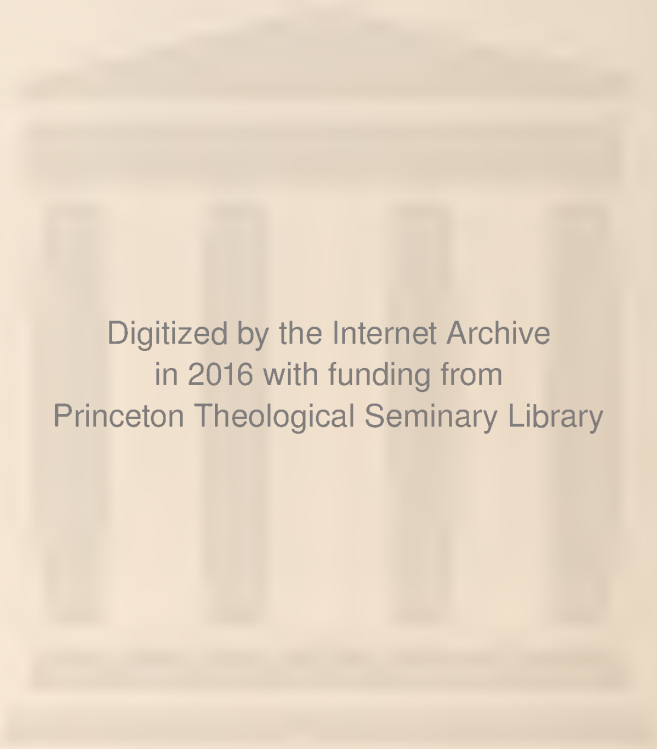

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ART. I.—*Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in* 1839. Eighth thousand. Edinburgh, 1843. 12mo. pp. 555. J. W. Alexander

OF this most interesting volume we would gladly see a reprint in America; but as we are aware of no proposals for this, we shall endeavour to furnish our readers with some of its statements. That these will be welcome to many, we are the rather inclined to believe, because we cannot close our eyes to the fact, that renewed attention is beginning to be paid to this department of missions, and that the expectation of a return of God's ancient people to their own land is becoming more general.

Of the origin of the enterprise no better account can be given than that which opens this volume.

"The subject of the Jews had but recently begun to awaken attention among the faithful servants of God in the Church of Scotland. The plan of sending a deputation to Palestine and other countries, to visit and inquire after the scattered Jews, was suggested by a series of striking providences in the case of some of the individuals concerned. The Rev. Robert S. Candlish, Minister of St. George's, Edinburgh, saw these providences, and seized on the idea. On the part of our church, 'the thing was done suddenly,' but it soon became evident that 'God had prepared the people.' The Committee of our General Assembly, appointed to consider what might be done in the way of setting on foot Missionary operations among the Jews, were

led unanimously to adopt this plan, after prayerful and anxious deliberation. Our own anticipations of the result of our inquiries might be described by a reference to Nehemiah, (i. 2, 4.) We thought we could see that, if the Lord brought us home in safety, many people would ask us 'concerning the Jews that had escaped and were left of the captivity, and concerning Jerusalem'; and that our report might lead not a few to 'weep, and mourn, and fast, and pray, before the God of heaven,' for Israel. We have good reason to believe that this has been the effect. In Scotland, at least, many more 'watchmen have been set upon the walls of Jerusalem,' men of Nehemiah's spirit, who keep their eye upon its ruins, favouring its very dust, and who 'will never hold their peace, day nor night, till the Lord make Jerusalem a praise in the earth.'

"It was a token for good at the very outset, that Dr. BLACK, Professor of Divinity in the Marischal College, Aberdeen, and Dr. KEITH, Minister of St. Cyrus, whose writings on the evidences from fulfilled prophecy have been so extensively read and blessed, were willing to give themselves to this work, along with two younger brethren, Rev. R. M. M'CHEYNE, Minister of St. Peter's, Dundee, and Rev. ANDREW A. BONAR, Assistant Minister of Collace, Perthshire. Mr. Robert Wodrow, an Elder of our Church, whose whole heart had yearned over Israel for many a year, was also appointed by the Committee, but ill health compelled him reluctantly to decline. Those of us who had parishes to leave behind, felt that, in a case like this, we might act as did the shepherds at Bethlehem, leaving our flocks for a season under the Shepherd of Israel, whose long lost sheep we were now going to seek. Nor have we had any reason to regret our confidence, and one at least of our number found this anticipation of the good Shepherd's care more than realized on his return."

The record of such a tour, extending as it did over parts of France, Italy, Malta, Egypt, Palestine, Syria, Asia Minor, Wallachia, Moldavia, Poland, and Prussia, necessarily affords much general information, of an interesting kind. The biblical and religious character of the enterprise could not but throw much light on many passages of the Word; and the scriptural references in the volume amount to more than nine hundred. But the limits of our article will constrain us to exclude every thing which does not relate to the direct object of the mission, namely the condition and prospects of the Jews. As a book of travels, the volume furnishes delightful reading; and we have certainly never perused a work of this kind which from beginning to end was so imbued with the most affectionate piety. The excellent authors, throughout their pilgrimage, seem to have beheld every object, with hearts subjected to an extraordinary spiritual unction.*

* In condensing the more important parts of this narrative, we shall frequently interweave the language of the writers, even when we do not indicate our obligation to them by inverted commas.

It adds to the interest of the work, that, while its third edition was passing through the press, one of the brethren above named, the Rev. Mr. M'Cheyne, departed this life. "It was his meat to do the will of his Father, and to finish his work. He carried about with him a deep consciousness of sin, and rested with steady confidence in the righteousness of Immanuel. During the six short years of his ministry, he was the instrument of saving more souls than many true servants of God have done during half a century. But (adds one of his associates) as, in our journey to Jerusalem, he hastened before us all to get a sight of the city of the Great King, so now he has got the start of us all in seeing the New Jerusalem that is to come out of heaven from God."

The deputation sailed from Dover on the 12th of April, 1839, and went overland from Boulogne to Marseilles. In this city they learned that there were about a thousand Jews. The Rabbi, whom they met, was a neologian, and a rejecter of the Talmud. In Genoa, there is a synagogue, but there are only about 250 residents. Several have lately became Roman Catholics. In other places, the following numbers are reported: Milan, 1500; Ferrara, 4000; Turin, 1500; Nice, 500; Rome, 5000 or 6000; Gibraltar, 2000. In all the Italian towns, they keep boxes in the synagogues, inscribed, "For Jerusalem," or "For Saphet." The Jews of Italy write pure Hebrew, and not Italian in Hebrew characters.

Leghorn is the principal place in Italy for Jews. They number about 10,000. The synagogue is reckoned the finest in Europe, except that of Amsterdam. The place of the ark, and the desk, are of marble. About 500 attended service. Close by the ark stood two Orientals, in Eastern costume, venerable men, with long grey beards, lately come from Jerusalem. There was also an eminent Jew from Saloniki. Such visits are frequent. The deputation visited the Jews' library, where they saw Hebrew works on the sciences; Hebrew copies of Euclid, Josephus, and Philo, and an Encyclopedia in five volumes. They visited the free school, containing 180 boys, and 80 girls. A Rabbi from Barbary shewed them his Hebrew books, most of which were obscure commentaries. The Jews here are of such importance that their festivals are noted in the almanac. They are governed by a council of forty men, called "Elders." They send about four thousand dollars a year

to Palestine: this is gathered in boxes, and goes to Jerusalem, Hebron, Saphet, and Tiberias.

On the vessel which took them to Egypt, they found four eastern Jews, with whom they had some interesting discourse. At Alexandria, the service in the Frank synagogue was attended by only ten persons; three of whom were natives of Egypt; the others from Trieste, Leghorn and other commercial towns of Europe. From these persons they learned, that there are about one thousand Jews in Alexandria, and two thousand in Cairo. The richest are all *sarafs*, or money-changers.

We would gladly give many specimens of the pleasing narrative which concerns the entrance of the travellers into the Land of Promise. But this we must forbear. On almost every page we find some striking illustrations of schripture like what follows:

"Wearied with the constant motion of the camel, we sometimes dismounted and beguiled the way by culling a few of the choice pinks and wild mountain flowers that grew among the rocks. Here we overtook an African playing with all his might upon a shepherd's pipe made of two reeds. This was the first time we had seen any marks of joy in the land, for certainly 'All joy is darkened, and the mirth of the land is gone.' We afterwards found that the Jews have no harp, nor tabret, nor instrument of music in the Holy Land. In all parts of it, they have an aspect of timidity and rooted sorrow. So fully are the words fulfilled, 'All the merry hearted do sigh, the mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.' All the men we met with were strangers; ancient Israel are left 'few in number. whereas they were as the stars of heaven for multitude.' We have not as yet met a single child of Abraham in their own land. The threatening of Isaiah has come to pass, 'your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

At Jerusalem they were welcomed by Mr. Nicolayson, the well-known missionary of the London Society. They met also two travellers just from Petra, Lord Hamilton and Mr. Lyttleton. In answer to their inquiries about the conversion of the Jews, they found the difficulties greater in Palestine than elsewhere. For, 1. Jerusalem is the stronghold of Rabbinism. 2. The Jews must be reached individually; so it is like wrenching out the stones of a building one by one. 3. It is reckoned a horrible calamity for one to become an apostate in the Holy City. 4. All Jews in the Holy Land are dependent for support on supplies from Europe. 5. There are no schools, nor are there any worldly induce-

ments, as in Europe, for young Hebrews to receive an education.

The great reason for erecting a church on Mount Zion, is that the Jews may see that Christianity is not Romanism. The hope of Messiah's coming is strong in many hearts at Jerusalem. Some expected it in 1840, and said that if it did not take place they would turn Christians. They are poor, wretched, and sadly divided. The week before the arrival of the Deputation, a Jew had been beaten to death by order of the governor. On one occasion when visiting Olivet, they met a number of Jewesses, unusually gay and well dressed. This was in honour of Sir Moses Montefiori from London, who had come on a visit of love to his brethren, and whose tent was now pitched on one of the eminences. He had fixed a cord round the tents at a little distance, that he might keep himself in quarantine, the plague being in the city. Outside of this, was a crowd of twenty or thirty Jews who were presenting petitions for money. Sir Moses and his lady were very courteous, and offered cake and wine to the missionaries. He conversed freely on the state of the land, and on prophecy; said the Bible was the best guide-book in Palestine; and with much feeling remarked, that, sitting in this very place within sight of Mount Moriah, he had read Solomon's prayer over and over again. 1 Kings, viii.

One point of great interest in the inquiries of the missionaries, was the number of Jews in the Holy Land. They give the following results, as afforded by Mr. Young the British Consul, and Mr. Nicolayson, respectively.

	Mr. Young.		Mr. Nicolayson.	
Jerusalem,	5000	or 6000	6000	or 7000
Nablous,	150	200		200
Hebron,	700	800	700	800
Tiberias,	600	700		1200
Saphet,	1500	2000		
Kaipha,	150	200	150	200
Sidon,	250	300		300
Tyre,	130	150		150
Jaffa,		60		60
Acre,		200		200
Villages of Galilee,	400	580	400	500

It is however difficult to make an exact estimate. Mr. Young reckons, in round numbers, about ten thousand Jews

in Palestine. There is an annual influx, but not greater than the loss by deaths. They are in a wretched state, and constantly quarrelling among themselves. In Jerusalem there are five hundred acknowledged paupers, and five hundred more who receive alms. A few are shopkeepers, a few more hawkers; and a very few operatives. Not a single Jew cultivates the soil of his fathers. They are moreover oppressed and overreached by their rabbis. In consequence of the protection afforded by the consulate, they are becoming much attached to British Christians. Another important fact is, that converted Jews have complete access to their brethren. Five converts were there at the time, who maintained free intercourse with the Jews.

The extraordinary interest which attaches to this whole subject induces us to give some space to an abridged report of the answers made to questions furnished by the Scottish Committee.

"I. *What is the number of Jews in Jerusalem and in the Holy Land?*

"We have already set down briefly the answer to this question. A few more particulars may be added. In Jerusalem 1000 Jews pay taxes, and all of these are males from thirteen years old and upwards. The Jews marry very young, so that allowing five to a family there are 5000. Foreign Jews, not taxed, may give 2000 more. This however is more than the real amount. They are increasing in the cities on the coast. They are now admitted to Tyre. Algerine Jews now emigrate under French protection. At the utmost, the Jewish population of Palestine may be set down at 12,000.

"II. *Has the number of Jews been increasing of late years?*

"Their numbers increased from 1832 to 1837, under the Pasha's government, and since the French occupation of Algiers. During the last two years, there has been little or no increase. Mortality is very great, from the plague, change of climate, oppression, and poverty. Some would be glad to go away. Their reasons for coming are, 1. The universal belief that every Jew who dies out of the land must perform a subterraneous passage back to it, that he may rise in the Valley of Jehoshaphat. 2. They believe that to die in this land is certain salvation, though they are not exempted from 'the beating in the grave, and the eleven months of Purgatory.' 2. They believe that those who reside here have immediate communication with Heaven, and that the Rabbis are in a manner inspired. 4. They expect the appearing of the Messiah, and think a crisis is approaching.

"III. *Are the Jews in Palestine supported by their brethren in other parts of the world?*

"Generally speaking, they are all supported by a contribution made by their brethren in other lands. A few have property, but even these may receive a share. Five ducats, or about seventeen dollars, is thought a good share. Messengers used to go to the chief cities of Europe, to make collection. Of late, money is deposited in Amsterdam, and thence transmitted to Beyrout. The average is

about fourteen thousand dollars. The largest collections are from Amsterdam; not much from Great Britain. A small portion is appropriated, by legacy, to those who study here.

"IV. *Is there kept up a constant and rapid communication between the Jews in Palestine, and those in other parts of the world?*

"The Rabbis of Palestine maintain a constant communication with their brethren all over the world. In one respect, indeed, it may be said, that Jerusalem is not the centre of Jewish influence, for there is little outgoing from it; the Jews are stationary there; yet, on the other hand, it is true that Jerusalem is the heart of the nation, and every thing done there or in the Holy Land will tell upon the whole Jewish world. The communication, however, is by no means rapid, being carried on by means of messengers.

"V. *From what countries do the Jews principally come?*

"The greatest number from Poland, and the Austrian dominions. Many come from Russia, and many more would come, if they were not hindered. There are some from Wallachia and Moldavia; a few from Holland; but scarcely any from Britain. All these being Europeans receive the name of *Ashkenazim*. The native Jews, subjects of the country, are called *Sephardim*, and are almost all of Spanish extraction, Gen. x. 3, Obadiah 20. They come principally from Turkey in Europe, from Saloniki, Constantinople, and the Dardanelles. Those who come from Asia Minor are chiefly from Smyrna. Many have come from Africa, especially of late years, from Morocco, and the Barbary States, from Algiers, Tunis, and Tripoli. These bring French passports, and are therefore under protection. There are a few from Alexandria and Cairo. Mr. Nicolayson never saw any Jews from India, though several have gone to India and returned. They have occasional communication by individuals with Yemen and Sennah. There are many Spanish Jews, and several Polish families, who have been here for generations, whose fathers and grandfathers have died here, and who are natives of Palestine. But most even of these count themselves foreigners still, and they generally contrive to make a tour to Europe some time in their life.

"VI. *Are there many Rabbis in Palestine?*

"There is often a great mistake made about the rank of those who get the title of Rabbi. The truth is, all are included in that class, who are not in the class *Am Haaretz*, that is, the uneducated. Formerly, the Rabbis were a kind of clergy, and were appointed by laying on of hands, but now there is no such distinction. The official Rabbi does not even preside in the synagogue, but deputes this to another, the Hazan, who is often chosen because of his fine voice. The only part of the duty which is reserved peculiarly for the priest, is pronouncing the blessing. None but a Cohen, a priest of Aaron's line, can do this. In the synagogue any one may be called up to read. This custom appears to be as old as the days of the Lord. The only distinction is, that first a Cohen is called up to read, then a Levite, then a common Israelite. Most of the Jews in the Holy Land spend their time in a sort of study or reading; but this is chiefly Talmudical; and none are as learned as many in Europe.

"The *Yishvioth* are not seats of learning; they are rather situations of emolument, though originally intended to encourage learning. There are nominally thirty-six of these reading places in Jeru-

salem, but often the books belonging to two or three are collected into one. These have been established by individuals for behoof of their souls. Five or six readers are elected to each of them, one or two of whom are expected to be always reading the Talmud there, and each of these receives 100 or 150 piastres a year to maintain him. In many cases the rooms are much neglected.

"VII. *What are the peculiar characteristics of the Jews in Palestine?*

"Their principal characteristic is, that they are all strict Rabbinists, though in this they can hardly be said to differ from the Polish Jews. They are also superstitious in the extreme. Their real characteristic may be inferred from the fact, that those who come are the *elite* of the devotional and strictly religious Jews of other countries. They have so little trade that their covetousness and cheating are turned upon one another.

"VIII. *What are the feelings of the Jews in Palestine towards Christianity?*

"IX. *What success has attended the efforts hitherto made for their conversion?*

"These two questions involve one another. The first effort of the London Society was made in 1820, by a Swiss clergyman named Tschudi. Joseph Wolff then made two visits. Soon after, Mr. Lewis Waye, and Mr. Lewis, an Irish clergyman, came out, and were followed in 1824 by Dr. Dalton, a medical man. It was to aid him that Mr. Nicolayson was sent out in 1825. In 1826, Dr. Dalton died. Mr. N. lived some time at Beyrout and Saphet, making much impression, but awaking the jealousy of the Rabbis. He left the country, in 1827, for four years, and travelled on the Barbary coast. In 1832 he returned, and, under favour of the Pasha, spent the winter at Sidon. In 1833, he and Mr. Calman, who had recently come, visited the holy cities. In 1833 Mr. N. brought his family to the house on Mount Zion where he now lives. From the year 1835 the Jewish mission may be regarded as established in the Holy City. In 1836 Mr. N. visited England, and returned the next year. In July 1838, Mr. Pieritz and Mr. Levi, converted Jews, but not in orders, were sent out; and in December, Dr. Gerstmann, and his assistant Mr. Bergheim, both converted Jews, and both physicians, arrived.

"The efforts made have been blessed to the conversion of some Jews in Jerusalem, though it is still the day of small things. A Jew named Simeon was awakened at Bucarest by reading a New Testament and some tracts which he received from a Jew who did not understand them. In Smyrna he met Mr. Nicolayson, and accompanied him as a servant to Jerusalem. He and all his family were baptized at Jerusalem last Easter. Another case was that of Chaii, or Hymen Paul, an acquaintance of Simeon. In 1838, Rabbi Joseph was awakened at Jerusalem: he is a young man of learning. Three Rabbis have lately become inquirers. When Rabbi Joseph was awakened, a *herem* or excommunication was pronounced against the missionaries, and all who should have dealings with them. But when Dr. Gerstmann came, the Jews began to break through it. Another *herem* was pronounced, but in vain. The Rabbi refused to publish it, saying he would not be the cause of hindering his poor and sick brethren from going to be healed. This shews the value of

medical missionaries. The more general fruits of the establishment have been these: 1. The distinction between true and false Christianity has been clearly set before the eyes of the Jews. 2. The study of the Old Testament has been forced upon them; so that they cannot avoid it. 3. The word of God has become more and more the only ground of controversy. The support of inquirers and converts is one of the chief difficulties that meets a Missionary here. The institution of a printing press, to afford them both manual and mental labour, has been proposed. An hospital has also been set on foot.

"X. *What modes of operation have been employed?*

"Personal intercourse only. The Missionaries make tours, and distribute books. Mr. Nicolayson has sold about 5000 Hebrew Bibles. The New Testament is given to persons in whom confidence is reposed. At one time fifty copies of the whole Bible were sold; but they afterwards found the New Testament torn out, and its place supplied by Jarchi's commentary in manuscript. The Jews will not take tracts openly. Many of their Old Testaments have been conveyed to Bagdad and to India.

"XI. *How far is the health of Missionaries affected by the climate?*

"The climate of Jerusalem is decidedly healthy. The sicknesses and deaths among the Missionaries can hardly be attributed to the climate.

"XII. *What kind of house-accommodation is there, and what is the expense of living in Palestine?*

"The house-accommodation in Jerusalem is tolerably comfortable. One of the Missionaries pays £15, and another £17 a-year, as house-rent. In the winter it is hard to keep them dry. Provisions are easily got, but the expense of living is rising; as there is more money in the country. It is necessary to keep a house and servants, and to lay up stores: this would require at least £100 a-year."

At Hebron, an old Jew, Rabbi Haiim, blind with age, hearing of Mr. Nicolayson's arrival with the missionaries, sent him an *oka* of wine. They afterwards went to his house, and were kindly received in the outer court; about a dozen Jews and as many children gathered round the strangers, while several Jewesses stood at a little distance, in silence. The Jewish quarter contains two synagogues, one Spanish and the other Polish. There is little deserving of notice in either. The Jews of Hebron are about eighty in number. At Sychar, Mr. Bonar, waking before sunrise, wandered through a grove of fruit-trees towards the gate of the town. Finding it already open, he entered. "Wandering alone at this early hour in the streets of Sychar seemed like a dream. A Jewish boy whom he met led him to the synagogue. It was small but clean, and quite full of worshippers. They meet for an hour at sunrise every day. There were perhaps fifty persons present, and every

one wore the *Tephillin*, or phylacteries, on the left hand and forehead, this being the custom at morning prayer. They seemed really devout."

During another visit to the synagogue of Sychar, they had much discourse with the Jews, concerning the Messiah, and aroused the indignation of the women. While they were talking, a Samaritan came into the synagogue and sat down. His dress was better than that of the poor Jews: he wore a scarlet mantle. This led to a visit by the Missionaries to the Samaritan synagogue, a clean airy apartment, having the floor carpeted, and which they entered unshod. One half the floor was raised, perhaps for reading the law. They were not allowed to enter the side-recess, where the manuscripts are kept. At length, by means of a douceur, the priest agreed to show the Torah, or Pentateuch, written, they say, by the hand of Abishua, the son of Phinehas, and of course 3600 years old. It was taken from its velvet cover. The rollers are adorned with silver at the ends, and the back of the roll is covered with green silk. It is certainly ancient. The parchment is much soiled and worn, but the letters are quite legible, being the old Samaritan character. The prayer books which lay about were in the same character and in manuscript.

The Samaritans speak very little Hebrew; their language is Arabic. The missionaries conversed by means of an interpreter. The son of the priest, an inquiring young man, admitted that the "seed of the woman" referred to the Messiah; and said they still expected a prophet "like unto Moses." They do not believe in the restoration of the Jews. The enmity between the two is less than it once was, but is still perceptible.

It is with great self-denial that we withhold the introduction of striking little incidents which abound in every part of this volume: the following is only a specimen out of many:

"A little Jew boy, named Mordecai, with sparkling bright eyes, had for some time kept fast hold of Mr. M'Cheyne's hand. He could speak nothing but Arabic, but by means of most expressive signs, he entreated Mr. M'Cheyne to go with him. He consented, and the little boy, with the greatest joy, led him through streets and lanes, then opening a door, and leading the way up a stair, he brought him to the house of the Jewish *Hazan*. The room into which he was led was very clean, delightfully cool, and neatly furnished in the eastern mode, with carpets, and a divan with cushions all around. The Hazan was not at home, but his wife soon appeared, and re-

ceived the stranger with all kindness. She was dressed in the peculiar attire of the Jewish female, and carried a long pipe in her hand, which she occasionally smoked. Her only language was Arabic, for the females in Palestine appear to be strangers to the Hebrew, and are thus entirely shut out from understanding the word of God which is read in their synagogues. She ordered rose-water to be brought—and then coffee—and seemed gratified to be permitted to entertain her unexpected guest. On taking leave, the little guide urged him to pay another visit. He led the way to the Bazaar, and there stopped beside the shop of a merchant, a venerable man, saying *Yehudi*, 'a Jew.' Sitting down on the stone pavement, the Hebrew Bible was produced, and the passage read was the 'dry bones' of Ezekiel. Several Jews gathered round who could speak Italian or the *Lingua Franca*, and all joined in the discussion by turns. The merchant himself seemed to be a worldly Jew, and cared little about divine things; but some of the rest were interested. Leaving this group the little Jew proposed to guide Mr. M'Cheyne to the well of Jacob, which he said he knew. But the day was too far spent, as we had agreed to leave Sychar at noon."

In the neighborhood of Mount Carmel, the deputation saw an interesting scene. About twenty Jews from Khaifa came along the shore to the tent of Sir Moses Montefiori, to show him respect before his departure. They were of all ages, and most of them dressed in the Eastern manner. It was affecting to see even this number marching together in their own land. They met with the same persons in the synagogue, all wearing the *Tallith*, or shawl with fringes, and the *Tephillin*. With three or four from Russia, they conversed in German. On being asked what they expected Messiah would do at his coming, one of them said nobody could ever know that; and turned to Daniel xii. 9: thus evading the subject of a suffering Messiah. In reply to an application of Isaiah i. 15, to their prayers, they said, "we do not make *many* prayers; our prayers are very few." There were several little boys present, wearing the *Tephillin*. Several of the little children came near, and kissed the hands of the missionaries, laying them on their heads, and asking their blessing, in the Jewish manner. "They little knew," adds the narrative, "how truly we longed that God would pour out his blessing on Israel's seed, and his Spirit on their offspring."

On arriving at Beyrout, in July, a change was made in the plans of the Deputation. Dr. Black had begun to sink under the fatigue of the journey, and it was determined that he and Dr. Keith should proceed homewards by Constantinople and the Danube; while the two younger members of the Deputation should remain to visit the Jews of Galilee,

and return to England by a land journey through Europe. To aid them, Mr. Calman, a Christian Israelite, who had formerly laboured five years in Palestine, was engaged to accompany them.

Mr. M'Cheyne and Mr. Bonar visited a synagogue in Sidon. Two lads maintained an animated conversation with Mr. B., during which he produced his Hebrew New Testament, and asked one of them to read a chapter. They began very readily to read Matt. ii., but when they had almost finished it an elder Jew looked over their shoulder, and whispered to them the name of the book which they were reading. They immediately closed the book, and one of them started from his seat. The old Rabbi went to his house, and brought out a Hebrew New Testament, one of those printed by the London Society, a good deal worn. He turned to Mark xiii. 32., where Jesus says that he did not know the day of his second coming, and asked how then he could be God. One bitter Jew made signs to have them thrust out of the synagogue; but the rest showed greater kindness, especially a young Rabbi from Barbary, who spoke a little French. He exhibited manuscripts of the law, one of which he said was written at Bagdad, three hundred years ago. It had cost them two hundred dollars. He stated the number of Jews at Sidon to be 300.

At Tyre, the first Jew whom they met was from Algiers. He spoke French, and said there were about a hundred Jews in Tyre: of these, five families had come recently from Algiers, and the rest from Saphet, on account of losses by the earthquake. The synagogue was the most wretched they had yet seen, having a solitary lamp beside the ark.

Saphet is a name proverbial in the records of Judaism. It is beautifully situated on a hill, overlooking the sea of Galilee. The Jews regard the place as singularly holy, because Simeon, author of the Zohar, and many other eminent rabbis, are buried near it. In the synagogue were found several persons reading the Talmud and the Commentators. There are two synagogues of the Ashkenazim, and two of the Sephardim; and six Yishvioth. One of the former was visited: it was very neat and clean, beautifully lighted with lamps of olive oil. Several venerable men were seated all around; more than half of the worshippers had heads verging to pure white, and grey hair flowing on their shoulders. Mr. Bonar adds:

"It was indeed a new scene to us. In reading their prayers

nothing could exceed their vehemency. They read with all their might; then cried aloud like Baal's prophets on Mount Carmel; and from time to time, the tremulous voice of some aged Jew rose above all the rest in earnestness. The service was performed evidently as a work of special merit. One old man often clasped both hands together, and wrung them as in an agony of distress, till he exhausted his voice. All of them, old and young, moved the body backward and forward, rocking to and fro, and bending toward the ground. This indeed is an important part of worship, in the estimation of strict Talmudists, because David says, 'All my bones shall say, Lord who is like unto thee?' When all was over one young man remained behind, prolonging his devotions, in great excitement. We at first thought that he was deranged, and was caricaturing the rest, but were assured, that, on the contrary, he was a peculiarly devout man Sometimes he struck the wall and sometimes stamped with his feet; often he bent his whole body to the ground, crying aloud, 'Adonai, is not Israel thy people?' in a reproachful tone, as if angry that God did not immediately answer. The whole service seemed embodying to the life the description given by Isaiah, 'Wherefore have we fasted say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?'—'Ye shall not fast as ye do this day, to make your voice to be heard on high.'"

All the Ashkenazim at Saphet are 'Chasidim,' by far the most pharisaical sect. But the Jews of Tiberias are said to exceed these in vehemence and bodily exercise. The synagogues of the Sephardim are both within a small court, in which fig trees are planted: and both are clean, whitewashed, and well lighted.

Tiberias is another of the four holy cities. It has three synagogues of Ashkenazim and two of Sephardim, besides several reading-rooms, very clean and airy buildings, especially those of the Sephardim. In one of the former were seated three old men, with beards white as snow, one nearly deaf, and all nearly blind, poring over volumes of the Talmud. This synagogue was cool and pleasant, with a number of Hebrew books. In another synagogue, the missionaries found a number of Jews sitting, who at first conversed freely, but on being warned became silent. For news had begun to go abroad, that the strangers had come to convert them from their faith. Among the Sephardim, their reception was more kind. In one of their synagogues was an old Jew, seated on the ground, with twenty children, whom he was teaching to read the first chapter of the Lamentations, with the proper tones. Here there was a discussion for about an hour; Mr. Calman speaking in Arabic. Two venerable rabbis were brought in, but did not choose to remain. On the opposite side of the court

was one of the best of their Yishvioth, divided into three apartments, with a large collection of books. Immediately under the windows lay the Sea of Galilee. Owing to the calamitous state of the country, there were only 600 Jews then in Tiberias. Like those of Saphet, they are in daily terror, on account of the Bedouins. No one of the Jews could show any antiquities connected with the Mishna and Gemara—or the famous school of Tiberias.

The Deputation visited every city and village in Palestine where Jews are to be found, except Jaffa and two small villages on Mount Naphtali, and they were led to the conclusion, that the Holy Land presents the most important and interesting of all the fields of labour among the Jews. The Jews are in affliction there, and are therefore more friendly: they are humble, and cling to any one who shows them kindness. They are Rabbinical Jews, without any taint of French infidelity or German neology, and really expect the coming of Messiah. Judea is in an important sense the centre of the Jewish world. At Ibraila, a small town on the Danube, Messrs. Bonar and M'Cheyne were told by a Jew of the conversions which had taken place at Jerusalem. Moreover, the Jews of Palestine look on the English as their friends; while there is no country under heaven to which Christians turn with such lively interest as Palestine. The northern part of the land is still an open field, after all the labours of the London Society. The town of Saphet seems to be indicated as the site of a future Scottish mission. "If the Church of Scotland were privileged to establish a mission in Saphet, what an honour would it be to tread, as it were, in the very footsteps of the Saviour, to make the very rocks that re-echoed his 'strong crying and tears,' and the very hills where he said, 'Blessed are the peacemakers,' resound with the cries of believing prayer, and with the proclamation of the gospel of peace! And if God were to own and bless our efforts, would not the words of the prophet receive a second fulfilment, 'The land of Zebulon and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles; the people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up?'"

At Smyrna they met with Giovanni Baptist Cohen, a converted Israelite, in the service of the London Society. By his means they acquired much valuable information.

The Jewish population of Smyrna is about 9000, and they are building an additional synagogue, though they have already ten or twelve. Mr. Cohen is the only missionary: he speaks, with some ease, Italian, French, Spanish, Greek, English, Turkish, Armenian and Hebrew. He thinks a great number of Jews in Smyrna are almost persuaded to be Christians. Numbers profess to believe that Jesus is the Messiah, but wish to retain Jewish ceremonies. These are generally persons of wealth, who are weary of the domination of the rabbis. The Jewish schools of Smyrna are numerous, but are wretchedly conducted. This is a place evidently suited for a Jewish mission.

