touching pity—and proclaims her zeal for the Lord of hosts. Therefore are we the more alarmed to find in a work professedly advocating the claims of God, and the claims of their fellow men, upon the professed followers of the Lamb, such statements as are adapted to bring blight and mildew over the fair promise of the coming glories of the church.

It is somewhat remarkable that a work so frequently reprehensible in its style, should have been welcomed with such unqualified approbation. To notice but a few examples of faulty style. In p. 6, the author speaks of man constituting himself the centre "of an all-subordinating circle." In p. 11, he says the exhibition of divine grace "should at least have the effect of converting angels into seraphs, and his servants into flames of fire," as if seraphs were not angels, and as if to be a flame of fire was greater dignity than to be a seraph. In p. 12, he talks of every human being "feeling it (i. e. the character of God) to be looking on himself," and in the same page he speaks of Christ "pouring out the blood of our nature," and "making its soul (i. e. our nature's) an offering for sin." Again, on p. 12, he represents Christ as having "absorbed our interest," as if Christ had "sucked it up as a sponge," or "engrossed it wholly to himself." In

p. 13, he says "the character of Christ was formed on the principle of a laborious endeavour to recall the departed spirit of benevolence—to baptize it afresh," &c., that is, to baptize afresh—the departed spirit. Even should the word "it" be here referred to "the world," it leaves the sentence in a very awkward position. In p. 14, he tells us of "magnificent objects of affection." He says, on p. 15, "the church was constructed on the principal of consolidating—the operations of divine benevolence." In p. 31, we have the following truly bombastic rhapsody. "The amplitude of the divine love seeks to comprehend the universe in its large and life-giving embrace (i. e. of the amplitude), and calls on our affections to arise and follow in its vast diffusion," &c. In p. 51, he speaks of Christians "systematically incapacitating themselves for any thing more than scanty driblets." In p. 53, he talks of a man who "was born with the world in his heart." Not to delay, we will afford one other sample of the powers of this author when he affects the sublime. On p. 200, he thus delivers himself. Speaking of the world, he says, "men have filled it with sin; but he (God) notwithstanding keeps it filled with his goodness. The overflowing fulness of the ocean—the amplitude of the all-encompassing air—the unconfined plenitude of the light—all conspire to attest the infinite exuberance of his bounty, and to surcharge your heart with corresponding sentiments of goodness." Truly this is *vox et praeterea nihil.*

Such blemishes are, however, venial. They result from the overstrained exertions of a mind carried by the vehemence of feeling beyond the limits of propriety, and without strength to sustain itself in such a lofty flight. Not such, however, are the doctrinal mis-statements of the author of "Mammon." We shall point out some of them in the order of their occurrence.

The first statement in the work (see Section first) in which the heavens "replenished with bright intelligences" are represented to have been created prior to the earth, is at least a questionable one, on which Scripture is either silent or to which it is on the whole opposed. While Origen, and some other Greek and Latin writers, thought the angels were created before the earth, yet it was the opinion of the Hebrews, and of Augustine and of Origen himself in some parts of his writings, that they were brought into being contemporaneously with the formation of the earth. "In the beginning God created the heavens and the earth." Now al-

though Job 38: 4—7 favours our author's opinion, which is perhaps most reasonable, when the very foundation of a work is laid in doubt and uncertainty, it argues badly for the construction of the future building.

In this same section the chief end of man is thus described, "By creating at first one common father of the species, he (God) designed that each individual should feel himself allied to all the rest, and pledged to promote their happiness," and "thus he sought to teach us to find and fabricate our own happiness from the happiness of others." "If the former, the angelic creation was meant to exemplify how much his creatures could enjoy, the latter was intended to show how much they could impart." This is a very different theory from that laid down in the standards of the Christian church, as expressive of the unequivocal declarations of the word of God, "Man's chief end is (not to promote the happiness of others), but to glorify God (in this and every other way which is commanded), and to enjoy him (and not to fabricate a happiness for himself by hewing out to himself broken cisterns that can hold no water). And as to the angelic hosts—where did Mr. Harris learn that their office and end was "to exemplify how much creatures could enjoy?" To what scripture, to what author, to what reasonable consideration is not this opposed? The very name "angel," every recorded fact concerning angels, lead us necessarily to consider them as "ministering spirits sent forth" by God, instrumentally to carry on his vast designs, and thus glorify his great and holy name.

From this beginning we may easily anticipate the progress of the drama; for if man was created for the fabrication of his own happiness, and angels for enjoyment, we may be very sure that God will be forgotten, and his name dishonoured. From such premises, what other conclusion could be drawn? Our author therefore, in Section II., proceeds to inform us, "But the awful invasion of sin frustrated the divine intention, destroyed it even in its type and model." Degrading as this representation of the character of God is, in making him such an one as ourselves, weak, imperfect, short-sighted, variable, and liable to disappointment, it is not a hasty or mere incidental remark. In p. 19, God is described as endeavouring to recover by the gospel what he had lost by the fall. "It was bringing to a trial the darling principle of heaven, and the great principle of all revolt and sin. It was confronting selfishness, in its own region, with

a system of benevolence, prepared as its avowed antagonist by the hand of God himself." Thus, again, on p. 126, it is said, "An enterprise of mercy in which God had embarked his highest glory, and which involved the happiness of the world, was arrested and lost to myriads by a spirit of worldly gain." Again, on p. 171, "He is yearning for the happiness of the perishing world; but such is his divine plan, that he has only the instrumentality of his church to work by, and that is so steeped in the spirit of selfishness, that his grace is held under restraint." Is this, we may ask, the language of sober reason? Is it the voice of a Christain—a believer in the bible—of one acquainted with our God, even the Lord Jehovah? Is this language capable of application to that God "who is able to subdue all things unto himself, (Phil. 3: 21) with whom there is nothing too hard, (Gen. 18: 14. Jer. 32: 17, and v. 27) who doth according to his will in the army of heaven, and among the inhabitants of earth (Dan. 4: 35), the great, the mighty God, the Lord of Hosts is his name (Jer. 32: 18). If referred to this mighty God, "with whom is no variableness neither shadow of turning," and against whom "there is no wisdom, nor understanding, nor counsel, seeing he frustrateth the tokens of liars and turneth wise men backward and maketh their knowledge foolish" (Prov. 21: 30. Is. 44: 25), then is it not a libel upon his character, and blasphemous against his infinite majesty? Instead of praising God because "the Lord by wisdom hath founded the earth, by understanding hath established the heavens," we are here called upon to sympathise with him in the discomfiture of all his plans, and the overthrow of all his purposes of mercy. Such a view of Deity is not only unscriptural, it is unreasonable, it is unworthy of even heathen ignorance. Let Homer rebuke "Mammon" when he says of Jupiter,

> All power is his, and whatsoe'er he wills,
> The will itself omnipotent fulfils.*

We have seen this author's view of the original and designed purpose of man's creation; what is his view of man's present condition? In p. 7, he says of self-love, "In man it is the principle which impels him, &c. Not only is it consistent with piety, it is the stock on which all piety in lapsed man is grafted. Piety is only the principle of self-love, carried out in the right direction, and seeking its supreme hap-

* See Od. B. 14, l. 496.

piness in God. It is the act or habit of a man who so loves himself as to give himself to God. Selfishness is fallen self-love." Self-love is not therefore a fallen principle—man therefore can convert himself—man can seek and obtain his supreme happiness—he can do this without God only by carrying out his self-love—and the influence of the Holy Spirit is unnecessary, since self-love is the stock of all piety. This is the concentrated essence of Pelagianism, and it is pure Pagan theology, as appropriate to the porch of the academy as to the pulpit.

The dethronement of God, on which this new theory is founded, and its consequent ungodliness, is further apparent from the author's account of sin. Sin, he tells us, is misery, and involves its perpetrators in ruin and everlasting destruction from the presence of God, not because it is a crime against the authority, holiness, justice and goodness of God, but because it is committed against the sinner himself, and is injurious to his own happiness. "All sin is selfishness" is the title of Section III. "Selfishness is the universal form of human depravity, every sin that can be named is only a modification of it." Now it is true that all sin is selfish, but selfishness is not all of sin. It might as well be said that all sin is pride, since pride enters into it, or is mingled with it; but is pride therefore all sin? Whence cometh this selfishness, and this pride, and this lust, and this carnality? "Out of the heart," saith the Saviour. "Enmity to God is ungodliness;" this is the fruitful mother of all sin—this is its damning guilt. The author himself says, in another place, that "sin produced selfishness"—the parent therefore cannot be the child, nor that child all the parent. What then produced sin? Not surely selfishness, which was by it produced. The author contradicts his own fundamental doctrine, according to the custom of errorists, on p. 57 and p. 99. He here says that "every act of wickedness does not originate in cupidity, but while many sources of sin exist there is no description of crime which this vice has not prompted men to commit." As error begets error, and thus propagates the mischief, the view just given of that spiritual disease under which fallen humanity labours, leads to an equally unscriptural representation of the remedy provided in the gospel. "It must be obvious then that the *great want* (his own italics) of fallen humanity, is a specific against selfishness, the epidemic disease of our nature." The salvation needed by sinners is not, it would appear, reconciliation with

God, restoration to his favour, justification in his sight, and the implantation of holiness; but a specific against selfishness! "It is the glory of the gospel that it was calculated and arranged on the principle of restoring to the world the lost principle of benevolence." This language is frequently repeated.* The doctrine it contains is deliberately laid down. It is then, according to this author, the boast and glory of the gospel—not that it makes proclamation of that Redeemer "who came into the world to save sinners, to redeem us from the curse of the law, to reconcile us unto God, that we might have peace with God through our Lord Jesus Christ, in whom we have redemption through his blood, even the forgiveness of sins; that we may be presented by him unto God, holy and unblamable and unreprovable,"—but that it contains a specific against selfishness—a specific which the author confesses to have hitherto almost universally failed of success, because of the greater strength of that selfishness. The conclusion to which we are brought by this writer as to the character of "the glorious gospel of the blessed God" is, that it is a well-intentioned plan of mercy, as likely to fail as to succeed, and which has hitherto been defeated or arrested in its progress. See pages 11, 13, 14, 15 and 17.

In this novel scheme of redemption, what office is ascribed to Christ? "In all he did he thought of the world. His character was formed on the principle of a laborious endeavour to recall the departed spirit of benevolence," (p. 13). "Can we wonder at the energy and frequency with which he denounced it (covetousness), when we remember how frequently it came into direct personal contact with himself, defeating his tenderest solicitudes, and robbing him of souls he yearned to save?" (see p. 59). "This it was which constituted his fitness to wage war with selfishness, and to become the leader of the hosts of the God of love in their conflicts with a selfish world," (see p. 98). As Christ was thus manifested not to glorify God but for the sake of the world, and that he might discover and make known a specific against selfishness, so is he represented as constituting "the resources" of the church (see p. 17), ond as only one of the gifts of God to the world, "every man from the moment of his conversion being meant to be a new donation to the world," (see p. 223). Well may the believer in him who, as our Prophet, reveals to us, by his word and Spirit, the will of

* See pages 18 and 19.

God—who, as our Priest, offered up himself a sacrifice to reconcile us to God, and now makes continual intercession for us—and who, as our King, subdues us to himself, rules and defends us, and restrains and conquers all his and our enemies—when such an account of this adorable Saviour is presented before him, exclaim, in bitterness of soul, "Ye have taken away my Lord, and I know not where ye have laid him."

If Christ, in his offices and dignity is thus lowered and debased, the crown being taken from his brow, the sceptre from his hands, and all power and authority from his mediatorial work, we may be sure that the church will be proportionally magnified and exalted in her official character. "He instituted a church for the express purpose of employing it for the benefit of the world," p. 15. "Feeling themselves reinforced with the benevolence of heaven they would meditate the conversion of the world." "Nothing less than the salvation of the whole world would be regarded by them as the complement of their number, the fulfilment of their office, and the consummation of their joy," p. 17.

"They felt they were constituted trustees for the world; executors of a Saviour who had bequeathed happiness to man; guardians of the most sacred rights in the universe." "No elements essential to success has been left out of its arrangements (i. e. the church); all those elements have always been in the possession of the church. Why has the gospel been threatened, age after age, with failure? Owing entirely to the selfishness of the church," p. 22. "That our blessed Lord consecrated his church to the high office of converting the world is evident," see p. 123. "He is yearning for the happiness of the perishing world—but the church is so steeped in the spirit of selfishness (and that is all he has to work by), that his grace is held under restraint. And even the limited degree in which their selfishness has allowed him to bless their agency," &c. p. 171. In p. 225, the church is described as now "hastening to atone for the past by instituting one society after another," &c. See also pp. 131, 169 and 197.

The representation which is thus made of the office, duty, and power of the church, we regard as a most melancholy perversion of the truth. Mr. Harris probably supposed that by elevating the standard of duty the members of the church would be awakened to activity and zeal. But in thus magnifying the office of the church he commits sacrilege upon

the sacred prerogatives of heaven; he idolatrously gives that glory to the church which is due only to the head of the church; he blasphemously (we had almost said) subjects God to the treachery and selfishness of his creatures, while he practically denies the existence, influence, necessity, and power of the Holy Ghost. To almost all of these statements we might oppose a direct contradiction. It is not true that it is the duty of the church to convert the world. It is not true in any sense that the salvation of the whole world is the fulfilment of the office of the church. It is not true that the church can limit the grace of God, and arrest his plans and discomfit all his measures. It is not true that by any amount of self-denial or effort, the church can atone for her past negligences and offences. There is no truth as we believe in these assumptions. They flatly contradict the Bible. They are dishonourable to God. They imply duties and involve powers which are "impossible to men," and only "possible to God."

An erroneous conception of the nature and design of the church we consider the πρωτον ψευδος of this author and of that system of Theology which he advocates, and which has gone far in England as it has in this country to dethrone Christ, and to lead men to question whether there be any Holy Ghost.* The church is the kingdom of our Lord Jesus Christ, the house and family of God, to which Christ has given the ministry, oracles, and ordinances of God for the gathering and perfecting of the saints in this life to the end of the world. By it the gospel is to be proclaimed—but not applied so as to become effectual to salvation—the church preaches, but Christ alone saves. By the church are all men to be warned and to be made acquainted with the commandments and requisitions of heaven—but sinners can be born again only "from above of the Spirit." It is the duty of the church to bear witness to the truth, to preserve and propagate it—it is the prerogative of God to "sanctify through that truth." "Preach the gospel to every creature"—this is the business of the church. "And lo, I am with you always"—this is the encouragement and all-sufficient strength and efficiency of the church's manifestations. "Teach them all things whatsoever I have commanded"—this is the office imposed upon his church by Him who is its head and

* We refer to a work by Mr. Jenkyn on "the Union of the Holy Spirit and the Church," in which a comparison is instituted between the Holy Spirit and Aristotle, and the Spirit declared to be present in and with his word only as Aristotle is in his writings.

who, as the Prince and Saviour of his people, gives repentance and remission of sins. Never did Christ transfer his kingly and royal authority, his divine and glorious efficiency, to his church. Never did He give that glory to the church which is due only to God, "with whom is the residue of the Spirit," who alone "giveth grace and glory." Never would a work so infinitely beyond all mortal strength, be imposed by God upon his weak and erring creatures. That this was the view which the apostles took of their office and work we might make abundantly evident. Thus Peter declares "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins," Acts 10: 42, 43. "Ye shall be witnesses unto me said the risen Saviour—unto the uttermost parts of the earth," (Acts 1: 8.) Thus they went "every where preaching the word." But so far were the apostles from believing that "nothing less than the salvation of the whole world would fulfil their office," that we find them abandoning to utter and self-chosen ruin those who "put the gospel away from them," and rejoicing that even when their overtures of divine mercy were rejected, their work was nevertheless accomplished, their conscience satisfied, and God glorified. Hear the apostle Paul, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?" 2 Cor. 2: 14—16. The true intent and purpose for which the church was ordained, and the ministry appointed, is expressed by this same apostle in his Epistle to the Ephesians, ch. 3: 8—11, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

To represent this creature of God, this machinery which He works for his own glory primarily and supremely, and not for the sake of that machinery itself, as having power to limit the grace of God, to defeat his plans, and to prevent the accomplishment of his purpose, is, we sincerely think, most impious. It is shocking to every feeling of reverence and piety. What Christian mind can read the language we have quoted: especially out of the mouth of a "teacher in Israel," without shuddering?* "To ascribe the present condition of the heathen to an act of divine sovereignty, is not in accordance with the declarations of Scripture."† Such is the doctrine which is becoming current in certain portions of the church, which with a sickly affectation of piety, rather than allow the condemnation and present outcast condition of the heathen to be the manifestation of divine anger, and of the "righteous judgment" of God, strips God of all that constitutes him supreme, infinite, and glorious, as the Sovereign of the universe. Let us abide by the scriptures, and put away from us all vain and foolish imaginations of men. Hear the language of the apostles in the synod of Jerusalem, recorded in the book of Acts, ch. 15: 13—18, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." On this subject the remarks of the authors of Anti-Mammon are most seasonable and comfortable‡ to our minds, even as the views presented in Mammon, while ostensibly offered in furtherance of the great cause of missions, have filled us with fearful and gloomy apprehensions. That the church has failed to discharge her duty is lamentably true. That she is on this account criminally guilty before God is equally certain. That she is now under

* "It should not be evaded nor blinked," says Mr. Jenkyn, "that the divine plans are susceptible of failures. This failure has taken place in the atonement," &c.

† See Eclectic Rev. 1838, p. 313.

‡ See Chapter 6.

imperative obligations to send the gospel to every nation under heaven, as far as she has the ability and the opportunity, is also indubitable. But that God has fulfilled his own purposes, and will be glorified in his justice, righteousness and truth by what, as it regards the conduct of the church, was only evil, is what, with the Scriptures as his standard, no man dare deny. The revealed will of God, his commands, promises, and declarations, is the rule of duty to the church and to believers, in obedience to which they render acceptable service unto God, and glorify his name, whether it is his secret will to grant success to such self-denying efforts or to withhold that success. For this obedience to all that is required, and for this consecrated liberality and devotedness thus made necessary, the church, in every individual member, is held responsible to the Judge of the whole earth. But whether such labours shall result in the conversion or aggravated impenitence of men, and shall thus become a savour of life or of death, is among those "secret things which belong unto God," and is not a matter over which the church has any control, or for which she is responsible. Whether therefore the millenium is near or afar off, whether missionary efforts shall be made instrumental to the universal establishment of Christianity throughout the earth, or shall, after a temporary triumph, be defeated by the great adversary and by the wickedness of men—it is not less the duty of the church to go forward in a bold, unyielding and faithful discharge of the duties required of her in the word of God. Animated by this spirit of implicit confidence in the wisdom, and unhesitating obedience to the authority of God, the church would be unmoved by the storms of adversity, undismayed by all the trials of disappointment, and unharmed by the enjoyment of prosperity, rejoicing that whether by prosperity or adversity God was glorified.

As we regard this subject of vital importance and one which has not been duly considered, we would quote the language of the Rev. Francis Good, the author of "The Better Covenant," in his sermon before the Church Missionary Society, in April last.

"There is yet one topic left, with which I will conclude; a topic intimately connected with missionary enterprise, and too important, in every way, to be omitted; though, to some of you, perhaps, I may seem, by what shall be said, rather to damp your energies, in this holy cause. I mean, our legitimate expectations: the prospects of success, which the word

of God authorises Christians to expect, in this work and labour of love.

"I am aware, that there are those, who look for the universal establishment of the gospel in the earth, the promised enlargement and triumph of the church, in the latter day, as the result of efforts, such as this and other societies are making for the diffusion of the light of life. By these they trust that the present twilight of Christian principle will, gradually, and imperceptibly, increase into the brightness of that day of glory, and universal blessedness, of which all prophecy is full. My brethren, I should be extremely sorry, on this interesting occasion, unnecessarily to do violence to the prejudices of any; but it is due to truth to confess, that I have no such expectations. I am deeply convinced, that they are grounded on entirely mistaken views of the character of the present Gentile dispensation. The times of the Gentiles (Luke 21: 24.) which are now fast running out, are times (as I conceive) in which God (according to that remarkable, but little heeded testimony of St. James) is visiting the Gentiles, to take out of them a people unto his name, (Acts 15: 14.) They are times, therefore, of an election, and of an election only, so long as they last: and the most rapid and superficial glance at the history of the church, and especially of Christian Missions, is sufficient to show, that, hitherto, at least, such has been the character of the dispensation, throughout the 1800 years during which it has continued. No where has Christianity been permanent, in any thing like its original purity. The light is gone out, which once shone so bright, in the seven churches of Asia. The same has been the case with Carthage, and its neighbourhood—Christian Egypt—Christian Persia—where are they? These countries are Christian no longer. Christianity has visited place after place, not retaining its conquests; but remaining, perhaps, for a few centuries, at most, it has "taken out a people," and been content. No where has there been an instance of a truly righteous nation; of Christianity sanctifying the great masses of a population; of a people generally, and truly righteous; acknowledging Christ as King, and ordering themselves by his laws. Such has been our experience hitherto, and such we believe it will be "till the times of the Gentiles be fulfilled." Then, and not before, the present dispensation will be succeeded by a dispensation of glory, introduced by the King himself from heaven, whose name is Jehovah our Righteousness.

(Jer. 23: 6.) Then shall be seen, in the restored Jewish nation, the first example of a truly righteous nation; as it is foretold of them, thy people shall be all righteous; they shall inherit the land forever, (Is. 60: 21.) And then shall all those glorious predictions receive their literal and full accomplishment, which describe the reign of holiness and happiness throughout the earth. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea, (Habak. 2: 14.) From the rising of the sun even unto the going down of the same, my name (saith Jehovah) shall be great among the Gentiles, and, in every place, incense shall be offered unto my name, and a pure offering, (Mal. 1: 11.)