In Constantinople, according to the best accounts, including its suburban appendages, there are not fewer than 80,000 Jews. Most of these were originally Spanish Jews, whose fathers fled thither when expelled from Spain. They therefore speak both Spanish and Turkish. There are about 600 German and 200 Italian Jews. The great mass are ignorant. The Spanish Jews, as might be expected, are very bitter in their enmity against Christianity. The most formidable hinderance to any missionary operation in Constantinople, is the total want of protection to converts and inquirers; for the Jews, being recognised by government as a community, have power to get any of their brethren banished. If a Jew becomes a Protestant Christian, he is moreover rejected by the hierarchical sects. Mr. Farman, the Jewish missionary of the London Society, has sometimes been visited by as many as twenty inquiring Jews at once, all desiring baptism, if only they could be protected. The Spanish Jews are strict Talmudists: they all expect the Messiah, and some of them had fixed on the year 1840, for his coming. Mr. Schauffler, the American missionary to the Jews, receives an honourable notice in this work. On a visit to the Jewish quarter, Mr. Bonar and his companion, found a school of eighty. They had a few leaves instead of books. At the moment of the visit, they were reading the words, *For a small moment have I forsaken thee, but with great mercies will I gather thee.* In all the schools which were visited, the accommodations were wretched, and the teachers illiterate. There were sixteen synagogues in this quarter alone, and three in Pera.

In Galatz, the Missionaries visited a Rabbi; he was suspicious of them, being accustomed to the persecution of the Greek church. His synagogue was a poor little edifice: still

they had their alms-box for the Holy Land. The persons present said that they could not but hate their persecutors. The year before some Jews had caricatured the Greek rites: five of their number were imprisoned, and fined 5000 ducats. The Ionian Greeks burn a Jew in effigy every year at Easter. They have no idea of a Christian who regards them with kindness. The Rabbi said that there were 500 Jews in Galatz; but the Vice-consul thought there must be 2000.

At Bucarest, in Wallachia, which they took in their route, they found that the Jews were subject to less extortion than in Moldavia. The highest number given in that city was 7000, the lowest 2800. There are seven synagogues of Polish Jews, who are almost all mechanics. Those who belong to the same trade attend the same synagogue. There is a handsome Spanish synagogue, frequented by the wealthier class. They are corrupt and immoral in a high degree. The ceremonies of New Year's Day were here observed with great pomp. As a specimen of the conversations in which the Missionaries were frequently involved, we give their account of a single interview:

"Sept. 10. In the forenoon, we set out to call on Samuel Hillel, a Jewish banker, who was to introduce us to Rabbi Bibas of Corfu. By mistake we were led to the house of a wealthy Spanish Jew, and ushered into a fine suite of apartments. Several Jewish ladies came in, fully dressed for the festival of the season. They received us very politely, and after discovering our mistake, directed us to the banker's house. He was not at home, but we found his son (who said that he had seen us at the synagogue), and his three daughters, richly attired, wearing diamonds on their heads—for the daughters of Judah, even in their captivity, have the same love for gay apparel that they had in the days of Isaiah. In conversation with the son, we soon found that he was one of those Jews who care little about Palestine, and do not expect a Messiah, believing that education and civilization alone can exalt the Jews; to which he added, 'a knowledge of arms, that they may defend their land when they get possession of it.' We afterwards saw his father, who conducted us to the house where the Rabbi of Corfu was lodging. Rabbi Bibas received us politely. He spoke English with great fluency, told us he was a native of Gibraltar, and was proud of being a British subject. He has a congregation of 4000 under his care in Corfu. On our entrance he excused himself for not rising, a slight indisposition and the fatigue of travelling obliged him to lie on the sofa. We said, 'The Eastern manner became one of his nation." He replied, 'No! no! the Jews are not Easterns!' We said, 'Abraham came from the distant East.' 'True, but you are not to reckon a nation by their first parent.' Immediately he began to speak of the situation of the Promised Land, asking us to say, Why God chose Israel for his peculiar

people, and that portion of the earth as their land. Much conversation arose on these points, and as often as we tried to break off and introduce something bearing more directly on our object, he stopped us by affecting great logical accuracy, and holding us to the point, if we had any pretensions to the character of logical reasoners. He denied that God ever meant the Jews to be a people separate from other nations, asserting that He intended them to enlighten all the earth, a duty which they must still perform whenever it shall be in their power. If they had means like the English, they ought to send out Missionaries. When we gave this reason why God chose Israel to be a peculiar people, 'that the Lord wished to show that he was a sovereign God,' he disputed this, because his sovereignty was already known to the heathen. He thought we must be content to reckon it among the secret things which belong to God. He shewed great craftiness and skill in keeping the conversation from turning on matters of experimental religion; for that was evidently his aim. On our rising to take leave, and mentioning that love to Israel had brought us to visit him, he declared that he loved Christians exceedingly, and that no Christian loved the Jews more than he loved the Christians. He said that he was travelling for his degraded brethren, to see what might be done for them; and was anxious to meet with Sir Moses Montefiori on his return from the Holy Land. He disliked our reference to scripture. Thus, on his remarking that the Jews must have been a very holy people since God so preserved them, we replied in the words of Ezekiel, '*Not for your sakes* do I this, saith the Lord God, be it known unto you.' But he hastily changed to another topic."

Between Bucarest and Jassy, our travellers arrived at a place called Waslui, where they found a Khan filled with Jews, on their way to Jassy, to keep the Day of Atonement. On the eve of that solemn day, it is their custom to kill a cock for every man, and a hen for every woman. During the prayer, the individual offering moves the fowl three times round his head. Then they lay their hands on it, as the hands used to be laid on the sacrifices, and immediately give it to be slaughtered. The Missionaries rose at 2 A. M. and saw the *Shochet*, or "slayer," going round the houses, waking each Jewish family, and giving a light from his lantern, that they might bring out their *Cipporah*, or "atonement," namely the cock and hen. Everywhere the sound of imprisoned fowls was to be heard, and a light was seen in all the dwellings of Israel. At one window, a little boy was reading prayers, and his widowed mother standing over him, with a white hen in her hands. At a certain point, she waved it about her head, saying in Hebrew, *This be my substitute, this be my exchange, this be my atonement; this fowl shall go to death, and I to a blessed life.* This was done three times, and then the door was opened, and

out ran the boy to the *Shochet*, carrying the fowl to be slain in a proper manner. "How remarkably does this ceremony show a lingering knowledge in Israel of the imputation of sin, and of the need of the shedding of blood, before sin can be forgiven!"

At Jassy, which they entered about sunset, they found the Jews dressing, or shutting up their shops. No one would be absent from the Atonement Service. Many of them were fine looking men, and the Jewesses were beautifully attired, some wearing jewels. The synagogue was crowded to excess. The *Absolution Chant*, or *Col Nidre*, had already been sung. The number of lights and the multitude of worshippers made the air oppressive, in all the synagogues which were visited, and the perspiration was running off the devotees, whose frantic cries might be heard to a distance. They clapped, and clasped, and wrung their hands, struck the prayer-book, and beat their breasts, and writhed their bodies as at Saphet and Tiberias. They keep up prayers all night and all the next day, till the time of evening when "the stars appear." The next day, twelve synagogues were visited, and were found full of men, women, and children. At one of them were many mothers, with their children in cradles or at the breast, sitting outside in their best apparel. Thus Joel says of a fast, "Assemble the elders, gather the children, and those that suck the breasts." Many men, unable to enter, were praying without, with their faces towards Jerusalem. In the prayers they rehearse most of Leviticus xvi. The remaining service consists in reading a Hebrew poem, which few understand, though all join in reading it. Many even of the boys were weeping or sobbing aloud. In Jassy there are no less than two hundred synagogues, and of these thirty are large. The consul reckoned the Jews at 20,000. They are not oppressed by the government, but are ill treated by the Moldavian people. They all speak a corrupt German. There have been about twenty converts to the Greek faith. The schools are numerous but poor.

"About six in the evening, we went to two of the largest synagogues, to see the ceremonies of the day of atonement concluded. When the sun is setting they pray for the last time, and their crying out is intense, far beyond all their previous supplications; for if they do not obtain pardon of their sins before the stars appear, they have no hope remaining of obtaining forgiveness for that year. When about to utter their last prayer, a trumpet is sounded like that of the new year, but only one blast. Then all is over! and forth they come

to the light of the risen moon, pouring like a stream from the synagogue. They stood in groups, all turning their faces toward the moon,—for the Jews believe that the spots in the moon are the *Shecinah*. Each group had a lighted candle to enable one of their number to read the prayer addressed *to the Shecinah in the moon*. Some held up their hands, others roared aloud, and all showed by their gestures the intense feeling of their heart. It was a grotesque scene, as well as peculiarly novel, to stand amid such a company, each in his high fur cap, the *tallith* around his shoulders, and generally his beard flowing wide over the book he was reading. As we looked upon the crowds of worshippers that filled the spacious court of the synagogue, and saw their eyes ever and anon turned up toward the bright moon, we were irresistibly reminded of the days when the fathers of that singular people forsook the worship of Jehovah, and 'served Baal and Ashtaroth,' and 'made cakes to the queen of heaven.' This service being done, they appeared as if relieved of an overwhelming load, for they had fasted and prayed for twenty-four hours, and now dispersed themselves in all directions. Many went homewards singing with great glee in the open streets, and shouting aloud to each other, 'Peace to thee, and peace to thee!' This is said to be done because their sins are now forgiven. It is not unusual for Jews to meet the same night in their synagogue and be merry together, and we soon after saw several public houses open, at whose door we could look in ; and there were Jews sitting together drinking *rakee*, and singing merrily. In one a Jew was singing over his cups to the full pitch of his voice."

Three years before, a rabbi, the greatest man in Jassy, began to study the scriptures, and to preach against the Talmud: he and his family were expelled. The missionaries visited an old Jew, of the New School, who lamented the ignorance of his people, and who rejected the Talmud. He was, however, verging to infidelity. In the shops were found prayer-books, commentaries, and portions of the Talmud, but nothing of interest.

On the verge of the Austrian territory, near the river Soutchava, and not far from the village of Teshawitz, they lodged with a Jewish innkeeper. He had erected a booth of willows before his door, the next evening being the begining of the feast of Tabernacles. He exhibited his palm branch, *lulab*, and his fine fruit called *ezrach*, supposed to be the "fruit of a goodly tree," spoken of in the law. Ps. xxxvii. 35, Lev. xxiii. 40. It is like a lemon, and matures once in three years. It is brought from Italy and the Holy Land, and sometimes more than a hundred dollars are paid for one, for the feast. This man had paid about a guinea. The Karaites use an orange, or any fruit.

"After we had got some refreshment, the family were full of curiosity to see the strangers, especially on learning that we had seen

Jerusalem. The father, mother, an old aunt, two boys, and a little girl soon gathered around us. The father (our host) talked freely. He hoped, he said, soon to be at Jerusalem himself. The mother asked if we had seen the remains of the old temple wall. We described to her what we had seen; and then took out a plan of Jerusalem and pointed out to the boy the various interesting places in and about the city which we had visited, and showed them some of the sketches we had taken.—'Do you wear *Tephillin?*' said one. 'How many commandments do you keep?' said another. The boy, who had showed considerable knowledge of Jewish history, then asked why we travelled on the Sabbath; for they were still persuaded that we were Jews. We told him we were to keep our own Sabbath the next day. But he, still believing that we were Jews, said, 'They have not broken our sabbath; they did not work to-day; a Gentile drove their carriage, and had anything been broken, he would have mended it.' The little girl whose name was Esther, stood near Mr. Bonar, behind the rest. Speaking of her name, as the name of a Jewish queen, he asked her if she knew much of the Bible. She said her mother had taught her all she knew, for she had not read the Bible herself. 'I know about Abraham, Isaac, Jacob, Joseph.' He asked her to go on, but she said, 'I do not know more.' He asked her what she knew about God, 'God,' said the little girl, 'is better than all; better than father or mother, a hundred, hundred times. And if I were ill, my father or mother cannot help me, but God can.' We told her she ought to love Him indeed; for he had so loved us as to send his Son to save us. We asked 'Where is God?' She pointed upwards, 'There!' 'But is he nowhere else?' She pointed round the room, 'Yes, here;' and then added, 'In my heart too, and everywhere.' We asked her if she knew that she was a sinner, she said, 'I have no sin.' On getting from us a shell from the Lake of Galilee, she expressed great delight, and said that she would wear it round her neck. The father then brought out a collection-box which he kept in his own house, for the Jews in Palestine; and another for a particular friend, a rabbi, who had gone there. The boy wondered why God punished the devil for doing evil, since (according to the Jewish belief,) he had made the devil *as he is*. We showed him that his opinion was erroneous; for God created him a holy angel. But the boy persisted in his own view; and with true rabbinical acumen said, 'He supposed that God punished the devil *for being a hypocrite*, for the devil never tempts any one to sin directly, but always says, 'You will get this or that by doing what I propose.'"

There is a great missionary field in Moldavia and Wallachia. In the two capitals there are from 25,000 to 30,000 Jews, and perhaps as many more in other towns. Though ignorant, they are in an interesting state of mind. A secret society of Galicia, whose object is to subvert the authority of the Talmud, is exerting a powerful influence on the young. There is British protection for Missionaries, and inquirers and converts could support themselves.

Austrian Poland, through which the travellers passed, is a

dark region, across whose boundary not even an English Bible can be carried, except by stealth. In different places they inquired the number of Jews, with the following results: Soutchava, 200 families; Seret, 300 families; Czernowitz, 3000 souls, and eight synagogues; Zalesky, 3000 souls; Tarnapol, 1800 families; Zalosc, 100 families; Brody, 25,000 Jews, 150 synagogues, and 10,000 Christians; Lemberg, 15,000 Jews; Cracow, 22,000. These numbers will strike every observant reader with astonishment. There is a reserve among them, which distinguishes them from the Wallachian and Moldavian Jews. At Cracow, the travellers found the Rev. Mr. Hiscock, a clergyman of the church of England, labouring among the Jews; a good man, of a catholic spirit, and greatly devoted to his work. Of late years, fifteen Jews have been baptized by the Lutheran minister, nine of whom were instructed by Mr. Hiscock. The despotic government, and suspicious police, are great hinderances.

There are many Jews of the 'New School,' in Austrian Poland. It is not easy to define their opinions. In a certain sense they are infidels, as rejecting the final authority of the Bible. But they differ widely from the infidel Jews of France and Germany, in that they have great respect for the scripture. They do not expect to return to the Holy Land. Many of them believe, that political emancipation is the only Messiah to be expected. Though they reject the Talmud, they retain the ceremonies; but this is a matter of policy with the shrewder sort.

In Prussia, Messrs. M'Cheyne and Bonar, continued their inquiries. Of the 90,000 inhabitants of Breslau, about 6000 are Jews. In 1839, nine Jews were baptized; in 1836, as many as twenty-six. In Posen, there are about 7000 Jews. There are seven Missionary schools for Jews, in the Grand Dutchy. While the Deputation were at Beyrout, they heard Mr. Pieritz express the opinion, that this was one of the most promising fields in the world, containing nearly 100,000 Jews. The London Society have sent three labourers, but there is room for thirty. The state of the Jewish mind in this province is most favourable. They are patient when addressed. The authority of the Talmud is shaken. And, the fact is, there have been more converts from the Jews of this province than from any country in the world.

Berlin was reached by Messrs. B. and M. on the 24th of October. There they became acquainted with Mr. Becker,

Missionary to the Jews. He was formerly under the Edinburgh Jewish Society, and laboured at Magdeburg, until compelled by the Duke to leave that station. There are about 5000 Jews in Berlin. There is a society for aiding poor converts: the President is the Rev. Mr. Kunze, and the Secretary Mr. Focke, a gentleman of great piety, who is known as the translator of Rutherford's letters. "Dr. Neander," says the narrative, "though himself an Israelite by birth, takes no special interest in his brethren. He cannot be made to see that means ought to be used for their conversion, and his opinion is that the efforts of societies are not to succeed. On the other hand, Dr. Hengstenberg has done much for the Jewish cause, and has frequently recommended it to his students." The venerable Gossner seemed to have no great favour for the modern enterprise. "This is the time," said he, "for angling them out one by one, but not for the general haul."

At Hamburg is stationed Mr. Moritz, a converted Jew, under the London Society. He regards Russia as by far the most important field. There are at least two millions of Jews in European Russia, not including Poland, and all are Talmudists, except in Courland. But there is little hope of Protestant labour being tolerated. Mr. Moritz is a Swede. In Sweden there are only 250 families of Jews, and these are obliged to live in four cities. The door is open there. In Denmark, where they number about 3600, no Missionary is allowed to labour. In Baden, there are 20,000; in Bavaria, 30,000; in Wurtemburg, 1200. In Hamburg, there are 9000 resident Jews, and a floating population of some extent. Mr. M. has found some success. That very week, ten inquirers had been with him. The New School Jews of Hamburg, while they reject much of Judaism, are bitterly opposed to Christianity. They administer an oath to their children that they will never become Christians.

Messrs. Bonar and M'Cheyne arrived in London on the 6th of November. It was a considerable time before Dr. Black and Dr. Keith were able to return. The former was detained some months at Vienna, and the latter till the following spring, at Pesth, in Hungary, by severe illness.

Before we conclude, we must gather a few notices from this volume, concerning the Karaite Jews. These are Israelites who reject the traditions, and stand opposed to the Rabbinists. Their synagogue at Constantinople was visited

by the Deputation. About a hundred families of them live in one quarter, being despised and hated by the other Jews. It is said that they always have their synagogues low, that they may literally use that Psalm, *Out of the depths have I cried unto thee, O Lord.* They wear the fringes or *Tsitsith*, (Numbers xv. 38), of a different form from those of other Jews. They have no phylacteries, but deride them, and call them "donkey-bridles." They have only one school for their children. About eighty persons attended the synagogue. Their shoes were piled up at the door, and they sat on the ground. When the Law was produced, all stood up in token of reverence. Two boys were the chief readers. The Rabbi then read Deut. xxi. 10—23, and expounded it. No one becomes a Karaite, but after a probation of five years. They have no enmity to Christians. The Rabbi said it was 1260 years since they separated from the other Jews. The Karaites of the Crimea once appealed to the emperor, to know whether a crime had been laid to the charge of any one of them during 600 years. Many of them carry on trade at Odessa, and it is said that there is a colony of them in Lithuania. Mr. Calman had met one near Bagdad. When the Missionaries were at Smyrna, they were informed by a young American traveller, that there are about 5000 Karaites in the Crimea, and that the word of one of them is thought as good as the bond of another Jew. Mr. Moritz of Hamburg says there are two Karaite colonies in Russia, near Wilna, numbering about 1800, engaged in agriculture. At a place called Kareimsky Neustadt, in Lithuania, they are also agricuturists, as also in Crimea. They keep the externals of the law very strictly, never kindling a fire on the Sabbath, even in the depth of winter; but they are full of self-righteousness.

On looking once more over this fascinating volume, we feel justified in saying, that we have above given the substance of what it contains in regard to the present condition of the Jews. But after all, our readers will have but a faint idea of the rich variety of instructive, entertaining and edifying matter presented by the narrative. The descriptions, though simple, are graphic. The volume has about fifty engravings and wood-cuts, besides two maps. The great charm of the whole is due to the scriptural piety and evangelical benevolence which glow in every page. We shall close with the final paragraph of our respected authors; hoping that its suggestions may not be lost upon our own beloved Church:

"And now that we can look back on all the way that God led us, we are constrained to say, to the praise of the glory of his grace, that He has blessed this undertaking from the beginning to the end. Both in the towns and rural parishes of Scotland, a deep, and we trust, scriptural interest has been excited in behalf of Israel; an interest which has penetrated to the very poorest of our people. While going from parish to parish to tell the things we have seen and heard, there is one gratification we have never missed—namely, the presence of the aged patriarchal-looking men of our Scottish peasantry, (seated ofttimes on the pulpit-stairs,) that they might hear of 'the seed of Abraham, God's friend,'—the nation for whose ingathering their sires used fervently to pray, as they dropped a tear over the narrative of their miseries. Immediately on the arrival of Drs. Black and Keith, a narrative was drawn up, and submitted to the General Assembly of 1840, when it was unanimously resolved, THAT THE CAUSE OF ISRAEL SHOULD FROM THAT TIME FORM ONE OF THE GREAT MISSIONARY SCHEMES OF OUR CHURCH. In July, 1841, a similar resolution was passed by the General Assembly of the Presbyterian Church in Ireland. Thus one grand result of this undertaking has been, that the venerable Church of Scotland, in days of darkness and perplexity, along with her revived and vigorous offspring in Ireland, has been led to acknowledge herself debtor both to the Jews and to the Greeks, and humbly to imitate the Apostolic Church of Jerusalem, by sending forth some of her sons to the heathen, and some to the circumcision. True, when we turn our eyes on the millions of the blinded heathen, and the scattered bones of Israel that whiten the valley of vision, we feel that absolutely nothing has been done at all adequate to the awful need of a perishing world, and the weight of our responsibility. Yet a beginning has been made; the cry, 'Come over and help us,' is now distinctly heard in the remotest corners of our land. And all who take pleasure in tracing the steps of the Son of man, as he walks amidst his golden candlesticks, cannot but thank God that these two Churches have now come forth in their full Evangelistic character—preaching Christ and him crucified to their people at home, and stretching out their hands abroad, with the offer of the water of life to the distant Gentiles and the dispersed of Judah. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'"

M. R. Nov

ART. II.—1. *Essays on partial Derangement of the Mind in supposed connection with Religion.* By the late John Cheyne, M. D. F. R. S. E. Physician General to his Majesty's Forces in Ireland, &c., &c. Dublin: William Curry, Jr. & Co. Longman Brown & Co.: London. Frazer & Co. Edinburgh. 1843.

2. *A Treatise on Insanity and other Disorders affecting the Mind.* By James Cowles Richard, M. D. F. R. S.,

&c., &c. Philadelphia: E. L. Carey & A. Hart. 1837.

3. *Medical Inquiries and Observations upon Diseases of the Mind.* By Benjamin Rush, M. D., Professor, &c. Fifth Edition. Philadelphia: Grigg & Elliott. 1835.
4. *Dictionarie des Sciences Medicales, Par une Société de Médecins et de Chirurgiens.* Paris. Articles Aliénation Aliéné, par M. Pinel, Manie, Melancolie, Maison's D'Aliénés par M. Esquirol.
5. *Report of the Pennsylvania Hospital for the Insane, for the year* 1842. By Thomas S. Kirkbride M. D. Physician to the Institution. Philadelphia. 1843.

Having been thrown into contact with a number of exceedingly interesting cases of what is popularly termed religious melancholy, we have become strongly impressed with the conviction that the subject is not generally well understood. There is no class of cases fraught with more painful interest, and none which more effectually baffle the kindness and skill of pious friends, and ministers of the gospel; and yet, while many of the views prevalent in regard to them, are, we think, extremely superficial and often erroneous, we have not been able to find any clear, thorough and scientific exposition of these cases, in a form suited to general use, and adapted to throw light upon their true character and method of treatment. The medical treatises on the subject are numerous and able, but they are too technical, and presume upon too much previous knowledge of physiology and pathology, to be of much use to others than medical men. And besides, the subject trenches so closely upon the domain of theology, and enters so far into that of experimental and spiritual religion, that it requires more than mere medical knowledge to do it justice. On the other hand, all the practical religious writers whom we have seen, do not sufficiently take into view the pathological changes of the physical organs. Indeed we know of no subject so vital to human happiness, which offers a more inviting field for authorship, to a writer possessing the necessary qualifications. A good book adapted for general circulation, would be an invaluable addition to our literature. The materials for it are ample. Any one furnished with a suitable education, theological and medical, profoundly and experimentally acquainted with the scriptures, fond of research, and gifted with good powers of generalization and induction, might immortalize himself, and bless his race, by devoting an entire life-time to this in-

teresting and important subject. We have placed at the head of our remarks, a few out of many works of established reputation, which sustain at length the main principles and views which we propose to reduce to a popular form, with the special design of rendering them useful to ministers, and others who may be called to administer spiritual comfort to melancholy persons.

M. Esquirol is beyond all competition the master spirit of this whole subject. His opportunities for studying mental disease were as good as could be desired, from his long connexion with the great Parisian hospital, *Salpêtrière*, during which time he had also a large private establishment of his own, and subsequently he had the charge of the *Maison Royale de Charenton*, where he was brought into contact with patients from the higher walks of French society. He is a remarkably philosophical writer, and developes the principles of his subject with great facility and clearness. We have referred to his articles in the *Dictionaire des Sciences Medicales*, in preference to his numerous separate works, because they are at once concise, systematic and complete.

Dr. Rush's work on the mind, is pretty generally known. It is a repository of the most curious facts, arranged upon his own theory of mental diseases, with the history, symptoms and treatment, both medical and moral, of each form of disease, the whole enlivened with poetry, and the fascinations of his elegant learning. It is a very interesting book, but not so likely to be useful, except to students of medicine; and even by them it should be received with qualification, since his peculiar views of the essential unity of all diseases, are, we believe, universally abandoned.

The work of Dr. Prichard is a plain and very satisfactory treatise on the subject of insanity, designed and adapted, however, mainly for medical men. For the chief materials he is evidently under constant obligations to M. Esquirol, as indeed he every where openly avows. The principal merit of the book, consists in establishing clearly the existence and nature of what he terms *moral insanity*, and the application of his doctrines in determining the moral accountability of persons so affected.

The whole spirit, aim and manner of Dr. Cheyne's book differ from all the others we have quoted. It appears to have been expressly intended for popular effect, and general usefulness. He is evidently an experienced and ripe Chris-

tian; and his whole book breathes a spirit of enlightened and eminent piety. One grand aim was to vindicate religion from the charge of causing melancholy; and he has done the work with perfect success. He traces experimentally the workings of the human heart and mind, under the power of religious truth; and uncovers with the hand of professional skill, the influence of lurking bodily disease, whenever those operations present morbid phenomena. We regard the book as so well adapted to meet existing prejudices, and diffuse just views of the subject, as far as it goes, that we could earnestly wish that it might be re-published; as the enormous price of the imported copies, puts it wholly beyond the reach of those whom it would benefit. Still, however, it does not by any means fill the chasm we have alluded to; partly perhaps on account of the disadvantages under which it was written, but mainly because the aim of the writer fell short of what we think is greatly needed.*

The limits of an article like this, preclude the course of investigation which would place the subject in the clearest light. We must therefore forego the interest and the benefit of an inquiry into the principles of general derangement, and limit ourselves mainly to the single subject more immediately before us,—that of melancholy as connected with religious causes.

The several classes of mental disease were not well discriminated, until within the last fifty years. The relations of melancholy, so called, for example, to the other forms of insanity, were not well made out, and it was often confounded with other diseases. M. Pinel who had charge of one of the great insane hospitals of Paris, *Bicêtre*, was, we believe, the first to point out the one clear distinction, that the deranged action of the mind in melancholy, was always confined to some one overwhelming subject or class of subjects. M. Esquirol completed the diagnosis, by ascertaining that it first seized upon the moral affections or passions, while mania uniformly makes its first appearance in a derangement of the intellectual powers. In neither case does the disease confine itself to the original point of attack. The derangement of the affections will sooner or later involve that of the intellect, and vice versa.

* In Burton's Anatomy of Melancholy, the reader will find all the curious learning which had accumulated from the earliest times, on this interesting subject, but very little of any practical utility whatever.

MELANCHOLY, then, may be described as chronic *monomania*, or partial insanity, seated primarily and essentially, though not exclusively, in the *moral affections*, and caused, or accompanied, by *depression* of the vital powers. In the grade of morbid action, its relation to mania, is that of low typhus to inflammatory fever. These particulars characterize the disease physiologically, and each one furnishes most important indications for the treatment, as we shall see.

It was for a long time supposed that a deranged state of the affections or passions could not exist, except in connexion with some illusion of the intellect, or some false perception. We believe, however, it is now generally conceded, that there may be a disordered state of the moral feelings without any mental hallucination at all,—a state termed by the French authors *manie sans delirie*, and by Dr. Prichard moral insanity. The cases on record seem entirely conclusive to the point. We remember an instance of a lady of refined and cultivated mind, in easy circumstances, and without the slightest temptation to such acts, who was so afflicted with the propensity to steal, that she never lost an opportunity of carrying off from her friends' houses, thimbles, scissors, spoons, or whatever she could secrete. There was no evidence of any insane ideas connected with this curious propensity. Baron Humboldt informed Dr. Prichard that a servant in his family, in whom they placed implicit confidence, requested a private interview one day with his wife, when she fell upon her knees in agony, and begged that she might be sent out of the house. On inquiring the reason, she confessed that she felt an irresistible desire to tear in pieces a little child which she nursed, whenever she undressed it. She could assign no reason for the propensity, and in every other respect appeared to be perfectly sane. There is no doubt whatever but that suicide and homicide both frequently result from attacks of this moral insanity, without any evidence of deranged intellect. From cases of such decided and extreme disease, this species of deranged action, shades off by degrees into milder forms, until it becomes what is termed eccentricity of character, or absence of mind, or perhaps merely habitual depression of spirits.

The simple point which we wish now to fix in the attention and memory of the reader, is this: that (from causes which we will afterwards discuss) there is produced a disorder of the feelings, affections or passions, antecedent to,

and independent of, any thing out of place, or peculiar, in the intellectual views of the individual. The manner in which some particular illusion afterwards supervenes on the disordered and perverted state of the feelings, is thus lucidly set forth by Dr. Prichard: "An individual of melancholic temperament, who has long been under the influence of circumstances calculated to impair his health, and call into play the morbid tendencies of his constitution, sustains some unexpected misfortune, or is subjected to causes of anxiety; he becomes dejected in spirits, desponds, broods over his feelings, till all the prospects of life appear to him dark and comfortless. During this period, if questioned as to the causes of his mental dejection, he will probably assign no particular reason for it. At length his gloom and despondency becoming more and more intense, his imagination fixes upon some particular circumstance of a distressing nature, and this becomes afterwards the focus, round which the feelings which harass him concentrate themselves. This circumstance is often some real, occasionally some trifling act of delinquency, for which the individual expresses the strongest and most disproportionate self condemnation. In other instances an unreal phantom suggests itself, in harmony with the prevalent tone of the feelings, which at first haunts the mind as possible, and is at length admitted as reality. Other individuals begin by indulging morose and unfriendly feelings towards all their acquaintance, magnifying in imagination, every trifling neglect into a grievous contumely. They fancy at length that they find in some casual occurrence glaring proofs of a premeditated design to ruin them, and expose them to the contempt and derision of society. The disease in these cases has its real commencement long before the period when the particular illusion, which is only an accessory symptom, is discovered."

Thus it is that the second characteristic feature of melancholy, develops itself, viz: monomania. To the same purport we could easily cite the most distinguished authorities both German and French.* Indeed we have but to observe narrowly any case that may fall under our observation, in its premonitory and incipient stages, to satisfy ourselves of the perfect accuracy of these observations, as to the order

* See Dr. Jacobi's Bobachtungen über die Pathologie und Therapie der mit Irreseyn verbundenen Krautsheiten:—and M. Esquirol's articles in Dict. des Sciences Medicales.

and connexion of the morbid phenomena. We hope our readers will follow us patiently through these seemingly speculative details: for they are of essential importance to a right understanding of the true nature and treatment of melancholy, in connexion with religion.

The state of mind on which melancholy is most apt to fix and feed, and which we have therefore put down as one of its characteristics, is that of oppressive fear, or gloomy despondency, varying in degree from what is termed a disposition to look upon the dark side of every picture, to the blackest despair. The form of the superinduced illusion, depends generally upon accidental circumstances,*—most frequently upon the occupation, or the engrossing taste of the individual. The devotee of science, for example, imagines himself subjected to the fatal influence of electricity or magnetism, or the victim of poison by some chemical agent. The merchant persuades himself of a combination to ruin his business, and is overwhelmed by the prospect of imaginary bankruptcy. Not unfrequently the supervening hallucination takes the most ludicrous form, from some trifling internal sensation,—from the mere motion of wind in the bowels. Dr. Jacobi relates the following curious case: "A man confined in the lunatic asylum at Würtzburg, in other respects rational, of quiet, discreet habits, so that he was employed in the domestic business of the house, laboured under the impression that there was a person confined in his belly with whom he held frequent conversations. He often perceived the absurdity of this idea, and grieved in acknowledging and reflecting that he was under the influence of so groundless a persuasion, but could never get rid of it. It was very curious to observe how, when he had but an instant before cried 'What nonsense! is it not intolerable to be so deluded'? and while the tears which accompanied these exclamations were yet in his eyes, he again began to talk, apparently with entire conviction, about the whisperings of the person in his belly, who told him he was to marry a great princess. An attempt was made to cure this man by putting a large blister on his abdomen, and at the instant when it was dressed and the vesicated skin snipped, throwing from behind him a dressed up figure, as if just extracted

* So true is this, that Esquirol declares he could have written the history of the French revolution from the cases of mental disease which fell under his observation in connexion with that eventful period.

from his body. The experiment so far succeeded that the patient believed in the performance, and his joy was at first boundless, in the full persuasion that he was cured; but some morbid feeling about the bowels, which he had associated with the insane impression, being again experienced, he took up the idea that another person similar to the first, was still left within him, and under that impression he continued to labour."*

When melancholy lays its hold upon the religious feelings, as it is liable to do in individuals of a certain pre-existing temperament, the form of the illusive ideas which supervene, are determined, in like manner, by the circumstances of the patient. In the age of mythology, for instance, they were tormented by furies; in that of superstition, they are haunted by demons, or conceal a devil within their person, as is common in some parts of Roman Catholic countries. In more enlightened and evangelical parts of Christendom, the most common and indeed almost universal form of the delusion, as Dr. Rush has observed (see p. 114) is a conviction either 1. that the individual in particular is excluded from the divine mercy by an irreversible decree of the Supreme Being; or 2. that he has committed the unpardonable sin. From these facts alone it is evident that religion or erroneous religious belief, is not the cause, but the effect, and the food of pre-existing disease.

We now proceed, however, to examine more particularly into the real connexion between religion and melancholy, and (as a collateral inquiry) how far the common impression is well founded, that religious belief and Christian experience naturally tend to produce melancholy. And while our limits, so contracted in comparison with the extent of the subject, preclude the advantages which would arise from a thorough examination of all the causes of this form of derangement, we venture to give some tabular statements on the subject, the mere inspection of which will suggest many curious truths to the thinking reader; while they shed a flood of light upon the particular point before us. We only premise that it is usual to divide the causes of insanity, into physical and moral.

Table showing the causes of melancholy in 482 cases given by M. Esquirol.†

* See farther on this subject Prichard, Chap. II. Sec. 2 and 3. Dictionaire des Sciences Medicales, Tome XXXII. p. 155.

† Dictionarie des Seiences Medicales, Tome XXXII. p. 166.

Physical Causes, 275.

Moral Causes.

Domestic misery,	60
Reverses of Fortune,	48
Disappointed Love,	42
Jealousy,	8
Fright,	19
Wounded Self-Love,	12
Anger,	18
	207

The above table is taken from the records of the Salpêtrière, which was devoted exclusively to females, and most of the patients were from the lower and middle classes. Both these circumstances should be borne in mind in deducing any conclusion from the statistics.

In the reports of our own hospitals the statistics of the melancholy patients are not given separately. In the Pennsylvania Hospital, (see Report for 1842,) out of 299 patients, 52 were labouring under melancholy. The following table shows the immediate exciting causes of disease in the whole number.

Physical Causes, 94.

Moral Causes.

	MALES.	FEMALES.
Loss of Property,	17	6
Dread of Poverty,	2	
Disappointed Love,	2	4
Intense study,	5	
Domestic Difficulties,	1	5
Fright,	2	3
Grief,	4	16
Intense application to Business,	2	
Religious Excitement	8	7
Political Excitement,	1	
Metaphysical Studies,	1	
Want of Exercise,		1
Engagement in a Duel,	1	
Want of Employment,	9	
Celibacy,	1	
Mortified Pride,		1
Anxiety for Wealth,	1	
Uncontrolled Passion,	1	1
Mental Anxiety,	4	1
Disappointed hopes,	1	2
	63	47

We have not space to quote any of the tables before us, showing the occupation of the patients. The most curious feature of them all is, that by far the largest proportion of the male patients had been farmers. In the State Lunatic Asylum at Utica, N. Y., out of 148 male patients, 62, or 42 per cent. had been farmers! 14 merchants, 26 labourers, 9 clerks, 7 scholars, 4 attorneys, &c.

We return to the particular point before us: and our first general remark is, that after all, the cases of religious melancholy, so far as the statistics of the disease show, are comparatively few. It is certainly very remarkable that among all the patients included in M. Esquirol's tables from Salpêtrière, there is not a single one charged to religion as the cause. In a report subsequently published by the same author, of the *Maison Royale de Charenton*, frequented by patients of a much better class in society, out of 448 cases, 18 are set down to the cause, "dévotion exaltée." In our own country, for obvious reasons, the proportion of such patients is much greater. In the Pennsylvania hospital out of 299 cases, 15 are traced to "religious excitement." And in the Asylum at Utica, the startling proportion of 57 out of 276 cases, are attributed to "religious anxiety."

To those who understand the circumstances connected with these several reports, these results are very much such as might be expected: and they establish beyond reasonable doubt the position we have assumed, that the hallucinations of insane and melancholy persons are the result of pre-existing disease, and only take their form from the accidental habits or feelings of the patients. The absence of religious excitement among the lower classes of Paris, has not diminished the number of cases, but the disease has there seized upon some more engrossing subject of thought; while in that portion of our own country where religious excitement has raged most, it has naturally fixed itself upon that which is perfectly congenial to it, and which it found already prepared to hand. In determining the comparative frequency of this form of mental disease, it ought to be stated, that many individuals are undoubtedly affected with it, who yet from the absence of any gross intellectual disorder, are not reckoned among the insane; and farther, that even when they are so reckoned, they are usually so harmless and the state of their feelings is such, that they are seldom sent for treatment to a public institution. Hence the statistics of insanity are far from showing the exact

proportion of these distressing yet interesting cases, which really exist among us.

We proceed therefore, to say in the second place, that many cases which assume the form of religious melancholy, and which are charged to the account of religion, are produced solely by some deranged bodily function, with which religion has nothing whatever to do, either in the way of causing or curing, any more than it has with rheumatism or the tooth-ache. Dr. Rush somewhere mentions the case of a Quaker preacher who became melancholy, and believed himself to be possessed of a devil. The doctor, finding his pulse full and tense, persuaded him to allow him to open a vein. Soon after the blood began to flow, he exclaimed that he felt the devil fly out of the orifice, and recovered immediately. What could be more absurd, than to charge such a disease to the discredit of religion, and treat it as religious melancholy. As this is a point of importance, and as many persons not accustomed to notice the close connexion, and mutual relation of the mind and body, can scarcely admit that the views of the most important moral subjects, and even what seems to be religious feeling, can be modified and essentially changed by mere physical disorders, we will state another case in point. We were once requested to visit a lady, whose state of mind had baffled every attempt made by her judicious husband, to bring her relief. She was a woman of great refinement and strength of mind, eminently pious, and devoted to her interesting young family, whose education she conducted herself. While conferring every accomplishment upon her children, she was mainly anxious for their spiritual welfare. When we saw her, she was intensely excited, and had slept little for several nights. She said she had lost all interest in the instruction of her children, and had become utterly regardless of their personal appearance and her own. Her whole thoughts and feelings were engrossed about their salvation, her anxiety for which had become insupportably agonizing. When instructing, or dressing, or leading them out for their accustomed exercise, she was incessantly distracted with the thought, what good will all this do, while they are still impenitent! Though her flushed face and flashing restless eye, indicated strong physical excitement, yet her mind was so clear on every subject, and all her views so rational, that we attributed the whole difficulty to excessive and protracted anxiety, for an

object of peculiar interest to a pious mother—the salvation of her children. We made repeated attempts to reason with her on the error and evils of her present state of mind. She admitted fully the justice of our reasoning, and concurred in the truth of all our positions, but we found that this was of no avail. Her excitement continued, and with it her distress, and all her difficulties. It appeared like a case of pure religious excitement, and was so looked upon by all her family. They did not deem her deranged, but it was evident she soon would be, unless relieved. Finding reasoning of no avail, and the excitement still increasing, we became convinced on minute examination, that the whole difficulty originated, not in religious views or feelings at all, but in a morbid increase of arterial action, arising from some physical cause. One-twelfth of a grain of tartar emetic, five or six times a day, gave perfect relief, and restored both her views and feelings to the healthy standard. Any number of instances of every variety of the disease might be cited to the same point. One of the deepest and darkest cases of religious melancholy we ever saw, occurred in a young lady of remarkably cheerful and equable temperament, in connection with a derangement of the system; and after every moral means had been tried, in vain, to shed a solitary ray of hope upon the unbroken darkness of her despair, she recovered perfectly and at once, on the return of her accustomed state of health.

A third consideration of essential importance in understanding the real cause and true nature of melancholy, is, that even where the immediate cause seems to be excitement on some religious topic, there has often been a train of physical causes at work, which have not only predisposed to the disease, but which farther lend that colouring to the religious views themselves, to which they owe their power to produce the disease. The meaning and force of this will be seen best by an example. The report of the Pennsylvania Hospital for 1842, furnishes one precisely to the point. "A young man of very moderate mental capacity, little education, and accustomed to a laborious occupation, from too much confinement at his business, finds his health failing, and gives up his employment for a few months to recruit. At the end of that time, although not well, he is able to return to work, but then discovers that the changes in the times make it impossible for him to find any thing to do. His means being exhausted, his body

weak, without his customary exercise, his mind gradually becomes in a morbid state, when some excitement from Miller's prophecy occurring in his neighbourhood, he immediately attempts to study the subject, and to ascertain its truth from close reading of the Bible—an investigation utterly unsuited for his capacity under any circumstances—and the difficulties he encounters at the very threshhold, lead to a violent attack of mania. The disease was attributed to 'Miller's prophecy,' or to 'religious excitement,' but neither of these causes would give a proper idea of the origin of the case. Before being excited on that subject, the patient's mind was ready to be overturned by any abstruse or exciting matter that might be presented to it. Without his loss of employment this would not have occurred, and without the enfeebled health which accompanied it, his attempted investigation might have been harmless."

The whole subject of what are called '*predisposing causes*,' would naturally come up in this connexion: but while a careful examination of them is indispensable to a complete discussion of mental disease, we must glance very cursorily at only the more important practical aspect of the subject. Dr. Prichard maintains that in every case of derangement, of whatever kind, "a certain peculiarity of natural temperament or habit of body exists as a necessary condition for its development; without which the causes which give rise to the disease will either prove harmless, or will call forth some other train of morbid phenomena." Thus for instance intemperance produces insanity in a large number of cases, while in other individuals it induces apoplexy, paralysis, or disease of the liver or lungs. So, whenever the phenomena of insanity appear from whatever cause, he contends we may always infer, that a natural or constitutional predisposition to the disease existed, in every instance. Whether this strong position be tenable or not, it ought to be known by all who have to do with it, that its origin does generally lie, far back of the apparent exciting cause, in some peculiar condition of the physical organs. For example, in no less than 110 cases out of 482, in Esquirol's tables on Melancholy, there existed a clear hereditary predisposition: and from all the observations we can gather, this is about the ordinary proportion of hereditary cases: viz. nearly one third of the whole number. No one, without particularly noticing the rigour of the law of

the hereditary descent of disease would fully appreciate the force of this circumstance. Not only does it develop itself, where the predisposition is inherited, with great certainty; but the very form of the disease, and even the period of life at which it breaks forth, are very often exactly observed. Dr. Rush gives numerous cases singularly illustrating these facts. And where the predisposition is not hereditary, it is still often congenital.

The physiological history of the development of this constitutional predisposition to melancholy, is highly curious and instructive, but we must glance over it very briefly. In early youth it very rarely makes its appearance. There are other predisposing causes, to which the nature of our work forbids us to allude, but which are far more operative than is commonly supposed. As it is a tendency of religion to subdue the passion, and to bring the body into subjection to the soul, it is obvious that it must be the most effectual of all correctives of one large class of the causes to which insanity owes its origin.

The last observation we shall make in exposition of the true nature of melancholy, is this:—that where the evident proximate cause of the disease is purely of a moral nature, religious excitement for example,—yet does it produce its effect invariably by the medium of disorder first induced in the physical organs. We have not the space to discuss the question, where in the organic system, the disease is seated. We may safely leave this matter until it is settled by those who are the proper arbiters of the dispute. But there is so much uniformity of opinion among writers of all classes and countries as to our position, that we might safely assume it as granted. Certain it is, as we have already shown, that mere bodily disease often develops the phenomena of mental insanity: and just in proportion as morbid anatomy becomes more minute and exact in its applications, does the certainty increase, that in every case of clear and established mental disease, there are lesions of the body, either organic or functional, which are competent to account for that disease. Dr. Cheyne says in the most explicit manner, (p157,) "We never saw a case of mental derangement, even where it was traceable to a moral cause, in which there was not reason to believe that bodily disease could have been detected before the earliest aberration, had an opportunity of examination offered. Not only does every deranged state of the intellectual faculties, and the natural affections, depend

upon bodily disease, but derangements of the religious and moral sentiments also." Almost the only modern writer of note known to us, who maintains the opposite hypothesis, is Prof. Heinroth of Germany.* But though abandoned for the most part by professional men, it is still, we believe, the popular creed. The main grounds on which it rests, though well adapted to convince those who judge mainly from appearances, are by no means conclusive. It is undeniable indeed, that purely moral causes often produce the disease: but every one knows that moral causes are competent to derange the bodily functions. Grief has been known to stop the secretions of the liver, and produce a fit of jaundice; fear, to check the secretion of milk during the period of female lactation; and anger to derange the operations of the brain and produce either an attack of apoplexy, or as in the case of a certain king of whom history informs us, a fit of raving mania. The modus operandi, then, of these causes, is by first deranging the bodily functions; and until this is accomplished, there is no evidence of insanity. The effect may be produced either by direct action upon the brain, or by disturbing the functions of the stomach, the liver, the skin or the heart, when these deranged organs become new and separate sources of irritation, all acting upon the great centre of life and seat of reason. The experienced and acute physician of the New York Asylum states, that hardly any cause will ever produce decided mental disease, till it has so far disturbed the bodily functions, as to have destroyed the power of sleeping.

In investigating the tendency of religion, or of any particular religious doctrines, to produce insanity, the inquiry resolves itself into this, viz. whether there is in them an inherent tendency to produce excitement or depression sufficient to disorder the functions of the body. Now that certain views of religious truth, and even certain religious feelings, may, in persons of morbid temperament aggravate the tendency, and become the food of melancholy, cannot be questioned. But it should be remembered that the temperament in such cases is the cause of their unconquerably gloomy views, before these views can issue in chronic melancholy. But that there is no such tendency in any of the doctrines of true religion rightly apprehended by a sound mind, it seems to us must be self-evident to any one who under-

*See Lehrbuch der Stoerungen des Seelen lebens.

stands what true religion is. We should be glad to quote the able reasoning, and just conclusions of Dr. Cheyne on this point, but can only find room for a single passage.

"If that doctrine," says he, "which proclaims liberty to the captive, and pours balm into the wounded heart, should produce melancholy, which is the usual type of religious madness, it would be a phenomenon in the history of the human mind, which would defy every attempt at explanation. We firmly believe that the gospel received simply, never since it was first preached, produced a single case of insanity; the admission that it has such a tendency ought never to have been made to the enemies of the cross. We have granted that fanaticism and superstition have caused insanity, as well they may: nay derangement of the mind may often have been caused by the terrors of the law: but by the gospel,—by a knowledge of and trust in Jesus—NEVER."

The truth is that the cases of insanity charged to religion, are nearly all the fruit of that wild enthusiasm, or fanaticism, which the enemies of the gospel do not care to distinguish from true religion. And we repeat the remark, (which is essential to a right understanding of the nature of the disease and the mode of treatment,) that this latter cause operates by first producing physical excitement, upon which morbid feelings and insane hallucinations supervene, which often have no connexion whatever with the peculiar doctrines producing the excitement. A distinguished physician lately mentioned, in conversation upon this point, that in a state of high fanatical excitement which occurred in his neighborhood, a woman who became the subject of it, was seized with the belief that a child which she held in her arms was Jesus Christ, and carried it about insisting that every body should fall down and worship it. Now it must be evident that the essence of the disease in such a case is not a disorder of the intellect chargeable to religion, but intense nervous excitement, produced by enthusiasm and terminating in a wild hallucination, totally unconnected with the exciting cause; and he who would treat it, on any other hypothesis would certainly fail of success.

If farther confirmation were needed of the view we have given, that moral insanity is connected with a morbid condition of the bodily organs or functions, it might be furnished from many incidental sources. For example, the melancholy of the patient is often sensibly affected by phy-

sical agents, which can act only through the body. The state of the atmosphere, for instance, exercises a most manifest influence upon such persons. It is not unusual for them to be able to predict a storm twenty-four hours before it appears. Cowper, in one of his touching letters to Mr. Hayley says, "I rise cheerless and distressed, and brighten as the sun goes on." And Dr. Rush mentions that during the single month of May, one year, which was remarkable for the prevalence of cold, cloudy weather, there occurred no less than six cases of suicide in Philadelphia; four of which were in the Pennsylvania Hospital.

Nor is this view of the nature of the disease set aside by the fact, that many patients recover without any medical treatment directed to the bodily derangements. The system will often recover from any disease whatever, when placed in favourable circumstances, without medical treatment, in virtue of the mere restorative powers with which our constitution is gifted, the *vis medicatrix naturae*, of the efficacy of which the older physicians were so loud in their praise. And besides, as we have shown, that moral causes are adequate to produce physical derangement, so likewise may they be sometimes successfully used in curing it.

THE TREATMENT of the class of diseases we have been discussing, is a subject of still greater practical interest; and we had intended to express our views upon the moral part of it somewhat fully. At present, however, this is out of the question, farther than to state briefly some principles, which we deem of fundamental importance. If the disorder of the bodily organs becomes itself a settled disease, medical treatment will generally be indispensable to a cure. But as we are not writing for medical men, and we abhor empiricism, we shall say no more than that the case should be promptly placed in the hands of a skillful and experienced physician; and, if possible, it is very desirable for many reasons that he should be a pious man. The same thing, indeed, is true of the moral treatment, to a great extent, in decided or confirmed cases of disease. But as this is often under the management of friends and especially pious friends and ministers of the gospel, we venture to throw out a few hints on the subject.

The first material point is to remove the patient, if possible, from all the scenes and circumstances which excite or aggravate the disease. As many of the morbid feelings are

very apt to be associated with familiar friends, it is often expedient to take him from the bosom of his family, and throw him in the midst of strangers. Cruel as the measure seems, it is absolutely essential to a cure in many cases. Where the disease is attended with a loss of natural affection, or a decided and unconquerable aversion to the nearest and dearest friends—which is very often the case—it becomes necessary not only to remove the patient, but, in many cases, rigidly to exclude even occasional visits from the members of his family. The slightest circumstance associated with his morbid condition will sometimes occasion a relapse, when on the very verge of a cure.

The question of removal to an asylum, is one of the most delicate and painful which friends are called to decide. Every kindly feeling revolts against it, and yet it is often a real kindness during the period of treatment, besides that it often furnishes the only hope of a cure. In those cases of religious melancholy, where the natural feelings of the heart are unperverted, and the domestic circle so far from aggravating the disease by unpleasant associations furnishes a chief solace to the unhappy being, it would be cruel to lacerate his feelings by a separation which he dreads, and thrust him into circumstances from which he recoils as from the confinement of a jail; and if carried out in such a case, would probably extinguish the last hope of recovery.

We fully intended to devote a few pages to the history of Asylums for the insane, and the remarkable amelioration of their condition hence resulting. Nothing could be more unfounded than the strong prejudices against this resort, on the part of patients and their friends, because the judicious classification, management and supervision of the insane, in the better class of asylums, has nearly abolished all forcible measures for restraint even in the most violent and dangerous cases, and the treatment is not only rendered imcomparably more humane and kind, but vastly more successful, than it can possibly be, when the patient is left at large. But, as we have already said, in the form of disease which we have mainly discussed in this article, it is generally less necessary, and often decidedly improper to remove the sufferer from his home to a hospital, and we shall therefore redeem our space, by omitting at present any farther notice of a history, as interesting in its details as the most ingenious romance.

Our readers will remember we have shown, in discussing

the nature of melancholy, that it shows itself first in a morbid depression of the feelings, or a derangement of the affections or passions, and that the insane notion, whatever it may be, subsequently supervenes. This must always be kept in view in the treatment. To attempt a removal of the hallucination or erroneous belief, by reasoning on the subject, will always be futile, until the morbid condition which induced it is first relieved. Every one familiar with the sad, but interesting and instructive history of Cowper, (which we advert to so often for illustration, because it is so well known,) will remember, that the assiduous efforts of his pious and excellent friend, the Rev. Mr. Madan, to remove his erroneous religious views, were wholly unavailing, until after the judicious treatment of Dr. Cotton, addressed to his constitutional malady, had relieved his gloomy depression of feeling; and then the reasonings and advice of his clerical friend recurred to his recollection, with convincing clearness and force. Dr. Rush mentions the case of a lady whose delusion consisted in supposing herself to be visited each night by the spirit of Gen. Washington, with whose conversation and presents, she would entertain the doctor on the following day. He first cured the primary disease by medical treatment, and then by a sally of wit and reasoning, he succeeded in chasing away the lingering illusion.

The moral treatment best adapted to relieve the depression of melancholy, requires often the nicest discrimination and the most untiring kindness and assiduity on the part of friends. On the one hand too much sympathy, and especially frequent conversation upon the subject, will increase the evil: and on the other hand if you are too lively and light-hearted, the patient not only fails to catch your spirit by sympathy, but sinks into deeper and darker gloom. "Mirth in melancholy," says Dr. Rush, "is like hot water to a frozen limb." On the same principle, music, which is often a most important auxiliary in the treatment must be applied with skilful discrimination: and it will almost invariably be found that in the first instance, solemn and plaintive music succeeds better than that which is lively or stirring. We suppose the true principle to be observed, whatever be the means used for making an impression on moral feelings, is, to approach the state of mind of the patient so far as to gain his full confidence and sympathy, and then to advance towards the exercises and feelings of

a sound and cheerful state, just as fast, and no faster, than you can carry him with you.

The question here rises, how far, and under what circumstances, religion can be used as a restorative agent in melancholy. Esquirol, who of course views the subject merely as a philosopher, maintains, that the application of religious truth in the cure of melancholy is only useful, where the passion deranged is one which may be supplanted by the introduction of some religious affection. For example, where the melancholy results from temporal calamity, you may counteract the disease by diverting the thoughts and feelings of the individual from his gloomy views of temporal ruin, to those consolatory truths, and bright, immortal hopes, which religion unfolds, and by which the deepest sense of the calamities of this life can be swallowed up, by the exceeding glory and felicity of the life to come. But when the force of the derangement expends itself upon the religious affections directly, it is always aggravated by religious discussions, or protracted religious exercises; and the only safe course is to shun the subject entirely. We shall have occasion to explain the caution with which this prescription should be adopted, but we have no doubt of the practical wisdom of the principle on which it rests. It will be remembered that one of the characteristics of the disease is that the derangement is confined mainly to one subject, or class of subjects:—in other words, it is a form of monomania. This circumstance clearly indicates the propriety of diverting the mind, as far as possible, entirely from that subject, until its powers can react, and resume their healthy operation. This principle is fundamental in the successful treatment of the disease. Now as the religious affections are the most powerful and engrossing, it follows that where the primary and essential force of the derangement has not fallen upon these affections, they may be most successfully used for this important purpose. Hence the great utility of judiciously conducted religious and devotional exercises, now constantly enjoyed in many of our best regulated Insane Asylums, where they have been found successful not only in calming the most boisterous and unruly patients, but in supplanting the morbid trains of thought and feeling, and contributing essential aid in effecting a complete recovery. But where gloomy religious affections form the very food on which melancholy feeds, it must be equally evident, that to indulge in these exercises, with a view of strengthening

the powers of the mind, would be precisely like attempting to impart physical strength to a debilitated febrile patient, by feeding him with strong meat. Hence on the other hand, the evil resulting to certain classes of patients from the introduction of Christian worship among the insane in hospitals, from which the inference has been hastily drawn, in a few instances which have come to our knowledge, that the plan itself was inherently bad. The whole difficulty arose from the want of proper discrimination, in the application of the means in question.

It is very evident that the application of the principles we have been discussing, as to the propriety of exciting religious thoughts and affections in the minds of melancholy persons, is a matter of the greatest delicacy and difficulty. There are cases, where an injudicious perseverance in the one course, would only drive the unfortunate victim of despondency into deeper gloom, and perhaps into utter despair, and it is conceivable that a mistake on the other extreme, in some instances, might not only debar one of the most powerful of all the moral remedies for the disease, but even endanger the religious hopes of the soul. It is therefore a question of the very first importance, how we may discriminate as to the existence of disease, and the real character of the case to be treated. Nothing short of a close and searching investigation of the origin and history of each individual case can enable any one to make out the diagnosis satisfactorily; and in this respect we think the spiritual physician might copy with advantage, the laborious and pains-taking example of medical men. We will mention however a few symptoms which lie upon the surface in many cases, and which may perhaps serve to prevent a misapprehension, where now, we believe, there is often serious mistake.

When the mental distress and dejection are the result of disease, and not the natural workings of an awakened conscience and are to be treated accordingly, there is very often a striking relative disproportion between the alleged moral cause, and the degree of remorse. Indeed, as Dr. Rush somewhere justly observes, *imaginary* guilt is a far more frequent cause than *real*. The healthy conscience is alive equally to guilt of all kinds in proportion to its aggravation, while that which is morbidly affected, is distressed beyond measure with that which is either imaginary or trifling, and is insensible to a thousand offences of greater magni-

tude. Again, the feelings of diseased melancholy fluctuate without any assignable mental cause whatever. Sometimes they overwhelm their unhappy victim with distress, and again they are relieved without any corresponding change in his views, to account for it. The inference in such a case is, that both the cause and the cure are to be sought, not in the rational or moral constitution of the individual, but in the state of his nervous system or his bodily health. This inference is sometimes rendered conclusive, by evident accompanying symptoms of indigestion, feverishness, or nervous irritability. Thus as Dr. Cheyne reminds us, during the last illness of Dr. Scott, every paroxysm of fever was attended with a state of spiritual gloom. It is unnecessary to remark how important it is, in all such cases, to discriminate the true cause of the phenomena. The existence of bodily disease may also be inferred from the failure of any attempt to reason the patient out of his false notions, or relieve his depression by obvious moral considerations. Such measures however clearly adapted to their end, will produce not the slightest effect, until the disease is first broken. And yet it would be a great mistake to suppose that the mind is as inactive, as the oppressed body and dejected feelings would seem to indicate.* The attention is all awake to the particular subject of melancholy. The patient displays astonishing ingenuity, in justifying his gloomy and despondent views. If there is a flaw in your reasoning he will detect it with remarkable acumen, or he will seize upon your own principles and find in them something to justify his morbid feelings. If he cannot do either, he will perhaps set aside your reasoning as irrelevant, or he will tell you, 'I understand you perfectly:—you have reason on you side, but no matter, I cannot believe you.' Sometimes he will be brought to feel and admit that he is all wrong;

* The friends of melancholy patients sometimes fall into the natural but unfortunate error, of treating melancholy patients as if they were in a state of stupor and forgetfulness. We know a very intelligent and pious lady, long since perfectly recovered from her disease, who still bears the keenest recollection of the severity with which she was treated at the time, under this misapprehension. And on the other hand, Dr. Rush tells us, that he once apologized to a Quaker lady who had been under his care, after her recovery, and asked her if she would forgive him for insisting upon her taking so many nauseous medicines. "Forgive thee," replied his fair patient with the utmost warmth, "I love the very ground thou walkest on!" The Doctor was remarkable for his kindness to his unfortunate patients.

but contend that he cannot help it, that he is under the dominion of some resistless power.

Now in all such cases it may be laid down as a general rule, that to ply the disordered mind with reasoning, and if religion be the morbid subject, with religious duties, will do harm, instead of good. The attention should as far as possible be beguiled to other subjects entirely, that the restorative powers of the constitution may be allowed to act unimpeded, while every attempt is made to restore the nervous or other bodily functions to a state of healthy action. (See Dr. Cheyne, p.185 et passim.)

Perhaps we ought to say distinctly before closing this subject, that we are far from meaning to intimate, that the knowledge of what we suppose to be the true nature and treatment of religious insanity, will enable any one to relieve with certainty, every case that may come before him. Would that it were so. But unhappily even under the most favorable circumstances, and the most skilful treatment, scarcely more than one-half of the whole number of patients are fully recovered; and where the disease assumes the form of monomania, the prognosis is less favorable still. Esquirol's tables would show the proportion of cures, in this latter form, to be about one-third of the whole number of cases. It ought however to be universally known, that the prospect of relief is incomparably greater, if the disease is subjected to proper treatment, in the very earliest stages of its development. Esquirol shows from most elaborate statistics, that nine-tenths of all the cures occur in the two first years of the disease; while after the third year, not more than one in thirty, are permanently restored. And Mr. Pinel makes "the mean time for the duration of the disease, in cases terminating favorably, from five to six months. (See farther Prichard p.100—103.) Farther argument is unnecessary, to show the vast importance of the most prompt measures for the relief of the unhappy subjects of these dreadful diseases.

We had hoped to bring this whole discussion to bear upon that numerous and varied class of cases, so full both of interest and difficulty, where there is manifest disorder of the religious views and affections, and often great mental distress, while yet, they are not commonly regarded as cases of disease at all. We give as a type of one sort of these cases, to which perhaps no other may exactly conform, and yet which illustrates the essential elements of many others,

the instance of a young lady, whom we have long and intimately known. Of a temperament highly nervous and sanguine, she embarked very young, with all her ardour, in the gay pleasures of fashionable life. A single season convinced her fully of their emptiness and folly. She was soon after brought under the influence of pungent preaching, and convinced of sin. The struggle was sharp and long; but the result was, that she gave herself, with all her heart, to a course of rigid religious duties. Above all, she seemed to live in an atmosphere of prayer. Her faith in the truth and promises of God, was without the shadow of a cloud. And yet she had not the pure enjoyment which she supposed to be the necessary fruit of real piety. She did not therefore, look upon herself, as a child of God; and her consequent anxiety wore upon her spirit, and secretly undermined her health. At length, one day, as she rose from prayer, the thought struck her like a thunder bolt, 'what if there is no God after all.' She repelled the thought with horror, and went her way. But the shock had struck from her hand, "the shield of faith," and all her efforts were unable to grasp it again. From henceforth she found herself exposed to a constant shower of darts, fiery and poisoned, and she could not resist them. They stuck fast in her vitals, and drank up her spirits. The poison thus injected into the heart of her religious experience soon spread, and blighted the whole. She never knew a moment's peace, when her thoughts were upon her once favourite, and still engrossing subject. She called herself an infidel, and applied to herself the dreadful threatenings and doom of the unbeliever. And yet it was evident she was not, in any sense, an unbeliever. She was one of the most devout and consistent persons we ever knew. She was conscientious even to scrupulosity. She was a most devoted and faithful Sunday school teacher, and God blessed her labours to the conversion of nearly all her scholars. She rejoiced to hear of persons becoming Christians and would often say, with despair in her tones, how she envied them. When any of her acquaintances died without giving good evidence of piety she became excited, and as she expressed it, was ready to scream aloud. She gave every possible evidence that she had not, in reality, a shadow of a doubt about the truth of revelation. And yet no one ever dreamed that her difficulties were connected with disease of any sort; for her mind was remarkably clear, and active. The advice of pious friends and ministers,

therefore, based upon the supposition that her case was one of spiritual darkness, or satanic temptation, was to persevere in prayer—to struggle on more earnestly, and God would give her light after he had tried her faith and patience and love. But the more she prayed and struggled the worse she grew. She would come from her closet, exhausted with the fearful conflict, and looking ready to sink into utter despair. The Sabbath was always the worst day of the week; and the labour and exhaustion of teaching aggravated her symptoms.