"Thus, the the triumph, the full establishment of his gospel in the earth, is reserved to Jesus himself. The light of the world—the sun of righteousness. And I feel, that these sober and chastened views of the probable result of missionary exertion, in the present dispensation are of the utmost importance, if we would escape discouragement, and mortification, at the supposed failure of legitimate hopes, in the continued prevalence of ungodliness, both at home and abroad. A painful and very injurious re-action must be the consequence of extravagant, and unscriptural expectation; as if the universal triumph of the gospel were to be achieved by any instrumentality, such as is now employed. Beloved, ye are, indeed, the light of the world; but mistake not the character in which ye shine. Ye are the candle of the Lord (ver. 15,) in the midst of prevailing darkness. Ye may, ye shall illumine the night; but ye may not utterly dispel, and annihilate it. It is Jesus himself, who is the sun. It is his manifestation, which shall make that day of glory, to which all prophecy directs our longing gaze. But, in the mean time, remember your privilege is not small. It is the very same with that of apostles themselves, and of prophets, and all the cloud of witnesses who preceded them; by all means to save some (1 Cor. 9: 22): to shine for Christ amidst surrounding gloom: yes, and by your blessed shining, to gather out to Christ, in successive generations, a multitude which no man can number, out of every kindred, and tongue, and people, and nation, (Rev. 7: 9.) Let your light then so shine before men, that they may see your good works, and glorify your Father which is in heaven, (ver. 16.) Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, (1 Cor. 15: 58.) Amen."

There are other points to which it was our purpose to advert—such as the character given of the Christian (see p. 210, and p. 225), where benevolence and holiness are seemingly identified—the perfection ascribed to Christians, (see p. 170, "God gloried in them")—the most reprehensible exhibition of the church in her present character, "as the scorn of an infidel world, which has defrauded millions of the offer of eternal life," (p. 36;) "there where we might have looked for the sepulchre of all the evil passions we find their rendezvous and their home;"* the sneering and presumptuous tone with which he abuses the doctrine of the divine decrees, election, and a limited atonement, (see p. 29, &c.;) and the spirit of liberalism which runs through the book, boasting of indifference to truth.† We could also wish to point out some of the defects of this work as a treatise on covetousness,‡ and its dangerous tendency;§ but our space will not permit us to go on. And perhaps we have said enough to convince the most incredulous of the erroneous doctrinal statements of this book. We may be thought severe; but when the truth as it is in Jesus is so insidiously attacked, and in danger of such extensive injury, "woe is unto us" if we "contend not earnestly for the faith," "rebuking" those who would slanderously misrepresent it "before all, that they may be put to silence." "If the foundations are destroyed, what shall the righteous do?" We give God thanks that he has raised up witnesses for himself, who have nobly confronted popular applause in the stern maintenance of his righteous cause. For the success which has attended their efforts we also praise Him. We hail this awakening attention to the doctrines of the Bible—the doctrines of the early church—the doctrines of the Reformers—the doctrines of the Puritan Fathers—as an omen of great good. While erecting that glorious temple composed of living stones, which shall be to the praise of the glory of God's grace, we must take heed that we mingle not with the gold and silver and precious stones, hay, wood and stubble, and thus render it unfit to stand the judgment of that great day which shall be revealed so as by fire. It will also be made apparent to all, that the Presbyterian Church in this country, in inquiring after the "old paths," and in giving her testi-

* See "Union" by Harris, p. 3.

† See on this subject Anti-Mammon, pp. 276, 283, 312, 320, 322, 324, and 346.

‡ See Anti-Mammon, p. 298, 302, and 326.

§ See Anti-Mammon, p, 312, 326, 328, 333, and 339.

mony in favour of the doctrines of grace, is encouraged in her heavenly work, by the faithful of every church, in every country, who are now under the guidance of the same Almighty Spirit, making a good confession before the world of these very principles as the only "doctrines that be of God."

For an exhibition of the palpable contrast between the doctrines of Mammon and those of the Bible and the Reformers, and their identity with those of Heresiarchs of former times, we must refer to Anti-Mammon.* That there is a perfect similarity between these views and those of some of the new school Theologians in this country, we have had too abundant proof.

We cannot conclude without† distinctly avowing our entire concurrence with Mr. Harris in the strongest of his exhibitions of the great evil and sinfulness of covetousness—as we would unite with him in weeping over its most lamentable prevalence. Nor would we withhold the expression of that delight which we have enjoyed in the perusal of many parts of this work, and of our sincere regret that the doctrinal errors commingled with them, have made it imperative upon us, as watchmen on the walls of Zion, to speak out as we have spoken, not against the author of this work, nor against the general aim and spirit of the work itself, but against it, as combining with much that is most commendable, much that in its tendency is most hurtful to the truth.

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Art. V.—*Memoirs of Mrs. Hawkes, late of Islington; including, Remarks in Conversation and Extracts from Sermons and Letters of the late Rev. Richard Cecil.* By Catharine Cecil. From the second London Edition. Philadelphia: J. Whetham. 1838.

Archibald Alexander

Although biography is undoubtedly a species of composition which combines profit with entertainment, in as great a degree as any other; yet, it must not be supposed that

* See particularly, "The Analogy," "The Witnesses," and "The Decision."

† We would not dismiss this article without commending the work of Mr. Treffry on Covetousness as a very able work. It is published by the London Tract Society, and was, we believe, one of the rejected Essays.

every kind of biography is read with advantage. Like every other species of writing it is liable to abuse, and some productions which belong to this class, are amongst the most insidious and corrupting which exist. Just as great as is the difference of the effect of a truly good example and the contrary; so great is a difference between a description of the one and the other.

Some persons, however, seem to take it for granted that all religious biography must of course be good, and the reading of it profitable; but this is far from being true. Much of this class is absolutely worthless. It teaches nothing; or what it does inculcate, is adapted to injure rather than benefit the reader. Even biography of pious men and women may be of no real value, and the time spent in reading such works, wasted. As it is an easy kind of authorship to weave a narrative of incidents out of the journals, or letters, of a pious man, or woman, many persons venture into this field, and the consequence is, that the public is inundated with the lives and memoirs of persons, pious and well-meaning, it is true; but, such as should have been permitted, after performing their work upon earth, to rest in peace. Memoirs of weak and fanatical men and women, in which we have the fumented froth of religion, instead of its solidity and spirituality, do incalculable evil. A large portion of religious professors are exceedingly liable to be affected and influenced by narratives of this sort; and are often led off in an erratic course, much to their own injury, and the discomfort of those with whom they are associated. According to the prevalent method of preparing works of this kind, the writer has little to do, but to select from the materials before him, and scarcely appears in the work. The subject of the memoir is made his own biographer, by means of his letters to his correspondents; or by his private diary, where he has recorded his feelings, and also the passing events with which he has been connected. We like this method of biography, because it enables the reader to judge for himself of the talents, disposition, and motives of the person: it admits him into the very secret chamber, and even into the secrets of the heart, of one who has acted a conspicuous part on the theatre of the world. This, at least, is the fact, when the person, in penning his letters and journals, had no secret view to the possibility that they might, one day, be exposed to the eye of the public. When we consider the deceitfulness of the human heart, even in good men, and how secretly and in-

sidiously vanity works, we shall not be surprised at the suggestion, that the record which a man keeps of his own thoughts and feelings, is not always perfectly honest. He is cautious about writing down the very worst that he even feels stirring within him, lest some other eye should happen to light upon it; and under the same influence, he gives as fair a colouring as he can, to his own motives and actions; mentioning only such as if they should ever come to light, will not dishonour him. In some published memoirs, we have thought, that we could plainly discern the insidious working of this secret vainglory. And often, the only reason why the biography of one is published, rather than that of his neighbour, is, that the materials of such a memoir are found among the papers of the deceased, in the one case, and not in the other. As we have too many biographies, so they are commonly much too long. Nobody now thinks of comprehending the memoirs of any person within any less compass than a volume. To swell the work to the due size, a great deal of matter is often introduced, which had much better been left out; and of that which is truly excellent, we often have much more than is necessary, to exhibit the true lineaments of the character intended to be portrayed. That must be, indeed, a person of uncommon character, whose Christian experience requires more than a few pages to set it forth, in all the variety of forms and exercises of which he may have been the subject. Too often, the publication of journals or diaries, for years, is a tiresome repetition of the same thing. The writer of memoirs seldom exercises a sound judgment in selecting the things which should be presented to the public. The partiality of friendship leads him to think, that the public will feel the same interest in the private concerns of the subject of the memoir, which is felt by the writer. And very frequently, private concerns are disclosed which ought never to have seen the light. It is to us matter of astonishment, that so little regard is paid, by surviving friends, to what would be the wish of the deceased, if he could be consulted. Retiring, modest persons, who shunned the public gaze, are by their indiscreet friends, dragged before the public, and their most private and confidential papers exposed. This has induced some distinguished persons to take care, to have all their papers, which they are unwilling to have published, destroyed, before their death.

The observations which have been made above, do not apply to public men, whose biography is intimately con-

nected with the times in which they lived. But it is undoubtedly true, that many biographies will perish from the fact of their being too voluminous. Though well written, they are read by few; or if read when first published, soon sink into oblivion, whereas, if they had been confined to a moderate size, they might have continued to be read and published for a long time to come.

It is almost our only objection to the memoir before us, that it is too much extended; although there are some domestic troubles brought to view, which, in our judgment, ought to have been left in the privacy to which such matters properly belong. In regard, however, to the character here exhibited, it is exceedingly to our liking. Mrs. Hawkes was a Christian of the right stamp. And her firm and elevated piety was combined with a fine understanding, highly cultivated, and well stored with useful knowledge. A jewell is precious any where, but when encased in gold appears to best advantage. The piety and intelligence of some of Mrs. Hawkes' correspondents, are of the same exalted and refined character as her own,—especially, is this the case with Mrs. Jones, her sister. There is an originality of conception, a soundness of judgment, and a delicacy of taste, as well as a pure strain of spiritual feeling pervading the letters of this lady, which cannot but conciliate the esteem of the pious and judicious reader.

Mrs. Hawkes, though the child of eminently pious parents, spent her youth in gayety and fashionable amusements. While moving in this giddy circle of pleasure, she attracted the attention of a gentleman of fortune, to whom she became united in marriage. But though considered "a good match," by the world, it was, as is often the case with such marriages, far from being "a happy match." Her severest trials arose from a quarter from which she should have derived her sweetest enjoyments. No details of her domestic sufferings are given; but the subject is frequently hinted at in her journal.

This volume interests us much more than common, because it brings us into further acquaintance with a man for whose character we have long felt the highest veneration: we mean, the Rev. Richard Cecil. Few men, in our judgment, have exceeded this evangelical clergyman, in deep penetration, an original vein of thought, and pure spirituality, in his religion. The little volume of his "Remains" would be poorly appreciated, by saying, that it was worth its

weight in gold; and yet these choice sayings and sententious aphorisms, we have heard, were secretly collected by a friend, without the knowledge or suspicion of the author. As little did he suspect that his conversations with Mrs. Hawkes would ever be communicated to the public. But here we have his free opinions on various religious topics, just as he uttered them; and they are so remarkably like what we already have of this truly great man, that it would seem impossible that they should have proceeded from any other.

It has already been mentioned that Mrs. Hawkes' early life was spent in the fashionable world. After her marriage and settlement in London, she was visited by her sister, Mrs. Jones, who resided in Birmingham, and belonged to the parish of the Rev. Edward Burn. This gentleman requested her, while in London, to take an opportunity of hearing Mr. Cecil. Accordingly, she invited her sister to accompany her to St. John's Chapel, where they heard this man of God, deliver his Master's message. The impression made on Mrs. Hawkes' mind was deep, and abiding. "She entered into the sanctuary as a woman grieved in spirit." She returned thence no longer sorrowful, but with new and powerful impressions of the efficacy of Scripture consolations: and with earnest desires to become a partaker of spiritual blessings. From this period, she constantly attended St. John's Chapel. But so retiring was her disposition, and so peculiar her domestic situation, that she made no communication of her feelings, to the venerable preacher. It was not until two years after this event, that her sister, Mrs. Jones, herself pious, took the liberty of writing a note to Mr. Cecil, and requesting him to visit her sister. This visit, Mrs. Hawkes considered an important era in her life. She writes in her journal, "Feb. 17, 1789. A DAY TO ME VERY MOMENTOUS. I look upon myself to day, as having entered the list of public professors of Christianity." The account which Mrs. Hawkes has preserved of this first interview with Mr. Cecil, cannot but be interesting to the pious reader. She begins with an account of her feelings from the time of hearing him preach.

"For many years past I have been much stumbled by marking the spirit, temper, and conduct of some professors. This may have been partly from my own ignorance of human nature, and partly from erecting too high a standard for professors in general. For though that religion cannot be *real* which does not in some degree make old things become new, yet I have expected, perhaps, that it should change men into angels. This view, however, has made me to say to myself over and over, if ever I am religious, I will keep it a secret; for I

will never make a profession, lest I too, should fall below the mark, and disgrace that sacred cause. A dread of this has, for many years, made me silent when my heart was at times stirred: but more especially since I first heard at St. John's, two years ago. My mind before this period, was merely transiently impressed, and the impressions wore away, and vanished like the morning dew; but from the first time of hearing Mr. Cecil, I earnestly began to cry out, 'WHAT SHALL I DO TO BE SAVED.'

"During the last two years I have literally 'roared with anguish of spirit.' The arrows of the Almighty have stuck so fast in me. Temptations from the world—temptations from within,—and most horrible temptations or suggestions from my spiritual enemy—have made my flesh tremble. The only thing that seemed to save me from absolute despair and distraction, was the reading Christian's fight with Apollyon; and his walk through the dark valley, in the PILGRIM'S PROGRESS.

"It is generally believed among many of my acquaintance that I am mad. I *have been* mad with vanity and folly, but I trust that *now* the Lord is bringing me to a right mind.

"Though I have many very godly acquaintance and friends, I could never speak my mind to them; and I durst not speak to my minister, whom I never fail to hear, because of my determination to keep my religion to myself. At length, however, after much sorrow, and many prayers, He that promises help in time of need, sent his faithful and kind messenger to me, the least of all, with words of admonition, comfort, and instruction; which, while they are, I trust, engraven on my heart, I am also desirous to retain in my memory as to the *particulars:* and thus to secure to myself the advantage of often looking them over.

"In conversing, I first named my great and long predominating fear of making a profession, lest I should dishonour God. To which Mr. C. replied,—'Every Christian must meet with difficulties, temptations, and trials; and so will *you*. But what then? Is not God able to defend you? We, as ministers of the Gospel, greatly rejoice to direct and assist our flock; but in a thousand cases, it is utterly out of our power to do it, even where we are most intimate. You will frequently find yourself *alone* in your journey, and feel that you can turn to no friend on earth for direction. In such cases, you must not be dismayed, but trust in God; and feel out your way like one groping in the dark; take a step at a time.

"On the other hand, take care, when you receive help from any friend, or your minister, that you do not lean too much upon them, nor be too anxious for their support. We are all poor earthen vessels.

"Watch and pray against failures; but take heed of desponding under them. Be content to travel as you are *able*. The oak springs from the acorn; but does it become a tree at *once?* Because the stage waggon cannot travel to York as fast as the stage coach, would you therefore say it will *never* get to York? The mushroom springs up in a *night;* but what is the *mushroom?*

"You must not look for perfection either in yourself or others. Not to allow for the infirmities and defects of a fallen nature, is not to understand any thing about the matter; nay, it is to speak directly contrary to the Bible, the standard of all truth. There never was more than one perfect character upon earth, and he was the most tender and compassionate towards the imperfections of men. He knew what was in man, for he looked at the heart; and if he saw *that* right, he pitied, where those who judged only by the *outward appearance*, blamed; and defended, where they condemned.

"There is one distinction you should keep very clear in your mind—that religion itself, in its essence, is perfect; as our rule and standard it is unerring; nor can it be affected by the inconsistences or imperfections of its professors: the standard remains the same: the balances are true: but when its professors are weighed therein,—even the very best of them,—they are found wanting.

Our aim must be to get every day nearer the standard: for whoever does not *labour*, not merely desire, but *labour* to be a better Christian every day, is not yet a Christian at all. Yet in this you must exercise *patience*. Do not measure yourself by a false standard. There are no doubt giants in the Christian world,—but would you be a giant at once? Do not be satisfied to be a dwarf; but remember there must be time to grow.

"*Question to Mr. C. respecting dress.*

"*Answer:* Religion takes root in the heart, and when it has once got deeply rooted, it will be sure to regulate every thing *without*. It will so occupy the mind, that every thing else will begin to lose its importance. Religion puts every thing in its proper place; and makes present things lighter than vanity. Even business, or literature, or science, if any one of these takes full possession of the mind, it makes dress a very insignificant thing, and often neglected even to slovenliness. How much more indifferent will *religion* make us about it. Nevertheless, it is good to avoid *singularity* of habit. No real Christian can give into the butterfly fooleries and extravagances of dress,—any more than they can run into the dissipation of worldly company. Religion does not bid you turn hermit, but rather to ornament your station.

"Be careful, in your commerce with the world, to act up to the character you profess. Do not put on a Pharisaical manner of, 'Stand by, for I am holier than thou.' Yet let it appear, that while you are under the necessity of hearing their vain conversation, you have no taste for it; no delight or interest in it. A humble, kind silence often utters *much*.

"None can pretend to say how far you may intermix in worldly company, and get no stain or soil. Situation, circumstances, &c., must all be taken into consideration. But *this* may be said, that he only mixes with the world with *safety*, who does it not from inclination, but *necessity*.

"As to amusements, and what are called recreations, a really awakened Christian will neither find taste nor leisure for them. Religion furnishes the mind with objects sufficient to fill up every vacancy. Yet as you name them, I would have you mark carefully every thing that *disposes* or *indisposes* the mind to holy pursuits. Persons of tender health are very careful to avoid whatever is hurtful; such as damps—infectious rooms—blighting winds. They attend to the injunctions of their physicians, the cautions of their friends, &c. If people were but as careful about their spiritual health as they are of their bodily health, we should see much stronger and taller Christians.

"Above all, before you become a pilgrim, sit down and COUNT THE COST. Your journey is up-hill every step of the way. You have foes within, ready to join with foes without to hinder, alarm, and distress you. Wisdom *in* the fight, is only to be gained by fighting. If the young convert could learn from the old Christian, what experience alone can teach, he might have a far easier journey; but each one must learn it for *himself*, and often by very painful discipline. Nor must we think our case hard, if we are made to pass through much tribulation; since it is the way of *all* believers—nay of Christ himself.

"No doubt God *could* have led his people by an easier method. But since he has chosen *this*, it must be the best. He could have brought the Israelites into the land of promise by a shorter and a smoother way: but what he did was intended to prove them; to show them what was in their hearts—and to be a lesson to us.

"Take care that you never harbour hard thoughts of God. It is one of Satan's chief devices, to make you think dishonourably of God. Nothing is more displeasing to God, nor more injurious to the life of religion. See the slothful servant in the Gospel.

"Throughout the Scriptures you see how gracious God is: How he stoops to the poorest creature that comes to him through a mediator: How small an offering he will accept; if there can be *but* a small one. A single sigh from a contrite heart will penetrate his ear.

"Wherever God gives faith he will *try* it; and whoever becomes a follower of Christ, must deny himself, and take up his cross—must make great sacrifices—such as right hands, and right eyes: must expect opposition, persecution, mortification, cruel scoffings,—not only from the world, but from nearest and dearest friends. A man's sharpest and bitterest foes are 'those of his own household.' You must set your face like a flint against threatenings, and against allurements.

"But I would warn you of another danger arising from a quarter you may least expect—namely, from THE RELIGIOUS WORLD ITSELF. There are stumbling-blocks even in the church; there are many professors, who, when they see a person setting out in religion, will advise, one *this* course, and one *that*. One sort says, 'religion is in its best estate among *us*.' Another sort says, 'among *us*;'—and the young convert, having a tender conscience, desirous of being right, is often greatly perplexed; for he finds that in the religious world there is a party spirit. Instead of obtaining the *milk* of the word, he has to distinguish between *bones* of doctrine; till at last he begins to doubt if there be any true spirit of religion at all.

"Do not form too high expectations from the professing world. Do not be in haste to form connexions—to make acquaintances—to place confidence—to turn to every professor and say, *lead me*.

"Do not enter into the list of religious *gossips;* who may not only puzzle you about hard points of doctrine, but may lead you to waste your time to no purpose, in going from house to house, talking, instead of getting into the spirit of unity. There are too many of this sort; whose chief religion lies in going from church to church to hear, and from house to house to *prate;* but who are too seldom in their closets, too seldom in close converse with God. *Retired* Christianity is the *truest*. It is easy to fill the head with notions; but to sit still like Mary, at Christ's feet, and be a learner, is far better. Always be afraid of a specious religion.

"However high the cost may be of becoming a pilgrim, do not be disheartened. Remember, greater is He that is for you, than he that is against you. The Gospel requires nothing which it does not give you strength to perform. You must either wear Christ's yoke, or the devil's yoke; and it need not be told you which is the easiest. Godliness is great riches even in this world; and what shall you share in the next? If you be heartily on God's side, he will be on *yours*.

"*Ques.* But suppose I should be in the number of such as shall 'seek to enter in, and not be able?'

"*Ans.* Observe, there is a material difference between one that only *seeks* to enter in—and one that *strives* to enter in. It is said, '*strive* to enter in at the strait gate; for many shall *seek*, and not be able.' Here *striving* is distinguished from *seeking*. Do not be a listless uncertain seeker: but strive determinately—constantly—earnestly. Be like the merchant, whose head and heart are always on his merchandise. He watches wind and weather—seizes every favourable turn in business. He is all energy—all pursuit— nothing can divert him from his point. They that thus strive to enter in at the strait gate, taking God's way and help, shall never fail.