The only treatment which was successful, in this case, would by many have been rejected with horror. She was advised to give up the struggle which she had maintained so unequally, and which would only have resulted in disastrous consequences—to think as little as possible on the subject—to spend less time in devotional exercises, and allow her mind to gather its scattered strength by relaxation. The form of prayer advised was short and audible, and such as took for granted what she had been struggling to convince herself of. Incessant pains were taken to present the character of God in a simple, affectionate, parental light, when any thing led to the subject. The simplicity of faith, and the certainty of salvation, were occasionally flashed across her mind, when it was in a suitable frame. The only two evidences of piety which her state of mind rendered available, were kept prominent as the basis of new feelings and hopes, viz: her love to the people of God, and the pain she felt in the absence of divine favour, and the longing for its return. These were untouched by the dismal monster that had preyed upon her hopes.

By a judicious perseverance in a course like this, accompanied with well directed hygienic measures, suitable recreation, exercise, and diet, for improving the general health, and especially the tone of the nervous system, the mental energies will often, in such cases, react; and new views of truth and new hopes will then spring up in the mind.

There is another class of cases related to that just referred to, which we think is also liable to be misunderstood. We allude to those persons who have thoughts foreign to their common state of mind and feelings, seemingly thrust upon them, without, and even against, their own consent. Sometimes these thoughts, even in the case of the most sincere and devout professors of religion, are skeptical, and sometimes they are profane. There are cases on record, where

the most exemplary ministers, under a paroxysm of this sort, have given way to a torrent of blasphemous imprecation. These of course are extreme cases. Very often a single thought or expression will keep harassing the mind for hours, or at intervals for days and weeks together. Dr. Cheyne (p. 67,) relates a very striking case of a woman "with strong devotional feelings," who, when about to repeat the Lord's prayer, was "impelled from within to say, 'Our Father which art in HELL,' with such vehemence that she was forced to start up, otherwise she must have yielded to the impulse. Such agony of mind we have seldom witnessed, as the poor young woman endured when she related this affecting incident." All who have read Bunyan's account of himself, in that remarkable work, "*Grace abounding to the chief of sinners*," will recollect the wasting constancy with which he was persecuted by the phrase, rung in his ears, in relation to the Saviour, "sell him," "sell him": and also the agony of mind which tortured him, after he was driven under the phrenzy of the excitement, to give in for a moment to the traitorous suggestion.

It has been common to explain such cases, by calling in the agency of evil spirits. These wicked thoughts are supposed to be injected into the mind, these suggestions, so repulsive to the feelings, are deemed the assaults and temptatations of Satan. In venturing to question the universal truth of this hypothesis, we feel that we are treading on delicate ground. Of course we do not mean to intimate the slightest doubt of the reality and tremendous power of the great adversary of souls. We hold the doctrine to be as true, and as evident from experience and history, as when the declaration was first penned, "Your adversary the devil, like a roaring lion, goeth about, seeking whom he may devour." And farther, we see no reason to question, that he may take advantage of certain morbid states of the body, favourable to his purpose, to harass and worry those whom he cannot destroy. But still, we fully believe that many of the phenomena referred to Satanic agency, will admit of a complete explanation, on the grounds of physical disorder. Those who are called upon to deal with such cases, should at least have distinctly in view the possibility that the whole difficulty may proceed from natural causes, and may be curable by natural principles. The case of the young woman given by Dr. Cheyne, as the event proved, was merely the commencement of an attack of pure insanity. And a

young gentleman who was similarly persecuted by injections (so called) "of wicked thoughts, and articulate promptings of blasphemy," was "delivered from the supposed temptations, by mild purgatives, alkaline bitters, and country air."

The case of Bunyan, already quoted, shows a farther departure from the standard of healthy action. He was harassed not merely with the temptation to sell his master, injected into his mind, but it seemed to be whispered by an articulate voice in his ear. This additional phenomenon is easily explained, without any recourse to spiritual diabolic agency. The imagination which created "The Pilgrims' Progress," not yet chastened from the wildness of its early enthusiasm, tinged with melancholy, struggling with the burden of guilt, and goaded by the protracted excitement under which he had evidently laboured, could, without difficulty, give the seeming reality of articulate language, to the morbid suggestions of his own fancy. Both voices and visions are by no means uncommon, in the case of nervously excitable and imaginative persons, no matter how sound their minds may be. Every body knows how Luther, (who, like Bunyan, with all his greatness, was the very man for such hallucinations,) in the dim cell of his prison in the Wartburg, saw the devil, and with indignation hurled his inkstand at his head.

That all such phenomena,—unbidden and repulsive thoughts and feelings, and false perceptions, both voices and visions—*may* be produced by mere morbid physical agency, is unquestionable; because they are frequent accompaniments of pure disease and yield with the disease, to medical treatment. Those, therefore, who are called to counsel persons thus afflicted, should never lose sight of the inquiry whether such may not be the actual origin of what otherwise might be treated as temptations of the devil. That Satan may have the power of injecting his malicious or blasphemous suggestions immediately into the mind, we have not intended at all to controvert. But we are disposed to adopt the principle of Dr. Cheyne; that "if an appeal to him who conquered Satan and who will aid all who come to Him in faith, fails to relieve those who are thus afflicted, they may rest assured, that disease and not the devil is the enemy with which they have to contend," and they must seek relief accordingly.

And if we are pressed beyond this point, with the hypothesis that while disease may be the proximate cause of

these distressing and horrible calamities, yet Satan may be the agent who employs this instrumentality to harass the Christian, we should be inclined to fall back upon the ground thus quaintly maintained by Richard Baxter: "if it were as some fancy, a possession of the devil, it is possible that physic might cast him out. For if you cure the melancholy, (black bile,) his bed is taken away, and the advantage gone by which he worketh; cure the choler (bile) and the cholerie operations of the devil will cease: it is by means and humours in us, that he worketh."

We return, in closing, to the remark that, to discriminate cases of real diseased melancholy, from those of spiritual darkness, or satanic temptation is one of the most difficult points in religious casuistry. That the two things are confounded, and the one mistaken for the other, in a great multitude of cases, we have not the slightest doubt. The consequences of this mistake, are often exceedingly disastrous. The unhappy victim of physical disease is directed to attempt what is just as impossible, as to subdue by an effort of his will, the pain of a diseased tooth, or the excited pulse of a raging fever: and is overwhelmed with discouragement and despair, because he finds himself unsuccessful in the attempt. And on the other hand the sin of unbelief might be sheltered from criminality and the need of repentance by referring it to the irresponsible action of a deranged mind. The treatment in the two cases would be exactly opposite: and yet we are fully persuaded, that we have seen the one mistaken by ministers, for want of a knowledge of physiology; and the other by physicians, inexperienced in the difficulties and conflicts of experimental religion.

That there are marks by which such cases may be clearly discriminated by any one who will take the necessary pains, we think could easily be shown, and we repeat our earnest conviction that the individual who will throw upon this interesting subject, the light of which it is susceptible, will deserve the everlasting gratitude of the Church. Will no one undertake the investigation?

From Prof. J. A. Alexander

ART. III.—*The Valley of Vision: or the Dry Bones of Israel Revived. An attempted proof (from Ezekiel chap.* xxxvii. 1—14) *of the Restoration and Conversion of the Jews.* By George Bush, Professor of Hebrew, New York City University. New York: Saxton & Miles. 1844. 8vo. pp. 60.

THE Restoration of Israel is an ambiguous expression, which may either denote the spiritual re-union of God's ancient people with the church, or their literal recovery of the Land of Promise. In the present state of opinion and discussion, it may be conveniently restricted to the latter sense, in which Professor Bush employs it, while he expresses the other idea by the word Conversion. The future conversion of the Jews as a nation to the Christian faith is now almost universally regarded as an event explicitly revealed in scripture, the dissent from this interpretation of Paul's language being only occasional and rare. Their Restoration to the Holy Land is also extensively believed and looked for, and this doctrine may be found in combination with a great variety of other tenets not essentially connected with it. While it enters largely into the creed of Millennarians, it is also held by many who dissent from their peculiar doctrines. A belief in the literal Restoration of the Jews has for years been gaining ground in Christendom, and is now regarded with great interest by many who are not yet prepared to acknowledge it as true. In the Church of England it has long been a favourite opinion, and among the Presbyterians of Great Britain a strong impulse has been given to it by the mission of the Scottish Deputation to the Jews, of which we have given some account in the preceding pages. There is something in the doctrine itself, well suited to awaken even a romantic interest, by giving palpable reality to what might else appear intangible and visionary, and by bringing the local associations of the Holy Land, which otherwise belong to ancient history, into intimate connexion with the present and the future. That a subject so interesting in itself, and so extensively regarded as important, is deserving of repeated and deliberate investigation, cannot be disputed. That its investigation has been so frequently conducted in a fanciful manner, and without due regard to the principles of interpretation, is indeed to be lamented, but at the same time makes it the

more proper to receive with all respect, and weigh with all deliberation, such attempts when made by writers of acknowledged learning and ability. Professor Bush is now well known both in Europe and America, not only as a biblical scholar and interpreter of scripture, but as one who has, for many years, devoted his attention, in a special manner, to the subject of prophecy. We have so often had occasion to bring his publications before our readers, and to express our judgment of the author's views on some important subjects, that any statement of his claims to their attention, and any attempt to define his position as a theologian or interpreter, would be equally superfluous. We need only say that in the case before us we are called to sit in judgment not on a flight of fancy or an ignorant exposition of the English text, but on a genuine attempt to lay open the true meaning of the inspired original, by the help of the best means to which the author has had access. Such being the literary character, and such the interesting subject of the pamphlet, nothing more is needed to ensure for its author a candid and respectful hearing.

The immediate subject of Professor Bush's essay is the vision of the dry bones in the thirty-seventh chapter of Ezekiel, one of the most impressive passages of holy writ, even considered merely in a literary point of view. The common English version of the passage is given, followed by several pages of prefatory remarks, in which the author states his strong conviction that the preceding chapter cannot relate to any past event, because, on the one hand, the language is of such a nature as absolutely to forbid any kind of spiritualising interpretation, and on the other, the obvious purport of several of the clauses goes to ascertain the time of the accomplishment as uttterly incompatible with that of the literal return from Babylon under the decree of Cyrus. The connexion between the thirty-sixth and thirty-seventh chapters he explains to be this, that while the one announces the fact of the restoration, the other declares the manner and means of it. To determine the era of the one, therefore, is to determine the era of the other. Of the two visions contained in the thirty-seventh chapter, the author here confines himself to the first, the general sense of which, as a figurative prediction of the restoration of Israel, he thinks so strictly defined by Jehovah himself, that he does not consider it necessary to argue the point, nor even to notice in detail any different interpreta-

tion. Whether this is the most satisfactory method of determining the question, many readers will no doubt regard as highly questionable. We own, however, that to our minds a satisfactory exposition of the passage, in detail, on this hypothesis, would be more than equivalent in value to a general argument, a priori, in its favour. We are more and more disposed to believe that detailed and independent but consistent exposition of the prophecies affords the only key to the difficulties which involve them, and that much of the error upon both sides of various disputed questions has arisen from the influence of names and vague theories, as for instance when men call themselves literal interpreters, and undertake to act upon a fixed invariable principle of literal interpretation, from which however they are forced continually, by the very laws of language, to depart. The literal or figurative character of every passage may be and must be separately determined, and it is only by the combination of results thus reached, that any general system of prophetical interpretation can be sucessfully or safely formed.

Mr. Bush's plan is to exhibit in parallel columns the Hebrew text and the common English version, the Septuagint and Targum of Jonathan, with a literal translation of each, and the Vulgate in the original Latin, the whole followed by the author's exposition. The results to which he comes, as to the meaning of the passage, may be briefly stated under several particulars. 1. It refers exclusively to things still future, or at most with an allusion to the restoration from exile in Babylon. 2. There is no prediction of a literal resurrection, as some writers have assumed, nor is such a resurrection even presupposed. The whole is a symbolical prediction of the restoration of Israel to Palestine. 3. Ezekiel, in this vision, represents the whole body of divinely authorized expounders of the word, and teaches by example their duty in relation to the great providential purpose here disclosed. 4. The act of prophesying here ascribed to Ezekiel denotes the exposition of prophecy by authorized interpreters, as an appointed means for the attainment of the end proposed; that is to say, the restoration of the Jews is to be brought about by the convincing exposition of their own prophetic books, from the pulpit and the press, but more especially the latter. 5. The noise, which followed or accompanied the prophesying, represents, first, the universal response of the Christian church to the true exposition of

the prophets when made known, and then, the proclamations or decrees of Christian governments, facilitating the return of Israel. 6. The *shaking*, mentioned in the same verse, represents the effect of the truth upon the Jews themselves, and is descriptive of a general movement, in which their own learned men will take the lead, and which will spread among the nations with the force of a great concussion, leading to a diligent search and correct interpretation of the prophets. 7. The eighth verse represents the external gathering of the scattered Jews, and their rational conviction of the truth, before the dispensation of the spirit, and their restoration to spiritual life, which is not brought into view until the ninth verse, where instead of prophesying "to the wind," Ezekiel prophesies "concerning the spirit," and thereby shows the duty of the preacher and interpreter, in explaining those prophecies which relate to the outpouring of the Holy Spirit, in connexion with the future restoration of the Jews. At the same time the peculiar form of expression, meaning strictly "to the spirit," implies the necessity of fervent prayer, combined with exposition of the prophecies, as a means for the promotion of this great event. 8. The "slain," who are mentioned in v. 9, are not the sufferers in a special persecution, but the dead, i. e. the Jews in their present desolation and dispersion, without allusion to any particular form or time of suffering. 9. The last four verses of this passage contain the divine interpretation of the vision. In v. 11, is described the present afflicted, hopeless state of Israel; in v. 12, the promise of deliverance; the substitution of graves for scattered bones seeming to show that the language in either case is highly metaphorical and not to be strictly understood. 10. The internal conversion and external restoration of the Jews are not foretold as independent and distinct events, but as inseparable parts of the same providential scheme, the chronological relations of which are not explicitly revealed, although the author seems to look upon the spiritual renovation of the race as subsequent, in point of time, to their external restoration. 11. The grand duty of the Christian Church, in reference to Israel, is the study of prophecy, and the diffusion of the true interpretation, with importunate prayer for the outpouring of the Spirit, as a spirit of grace and supplication, leading them to look at Him whom they have pierced, and mourn with a sincere repentance. 12. The precise time of Israel's restoration, and the accompanying circumstances, have not been

explicitly revealed, and must be learned, if at all, from incidental statements of the scripture, and from providential indications.

Upon this summary statement we may remark, first, that Mr. Bush's view of this passage is one which no *literalist* can consistently adopt; for he deliberately rejects the old rabbinical interpretation of a literal resurrection, and explains the whole as symbolical of moral and political changes. We urge this, not as an objection to the truth of Mr. Bush's conclusion, but as one out of many proofs, that the dogma of literal interpretation cannot be consistently applied, without the sacrifice of some of the most pleasing prospects opened in the prophecies. To allege that this exposition is literal so far as relates to its application to Israel as a nation, and figurative only in the use of symbols to denote their restoration, is to say that an invariable principle of exposition may be varied at the will of the expounder. If every thing in prophecy which can be literally understood must be so understood, then this passage must relate to a literal resurrection of the body, as it has in fact been explained by some of the Jewish writers. If on the other hand a different application of the language is admissible, the canon of literal interpretation is abandoned without necessity, for this is a case in which the terms may without absurdity be strictly understood. The inference from this is not that prophecy is never to be literally interpreted, nor that it cannot be so interpreted in any supposed case, but that the literal or figurative character of any passage is to be determined by its form, its phraseology, its context, and the analogy of kindred prophecies, and not by the mechanical enforcement of an arbitrary general rule.

We remark, again, that by assuming, at the start, that this prophecy relates to the outward restoration of the Jews as a people, Mr. Bush has deprived his exposition of what would have been its chief attraction, a conclusive argument in proof of his position. The interest of the passage seems to hang almost exclusively on this one question, and the end for which an exposition would be probably consulted by a very great majority of readers would be simply the solution of this doubt, and not a mere expansion of its meaning, on the supposition that a particular solution is the true one. We have said already that the most satisfactory solution would be one derived, not from vague considerations of a general kind, but from detailed interpreta-

tation of the passage. What we complain of, therefore, is that the author, in explaining the details, has not distinctly pointed out their bearing on this interesting question, but contented himself with a general answer unaccompanied by any other proof than the assertion that God has himself determined it, which many will of course regard as a mere begging of the question.

The case may be fairly stated thus. The vision of the dry bones is now almost universally regarded as symbolical of a great change to be undergone by the Jewish people. It is also agreed on all hands that this change includes a spiritual renovation, i. e. the conversion of the great mass of that people to the Christian faith. The only question that remains is whether this conversion is a change of such importance as to exhaust the meaning of the symbols, or whether a distinct change of an outward kind is to be superadded as a subject of the prophecy. To us, we must confess, there is no evidence afforded either by the text or context that any other than a spiritual change is here predicted. Nor can this be objected to, as spiritualizing a literal prediction, first, because, as we have seen, the strictly literal interpretation is now universally rejected, and secondly because the spiritual change is supposed to be included in the meaning of the passage, even by those who suppose that it includes a great deal more. So far, then, as this solitary passage is concerned, we can see no necessity for extending the application of its symbols beyond that spiritual change which, all agree, is here predicted. It is very true, however, as Professor Bush observes, that this question is not to be settled by a reference to this place only, but by combining the legitimate results of exegetical analysis in all the places where the outward restoration seems to be foretold. Into that wide discussion we of course have no design to enter here, but simply wish to enter our dissent from the conclusion that the text or context of this passage in itself considered renders any such interpretation unavoidable, or even highly probable, without regard to parallel predictions or to the general analogy of prophecy, in treating of this difficult and interesting subject.

Instead of continuing these desultory criticisms on Professor Bush's exposition, we are strongly inclined to illustrate it further by comparison with others, and if possible with those of writers who might be expected to survey the subject from a somewhat different if not a more convenient

or commanding 'stand-point.' There are few things in exegetical inquiry more interesting and instructive than this kind of combination. There is something tedious and deadening in the process of comparing many writers who have drawn from the same sources or wrought up the same materials; but when we can bring into juxtaposition the impressions and conclusions of intelligent and cultivated minds, altogether independent of each other, and pursuing their researches under circumstances and influences widely different, the result can scarcely be devoid of interest, even in cases where it sheds no real light upon the subject of inquiry. But in undertaking to apply this method to the case before us, where shall we look for the objects of comparison? The older writers will not answer the purpose, partly because they may safely be supposed to have been included in the apparatus, and to have had their influence in forming the opinions of the author; partly because there is a false, or at least an exaggerated notion, at the present day, that biblical learning is a thing of yesterday, and that the judgment of a Buxtorf or a Bochart is of no worth till 'endorsed' by a substantial modern name. Among ourselves there has been little thorough exposition of prophecy in its original inspired form, although there has been no lack of second-hand and new interpretation of the English text. Both here, however, and in Great Britain, the more popular writers on these subjects have been trained in the same school and involved in the same controversies as Professor Bush, and cannot therefore answer the conditions which we have prescribed above. On the other hand, we observe that he makes little if any direct use of recent German writers on this subject, an omission which we do not here refer to as detracting from the merit of his works, but merely as affording us the means and opportunity of such a comparison as has been mentioned between his conclusions and those of other writers, whose training and habitual associations have been altogether different. To a modern German of any reputation there will of course be no objection on the score of philology, the modes of study and of teaching in that country being such, with all their faults, as to render it quite certain that no able writer there will venture to appear before the world without having availed himself of the labours of his immediate predecessors, so that the latest German works on any subject, if prepared by writers of established character, are almost sure to furnish us the last results of philological investigation. All this

is true independently of doctrinal distinctions, since believers and neologists are equally unwilling to give one another any advantage by neglecting those means which are common to both. A Hitzig and a Hengstenberg, however they may differ as to fundamental principles, are alike careful to avoid the charge of retrocession from the point which learned inquiry has already reached. We should not, however, think it worth our while to reproduce the notions of mere infidel expounders on a subject which in their esteem is scarcely equal in importance to a knotty point of classical antiquities. It is to writers who acknowledge the authority of scripture and the truth of Christianity that we should look for objects of comparison, the rather because even this class of Germans, though more or less familiar with the early writers, are little conversant with modern English exposition and religious controversy. Hence we may look to them for views which, whether right or wrong, have been obtained independently of those associations and discussions with which we are most familiar.

Under the influence of these considerations we proceed to open a new work upon Ezekiel* by Umbreit, a professor at Heidelberg, who has long been known to the public as a commentator on the books of Job and Proverbs, and as a contributor to the 'Studien und Kritiken,' a theological and biblical journal conducted by some of the first scholars of Germany. His views of the inspiration and authority of scripture, although still below the truth, are such as to remove him from the class of rationalists, and to give an aspect of Christianity, and even of orthodoxy, to his later works, his views having undergone material alteration. The book to which we now have reference is the third in a series of 'Practical Commentaries' on the Prophets, the first two volumes being appropriated to Isaiah and Jeremiah. The author's freedom from the influence of English usage and associations is illustrated by the very title of his work, which would naturally lead an English reader to expect an application of the text expounded to experimental and devotional improvement. He would find, however, on becoming acquainted with the contents of the volume, that the 'practical commentary' consists of a continuous declamatory para-

* Praktischer Commentar über den Hezekiel mit exegetischen und kritischen Anmerkungen von Dr. Friedrich Wilhelm Karl Umbreit. 8vo. pp. 270. Hamburg. 1843.

phrase, not in the best taste, even considered as a piece of rhetoric, and scarcely rising, in point of unction, to a level with the sermons of a very fluent but not very deep or very serious young preacher. The application of the term 'practical' to this performance is to be explained only by a reference to modern German usage, which excludes from works of criticism all appeals to feeling or even to that higher taste which looks beyond the lexicography and grammar of the author to his rhetorical and moral qualities. Hence what would seem to us, with our associations, a mere piece of sounding composition, has, in Germany, an air of serious morality, not to say of elevated piety. The influence of such a composition upon those who have been taught to look upon the sacred writers with a species of contempt, may no doubt be salutary, chiefly as a step towards something better; but to American and English readers the only value of the 'practical commentary' is that it affords a running analysis and paraphrase of the text, and gives the author's views of the connexion, which is often a large part of the exposition. But besides the paraphrase, from which the work derives its title, it contains two other elements of greater value, though of less dimensions, a complete translation of the whole book, and occasional notes on the difficult passages, embodying a large amount of learned criticism in a condensed form. Without the notes and version, the paraphrase would scarcely deserve the attention of a biblical scholar; but when joined to these, it adds to the value of the whole by giving it completeness.

In the translation of ch. xxxvii. 1—14, and the philological explanation of particular expressions, Umbreit scarcely varies from Professor Bush at all; but when we come to the application of the symbols, we find a material difference between them. While our countryman regards the resurrection of the dry bones as a striking emblem of the national resuscitation and restoration of Israel, the German Professor looks upon Israel itself, in this connexion, merely as an emblem of the human race, which God will not abandon to the night of the grave, but awaken to a new life. If the Prophet had not been possessed of this hope, he would never have employed a symbol so sublime as that of resurrection. To regard the passage as a mere figurative representation of the external and political resuscitation of the people after the exile, is, in Umbreit's opinion, to degrade and weaken it, and at the same time inconsistent with the agency ascribed

to the Spirit. On the other hand, the whole connexion of the prophecy appears to him to forbid the explanation of the vision as a didactic exhibition of the bodily resurrection of the dead, and to determine its meaning, as a symbolical prediction of the moral renovation of the human race by a divine influence. This we take to be the drift of his interpretation, which we set in opposition to Professor Bush's, not as evincing that the latter is mistaken, but to show how naturally two minds may in such cases, lean to opposite conclusions, and how far the opinion which commends itself to either, is from being self-evident or exclusively defensible.

The other works upon Ezekiel,* which we have referred to, is by Hävernick, a friend and pupil of Hengstenberg and Tholuck, sometime a colleague of Gaussen and Merle d'Aubigné in the Evangelical School of Theology at Geneva, and now professor of Theology at Königsberg. His previous reputation rests upon his Commentary on Daniel, a work of high philological and exegetical merit, and his Introduction to the Old Testament, recently completed. As might be inferred from his connexions, he is decided in his opposition to the rationalistic infidelity, and his defence of the inspiration and authority of scripture. At the same time he is highly independent and original, acknowledging no master and copying no model. A characteristic feature of his mind and writings is the disposition which he everywhere exhibits to grapple with difficulties and let what is easy take care of itself, in doing which he not unfrequently neglects to explain what may be puzzling to his readers, although it appears simple to himself. This marked peculiarity, while it renders him less continuously readable, gives him a high authority and value as an aid to be consulted in perplexing cases, and fixes his intellectual rank far above the common herd of interpreters, who skip the hard points to enlarge upon the easy ones. Not a few of the most thorough and profound discussions of different questions in Hebrew lexicography and grammar, may be found in the writings of Hävernick, whose merit as a scholar and a man of talent is acknowledged even by those who hate his doctrines and deride his faith. That the soundness of his judgment and the clearness of his style are not always equal to

* Commentar über den Propheten Ezekiel. Von Heinrich And. Christ. Hävernick. 8vo. pp. 757. Erlangen. 1843.

his ingenuity and learning, may be regretted but can scarcely be thought wonderful, by those who are acquainted with the endless inequalities of human genius.

From what has been said it may be readily inferred that between the works of Hävernick and Umbreit on Ezekiel there is but a slight resemblance. The lively declamation, the diluted paraphrase, and even the continuous translation of the one are all wanting in the other. The style of printing in the two is not more different than the style of writing, in relation to defect and superfluity of ornament. As to method, Hävernick divides the book into large portions, and takes comprehensive views of these, while Umbreit merely gives a heading to the chapters. Umbreit, as we have seen, translates the whole book, and adopts the rhythmical arrangement, which has been so long in vogue that we now almost despair of seeing it exploded. Hävernick's translation is a part of his commentary, and is restricted for the most part to those places which are specially difficult. The whole book indeed is a continued illustration of the trait which we have mentioned, an affection for hard places and a scorn of easy ones.

Of the nine parts into which he throws the whole book, the penultimate or eighth comprehends seven chapters, from the thirty-third to the thirty-ninth inclusive, forming one homogeneous and continuous whole, the common date of which is given in ch. xxxiii. 21, 22. Throughout this section, the catastrophe of Judah is described as past, the Holy City as already desolate. Before the news of the event could reach the exiles on the Chaboras, Ezekiel is informed that his predictions have been verified; and this assurance gives to the ensuing series of prophecies a character distinct from that of all which go before. At this point may be said to open the prophetic history of Israel's triumphs and of God's kingdom upon earth. In contrast to the actual distress and desolation, the form of these predictions is the most sublime and glorious. From the time of Israel's death, Ezekiel seems to think of nothing and his writings to breathe nothing but 'the resurrection and the life.' To this animating series the thirty-third chapter forms the introduction, in which Ezekiel is inducted anew into his office, as an intimation that his ministry of threatening and reproof was now to be succeeded by a ministry of promise and of consolation, that the great catastrophe which had been witnessed, far from being the conclusion of God's dispensations towards his chosen

people was but the eve, the night, before a morning of abundant blessing. In the thirty-fourth chapter, the foundation of the promises is laid in a general assurance of God's favour to his humbled and afflicted people, and a special prediction of Messiah's reign as the appointed means of blessing them. Having thus shown the necessity of tribulation as a preparation for the blessedness of Israel, the prophet brings to view, in the next chapter, the impending fate of all opposing powers, represented (as in Isaiah ch. lxiii.) by the hereditary enmity of Edom. But when the prophet wrote, the heathen were triumphant, and deriding the supposed inability of Jehovah to protect his people, a mistake arising from their disposition to regard the manifestation of *power* as the only end of the divine dispensations. Ezekiel, therefore, in the thirty-sixth chapter proceeds to show how the higher attribute of *holiness* is manifested, even in suffering Israel to fall and the gentiles to triumph for a time, but still more conspicuously in the destruction of the latter, and above all in the restoration of the chosen people, not for their own sake, but for the glory of Jehovah as a holy God, in the deliverance of Israel both from guilt and suffering, not only from the punishment of sin, but from the love and power of sin itself.

Having thus sketched the outline of the period of grace, the prophet now proceeds to the details, and being assured of Israel's salvation in the general, seems to stand astonished as the wondrous scheme unfolds itself. This is, according to Hävernick, the nexus between the general promises foregoing and the glorious vision of Israel's resurrection, represented even by Jerome as a 'visio famosa . . . . omnium ecclesiarum lectione celebrata.' The difficulty of the passage is in ascertaining the precise relation of the vision (vs. 1—10) to the application (vs. 11—14,) but may be resolved into the question, whether the resurrection here presented is a symbol of some future resurrection of the body or of something else. A common method of escaping from this difficulty has been to allege that the doctrine of a general resurrection is here presupposed and furnishes the figurative dress of the prediction. This ground is taken by Tertullian (in opposing the Gnostics, who applied this passage to the literal restoration of the Jews and made the resurrection a mere metaphor,) by Jerome, and in modern times by Vitringa, Pareau, Gesenius, Hengstenberg, and others. It has been opposed in Germany by Baumgarten

Crusius, Strauss, and Steudel, with whom Hävernick concurs, because resurrection was the most appropriate and striking figure which could have been used to denote restoration of any kind, and because the doctrine of a literal resurrection was not sufficiently familiar to be presupposed or made the basis of a metaphor in such a case. As an opposite extreme to this opinion Hävernick regards the doctrine of Origen and other ancients, that the resurrection of the dry bones in this vision is a mere emblem, especially when it is supposed, (as by Grotius, Vatablus, and Ammon,) to represent simply the deliverance of the Jews from heathen oppression and the restoration of the Hebrew state under Zerubbabel. The same objection lies, in a less degree, against the application of the passage to a mere internal renovation. The design of the passage, which is clearly to encourage the despondent Jews, the way in which it is introduced, and the connexion with the foregoing context, all go to prove, in our author's judgment, that it is not a mere parable or allegory, but that it directly teaches some important truth.

In the Talmud the figurative exposition is described as the prevailing one, but later Jewish writers make the passage refer literally to the resurrection, in proof of which doctrine it is also urged as a decisive proof-text by Justin, Irenæus, Tertullian, and Theodoret. The same interpretation is adopted by Calovius, who errs, however, in the judgment of our author, by making the whole passage a didactic statement, whereas it was intended to console as well as to instruct. The direct consolation he supposes to be couched in the last four verses, while the ten preceding are intended to command the people's faith in this assurance by a striking declaration of Jehovah's sovereign and creative power, extending even to the resuscitation of the dead. According to this view of the passage, the concluding part (v. 10—14) is not an explanation of the part preceding, but contains the main proposition to which the rest is only introductory. The people looked upon their case as hopeless and their ruin as complete. The Prophet, therefore, is commissioned to assure them that they shall be delivered and restored; but lest this should appear to them to transcend even the divine resources, he prefaces the promise with a declaration that with God nothing is impossible, not in an abstract or didactic form, but in that of an awful and majestic scene, where God appears performing that which seems to sense impossible, the restoration of dead

bones to life, and thereby proving that, as the less includes the greater, he is able to do all for Israel that he has promised or that they can ask.

So far as this vision was intended to assert God's miraculous power, Hävernick thinks it not improbable that some allusion was intended to those cases of recovery from death which are recorded in the history of Elijah and Elisha, what there took place in solitary cases being here described as possible and future on the largest scale. In connexion with the ninth verse, he rejects the sense of *wind* adopted even by Hengstenberg, and denies that the Hebrew word can here have any other sense than that of *Spirit*, because this is its meaning in the foregoing context (vs. 5, 6, 8), because it is expressly distinguished from the *four winds*, and because it is closely connected with Jehovah and the word of his creative power.

The death, here predicated of the house of Israel, is understood by Hävernick to signify the desolate and desperate condition of the people brought upon them by their sins, in contrast to which is exhibited the new creation which God purposed to effect on their behalf.