"But the Christian must *wait* as well as pursue. He must exercise faith and patience as well as diligence. The husbandman waiteth long for the harvest. You must have patience with yourself. You must have patience with God. There is nothing which young Christians are more apt to fall into than impatience. If they do not immediately see an answer to their prayers, they say, 'The Lord does not hear—he does not regard.' Whereas, you must fix your faith in the promise and word of God; which declares, *he does hear*, whatever appearances may be. He may not answer your prayers in *your* time, but he will answer them in the *best* time. Do not judge from your frames and feelings; but by the word of God, which says, 'I will hear them that call upon me.'—'Faithful is he that hath promised.'

"*Ques.* How far those persons are right, who insist upon our ascertaining *the precise time*, and *manner*, when the pardon of sin is actually received?"

"*Ans.* The best evidence of the pardon of sin, is, that we bring forth the fruits of righteousness. Evidence is the child of experience. Those who talk of sudden and instantaneous assurance, talk at random. Assurance is a fruit and effect of righteousness. It is progressive.

"*Ques.* How far I might, with safety, indulge my strong passion for *music?*

"Mr. Cecil replied with solemnity, 'You may indulge that as well as every other taste, as far as it tends to the glory of God, and does not interfere with the progress of the soul in divine things."

One of the evils which accompanied her unhappy marriage was, that the company who frequented the house, were of a character no how to Mrs. Hawkes' present taste. They were in the habit too of dining at her house on Sunday, and seemed to think that she was "mad," or "a dreadful bigot." Formerly, said they, "she was amiable and obliging," but now, "off to church in the morning—hurry over dinner—off again in the afternoon—then off to church again in the evening." As Mrs. Hawkes had but little domestic comfort, she rejoiced exceedingly in her Sunday privileges. The church was her sanctuary and her refuge from all her troubles. She was also constant in her attendance on Mr. Cecil's Wednesday evening lecture, at Longacre; and valued the privilege so much, that when at any time disappointed in going, it grieved her much.

Her religious state of mind, at this period, will appear very clearly from the following letter to Mrs. Jones:

"This has been a choice morning to my poor barren soul, which for the last week has been tried within and without. But blessed be my gracious Lord, who hath poured water upon the dry ground of my heart, and caused it to breathe forth, longing, panting, desires after *Himself*. I feel the refreshing droppings of his Spirit; and I am constrained to go out after him, whom, having not seen (glory be to his name), I inexpressibly love and adore! Oh, the preciousness of a *present* Saviour: Oh, that he were thus *ever present!* I fear that I am not enough thankful for the goodness of my God. When heavy trials come, I am too apt to be bowed down. Not murmuring, thank God; I think I have not for a long time felt any thing of that: but I fear I am not rejoicing as I ought to be, for the many mercies that are mixed with my great trials. I call upon you to unite with me in praise and thanksgiving; I cannot give words to my full heart for the goodness and tenderness of God to me, the most unworthy of all his creatures. Glory be to his name, that he has graciously caused me to seek, and to find Him;—that by bringing me into his marvellous light, he has afforded me such superior enjoyments, such ennobling *views*, such secret and solid satisfaction; such as, I am sure, never entered into my heart to conceive! Oh, it is all wonder and astonishment, that so much mercy should be bestowed on so undeserving a wretch! But these are the benefits and blessings of redeeming love. Perhaps you will say, I am indulging too high a flight. But who can soar too high, when contemplating the wondrous works of redemption? It is only to you, that I indulge the overflowing of my gratitude; one turn of my conscious eye into my vile *self*, at once awes and chastises my rapture; and tells me, with such favours, how far I am from what I ought to be."

The following letter from Mrs. Jones to Mrs. Hawkes will be perused with pleasure, by every one who has the least tincture of piety.

"I have had many exercises, but God has enabled me to lie at anchor until the storm was over. I have had much to bear within *myself*, but God is a God of *patience*, and therefore he beareth not like man, but like himself. There is no end of his goodness! no, *no end!* We serve a God of love, who accepts our endeavours to please him. He is not extreme to mark with rigour every little failure, but regards the *motive*, and the affections; and saith, 'Let your love be without dissimulation; let that be fixed; and as to other things, I know what is in man, and consider that he is but dust; and on that account I have opened a fountain to wash away his sin and uncleanness. His defilement shall not hinder the exercise of my love towards him; sinful as he is, if he abides in me, (by faith and love,) and my word abides in him, (as the mark to which he aims,) he may ask what he will, and it shall be done unto him.' O that we knew the strength of this promise, 'whatsoever ye shall ask the Father in my name, it shall be done.'

"We may torment and perplex ourselves with this and the other defect; but we must come to God to be filled with his love. He will strengthen us for every good word and work; for nothing is so active, so operative as love, which the apostle fully proves, 1 Cor. xiii. We do not expect enough from this love. It is an *ocean*, and we must cast ourselves into it as well as we can.

"I hope you continue to meet me at the throne of grace at *twelve*. I feel it an animating thought, that we can unite in spirit, though we are absent in body. At the Lord's table, last Sunday, I had a very invigorating view of the love of God. It appeared to me without bounds, and as free as the air we breathe, so that my heart could only cry out 'Lord, *I accept it, I accept it.*' If in our most favoured moments we have sometimes a sight of the love of God, which we can by no means express in human language, O what amazing discoveries shall break upon our souls when they leave these clay tenements! The very anticipation of it is glorious."

The answer of Mrs. Hawkes is so excellent, that we cannot resist the temptation to lay it before our readers.

"I thank my dearest sister for her last letter; it did me good. My aching heart feelingly echoed back your words, 'There is no end of his goodness;' if there were, there would be an end of our hope, for I am sure there is no end of the daily provocations he receives at our hands, at least I can say from *mine*. I seem at this time to be learning deeper lessons of my own utter depravity; and to feel that sin is in every breath I draw,—in every pulse that beats. I frequently cannot open my lips; but am only able to prostrate my spirit before God. I feel that if I ask favours, I shall abuse them; and yet I cannot live without asking more and more. Therefore I can only pray, if there are any in the family of Christ whose case resembles mine, deal with me as thou dealest with them. I have been greatly encouraged lately by the consideration of the wisdom of God, and by believing that what his wisdom undertakes, his love will complete. I see, in some measure, that nothing less than infinite wisdom, power, and mercy, did ever devise or accomplish the salvation of a sinner. I have had some spiritual exercise and temptations of late, which I had not expected; so little do I know of the narrow path. Had I experienced these before my faith was well grounded, it seems to me, I should have been overset. But 'I know in whom I have believed'—and I doubt not, though the combat is sharp and long, and I can only just keep my head above water, by seeing sometimes one promise, and sometimes another, that either in time or eternity, I

shall see the *needs be* for the trials of this part of my pilgrimage. I thirst for more divine wisdom; and if it must be gained by suffering, so let it be, as far as I shall be able to endure.

"However, I can say this, 'If I am not willing to be cured of the disease of sin at any expense, Lord, do it *against* my will: only uphold me during the process. I know what it is to have sharp bodily pains, and can conceive of others still more severe; but all is nothing to that crucifixion of the spirit, which we must pass through. That passage was brought strongly to my mind this morning, 'Satan hath desired to have thee, that he might sift thee as wheat, but *I have prayed for thee.*' Who can be sufficiently thankful for such an intercessor! Through grace I am yet enabled to say, 'Rejoice not against me, O mine enemy;' I shall yet see thy overthrow, and my victory. Through the blood of the Lamb, I shall yet be more than conqueror. And though various trials and temptations from within and without have well nigh shaken to the ground this house of clay, yet I trust I have another provided, 'A house not made with hands, eternal in the heavens.' Let your prayers, my dear sister, help to waft me thither. I need them much. I thank you for the benefit I have already derived from them: I entreat yet more. I much wish to come to visit you, and hope I shall soon. The *time* I leave to Him who is my guide and comforter, as far as comfort is needful. That I have not more, is owing to *myself;* that I have *any*, is owing solely to the riches of His grace."

In a visit from Mr. Cecil, whom she calls her reverend father in the gospel, he gave her, as he always did, the richest instructions, the substance of which is as follows:

"'Rejoice,' he said, 'rather than despond, at the discoveries you obtain of the deceitfulness of your heart. It may be painful to you, but it is *safe*. Christians must *fight*, not *faint*. Such as get the deepest knowledge of their indwelling evils, are better grounded in religion than those who only see the surface. Observe what views David had of his sinfulness.

"'Take care of reading what is called CHRISTIAN EXPERIENCE. Very few of such books are well written, *i. e.* have the experience *simply* stated: only mark the difference between the characters given us in the Bible, and the characters usually drawn by *man*. God gives the true, simple account of the character. He writes down the defects as well as the excellences. But when man undertakes to write, he gives the best side of the story; he generally dresses out the character in all its excellence, and casts the defects into the shade. Do not, therefore, take your standard from human observation, but divine. Do not take another person's conscience for the rule of your own; for there are innumerable cases wherein one cannot judge for another. Study the Scriptures with prayer, and a teachable spirit, and you will never greatly err.'"

In 1790, Mr. Hawkes removed to a small house about four miles from town, which was a change exceedingly welcome to the feelings of his wife; for she was weary of the bustle and company of the city, and delighted in retirement, which she hoped she should here enjoy.

Soon after she was fixed in her new residence, she had a visit from her beloved pastor, who spoke to her in the following manner:

"Do not read the Bible with notes only. It is a loss to confine yourself to any commentator. Read it with prayer, and listen simply to the *best Teacher*, the Holy Spirit; who will sometimes so shine upon the word, as to afford you

an insight and understanding of the Scriptures such as no commentator upon earth can give. Then you will not only understand it, but *lay hold* of it.

"Daily observe regular, stated times, for retirement. Let reading, prayer, and meditation, have each their place: each is of importance. Take a verse of Scripture at a time, ponder over it; examine it in its connexion—reference—bearing; try what you can get out of it. Where a preacher might draw many inferences, you may perhaps be able to draw but one or two; but if you persevere, you will every day get more and more from your Bible. If you should find these stated periods sometimes formal and heavy—yet go on—do not be discouraged—you will, upon the whole, obtain much benefit: for whoever makes a serious inquiry after religion, will always meet with an answer from the gospel.

"*Ques.* Respecting withdrawment from the world.

"*Ans.* Christian courage does not consist in a disposition to retire from the world in absolute solitude; but in mixing with it, and yet living above it; in being *in* the world, but not *of* it; in making a bold stand for Christ; being as the salt of the earth. Yet retirement, at certain seasons, should be secured. We should endeavour to preserve such a spirit in society as to make us relish retirement; and so improve retirement, as to make us useful to society. Our troubles arise not from our living in the world, but from the world living in us. One part of the world is that of inordinately coveting the praise of our fellow-creatures.

"Endeavour to go into the world, as far as you are *called* so to do, putting honour upon your Christian profession; and if any ask you a reason of the hope that is in you, tell them meekly, '*It is the blood of sprinkling.*'"

Although the subject of Mrs. Hawkes' domestic difficulties is frequently alluded to; yet nothing more than brief hints are given, as to the nature of these trials. It seems sufficiently evident, however, that she was united to a man who was not only irreligious, but unkind; and from her censures of herself for not possessing more self-command and exercising more uncomplaining meekness, we may infer, that his conversation was, at times, not only harsh, but reproachful and irritating. This is undoubtedly a delicate subject to be brought before the public; and many will think had better been covered with the veil of oblivion; but it is evident, that without some reference to these domestic trials, many of her religious exercises cannot be well understood. The condition of a pious, sensible, and refined female, who is subjected to the dominion and unkindness of a proud and unfeeling man, whose ingenuity is exerted to render the anguish of her whom he is bound to love and cherish, more poignant, is to a mind of exquisite delicacy, one of the bitterest cups of affliction, to which human nature is subject, in this vale of tears. It is a distress, the more intolerable, because it admits of none of the usual alleviations, from giving vent to sorrows, and experiencing the tender sympathy of friends; for this is a grief which commonly must remain locked up in the breast of the innocent sufferer. It must be a rare case,

when it would be prudent to reveal the sorrows of the breaking heart to the most confidential friend. Mrs. Hawkes did, indeed, suppose, that as Mr. Cecil was her spiritual father, and constant counsellor, from whose conversation she had derived so much instruction and consolation, that it would be allowable for her to express her smothered griefs to such a friend. In this, however, we are of opinion, that she misjudged; and we are confirmed in our judgment, by the conduct of this man of wisdom. For when, on a certain occasion, she alluded to her domestic trials, her pastor, in a manner bordering on the austere, repressed all further communication on this delicate subject. Pastors who open their ears to complaints of wives against their husbands, however justly founded, clearly manifest their want of a deep knowledge of the human heart. On another occasion, when the same subject was distantly alluded to by Mrs. Hawkes, his answer was accompanied with an air of so much severity, that, as appears by the record in her journal on the occasion, her feelings were deeply wounded, for she understood him to insinuate, that, probably, she might blame herself, at least in part, for what she endured.

Under the pressure of increased trials, Mrs. Hawkes wrote the following letter to Mrs. Jones:

"I am sorry to find my dear sister like myself, infested with many anxieties, though of a different nature. *Mine* have been very heavy indeed of late. For some time past, I have not been enabled, (in the degree I have been graciously assisted heretofore,) to roll back my burthen on the Lord. But he saw me ready to faint, and mercifully vouchsafed me timely help. Let none fear trouble with such a compassionate Saviour for a sustainer; for verily he is not an High-Priest that cannot be touched with the feeling of our infirmities; but who hath a condescending and tender sympathy with us under them; which he will manifest in the time, and manner, and measure, which his infinite wisdom sees best. As for me, I am quite ashamed of myself; truly it may be said, 'If thou faint in the day of adversity, thy strength is small.' Small, indeed, is my strength, or rather, feeble is the hold which faith takes of an Almighty arm. I am willing to allow, (for who is not willing to make self-excuses,) that my trials are peculiar, and my present bodily weakness and languor does much towards enfeebling the mind also; yet I have still much to be ashamed of. Our great business in life is to glorify God, and to speak abroad his praise;—and the fittest time to do this is under suffering. It is easy enough to sing when the sun shines: but when the heart and flesh fail, then to rejoice in the Lord, becomes the true servants of so good a Master. In the grave the tongue is silent. It can no more publish to fellow-sinners, and fellow-sufferers, that 'The Lord is good, a strong hold in the day of trouble;' and that his tender mercies are more in number than the sand of the sea. It is therefore the living only that can praise him; and of all living, the *afflicted* believer, whose every trouble is sanctified, has reason to be loudest in the song."

To which Mrs. Jones returned the following answer:

"It is a mighty conflict; and if you had not an Almighty Friend to hold you up, your heart and flesh would fail. But he will strengthen your heart, and enable you to fight manfully. He has brought you into these trials that you may raise an Ebenezer to his name, and bear testimony to the truth, and write *tried* under the promise, 'As thy day is, so shall thy strength be.' God will prove his beloved ones, that they may be constrained to prove him. A good man used to say, that the same Almighty power which made the world, was also granted to the Christian. You have an anchor that will hold you fast. It is sufficient at such times as these, to endure, as seeing him that is invisible. By and by, you will reap the pleasant and peaceable fruits of these afflicting seasons and exercises. What a happy day will that be when this mortal shall put on immortality! but we should be willing to fight before we are crowned; and the Apostle says we do not fight '*uncertainly*.' Even the most unpleasant vacuities in life have their uses; we must be made to feel what we are—poor fallen creatures—that we may be thankful for that grace which transformeth us into a better image. The knowledge of our weakness must ever be attended with painful sensations; and I apprehend that we shall ever be increasing in that knowledge as long as we are in the body. But the more we feel our disease, the more shall we prize and apply our remedy. May you, with the strong arm of faith, be able to lay hold of the Saviour, till he perfect his strength in your weakness. I endeavour to bear you before him, and to entreat his mercy. I would not prescribe to him who loves you in connexion with your eternal interests. It is indeed difficult to believe that all this is for the best: but we cannot read God's dispensations aright; they are too high for mortals to spell them out. Faith and resignation are written in the most legible characters: may we consider them well; and may Jesus Christ work them in us."

The following meditation, recorded in her journal, contains a plain allusion to her domestic trials, and is the only thing which we shall insert on this painful subject:

"Whither should mourners go for consolation, but to the sanctuary? 'My soul melteth for heaviness, strengthen thou me, according to thy word.' My soul is pierced through with many sorrows, and this has been a day of severe outward conflict. Had I looked to the strong for strength, and kept my mouth as with a bridle, and acquitted myself like a good soldier of Jesus Christ,—it would have been only *outward*; but failing in this point, the enemy has gained great advantage over me; and my mind and frame is thrown into a ferment not soon to be allayed. It has long been my earnest desire, to fill up my several relations in life, especially *one*, as unto the Lord. I have been anxious that I might never dishonour my Christian profession. I have been anxious to obtain domestic happiness, which I have thought my disposition and heart formed for. I find, however, from repeated disappointments, that I must live by faith. I must look, not at the sword, but at the hand that holds it. I must say, this and that severe stroke is not from man; but from my heavenly Father, who 'scourgeth every son whom he receiveth.' (Heb. xii. 6.) I am well persuaded that a Christian ought to evidence to all around, that he has the love that 'beareth all things; is not easily provoked;' or what difference is there, before man, between him and a tinkling cymbal? And where is the glory that he should render to God? And what sign is there of gratitude for the saving love of Christ? And what conformity to his suffering master? 'What do ye more than others?' I will therefore, instead of saying, 'It is impossible,' pray for that grace that can enable me to do all things;—things contrary, and hard to flesh and blood. I may, and I fear I shall fail to please man: but my Saviour is not an hard Master; if I labour to please Him, I shall not fail; his favour will bear me up under my disappointments, and strengthen me to endure.

"'Tis good for me to wear the yoke,
For pride is apt to rise and swell;
'Tis good to bear my Father's stroke,
That I might learn his statutes well."

It always affords us pleasure to introduce any thing from the lips of Mr. Cecil. This volume is as truly a memoir of this excellent man, as it is of his disciple, Mrs. Hawkes.

"July 1.—Was favoured to-day by a visit from my honoured minister. 'There is no such thing,' said he, 'in the Christian life as *standing still*. If we do not get forward, we must loose ground. If a child should be no larger in its growth at eight years old, than it was at four, we know at once that there is something the matter. So it is with the soul; if the graces of the spirit do not grow and flourish, there is some latent cause which calls for examination. If our love to God, to his word, to his ordinances, to his people, does not increase, and if our love of sin, and love to the world does not lessen, it is a sign we do not grow in grace. If we do not gain a greater mastery over ourselves, our tempers and affections, our bad habits, than we had at our first setting out in Christianity, we surely do not grow in grace.

"'Never expect much of the joy of the Holy Ghost, if your heart and mind be occupied in the enjoyment of sense. The joy of the spirit is a delicate, sacred deposit; and must be kept in a pure casket. An unholy breath will dim its lustre, and fade its freshness. The joys of sense—even the most lawful of them—are agitating, tumultuous, and unsatisfactory. The joy of the spirit is calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower and impoverish the soul. The joys of the spirit ennoble and enrich it.'

"At another time Mr. C. observed, 'They who would yield unreserved obedience, when they know what the will of God is, must neither be influenced by carnal affections, nor listen to plausible objections, nor consult partial counsellors; nor make any delays; but committing all to the Lord's hand, must simply follow the pillar and the cloud.' May I be a follower of them, who, through faith and patience, inherit the promises!"

We cannot deny our readers the pleasure of reading the following excellent letter from Mrs. Ely Bates to Mrs. Hawkes:

"*Brompton, Feb.* 22, 1793.

"My Dear Friend,

"You will permit me to call you so, because you have been already such in some respects, and I trust you will be more so to me: I mean that I shall give you occasion to do me more good. The chief good I want, and would beg you to help me to obtain, is, to climb up from present to heavenly things, '*To be spiritually-minded is life and peace;*' *life*, which enables for action, and *peace*, which strengthens by rest. I have lost ground by an over-attention to *little things*: therefore if I mean to profit by you, I see it is my duty to watch when we meet, against entering on the detail of common life, and rather to endeavour to get strength, by union with you, to climb upwards, and get near the feet of that adorable Saviour who is not only the 'Saviour of the body,' his Church, but of our bodies as distinguished from our souls, and who can shed his salvation into all the smaller works of our life: as, under the law, all the vessels as well as the people, were sprinkled with blood. Heb. xi. 19—21. My dear friend, I am lower down than you think; (and I entreat you not to consider this as the language of humility;) I want *practical* comprehension, that

I may not give undue importance to trifles; *theoretical* will not do. The understanding works at leisure, distinct from the habits and passions of the whole man,—like a candle before it enters the damp of a coal pit. Pray for me, that my mind may become more spiritual, that I may get nearer to God, watch more unto prayer, and cultivate more quietness of spirit.