With respect to the fulfilment of the promise here given, there is certainly a want of very definite expression on the author's part, in his immediate exposition of the passage. We have seen, however, that he looks upon the blessings shadowed forth in this whole series of predictions (ch. xxxiii —xxxix) as belonging to the reign of the Messiah or the Christian dispensation. But the question still arises whether that which is foretold is to be verified externally or spiritually, or in other words whether this is a promise of Conversion merely or of Restoration also, in the sense of these expressions which has been before explained. To this inquiry Hävernick gives no direct reply in his interpretation of the vision of the dry bones. When commenting on the last part of the chapter, which relates to the same subject and the same period of time, he propounds the question whether the 'sanctuary' there foretold is a material or a spiritual structure, and denies that either can be exclusively alleged as true, since the two ideas run together and as it were include each other. This may possibly be meant to express the same opinion which Professor Bush maintains, to wit, that restoration and conversion are inseparably blended in the view of prophecy. A more distinct idea of Hävernick's opinion, as to the way in which these promises are yet to

be fulfilled, may be obtained from his interpretation of the singular predictions in the last division of the book (ch. xl—xlviii.) The question between literal and spiritual exposition there presents itself, no longer complicated with another respecting the mere figurative dress of the prediction, as in the one which we have been considering, and under circumstances which appear to render the concluding chapters a decisive key to the true method of interpreting the whole book, or at least its most perplexing passages. These chapters have undoubtedly the air of literal predictions which are to be strictly accomplished; while, on the other hand, the things predicted are themselves, in some respects, of such a nature as to create very serious obstructions in the way of a literal interpretation; so that, if, on the whole, that be the preferable mode of understanding them, there can be comparatively very little difficulty in applying the same method to many other portions of the book. At present, however, we refer to this last section, merely with a view to ascertain the light in which it is regarded by Hävernick, in order thereby to illustrate what is otherwise obscure in his interpretation of the vision more immediately before us. Mr. Bush's judgment, as to the bearing of the one part on the other, may be gathered from the fact, that he has here inserted, as an appendix to his own interpretation of the vision of the dry bones, an extract of six or seven pages from Fry's work on the Second Advent, with a map, intended to illustrate the last chapters of Ezekiel, and especially the new partition of the Holy Land. With this it may not be uninteresting or unprofitable to compare the views and statements of a very learned and a very recent German writer, which we shall therefore give with some degree of fulness.

Taking a brief historical survey of the different interpretations, Hävernick names first, as remotest from the truth, that of Villalpandus, which regards the description of the temple and the country as a mere reminiscence of the state of both under Solomon, or (as the same hypothesis is modified by Grotius) at the time of the overthrow by Nebuchadnezzar—the whole being designed as a direction and a model to the Jews who should return after the exile. A second theory is that of Doederlein, who looks upon these chapters as a mere ideal picture like the Republic of Plato, simply designed to relieve the mind and soothe the feelings of the distressed prophet. Herder, Eichhorn, and Dathe, under-

take to combine these two hypotheses by assuming that the chapters in question contain an improved plan for the restoration of the temple and the commonwealth, in which the basis is supplied by memory, but changed and modified at pleasure. The next place is assigned by our author to the 'carnal Jewish interpretation,' which anticipates a literal external fulfilment in the days of the Messiah. Last comes the view which has been prevalent in Christendom, to wit, that this portion of Ezekiel is typical of changes in the church under the new dispensation, distinguishing it from the old; this being regarded as the sole design by some, as Capellus, Pfeiffer, Cocceius, Calovius, while others, as Vitringa, in conjunction with the typical design, suppose a reference to the literal rebuilding of the temple by Zerubbabel.

Upon these conflicting theories Hävernick remarks, that as the second temple was confessedly not built upon the plan here laid down, the passage cannot be regarded either as a rule or a prediction having reference to that event, since the Jews would not have retained in their canon a prophet whose commands they thus despised, and whose predictions failed to be accomplished. To the suggestion of Dathe and others, that the execution of the prophet's plan was prevented only by external circumstances, such as the small number of the exiles who returned, he replies that, apart from the dependence of these very circumstances on the same being who inspired the prophet, there are parts of the description which could not possibly have been literally realized, such as the size of the temple, the stream flowing out of it, the equal division of the land, &c. The author then proceeds to speak of the departures from the Mosaic law, contained in this part of Ezekiel, not as throwing any suspicion on the genuineness or antiquity of the Pentateuch, but as proving that the prophecy has reference to a new state of things, in which the old law should be done away by being fulfilled.

He now proceeds to state more positively his belief, that this whole portion of Ezekiel is symbolical of something wholly different from the symbols themselves. The minute details, exact measures, &c., are explained by the fact that this revelation has the form of vision, which from its very nature, leads to such exact imitation of an outward reality; and as the images of such a vision must be borrowed from things really existing, it was natural that in Ezekiel's case they

should be drawn from the Mosaic institutions, with which as a priest, he was peculiarly familiar, and from the structure of that temple which he had seen laid in ruins. On this supposition it is easy to explain the occurrences of such visions only in Ezekiel, while on the contrary hypothesis of literal interpretation it is hard to understand, and in violation of analogy, that no full account of these wonderful events should be found in the other prophets. This conclusion he thinks fortified by the comparison of many other places where Ezekiel clothes his thoughts in figures drawn from the Mosaic ritual, while in the context every thing points to events and changes of a spiritual nature. A kindred argument is furnished by the obvious connexion between this and the preceding portion of the book, (ch. xxxiii—xxxix,) both relating to the times of the Messiah, and purporting to describe God's future dealings with his people. In one of the divisions this is done in literal terms or in figures of an ordinary kind; in the other, under images derived, as we have seen, from the Mosaic institutions. That the events of the same period should be so differently represented, can only be explained on the hypothesis that the representation in the latter case is wholly symbolical. In other words, the prophet, in a series of chapters (xxxiii—xxxix,) gives a general view of God's dispensations towards his people in the days of the Messiah, without any allusion to the rebuilding of the temple or the restoration of the ancient ritual. He then, in another series, (xl—xlviii) goes over the same ground, and predicts the events of the same period, in terms implying the continued existence of the ancient institutions. If these terms are to be literally understood, how could the same things be omitted in the previous predictions? If they refer to different periods, how may that difference be defined? If, on the other hand, the two series in question are different representations of the same thing, it follows of course that the language of the second is not to be literally understood. The fact that no other prophet gives the same view of the future, if these details are to be strictly understood, has been already mentioned as a reason for not so understanding them; while on the other hand the conclusion is strengthened by the occasional occurrence of such symbols in contemporary prophets, where the strict interpretation is irreconcileable with the context. The only other general reasons here assigned for preferring the symbolical inter-

pretation, are the perfect consistency and uniformity with which it can be carried out, and the analogy of Rev. ch. xxi and xxii, which the author considers to be not only founded upon this but exegetical of it as a prophecy of symbols.

From this sketch of Hävernick's reasons for rejecting the strict interpretation of the last nine chapters, we may readily infer his opinion with respect to the fulfilment of the prophecy contained in the first fourteen verses of the thirty-seventh chapter, namely, that the restoration there predicted is a spiritual restoration, irrespective of local and external circumstances. It may be observed, however, that throughout the argument, of which we have been giving a brief abstract, the doctrine of a literal fulfilment hereafter is referred to only as a rabbinical conceit, and not as an opinion extensively and stedfastly maintained by many devout Christians. There is evidence, indeed, of a satisfactory though negative description, that the question of literal and spiritual exposition, as it has been agitated here and in Great Britain, was not familiar, or at least not actually present to the author's mind, when this part of his work was written. How far this supposition should be suffered to detract from the value of his judgment on the points at issue, is itself a difficult and doubtful question. But even granting that the author may have given less deliberate attention to the theory of literal interpretation, as an exploded Jewish notion, than he would have done if he had viewed it as a favourite and plausible hypothesis of modern date, it must still be admitted, that the conclusions of a mind so independent and acute, as well as learned, are at least entitled to respectful notice. And for ourselves we are disposed to think that the author's having breathed another atmosphere, and seen by other light, than that of the millennial controversy, really detracts less from the fulness of his testimony than it adds to its independence and trustworthiness. At all events we have here a convincing proof that the symbolical interpretation is one which can commend itself to eminently learned and unbiassed critics, now as well as formerly. More than this we do not think it necessary to insist upon, as we are not attempting to establish any theory, but merely to evince that there is more than one entitled to consideration.

There is indeed another circumstance, besides the want of a familiar acquaintance with the progress of opinion out

of Germany, which ought in fairness to be mentioned as entitled to due weight in estimating German testimony upon such a subject. We mean the national propensity to sacrifice the outward form to the Idea, the effect of which, in exegesis, is of course to give the spiritual method of interpretation the advantage over that which adheres more strictly to the letter. The strength of this propensity is various in different individual cases, but its existence is insured in all by early habit and association, by the whole course of instruction, and by the influence of preceding writers. With such a tendency we do not think that Hävernick is chargeable in any unusual degree; but we admit that this consideration should not be excluded in relation to himself or to another writer in the same department, of more influence at home, and better known among ourselves, Professor Hengstenberg of Berlin, whose disposition to idealize the prophecies is at least as strong, particularly in his later publications.

It is not, however, by authority, and least of all by German authority, that this question ever can be settled. Thorough and accurate analysis, comparison, and combination of the prophecies themselves, on a sound basis of philology and common sense, under the influence of faith and love of truth, must do the work. As a contribution to this end, the little work before us is entitled to a hearty welcome, and will no doubt receive it from that growing part of the community which feels a lively interest in these investigations. The author's candour, independence, and exemption from all party prepossessions, while they are already well known to his personal acquaintances, are variously manifested in this publication, for example in the fact that, while adopting Mr. Fry's interpretation of the last part of Ezekiel, he entirely dissents from that writer's theory of a premillennial personal coming of Christ and his visible bodily manifestation and reign on the earth during the space of a thousand years. "For this general theory of interpretation," says our author, "I find no sufficient warrant in the oracles of God, and therefore am constrained to reject it altogether. As I interpret these oracles, they come much nearer to announcing an elevation and sublimation of the *natural* into the sphere of the *spiritual*, rather than a bringing down of the *spiritual* into the domain of the *natural*. While I anticipate, moreover, the most august developments of Providence on the field of human destiny, of which the dawnings

may even now be perceived by the enlightened eye, I look with equal confidence for a *gradual* accomplishment of all the splendid purposes of Infinite Wisdom. Indeed, if there be any one principle of paramount importance to be established in connexion with the interpretation of prophecy, that principle I believe to be the *gradualism* of its fulfilment." (p. 53.)

We regard these few remarks with interest, as general results of Professor Bush's long continued study of the prophecies in detail, and the rather because he has always chosen rather to deal with individual points than with vague and universal principles. We may take for granted, therefore, that he speaks with due deliberation, when he lays down, as important principles of exegesis, that the changes foretold are in general to be gradually brought about, and that the tendency of prophecy is rather to a sublimation of the natural than to a debasement of the spiritual. To the truth of either of these propositions we have nothing to object, although we cannot very clearly see what force the latter of the two, as we have stated them, can have against the doctrine of a premillennial advent and a personal reign of the Messiah, which it has not against Fry's interpretation of the last nine chapters of Ezekiel, as adopted by our author. Other objections may, no doubt, be urged against the one, which do not lie against the other; but the difference between them, with respect to the broad principle here laid down as to natural and spiritual exegesis, needs elucidation. We are also at a loss to see what influence this principle has had upon the author's exposition of the vision of the dry bones, or in what way his conviction, that the true interpretation of prophecy leans rather to the spiritual than the natural, has led him to reject, without discussion, 'any kind of spiritualizing interpretation.' It is very possible that this apparent inconsistency may really be owing to the brief and partial exhibition of the author's views allowed by the limits of so brief an essay. And this consideration joins with others, which we need not stop to specify, in making us desirous of a more complete and comprehensive statement of the ground to which Professor Bush's exegetical researches have conducted him. That his publications hitherto have thrown light rather on detached points than upon the general subject, is a strong proof that he has pursued the very method best adapted to prepare him and entitle him to treat the subject in a comprehensive manner. Had his books

been filled with idle speculations, or even with ingenious reasonings a priori, we should care but little for his views as to the general relations of the subject; but as he has, for many years, been settling, in his own mind, the minute points, we should now like to know something of the general results arising from their combination. We are, therefore, pleased to learn that, although the Hierophant has been abandoned, Mr. Bush proposes to publish a series of occasional *brochures* on biblical and chiefly on prophetical subjects. This arrangement, we have no doubt, will be found more convenient to the author, and more likely to excite a general interest in his pursuits, than a periodical journal, containing in each number a plurality of articles on different divisions of the same great subject. The execution of this new plan will afford an opportunity for such general statements of the author's views of prophecy and its interpretation, as we have above expressed a wish to see.

In an appendix to the pamphlet now before us, the author gives a construction and translation of Daniel ch. ii. 2, which, 'on a somewhat closer view of the passage,' appeared to him more accurate than these which are given in the common version. According to the latter, all men are here described as sleeping in the dust and then awaking, some to everlasting life, and some to shame and everlasting contempt. In this construction the great body of interpreters have acquiesced, and yet all seem to have felt the difficulty which arises from the use of *many* instead of *all*, and which cannot here be explained as a synecdoche, because the expression *many of* (which appears in the original as well as the translation) clearly distinguishes a part from the whole. The weight of this difficulty may be gathered from the shifts resorted to in order to remove it, such as taking *many* to mean many of each sort, or supposing it to be exclusive of those who are to be alive at the resurrection and who cannot, therefore, rise again. The construction which Professor Bush proposes is to make the *some* (or literally *these* and *these*) relate not to two divisions of those who are to rise from the dead, but to these as one division, and to those who are not to rise at all as another. "The distinction is between those who awake to life and those who do not awake at all. In the outset all are represented as sleeping. Out of these all, a portion (*many*) awake; the rest remain unawakened. This is the ground of the distinction. *These*, i. e. the awakened, awake to everlasting life,

and those, i. e. the other class, who abide in the dust, who do not awake at all, remain subject to the shame and ignominy of that spiritual death which marked their previous condition. The *awaking* is evidently predicated of the *many*, and not of the whole. Consequently, the *these* in the one case must be understood of the class that awakes, and the *those* in the other, of that which remains asleep. There is no ground whatever for the idea that the latter *awake* to shame and contempt. It is simply because they do *not* awake that this character pertains to them." (p. 50.) From this ingenious emendation Mr. Bush, after rejecting the millennarian doctrine of a two-fold resurrection as without authority in scripture, draws the plausible conclusion, that the words of Daniel relate to a mystical and not a literal resurrection.

We have quoted this criticism, not for the purpose of asserting or denying its correctness, but as an illustration of the undesigned coincidences of remote interpreters. The new view of the passage seems from our author's words to have been forced upon his mind by the stress of exegetical necessity without recurrence to authorities; yet neither the grammatical construction nor the inference deduced from it is new. A contemporary German writer, in commenting on the text of Daniel, seems to have adopted the same view of its construction, as the only one admissible unless we suppose the expression *many of* to have been inadvertently and inaccurately used. He also seems to have arrived at this conclusion, not only independently of other writers but in ignorance of what they have advanced, as appears from his own language.* The construction, however, is much older than Maurer, and together with the inference which Mr. Bush derives from it, may be found in that eccentric theologian and interpreter but admirable linguist, John Cocceius, who suggests a doubt (velim cogitari) whether the universal resurrection is referred to, and acutely observes that although *omnes* may be *multi*, they cannot be *multi de omnibus*. He then goes on to say that the prophet rather represents as given up to shame those other sleepers in the dust who will not awake, and refers, as Mr. Bush does, to Isaiah xxvi. 19, as an instructive parallel. Long

* Aut igitur non omnes qui obdormiverint sed eorum multos tantum ad vitam redituros esse dicit scriptor, *nescio qua de causa*, aut statuendum est voluisse illum sic scribere, etc. Maurer, Comm. Gramm. Crit. in Vet. Test. Vol. 2. p. 196. Leipsic. 1838.

before Cocceius, however, the same doctrine had been taught among the Jews. Aben Ezra, in his commentary on the twelfth of Daniel, quotes Rabbi Saadias Gaon as declaring, that 'these who awake shall be (appointed) to everlasting life, and these who awake not shall be (doomed) to shame and everlasting contempt.' The words of Gaon himself are that 'this is the resuscitation of the dead of Israel, whose lot is to eternal life, and these who shall not awake are the forsakers of Jehovah,' &c. Upon this construction of the sentence, taken in a strict sense, seems to rest the doctrine taught by some of the rabbins, that the bodies of the wicked will not rise at all.

But we have dwelt unintentionally long upon an incidental point of exegesis, or rather of exegetical history, and must now take leave of Professor Bush's pamphlet, in the expectation of soon meeting him again. Before we close, however, let us say what we have often said before, that none of our professional scholars and interpreters of scripture, has the art of clothing his opinions, right or wrong, in more original and eloquent expressions, an advantage of no little worth when viewed in contrast with the meanness or inflation which so often neutralizes the effect of even greater learning and of sounder sense. Nor is the eloquence of which we speak a mere trick or artifice of language. It is the joint product of strong feeling and a cultivated taste, the one giving energy and life to the expression, while the other clothes it in habiliments, which nothing short of general cultivation and familiarity with classic models ever did or ever can put within an author's reach. For the exhibition of this talent there is not, of course, much scope in the few pages of the work before us; yet we cannot but be struck with the impressive tone in which the restoration of God's ancient people is here held up as an object of devout desire and we had almost said romantic expectation. "That land of hallowed memories is yet to receive again its ancient tenants, and to yield its teeming riches to the old age of the people whose infancy was nurtured on its maternal bosom. The tears of a profound and heart-stricken penitence are yet to mingle with the dews of Hermon in fertilizing its barren vales and its deserted hill-tops. The olive and the vine shall again spread their honours over the mountains once delectable, now desolate; the corn shall yet laugh in the valley where the prowling Bedouin pitches his transient tent, and joyous groups of children, the de-

scendants of patriarch fathers, shall renew their evening sports in the streets of crowded cities, where now the ruinous heaps tell only of a grandeur that has passed away." That these expectations may be realized, no lover of the scriptures can help wishing, be his judgment what it may. Whether the grounds for so believing are sufficient, is a question which we may again bring before our readers, at no very distant period, in connexion with some recent and interesting publications.

J. A. Alexander

ART. IV.—*History of the Church of Scotland, from the Introduction of Christianity to the period of the Disruption.* By the Rev. W. M. Hetherington, A.M. Torphichen. Author of the Fulness of Time, History of the Westminster Assembly of Divines, &c. New York. Robert Carter. 1844.

By Prof. J. A. Alexander

WE avail ourselves of this very timely and acceptable republication, to lay before our readers a connected though imperfect sketch of a subject, which late events have rendered highly interesting, but of which comparatively little has been known. We mean the rise and progress of the Moderate party in the Church of Scotland. With the beginning and the end of Scottish Church History, American readers have had occasion to be pretty well acquainted. The leading events of the first and even of the second reformation, the persecutions under Charles II., and the movements which led to the late disruption, are even among us familiar matters of history. But over the intervening period a cloud has always seemed to hang, chiefly, no doubt, because the period was one of gradual decline or occasional stagnation, and therefore furnished few marked and striking incidents, to attract the attention of the world. Some particular acquaintance with this chapter of history is nevertheless necessary to a thorough understanding of the late events, and of the actual position of the two bodies claiming to be the national Church of Scotland.

It is well known that the late disruption was directly occasioned by a change of measures consequent upon a change of parties in the General Assembly, the orthodox or evangelical party having obtained a majority in 1837 over the

moderate party which had held it for several generations. This distinction of parties may be traced back very nearly to the Reformation. It is true, the Scottish Reformation was, above all others, radical and thorough. There never, perhaps, was a body of men more entirely united in principle and feeling, than those by whom it was effected. But it was done in defiance of authority, and in the face of a corrupted court. When at length the latter was compelled to yield, some, as in all like cases, took advantage of the times, and gave a hypocritical assent to the new doctrines. Many ungodly nobles complied so far as to secure a large share of the spoils of the church. As this could only be effected by retaining, in some degree, the form of the old hierarchy, a bait was thus held out to unprincipled churchmen. Men who were destitute of all sincere regard to the reformed discipline and doctrines, if not of all religious experience, became active and conspicuous in the church. This leaven would of course diffuse itself, and each successive generation saw a wider departure from the standard of the Reformation. When James I. deliberately planned the overthrow of Presbyterian institutions, he naturally sought and found his instruments in this class, who were never really Reformed or Presbyterian in spirit or opinion. When Charles I. pushed the attempt still further, this same class furnished the aspirants to ecclesiastical dignities under the new system. As the governing motive of these men was the hope of royal favour, their favourite policy was that of compliance with the royal will, and of great moderation in comparison with strict and uncompromising Presbyterians.

We are not aware that the name Moderate was ever arrogated by these men, or applied to them by others; but as a party they are clearly identical with the Moderates of after times. The constitution of the party was however materially modified in such a way as to strengthen it by weakening the other. The indulgences by which the persecutions under Charles II. were relaxed, introduced new divisions, and by tempting many real Presbyterians to accept the royal favour by an apparent sacrifice, at least, of Presbyterian principles, added character and numbers to the Moderate party already in existence. A further increase, but with a great deterioration in point of quality, arose from the obstinate determination of William III., at the revolution, to retain in the Church of Scotland those

curates or episcopal incumbents of the preceding reign, who were willing to conform to its polity and discipline. This large infusion of avowed episcopalians appears to be regarded by the Scottish writers as the true source of the Moderate party. But from the data which they furnish it seems clear that this infusion owed its strength to its elective combination with the lax presbyterianism and covert popery which had existed long before. However this may be, the fact is certain that from the Revolution of 1688, there were two well defined parties in the Scottish Church, one of which was Presbyterian only by accident and the force of circumstances, the other in principle and heart. It was the manifestation of the former spirit in the first Assembly after the Revolution (1690), that led the Cameronians to remain aloof, and resulted in the organization of the Reformed Presbytery.

The equality of parties in the church caused every thing to be done by compromise. Carstares, the leader of the Assembly, advised king William never to yield his prerogative in any thing, and never to identify himself with either party. The relative strength of the Moderates was increased by the refusal of the Cameronians to come into the establishment. The king not only insisted on retaining all prelatical conformists, but required that they should constitute one half of the Assembly's commission. At the same time, in various ways, he openly conceded to the church her independent spiritual jurisdiction.

The refusal of the Highland Clergy to conform, and the resistance of the Jacobite gentry to the settlement of Presbyterian ministers in their stead, occasioned the Act anent Intrusion upon Kirks, and the Rabbling Act of 1698. According to Fletcher of Saltoun, twenty-eight years of tyranny had flooded Scotland with a floating population of 200,000 paupers, who were used as tools in stirring up commotions by the Jacobites and other disaffected persons.

In 1707 the Union was completed, on the basis of the Act of Security, by which the Presbyterian constitution was placed beyond the reach of British legislation. The removal of the government to London brought the leading Scots more and more into contact with episcopacy, and lessened their attachment to their own church where it had existed. As the body of the people in Scotland were opposed to the union, those who favoured it, the ministers among the rest, lost the public confidence and a large part of their influence,

in consequence of which the ruling party became more and more accustomed to govern without regard to the judgment or wishes of the people. The act against schism, in 1708, served rather to widen than to heal existing breaches, and the opposition of the prelatical conformists to the Presbyterian party was increased by an act enforcing domiciliary visitation and instruction of the people.

In 1710, the High Church excitement produced by Sacheverel, and the accession of Harley and Bolingbroke to power, favoured the efforts of the Scottish Jacobites to embroil the church and government, a design which is avowed in the posthumous papers of Lockhart of Carnwath. The plan seems to have been to induce the parliament to violate the union, and thereby rouse the Presbyterians into open rebellion. About the same time doctrinal divisions began to show themselves. The pure or modified Arminianism, brought into Scotland with episcopacy, and afterwards by young men who had studied in Holland, had gained an ascendency over the Calvinism of the Reformation. A catechism on the covenants, published by Hamilton of Airth, to counteract the new divinity, was censured by the assembly, under the direction of Principals Stirling of Glasgow and Haddow of St. Andrews.

In 1711, the public use of the liturgy was revived in Scotland, contrary to law, by one Greenshields, who declined the jurisdiction of the church courts, and the case was ultimately decided in his favour by the House of Lords.

In 1712, the court party having been strengthened in that house by a creation of new peers, the act of toleration was passed, in which the oath of assurance was required of all who partook of its benefits, and the Jacobites succeeded in extending the requisition to the established ministers of Scotland; and as many of these refused to take it without qualification, because it seemed to recognise episcopacy, the Scotch episcopalians refused also, though they took advantage of the toleration. Another worse effect of this enactment, not distinctly mentioned, we believe, by Hetherington, but very clear from Wodrow's correspondence, was that while the church was occupied with this oath and with the question about fasts, the act restoring patronage, passed April 22, 1712, although protested against as inconsistent with the terms of the union, received comparatively slight attention. The Assembly continued, however, to instruct its commission yearly to petition for the repeal of this unconstitutional act, until 1784, when this form was discontinued. As the

strictest Presbyterians thought the church bound to forbid a compliance with the requisitions of the act, the policy of waiting for a change of ministry or other circumstances was the moderate one adopted.

The pretext for the law of 1712, as given in the preamble, is two-fold, first, that the patrons at the revolution had been deprived of their rights without compensation; secondly, that the other method had been attended with great disorders. Both allegations are denied by Hetherington, who states that out of 900 parishes at the Reformation only 200 were subject to lay patronage, and that the law of 1690 did expressly assign compensation to those who were injured in their property by it. As to the disturbances alleged, there were never fewer, says Sir H. Moncrieff, than in the interval from 1690 to 1712, and such as did take place were occasioned, not by popular elections, but by Jacobite papists and episcopalians, and the rabble which they instigated to resist the settlement of Presbyterian ministers.

In the same year (1712) the Cameronians, who had received as their minister the Rev. John M'Millan, deposed by the establishment in 1706, renewed the national covenants. In 1713, the engrossing subject was the schism between the jurants and non-jurants. In this year the first case occurred of presentation without a call, for accepting which the presentee (Dugud) was deprived of his license, the Queen petitioned to prevent such proceedings, and measures taken for that purpose by the various church courts.

In 1714, the doctrinal controversy was renewed, and a strong disposition manifested, on the part of the majority, to screen delinquents, as appears from the trial of Simson, professor of Theology at Glasgow, charged by Webster of Edinburgh with teaching Arminian and Pelagian errors. In consequence of tumults excited by the prelatists and jacobites of Aberdeen, another Rabbling Act was passed this year, which was also that of Queen Anne's death, and the accession of the House of Hanover.

The general judgment of the church was still so much opposed to patronage, that in 1715 a memorial was presented to the king, setting forth as the effects of the system, not only the discontent of the people, but the prevalence of simony, unseemly competition between patrons, and long continued vacancies. At the same time the Assembly showed its laxity in doctrine, by postponing its decision in

the case of Simson, and by lenient treatment of prelatical offenders, while it strongly condemned and discountenanced the covenanters. The feeling of the people towards the government was shown by their standing aloof during the Jacobite rebellion of 1715.

In 1717, Simson's case was decided in a way which gave great dissatisfaction to the rigid Presbyterians, and the Presbytery of Auchterarder was censured for prescribing certain questions to exclude Arminians and Pelagians from the ministry. In this year, also, the plan was adopted, for the first time, of enforcing unpopular settlements, even where the Presbytery disapproved them, by appointing corresponding members, so as to create a temporary quorum for the purpose.

In 1718, a new turn was given to doctrinal controversy by the republication of the Marrow of Modern Divinity, which was denounced as Antinomian, not only by the radically unsound portion of the church, but by the Baxterians and Neonomians, The defenders of the book, thence called Marrow Men, were among the ablest and best men in the church, such as Boston of Ettrick, Hog of Carnock, Hamilton of Airth, amd others.

In 1719, an Act of Parliament was passed to check one flagrant abuse of patronage, to wit, the keeping of the parish vacant for a course of years, by repeated presentations to persons who were known to be unwilling to accept, in which case the emoluments accrued to the patron. This was effectually cured by the enactment, that the presentation should devolve upon the Presbytery in six months from the vacancy, without regard to any ineffectual nominations which might intervene. This was commonly regarded as the first step towards the abolition of patronage, and Hetherington thinks that if the Church had seized upon the opportunity to urge that measure, it mtght have been effected; but the moderate party, not content with submitting to this "hard law," as their leader Dr. Cuming called it, were beginning to approve it and to like it for its own sake. The favourable opportunity passed by. The law of 1719, as Wodrow said, only "lined the yoke," and made it fit more closely.

This growing laxity of Presbyterian principle was attended by a corresponding doctrinal defection. In 1719, after many books and pamphlets had been published on both sides, a Committee of Assembly was appointed to watch over purity of doctrine. A sub-committee of this

body, which held its sessions at St. Andrews, under the auspices of Principal Haddow, made a report in 1720, condemning the doctrines of the Marrow. At the same time the zeal of the majority for doctrinal correctness was displayed in an Act for promoting catechetical instruction. The former of these measures led to extensive correspondence and conference among the orthodox, the fruit of which was a Representation to the General Assembly of 1721, signed by twelve ministers, among whom were Boston, Hog, Wilson, and Ebenezer Erskine. This was referred to the Commission, who propounded twelve queries to the Representers, as they were called, the answers to which being carefully prepared, are among the ablest testimonies to sound Calvinistic doctrine. The assembly of 1722 rebuked and admonished the Representers, who submitted to the sentence, but protested against it. This was followed by strenuous efforts to exclude young men who held these doctrines from the ministry, and by a course of treatment to some of the Representers, which may almost be described as persecution.

In 1725 occurred the first case of a presentation without a call being sustained by the church courts, and even this decision was made to rest on a technical formality rather than on principle. A similar case occured two years later, at which time also Simson was again arraigned, convicted of worse errors than before, and suspended from his office as Professor of Theology, against the excessive mildness of which sentence Thomas Boston openly protested.

In 1729 occurred the second settlement by a "riding committee" of corresponding members, added to a scrupulous Presbytery.

In 1730, the minority in church courts were forbidden to record their reasons of dissent, a measure, which, professing to discourage schism, directly promoted it, by making secession the only way in which a scrupulous minority could discharge its conscience. This was followed, in the next year, by an Act prescribing a uniform method of settling vacant churches, which was passed by the Assembly, though virtually rejected by a majority of the Presbyteries. This measure, together with the refusal even to hear a representation signed by forty ministers, or to allow the reasons of dissent to be recorded, gave occasion to Ebenezer Erskine's famous sermon before the Synod of Fife, and the subsequent action of the church courts, which resulted in the First or

Original Secession, of which we have heretofore given a detailed account. (Bib. Rep. 1835.)

The final deposition of Erskine and his followers did not take place until 1740, and there can be no doubt that their refusal to meet the advances of the evangelical majority, which ruled in the Assembly for six years preceding that event, effectually paralyzed the efforts of that party in the church, of which Boston and Willison were now the leaders. Hence the return of the Moderates to power in the very next year (1741) with an increased disposition to carry out their anti-presbyterian principles. The whole evangelical party, if united, might have gained a permanent ascendency; but those who remained, when forsaken by their brethren, appear to have become despondent.

In 1741, the mode of settlement by "riding committees," which had been forbidden by the evangelical majority six years before, was again resorted to; the numbers of the Moderate party were increased by the accession of young ministers educated in their principles, and the evangelical minority appear to have withdrawn, in a measure, from public affairs, and concentrated their efforts on the spiritual improvement of their people. An immediate fruit of this change was the series of revivals in 1742 and the following years, at Cambuslang, Kilsyth, and elsewhere, attending the preaching of the doctrines of the Reformation, both by Whitefield and the leading evangelical ministers, among whom may be mentioned Willison, Webster, Hamilton, McLaren, Gillies, Bonar, and Erskine, afterwards Dr. Erskine of Edinburgh. These revivals were discountenanced not only by the Moderates, but by the Secession, as a "strong delusion," sent upon the church as a judgment for her sins. Our author regards them as a special preparation for the season of darkness and depression which was to follow, a sequence of events which he thinks is observable in earlier periods of the Scotch Church History.

From this time the progress of change was rapid, the good becoming better, the bad becoming worse, and both more determined in their mutual opposition. While the evangelical party grew more zealous, both for orthodoxy and for the spread of religion, their opponents became still more strenuous in the exercise of ecclesiastical power, according to their avowed principles.

From 1743 to 1749, the church was agitated by disputed settlements, in some of which the Court of Session expressly

disclaimed the power of interfering with the spiritual functions of the church, so that Dr. Dick, for instance, was the recognised pastor of the church at Lanark during four years, while another man received the stipend.