"I received yesterday a visit from a Miss D——, who lives in Hornsey lane, Highgate, and it occurred to me that you might be made useful to her. She was last year in Switzerland, and brought me a letter from a friend there, which was the occasion of her call. Her stay was short, but she took that time to open to me, in some measure, the state of her mind, and the concern she was under respecting her soul. It seems she has an aunt in Manchester, a pious woman, with whom Miss D. had been staying for some months on a visit, and it appears to have been made a blessing to her. But she now stands alone and expresses herself desirous of some help. I thought I would mention it to you, and if you felt yourself disposed to give her the opportunity, she would certainly be very glad to see you. I think it is not desirable for young persons in her state to have many religious acquaintances; they had better be wholly secluded than dissipated: her strength must stand in prayer and retirement. She cannot enjoy many opportunities of hearing the truth preached; and certainly her calling is rather to be faithful to the openings of Providence, than pass over a wall, or break through a hedge. I cannot think but that, in general, much loss is suffered, and harm incurred, by too hasty steps of that kind. I believe that where a heart is simple, and attentive to divine grace, all that is needful will be given in due time and season. But we obscure the light, and lose our docility, by overpassing the bounds of providence. Yet it is natural for persons in her case to look around and say, '*Come and help me.*' Happy if they who come, direct them simply to the great Shepherd: such escape many stumblings and offences. I have only room to add,

"I remain, my dear friend,

"Yours affectionately,

"E. BATES."

In the year 1794, Mrs. Hawkes went forward in her usual religious course, and judging from her private diary and letters to her sister, she made rapid progress in knowledge and piety; and experienced the hidden pleasures of communion with God, in no small degree. Mr. Cecil, her faithful friend and pastor, furnished her mind with abundance of salubrious nutriment, in his sermons, on which she not only fed with zest, at the time of their delivery, but treasured them up for future use. About this time she commenced putting down, in writing, the substance of all the sermons which she heard from him; and thus the leading thoughts of a number of the sermons of this eminent servant of Christ have been preserved from total oblivion, and are published in the appendix to this volume. The only event which occurred, this year, to give her much uneasiness, in addition to her domestic troubles, was the severe and dangerous illness of Mrs. Cecil, a very excellent woman, for whom as well as her husband, she had formed an intimate friendship. This, however, afforded her an opportunity of manifesting her affection for

this excellent family, by tenderly sympathizing in their sore affliction. But it pleased God, contrary to the fears of all her friends, to restore Mrs. Cecil to her family, and to her health.

The next year, 1795, Mrs. Hawkes was called to meet adversity in a different shape; for scarcely had she entered on the new year—which she always did with solemn reflections and devotional exercises suited to the season—than she herself was brought down with a sickness, by which she was confined two months. During the remainder of this year and a good part of the next, she made few entries in her journal, but the few which are left, breathe such a spirit of humility and self-abasement, as proves that she was growing in grace. She continued, however, to record Mr. Cecil's sermons; and especially his remarks in conversation, when she was favoured with a visit from him. We prefer extracting these when they occur, rather than her report of his sermons, because we are of opinion that they are more excellent; at least, they are better suited to our taste.

"*Thursday*, 5.—Was favoured by a visit from my revered minister. His conversation has left a solemn effect upon my mind.

"Mr. C. observed, the attacks made upon the soul by sin and Satan resemble waterfloods surrounding a house, and incessantly working in at one place or another. No sooner is one inlet secured, than the water makes its way in somewhere else.

"Satan is a constant enemy, never ceasing to buffet us; but whatever bows down the soul, we must bring it to Christ, whether the attack be from the world, the flesh, or the devil.

"Nothing tunes the soul like *prayer*. He that is able to go and plead his case with God, shall soon 'mount with wings as eagles; shall run and not be weary; shall walk and not faint.' We should pray for a spirit of prayer; we cannot expect a favor we do not ask for. I am persuaded that God will honour *every species* of prayer. It is a sad thing to let the devil persuade us to stand still, or go backward, because we cannot do all we wish.

"Prayer is the key that unlocks every blessing. Beware of *general* requests; it is a sign of a cold, unfeeling heart. Come and specify what you would have; carry your *real* concerns to Christ; and be satisfied with his care and management of you. The government is upon *his* shoulders, not *yours*. It is enough that he undertakes for you; therefore transact all your affairs with him. A Christian who is sometimes found *sitting still* as a man of *faith*, is at other times found *wrestling* as a man of prayer.

"There are a vast variety of corrections for the people of God. One is sorely tempted; another has great outward losses; another is visited with sickness. The form of the chastisement is of small importance; but each feels the weight, and is touched to the quick; and *that*, perhaps, when those who stand by, see nothing of the affair. To *endure* chastisement is to receive it as to the *design* of it; to take it *willingly*. The manner of our receiving chastisement, will throw great light upon our character, whether we are, or are not the sons of God. Sorrow is a fire: but while it is a purifying fire to some, it is a consuming fire to others. The primitive Christians were remarkable for their

patience under suffering. God can make a man as quiet by faith, as if there were no danger at all. But a frown from God is ten thousand times worse than a stake or gibbet.

"In all dispensations we should be careful not to lose the *benefit*, either by falling into a state of despondency, or by being inattentive to our feelings and sentiments in the affliction; or by impatience under it. Endeavour to keep the presence of God in your heart through every circumstance.

"Learn to distinguish between humiliation and gloomy depression. What St. Paul means by being crucified to the world is not a peevish quarrelling with it, but a noble victory over it. While we say of laughter, 'It is mad,' let us beware of running into an unscriptural melancholy. The enemy has often made use of this great success to the injury of religion. Holy joy is the proper antidote.

"As Christians, it is our privilege to be going on to perfection; to walk free from mists and uncomfortableness; and though, while here, we shall to the end, only 'see through a glass darkly,' yet we are directed to fix our eyes upon a more perfect day, when the 'wise shall shine as the brightness of the firmament.'"

These remarks, we think, are precisely adapted to the case of multitudes of conscientious, sorrowful Christians. And as we have an excellent letter from this profoundly judicious pastor, on the same subject, addressed to Mrs. Hawkes, we cannot deprive our readers of the benefit of perusing it.

"MY DEAR DAUGHTER,

"The uneasiness I feel when I see any thing which I think amiss in you, obliges me to write a letter, though you know I am no writer of letters except when absolutely compelled.

"Now as you are a fruitful plant in my vineyard, and one that I have had the honour and pleasure of planting, I cannot be satisfied if I suspect any injury whatever which may impede your growth.

"But I do suspect an injury. I do think I see one enemy, and that, an enemy at the very root of your health and comfort:—It is a little mischievous worm called melancholy. It is engendered by constitution and ill health; and makes both worse. I say this from experience; but then what is only accidental in my case, is almost constant in yours; and I cannot but observe this with great pain. First, because I do not think you are sufficiently apprized of the evil. It strips you of the only ornament of the Christian profession I ever saw you want,—I mean a permanent joy and peace in believing. I know you have such humble views of yourself, that you will consider me a very partial judge: but on this subject, I cannot think I am incompetent to judge; and I do not allow myself (I humbly hope) to say what I do not really think.

"I know every thing that occurs is capable of wounding a sensibility such as yours. But the world is nothing to you. Come, I will give you a bit of an old man who writes better than I can:—

"'We may compare an afflicted believer to a man that has an orchard laden with fruit, who because the wind has blown off the leaves, sits down and weeps. If one asks What do you weep for? Why my apple-leaves are gone! But have you not your apples left? Yes. Very well, then do not grieve for a few *leaves*, which could only hinder the ripening of your fruit.'

"Pardons and promises that cannot fail, lie at the root of my dear daughter's profession; and fruits of faith, hope and love, that no one can question, have long covered her branches. The east wind sometimes carries off a few leaves, though the rough wind is stayed; and what if every leaf were gone? what if

not a single earthly comfort remained? Christ has prayed and promised that her 'fruit shall remain;' and it shall be my joy to behold it through eternity.

"Past eleven o'clock, and time for poor sleepy preachers to go to bed. But I shall sleep better for having dropped a word or two, though it be but saying old things over and over again.

"But the morning cometh, a morning without melancholy. To-morrow morning, you and I shall walk in a garden where I hope to talk with you about every thing but sadness; and if I even forgot, and began upon the subject, you would immediately reply, 'Sorrow and sighing are fled for ever.'

"So they do *now*, as faith is in exercise. I received amazing benefit from Hill's tenth sermon, on 2 Kings iv. 26. 'She answered and said, It is well;' which I read walking home from you yesterday. I went and bought the book, and shall return you yours directly, and beg you will go through the same sermon, and pray that it may be as much blessed to you as it was to me.

"With kindest regards to Mr. Hawkes,

"Believe me your very affectionate Father,

"R. Cecil."

The afflicted often think that the cup of their sorrows is as full as it can hold, and that they are incapable of suffering keener anguish than they have already endured: but little do they know the hidden sources of grief which may be let loose upon them.

Perhaps Mrs. Hawkes suffered herself to be too deeply affected, and too much cast down, by her domestic troubles. In the midst of all, she enjoyed her religious privileges without restraint, and lived in affluence, and at her ease. But now a cloud arose from an unexpected quarter to darken her horizon. Her husband, by permitting a friend, deeply engaged in speculation, to draw upon him at pleasure, irretrievably lost his whole estate: and even the little country seat, in which Mrs. Hawkes so much delighted, was obliged to be sold. Indeed, she was now left in a state of total dependence, and without a home. This was a species of affliction of which she had never dreamed; having always been accustomed to independence and affluence. Many others, however, have been called to suffer in the same way; especially in these times of fluctuation in trade. It is not wonderful, that in these circumstances, Mrs. Hawkes was much cast down and afflicted; but, no doubt, this new trial was intended, and worked for her good.

What rendered the stroke more severe was, that her own private fortune went with the wreck of her husband's estate; for he being considered a man of good property, and not in trade, no settlement had been made on her. This calamity also fell upon her when her health was in a declining state, which rendered her less capable of bearing up under such a pressure of adversity; so that, for a while, she sunk into a

deplorable melancholy. Still, however, she held fast to the covenant of her God, and rolled her burdens on his arm.

Her husband having some openings which appeared favourable in Portsmouth, Mrs. Hawkes resorted to that place to join him. And while here she had a very narrow escape from drowning, while bathing in the sea.

Being now entirely destitute of a house or home, Mrs. Hawkes knew not what to do, and in a letter consulted her kind friend and pastor. Mr. and Mrs. Cecil were then at Battersea, where Mr. Henry Thornton had kindly offered them the use of his house. In this kind family there was neither reluctance nor hesitation in inviting Mrs. Hawkes to take up her abode with them.

In the following reflections entered in her journal about this time, there is a strain of tender, devout, and sorrowful feeling, which cannot be read without emotion.

"*Feb.* 10.—'When my father and my mother forsake me, the Lord taketh me up.' This I am sure has been my experience. In a dreadful tempest that has swept away all my pleasant things. God has graciously provided a shelter for me, and found me the kindest parents, brothers, and sisters, friends, in the whole world. Nothing can equal the tenderness I experience every hour of the day in this Christian house. I am ashamed and confounded that I am not more thankful:—that my heart so steals to its former much-loved haunts. How many have my afflictions, without my mercies!

"'When I would comfort myself against sorrow, my heart is faint in me.'

"Oh my sweet home!—my lovely fields!—my secret chamber! How often have I fled like an affrighted bird to your sacred retirement!—how often poured out tears of anguish, and received comforts which the world could neither give nor take away!

"I thought myself more secure in my home, because it was given me in a time of deep trouble, and in answer to many prayers:—because, in the best manner I could, I dedicated it to God; and promised that, as far as I could ensure, it should never be made the reception of the gay and the giddy.

"Witness ye solitary walks! ye walls and beams of my chamber! if I took any delight in you equal to that of holding sweet intercourse with an unseen, but to me, gracious and present God and Saviour! My pleasures were sacred pleasures; and such as made large amends for my troubles. I had much leisure, but always found the day too short for my employ. Beloved spot! how can I bear the thought of giving it up! my imagination visits every corner,—counts every pane of glass;—nothing is too minute to be remembered. Rather let my recollection retrace my former dedication, when I first took possession of that retreat, and mark with shame my deviations. 'Behold the Lord's hand is not shortened that it cannot save; nor his ear heavy that he cannot hear.'

"I endeavour to call to remembrance some of my *bitter* things at Holloway. I had many, very many;—but the bitter was so much sweetened by manifold mercies, that I ought to have felt nothing but thankfulness: whereas, I often murmured.

"Great trials prove what strength we have. I have been greatly deceived in myself herein; and have thought far more highly of myself than I ought to think: for I thought, that because I was enabled to weather the trials and troubles I then had, with some degree of courage, and even through all, generally,

to go on my way rejoicing, that I did great things; and that whatever might befal, I should never be cast down, or affrighted. But now where is my strength? It is very weakness. Now where is my triumph? I am become dumb. Evermore after this, I must lay my hand upon my mouth. It is easy to be joyous in sunshine. I fear I have been very prone to self-conceit and high mindedness.

"The flesh is ready to cry out, 'It is hard:' such a one, and such a one, is exempt from my afflictions, they dwell among their own people, and can lie down at night upon their own pillow, none making them afraid. But woe be to me, if after all the experience I have had, Satan prevails to make me think my Saviour a hard master. No! whom he loveth he chasteneth. It is not for a *sinner* to say, Why may I not have this or that? and therefore, it is not for *me*. My afflictions are far less than I deserve, and my mercies far above my highest expectations.

"Never say, I have no propensity to this or that particular failing,—stay, till that trial or temptation comes, to prove it.

"In recollecting seasons and scenes that are past, the pleasant things only are present to the mind; the painful are forgotten, or leave but a slight impression. The conviction of this, should be moderate present grief."

While at Mr. Cecil's, and confined to her chamber by sickness, the Rev. John Newton paid a visit to his friend, and hearing, while at dinner, that Mrs. Hawkes was sick in bed, he said to Mrs. Cecil, "You should have told me of this before," and immediately arose, and went to her room, and prayed with her. When he returned to the company, he said, "Great characters are not made by walking on carpets."

Mrs. Hawkes spent the months of June and July with her sister at Birmingham; from thence she went to Weather-oak-hill, the seat of her late brother in law, Mr. Mynors. In her diary, while at this place, she makes the following remark. "Retirement tells us what we should be, but active life tells us what we are." From this place she went to Cowes. While residing here, she received an affectionate, cheering letter from her pastor, accompanied with a cordial invitation to return to his house. She was also visited at Cowes, by a female friend and relative, Miss Mary Milward, a young lady of eminent piety, who has since been called to her rest, after a long and honourable Christian course, maintained under severe bodily sufferings.

Mrs. Hawkes was now literally a sojourner; for though we find her, in the beginning of October, at Cowes, when her mind seems to have been calm and comfortable; yet in the close of the month, she is again at Portsmouth. And the only entry in her diary at this place commences with the bitter language of Job. "Even to day is my complaint bitter, my stroke is heavier than my groaning." In November, Mrs. Hawkes returned to London, not to enjoy repose,

but to suffer a new and sore affliction, in the dangerous and long continued sickness of her dear pastor, and disinterested friend. 'This painful dispensation lasted three months; at the end of which time, it pleased God to restore Mr. Cecil to a state of convalescence, and enabled him to resume his public ministrations.'

Mrs. Hawkes was not permitted long to enjoy the company of her friends in London; she was called away again, first to Cowes, and then to Portsmouth; and back again to London; all in the space of a few months.

About the year 1799, Mrs. Hawkes' habitual health began to be deeply affected with a disease which gave her constant pain, and deeply affected her spirits; and which is now known to have been an internal tumor. This year, in her frequent change of place, she spent some time at Southampton, at which place we find her making the following pleasing record. "June 24th. I am here greatly favoured by the kind notice of that eminent servant of God, the Rev. John Newton. His conversation and his sermons partake of the same holy, dependent, child-like spirit. I trust I shall be permitted to make some stay in this place, while such advantages are afforded me."

The necessity of constantly removing from place to place, to suit her husband's affairs, was exceedingly uncongenial to Mrs. Hawkes' disposition, who delighted in quietude and retirement. "What a scene of changes," says she, "is my present life. The lodging to which I this week removed, is the *sixth*, since I left Little James street." Towards the close of the year 1800, Mrs. Hawkes again visited her sister, Mrs. Jones, at Birmingham, and spent several months with her. We find on pp. 165, 166, two delightful letters, which not long after, passed between these two lovely sisters; but our limited space precludes their insertion.

In 1801, we find Mrs. Hawkes again an inmate of Mr. Cecil's family, where her privileges were great; but the fear of being a burden to these good people, who loved her as a child, preyed constantly on her susceptible mind. Her health also became every day, more precarious, and many symptoms seemed to threaten speedy dissolution. It being necessary that she should reside in London, for the benefit of medical advice, and that she might be near to her sympathizing friends, Mr. Jones came up to the city, to arrange matters for her comfortable accommodation, out of Mr. Cecil's house. The object was accomplished to the satisfaction

of all, by getting her a place in the family of Mr. Collyer, a pious member of Mr. Cecil's charge who had married Mrs. Hawkes' neice. Mrs. Cecil, indeed, could not be said to be reconciled to her friend's leaving her house; she felt that her society was a loss not easily to be repaired. The feelings of this generous, excellent woman, may be learned from an extract of a letter, addressed to Mrs. Hawkes after her departure.

"I confess to you, my dearest sister, there is but one rich gift I covet, and that is, that you might be thrown into my lot, to live and die with me and mine. This would be no impoverishing circumstance: I could only view it as a certain increase of my own and my childrens' inheritance. I have sometimes thought this might be; and then I have seen why I had a house large enough to receive you, as well as a heart fully ready to meet this favour. And I have thought also, that even were I taken away, I should leave you among my children, as their guardian and friend.

"I most cordially thank you for your letter; I cannot express how much pleasure it afforded me. I scribble a line now, and for my apparent neglect have one plea which I hope will be accepted, namely, having had eighteen in family for some days past. Ah! I never have so many as not to regret that I have not *one more!* One, whose society has afforded me more real pleasure than all other I ever enjoyed.

"I am grieved to hear, both from yourself and others, of the increase of your pain. You have need to look to a better country, where pain, and sorrow, and sighing flee away—as I know you do. Nevertheless, I am aware how delicate a recipient of sympathy you are, and I feel a sad regret that I am unable now to render you more than sympathy; for I am not content to offer you only that which you must receive from every common friend."

We have also an excellent letter from Mr. Newton, dated Nov. 18, 1802, which we cannot omit.

"My Dear Madam,

"You are now removed out of old seventy-eight's track, and therefore I must try my poor eyes, which are very weak, to send you a small token of my love upon paper.

"'We must through many tribulations enter into the kingdom of God:' so our Lord has forewarned us, but he adds, 'In me ye shall have peace.' Tribulations, both you and I have felt, and still feel; but I trust at the bottom of them all, we have peace within, from the knowledge of our acceptance in the Beloved, and His gracious promises of strength, according to our day; and that He will, in the final event, make all things, whether sweet or bitter to the flesh, to work together for our good.

"Though 'man is born to trouble as the sparks fly upward,' none of them spring out of the ground. They are all to God's own people, under the direction of infinite wisdom and love. If we are 'in heaviness,' there is a 'needs be' for it,—whether we know it or not. For He who so loved us as to die upon the cross to free us from the curse of the law, will not inflict any unnecessary pain on those whom He has taught to put their trust in Him. Some of our afflictions are medicinals, to check that worst of maladies, indwelling sin,—or to prevent a relapse: and though, at present, they are not joyous but grievous, we know not how much worse it might have been. If you had always remained as you were when I first knew you,—or I, as I was three or four years ago, Satan

might have lulled us asleep upon 'the enchanted ground.' But the Lord in mercy sent something to rouse us. Our path has been rough, but I trust it will be safe; and we shall one day say, 'Happy affliction, which brought me nearer to my God, or prevented any wandering from Him.'

"Again, sometimes the Lord honours his people by appointing them a great trial. As He has given them to believe in his name, so also He gives them to 'suffer for his sake.' So far as he enables us to support affliction with cheerful submission, patience, and hope,—so far the post of trial is a post of honour. Thereby the reality and power of religion, the power and faithfulness of our Lord in supporting and relieving, is exhibited to his glory, for the encouragement of believers and the conviction of gainsayers; and we ourselves are taught more and more of the vanity of creature-dependence, and the all sufficiency of our great and unchangeable Friend, who has promised, that 'If we suffer with Him, we shall also reign with Him.'

"Let us cheer up, madam: the time is short, and shortening apace. Every pulse we feel, beats a sharp moment of the pain away; and the last stroke will come: then heaven will make amends for all. I commend you to the Lord's blessing. Dear Miss Catlett, though not quite well, is better than when she first came home, and is again a great comfort to me. Pray for her, and for

"Your affectionate,

"JOHN NEWTON."

From this time Mrs. Hawkes was, for the most part, confined to her chamber. And her valued privileges in the house of God, in which she so much delighted, were entirely cut off. But the loss was made up by the benefits of affliction. And a new sphere of usefulness began to open before her, in the opportunity of assisting, by her conversation and instructions, many younger Christians. She took much delight in the society of young persons, to whose affections she found easy access, by the sweet and social temper of her own mind. One after another resorted to her for the advantage of her counsel or encouragement, and thus, by degrees, her religious acquaintance became extensive. She became also very useful to several inquiring young females, by her correspondence as well as her conversation. Specimens of her letters to such, are given in this part of the volume.

In 1803, it was judged advisable that Mrs. Hawkes should, for reasons connected with the nature of her disease, return again for a season to Mr. Cecil's house. During the time of her residence with this pious and hospitable family, her diary is replete with accounts of spiritual conflicts, and comforts. Her faith and patience had evidently approximated nearer to perfection, under the purifying fire of the furnace, in which she was placed. We could fill many pages with choice morsels from the diary and correspondence of this excellent woman during several years, which we must necessarily pass over.