In 1750, an attempt was made to augment the stipends of the Scottish ministers. This was resented by the landed proprietors, and out of the disputes upon this subject Mr. Hetherington seems to trace a new development of Moderate church policy, although he has not made the connection of events very clear in his description. Suffice it to say that from this time, and, according to our author, in consequence of threats from the heritors, the leaders of the church began to act upon the method of compelling the inferior courts to give effect to presentations.

The expedient of a "riding committee" to perform what a Presbytery would not, was employed for the last time in 1751, aided by a military force; and even in this case, Robertson proposed that the Presbytery should be compelled to do the act itself, on pain of deposition. This proposition was the germ of that system which for more than twenty years was steadfastly maintained under the influence of Robertson himself as the successor of Dr. Patrick Cuming in the irresponsible and influential office of Moderate leader in the General Assembly. A more full exhibition of the system was presented in the Inverkeithing case of 1752, when the Presbytery of Dunfermline was peremptorily ordered to settle a minister against the wishes of the people, and to show that all indulgence to scrupulous consciences was at an end, the usual quorum of three was raised to five, in order to compel the attendance of some of the dissenting majority. Six of the members declined to act, from among whom Gillespie of Carnock was selected to be made an example, and deposed from the ministry. In the course of the discussion on this case, two papers were produced, which have ever since been regarded as the manifestoes of the two great parties. That of the evangelical side was written by Webster, the other by Robertson. The doctrine of the latter is that perfect subordination to superior authorities is essential to the being of all organized societies, and of the church among the rest, the only refuge from oppression or relief for conscientious scruples being that afforded by the right of peaceable secession. These important documents are both preserved in Morren's Annals of the General Assembly. The general indignation and alarm at these proceedings led to such

efforts on the part of the orthodox, that a motion to restore Gillespie, in the next Assembly, was only lost by a majority of three. In 1753, occasioned by these events, appeared the Ecclesiastical Characteristics of Witherspoon, which are still referred to, as a severe but just exposure of the Moderate policy.

The religious indifference of the dominant party was exhibited anew in a discussion of the writings of Hume and Kaimes, in the General Assembly of 1755; but on the contrary that of 1758 rebuked Hume the author of Douglas, and his clerical friends who attended the performance of that play.

In 1756 occurred the celebrated Nigg case, in which the minister was settled "to the walls of the church," the house being deserted.

In 1758, Robertson's ascendency was rendered absolute by his removal to Edinburgh from a country parish. The next year, an act of Assembly was found necessary for the prevention of simony.

In 1761, Gillespie, the younger Boston, and others, organized the Presbytery of Relief.

The character of the eldership was at this time very low, the office being commonly conferred upon young lawyers, with reference merely to their talents for business and political connexions. Arminian and Pelagian doctrines were now prevalent, and moral preaching generally substituted for the gospel. Charges of error in doctrine were discouraged, and the accusers warned, in one case, "not to be over ready to fish out heresies." Remarkable cases of compulsory settlement, on Robertson's principles, are those of Killconquhar 1760, Kilmarnock 1764, and Shotts 1765.

In 1766, an overture for the prevention of schism by reforming abuses, and especially those of patronage, was rejected by a vote of 95 to 85, which is worthy of note as a sign of returning strength in the minority, and as the most vigorous assault on the prevailing policy since 1752. The case of St. Ninians, which began in 1766, was in litigation seven years, and then decided by a peremptory order that the whole presbytery should unite in the settlement of the presentee.

In 1772 there were 190 congregations of seceders. In addition to the laxity of doctrine tolerated now for many years, there had begun to show itself a kindred disposition to connive at immorality in ministers, at least so far as to avoid the exercise of public discipline.

A new subject of dispute arose in 1779, with respect to the repeal of the enactments against papists, in which the Moderate party favoured, and the Evangelical opposed their admission to offices of trust. Another arose in 1780, with respect to pluralities, that is, the combination of pastoral charges with professorships. The first case which occurred was that of Dr. Hill, Professor at St. Andrews, who, in the year last mentioned, succeeded Dr. Robertson as the Moderate leader. The withdrawing of the latter from that station seems to have had some connexion with a scheme of the heretical Moderates to abolish subscription to the standards of the church. This fatal scheme was opposed and indeed defeated by Robertson, not so much from any regard to Calvinistic doctrine, as because he knew that such a measure would affect the stability of the Scottish establishment. He felt himself, however, insufficient to withstand what he regarded as the growing disposition of the church, and warned Sir Henry Moncrieff who was then a young minister, that this was to be the great controversy of his day, in which expectation he appears to have been disappointed, not from any want of disposition on the part of the neologists, but because some landed proprietors threatened, that as soon as the standards of the church were changed, they would cease to pay stipends.

Dr. Hill, notwithstanding his ability and eloquence, never attained the same degree of influence with Robertson, whose policy he cordially approved, and defended with more openness than Robertson himself. Thus in 1782, he made an attempt to supersede the call, as a nugatory form, and in 1784 discontinued the instructions to the annual commission to petition for the repeal of Queen Anne's act, which instructions had been constantly repeated throughout Robertson's administration, and indeed had never been suspended since the act itself was passed, seventy-two years before. This difference of conduct Hetherington refers to Robertson's sagacious toleration of dead forms and to Hill's greater rashness or superior honesty.

Another event nearly coincident, in point of time, with this change of leaders, was a partial revival of evangelical doctrines in the Moderate party, the leader of which movement was Dr. Thomas Hardy, Professor of Church History at Edinburgh, who conceived the plan of forming a new party by rejecting the extremes of both the others. In a book published in 1782, after stating that there were then

two hundred seceding congregations, including a hundred thousand persons, he makes the large concession, that "absolute patronage is irreconcileable with the genius of presbytery." Hardy's designs were cut short by an early death, but Hill himself, the acknowledged leader of the Moderate party, became more and more orthodox and evangelical in sentiment, until he lost, in a great degree, the confidence of his followers. In the mean time, however, he strenuously carried out the moderate policy, in consequence of which multitudes of the most religious people in the church seceded from time to time and formed new congregations, leaving the evangelical party weaker than ever, and the Moderates comparatively far more powerful. The observance of the Sabbath became gradually less strict, and the standard of preaching lower and lower. The only recurrence of the attempt to set aside the standards was in 1789, when the Presbytery of Arbroath ordained George Gleig, without requiring his signature, for which the Assembly censured them and required Gleig to sign the Confession in their presence.

During the last ten years of the century Socinianism had become the prevalent form of error in the Church of Scotland, and a controversy was maintained, throughout that period, between the Old Lights or Orthodox, and the New Lights or Socinians. The latter succeeded in engaging Burns the poet as an auxiliary against the truth, for which he is said to have felt great remorse in his last days.

The horrors of the French Revolution were followed by a moral reaction in Great Britain, and indeed by a general revival of religion, the immediate fruit of which was the rise of a missionary spirit and a tendency to union among all evangelical Christians. Under this influence missionary societies were formed in Scotland, over one of which presided Dr. Erskine of Edinburgh, and in 1796 the subject was overtured by two Synods to the General Assembly, and a discussion ensued, in which the Rev. Mr. Hamilton maintained the doctrine that civilization must precede the gospel, that without it Christianity would do more harm than good, that the doctrines of grace would destroy the simple virtues of the untutored savage, and that missionary efforts would put an end to all provision for the poor at home. He even went so far as to say that an attempt to raise money for this purpose by collections deserved to be punished with imprisonment. In all this he was seconded

by Dr. Carlyle, one of the clergymen censured by the General Assembly for attending the theatre ten years before. Dr. Hill was far more cautious; for although a thorough Moderate in matters of church polity, his sentiments on more important points had undergone a change which rendered him incapable of joining in the heathen or infidel objections of Carlyle and Hamilton. He aimed his opposition at the mode in which the missionary cause was managed, and moved that the Assembly should express its approbation of endeavours to extend the gospel, disapprove collections for that purpose, recommend greater diligence at home, pray for the fulfilment of prophecy, and embrace any future opportunity of doing more extensive good. The overtures were dismissed by a very small majority, and Hamilton was soon after made a Doctor of Divinity, and Moderator of the General Assembly.

A striking illustration of the sincerity with which the enemies of foreign missions pleaded the cause of charity at home, was afforded in the next year (1797) by the conduct of the Moderates with respect to a petition for chapels of ease, to provide for the spiritual wants of overgrown parishes. After a delay of several years, the prayer was granted, but under such restrictions as to prevent the increase of evangelical congregations.

Among the evangelical leaders at this time were Dr. Hunter of Edinburgh, Dr. Johnstone of Holywood, and Sir Henry Moncrieff. In 1798, Rowland Hill preached extensively in Scotland, and on his return home published his journal, in which he speaks severely of the Moderates. In anticipation of a second visit, they resolved to exclude him from the pulpits of the establishment, not directly but by an enactment that no license obtained abroad should qualify a man for presentation to a benefice, and that no person should be allowed to preach or otherwise officiate who was not qualified for presentation. By this act, cutting off the church from all communion with the rest of Christendom, our author represents the development of Moderatism to have been completed. From this time indeed there was in some respects a manifest recession towards a better state, with a gradual increase of orthodox opinion even among the Moderates, followed by an incipient disorganization of the party, arising from a variance between Dr. Hill and the ministers of Edinburgh, who took advantage of his distance from the capital, to undermine his influence, already weakened by his full return to sound and thorough Calvinism.

During the first five years of the new century the principal subject of discussion was the question of pluralities, and the famous affair of Professor Leslie growing out of it, in which he was supported by the Evangelical party, one result of which still visible is a fondness for the doctrine of Hume, Leslie, and Brown, as to cause and effect.

During the second five years of this century, a warm dispute arose among the Moderates themselves, occasioned by a question as to augmentation; and the weakness which arose from this disunion was made relatively greater by the growing strength of their opponents, produced not only by the continued spread of orthodox belief and evangelical religion, but by the accession of such men as Andrew Thomson settled at Edinburgh in 1810, and Thomas Chalmers at Glasgow five years later, and by the appearance of McCrie as the biographer of Knox and the historian of the Scottish Church.

The question of pluralities continued to be agitated as a party question until it was settled in 1826, by the government's forbidding beneficed ministers to hold professorships.

In 1816, Dr. Chalmers made his first public declaration in favour of the people's right to be consulted in the choice of ministers.

In 1820, a motion of Dr. Bryce to censure the Christian Instructor, a magazine conducted by Andrew Thomson, was carried by a majority of one.

In 1825 an anti-patronage society was formed, of which Thomson was a leading member. In 1829 the first Scottish missionary (Duff) was sent forth by a committee of the General Assembly, of which Dr. Inglis was the chairman, as he was indeed the author of this second and successful missionary movement, which may be dated from the year 1818. Besides Dr. Inglis, may be named, as distinguished evangelical members of the Moderate party, Dr. Nicoll and Dr. William Ritchie.

The Apocrypha controversy chiefly sustained by Andrew Thomson on the strict side, was followed by his untimely death in 1831.

The Voluntary Controversy, occasioned by the union of a large part of the Burghers and Antiburghers against all establishments, began in 1830 or 1831, and was sustained, on the side of the church, almost exclusively by evangelical ministers, who were thus led to consider the real abuses which existed in the church, and to correct them, especially

the great abuse of unrestricted patronage. In the Assembly of 1832 a motion declaring that reform was needed and proposing to restore the call, was rejected by a majority of 42.

In 1833, a motion of Dr. Chalmers, to give the people an absolute veto on the presentation, was rejected, and a motion of Dr. Cook, to make the Presbyteries judges of any specific objections to a presentee, was carried by a diminished majority of 12. The next year the parties exchanged places, the Veto Act was carried, on motion of Lord Moncreiff, by a majority of 46, and the long reign of Moderatism came to an end, just a hundred years after the original seceders had appealed from the Assembly which they left to "the first free, faithful and reforming Assembly of the Church of Scotland."

Our author nowhere states, we think, by whom Dr. Hill, who died in 1815, was immediately succeeded as the Moderate leader; but for some years past that post appears to have been held by the Rev. Dr. Cook, Professor of Moral Philosophy at St. Andrews, who sits in the Assembly as a ruling elder. The next in authority and influence on that side, has long been the Rev. Mr. Robertson, of Ellon, now the Rev. Dr. Robertson, Professor of Church History at Edinburgh, who would seem to have been reckoned by both sides as the first man of his party for abilities, as Dr. Cook is for experience, knowledge, and practical management. Both these leaders seem to have made large concessions, inadvertently or otherwise, to their opponents, and yet both go further than Principal Robertson or Doctor Hill, in denying all right in the church to set aside a presentation. The increasing regard for doctrinal correctness, even on the Moderate side, was shown in 1831, by the unanimous deposition of a minister, and deprivation of a licentiate for errors which the leaders of the church in the last century would scarcely have thought worthy of attention.

In the way of summary recapitulation we may briefly say, that in every period of the Scotch Church History, a strong attachment to the Presbyterian system has gone hand in hand with orthodox belief and zeal for God; that Moderatism is in its origin and principles, not so much a form of Presbyterianism as an antipresbyterian theory and spirit in disguise; that the four great points of difference and subjects of disputes between these parties have been Calvinism, patronage, Christian philanthropy, and catholic communion;

that the best qualities of the present Scotch establishment are the product rather of assimilation to the other party, than of traditionary derivation from the Moderatism of the eighteenth century; and lastly, that the Free Church of the present day is proved by history to be what she claims to be, the genuine original natural Scotch Church of the Reformation and the Revolution.

Our sole design in the foregoing pages has been to trace the progress of Moderatism through the history before us, in closing which we have been led to give even the substance of only a small part of the work, into a more general analysis of which we cannot now enter. It will be sufficient to commend it to our readers as the only complete accessible popular record of the Scottish Church History. The intrinsic interest of the subject is of course increased by late events, under the influence of which we doubt not that the whole will be extensively read, and with a satisfaction only marred by the bad taste which the author now and then exhibits, in exchanging the simplicity of the best historical models for an awkward, yet ambitious redundancy of style. This rhetorical blemish, whether it has arisen from false principles of taste, from the undue influence of unworthy models, or from the transient excitement of the circumstances under which the last part of the book was written, will not perhaps impair its popularity, and cannot nullify its substantial value.

Charles Hodge

ART. V.—*The General Assembly of* 1844.

THE General Assembly of the Presbyterian Church in the United States, convened in the First Presbyterian Church, Louisville, Kentucky, May 16th, 1844, and was opened with a sermon by the Rev. Gardiner Spring, D. D., from Matthew xxviii. 20. "Lo, I am with you always even unto the end of the world."

The Rev. George Junkin, D. D. was chosen moderator, and, in the absence of Dr. Krebs, the permanent clerk, the Rev. Benjamin Gildersleeve, of Charleston, was appointed to supply his place *pro tempore;* and the Rev. Joseph M. Ogden was chosen temporary clerk.

Church Extension.

The first subject of general interest which occupied the attention of the Assembly, was church extension. Dr. Hoge as chairman of the committee appointed by the last Assembly, made on that subject the following report, viz :

"The committee to whom was referred by the General Assembly of 1843, the Overture respecting the erection of churches in feeble congregations by the aid of their brethren who may be able and willing to contribute for this purpose, have considered the subject with attention and present the following report as the result of their deliberations. The maintainance of evangelical truth and practical piety is the primary duty of the church of our Lord and Saviour Jesus Christ. And next to this, and inseparably connected with it, is the great work of extending this divine religion, until it shall fill the whole earth. For this purpose it is necessary to plant churches wherever they do not exist, and thus to secure the administration of the word and ordinances of Jesus Christ. In fulfilling this part of her duty, the Presbyterian church in this land has acted rightly, in sending forth the ministers of the gospel to preach, to gather and organize churches and to nourish them with spiritual food, that they may grow up to maturity and abound in the works of faith and labours of love. This indeed is indispensably necessary, and ought to engage the first and chief efforts of the church, yet it is certain that in a subordinate but very important sense, the erection of suitable houses of worship is necessary. The former has been accomplished to some extent by our portion of the church catholic in her associated capacity, the latter has been generally left to the unaided efforts of congregations when gathered, however weak they may be.

That each society should, if able, erect its own house of worship, is altogether proper, even as it is right that the minister should be supported by those to whom he ministers, and it should never be regarded as a burden by any, although effort and self-denial should be required in order to effect either object. But as it has been determined that the united ability of the church ought to be employed in sending the minister to preach the gospel to the destitute, in aiding weak congregations in sustaining their pastor, is it not equally proper to aid those who need help in building houses for public worship? We think that this is proper for several reasons:

1. A church of adequate size, and respectable appearance, is of great importance to every congregation. The want of such accommodation produces indifference, and discouragement in those who are connected with the congregation, and has a repulsive influence on others.

2. There are many places in which the members and friends of the Presbyterian church are too few and poor to build such houses as would accommodate themselves, and that portion of the people in the vicinity who might be induced to attend on the ordinances of the gospel but as yet are disposed to give little or no pecuniary aid. In these circumstances our feeble churches are discouraged, and do not attempt to build a house; or they build one which is insufficient and unattractive; or they become involved in debt which they are

unable to discharge. Several hundred instances of one or other of these cases may be found. How important would assistance be to a congregation in these circumstances.

3. Many unsuitable churches are erected, and much money is wasted, it is confidently believed, for want of necessary information. If well-digested plans and estimates could be procured at once, with little or no expense, proportionate to the number of members of the congregation, and other circumstances, once accompanied by advice respecting the construction and arrangement, and finishing of the building, both externally and internally, it would be an advantage, equal, in very many cases to considerable pecuniary aid.

We may next inquire, whether the members of our church would probably be willing to add this to their other good works for the promotion of the cause of the Redeemer. This inquiry we may safely answer in the affirmative. Although we, as a church, fail greatly to contribute as we ought, of that worldly substance which the Lord has entrusted to us for religious purposes; yet many, on good grounds, believe that not a few of our people would gladly throw their benevolent offerings into this channel of beneficence, if a well-arranged plan were presented to them. They are now frequently and urgently solicited to give for church building, or for the payment of debts already contracted, in cases of which they know little or nothing, and can have no assurance that their donations will be well applied. Considerable sums are collected in this way, every year; and it may be reasonably concluded that much more would be willingly given, on some well digested system of operation. And in what way may the collection and application of money for this purpose be most easily and safely carried into effect?

The General Assembly has adopted, with the general approbation of the church, the policy of a special Board for each particular object that is designed; and this may be done, in the present instance, or if not now, yet at a future time, if it shall appear to be expedient. But at this time, it may be sufficient to commit the management of this work to the Board of Missions. Thus, all needed information will be collected; and in the light of experience, a future Assembly will mature a different plan of operation if it shall appear that a change is expedient.

For referring this business to the Board of Missions, the following reasons may be deemed sufficient:

1. It is, in its nature, intimately connected with the Domestic Missionary work.

2. In its present stage, it can be transacted by them with less time and expense than by a separate organization.

3. The Board already possesses, or can readily procure, such information as may be needed.

The committee therefore recommend to the consideration of the General Assembly, the following plan:

I. It is expedient and highly important to promote the extension of the Presbyterian church in this nation, by aiding systematically in the erection of churches wherever they are needed.

II. The direction and oversight of this work shall be committed, until otherwise ordered, to the Board of Missions, who shall, in the management of it, be subject, in all respects, to the directions of the

General Assembly, and shall annually report to the Assembly their execution of this trust.

III. The Board shall annually appoint a committee on church extension, consisting of five persons, who shall have charge of appropriating the moneys which may be received for this purpose, and of procuring and furnishing at cost, or gratuitously, plans and estimates for churches in answer to applications which may be made to them.

IV. The Board shall also make regulations for the government of the committee, in receiving applications for aid, raising funds, and making appropriation of money; shall examine the proceedings of the committee, and shall appoint such officers or agents as the General Assembly shall direct.

V. It is distinctly recommended to all our congregations to make a collection for this purpose, once in each year, and transmit the amount directly, or through the Presbyteries respectively, to the Treasurer of the Board of Missions.

VI. It is recommended to all the Presbyteries, to take such order on this subject as they may deem best, and that they appoint a committee on church extension at each autumnal meeting of the Presbytery, and applications for aid in building shall be received and acted on by the Board through this committee, and with their explicit recommendation.

On that part of the overture referred to them, which proposes that licentiates shall be *required* to serve as missionaries for some definite time, the committee respectfully say, that in their opinion, however desirable and profitable such service might be, such a rule would interfere with the rights of licentiates and of Presbyteries, in a manner which is not consistent with the constitution of the church, or with the powers and duties of the Board of Missions, and therefore ought not to be adopted. In behalf of the committee.

JAMES HOGE, *Chairman.*

The following additional resolution was also proposed by Dr. Hoge, and adopted, viz:

Resolved, That while it will be proper that the Board of Missions receive and appropriate, during the present year, any moneys which may be contributed for church extension, they are requested speedily to collect all the information they may be able to obtain, and report fully on the whole subject to the next General Assembly, with a view to further maturing and perfecting the plan of operation."

This report with some unimportant modifications was finally adopted. Those who more or less decidedly objected to the plan, were Dr. Spring, Dr. Brown, Mr. Boardman, Mr. Smith, Dr. Young, and some others. These brethren took very different grounds, some objecting for one reason and some for another. The principal difficulties suggested were the following. First, that the church was already burdened with schemes of benevolent operation to the full extent of its willingness, if not of its ability to give. To organize another plan for systematic and continued demand for money, would produce dissatisfaction, and lessen the re-

sources of the existing boards of the church. Second, that the difficulty we had to contend with, is not the want of buildings but the want of preachers. Wherever a congregation can be collected, a house can be built adequate to their real necessities; and to organize a plan to assist in erecting churches is to destroy the self-reliance of the people, and lead them to look to others for what they should do for themselves. Third, some of the brethren seem to think that the report was too secular, that church extension was not to be secured by erecting houses, but by spiritual means; that Rome and Lambeth might take the lead in secular agencies for enlarging the church, but Presbyterians must rely on preaching the gospel. Fourth, it was objected that the Board of Missions was not the proper body to whom to refer this business. They had already enough to do, and especially enough to do with money matters and agencies. It was undesirable to concentrate in their hands either more of the duties which belong to private christians, or more influence. It was the duty of individual christians to answer the occasional calls of feeble congregations for aid, and other than occasional calls should not be encouraged.

The plan was advocated by Dr. Hoge, its author, by Dr. Rice, Mr. Hall, Mr. Yantis, Dr. Potts, of St. Louis, by Dr. Maclean, Dr. Plumer, Mr. Scovel, and others. These brethren proved that the object, which the plan designed to accomplish, was desirable and important, and that the means proposed for attaining that object, were good. It was not denied either that the preaching of the gospel, is the great means of securing the extension of the church, or that a people who need a place of worship, should do all they can to erect it. But it was proved that in a multitude of cases the great difficulty in collecting a congregation, is the want of a convenient building, and that still more frequently the people, though willing to contribute, are unable by themselves to erect a suitable edifice. The evidence of these facts consists in the testimony of the brethren in the more destitute portions of the church, and in the frequency of the applications made for aid. It cannot, therefore, be denied that great and crying necessity does exist for the erection of suitable places of worship in almost every part of the church. This demand is so extensive and so urgent that it must be met, and the only question is as to the best means of meeting it. The means now employed, is for the pastor of the feeble congregation to leave his church and travel about,

usually in one well trodden path, to solicit assistance. The objections to this plan are obvious. It takes the man away from his post whose presence and labours are most necessary to the success of the enterprise. It presents the application under the least imposing form. The churches have no information on which to act, but the testimony of the pastor, who is unavoidably more impressed by wants which come under his own immediate cognizance, than by those of which he has no personal knowledge. And besides this, the applications are in this way confined to a few congregations, or individuals, who are thus subjected to incessant and often unreasonable demands. This is an effectual answer to the objection urged against the plan submitted to the Assembly, that the churches were already taxed to the extent of their willingness to bear. The question is not whether money must be raised for this purpose, for it is raised, but how it can be most economically, justly, and efficiently collected? Shall it be by private and unauthorized applications to a limited number of individuals? or shall it be by a regular plan which shall in the first place secure proper evidence that the case is one which calls for assistance, and then look for that assistance not to a few men, but to the whole church? The Assembly with great unanimity ultimately decided in favour of the latter method. In this we greatly rejoice; we believe this to be one of the most important decisions at which our highest judicatory has for a long time arrived. It is a step towards the practical recognition of that brotherhood of Christians, which in words we are all ready to acknowledge. We admit that the church is one body, and that unless we feel a real sympathy with all the members of that body, we can have no good evidence that we ourselves belong to it; yet one pastor has more than he can spend, while another must labour with his hands; one congregation is sumptuously accommodated, while others have no place in which to worship God. We are not so sanguine as to imagine that this diversity will ever be entirely obliterated, and we are far from supposing that exact equality either in the salaries of ministers or in the style of church edifices, is, in the present state of the world, either possible or desirable. But we are fully persuaded that the diversity which now exists is far too great; that the great evil under which we labour is the want of that brotherly love which would make the different parts of the church feel that they are all members of the same body; that it is no less a privilege than a

duty that the abundance of one part should be for a supply for the want of another. This has always been the case when the church prospered, and it is one of the most effectual means of securing that prosperity. We greatly rejoice, therefore, that the Assembly has sanctioned this plan which will call into exercise, and by the exercise strengthen the sympathy of every part of the church with every other. We are certainly behind many other denominations in this respect, not to speak of the compact organization of Popery, which, animated by one spirit, is bringing the resources of the whole body to bear on the extension of their system of delusion, where, without such aid from abroad, it could not exist, many protestant churches are setting us an example in this respect. The fact that the Methodist church in this country now numbers more than a million of communicants is to be attributed to no one cause so much as to the real union which has hitherto subsisted among them; to the fact that they make common cause in every thing, and sustain men and build houses by the contributions of the whole body, in places where the gospel could in no other way be sustained. That Dr. Hoge's plan when first submitted, considering its comprehensiveness and importance, should call forth the expression of doubt and misgiving from many excellent brethren, is not to be wondered at; but the fact that it was finally adopted "without a count," shows that its merits soon became convincingly manifest. We are thus encouraged to hope that it will meet with the general approbation of the churches.

Appeal and Complaint of R. J. Breckinridge and others.

The Rev. R. J. Breckinridge, D. D. presented to the Synod of Philadelphia, at its late meeting, two papers expressing dissent from the decisions of the General Assembly of 1843, touching the constitution of the quorum of presbyteries, and the right of ruling elders to join in the imposition of hands in the ordination of ministers, and proposing that the Synod should overture the Assembly to reverse these decisions. The question being on the adoption of the said papers, the Synod decided not to adopt; and thereupon Dr. Breckinridge and others appealed and complained to the next Assembly. The papers connected with this subject having been referred to the judicial committee, the Rev. S. B. Wilson, chairman of that committee, reported that they had examined the same, and that, in their opinion, the deci-

sions complained of were not, according to our Book of Discipline, matters of appeal or complaint, and recommending that the papers be returned to the parties who presented them. When this report came up for consideration, James C. Baker, Esq. of Virginia, moved that it should be adopted. The Rev. J. L. Yantis, of Missouri, moved a postponement of that motion with a view to grant leave to the appellants to be heard in the Assembly in support of their right to appeal. The motion to postpone was advocated by the mover, by Dr. Young, James Stonestreet, Esq., Rev. N. H. Hall, and others. It was opposed by Rev. A. O. Patterson, Dr. Hoge, Rev. A. Williamson, Rev. N. L. Rice, &c.; and rejected by a vote of 119 to 55. The following day the report of the Judicial Committee again came up, when the Rev. J. Allison, of Tennessee, moved that it be postponed with the view of taking up the following resolutions, viz:

1. *Resolved*, That while this Assembly accord with the views of the Judicial committee, as far as appeals are concerned, it is believed that according to our constitution it is the privilege of any member to complain of any decision of our lower judicatories.

2. *Resolved*, That the Judicial committee be directed to prepare and arrange the papers in the case of the complaint of R. J. Breckinridge and others, in order that said complaint may be regularly issued by the Assembly.

On motion of Dr. Maclean, the motion to postpone was laid on the table, and the way was thus opened for the discussion of the report of the Judicial Committee. The adoption of that report was advocated by Dr. Wilson, Dr. Hoge, Dr. Elliot, Messrs. A. O. Patterson and N. L. Rice; it was opposed by Dr. J. C. Young, Mr. Junkin, Mr. Stonestreet, Mr. Gildersleeve, and others. After a protracted discussion the vote was taken and resulted as follows, *Ayes: Ministers* 88, *Elders* 53—total 141. *Nays: Ministers* 21, *Elders* 26—total 47. Thus the report was adopted,* and the Assembly decided that, in the case before them, there was no ground on which either an appeal or complaint could rest.

Until within a comparatively recent period there was no diversity as far as we know either of opinion or practice, in our church, on the legitimate grounds of appeals and complaints. At present it would seem that there are no less

* The Presbyterian reports the *ayes* as 143, and *nays* 47. The Protestant and Herald makes the *ayes* 142, *nays* 45.

than four different views more or less prevalent on the subject. The first is that any decision of a lower, may be brought up before a higher judicatory by either an appeal or complaint, at the option of those concerned. The second opinion goes to the opposite extreme, and denies the right of either appeal or complaint except in cases strictly judicial, i. e. cases in which there has been a trial and a sentence. The third opinion is, that appeals are limited to judicial cases, but that complaints may be entered against any decision of a lower judicatory. The fourth, which we believe to be sustained by the plain doctrine of our Book, and the uniform practice of our own and of all other Presbyterian churches, is that taken by the Rev. N. L. Rice and we presume by a great majority of the late Assembly, viz. that appeals and complaints may lie not against any decision, but against *any kind* of decision of a lower court. That is, it matters not whether the act be judicial, legislative, or executive, it may be brought under the revision of a higher court by either of the methods mentioned. But as both appeals and complaints are measures of redress, they from their nature suppose a grievance, a wrong done or charged, and therefore cannot possibly lie in any case where no grievance or wrong-doing is supposable.