In 1811, Dr. Fearon, her esteemed friend and physician, of-

fered Mrs. Hawkes a vacant parsonage-house, at Betchworth, in Surrey. Here she remained four or five months, and then returned to London. After her return, apartments were obtained for her at Penton Place, where it was judged the air was drier and more suitable for her, than at her niece Collyer's. In this lodging she continued from 1812 to 1817. In the early part of the latter year, Mrs. Hawkes had an attack of nervous and bilious fever, by which her frame was greatly debilitated. For the sake of a change of air, she was removed to Clapham, where she remained only a few months. Still while the outward man was perishing the inward man was renewed day by day. Her reflections, recorded in her diary at this time, are as spiritual and heavenly, as any thing on earth can well be. When she returned to London, she did not resume her former lodgings, but suitable apartments were found in Queen's Row, Pentonville. In these she continued to reside for eleven years, in the same bodily debility; "but strong in the Lord, and in the power of his might."

The correspondence between Mrs. Hawkes and Mrs. Jones became more frequent and more heavenly, during the time of the residence of the former, at Queen's Row. Mrs. Jones, in one of her letters, says:

"Oh that I could sit by the side of my beloved sister, and talk of the glory we expect on the other side of Jordan! We are not looking at a land which we may, or may not, reach; but our hopes are sure and certain, of a land that is not far off. We are upon the borders, and in daily expectations of a messenger to convey us over; and we have a friend ever present, who has engaged to go with us all the way through. Oh! the multitude of weary pilgrims that are groaning in their way! but everlasting rest sounds sweetly in their ears. * * * * * * * If I should be favoured with sudden death, look at me in a better world with Christ in God; and suffer not your mind to dwell upon the clay tenement. Christ is mine, and I am his; and to see him as he is, is far better than to dwell in this dark abode. * * * * * Tell me of the supports given you by the Lord in your afflictions. May the Holy Spirit abundantly supply you with the riches of your inheritance, and with still further views of the glory which shall be shortly revealed: or if your faith is tried, may you be able to say with your suffering Saviour, 'Thy will be done.'"

To which Mrs. Hawkes replies in a style no less animated:

"Although my sufferings increase, yet, blessed be God, he maketh my consolations in himself to increase also; and I humbly hope I may say, from favoured experience, I *do* feel they are now working together for my good. I endeavour to cry with earnestness, that I may be 'strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness.' What a progression! The common ills and occurrences of life need 'patience:' but these, increased by peculiar and long-continued afflictions, call for 'long-suffering.' And what is the top-stone? 'Joyfulness!' And how is this to be

obtained? 'By his glorious power,' giving strength according to our day. 'With all might.' What does that mean? We shall know 'if we follow on to know the Lord.' When I read the glorious truths of the gospel, my mind is overwhelmed with their richness and fulness; and I cannot help stopping at every one, and using the words of that departed saint, Mr. Foster.* 'What does that mean,—and what does that mean!' Lord! teach me by thy Holy Spirit what thou meanest. Take all impediments to my learning out of the way; all ignorance, error, unbelief, conceit, and vain imaginations; and fill this poor, feeble, dark mind, with thy light. Let not the eyes of my understanding be confined within any boundaries of time and sense; let them not be drawn down to means and creatures, to second causes, and human contingencies; but fix them abidingly on thyself, the great First cause, the Governor of heaven and earth; the invisible, eternal, ever-present God and Father of our Lord Jesus Christ, in whom I live, and move, and have my being. Am I afflicted? It is a Father's gentle correcting hand. Am I in want? He knoweth it, and says, 'The world is mine, and the fulness thereof.' Am I in the valley of humiliation? There grows the lily of the valley; and there, blessed be the God of all grace, have I found that Lily, and derive thence such invigorating sweetness, as none but myself can know. Would I exchange my pain, my restless nights, nay, even my sometimes heart-sinkings, with the alternative of losing these heavenly bestowments? No! not to be made empress of the world. These are but means of pulling down the walls of the prison-house, from whence the captive spirit shall soon wing its way to those realms of bliss, which it is now exploring with feeble faith, and strong desire. I need not say, O my dear sister, fix your eyes there,—for there they *are* fixed; and there we shall shortly meet, to smile at our poor, narrow conceptions of that glory which it has not entered into the heart of man to conceive."

At this time, Mrs. Hawkes appears to have been peculiarly favoured in her Christian experience. Long exercised in the school of adversity, she now began to realize in a larger degree, those "peaceable fruits of righteousness," which are the effect of sanctified affliction. Her growth in humility, resignation, and acquiescence in the divine will, was more and more apparent. There was also afforded her, great comfort and enlargement in reading the Holy Scriptures, in the diligent study of which she found increasing delight.

In her journal, January 1818, she observes, "Some of my acquaintance are ready to reflect upon me, because I can feel so cheerful and so happy, circumstanced as I am in a certain relative point of view. And well they might reflect, and censure also, if I had *any joy*, but what cometh from God. In the Lord, in his word, his ordinances, his providence, his grace, and in his children,—is all my delight; and in these, I, in a measure, lose my griefs. O, blessed be his name, He has chosen me for himself, and given me grace to choose Him; and give myself to Him; and I am satisfied and re-

* The Rev. Henry Foster, minister of Clerkenwell.

joiced: His name and his word are the rejoicing of my heart." It is probable, that her husband had long since forsaken her, as we hear no more of him; and to this she no doubt alludes in the above remark. But it is worth while to hear her further. "The God of all mercy and grace, in the last two years, condescended in a special manner to be very near to my soul, and to draw me with the cords of his love, into a nearer union and intercourse with himself. My heart is so won by his grace, that it knows not how to bear his absence, when he withdraws himself; and my cry is, and ever shall be, when I cannot see him, 'Return thou fairest among ten thousand.' At the same time, the manifestations of his grace and goodness, are attended by such discoveries of my wretched heart, and a depraved nature—of my past sins, and present vileness—that my sorrow and shame are equal to my hope and joy. At the foot of the blessed cross, these different feelings are called forth, and sweetly blend and harmonize. There I learn to understand, in some degree, that Christian paradox, 'As sorrowful, yet always rejoicing.'"

To her beloved sister, she says, "Language is too weak to express the peace that I experience, in knowing whom I have believed, and being fully assured, 'that he will keep that which I have committed to him to that day.' Unto Him, by the help of his grace, do I commit myself, in pain and ease—in suffering, whether it is short or long:—in life and in death. He gives me such reviving consolations, as fill me with wonder, praise, and humiliation; and supports and comforts me with one hand, while with the other he gently lays his fatherly rod upon me. 'Bless the Lord, O, my soul, and all that is within me, bless his holy name.' How delightful will the haven be, after these rough winds."

To a young friend, on the subject of reading the Holy Scriptures, she says, "In thus reverently studying the Divine character, our minds will obtain larger apprehensions of the various perfections of God; and the discoveries, which the Holy Spirit will enable us to make, will cause our hearts to burn within us; our faith, love, and confidence, will be increased, and a fresh interest will be given to every thing needed, because we shall trace every thing *upwards*. 'Here I see the touch of his hand.' The more we behold of piety, the lower we shall sink in humility, and self-abasement; and selfishness—hateful, narrow selfishness, will be lost."

"What I have found to be my stay through every dark and dismal cogitation, is, to get my memory staid with scrip-

ture. When thoughts rush in, I do not parley with them, but instantly read, or repeat, some verses of the Bible, where I always find an answer for every thing. . . . . And when mixed with faith and prayer, effectual to perfect, establish, and settle the soul, in peace. Every passage I read, and meditate upon, furnishes me with so many distinct topics for prayer. This I do find to be the secret that obliterates the power and being of second causes: this fills up every aching void in the solitary heart: this turns the wilderness into a pleasant garden; unravels all dark problems, and teaches us to be good arithmeticians, 'to reckon that the sufferings of this present time, are not to be compared with the glory which shall be revealed in us.' "

In the year 1820, Mrs. Hawkes was called to part with her beloved sister, Mrs. Jones. This put an end to a most delightful and spiritual correspondence: and severed another of those cords which binds the heart to earth. Mrs. Hawkes, though naturally extremely susceptible of grief, had now come to view heaven so near, that she was less affected with this event, than would have been supposed.

Mrs. Hawkes' natural vigour of mind, and strength of constitution, had wonderfully sustained her under long continued sufferings; but, at length, nature began to give way, and every prop to sink from under her. To a friend, she writes, "My beloved friend would wonder to see, how old, and almost helpless, I am grown; yet, when I am seated on my couch, and in converse with my friends, no great alteration (I am told) appears to a common observer; for through great mercy my spirits are good, and my mind is kept in peaceful waiting for the longed for permission 'to be absent from the body and present with the Lord.' A few weeks past, I thought I had obtained leave to depart, but the gold had more dross to be taken away, ere it could be fitted as a pure vessel for the Master's use. Decaying, sluggish nature shrinks from the purifying fire, but as far as it is recovered, it tries to say, 'The cup which my Father hath given me, shall I not drink it.' "

In 1823, Mrs. Hawkes had to lament the death of one of her sisters, Mrs. Mynors; with whom, however, she appears to have had much less spiritual intercourse, than with Mrs. Jones. But the former being left in affluent circumstances, was able to afford Mrs. Hawkes an annuity while she lived; and, at her death, made provision for a larger allowance than she had given in her life time. Her disease, which had been for

some time stationary, began now to grow evidently worse; and her nerves became exceedingly debilitated and deranged: but still her confidence remained unshaken, and her peace and hope was a constant cordial to her spirits; and in the midst of all her afflictions, she was constantly endeavouring to be useful, especially to her numerous circle of young friends. Providence did not leave her destitute of friends and benefactors during her long confinement. In several instances she received important and necessary aid, bestowed with such delicate regard to her feelings, that she never knew from what source these bountiful streams issued.

The reader may be surprised to hear no more of the kind attentions of Mr. and Mrs. Cecil to their suffering friend. They were both gone to their rest, Mr. Cecil first, August 15, 1810, and Mrs. Cecil a few years afterward.

As late as August 1830, we find a long and interesting letter from Mrs. Hawkes, addressed to the Rev. R. Waldo Sibthorp, who had requested a particular account of her religious views and experiences. After an introduction, in which she expresses her gratitude to this reverend gentleman, for the interest which he took in her spiritual concerns, she goes on to say:

"An attack of disease in the head has rendered writing, and reading, and even much thinking, not only exceedingly difficult, but also dangerous in its consequences: and has proved a fresh occasion for the exercise of passive faith, and sweet repose in the will of God, and in his fatherly love and compassion; in which I am ashamed to feel I am so much wanting,—but which, I trust, I am seeking to obtain in a way which you, dear sir, kindly point out,—that of not resting short of a fuller measure of the blessed spirit of adoption; by which at all times, and in the darkest seasons, I may cry, 'my Father, my Father!' I say a *fuller* measure,—for I surely am not wholly a stranger to this high privilege,—these most sweet drawings of the blessed Spirit to the bosom of a compassionate Father,—even while under the deepest smartings of his chastening rod. Yet I am conscious that the spirit of bondage is not cast out as it ought to be; but is still striving to rob my soul of that *abiding* peace, which is the sweet fruit of 'a full assurance of faith.' I would, therefore, in self-renunciation, prostrate myself at the foot of the blessed cross,—the holiest, safest, and happiest station for all the soul's transactions with God,—and would earnestly enter into the inquiry, 'Is there not a cause?' It may be partly from the want of such serious inquiry, that many sincere Christians rest short of this crowning blessing of the gospel. In my own case,—setting aside a proneness to legality, and many other causes that operate to produce gloomy doubts,—I seem every day to be made to discover and feel, that I know very little of what is *real Christianity*, either in understanding or practice. And having been led, I trust, by Divine teaching, and also by sad experience, to feel somewhat of the exceeding sinfulness of sin,—as regards its own hateful essence, as well as the havoc and ruin it has actually produced, and still does produce in the soul,—my mind and thoughts more frequently revert unto, and dwell upon, what sin hath wrought,

than on that glorious salvation, which hath provided a full and free deliverance therefrom. This habit of my mind arises not so much, I think, from the want of clear views of the precious doctrine of justification, (as revealed in the Scriptures) as from weakness of faith, which hinders a full embodying thereof,—if I may so speak. The faith of affiance in Christ, has, for many years, been so very precious and binding to my soul, that I have seemed only to desire more and more of its uniting power,—whereas I ought, doubtless, to have been pressing forward to the obtaining of the 'full assurance of hope,' and the blessed grace of adoption.

"In reply, dear sir, to your kind inquiry, 'what is the leading relation in which I am wont to keep God before me,'—I humbly trust I may say, that I have been favoured with some sweet communion with God, in each of the sacred relations, in which he has been pleased to reveal himself, in the blessed Scriptures, towards his chosen and called ones. Yet strange to say,—in that of a *Father*, the most endearing of all relations, (as I now begin to discover,) I have not, as I ought, obtained a *distinguishing* acquaintance; or a habit of near and abiding intercourse,—as in other the relations; nor have I, in reading the Scriptures, sought out, and especially marked, the character, the various discoveries which are made therein of God, as a *Father*,—so much as in the light of a Redeemer, and Sanctifier, and in some other sacred features, which I have been accustomed to place before my view; but have rather been expecting that the Spirit of adoption should be given by some immediate and sensible operation of the Spirit, which, with an invincible power, should at once cast out the Spirit of bondage, and overcome all slavish fear; instead of expecting, and waiting for this blessed Divine work to be wrought through the patient searching of the Scriptures and prayer. Surely does all this prove, what I have said before, that I know very little of what real Christianity is, either in understanding or experience;—while, as to its real value and blessedness, I hope I do know something, and find a hungering and thirsting also to know all the fulness thereof.

"I have endeavoured, dear sir, with simplicity and confidence, to meet your very kind wish to know somewhat of my Christian experience,—in the hope of obtaining the further aid of your prayers, and valued counsel; from which, I thankfully believe and hope, I have received much benefit. I think, in the last conversation I had the favour of holding with you, I observed, that though I could not speak *boldly* of my assurance of going to heaven, yet that I was not exercised with *doubts* on that score. And now that I am every day reminded, by some fresh symptom of disease, that there is but one step between me and death, I am, through infinite mercy and favour, enabled to seek, and find, a hiding-place in Christ, so as to venture my all into his arms of faithfulness and love; and to adopt that holy cry, 'Come, Lord Jesus, come quickly,' and take to thyself a sinful worm, 'whom thou hast redeemed with thy precious blood.'

"The death of my old and beloved friend, Mrs. Cecil, has brought a lowness on my spirits that I am not able, in my present feeble state, to overcome. The loss of animal spirits is to me a new trial; although I am quite aware that it chiefly originates from physical causes, and only affects the mind in a way of sympathy. * * * * * * *

"I must continue to comfort myself that, though absent, I am not forgotten; nor prevented from meeting you in spirit, in the presence of Him who is the blessed centre of true happiness. I can truly say, I am never at a loss for songs of praise. Your undeserved kindness, my dear Sir, as regards my spiritual and temporal benefit, is among other mercies and favours, that tune my poor harp to cheerful strains of grateful thanksgiving. Much do I long to add on the subject of my deep obligation: but I know unto *whom* you would rather I should pour out my acknowledgements, which I am sure will be accompanied by earnest supplication, that the presence of Christ may be with you always, and prosper

you in every way that you take, public or private; for He knoweth the way that you take.

"With unfeigned respect and esteem,

"I remain, Rev. and dear Sir,

"Your ever obliged,

"SARAH HAWKES."

It will be unnecessary to enter into any further details respecting the various sufferings, and frequent removals of this excellent woman. It is wonderful that she should have lasted more than thirty years, after manifest symptoms of an incurable disorder had appeared.

The last effort of her pen, is a letter dated Aug. 3, 1832. It may be considered the dying note of this eminent Christian: except that with a tremulous hand, very shortly before her death, she wrote two short prayers. At the close of the first she says, "Let an afflicted, defenceless one, who ever in trouble flies to thee, abide beneath thy spreading wings." Yea, "under the shadow of thy wings, will I make my refuge, until all my calamities be overpast." In the close of the second, we have almost her latest breath, "Come, O blessed Spirit of promise, hring, and seal some word of Scripture on my heart, and memory, and it shall be sweeter than if an angel spake." Her prayer was answered. "There was not much said in that chamber of death. All was solemn—all was silent—save when the dying child of Adam uttered a groan—save, when the living child of the SECOND ADAM uttered a prayer. But there was no one, in that sacred chamber, who was not sensible that the Lord was there. The High and Holy One who inhabiteth eternity, was with this lowly, contrite one, to revive her heart, and her spirit. His everlasting arms were underneath the sufferer. All was peace; and the beams of the Sun of righteousness were shining through this chamher of death; for all was love—love to God, and all the saints. Heaven was drawing nigh, and hope was going forth to meet it; and faith had laid her soul, like a passive infant, in the arms of her Saviour." When life appeared to be nearly extinct, Mrs. Hawkes was informed that a letter had arrived from her valued friend, Mr. Sibthorp, containing a kind and generous assistance to her bodily comforts; she called on one who was watching by her bed to write, while she dictated. This last effort of the dying Christrian, though broken and interrupted by the pangs of dissolution, breathes the same spirit of faith and devotion to God, and the same lively gratitude and love to her Christian friends, which she had long manifested. After

waking from a doze, she again spoke, and among other things, said, "Wash me from all self-righteousness—from all notions that there has been any thing in me but wretchedness and sin"—"I believe my faith has been a right faith—Satan has been permitted to thrust at me—but I trust I am able to say, 'In very faithfulness and righteousness He does it all.' And now I cast it (self-righteousness) all away—I cast myself on Him,—take me as I am,—make me as thou art;—And if it may please Him to give me strength to endure."

Her dissolution, owing to the iron strength of her constitution, was attended by extreme pain, and much convulsive agony; but her mind remained unclouded to the last. Her departure occurred, October 15, 1832.

The Rev. Mr. Fell, in her funeral sermon, preached at Islington, says, "It has been my comfort, my privilege, my joy,—I may add, my honour—to visit Mrs. Hawkes, from the commencement of my residence, at Islington; and with only one exception, I have found her, "patient in tribulation, rejoicing in hope, giving glory to God—smarting, indeed, under a rod of bodily suffering, which I can only describe as a constant martyrdom; but, "glorifying God in the fires."—The exception which the preacher mentions, he thus describes, "On the 23d of September (1832), I received a message, requesting me to visit her—I hastened to her sick chamber. To my grief and surprise, I found her mind bowed down to the very depths of painful disquietude; unable to realize the presence of the Saviour, and harrassed with the fiery darts of the great enemy. But the very next day, if not the same night, she was again enabled to cast all her care on Him who cared for her."

The excellent young lady, who has favoured the Christian world with this admirable biography, has contrived, through the whole narrative, to keep herself very much out of view. It cannot, however, be otherwise than gratifying to the pious reader, to learn, that the author of this volume is the daughter of the excellent Cecil. And she appears, indeed, to be a daughter worthy of such a father. Sometime before we had the opportunity of perusing the "Memoirs of Mrs. Hawkes," we recollect to have seen in a letter published in the Episcopal Recorder from an American clergyman then in England, an interesting narrative of Miss Catherine Cecil's taking the manuscript of this "Memoir" to the venerable Simeon, to get his opinion of the work, and of the expediency of publishing it. This father of the evangelical clergy of the Church of Eng-

land, was himself at the time drawing very near to the end of his pilgrimage; but having heard a part of Mrs. Hawkes' memoir, he continued to call for the reading of the remainder even until his last day; expressing his highest approbation of the sentiments; and evidently deriving sensible comfort from the Christian experience of this lively, spiritual and devoted servant of the Lord. Such an attestation, at such a time, and from such a man, is a stronger recommendation of the volume before us, than we are capable of giving. And having occasion to mention this excellent man, we take pleasure in saying, that in our opinion, evangelical religion and the foreign missionary cause in England, have been more effectually promoted by the labours of Mr. Simeon, than by any individual who has lived in the age which has just gone by. His memory is blessed; and shall be held in everlasting remembrance. "AND I HEARD A VOICE FROM HEAVEN, SAYING UNTO ME, WRITE: BLESSED ARE THE DEAD WHICH DIE IN THE LORD."

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J. N. Lawrence

ART. VI.—*Notes, Critical and Practical, on the Book of Genesis; Designed as a General Help to Biblical Reading and Instruction.* By George Bush, Prof. of Heb. and Orient. Lit. New York City University. In two volumes. Vol. I. New York: E. French. 12mo. pp. xxxvi. 364.

PROFESSOR Bush needs no introduction to the public in general, nor to the readers of our journal in particular. That he is one of our most indefatigable scholars, is evident, not only from the growing number of his publications, but from the disposition which he manifests, to reproduce his old books in a more beautiful and perfect form. While we are waiting for a second edition of his Hebrew Grammar, so extensively re-written as to be in fact a new one, he presents us with a handsome and convenient metamorphosis of his notes on Genesis.

Professor Bush's characteristic qualities, as a commentator, whether good or evil, may, we think, be traced to one great merit and one great fault. The merit is, that, whatever he writes he writes con amore. His heart is in it, as well as his head. While he, no doubt, has a due regard to reputa-

tion and to the just emoluments of literary labour, it is plain to every reader, that his governing motives are neither mercenary nor ambitious. He seems to take delight in those very processes which, however necessary in the art of bookmaking, are commonly regarded as most irksome and laborious. The good effect of this is, that nothing is slurred over, or omitted through neglect; and that the composition every where exhibits marks of freshness and vitality, as far removed as possible from the dead and alive manner of most compilations. A bad effect, resulting from the same cause, is, that the pleasure which he takes in his researches often blinds him to the real value of the product, and leads him to regard a thing as highly important only because he had the pleasure of discovering it. And this effect is aggravated by the characteristic fault which we designed to mention: an apparent incapacity or indisposition to appreciate the different degrees of probability, in weighing proofs or arguments together, and a consequent tendency to mistake the possible for the probable, and the probable for the certain. Some of our author's expositions would appear to indicate it as his principle of exegesis, that what may be the meaning is the meaning. To this end has contributed, we think, a strong desire to find new solutions of vexed questions, which, however laudable, must, if carried to excess, pervert the judgment. No one who glances at the exegetical history of certain hard places, can fail to be struck with the general agreement of the greatest intellects. If the ayes and noes, on certain of these dubia vexata, should be recorded in parliamentary form, we believe that there would be a clear and almost constant party line between the ingenious and the fanciful on one side, and the profound and comprehensive on the other. That a large proportion of the philological learning would be found among the former, is indeed a fact, and one which seems to lead to the unwelcome conclusion, that we must depend on one set of writers to find out what the sense of scripture may be, and on another to determine what it is. Certain it is, that upon some important parts of scripture, all the minute and accurate philology of modern German critics has thrown far less light, than the perspicacious logic of the older writers. It is a great mistake to imagine that the German grammarians understand the Bible better, as a whole, than the logicians of the sixteenth century. Exactness in little things must be combined with large and comprehensive views of great ones, or the most accomplished critic will be

constantly tempted and betrayed into extravagances. Without this combination, much learning will only make him mad. If Professor Bush has placed himself too far upon the wrong side of the party line in question, it is certainly not for want of adequate resources and abilities. We leave it to himself, and to the public to determine, whether his ingenuity, acuteness, and invention, have not, in many cases, been exalted at the expense of his judgment and his powers of ratiocination; and if so, whether these things ought thus to be. What we have thus far said has reference to Professor Bush's published works collectively, and some of our remarks are, perhaps, less applicable to the work before us than to some which have preceded it. The two cardinal excellencies of this volume will be found in the apt illustrations drawn from oriental sources, and the happy combination of critical matter with sound practical reflection. Portions of the Pentateuch, where men are exhibited in the peculiarities of primitive intercourse, are hurried over in common reading, and perhaps, with an effort of imagination, are now and then vaguely conceived. But when we are introduced to a race in actual existence at this day, among whom similar modes of expression and habits of life have been transmitted in stereotype from earliest dates, we seem to enter into the narrative with new spirit and delight. We can almost see the venerable patriarch, sitting in his tent-door, at the heat of the day, or running to meet the celestial visitants, and bowing himself in respectful deference to the unknown travellers. That portion of the 18th chapter which records the generous hospitality of Abraham to the angels on their way to the devoted cities of the plain, is most happily illustrated. The simple narrative itself has a claim on the admiration, but the unassuming grace of patriarchal manner, and the instinctive generosity of Abraham, are exhibited by the Notes before us, in their most attractive aspect. The dulness that attaches to things long obsolete and antiquated, is signally removed, and scenes enacted in the infancy of our race, are brought to view in all the vividness and warmth of actual existence. In selecting materials for this important department, the author has had recourse to some of the most eminent Eastern travels, quoting frequently from Sir Robert Ker Porter and Roberts, occasionally from Belzoni and Madden. He has drawn however, most largely, upon the treasures of the 'Pictorial Bible,' a work prepared at great expense, and recently published in London. To this he owns himself "indebted

for some of the choicest extracts with which his pages are enriched."

We pass to some notices of the critical department which may substantiate our introductory remarks.

Under Gen. xxi. 31, commenting upon (Shabha) 'to swear'—he remarks that "it comes from the same root as the word which signifies *seven*," and "as the original root of the latter has the import of *fulness, satiety, satisfaction*, it may be that it is applied to an oath as the *completion* or *perfection*, the *sufficient security* of a covenant, that which made it binding and *satisfactory* to each of the parties." The common root to which allusion is made can be none other than (*S*abha) which we have been wont to regard as quite another word from (*Sh*abha) under consideration, and wholly unconnected with it as a radical form. The author's own words in another connection force themselves upon us. "If one should like the Ephraimites utter Sibboleth, when he meant Shibboleth, it would of course lead to misunderstanding, dispute and division." Yet in charging him with the inadvertence of neglecting the same distinction, it is no part of our design to pass him off for an Ephraimite, though it be greatly important now-a-days to discriminate in the use of terms. We have been accustomed to observe as real a distinction between the letters (Sin) and (Shin) as between the English monosyllables employed to designate them ; and we conceive no other ground than the similarity of the letters, upon which a mutual dependence can be asserted. We should regard it quite as warrantable to deduce (Shabhar) 'to break in pieces' from (Sabhar) 'to meditate, explore,' yet we know of no connection in meaning, equally plausible, with which the affirmation could be recommended ; except, perhaps, it be, that *meditation* or *invention* sometimes *breaks* "the harmony of thought."

A satisfactory reason for the association of the number 'seven' in Hebrew with the verb *to swear*, is found in the fact that this was a *sacred* number; hallowed by the rest of the Creator, and the attendant institution of the Sabbath; identified in a measure with the sanctity of the day which it was employed to designate. Accordingly we find throughout the Scriptures many instances in which it bears a sacred import; as in Josh. vi. where, at the siege of Jericho, *seven* priests were commanded by God to bear before the ark *seven* trumpets, and the *seventh* day to compass the city *seven*

times—and at the *seventh* time to shout as the walls of the city should fall, thus impressing all the arrangements with the stamp of *divine origin*, and prompting the acknowledgment from a victorious army, "*the Lord* hath given us the city."

As an oath was taken *in the name of God*, the individual swearing thus, presumed to involve the divine veracity in the transaction, and make the Almighty a party in the covenant. So that, as Hengstenberg remarks, he who swore to a lie —who proved false to such an engagement, did, *as far as in him lay, make God a liar.* We see the propriety, therefore, of covering in the very designation of the act an allusion to its divine relations and to its rare solemnity.* And this expedient would seem an effectual one, if we estimate the prevalence and force of the association among a people who habitually devoted to God a *seventh* portion of time, and to whom every recurring *seventh* day and *seventh* year would invest the number with new sacredness. Its corresponding use in the ritual also must find its true foundation in this feature of popular sentiment and feeling. The uniformity of its selection in the minute prescriptions of the ceremonial law, where a definite number was to be specified, does in fact recognize the previous existence of such an association in the minds of the people. The sprinkling of the blood and oil, so solemn in its import, received additional solemnity from its *sevenfold* repetition. Levit. iv. 6, &c.

To the same hallowed acceptation of the number in popular opinion must be referred the analogous use made of it in prophetic symbols. The *seven* kine, and *seven* ears of Pharaoh's dream (Gen. 41)—the *seven* steps of Ezekiel (40: 22, 26)—the *seven* shepherds of Micah (5: 5)—the *seven* lamps, *seven* pipes, and *seven* eyes of Zechariah (3: 9. 4: 2), the *seven* evil spirits of our Saviour's parable (Matt. 12: 45), together with the *seven* stars, *seven* candlesticks, *seven* churches, *seven* angels, *seven* spirits, *seven* thunders, *seven* vials, *seven* plagues, and *seven* seals of the apocalypse, all find a similar explanation; and surely we are left at no loss to account for the connection of this number with the designation of an oath, and the solemn act of swearing.

* Considered thus, its derivation would convey the same import with that of the Latin noun "*Sacramentum.*" The *Sanscrit*, like the Hebrew, clearly allies the verb 'to swear' "*schap*" with the number *seven* "sap-ta"—Lat. sep-tem.

In his comments on the opening of the Mosaic history Prof. Bush discovers no little solicitude to accommodate the theories of modern Geologists; and none can fail to perceive the effort with which, in a few instances, the inspired text has been *translated* out of its legitimate bearing with this end in view. The unqualified remark upon the word 'created' under Gen. i. 1, wears somewhat of a revolting aspect. "It is a matter," says the author, "rather of rational inference, than of express revelation, that the material universe was *created out of nothing.*" We are indeed reluctant to conclude that while he chooses to depart from the received understanding of the first verse in the Bible, he would deny us the clear scriptural testimony against the eternal existence of matter. He cannot have forgotten the passage, Heb. xi. 3, which so explicitly asserts that all things were spoken into being by the "word of God," and "*not made of things which do appear.*" This is to our minds sufficiently express, while passages such as Prov. viii., where Wisdom gives the testimony of an eye-witness, are no possibly less conclusive. The author deduces it as a truth most unequivocally evidenced by *reason*, but she is not the wisdom of the Bible, nor can we admit that revelation has left us without the distinct and clear announcement.

The sentiments of the commentator on the substance of the verse are embodied in the following paragraph. "Allowing then that the materials, the primordial elements of the heavens and the earth, were brought into existence at an indefinitely prior period, the term 'create' may be understood as expressing the action of the Almighty agent upon the rude chaotic mass in moulding and arranging it into its present comely order." We would apply the term 'create' in this verse, to the *former* operation, and make the passage allude to the *primary* movement. If, as is here granted, the shapeless materials were produced by the divine energy from non-existence, whether at the opening of the first day or at some distant period of the eternal past, we ask, is it not natural to suppose that an inspired narrative of the creation would embrace this important fact? Would it not seem strange that the secondary statements should be furnished in detail, and the great fundamental matter be passed by? That we should be told minutely when and by whom these elements were modified and fashioned, and be left to *reason* for the interesting and momentous information *whence* all things

had their ORIGIN? And that, especially, when so much weight is attached by the inspired writers to this sublimest exertion of Almighty power,—that of creating from non-existence—as distinguishing the only true God from the vanities of the heathen, (Is. xliv.)

The fact adduced by the author that such a force of the verb is not sanctioned by usage, would establish nothing in substantiation of his view, since, evidently, no use distinct from the present would occur for expressing this precise shade of the idea. And certainly the application of words from a lower sense among men to a more exalted bearing in reference to God, is not unheard of, or unreasonable. Terms which, in their common acceptation, express an attribute in a finite degree, are used of Jehovah as involving an infinite measure of the same. We ask then, will the strictest adherence to philological rule pronounce that ברא cannot, in this connection, signify *to create out of nothing?* That no word in any language conveys precisely this idea, would easily arise from the nature of the case. Men, in ordinary intercourse, have no occasion for a term to express an action of which they have known no parallel, an operation confined to this individual instance. On the other hand, the inspired penmen uniformly borrow from familiar discourse, words which, in their application to Jehovah, instantly assume a loftier and more exalted import. It is in this manner that they describe his existence, and speak of his perfections, and not by coining for each specific occasion of the kind, terms wholly peculiar. The context is depended on with safety for the proper modification of the general idea. And, in the case before us, it is from this quarter that we claim for the verb a force such as we advocate. Since, moreover, the special exercise of Divine power in question, is, on both sides, admitted, and the dispute is upon the probability of its *statement here*, we ask which is the more natural presumption? We contend that its expression would furnish just such an idea as we reasonably look for at this point of the Mosaic account.

Nor would this view conflict at all with "ascertained geological facts." We pronounce not upon the precise period referred to by, "*in the beginning*," as fixing the date of such a *special* omnipotent act. The author may assign to it a chaotic indefiniteness, or leave the modern science to fix, by laboured computation, the year and day of the work, before old time was born. The phrase naturally refers the

reader to the incipient stage of material existence—whether at the opening of the first day, or far back in the ages of a past eternity—when the rude materials were first ushered into being, which during the creative week were wrought into the comely fabric. Accordingly the historian qualifies the first verse by the immediate context. The heavens and earth, then 'created,' are described as *in chaos.* The earth, afterward fashioned with so much symmetry and beauty was immediately subsequent to this prime act, 'without form and void,'—and the heavens afterward lighted by their resplendent orbs, were yet a dark abyss.

The author excepts to the English rendering of the word תַּנִּינִם, Gen. i. 21, as "decidedly failing to represent the true import of the original." Several passages are referred to, to show "the inconsistency of our translators" in their version of the term. While it must be confessed that Scriptural usage leaves us in doubt respecting the species of animal denoted by תַּן: plur. תַּנִּים, the author creates needless obscurity by considering this word as a different form of that in the passage before us. The plural noun which here occurs is from the sing. (tannin) wholly distinct from (tan) above mentioned. The confusion has doubtless arisen, first from the fact that both are sometimes rendered '*dragon;*' and chiefly, perhaps, from the circumstance that in two instances Ezek. xxix. 3, and xxxii. 2, we find the irreg. sing. (tannim) written for (tannin) by a familiar change of ם for ן and once also, Lam. iv. 3, the plur. form (tannin) irreg. for (tannim.) Alike, however, in both cases, the sense of the passage determines the irregularity: forbidding the former to be mistaken for the plural, or the latter for the singular.

Were תַּנִּין but a variation of תַּן, and תַּנִּינִם of תַּנִּים the alteration which the author suggests of "great reptiles" for "great whales," would surely be convenient to cover the whole.

Though the distinction is not always preserved in our English version, yet a reference to the instances of their respective occurrence will show that the word here found is elsewhere termed a dragon of the *sea,* Is. xxvii. 1. In Ezek. xxix. 3, it is described as "the great dragon that lieth *in the midst of the rivers.*" See also Job vii. 12. While in the single instance where (tan) is rendered as an inhabitant of the sea, (Lam. iv. 3, "a sea-monster") the rendering is not sustained by the description which immediately fol-

lows, where the animal is represented as "*drawing out its breast and giving suck to its young.*" This version of the word was probably induced by the irregularity of the form in which it there appears, confounding it with sing. (tannin.) The noun (tan) moreover, is generally distinguished from (tannin) by its prevalent application to a *land* animal in our English version, as in Is. xiii. 22, xxxiv. 13, Ps. xliv. 19, and Is. xliii. 20.—"The beast of the field shall honor me, the *dragons* and the owls," Jer ix. 11, x. 22, xlix. 33. It is sometimes denominated the dragon *of the wilderness;* and is represented as the tenant of *desolate, waste places*, Malachi i. 3, Micah i. 8.

Accordingly Gesenius defines (tan) "*Bestia quaedam deserticola.*" And on the other hand (tannin) "*Bellua marina; piscis ingens.*"

The Arabic preserves a like distinction, rendering (tinanon) *lupus*, and (tinninon) *serpens ingens, draco*—Freytag. The Syriac furnishes a still clearer distinction which translates תַּן by the word (yoruro) which signifies "*a howling beast of the wilderness*"—תַּנִּין on the other hand, by (tenyono) a dragon, or *serpent of the deep.*

These facts, especially those from the cognate languages, have induced eminent orientalists, as *Pococke*, &c. to understand by תַּן an animal such as *the wolf*, in which case the phrases "dragons of the wilderness," "den of dragons," "dwelling of dragons," in which connections the word generally occurs, will be perfectly intelligible; while the howling wail ascribed to them in Micah i. 8, will be easy of conception. Rabbi Tanchum, an old Jewish critic, designates the animal as the *Jackal*, and modern travellers tell us that at the East, this creature is noted as the dismal tenant of waste places, where, at night, companies of them may be heard responding to each other, with a most hideous yell, aptly denominated *wailing.*

Ch. i. vs. 5, יוֹם אֶחָד Heb. *day one.*

From the use of the cardinal instead of an ordinal adjective here, the author deduces a theory which, though ingenious, can scarcely be substantiated by an appeal to Scriptural usage. A few instances are brought forward, to attach to אחר "an idea of something *peculiar, especially distinguished* from others of the same class." We are able to find but two passages in which the word may probably have this force, and even in these we consider it by no means established.

Ezek. vii. 5. Thus saith the Lord, an evil, an *only evil*, behold is come." The context would rather attach to it a sense hinted at in our version, making the idea to be, that a calamity is at hand so utterly wasting that no other is needed; such that there shall be room for no more This is confirmed by the following sentence. "An *end* is come, *the end* is come," as in Gen. vi. 13. Such a force surely obtains in 1 Sam. xxvi. 8. "Now therefore let me smite him, I pray thee, with the spear, even to the earth *at once* (but one stroke,) and *I will not smite the second time.*" But allowing all that is claimed from the passage above cited, and Cant. vi. 9, we cannot admit the same in regard to any of the others referred to. In 1 Kings xix. 4, "But he himself went a day's journey into the wilderness, and came and sat down under *a juniper tree.*" We see no ground to conjecture that it was a "*peculiar*" juniper "distinguished above all others of the class."

So of 1 Kings xx. 13. "And behold there came *a prophet* unto Ahab."

Gen. xxxvii. 20. Come now therefore, and let us slay him, and cast him into *some pit.*

The author infers from this use of אחד that "the evening and morning constituted a *certain*, a *special*, a *peculiar* day, a day *sui generis;*" and understands that "a *series or succession of twenty-four hour days constituted a period of undefined extent.*" "And so of the subsequent days of the creative week."

If a specific reason must be assigned for the use of אחד here, would it not be quite as plausible to find it in the circumstance that no other day had as yet existed in reference to which this primal succession of day and night could be denominated *first:* that it was rather *numbered* "*one,*" in relation to the similar intervals which should follow? It is not uncommon, however, in enumeration, where the numbers explain themselves, to use cardinals for the first and second, passing to the ordinal in the succeeding; as in *Suetonius* we find consecutively, unus-alter-tertius, where the connection renders the force sufficiently clear.

A use of אחד singular indeed, is met with in Exodus xviii. 4, where, nevertheless, nothing "*peculiar*" *can* be denoted. "Jethro, Moses' father-in-law, took Zipporah, and her two sons; of which the name of *the one* was Gershom—and the name of THE ONE was Eliezer."

But as yet no passages have been referred to, where אחד

occurs in a connection similar to that under consideration. Precisely parallel is its use Gen. ii. 11, where the four rivers are enumerated. The name of *the one* האחד (not the *first*), is Pison; "the second," "third," "fourth," as here, being expressed by ordinals. We turned to the author's notes on this passage, expecting to find something "*peculiar*" respecting Pison, based upon this phraseology, but were disappointed nearly as much as to observe such a course adopted in the connection before us.

However strange the reading be considered in either case, it will surely not be pronounced *singular* upon reference to the parallel instances.

Even where this cardinal adjective does not stand connected with a series of ordinals, which, as in this case, serve to determine its true meaning, it is by no means uncommon to meet with it where it must necessarily have the force of the ordinal; and that without augmentation. Haggai i. 1, "In the sixth month, in *the one* day of the month."

Gen. viii. 5, "In the tenth month, on *the one* day of the month." So vs. 13, "And it came to pass in the one and six hundredth year, in the first month, *the one* day of the month." Here the ordinal in one case, and the cardinal in the other, must have precisely the same force—and moreover the data are furnished in the context, to show, by actual computation, that אחד must mean simply and only "*the first.*"

So Ezra x. 16, 17, 'in the day one'—'by the day one'—surely יום, *here* cannot on account of אחד denote "an INDEFINITE PERIOD."

Nehemiah viii. 2, "And Ezra, the priest, brought the law upon *day one*, and read therein from the light until mid-day."

Analogous is the use of a cardinal for "the first" in Greek, Acts xx. 7, Ἐν δὲ τῇ μιᾷ τῶν σαββάτων.

Nor is this peculiarity confined in Hebrew to אחד. In 2 Kings xii. 1, we find, 'In the year *seven*' (for *seventh.*) Esther i. 3, 'In the year *three*' (for *third.*)

After the author has satisfied himself that אחד *may* have this *peculiar* signification, he proceeds as a second step in the argument to assume, that יום may, *in this connection*, designate "a period of indeterminate length." That it *sometimes* has this wide sense he has shown by ample reference. The difficulties in the way of adopting it *here*, he has not removed. We suggest a few of them briefly. I. That we are furnished with no intimation of any change in the mean-

ing of this word as we pass to chapters iv. v. vi. and vii.; and yet no one will suppose that when God said to Noah, "*Yet seven days*, and I will cause it to rain upon the earth, it was understood in this acceptation. But why confine this indefinite length of the day to those occupied by the work of creation? We are told that the use of אחד warrants it; and that the latter clause of verse 5, we must paraphrase thus: "A *succession* of evenings and mornings constituted a *peculiar kind* of day; a day, a period of undefined extent." But we have not the same pretence for a like conclusion respecting the *remaining* days. In all the following cases, the ordinal, not the cardinal adjective is used. And yet the author claims the same construction for the rest, and arbitrarily extends it no further.

II. If the six days of creation were, indeed, periods of unknown and indeterminate length, we are forced to conclude that the *seventh* was so likewise, and that when "he blessed the seventh day," God blessed an *epoch* of untold limit, not a *day*, as we have apprehended. This must entirely alter the aspect of the Fourth Commandment. The ground upon which God instituted the Sabbath was his own holy example, which he deigned to assign as a reason for the command that we set apart one day in seven to himself. This then must be the tenor of the statute: "Six epochs shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work—FOR in six *epochs* (or, indefinite periods of time), the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh *epoch*, wherefore the Lord blessed the Sabbatical epoch and hallowed it." Even *figures* can fix no definite idea to such a command.

III. A third objection, and connected with the former, is, that the great principle of devoting to the Lord a *seventh portion* of our time cannot be urged with the author's interpretation. Inasmuch as these periods must have been wholly unequal, marked only by the *irregular* as well as far-between events in the process of creation, the seventh would bear to the former no assigned proportion, and be related to them only in the order of *sequence*. The same feature in the Mosaic institutions, met with in the Sabbatical year, with its peculiar ordinances, must lose its greatest interest, thus divested of its most important relation to the intervals of the original week. It seems preferable, therefore, that those who consider more than six ordinary days to have been necessary for the Deity

to complete the work of creation, should assign some definite and uniform length to these "*peculiar*" days, that when the second, third, fourth, &c., are spoken of, we may understand at least the successive lapses of some *fixed period*, and still regard the seventh as *a seventh portion* of the whole.

To affirm that the day blessed and hallowed was a day of ordinary length, while all the preceding were extraordinary, is to mar one of the most beautiful features of the ritual economy. But we can conceive no possible ground for such an assertion. When, in the inspired narrative, a period is designated as the sixth day, and one directly following as the seventh day, without at all notifying the reader of any *peculiar* meaning in either case, who could believe that an interval of twenty-four hours was intended by one, and an indefinite number of weeks, months, or years, by the other?