It is somewhat remarkable that after nearly a century and a half of practice, during which appeals and complaints have almost yearly and often many in the same year been brought up and decided, it should still be a matter of debate when a man has a right to avail himself of this mode of redress. To the best of our knowledge there never were two opinions on this subject until the year 1834, when the late Rev. Mr. Winchester, in defending the Synod of Philadelphia against the complaint of the Third Presbytery of Philadelphia, took the ground that no appeal or complaint could lie except in a judicial case, a case of trial and censure. At that time the Synod which he defended repudiated that ground of defence, for they themselves referred to that very Assembly, an appeal from an executive act. The following autumn, however, the Synod, under the lead it is believed of some of the present appellants, took the ground, that no appeal, complaint or even protest could lie except in cases of a strictly judicial character. This, however, was a momentary delusion, for the members of that Synod without the least hesitation or objection joined in entertaining and issuing, the following spring, an appeal of Thomas Bradford

and others from a decision of a Presbytery to divide the Fifth Church of Philadelphia, contrary to the wishes of the people. It was found by the very authors and advocates of the new doctrine that it would not work, without destroying the rights of the people and subverting the constitution. In the case of Mr. Bradford's appeal, the church with which he was connected considered themselves not only aggrieved, but their title to their property jeoparded by the act of the Presbytery, and they had therefore the clearest right not only to have that act reviewed, but its operation arrested, until its constitutionality and justice were passed upon by the highest judicatory of the church. Neither a complaint nor a review of records could afford them redress, for it was necessary that the operation of the act of the Presbytery should be suspended, or the evil would be past remedy. This doctrine therefore was abandoned, and in 1836 there were several cases of appeals or complaints from other than judicial decisions; another in 1837, and in 1838 no less than four or five cases of the same kind; one a complaint by the Presbytery of Wilmington, another a protest and complaint of R. J. Breckinridge and others; another an appeal and complaint of J. Campbell and others; another an appeal and complaint by certain persons claiming to be the church of St. Charles, against a decision of the Synod of Missouri that they were not said church. The whole church therefore went on after this new doctrine was started just as it did before, hearing and issuing appeals and complaints, as in duty bound, from all kinds of decisions. In 1839 however a complaint was presented to the Assembly by A. D. Metcalf and others against the Synod of Virginia for deciding that appeals may lie in cases not judicial. This complaint the Assembly sustained. This was the origin of the modified form of the new doctrine, viz. that appeals are confined to cases of trial and sentence but that complaints have a wider range, which is the third of the four opinions on this subject mentioned above. This decision of the Assembly is against all precedent. It is no disrespect to that body to think and say that it is more probable that they erred in their judgment, than that all other Assemblies that ever sat in this country were mistaken. We beg leave to refer our readers to the account of that case in our volume for 1839, where they will find the precise doctrine on the subject, which we are now advocating, stated and defended. We may be excused for making the following brief extract from our history of

the Assembly for that year. "Our constitution says, 'That every kind of decision which is formed in any church judicatory, except the highest, is subject to the review of a superior judicatory, and may be carried up in one or the other of the four following ways: 1. General review and control; 2. Reference; 3. Appeal; and 4. Complaint.' The question is, what is the meaning of this plain declaration? It does not mean, because it does not say, that every individual decision, but *every kind* of decision may be carried in either of these four ways. These different forms of redress contemplate different circumstances, and are not all available in every particular case. A reference, for example, must be made by the body itself, and not by an individual member, but the body may refer any kind of case. An appeal supposes an aggrieved party, but he may appeal from any kind of decision which directly affects himself. A complaint supposes some kind of impropriety in the act complained of, but it may be entered against any kind of act alleged to be improper. So that any kind of decision may regularly be brought up in each of the several ways specified above."* We make this extract and reference to the article whence it is taken, because we understand that our pages were frequently referred to on the floor of the Assembly, and quoted in support of the right of the appellants in the case then before the house. It will be seen however that the doctrine taught in our pages is not that every particular decision may be made the subject of appeal or complaint, but that these modes of address are applicable to every kind of decision. It is not only when a man is tried and suspended from the church or the ministry that he has the right to appeal, but if dismissed from his pastoral charge, against his will, or in any way personally aggrieved by the act of a church court, he has the same right. The difference between an appeal and complaint is, that a complaint does not arrest the operation of the decision against which it is entered, and secondly, that an appeal can be made only by an aggrieved person; whereas a complaint may be made by any member of the court who considers the decision unjust or unconstitutional.† If a presbytery divide a congregation against its will, it is only the people who have a right to

* Biblical Repertory and Princeton Review, for 1839. p. 433.
† Repertory, 1839. p. 435.

appeal, but any member of the presbytery may complain of the act. Our doctrine, therefore, on this subject is the common doctrine of our church, viz: that any kind of decision of a judicatory can thus be brought under the review of a higher court. No man can appeal from a decision that does not affect himself, and no man can complain of a decision which is not wrong either actually or supposably; which is not charged with having violated some rule of the constitution or of justice. As a complaint is a mode of redress, where there is no grievance there can be no complaint.

We fully agree, therefore, with Dr. Young and Mr. Stonestreet, in the main drift of their able arguments before the late Assembly, as far as we can judge from the reports given in the papers. Those gentlemen argued to show that the fact that the decision of the Synod of Philadelphia from which Dr. Breckinridge appealed and against which he complained, was not a judicial sentence, was no legitimate bar in the way of the Assembly's entertaining the case.* We differ from them, however, in thinking that that

* In looking over the report of the proceedings of the two General Assemblies that met in Edinburgh in May last, we noticed some eight or twelve cases of appeal from decisions of presbyteries to translate a minister from one church to another, or to install him notwithstanding the objections of a part of the people. In all such cases the right to appeal is essential to the protection of the interests of those concerned. If a congregation object to have a man ordained over them, and the presbytery decide to do it, unless their decision is arrested by an appeal, the man becomes their pastor no matter how iniquitous the act may be. The argument originally urged by Mr. Winchester was, and it has often been presented since, that an appeal is a judicial process, as is evident from the use of the words trial, cause, sentence, testimony, &c. and being a judicial process is only applicable a judicial case. The fallacy of this argument is, that it overlooks the fact that any executive act may become the subject of judicial investigation. A presbytery resolves to divide a congregation, the people appeal. Then the propriety of the act is judicially investigated. You have the sentence appealed from; you have the testimony to show that the decision was made and what were the facts in the case; you have the parties, one affirming and the other denying the propriety of the decision. Take for illustration one of the many cases which came before the last Scotch Assembly. The Free "Assembly took up the appeal by the congregation of Maryburgh against the decision of the Presbytery of Dingwall, agreeing to translate the Rev. George Macleod from Maryburgh to Lockbroom. Parties being called, Mr. Kennedy appeared for the Presbytery of Dingwall, and Mr. Lomond for the congregation of Lochbroom. There was no appearance for the congregation of Maryburgh. The reasons of the appeal were read by the clerk." The reasons are given at length; then follows the pleading of the parties, and when they had been heard, it is said, "The parties were now removed," and the house proceeded to give judgment, when it was resolved "to dismiss the appeal, affirm the judgment, and order Mr. Macleod to be translated to Lochbroom with

principle covered or even touched the case before the house. Had some ruling elder claimed the right in the Presbytery of Baltimore to join in the imposition of hands in the ordination of a minister, and been refused by a vote of that body, he could have complained to the Synod, and if the Synod sustained the Presbytery, he might complain to the General Assembly. Or if the Synod had passed a resolution prohibiting elders from taking part in such service, any member of the body would have had a right to complain. But the case before the Assembly was of a very different nature, and was properly dismissed.

The principle just adverted to, viz: that a complaint supposes a grievance can hardly be called into question. Does any man complain of any thing which he does not think wrong, or injurious? Does not the nature of the act imply a charge against the body complained of, that it had no right to do the thing in question, or that it infringed on the rights of others? Does not our Book say that a "complaint is a representation," that "a decision by an inferior judicatory has been irregularly or unjustly made?" Of course where there is no room for the charge of irregularity or injustice there can be no room for a complaint. If the decision is not charged with being in violation of any rule, or with inflicting any injury on those concerned, it is preposterous to assert that there is a right of complaint. A body cannot be summoned to a higher court for the exercise of its acknowledged rights, in accordance with the constitution, and in cases subject to its own discretion. If a presbytery elects A. B. instead of C. D. moderator, no one can complain since the presbytery has a right to choose their

all convenient speed." [Edinburgh Witness for May 28, 1844.] One such case, and hundreds of the same kind, might be cited from our own records and from those of the Scottish church, is a complete refutation of the whole argument in favour of confining appeals to judicial cases. It shows that all the prescriptions of our Book are applicable to appeals from executive acts. We are the more anxious to call attention to this point because we fear lest it should be inferred from the action of the Assembly that the appeal and complaint of Dr. Breckinridge were dismissed on the ground that the decision appealed from was not in the strict sense of the term a judicial sentence. The Assembly in their answer to the protest of Dr. Young and others, place their decision on entirely different grounds, and are not to be considered as in any way sanctioning the restricted doctrine of complaints and appeals, which we believe to be contrary to the constitution, the practice, the rights and interests of the church. We do not enter anew on the discussion because this point was not involved in the case before the Assembly, and because it has been repeatedly discussed in our pages. See Repertory for 1835 and 1839.

own moderator, and, within the limits of the constitution may choose whom they please. They may choose the oldest man or the youngest man, the wisest or the weakest, and no man may call them to account because in his judgment they might have made a better choice. If such an act is made a ground of complaint, it must be charged that it was irregularly or unjustly or corruptly performed. The complaint must rest not on the act itself, but upon the assumption that it violates some rule which the judicatory was bound to observe, or that it affects unjustly the rights or interests of others. There are then certain acts which are purely discretionary, which a judicatory have a perfect right to do or not to do at pleasure, which cannot possibly be made the ground of a complaint, unless they can be charged as unjust or irregular.

The only question then is whether the act of the Synod of Philadelphia was such an act. To determine this point we have only to ask what the act was, and secondly whether it can be charged or supposed to violate any rule or to infringe any right. As to the act itself it was a simple refusal to adopt an overture. Dr. Breckinridge presented two memorials condemning in strong language the decision of the Assembly of 1843 as to the constitution of a quorum of presbytery and the right of elders to join in the imposition of hands in the ordination of ministers, and calling upon the synod to overture the Assembly to rescind the obnoxious resolutions and to adopt others of a contrary import. This the synod refused to do. Now the only question is whether a Synod is bound to adopt any and every overture presented to it; or whether any right is infringed by their refusing to do so. This question has nothing to do with the correctness or incorrectness of the views contained in the overture. It may assert self-evident or acknowledged truths, still it is a matter entirely within the discretion of the body to receive or reject it. Because a synod may present overtures to the Assembly, it does not follow that it is bound to do so. It may if it chooses call upon the Assembly to assert that Calvinism is true and Romanism false, but it cannot be forced to make such a call, or charged with acting unjustly or irregularly for refusing to make it. This is plain from the nature of the case, for such an overture is a petition, and it is absurd to say that a body can be forced to petition. It is clear, therefore, that the act of the Synod was purely discretionary. It is equally clear that the

Synod's act violated no right, it inflicted no grievance, because no member of a body has a right to make that body adopt his sentiments, or if they hold them, publicly avow them, or to call upon a higher judicatory to avow them. If a man wishes the Assembly to avow certain doctrines, let him make the request, but what right has he to force others to join in that request or to charge them with acting unjustly or irregularly for refusing to do so? All this is so perfectly plain that Dr. Young and other advocates of the appeal and complaint were forced to assume that the Synod had decided adversely to the doctrine of the overture. They felt the absurdity of complaining of the mere refusal to adopt a certain paper, and therefore were forced to assume that the refusal to adopt was an expression of an opinion contrary to the contents of the paper. But this is obviously a gratuitous and unwarranted assumption. Had the whole Synod agreed with Dr. Breckinridge and with every word contained in his overtures, they might with perfect consistency have rejected them. If a man present a long paper to a Synod, asserting the doctrine of the Trinity and calling upon the Assembly to join in affirmation of the doctrine, do they deny the doctrine because they refuse to adopt the overture? There may surely be other reasons than the incorrectness of its doctrines to lead a Synod to reject such a paper. It may be unnecessary, or uncalled for, or so obviously true as to make the assertion of its sentiments by the body unwise or undesirable. It is therefore obviously a false assumption, contrary to the very face of the record, to say that the Synod of Philadelphia decided that the presence of ruling elders is not necessary to a quorum of presbytery, or that elders may not join in the imposition of hands in the ordination of ministers. They made no such decision; they neither affirmed nor denied any thing, they simply refused to adopt Dr. Breckinridge's overture, which cannot be charged with violating any rule or infringing any of his rights. Of course their action afforded no ground for appeal or complaint.

That this is a correct exposition of the doctrine of our Book is obvious if we ask what is the design of appeals and complaints. They are intended to redress some grievance or secure the censure of those who inflicted it. Suppose then the complaint before the house had been taken up and sustained, what would be the operation of such a vote? One or the other of two things; either to reverse the decision

of the court below, or to censure them. If the former, then the Synod would be required to rescind their vote refusing to adopt Dr. Breckinridge's overture, and ordered to adopt it. Would not this be absurd? One Assembly order a Synod to petition another Assembly to condemn the act of a previous Assembly! Or if sustaining the complaint was to amount to a censure on the Synod, what were they to be censured for? Why for not joining in a petition. Is this not again absurd? It is plain therefore the complaint could not be taken up, because to sustain it, could work no effect which would not be ridiculous or nugatory.

Another legitimate ground on which this extraordinary appeal and complaint were opposed was, that the mere entertaining of it would work a great injustice, if it was to have any effect at all. Properly speaking the complaint would not have brought up any other question than this, Did the Synod do right in refusing to adopt Dr. Breckinridge's overture? But the propriety of their action did not depend on the correctness or incorrectness of the sentiments the overture contained. The Synod neither affirmed nor denied any thing as to that point. They simply refused to adopt. The truth of the doctrines taught in the overture, therefore, would not fairly have been brought into discussion by considering the appeal. That was not the way to bring up that point, for the Synod was not complained of for having denied those doctrines, but for having refused to petition the Assembly to avow them; and as remarked in the preceding paragraph, to sustain such a complaint would not be to affirm the doctrines of the overture, but to censure the Synod or to reverse its vote. But if the merits of the question were to be brought up in that way then an obvious injustice would be wrought. For what was the question? It did not relate to the administration but to the meaning of the constitution. But with what colour of justice could one of the largest of the synods of the church be debarred from taking part in deciding *in thesi* what is the meaning of the constitution? The object professedly sought was to get the judgment of the highest judicatory of the church as to the principles of our constitution. Why then not ask the whole judicatory? What fair end could be answered by bringing up the question in a form to exclude from all participation in the decision so large a part of the body? They had no more prejudged the matter than other

synods and other members of the house, and the injustice of excluding them would have been flagrant.

Again, if the principle on which this appeal and complaint were advocated, should be sanctioned, then any man in the church could at any time force the General Assembly to consider any abstract question he might choose to propose. The control of the house over its own time and over the subjects that should come before it, would be destroyed. If one of our modern abolitionists, for example, were to overture a Synod to request the General Assembly to declare that no slave holder should be admitted to church communion, the Synod would be bound to present the petition, or be subject to be arraigned at the bar of the Assembly for refusing to do so. And then the Assembly would be bound to consider not the propriety of the Synod's action but the merits of the question. Thus any and every abstraction in theology, morals, politics, or polity might be forced upon the house, and its time consumed and the peace of the church destroyed by any man who chose thus to trouble his brethren. No church court could act on this principle; and if our constitution allowed of such complaints, it would work our ruin or a change in a very short time. Such were the principal arguments urged against the propriety of entertaining Dr. Breckinridge's appeal and complaint, as they are embodied in the answer drawn up by Rev. N. L. Rice, to the protest of the minority, and, as we have seen, the house by a majority of nearly one hundred, pronounced them valid.

Overtures on the Elder Question.

Rev. Dr. Spring as chairman of the committee of Bills and Overtures, reported Overture No. 3, it being on a memorial from the Presbytery of Cincinnati, asking this Assembly to reverse the decision of the last, respecting the right of ruling elders to impose hands in the ordination of ministers, and respecting the necessity of the presence of ruling elders to constitute a quorum of Presbytery; and an Overture from the Presbytery of Indianapolis on a branch of the same subject; and also an Overture from the Presbytery of South Alabama, respecting an amendment of the Form of Government so as to provide that ruling elders shall be necessary to a quorum. On these overtures as relating to similar important points in the government of the Church, the committee submitted the following resolutions, viz:

"1. *Resolved*, That in the opinion of this Assembly, the

last Assembly in determining that Ruling Elders are not authorized by the Form of Government to impose hands in the ordination of ministers, did not depreciate the office of Ruling Elder, nor did they in any respect contravene the letter or the spirit of the Constitution, or the principles and practice of Presbyterian churches in Europe or America since the Reformation, but in conformity with both the principles and practice of our own and other Presbyterian churches, they did decide that as the right of ordination is simply a declaratory, ministerial act, the laying on of hands as a part thereof belonging properly to ordained ministers, while to Ruling Elders is left unimpaired and unquestioned the full and rightful power of ordering the work of ordination, and of judging in the discipline of ministers, in common with those Presbyters who labour in word and doctrine as in all other cases.

"2. *Resolved*, That the last Assembly in determining that three ministers are a quorum of the presbytery, when ruling elders are present, did not detract in any degree from the dignity and importance of this office; nor did they question the perfect right or duty of elders to be present and take part in all acts of government and discipline; but only declared that according to the true intent and meaning of our constitutional rules, their absence does not prevent the presbytery from constituting and transacting business, if three ministers are present, and this decision is based upon the fact that ministers are not only preachers of the gospel and administrators of sealing ordinances, but also ruling elders in the very nature of their office.

"3. *Resolved*, That this Assembly in re-affirming those decisions of the last Assembly which have been called in question, design to maintain the purity, order, and peace of the Church, and the continued and faithful observance of those principles and regulations which have heretofore been found to consist with true christian liberty, and secure the common welfare of all classes in the church; also they re-affirm and maintain the scriptural authority of the office of Ruling Elder, and the great importance and solemn obligation of the attendance of Elders on the meetings of the judicatories of the church, and of their equal participation in the exercise of government and discipline."

A minority of the same committee communicated a counter report as follows:

"A minority of the committee of Bills and Overtures is

constrained to differ from the majority in the decision to which they have come in regard to the Quorum and Elder Questions, and he therefore begs leave to report the following for the consideration of the Assembly, viz: 1st. On the Quorum question. Whereas the last Assembly decided that any three ministers of a Presbytery being regularly convened are a quorum competent to the transaction of all business, agreeably to the provisions contained in the Form of Government, chap. x. sec. 7; and whereas the following facts and circumstances in relation to this decision appear to be true, viz: 1st. It was not demanded by any exigence or necessity of the church. 2d. It was not required by any ecclesiastical body large or small, but appears to have been overtured at the request of a single individual. 3d. The decision has given rise to a vast amount of discussion, diverting the minds of our people from more important interests. 4th. A very considerable portion of the church doubt the correctness of the decision. 5th. Many honestly believe that the Assembly had no authority to make such a decision, it having the effect to change, as they suppose, a constitutional rule, which the Assembly is forbidden to do, chap. xii. sec. 6 of the Form of Government, which declares 'before any overture or regulation proposed by the Assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and receive the returns of at least a majority of them in writing approving thereof.' In view of the great diversity of sentiment, and with a desire to harmonize views and allay agitation, be it *Resolved*, 1st. That the decision of the last General Assembly in regard to Overture No. 20, be and it hereby is rescinded, but that in their rescinding the same, this General Assembly expresses no opinion upon the merits of the question. *Resolved*, 2d. That the following two forms of section 7, of chap. x., be submitted to the Presbyteries with the request that they shall send up their approval of one or the other, and that form which shall receive the approval of a majority of all the Presbyteries, shall be adopted by the next General Assembly as a part of the Form of Government, viz: 1st. Any three ministers of a Presbytery being met at the time and place appointed, shall be a quorum competent to proceed to business; or 2d. Any three ministers and two or more elders of a Presbytery being met at the time and place appointed, shall be a quorum competent to proceed to business. And in regard to

the Elder question embraced in Overture No. 14 of the last Assembly, he would for similar reasons respectfully recommend the adoption of the following resolutions:

"1. That whereas the constitution provides before any overture or regulation proposed by the Assembly can become a constitutional rule, it must be sent down to the Presbyteries for their concurrence, chap. xii. sec. 6, the decision of the last General Assembly on Overture No. 14, therefore can only amount to a mere expression of opinion, and is in no other sense to be regarded as binding on the Presbyteries.

"2. That a Presbytery consists of all the ministers and one ruling elder from each congregation within a certain district.

"3. That in Presbytery all the members meet on terms of parity, and are competent to vote and unite in all and every Presbyterial act of the Presbytery, without any exclusive rights or privileges being possessed by one member more than another. Signed A. A. Campbell, minority of committee on Bills and Overtures."

After a discussion extending through five days, the first resolution reported by the majority of the committee, was, on motion of Dr. Maclean, adopted, *Ayes* 151, *Nays* 24. Of the *ayes* 59 and of the *nays* 12 were elders.

The principal speakers in support of the report of the majority were Dr. Hoge, Dr. Plumer, and Mr. N. L. Rice, and on the opposite side Mr. Stonestreet and Dr. Young.

This question has been so long and so often discussed, that we presume our readers and the church generally are heartily tired of it. The whole argument, we understand, was fully brought out in the able speeches made upon the floor of the Assembly, though we have not seen any report of the debate, and therefore cannot give any abstract of it. When it is remembered that this elder question has been agitated for a number of years; that the church has been literally flooded with publications advocating the new theory; that the most stirring appeals have been made to the *esprit du corps* and to all the feelings good and bad of the eldership; that the matter was debated at length, in the Assembly of 1843 and decided, the ordination question, by a vote of 138 to 9, and the quorum question, by a vote of 83 to 35, adversely to the new doctrine; again debated by the first men of the church, for days together, in the late Assembly, met in Kentucky, away from all adverse influences, and again decided in the same way by a similar

overwhelming vote, we think the church has earned a right to be quiet. If any action can evince the clear and settled conviction of the brethren, ministers and elders, on this subject, the votes of the last two Assemblies must do it. And we believe that the public sentiment of the church will forbid that one half of the time of another Assembly should be consumed in discussing a matter, which in itself is of no importance, and which becomes of consequence, only because the principles on which the innovation is advocated, are destructive of our whole system of government. The fact that after all the efforts made to persuade the elders that they are ill-used, only twelve in so large an Assembly, sanctioned by their vote on the ordination question, the new theory, proves decisively that they understand the nature of their office. They evidently feel, that being the representatives of the people, and appearing in the name of the people in all church courts to take part in the government of the church, they have an office of high honour, of divine sanction, and of great power, and that it would be to renounce that office should they claim the right to preach, to administer the sacraments or to ordain, functions which the word of God and our constitution represent as inseparable, and which Christ has committed to ministers of the gospel.

Scotch Church.

The Rev. George Lewis (who was afterwards joined by Rev. Mr. Chalmers) a delegate from the Free Church of Scotland to the evangelical churches of America, attended the sessions of the Assembly. He was introduced to the house by the Rev. Dr. Spring, when on motion of Dr. Plumer, the following minute was adopted:

Whereas the Free Church which has proved herself worthy to be successor to the church of Scotland in the days of the martyrs, has, by the grace of God, taken so signal and glorious a stand in favour of Christ's crown and covenant, therefore, *Resolved*, That the Assembly do unanimously and most cordially and joyfully welcome the Rev. George Lewis of the Scottish deputation, to the deliberations of our body, and affectionately invite him to take part amongst us as a corresponding member.

Resolved, That the papers of Mr. Lewis be referred to the committee of Bills and Overtures to make such presentation of the object of his visit as they may deem most suitable.

It was made the order of the day for Friday morning to hear those gentlemen, and when the hour arrived the Rev. Mr. Lewis and Rev. Mr. Chalmers advanced to the moderator's table and were introduced to the Assembly as delegates to this body from the Free Church of Scotland.

"The Rev. Mr. Lewis was first heard; and in an impressive and appropriate speech of about an hour's length, he gave the origin and history of that great principle, to wit: the kingly office of Christ, for the stern maintainance of which, the Kirk of Scotland, that is about six hundred congregations of that church, were, on the 18th of May, 1843, compelled to resign the national establishment, and seek them houses of worship and ministerial support as best they could. An appeal in their behalf had been successfully made to the churches in England and Ireland, and it was the object of his mission to make a general representation of their present sufferings and toils, with the hope of gaining assistance from the churches in America.

"The moderator then took occasion to remark on the value of the federal and representative principle of the Presbyterian church, which the powers of the British government, civil and ecclesiastical, had never yet been able to drive out of the land of Scotia; and which were the foundation of the civil institutions of this country. The recent events in Scotland proved, to his mind, that the battle was not yet done; and as the Scottish Church was in the lead, and had thrown her banner to the wind in the great cause, he called to her assistance the church in this country, whose boast it was to be counted the offspring of that stern and rugged mother. At the same time, unrolling to the Assembly the Protest of the Scottish divines, and pointing at the head of the list of signers, to the name of Thos. Chalmers, the moderator said that he considered it a circumstance of peculiar felicitation, that it was permitted to him, in his capacity as the presiding officer of the house, to introduce another member of the delegation from the church of his fathers, who was of the same name and of the same spiritual, if not of the same earthly family, of the venerated Dr. Chalmers.

"Whereupon the Rev. Mr. Chalmers arose, and occupied about an hour and twenty minutes, upon the achievements, triumphs, secession and suffering of the Church of Scotland, in a most classic strain of fervid eloquence and burning zeal —being once or twice interrupted by the overflow of a kindred feeling, which he most successfully imparted to the Assembly and the whole auditory.

"Dr. Spring, after remarking upon the peculiar fitness of the Church of Scotland to stand in her lot of trial for asserting the true priestly office of the Messiah, and the great principle that Jesus will be king in Zion, offered a resolution to the following effect:

"*Resolved*, That the thanks of this Assembly be presented to our beloved brethren of the Scottish delegation, for their faithful presentations of the object of their mission; and that the subject thereof be referred to a special committee.

"Mr. Boardman had heard this subject presented before, but at this moment he confessed that he felt in his mind a growing sense of its magnitude and importance. And it was his opinion that the period had not arrived when the present operations of the Church of Scotland could be fully understood and appreciated. There was a moral grandeur in these events, which seemed to require that they should be viewed from a distance. It would not be, perhaps till another generation should occupy our places, and the minor difficulties that were distracting us now, should subside into their native insignificance, that the glory of these events would properly loom up in the eyes of men, and stand out before the world, in all their grandeur.

"Mr. B. rejoiced, as a Presbyterian, that since the conflict for the crown-right of the Redeemer was to take place, it had pleased our covenant God to call to this conflict, and place in the front rank, a Presbyterian Church. Being the parent branch of the Reformation, there was none better qualified to sustain the shock than the Church of Scotland; and, as it always had been the case, under God, she had come off victorious. But while the conquest is her's, a share in its happy consequences belongs to the Presbyterians of America; identified with her in faith and affection, as a child with its parent, we will glory with her in this living, growing, triumphant example of the power of the Cross.

"He spoke of the events of the 18th of May last, as of the most potent efficacy in dissipating the skepticism of North Britain, and in proclaiming to all the faithful that they might go forth to the service of God in the name of Jesus of Nazareth, free and untrammelled by the civil power. It was a glorious event, and one that would deeply mark itself on the history of nations. Mr. B. had no doubt, that God, in his providence, would subject his church to similar trials and dangers in every part of the world; separating the faithful from the unbelieving—gradually uniting heart to heart in

the great interests of the church—clothing her friends in the habiliments of righteousness, and placing in the hands of her standard-bearers the banner of the Redeemer's sovereignty.

"Mr. B. desired to be excused for detaining the house; because he had felt that he could not well suppress the utterance of these sentiments. He would most cordially second the resolution offered; and he trusted that the report of the committee to be created under it, would diffuse the spirit, now in our hearts, to the utmost extent of the church. It had pleased the brethren, (Mr. Lewis and Mr. Chalmers,) to speak lightly of their privations in the mother church, in consequence of these events, rejoicing themselves that they have been counted worthy to suffer for the Cross of Christ. And Mr. B. recounted some particular instances of privations of the congregations of the old Kirk, concluding with the expression of his confidence, that our people would not be slow to let the appeal be made in the behalf of the brethren over the water, and that it would be promptly and suitably responded to.

"Hereupon, at the request of the moderator, the Rev. Mr. Chalmers favoured the audience with the story of Janet Frazier's church, and then the resolution was adopted, and the committee appointed. The impression made by these exercises was one of a deep and solemn character." Protestant and Herald, May 30, 1844.

The committee appointed under the above mentioned resolution, made the following report which was unanimously adopted.

"The General Assembly has heard with the warmest interest the eloquent addresses of the Rev. brethren Lewis and Chalmers, relative to the recent movements of the Free Church of Scotland with a view to preserve her spiritual purity and independence.

"By the sacrifices she has already made in the relinquishment of every temporal advantage conferred upon her by the civil power, and by her noble resolution in reliance on the divine grace and providence to encounter all the difficulties which may impede her in the prosecution of the work to which God has called her, the Free Church of Scotland has borne a most noble testimony in favour of her devotion to all that is sacred in the rights of conscience, and precious in the principles and privileges of the gospel; of her deep conviction of the superior importance of the approbation of her Lord and Master over the favour of earthly

princes and nobles, and the treasures of his grace to the treasures of the world.

"By this truly manful and Christian course, this church has acquired a just and strong claim upon the admiration and sympathy of all evangelical Christians, and has set before the world a noble example of integrity and self-denial. The conduct of our fathers and brethren, as well as of the people under their care, recalls forcibly to our recollection the glorious struggles of the Church of Scotland in days gone by, when she stood for years against the fierce and persevering assaults of a bigoted hierarchy and tyrannical monarchy, *taking joyfully the spoiling of her goods, and resisting even unto blood*, that she might transmit to posterity unimpaired the spritual *liberty wherewith Christ had made her free.*

"While we rejoice to recognise in her present struggles, the same principles and the same spirit which animated our Presbyterian forefathers in Scotland and made the history of their persecution and endurance so interesting and glorious, we cannot refrain from expressing our gratitude to Almighty God, both that the present sons of the Church of Scotland show themselves worthy of their pious and honoured ancestors, and that, by the blessing of God, the principles of civil and religious liberty have been so far established, as to prevent ungodly men inflicting on those who now contend for spiritual freedom, the same extremities of sufferings which were endured by its defenders in former days. Therefore,

"*Resolved.* 1. That this General Assembly express, in behalf of the Presbyterian Church in the United States, our deep sympathy with our brethren of the Free Church of Scotland, in the sacrifices they have been called to make, and the trials they have yet to endure in defence of their spiritual liberties.

"*Resolved.* 2. That we hail the present movement of the Free Church of Scotland as an evident token from God of good to his people every where, and we would render to Him, as the giver of all grace our sincere thanks and praises for the spirit of boldness, self-sacrifice and devotion to his holy cause, manifested by our brethren during their recent struggles and present difficulties.

"*Resolved.* 3. That we cordially recommend the Free Church of Scotland in all her interests and trials, to the sympathies and prayers of all the churches under our care.

"*Resolved.* 4. That we recommend to all those ministers, elders and churches under our care, who have not yet assisted these suffering brethren, to solicit contributions in behalf of the Free Church of Scotland.

"*Resolved.* 5. That this Assembly propose to the General Assembly of the Free Church of Scotland to open a friendly correspondence by the mutual interchange of commissioners to attend each other's sessions, at such times as may be deemed most suitable.

"*Resolved.* 6. That the thanks of this Assembly be tendered to brethren Lewis and Chalmers for the deeply interesting intelligence communicated to us by them in relation to the affairs of the Free Church of Scotland."

The only thing we regret in the manner in which this subject was disposed of, is that the want of a more distinct call upon the churches to contribute to the fund in aid of our struggling brethren. If instead of an exhortation to those churches that had as yet done nothing, there had been a definite appointment of a collection in all our congregations, we should anticipate a more gratifying result than we now expect. As far as the facts of the case are known, there is a sincere and warm interest in the cause of the Free Church. But to a great extent the facts are not known, and our clergy, unless their attention be particularly called to the subject, will not bring the matter before their people, and make them feel that this is an occasion which calls for the sympathy, prayers and assistance of all the people of God in this country and especially of all Presbyterians. We may say that we have a great work to do ourselves. This is true, but we may be assured that not one church the less will be built in this country, not one minister the less sustained, not one blessing of our divine Redeemer withheld for all we give to the Church of Scotland. Their difficulties are exceeding great. They have arrayed against them the whole force of the government, of the aristocracy and of the establishment. They have every thing to do at once, and unless they can get fairly started, unless they can be provided with the necessary conveniences for carrying on the work of the church, the danger is imminent that a large part of their people will be scattered. It is of immense importance not to them only, but to the world, to the cause of Christ everywhere, that this great assertion of truth, should be not merely sustained, but triumphantly vindicated; that the efficiency of a Free Church in which Christ reigns should be made conspicuous to all men.

No one can read the account of the proceedings of the late Assembly at Edinburgh, without being convinced that a more remarkable revival of religion has not for centuries occurred, than is now in progress in Scotland. We see in that body the clearest evidences of the presence of the Spirit of God, in the harmony which reigns among its members; in their readiness to uphold and assist each other, to make sacrifices for the benefit of others, and for the common cause; in the absence of all indications of jealousy, envy, or party feeling, and in the facility with which favourite plans are relinquished or modified in accordance with the views of the brethren. There is the same ardour in all that relates to the spiritual duties of the church, that has been so remarkably evinced in vindicating its rights and asserting the truth committed to her custody. The spirit of devotion seems to pervade all their meetings, and to animate all their acts. The reader too cannot fail to remark the extraordinary sagacity and practical wisdom which mark all their plans. There is nothing extravagant, nothing visionary or unfeasible in any of their schemes. They see their end, and they take the most direct and practicable way to attain it. The surprising energy however with which they press on their plans and the liberality manifested by all classes, ministers, elders and people, will probably be more effective in producing a conviction of the strength and purity of the motives by which they are governed than any thing else. They have raised £68,000 for the sustentation fund, enough to give a salary of £150 or 750 dollars to each of their ministers, no matter where located, had not a large portion of that fund been appropriated to buildings and other necessary purposes. As it is, they have divided £100 or 500 dollars to each of their 483 ministers, or in that proportion, as their yearly salary; besides paying the subscriptions to the widow's fund of all who were subscribers thereto, and assigning as an equivalent £5 to all who were not. They have raised £224,000 for building new churches, about £32,000 for missionary and other benevolent operations; £40,000 by church-door collections, £52,000 for parochial schools, in all upwards of £420,000. If to this be added what has been contributed by the several congregations "to supplement" the salaries of their own pastors, the whole amount, as publicly stated by the Rev. Dr. Brown, will not fall much below half a million sterling, or not far from two millions and a half of dollars. This includes indeed all the contributions

from other churches. But those contributions do not amount to more than between two and three hundred thousand dollars. So that the Free Church has raised for its own support and extension and to diffuse the gospel among the Jews and heathen, considerably more than two millions of dollars within the past year. This is a manifestation of the power of godliness which few churches have ever exhibited. To aid a people who are making such exertions in the cause of God, and the honour of Christ our common Lord, is a far greater blessing to those who give, than to those who receive.