Again—When the Deity could as easily have perfected the work of creation at a bidding, as he could fashion a full grown man, or "build a woman on a rib," the most plausible reason for his occupying any space of time in the transactions, would seem to be, that such a course might subserve some important design for the *future;* and how admirable the symmetry of these arrangements, when we view the procedure as intended to lay the foundation for a most important institution to be observed through all generations. If this were indeed the grand motive for such a distribution of the work, how much more natural, simple, and congruous, the division generally understood, than that which this theory proposes.

But the author seems to claim from usage more than will answer his design. He asks for אחד as here used, the sense of "peculiar, especially distinguished, from others of the same class," and understands יום here to mean "a day of indefinite length." Combining the words as in the original, we have 'יום אחד,' signifying, according to Prof. Bush, "*a peculiar day of indefinite length.*" This would prove the first day to have been peculiar, and especially distinguished from the following days of the creative week, if it would prove any thing.

The prohibition of blood as an article of diet, the author clearly deduces from Gen. ix. 4; but in touching upon the design of such an ordinance, he presents not, as we think, the main idea with sufficient prominence. The peculiar sacredness which attached to blood in religious worship

finds its grand reason in the fact that it was *the specific emblem of expiation.* The article of death, evidenced by the flowing life-blood, was the indispensable requisite for remission. The special, solemn regard with which the blood, even of beasts, was to be treated, eminently tended to impress the mind with its sacred importance in the economy of grace; and the scrupulous abstinence with which they were to refrain from it as an item of food, would naturally add to the reverence with which the Israelites looked forward to the precious blood of the *great sacrifice.* The passage in Levit. xvii. 11, furnishes an explanation. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Here, as we conceive, it is not merely stated that "life goes for life," but that *blood is specifically emblematic of expiation*, pointing with sacred, reverential import, to the "Lamb slain from the foundation of the world," whose blood cleanseth from all sin; through which he should "make peace," and men have redemption—Coloss i. 20; Ephes. i. 7. Thus would the ritual worshippers be forcibly reminded not to ascribe *vital efficacy* to their bleeding victims, but to look forward to the Heavenly Lamb, whose blood alone was savingly efficacious. This language would convey the idea that in some way, the blood was to be regarded as *vital;* and yet, forbidden as they were, to appropriate this part of their animal oblations, they would be pointed elsewhere to that which should give life; and could not fail to recognise the striking propriety of the whole upon reference to the sacred, life-giving blood of the atoning sacrifice; which should be spiritually administered to his people by the New Testament, and of which they should drink to the life and salvation of their souls. John vi. 53—56.

We cannot think the author happy in the turn which he gives to the sentiment of the next verse. (5.) "And surely, your blood of your lives will I require—at the hand of every beast will I require it, and at the hand of man—at the hand of every man's brother will I require the life of man." The whole rests upon his version of the first clause, according to which the remainder is modified, "And surely your blood *for* your lives;" i. e. "in return for the life-blood which you have shed." This is plainly forced, and the violence which it does to the drift of the paragraph, as well as to the original phraseology, must decide against it.

Man was to be secured against the attacks of rapacious animals by that fear of him with which they should be impressed, (verse 2). This instinctive awe of the human form should be a safeguard to Noah's diminished company against the wild ferocity of the brute creation. Moreover, he should be at liberty to slay them at his will for his nourishment and support, (verse 3), with this only restriction, (verse 4), "*But flesh, with the life thereof, which is the blood thereof, shall ye not eat.*" "And (verse 5) surely if the blood of the brute creation is thus to be held sacred, *your* blood of *your* lives," or your life-blood, will I require, i. e. *avenge.* Thus was Noah's band to be protected also against the jealousy and rage of their fellow men, no less than from the wild fury of the lower animals. God declares that *their* blood should be avenged upon the murderer: upon every beast that should destroy human life: upon every man that should brutally assassinate his fellow; and in verse 6 it is specifically ordained that man himself should be the instrument by which Divine justice should visit the sacrilegious deed upon the perpetrator. This we consider as the only natural and true connection; and this view of the passage is demanded by the phraseology.

The verb דָּרַשׁ, though frequently used in an absolute sense, has an established meaning when found in construction with דָּם. To "seek blood," according to the manifest usage of the Hebrew Scriptures, is not to seek it like a beast of prey, or a blood-thirsty assassin. It is by no means equivalent to the English phrase to "seek one's life;" i. e. to aim at his death. But inasmuch as the murderer who *takes* another's life is regarded as having it in his possession, as the spoil of robbery, the Hebrew phrase to "seek blood" means to *search for it*, as thus *plundered;* and when the life of the murderer is taken in return that of the murdered is recovered. This is an established idiom of the language, and to the sense of a passage its observance is very material. To take each word independently and use it in its absolute signification is wholly unwarrantable where the expression is known to be idiomatic. In this case the meaning is completely metamorphosed. How would it answer thus to disregard the idioms of any other language? In the Latin, for example, we have "*dare pœnam,*" which all are familiar with, as meaning "to suffer punishment." But "*dare*" absolutely signifies "*to give.*" Who would on this ground assert that the expression may mean, "*to ad-*

*minister punishment?*" We can conceive of cases, to be sure, in which it would be quite *convenient* for one immediately concerned to turn the tables thus, by urging a literal interpretation, but the technicalities of Roman law could not thus be nullified. If liberties of this kind may be taken in one case, where no necessity requires, we see not why the same may not be adopted elsewhere on the most trivial grounds.

But additional violence is done to the passage before us, by taking מִיַּד in a sense almost, if not quite, unparalleled. We recollect of but a single case where it *can* be understood of *instrumental agency*, viz. Mal. i. 9; and this is in an obscure connection, where the bearing of מידכם is not agreed upon; and where also it occurs in construction with היה. The authorized and uniform expression for "by means of" which the author claims from מיד, is ביד as in Mal. i. 1. "The burden of the Lord *by* (b'yadh, by the hand of) Malachi." Exod. iv. 13, "Send, I pray thee, by the hand of (b'yadh,) him whom thou wilt send." So Jer. xxxvii. 2.

But there can be no doubt respecting the force of (מִיַּד) when construed with the verb (dārash), and that especially in connection with (דרש). Though the phrase is idiomatic, no English reader familiar with the Scriptures, fails properly to apprehend it; and it is only with an effort that in the minds of the learned, the legitimate meaning becomes superseded. In Ezekiel, chapter xxiii. all understand the import of the phrase, "his blood will I require at the watchman's hand." So verse 8, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but *his blood will I require at thine hand.*" In Scripture usage, "Sanguinem repetere ab aliquo," is equivalent to "cædem ulcisci." The blood sought, is blood already spilt. It matters greatly whether we are to consider the person from whom 'ab aliquo,' (מיד אשר), it is to be recovered as one who is to obtain it, as an agent, from the murderer, or as himself the individual upon whose person it is to be found. And that the same language should convey both ideas is, in the nature of things, impossible. Just so in the Latin expression, analagous for our purpose, "*petere pœnas ab aliquo,*" the person from whom punishment is sought is the culprit the individual who is *himself to suffer*, and not by any means, he who is to *administer justice* upon the offender. To interpret these words literally, we must understand that instead of *to punish another*, they

mean "*to seek the execution of judgment upon one's own head.*" Ideas radically opposite we should think; and that they may be interchanged at pleasure, or that by the same phrase both may be conveyed in any one connection, will not, we presume, be contended.

But there need be no difficulty in accurately rendering the first clause of vs. 5. The English version reads, "and surely your blood of your lives will I require." Our author's paraphrase is, "I will require your blood in return for the life-blood which you have shed," understanding דרשׁ דם, "to require one's blood" as *to slay one*, in face of its established signification "*to avenge* one's blood *as already slain.*"

This latter sense we consider the genuine and only proper one of which the phrase is capable.

The Notes before us adduce references which determine this material difference against themselves. Gen. xlii. 22. "Therefore behold also his blood is required." Joseph's brethren by this language, surely did not mean that the life of their brother was to be taken. They supposed alas! that he had already fallen a sacrifice, and stood in fearful expectancy of an *inquisition* for *his blood.* Ps. ix. 12. A strict adherence to the "forms of words" is our best security for arriving at "substance of doctrine."

The blood even of beasts must be held sacred, (vs. 4.) And surely (vs. 5,) *your* life-blood I will *avenge.* Taking the author's meaning of דרשׁ, the sentiment runs thus, "To the blood even of beasts there must be attached peculiar sacredness. And, surely, *your* blood will I *shed;* an incongruity which he seeks to relieve by turning the essential idea upon the force of ל and assigning to it a very unusual bearing. But allowing for this all that the author claims, we have, "Your blood will I *shed* in return for your lives (i. e. the lives of your brethren); I will *shed* it, by *means* of every beast—*by means of* man—*by means of every man's brother will I seek the life of man.* In this last clause, we see not how he avoids the idiomatic force of (darash), except he would have us consider it as covertly involving the *curse of Ishmael's posterity.* This indeed, would seem quite as legitimate as "a tacit reference to *Goëlism.*"

Again.—There appears no evidence in the actual state of things either then, or since, of a divine 'provisional expedient,' by which every beast was charged with the destruction of a murderer. The quotation from Job, simply embodies in

poetic language, the idea that to the children of God there should be perfect security from the various forms of evil. It is written also in the same connection, "At *destruction* and *famine* thou shalt laugh;" yet this affords no ground for supposing that by means of *famine*, also, the murderer's life was taken. We consider the language as conveying nothing more than that of the Psalmist xci. 3, 5, 6, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day," &c. summed up in vs. 10. "There shall *no evil* befal thee, neither shall any plague come nigh thy dwelling."

Our view of the passage receives confirmation from the fact that by the Mosaic law the blood of a man was enjoined to be 'required at the hand of' or *avenged upon*, the beast that should murderously violate the sanctity of human life. Exodus xxi. 28.

Again.—According to the proposed interpretation, vs. 5 is merely tautological of vs. 4, and however it may be referred to "a different state of society," no intimation of the kind is furnished by the context, vs. 4, "*By means of* every man will I seek your blood—*by means of* every man's brother will I seek the life of man," vs. 5, "Whosoever sheddeth man's blood *by man* shall his blood be shed."

The author's view of the following clause would also seem to conflict with his version of this passage. The reason assigned for ordaining man as the instrument by whom God would avenge wilful assassination is, as he conceives, "that man bears a visible impress of the divine image in the legal sovereignty with which he is invested." But how then could there be committed to the brute creation the same charge involving such representative capacity? Is it a reason applicable only "at a more advanced stage of society?" But surely, if it was necessary to commit the execution of justice in any degree to the agency of beasts when the whole race of man belonged to a single circle, and when an escape from the avenging stroke of his fellow were scarcely possible, would it not *much more* have been required in later times when the assassin could escape detection—could lose himself amid a crowded population, and effectually elude the most vigilant and persevering search of his fellow-men? In *present* circumstances we could well accommodate the author's theory, and plainly recognise a propriety in *reversing* the arrangement he proposes, making man alone the

executioner in Noah's day, while in ours, man and beast alike should be commissioned to execute the divine vengeance; and he that should escape unwhipt of justice through the crowded avenues of a city, should be torn in pieces on the highway by the ravening beast.

The general view taken of this section in his opening remarks, p. 149, 150, will further substantiate the propriety of the reading for which we contend.

Hence it appears that the language of vs. 5 was rather to assure the confidence of Noah and his company, than to utter a denunciation which should avail as a restraint upon their own passions. Not so much by an intimidating threat, to prevent them from the perpetration of such a foul offence, as to quiet their fearful apprehensions from the violence of man and beast.

The transition from the blood of lower animals to that of man, authorizing the former to be shed with impunity, while the life-blood of the latter should be summarily avenged alike on the rational and the irrational offender, presents a glaring contrast for which the mind involuntarily asks a reason —a reason, indeed, familiar to us, but one which it were by no means inappropriate to suggest to Noah and his associates. Alike with them, representatives as they were of our race, God had preserved a specimen of creation in its inferiour orders, providing by his wise direction alike for all, and protecting them alike from the desolations of the flood. But now, the beasts are again to subserve the interest and comfort of the 'lord of creation:' not merely for sacrifice, but to be slain, whenever the cravings of appetite demanded. But the life of *man* was to be preserved with sacred jealousy, and its violation followed with fearful retribution, *because he was created in the image of God.*

Thus would the human race be notified of the surpassing value attached by their Creator to that impress of himself with which he had stamped the noblest of his works. If thus jealous of his *natural* image, how much more of those *spiritual features* which the first pair, alas! already had lost, and which it is the glory of redemption to restore.

So that while we clearly recognise, in verse 6, a Divine warrant for the civil magistrate to take the life of a wilful murderer, we prefer to consider the last clause as pointing to the ground of such a constitution in the fact that man was invested with God's image, and that, even the dim traces of it yet discernible, saving in morals, are not without their

value—cannot be thus daringly effaced; and that he who is guilty of the capital sacrilege, shall pay the forfeiture to society and to God, *with his own blood.*

Chapter xv. 6, "And he believed in the Lord, and he counted it to him for righteousness." Upon these words Professor Bush comments thus: "This particular act of faith was counted to him (Abraham), as in its own nature it truly was, as a righteous, *that is, an acceptable, an excellent, a praise-worthy act.*"

This view we consider entirely to fail of the essential import. Though it is not opposed by the grammatical construction, and not unparalleled in usage of terms, it is quite inconsistent with the interpretation furnished by the Apostle Paul. The whole argument in his Epistle to the Romans, where (iv. 3) he avails himself of the inspired testimony concerning the father of the faithful, presents the passage in another light. Every allusion which he makes to it throughout the chapter shows plainly that a more important meaning was attached to the language; and to understand his quotation as our author would have us paraphrase it, would not only not subserve the argument of Paul, but tend directly to impair its acknowledged force.

The Apostle was presenting the doctrine of *gratuitous justification*, as the only hope of the sinner. The law once broken only condemns. Being "weak through the flesh," it never can effect the salvation of a soul, and they alone who are "*justified by faith*" can live. And to substantiate from inspired truth this fundamental position, he adduces the case of Abraham. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Even *he*, therefore, had not whereof to glory, in works, before God. He simply believed the Divine promise with a saving faith, and it was imputed to him (set to his account) in order to his justification. But we are told, that "the example of Abraham is adduced, *by way of illustration*, as an *analogous*, not an *identical* act of strong and acceptable faith." As one which, by reason of some minor resemblance, might be accommodated to his purpose. But the passage is cited as *proof*, to fortify an argument, and therefore must have its direct and obvious import. To show that the sinner's justification before God could be only by means of faith, and not on the ground of works, he declares that thus was justified the *father* of believers, and proves the

assertion by the very Scripture before us. If the version advocated by our author, convey indeed the legitimate and full sense of the passage, how does it subserve the design of the Apostle? Would Paul have quoted it in that connection, and especially would he have assigned to Abraham's example so great a prominence, were not the exercise of faith here recorded of him, properly and truly justifying in its nature? It would have gained him not the least for his reasoning. The mere testimony that this act of faith was judged *commendable*, approved by God, and recorded to the patriarch's honour *as such*, would by no means have established the position that Abraham was gratuitously justified. It would have made directly for the opposite conclusion. It would have conveyed the idea (remotest from the true design), that in faith so strong —overcoming so many obstacles—believing against all natural grounds of belief, there was involved *something meritorious;* and further, that such an act, *in itself considered*, might *now*, in the case of the sinner, secure the acceptance of God. Pointing out, as the Apostle confessedly is, the *method of justification*, the inference from a quotation so understood, would surely be, that the sinner might have something whereof to glory. And accordingly, in his subsequent appeal to David, we should expect to be referred to his testimony concerning Phineas (Ps. cvi. 31), as perfectly accordant. But what do we find? "*Even as* David also describeth"—showing the harmony of his evidences—"Blessed is the man," *whose act of faith is credited as highly commendable?* No; but "to whom the Lord will not impute sin." The zealous act of Phineas was "rewardable," and when we are told that it was "counted to him for righteousness," we may doubtless understand that it was approved by God according to its nature, and "recorded to the credit of the performer to all generations." But how utterly incongruous would have been the presentation of *this* case in furtherance of the Apostle's reasoning, none can fail to perceive. And if the Scripture quoted concerning Abraham is to be understood as our author would have it, Paul will, for the first time, be chargeable with a blunder in logic. But the same Divine Spirit, who dictated the sentiment before us, guided also the Apostle in his construction of the phraseology, and in his natural, legitimate application of it to his important end. And indeed, as though to leave no room for misconception, suggests the *design* of the record, (verses 23, 24,) expressly stating that it was written, to furnish all who

should follow, with a signal specimen of *justifying faith* as the means of acceptance with God.

If, as we are told, the Apostle adduces the case of Abraham merely to show that *saving faith* must be exercised under *similar discouragements*, the reasoning, in our view, loses very much of its force. True it is, that obstacles equally formidable oppose the appropriating act of the sinner from every other consideration, than the mercy and faithfulness of God —that "what He hath promised he is able also to perform." In this particular, therefore, Abraham is an illustrious example. But the special appositeness of his case lies in the fact that his faith had reference to a promised Redeemer, and credited the testimony which God gave of his Son. When summoned to leave his country and set his face toward Canaan, Jehovah had declared that he should be a blessing, and that in him "all families of the earth should be blessed." The great, the stupendous results were thus obscurely presented, but *how these things could be*, was the formidable difficulty. He casts his care upon the Lord—avows his apprehensions, and thus elicits a promise which "*shuts him up to the faith.*" "As the stars of heaven for number, so shall *thy seed* be." This covers the whole ground—brings before his believing vision and his fond hope his own numerous progeny, pre-eminent among whom was "*the seed,*" "as of one which is Christ:" Gala. iii.

Our Saviour attributes this view of the promise to the patriarch, when he says, John viii. 56, "Abraham rejoiced to see my day—he saw it and was glad." It is thus that the Apostle establishes the important position that the method of salvation in all ages has been, and must be essentially unchanged. That justifying faith recognises the same promised Redeemer, and derives its saving character from the fact that alike in prospect and in retrospect it fixes upon the same Deliverer. That the *object*, too, of Abraham's faith, was truly the same with that of ours, is shown from verses 17, 24. He believed in the Almighty as promising to raise him up "a seed, in whom all the nations of the earth should be blessed." We are to believe in this *same God*, considered as having raised up this long-promised seed and deliverer, and as having "declared him to be the Son of God, with power by the resurrection from the dead."

That צְדָקָה, and δικαιοσύνη, translated "righteousness," may, legitimately, be understood in the sense of "justification," will not be questioned, and we see not therefore any

solid ground for rejecting the Apostolical construction so plainly apparent. The *necessity* of adopting it, indeed, seems obvious, on reference to verses 22—24; where, if we incorporate the author's version, we shall read, 22. "And therefore it was counted (imputed) to him for a *commendable act.* 23. Now it was not written for his sake alone that it was imputed to him; 24. But for us also to whom it shall be imputed *as a commendable act*, if we believe on him that raised up Jesus our Lord from the dead."

The great objection opposed in the Notes before us, to the more obvious rendering of the passage, is drawn from Hebrews xi. 8, 9, where faith is attributed to the patriarch at a time previous to this promise. Whence it is concluded that he must have been already in a justified state, and therefore that *this particular act* could in no sense have been *in order to his justification.* This, however, is, in our view, a non sequitur at least. It is no where affirmed that each instance of faith alluded to in Heb. xi. is to be considered as saving in its nature, and justifying in its immediate results. The faith (verse 3) "by which we understand that the worlds were framed by the word of God," may exist without the slightest reference to a Saviour.

*Fuller*, on this passage remarks—"Much has been said as to the meaning of both Paul and Moses. The truth appears to be this: it is faith or believing that is counted for righteousness; not, however, as a righteous act, nor on account of any inherent virtue contained in it, but in respect of Christ, on whose righteousness it terminates. Whatever other properties the magnet may possess, it is as pointing invariably to the North that it guides the mariner. So whatever other properties faith may possess, it is as pointing to Christ and bringing us into union with him that it justifies."

Whatever may have been the nature of any prior acts of faith, on the part of Abraham, this is *that particular act* which laid hold on Christ, according as he was divinely promised, and being imputed, or set to his account, secured his justification.

That the Notes, on the other hand, may explain themselves, we find at the close of the comments on verse 7, the author's abstract of Paul's argument so far as the patriarch's case is concerned. He says, "As Abraham, in the face of great discouragements and impediments, firmly believed God, and thereby is said to have had righteousness accounted to him, much more the believing sinner, who, in spite of all the

obstacles in the way, gives credence to the Gospel promise" —(supplying from the context)—has *his* faith accounted to him, "as in its own nature it truly is, as a righteous, i. e. an acceptable, an excellent, a praise-worthy act!"

Accordingly the author couples the case of Abraham with that of Phineas, (so did not Paul), making the faith of the one and the zeal of the other, alike accounted "as heroic, praise-worthy actions." "The conduct of each was so remarkable, so noble, so commendable, in the sight of God, under the circumstances which gave rise to it, as to gain the particular, the marked approbation of Heaven, and to cause it to be distinguished by a corresponding emphasis of honourable testimony. This, we conceive is what is meant by its being 'counted' *in both cases* 'for righteousness,'" p. 244. And yet this testimony of Moses, concerning Abraham, is expressly declared to have been written for our instruction, (vs. 24), as exhibiting the plan of justification in the economy of grace. If it be *thus*, that faith is set to our account, then surely we have whereof to glory. But it is not so before God, "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."*

It cannot be concealed that Prof. Bush's respect for Geology has followed him from the antemundane period, to the time when a confusion drearier far than that of chaos fell upon the cities of the plain. All this might be considered trivial, were there not developed a corresponding inclination to underrate the miraculous character of those dispensations which stand forth in such fearful prominence on the pages of inspired history. We own that miracles are not to be affirmed where neither the record nor the case demands it, but we maintain also, that they are not to be denied, where the explicit statement of the one, or the necessity of the other makes it necessary.

In noticing at length the fiery perdition of Sodom, Gomorrah, &c. he goes with De la Martine, Madden and Volney, to the ground to learn that there are *now* certainly characteristics of the soil, volcanic features of the country which probably furnished *their own fire*, when the Mosaic account explicitly asserts that the *Lord rained* upon the impious land, brimstone and fire. And as if to shut out such unwor-

* See, on this passage, *Jo. Fr. Buddeus. Hist. Eccles. Vet. Test.* Period I. Sect. III. p. 382.

thy conjectures, it is repeated that it was rained "from the Lord," and "*out of heaven.*" Could language speak more distinctly? Hebrew idioms are often made use of for convenience, and passed over as often where they demand attention, but is the last specification of the three an idiom, or are the others without their emphasis? And shall we *thrice* be told that the fiery flood was poured from the *skies*, and yet conclude upon examination, that it came out of the *earth?* The language of the original strikingly associates this catastrophe with that of the deluge of waters. Here the Lord is said to have "rained," (Heb. caused to rain). There, Gen. vii. 4, he says "for yet seven days and I am causing it to rain, &c." The verb too is construed alike in both instances with the same preposition, denoting action *from above.* Every individual word of the remarkably expressive phraseology leads us to the same conclusion, and compels us to believe, in justice to the record, that just as truly as the waters poured from heaven at the deluge, the liquid fires streamed from the skies at God's authoritative bidding. This we gather from the inspired narrative. *This* must be the appeal of paramount consideration and it is only now that we are prepared to examine the territory. In such a course of procedure what estimate should we probably form of the bituminous and sulphureous properties of the soil and the hidden reservoirs of fire that even yet are smoking, fit emblem of that smoke which "ascendeth for ever and ever!" Shall we think of inverting the statement and finding a cause in the effect? Let this be the resort of those who know no better, higher cause: who like Volney labour to prove unintelligent nature one and the same with Nature's Governor and God. With all our respect for Prof. Bush, we confess ourselves astonished here. That he should discover a manifest effort to refer the grand event to second causes, when geological and historical facts so plainly corroborate the simple Mosaic account. Balancing, solicitously between a theory which reduces the whole to a shaft of lightning, firing the combustible magazines "as the flash from steel and flint ignites gun-powder," and one which explains it of a volcanic eruption burying the devoted cities. In fine, preferring the latter though less consonant with the inspired description, than the former. We hesitate not however to pronounce either of them unworthy of the occasion—signally unworthy of the Almighty's end; and falling very far short of the impression which the whole narrative conveys.

Though the sober belief of the author led him to denominate the work miraculous, how vastly does he derogate from its character as such by the adoption of a lame theory, to account for that which God himself has accounted for in a more congruous and satisfactory way? Prefacing the discussion with a remark which prepares us fully for the sequel. "It does not *perhaps* detract from the supernatural character of the visitation to suppose that the Almighty saw fit to employ natural agencies in bringing it about." p. 315. As though the possible interference of such an hypothesis with the scriptural representation were not enough—as though it were the part of a Christian commentator to make choice of human theories, and determine only which of them is best.

Of either theory we say, that it is far beneath the great design which Jehovah had in view. The judgment was to be so manifestly preter-natural that all should acknowledge it of God. Yet if the neighbouring Edomite or Horite, as he gazed upon the conflagration, recollected only the combustible properties of the soil, why need he think of a vindictive Judge, or why refer the catastrophe to the impious character of the inhabitants, when a single dart of the electric fluid, straying from a thunder cloud, could fully, to his mind, account for the event. Or how should the modern traveller judge otherwise, if he might attribute the calamitous event to volcanic eruptions, belonging to the nature of the territory? Vesuvius and Etna have swept their heated billows over an unsuspecting population, not pre-eminent in crime; and where, apart from revelation, would be the evidence that in special, direct interposition for crying enormities of sin, Jehovah appeared over Sodom and Gomorrah 'in flaming fire taking vengeance?' The Almighty would leave the judgment beyond all question, and doubtless would thus have emptied the vials of his burning wrath upon the guilty cities however otherwise had been the geological attributes of their soil. This was a method of punishment which carried with it awful evidence of its origin, and therefore it was chosen.

Diodati thus interprets, v. 24. "The Son of God who had appeared unto Abraham and Lot made this rain to fall by some word or token, which rain was caused by God's omnipotency, and showered upon the land *without any natural cause.*" Explained upon the rational hypotheses the event presents us very much the same aspect of divine interposition as does the burning of Moscow, by the Russians. In

either case, second causes appear under the controlling direction of Providence. But who does not make a wide and important difference here? Who, that is familiar with the Scriptural representation, does not recognize the combustible ingredients of the land, as the smoking remnants and mementos of a curse, which seems to have saturated the very earth?

Not long before, "Lot lifted up his eyes and beheld all the plain of Jordan that it was even as the garden of the Lord," (Gen. xiii. 10); and Moses threatening upon other lands the fearful doom of these cities, clearly describes the characteristic properties under consideration as the effects, not the instruments of the Divine wrath, and expresses the convincing clearness with which the lines of judgment should be traced upon the very face of the country. "So that the stranger that shall come from a far land, shall say, when he shall see the plagues of that land, and the sicknesses which the Lord hath laid upon it, *the whole land thereof, brimstone and salt and burning* that it is not sown, nor beareth, nor any grass groweth thereon, like the overthrow of Sodom, &c., which the Lord overthrew in his anger and in his wrath—even all nations shall say, *wherefore hath the Lord done thus unto this land?* What meaneth the heat of this great anger?" Deut. xxix. 22, 23.

Even if the geological attributes of the soil were originally such as Prof. Bush maintains, would the Almighty probably have accomplished the work by such natural agents, when a prominent object was to show it preter-natural? We can rather conceive, that the existence of such combustible properties already in the soil, would have prompted the adoption of some other method, lest men, so prone to look downward, should find the moving, operating cause, below the skies.

"There is," says the author, "nothing that we can see at variance with the *really* miraculous character of the event—for it was Omnipotence that waked the sleeping subterranean fires at that particular juncture;" adding (what seems to have been the great consideration,) "nothing but what is in strict accordance with the geological phenomena that now distinguish this remarkable region." On this paragraph we beg to offer a few comments. Was this, we ask, a dispensation which, in its immediate occasion and great design, admitted of being barely miraculous, and not palpably so? Was the reference of this sudden, awful judgment to a Divine hand, to

be arrived at by the slow, rare process of faith, after that sound, orthodox belief of a general Providence had done its utmost? Is this an event which God intended to be classed with the "falling of a sparrow?" Was it enough that men, if they would soberly reflect, might conclude that this work of death was the Lord's? And that Christian commentators in succeeding ages, might remind them of a Providential hand, that doubtless "waked the sleeping fires?"

How should we receive such an explanation of the deluge? And yet, doubtless, if strata of air, in its various states through all past time, could be resorted to, as are the layers of earth, by some adepts in the "Geology of the Heavens," the sternness of that terrible dispensation would be speedily and effectually softened down, and be pronounced a miracle, only because in sacred and profane history among all nations, heathen and Christian, rain has been looked upon as the special, peculiar act of the Almighty. The deluge of fire under consideration is *called miraculous*, because it was the hand of Omnipotence which waked the slumbering flames! Does not the same Omnipotence keep the fires of every volcano and rouse at his pleasure their burning contents? And is every eruption a miracle? Rather would we say, if this be the only evidence of a preter-natural interposition, it has no claim to the name or character of such; and the stranger, as he looks upon the smoking desolations, would be apt to say, not "Wherefore hath the Lord done this unto this land, and what meaneth the heat of *this great anger?*" but, "alas! what a disaster!" and drop a tear of sympathy over the doom of Sodom. The philanthropist may mourn that they should have had so unfortunate a location, and in sincere compassion wish that they could but have known the perils of the place, and have been advertised of the fiery sea that boiled beneath them. Even now, we hear of the terrors of the earthquake at Martinique. What Christian does not refer the calamity to a Divine hand? Yet who pronounces it miraculous? Who thinks of it as such? And with all the natural causes, conjured up at the bidding of Geologists from the original vale of Siddim, who can resist the reflection that those craters would some time have burst, even though it had been upon "the plains of Mamre," or though "fifty righteous" had been found there? If the author would admit the miracle, why need he explain it away? Hear Chateaubriand —who, from his extensive acquaintance with volcanic sites, was well prepared to judge—declare on a personal compari-

son of this region, the improbabilities of such a theory; that "the presence of hot-springs, sulphur, and asphaltos, furnishes no certain proof of the anterior existence of a volcano." "With respect to the ingulphed cities," adds this celebrated traveller, "I adhere to the account given in Scripture, without summoning physics to my aid."

We follow the inspired narrative to verse 26, where we are told that "the wife of Lot looked back from behind him, and she became *a pillar of salt.*" Upon which our author comments thus: "We may suppose with great probability that the saline and sulphureous matter, which, in consequence of the eruption, was showering down from the atmosphere, gathered around the unfortunate woman, as a nucleus forming a thick incrustation which gradually became hardened, till at last she stood a massive pillar of this mineral matter," &c.

Though this is quite in character with what precedes, we feel the additional surprise that Professor Bush, calling up such a picture before the imagination, could have transferred it to paper. We should as soon think of referring the death of Ananias and Sapphira to apoplexy, or of Nadab and Abihu to the accidental firing of their garments in their official duties, as to find here any plausible account of this visitation. It is, we confess, heartily revolting to our feelings, to follow such a *rational* description as throws in the back ground the terrible presence of an avenging God. We ask no naturalist to tell us what ingredients *could* have formed such a solid compound—from what neighbouring crater they might have come—or how the heated naptha, nitre or bitumen, might have dashed against the devoted object. When God needs such ready magazines to furnish him with means of vengeance, or when we can believe it any part of his object, to conceal this signal judgment under the cover of natural causes, we will attend to this embalming process. But the sacred text suggests to us physical difficulties in the way of such an hypothesis. We are told (verse 25) that Lot entered into Zoar as the fiery fluid poured upon the plain; and the phraseology of verse 26, shows us that his wife was *close* behind him. This would convey the idea that she had already advanced beyond the range of the showering flames, and could not easily have been involved in the catastrophe of Sodom. And why suppose one miracle merely to avoid another? Some critics, anticipating this difficulty, have inferred that she must have returned to the city, and perished

in the common ruin! And this is but consistent. It seems, indeed, as though men were intent on substituting their own *miraculous theories*, for the simple statements of inspired truth, patching together any device, however incongruous, to evade the obvious force of words, and that too when there appears no shade of inducement whatever. Accordingly, we find the author's conclusion thus stated: "The truth is, the literal mode of interpretation is not demanded by the terms of the text. Salt is a symbol of perpetuity, and 'a pillar of salt' conveys the idea of a lasting monument, a perpetual memorial of the sad consequences of disobedience." The fearful catastrophe, which, even in the Evangelist's day, a single intimation could call up vividly to the mind, is reduced to this cold, shadowy nonentity: "*Remember* Lot's wife!" that she looked back, and became a "*perpetual memorial.*" *How*, we are left to conjecture. For aught we are informed by such an interpretation, she might have been buried as far from view as ever Moses was. Give us the embalming operation in preference to this exhausting, annihilating process. If the former were legitimate in explanation of this event, then from the same natural causes, many an impious Sodomite must have been incrusted by this streaming lava, and have stood as truly "a pillar of salt" as she. If the latter be the purport of the Mosaic language, then Cain was a "pillar of salt." Pharaoh and his host in the Red Sea were so many "pillars of salt;" either of them far more worthy of the designation than the wife of Lot; for inspiration informs us of the direct interposition by which they met their doom, while of her, we are obscurely told that she became a "perpetual memorial" of the sad consequences of disobedience.

We contend for principles, important as they are true, in the interpretation of miracles. When we are plainly told that our Saviour at Cana of Galilee, "turned water into wine," we ask not to be shown how, by the admixture of certain ingredients, this could be *tolerably* done—We understand the statement as it is. And so in the miraculous events under consideration. Our God is competent to the work without the avail of physical resources. And why prevaricate when the letter of the record is so explicit? German critics do it, but first adopt as a principle of their hermeneutics, the revolting position, that *a miracle is an impossibility.* Professor Bush would never lend them intentional countenance; but in his admiration of their learned ingenuity, he has copied the manner of explaining

away miracles, without recollecting that his own belief in the reality of such interpositions renders all such explanation at once needless and unlawful.

We pass with pleasure from the philological department to the critico-practical features of the work.

And here, we think, Prof. Bush has succeeded to admiration. As a writer of vivacity and warmth he has long been favourably known to the public—but it is in a practical application of Bible truths that we have the full value of his talent, as an eloquent English writer. It is doubtless his favourite occupation. It must be so. He gives no symptoms of constraint except of such as is engendered by the swellings of emotion. The 'necessity laid upon *him*' is by the accumulating force of feeling, breaking down all barriers to expression. And accordingly, when he writes, it is with a 'fountain-pen.' And when he draws his sketches we *feel* that is with an 'ever-pointed pencil.' Very often one is startled as suddenly, and happily little incidents of historical narrative are turned to practical account. Gen. xvi. 7. Gen. xviii. 15.

Not unfrequently the Notes are enriched with an appropriate sentiment from Bishop Hall or Fuller, expressed in their own nervous and direct style. In other instances, the author has adopted their praise-worthy practice of looking upon *all Scripture* as "profitable for doctrine, for reproof, &c.;" and we fancy ourselves sometimes among the old divines of the preceding centuries, as the concealed weapon is drawn upon us, or we receive the powerful thrust when least aware. No inconsiderable portion of the volume is occupied in deducing from the conduct and treatment of our first parents—from the general character, the particular deportment, or the marked deliverances of Noah, Abraham, Sarah, Lot, &c., materials for most profitable reflection: while the calamitous but deserved doom of antediluvian unbelievers—the signal discomfiture of the rebel builders—and the fearful overthrow and fiery perdition of the cities of the plain, are faithfully held up—to warn a scoffing multitude of God's threatenings, that they betake themselves to the ark; to notify towering, vain ambition, that it shall 'build a Babel to its own confusion;' and to advertise the profligate and stubbornly profane, that theirs shall be a "portion in the lake that burns with fire and brimstone."

We hope to hear from Professor Bush again.

## QUARTERLY LIST

OF

# NEW BOOKS AND PAMPHLETS.

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The Scripture Doctrine of Original Sin, explained and enforced in two Discourses. By H. A. Boardman, Pastor of the Tenth Presbyterian Church, Philadelphia. Philadelphia: William S. Martien. 1839. pp. 124.

These Sermons having been heard by the people of Mr. Boardman's charge, "with great interest and satisfaction," as is stated in the letters of the elders of the church, a request was made for their publication, that others might have the advantage of perusing them. It is not always wise in ministers to comply with such requests. A sermon may be heard with much interest by a people attached to their pastor, which the public may receive with great indifference. The interest excited by its delivery is often to be ascribed either to the eloquence of the preacher, or to the peculiar circumstances of the congregation. In coming before the public it is despoiled of all the advantage which the preacher's manner may have given it, and it appears before a less partial tribunal. When, however, the subject is not only of intrinsic importance, but of general interest, a pastor may fairly presume that what has proved instructive to his own people, will also prove useful to others. This is certainly the case as it regards the subject of these discourses. The doctrine of original sin is not only one of the most important doctrines of the Bible, but it has been of late years the prominent subject of discussion and controversy in our church. The public attention has been repeatedly called to it; serious errors and grave misrepresentations have been assiduously propagated with respect to it, and the people are anxious to know the truth in relation to this matter. There was a call, therefore, for just such instruction as these sermons furnish; and we have no doubt that the favourable judgment of Mr. Boardman's own congregation respecting them, will be sustained by the verdict of the public. They are excellent sermons. The first discusses the subject of native depravity; the second that of imputation. On both these points the truth is presented with singular clearness, and supported by an array of argument which is presented with judgment and force. Both in the letter addressed to his elders, prefixed to the volume, and in the appendix, Mr. Boardman gives several interesting extracts, illustrating the statements made in the sermons, and proving how serious are the departures from the doctrine of the Scriptures and of the Reformed Churches, which are now publicly avowed even by Presbyterian ministers.

This volume is very handsomely printed, and the edition, we understand, was small. We hope it will soon appear in a form adapted for a wider circulation.

Letters to School-Children. By E. C. Wines, author of "Hints on Popular Education," "How shall I govern my School," &c. &c. Boston: 1839. pp. 135. 18mo.

This little volume is another valuable contribution from Mr. Wines to the cause of education. It conveys much sound instruction, in a style admirably adapted to its purpose.

Address, delivered before the Alumni Association of the College of New Jersey, September 26, 1838. By James M'Dowell, Esq., of Rockbridge County, Virginia. Princeton. pp. 51. 8vo.

An eloquent exhibition and enforcement of the duties of educated men. They, whose privilege it was to hear it as it came glowing from the lips of the speaker, will rejoice in the opportunity of renewing over its pages the impression then made. We would especially commend its closing paragraphs to the attention of all fanatical agitators of the question of Slavery.

The Apostolical Commission. The Sermon at the Consecration of the Right Reverend Leonidas Polk, D.D., Missionary Bishop for Arkansas; in Christ Church, Cincinnati, December 9, 1838. By Charles Pettit M'Ilvaine, D.D., Bishop of the Diocese of Ohio. Gambier. pp. 43. 8vo.

We have, in this Sermon, a condensed and popular statement of the argument for Diocesan Episcopacy. The Right Reverend author has made the most of his case, though he has offered nothing new, and has ventured upon some very questionable assertions. Though he magnifies his office, he does it, without that insulting arrogance which some of his brethren never fail to exhibit, and without casting "reflections upon those parts of Protestant Christendom, with which, on this head, he is sorry to differ."

Elements of Trigonometry, Plain and Spherical, adapted to the present state of Analysis. To which is added, their application to the principles of Navigation and Nautical Astronomy, with Logarithmic, Trigonometrical, and Nautical Tables. For the use of Colleges and Academies. By the Rev. C. W. Hackley, Professor of Mathematics in the University of the City of New York. New York. pp. 307, 8vo.

Every friend to scientific education in our country must rejoice in the publication of a work upon Trigonometry, adapted to the present state of Analysis. Trigonometry has long since passed far beyond its original object, the investigation of the relations of the sides and angels of tri-angles; and its collateral uses in the higher departments of mathematical analysis, and especially in Physical Astronomy, have become more important than its original end. But there are, we believe, colleges in our land which still continue to teach under the name of Trigonometry the few theorems which are immediately applicable to Land Surveying and Navigation, leaving the student in utter ignorance of the true scope and extent of the science. Professor Hackley's work, though less comprehensive than we could have wished to see it, is perhaps sufficiently extended to meet the present wants of most of our institutions. Nor are we altogether satisfied with the arrangement of his treatise. He complains of it as a fault in other treatises, that they contain, at the commencement, a tedious succession of general formulae, the uses of which are not understood; and he accordingly begins with

the investigation of theorems which are afterwards seen to be only particular cases of more general ones. We object to this arrangement, in the first place, because it is unscientific. The natural starting point for the science of Trigonometry, after the elementary relations have been established between the angulo-linear functions, is in the general theorem for the line and cosine of the sum and difference of any two arcs, from which every other trigonometrical truth may be deduced, without the construction of a diagram. And, in the second place, we believe that the scientific order is also the most simple and intelligible. "Select, said Laplace to the Professors of the Normal School,—select, in instruction general methods,—endeavor to present them in the simplest manner, and you will find that they are, generally, the easiest." Notwithstanding these abatements, we look upon the work of Prof. Hackley as better adapted to the purposes of instruction than any text-book, of native growth, upon the same subject, and could wish therefore to see it coming into general use.

The Rank and Dignity of Man, an Address delivered to the Students of Florence Academy, Washington County, Penn. By Alexander Campbell. Bethany, Va. pp. 23. 8vo.

A remarkable production from the pen of the great founder of Campbellism—remarkable in several respects, but chiefly on account of its wandering off into an exposition "of the reigning philosophy of Paris and France" in illustration, to the lads of Florence Academy, of the dignity of human nature. The author cannot have read very extensively upon this subject, or the witticisms of Henry Heine would have preserved him from the pleonasm, "Paris, *and France;*" and, even without travelling beyond his mother tongue, the manifold and often indignant expostulations of Colcridge would have guarded him against attributing "*reason*" to the "feathered tribes of heaven, and the finny and scaly broods that swim in the deep." It is to be wished that our American aspirants after these philosophical mysteries would at least keep back the publication of their wonderful discoveries, until they have acquired something more than the slender ability of interlarding their discourse with such terms as *the me*, and *the not me*, the *infinite*, and the *finite*.

A Funeral Discourse occasioned by the death of the Hon. Stephen Van Rensselaer, delivered in the North Dutch Church, Albany, on Sabbath Evening, Feb. 3, 1839. By Thomas E. Vermilye, D.D., Pastor of the Church. pp. 43. 8vo.

We have, in this excellent discourse, an outline of the leading features in the character of the eminent man whom it commemorates. The portrait is valuable to all, since all may derive enjoyment and profit from the knowledge that such a man has lived. His example furnishes a striking illustration of the power of religious truth over the heart, under circumstances which have always been found to present strong temptations; and shows that the greatest simplicity of manners and character, and the most humble and fervent form of piety may be maintained in the highest stations of wealth and influence.

Address, to the graduates in Jefferson College, delivered on the day of Commencement, Sep. 27, 1838. By M. Brown, President, Washington. pp. 10. 8vo.