Board of Education.

The report of the Board shows that its operations during the past year have been conducted with wisdom and efficiency. The number of new candidates received is ninety-nine. The whole number under the care of the Board is four hundred and eight, viz:

Pursuing their Theological course,	135
In twenty-four Colleges,	184
In twenty-nine Academies,	55
Under private tuition,	9
Teaching temporarily,	25
	408

The treasurer's report shows that the resources for the year were $33,419. The payments for the same time were $31,080, leaving a balance of $2,338. There are drafts due however more than sufficient to absorb this balance. The number of candidates has increased from 218 to 408, and the receipts from $19,000 to $31,000 in three years. The thanks of the church are certainly due to the executive officers of the Board, especially to Messrs. Hope and Chester, for the zeal and talent they have so successfully devoted to this work. It is to be regretted that notwithstanding their efforts, and notwithstanding the gratuitous assistance of more than forty ministers in temporary agencies, more than half our churches have contributed nothing to the support of the cause. As the agency thus employed was gratuitous, it shows that the difficulty is not in "paid agents," "but in the state of the churches themselves, and in the unwillingness of their officers to permit the several schemes of benevolence to be presented to the people." How far this is right, every one must answer for himself to his own conscience and to God.

The report urges upon the attention of the brethren two points, first the duty of instructing the people from the pulpit on the origin, history and claims of our various schemes of benevolence; and secondly, the formation of some plan to secure personal application to all our members for contributions for their support.

This report, on motion of Dr. Cuyler, was adopted and ordered to be printed under the direction of the Board. The Rev. Mr. Yantis then offered the following resolution, which was also adopted, viz:

"*Resolved*, In the prosperity of our Church, and especially in the great work of Church extension, nothing under God is more vitally important than a great increase of ministers of eminent talents and apostolic spirit.

"On motion of Mr. Backus, the following resolution was adopted, viz.

"*Resolved*, That while the General Assembly feel and proclaim the importance of praying and labouring for an increase of labourers, they do at the same time express their unhesitating belief that men of a high order of talents, character and training, are now more needed than mere numbers of inferior men, and they therefore cordially approve the sentiments expressed, and the measures adopted by the Board in regard to this subject; and they do most earnestly recommend all the Presbyteries to resist kindly, but firmly, the recommendation to the Board of unsuitable candidates, and also to discourage the propensity to hasten into the ministry without a full course of preparatory study.

"On motion of the Rev. Dr. Young the following preamble and resolution were adopted.

"*Whereas* the number of candidates under the care of the Board of Education has greatly increased through the Divine blessing; and whereas it appears from the annual report of the said Board that only a small proportion of our churches and a still smaller proportion of our church members have made contributions in aid of this cause, now therefore,

"*Resolved*, That in the deliberate judgment of this Assembly it is the privilege of all the members of all our churches, to be instructed from the pulpit in regard to the claims of this great cause, and their duty to sustain it regularly and systematically by their prayers and contributions."

In connection with this subject should be mentioned a

memorial from the Synod of Cincinnati, and another from the Synod of West Tennessee, on the subject of the rule of the Board, requiring every beneficiary to pursue a course of three years study; and a communication from the Board itself on the same subject. Upon these papers the committee of Bills and Overtures recommended the adoption of a resolution to the following effect: "That the Board be required to permit the Presbytery under whose care the candidate may study, to be the judge of the length of time which shall be occupied in his theological studies."*

This resolution was opposed by Dr. Maclean, Dr. Junkin, the moderator, Mr. Boardman, Dr. Elliot, and others. Mr. A. O. Patterson, Mr. Williamson, Dr. Plumer, and others, supported the recommendation of the committee. Dr. Cuyler proposed a substitute to the effect that the General Assembly, being deeply impressed with a sense of the importance of a thorough course of preparation for the ministry, urge upon the Presbyteries to endeavour to elevate the standard of theological attainments by the students under their care, and that the pledge exacted by the Board of its beneficiaries, does not conflict with the constitution of the church.

This substitute was adopted. We are not aware that the rule of the Board requiring their beneficiaries to study theology three years, was objected to on the ground that a shorter course of study was sufficient or desirable. It seemed to be the general sense of the house, as it has been the uniform sentiment and practice of the church that as thorough a theological education as is attainable should be imparted to all candidates for the ministry. In the earlier periods of our history there was greater temptation than at present to lower the standard of ministerial education; but all attempts to effect that object were defeated. And to the honour of the Synod of Kentucky, it should be remembered that they submitted to the secession of the body now called the Cumberland Presbyterians, rather than yield to such demands. It is to this steadiness in requiring that men who are to teach others, should themselves be adequately taught, that the prosperity and usefulness of our church is in no small degree to be ascribed. There is however a constant tendency both on the part of young men and presbyteries to shorten the term of study. The calls for labour are so urgent; the dif-

* Protestant and Herald, May 23, 1844.

ficulties of support are sometimes so numerous; and it must be confessed, in some cases, the conviction of the need of much study, is so weak, that it often happens that young men hurry or are hurried into the ministry but half prepared for their work. This is a great calamity to them and to the church. It is purchasing a temporary good, at the expense of a permanent evil. No man who has any just appreciation of the work of the ministry, would dare to assume its responsibilities, after a hurried course of two years study. He would feel that the danger he ran of perverting the truth through ignorance, or of failing to defend it when attacked, was too serious an evil to be lightly incurred. All experience teaches us that ignorance, next to sin, is the most fruitful source of error, and that a few able, well furnished and faithful ministers, are far more efficient for good, than a multitude of uneducated though zealous men.

The objection to the rule adopted by the Board which seemed to influence the members who took part in the debate, was that it conflicted with the rights of presbyteries. The constitution permits a presbytery to ordain a candidate after two years of theological study. The Board require the beneficiaries to study three years. This, it was urged, they had no right to do. It was not contended that the Assembly itself, much less the Board, has authority to limit the discretion of the presbyteries in this matter. If a presbytery choose to license or ordain a candidate, when he has studied two years, they can do so without censure. The rule of the Board does not apply to the presbyteries, however, but to the young men. The Board do not say to the former you must allow your beneficiaries to study three years; but it says to its own beneficiaries you must agree to study at least that length of time. Any individual has a right to say to a young man: I will aid you during your theological course, provided you consent to study three years; and the Board, which represents a number of individuals, who act and speak through the General Assembly, have surely the right to say the same thing. It is only a condition which the donors attach to their contributions. If they are dissatisfied they can through the Assembly rescind the restriction, or if in the minority, withhold their contributions. There is neither assumption nor injustice in this. It cannot be doubted that the great majority of the contributors to the Board of Education are in favour of requiring a three years course of study, and for a minority to say they shall not give

at all unless they give in a way which they think injurious to the church, is surely unreasonable. The Presbyteries are left at perfect liberty; they may license whom they please and when they please, within the limits of the constitution, but the Board as the organ of the donors and under the direction of the Assembly, may make a contract with the young men not to apply for licensure until they have completed their course of studies. A very important object is thus gained, without trenching on the rights of others.

Board of Foreign Missions.

The receipts of this Board from all sources during the past year were $74,374 07, of which $3,000 were received from the American Bible Society, and $3,300 from the American Tract Society. The expenditures of the year exceeded the receipts $200. Of the Missionary Chronicle 4,700 copies, and of the Foreign Missionary 15,000 copies have been circulated, a falling off as to the former of 400 copies, which is much to be regretted, as the information communicated by the Chronicle is one of the best means of diffusing and maintaining a missionary spirit.

Five ordained ministers, one physician, one printer, and one teacher, have been commissioned as missionaries; and five ordained missionaries are expected to sail for China during the summer. Four of them have taken their departure since the rising of the Assembly.

The Board have three missionaries in Texas. Among the Creeks they have two missionaries, labouring under very encouraging circumstances, though greatly embarrassed for the want of additional buildings and means for supporting schools. Among the Iowa and Sac Indians there is one minister, one teacher, and a farmer. The Indians themselves have appropriated 2000 dollars for a boarding school. Among the Chippewas and Ottowas there are two missionaries, who are labouring successfully in their work. In Western Africa the Board have three coloured ordained missionaries, two coloured teachers, and Mrs. Sawyer, the widow of Rev. R. M. Sawyer, whose death has so deeply afflicted the friends of Africa. The resolution of his heroic widow to remain at her post, and labour almost unattended in the instruction of the native children whom she could not bring herself to forsake, has excited the admiration of the friends of missions, and will, we trust, awaken new interest in the cause.

In Northern India the Board have several missions. The Lodiana Mission, 1170 miles from Calcutta, includes four stations, six ministers, a printer, a teacher, one native licentiate and several native assistants. The Allahabad Mission, on the Ganges, 475 miles from Calcutta, has five ministers and several native assistants. The Furrukhabad Mission, on the Ganges, 750 miles from Calcutta, has five ministers, one teacher, one native licentiate, and other native assistants. In all these stations, by preaching, printing, and teaching, the missionary work has been assiduously prosecuted during the past year.

The mission to Siam is conducted by the Rev. William P. Buck, with whom Rev. R. Way is, it is hoped, by this time associated. In China, in addition to Rev. W. M. Lowrie, there are Drs. Hepburn and McCartee, and Mr. Cole, printer. With these brethren five ordained missionaries are to be associated during the summer. It is contemplated to establish missions at Hong Kong, Amoy, and Ningpo or Shanghai.

The Report suggests that increased zeal and effort in the collection of funds are absolutely necessary to sustain these missions. The present resources of the Board are inadequate to sustain their present operations, and of course preclude the possibility of extending their missions in any measure in proportion to the facilities which the Providence of God are every where presenting. It remains for the churches to decide whether they will incur the guilt of withdrawing their hand, and leave the plough in the half finished furrow.

Board of Domestic Missions.

The Report was read by the Secretary, the Rev. William McDowell, D. D.

"The Board employed 315 missionaries in the last year, who laboured in 22 States and Territories of this country. Supplied 900 waste places with the word and ordinances, and on this wide field have performed an amount of labour equal to 250 years. They have organized 60 new churches, erected 70 houses of worship, and gathered about 4,000 into the communion of their churches. They have taught 25,000 children and youth in Sabbath schools and Bible classes, and have spread a blessed influence over the immense surface to which their labours have been extended.

"Upon the reading of the report of the Board of Domes-

tic Missions, Dr. McDowell proceeded to state, that he had been Secretary of this Board 11 years, and never yet recollected to have detained the Assembly in the way of remark; and that now, as this, perhaps, was the last report he should ever present to the Assembly, he felt anxious, in a single word, to bear his testimony to the magnitude and the importance of the work of missions in our country. His own observation confirmed him in the persuasion, that the Presbyterian Church has never yet realized, to a proper extent, the obligations under which God has placed us, with reference to supplying the word of life to the destitute portions of the land.

"Am I not right, Moderator, continued Dr. McDowell, in the opinion that the moral destiny of the destitute portions of this land, are especially entrusted to the Christians of this land? That it is both our duty and privilege, to send the gospel into every country, is most true; but in regard to the enlightenment of our own land, we have a special trust which others are not expected to share with us. We do not expect the Christians of Europe, to supply the gospel to the destitute in America. We must attend to our own destitutions. We have undertaken to do this, and I repeat, it is a work of the greatest magnitude, bearing deeply on the destinies of all lands—a work of unquestionable, unspeakable importance. Look at the vastness of the extent of this country—if we look over it, from the point we now occupy, from the very centre of the field, we cannot but conclude it is the most important field on the globe. Unroll the map of the world, and you can't find a country, in point of interest and promise, that can be compared to it. And this is our field. Shall we suffer the millions upon it to go down to the grave and the judgment, untaught and unblessed of our efforts in the gospel? But, Moderator, it is not my intention to proceed in this strain. Indeed, I dare not trust myself to proceed further. I had intended simply to give a word of explanation of one portion of the report read, but whenever I touch upon this subject, my heart overflows, I am filled with the interest it presents, and, indeed, the subject is overwhelming.

"My point of remark is, that the supplying of feeble churches with ministers, is a very important part of the duty of your Board. We feel that such churches ought to be cherished and strengthened, till they can stand alone, and help others in their turn. This duty is theirs as well as

that of occupying new ground, planting churches and extending their boundaries. Thus are doors opened for their operations on every side, and, Moderator, there are many valuable ministers in the Presbyterian Church, who could and would gladly go in at these doors and occupy, had your Board the means upon which they could venture to send them. But your Board has never yet had the means of carrying forward this part of the work. They have been struggling hard to maintain their posts. Shall this continue to be the case, my brethren? or may we not rather hope, that God, in his providence, has directed that this convocation of the Assembly should be held in the centre of this great domestic missionary field, in order that, from this point, all the church may look on and see for themselves, those important openings for effort; and that seeing may affect their hearts and rouse their energies for action? Should this be the result—should a new impulse be thus given to the great work of spreading the gospel throughout our land, you and I may live to hear the expression of gratitude for the meeting of this Assembly in Louisville. Let us pray then that such an impulse may now be given, as God may be pleased to own, and bless, and continue, till our churches shall be built up in every valley and our beloved land shall overflow with gospel intelligence."

The importance of the work to which this Board is devoted, was urged on the attention of the Assembly by Rev. Drs. Potts and Rice, and the Rev. Mr. Gurley.

Board of Publication.

After reading the report of this Board, it was referred to a committee, at whose recommendation, the Assembly ordered it to be printed and circulated among the churches. 2. It was resolved that the Assembly approve of the fidelity of the Board during the past year. 3. They recommend that a copy of the publications of the Board be given to each of the theological seminaries connected with our church, and it was urged on the presbyteries to take such measures as would secure the publication of the entire minutes of the General Assembly.

We regret that we have no means of giving any account of the operations of the Board during the past years, as the report has not yet been published, and we have seen no abstract of its contents. We notice that the Free Church of Scotland, in their late Assembly, refer with commendation

to this department of our operations, and propose to imitate our example in providing a cheap theological literature adapted to the wants of their people. Dr. Candlish threw out a suggestion which it may perhaps be worth while for our Board to consider. He thought it would be well to obtain a number of annual subscribers for the publications of such a Board, and entered into some calculations to show how many works might be published on the basis of a list of a given number of subscribers. Thus 1250 subscribers at four shillings sterling, say one dollar, would authorize the publication of two volumes 12mo. of 352 pages, and leave a surplus of £78; 2000 subscribers would enable the Board to publish three such volumes, and leave £22 surplus, and 5000 subscribers, eight volumes and leave £1,302 surplus. In this way it was hoped the people might be supplied at a cheap rate, with many of the standard evangelical works.

Memorials on Slavery.

Several memorials in relation to Slavery were referred to the committee of Bills and Overtures. Dr. Spring, as the organ of that committee, reported that they had taken the memorials into respectful consideration, and recommended that the subject be dismissed. Mr. Bushnell presented a minority report recommending that the memorials be read, and referred to a committee. Dr. Spring read a paper which he proposed as a substitute for the report of the majority. Dr. Plumer moved that the whole subject be laid upon the table. This motion prevailed, *ayes* 117, *nays* 67. A protest against this decision was entered, signed by six ministers and two elders.

We presume the signers of the protest included all the abolitionists, properly so called, in the house, the sixty-seven, who voted against laying the whole subject on the table, comprise all who for any reason objected to such a summary mode of disposing of the subject.

Dr. Hoge as chairman of two committees appointed by the Assembly of 1843, presented two elaborate reports, the one on the method of raising funds, the other on the marriage question, but so much time had been consumed in the discussion of other matters, that these important subjects were laid over to the next Assembly, which is appointed to be held at Cincinnati on the third Thursday of May, 1845.

ART. VI. — *A Glimpse into the World to Come, in a waking dream.* By the late George B. Phillips, Preacher of the Gospel. With extracts illustrative of his spiritual progress; and a brief memoir, by Mrs. Duncan. New York: Robert Carter, 58 Canal-street. Pittsburgh: Thos. Carter. 1844. 18mo. pp. 103.

THIS little book has greatly interested us. Mr. Phillips was educated for the ministry of the Church of Scotland; and in the course of his preparation, passed through a very remarkable spiritual conflict. We do not recollect to have met with a more clear and striking record of the struggle of the heart, in the darkness and pride of its native state, with the free offers of salvation, than in the few, simple, broken notes preserved by Mrs. Duncan in this little volume. There are thousands of professing Christians, whose dark views of the real doctrines of free grace, and whose feeble hopes and faint joys consequent upon those dark views, would receive a clear elucidation, as to their cause and cure, from the experience of this interesting young man. His protracted spiritual trials, however, had undermined his health; and after preaching his third sermon, he was seized with hœmorrhage of the lungs, which interrupted his ministry, and finally, by repeated returns, put a period to his life. It was during one of his seasons of extreme bodily prostration, that his views of eternal things, under the influence of a lively Christian hope, and a glowing imagination, formed themselves into the beautiful but occasionally fanciful pictures, found among his papers, which forms the first portion of this little morceau. We recommend it especially to those whose views are gloomy and desponding. We should be glad if it were a great deal more full.

Lights and Shadows of Scottish Life. By John Wilson, Professor of Moral Philosophy in the University of Edinburgh. New York: Robert Carter, 58 Canal-street. Pittsburgh: Thomas Carter. 1844.

Prof. Wilson is allowed by all to stand in the front rank of authors, in a species of literature which was formerly looked upon as a sort of luxury, but which now seems to be regarded as a necessary of life, in the world of letters: we mean the periodical literature of the age. The sketches contained in this volume were written some years ago, and

are intended to illustrate the social life of Scotland. There is a simplicity about them, and often tenderness, that are peculiar to the author. In some of the qualities of style, we know of no one who surpasses him. His similies, for instance, not only illustrate the point in hand, but often present a picture to the imagination so striking and complete, that nothing can ever efface it. This is the prerogative of a high order of genius.

While some of the scenes here sketched illustrate most touchingly the power of religion, the reader will understand that they are mostly creations of the fancy; and the very fascination of the book leads us to say, that we do not think it the most profitable kind of reading, especially for the young.

A Pictorial History of the United States; with Notices of other portions of America. By S. G. Goodrich, author of Peter Parley's Tales; for the use of schools. Philadelphia: Published by Samuel Agnew, and sold by H. Hooker, 178 Chestnut-street. 1844.

Mr. Goodrich, better known to to our young friends as Peter Parley, has proved himself one of the most acceptable writers of juvenile books. This abridgment of American History is written in a clear and simple style, very much condensed; and yet, from the distinctness of the paragraphs, the events stand forth upon the page without confusion. So far as we have examined, we find it accurate. We should pronounce it an unusually good specimen of compendious narrative. The getting up is substantial, and fitting for a school book. The cuts are wanting in finish, but will no doubt enliven the pages, to the eye of youthful readers.

This is scarcely the place to say, that we have not much confidence in abridgments, for the study of History. We even doubt whether their tendency is to strengthen the memory; or rather, whether it is so easy to recollect historical facts by studying an abridgment, in the manner now commonly in use. The only legitimate way to impress historical details upon the mind, is to awaken a lively interest in their progress and connexion, by a graphic or rather a dramatic style of representing them, instead of attempting to commit them to the memory, in the form of condensed narrativcs, or brief and dry formularies. Our convictions on this subject are growing very strong, and we ventured to

express our views somewhat fully. See Bib. Rep., Oct., 1840. p. 550. Since then we have been favoured with a specimen of historical composition, which to a degree that we hardly ventured to expect, both illustrates the meaning and confirms the truth of what we attempted to establish. The sale of about 100,000 copies of Dr. Merle D'Aubigné's History of the Reformation, in the United States alone, in so short a space, is a most remarkable and significant fact to the writers and teachers of history. We have a good deal to say on the subject, but, we repeat, this is not the place. We have said thus much, merely for the purpose of attempting to keep the subject before the minds of those who are engaged in literary pursuits.

HYPONOIA; *or Thoughts on a Spiritual Understanding of the Apocalypse, or Book of Revelation. With some Remarks upon the Parousia, or Second Coming of the Lord Jesus Christ, and an Appendix upon the Man of Sin.* New York: Leavitt, Trow & Co. 1844. 8vo. pp. 707.

This large and elegantly printed volume appears without the author's name. It is thus placed before the public to be judged simply by its merits. As it has been in our hands only a few busy days, we can do nothing more than express a judgment of its leading principle. That principle we find stated in the first paragraph of the preface. "The Apocalypse," says the writer, "has been generally supposed to contain a prophetic account of certain political and ecclesiastical changes in the history of the visible church of Christ; it is here taken to be an unveiling of the mysterious truths of Christian doctrine, with an exhibition of certain opposite errors." Thus the word churches in the apocalyptic epistles is made "to represent assemblages of doctrinal principles or truths," or "systems of true principles." The angels represent "the system of faith deduced from those principles." Mount Zion is "the divine purpose of grace," the Lamb "divine righteousness, by the imputation of which salvation is effected;" the beast is "the imaginary righteousness of self," and so on. This exposition is carried out with a tone of sobriety and consistency which proves the author to be a man of no common understanding, but as it is radically false, the results, in any hands must be nugatory, and in most hands would be vicious. It is obvious that the scriptures on this plan may be made to mean any thing whatever. The

present writer being intelligent, orthodox and devout has projected his own image upon his exposition, but a man who was weak, heterodox and irreligious, might with the same show of argument, make the Apocalypse be an unveiling of his own unsightly image. This is the method by which the early writers made the scriptures teach Gnosticism, Platonism, or any other 'ism' at pleasure. And the modern Hegelians by the same process get their whole philosophy out of the writings of St. John. The little we have read of this book has given us a very favourable impression of the unknown author as a man and as a Christian, but his method of interpretation is absolutely subversive of the authority of the word of God as a rule of faith and practice. It makes it teach the fancies of the expositor, and not the things of the Spirit.

Grammar of the Greek Language, for the use of High Schools and Colleges. By Dr. Raphael Kühner, Corrector of the Lyceum, Hanover. Translated from the German by B. B. Edwards, Professor in the Theological Seminary, and S. H. Taylor, Principal of Phillips Academy, Andover. Andover: Allen, Morrill & Wardwell. New York: Mark H. Newman. London: Wiley & Putnam. 1844. pp. 603.

The publication of works of this high character indicates a great elevation of the standard of classical instruction in our country. Nothing can well differ more than such a philosophical and thorough exhibition of the genius and structure of a language, as is contained in this volume, and the jejune, empirical productions placed in the hands of scholars, twenty or thirty years ago. This work is indeed much above the comprehension of boys at the commencement of their course, but if such boys are from the beginning accustomed to elementary books constructed on the principles here unfolded, they will even before entering college, be able to profit by the thorough analysis of the forms and constructions of the Greek language which is presented in this volume. There is a great evil in the change of text books, and therefore it is very desirable that the scholar should commence with a grammar, which in its methods and terminology corresponds with the higher works which he may be called upon to use. It would therefore be well for our teachers to avail themselves at once of such grammars

as that of Kühner, which we are persuaded will soon be considered essential to a good classical education.

Ancient History: containing the History of the Egyptians, Assyrians, Chaldeans, Medes, Lydians, Carthagenians, Persians, Macedonians, the Selucidae in Syria, and Parthians. From Rollin, and other authentic sources, both ancient and modern. In four volumes. New York: Robert Carter. Pittsburgh: Thomas Carter. 1844.

The price of these four volumes is two dollars, for which sum a concise account of many of the most famous nations of antiquity, may be placed in the hands of the people. It is of great importance to diffuse knowledge of this kind at so cheap a rate, and we consider the publication of such works a public benefit.

The works of the Rev. John Newton, late pastor of the United Parishes of St. Mary Woolneth, and St. Mary Wool-Church-Haw, Lombard-street, London. To which is prefixed Memoirs of his Life. By Rev. Richard Cecil, A. M. Complete in two volumes. New York: Robert Carter. Pittsburgh: Thomas Carter. 1844. 8vo. pp. 486 & 480.

By the condensed method of printing in double columns, the matter formerly spread over six or eight volumes, and sold for eight or ten dollars is here given in two volumes and sold for two dollars and a half. The spirit which characterises the writings of John Newton, is the spirit which all good men must wish to see diffused through the church; and therefore every renewed publication of his works is matter for sincere gratulation.

Memoirs of John Huss. Translated from the German. New York: Robert Carter. Pittsburgh: Thomas Carter. 1844. 12mo. pp. 106.

Any thing that serves to make known the principles of the Reformation and the character of the Reformers, is an antidote to Popery, and should be as widely administered to the public as possible. Huss, as one the earliest of the martyrs for the truth, has a peculiar claim to the grateful remembrance of Protestants, and his history serves to exhibit in a very clear light the treachery and cruelty of the church of Rome.

The Harp on the Willows; Remembering Zion; Farewell to Egypt, and other Tracts. By the Rev. James Hamilton, London. From the forty-fifth edition. New York: Robert Carter. Pittsburgh: Thomas Carter. 1844. 12mo. pp. 178.

We would that forty-five editions of this book could be sold in America. The design of most of these Tracts is to assert the principles and sustain the cause of the Free Church of Scotland.

Annals of the Persecution in the Church of Scotland from the Restoration to the Revolution. By James Aikman, Esq. First American edition. Philadelphia: Presbyterian Board of Publication. 1844. 2 vols. small 8vo. pp. 305 & 330.

The period covered by this history is one peculiarly instructive and interesting. At no time, and among no people, was the power of divine truth in forming the character of men, and in sustaining them in an apparently hopeless conflict, more clearly exhibited. It is one of the special mercies of God, that Presbyterianism is throughout this period exhibited in connexion with the faith, patience and sufferings of God's own people, while the unscriptural claims of a popish form of prelacy are exhibited in connexion with the perfidy, cruelty and rapine of profligate men. It is hard for any man to read the history of Scotland, and for the time being at least, be a prelatist. The cause of God never was sustained by such men and such means as those employed to suppress the faith and order of the church of Scotland. We are persuaded that the publication of such works is one of the best means of extending among Presbyterians zeal for their own system of doctrine and discipline, and of counteracting all fondness for hierarchical establishments.

Evidence of the Truth of the Christian Religion, derived from the literal fulfilment of Prophecy; particularly illustrated in the History of the Jews, and by the discoveries of recent Travellers. By Alexander Keith, D. D. Philadelphia: Presbyterian Board of Publication. Paul T. Jones, Publishing Agent. 1844. Small 8vo. pp. 395.

Dr. Keith, who was one of a deputation of the Church of

Scotland to make inquiries concerning the Jews in Palestine and other countries, has had unusual advantages for learning their present state, and for obtaining information respecting the localities concerned in many of the ancient prophecies. This converse with the people and places of which the prophets spoke, has naturally awakened in his mind a peculiar interest in their predictions, and enabled him to give new interest to the exposition of their prophecies. The argument from prophecy in support of the truth of Christianity, is we think less liable to cavil, or plausible objection than any other of an external kind. All the facts necessary for the construction of the argument are universally admitted. It is admitted that the Bible existed long before the predicted events occurred, and it is admitted that the events did in fact occur. The only question is, how is the coincidence between the predictions and the events to be accounted for? It may be fairly shown that the coincidence is of such a nature that its being fortuitous or effected by human contrivance is impossible, and therefore that the only remaining solution, viz: that the prophets were inspired, is certainly true. This is the argument, which in some of its applications, is exhibited by this book, which we are glad to see added to the list of publications of our Board.

Lectures on the Acts of the Apostles. By the Rev. John Dick, D. D., Professor of Theology, in the United Secession Church, Glasgow. First American from the second Glasgow edition. New York: Robert Carter. Pittsburgh: Thomas Carter. 1844. 8vo. pp. 407.

Ministers of the gospel cannot too often call to mind that they are stewards of the mysteries of God; that their great official work is to dispense divine truth. It may be safely assumed that the most profitable method in which that truth can be exhibited, is in the form and connexion in which it is presented in the scriptures themselves. It is then best understood, because the occasion and the mode of statement, the considerations by which it is qualified or enforced, its application, and the refutation of opposing views, are all brought into view at the same time. It cannot be doubted therefore that lecturing has some very great advantages over the ordinary method of sermonizing. It is however more difficult and requires more knowledge or study to render it interesting and profitable. This however only shows that it is of the greater benefit to the preacher himself. In our

church and in our day, this method of instruction from the pulpit has gone too much into disuse; and ought to be revived. As a means of its restoration, the perusal of such works as that of Dr. Dick must be highly useful. We therefore venture to recommend our younger brethren to procure and study it, as an example of a style of preaching which will give variety to their pulpit exercises, while it renders them more instructive to their people and more useful to themselves.

1. *The Prelatical Doctrine of the Apostolical Succession Examined: with a Delineation of the High Church System.* By Henry A. Boardman, Pastor of the Tenth Presbyterian Church, Philadelphia. Philadelphia: William S. Martien. New York: Robert Carter. Boston: Crocker & Brewster. Pittsburgh: Thomas Carter. 1844. pp. 348.
2. *Discourses on the Apostolical Succession.* By W. D. Snodgrass, D. D., Pastor of the Second-street Presbyterian Church, Troy. Troy, N. Y. Stedman & Redfield. 1844. pp. 283.

We intended to devote a separate article to these works. A review of them indeed was not only in part written, but actually in type, when circumstances occurred which prevented its completion. We mention this to show that we are not insensible to their claims upon public attention. They are in their general character very much alike. Both are distinguished for the moderation of their statements; for clearness of arrangement; for directness and force of argument, and for the cumulative character of the proof by which they establish their positions. We do not know two works better adapted to answer the end of exhibiting the unscriptural claims and deleterious tendency of High Churchism; which substitutes the means for the end; the form for the substance; the body for the soul; the church for the Redeemer. The extravagance of High church pretensions, the inconsistency of those claims with evangelical doctrine, and their consequent tendency to corrupt the church in which they are cherished, are becoming every day more obvious; and are making wider the chasm between the friends and enemies of the gospel. One thing is obvious, High Churchism, which is schism, must be rejected from the Episcopal Church, or it will render Christian fellowship with that church more and more difficult, until it becomes impossible.

For other Christian churches, however much they may be disposed to cultivate Christian communion, are by this spirit effectually debarred from the very kind of intercourse wherein Christian fellowship consists, that is, the mutual recognition of Christ's people as his people and as the members of his body, the church. If the Episcopal Church, therefore, as a church, unchurches other Christian denominations, it must stand alone; with "dissenters" on the one side, and "Romish schismatics," as they are called, on the other. This is a situation in which no church can prosper. The life of godliness is a life common to all God's people, and the attempt to isolate it, will destroy it.

Lectures on Church Government, containing objections to the Episcopal Scheme. Delivered in the Theological Seminary, Andover. By Leonard Woods. D. D., Professor of Christian Theology. New York: Turner & Hayden. 1844. pp. 197.

This work is more comprehensive in its plan than those of Mr. Boardman and Dr. Snodgrass. It examines not only the question of succession, but the scriptural form of church organization. Dr. Woods distinguishes two forms of church government, the prelatical and popular, including under the former the Papal and Episcopal systems, and under the latter the Presbyterian and Congregational. His object is to show that the former has no support in scripture, and derives no recommendation from its operation. The work bears the impress of the author's mind in its simplicity and clearness, and in that peculiarly lucid, common sense mode of presenting a subject for which he is distinguished. It is another attestation of those truths which the state of the public mind renders peculiarly seasonable.