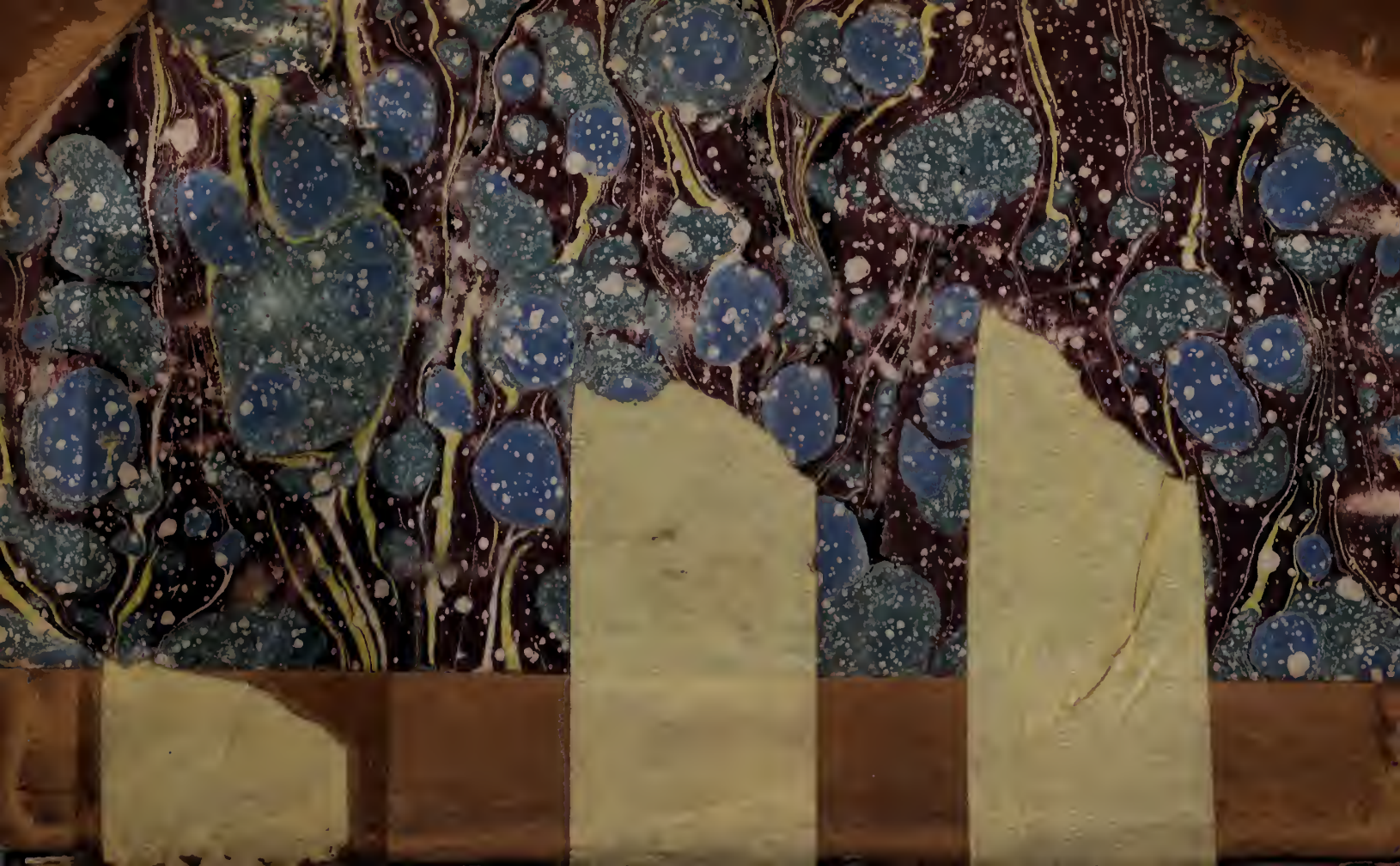

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ART. I.—*The School: its objects, relations and uses. With a sketch of the education most needed in the United States, the present state of Common Schools, the best means of improving them, and the consequent duties of parents, trustees, inspectors, &c.* By Alonzo Potter, D. D.. Professor of Moral Philosophy in Union College. New York: Harpers. 1842.

THE world is full of good theories and excellent proverbs; and were the sentiments that are universally acknowledged to be just, and which have descended from age to age with the approbation of each, to be condensed in one mass, we should have a volume which the book of inspiration alone would excel. But if this record should appear in the shape of a mercantile account-book, with the practices of men entered on the page which contains their principles, we should in striking the balance, discover a fearful preponderance of the obligations over the credits.

To take a single caption of this imaginary leger, what maxim is more common-place and threadbare than that the mind is the better part of man, and that the cultivation of its faculties is a higher and nobler object than any that relates to the body alone? Yet when we look at men in society, or catch their conversation, or observe the occupa-

tions of their leisure, or compare their mental progress with that which they make in their *real* acquisitions, how evident is the fact that they have been living on their good theory for their minds, but have been pursuing the wise practice for their bodily estate. A work, therefore, like this of Professor Potter, and its adjunct "The Schoolmaster," by Mr. George B. Emerson, which condenses the arguments for a good education in a moderate compass and with forcible illustrations, may be safely commended as seasonable and appropriate. In taking up the subject, rather than the volume above, we address ourselves especially to our readers in their household capacities and relations, and beg them to allow us to confer with them for a few pages in a plain, domestic manner, on a topic in which our general concern is so deep—the prevailing neglect of mental cultivation.

Let us consider, for a moment, the beginning of this evil as it rises in our system of education. It is true we send our children to school as soon as they are able to pronounce words, and this looks like a practical acknowledgement of the duty of paying early attention to their minds. But when we observe the process of learning, and notice the manner in which children are hurried through school, the few years commonly allowed to their course, and the meager catalogue of really useful subjects to which they are confined, we are often compelled to conclude, that it was not so much out of reverence to the mind that the child was sent to school, as from a disposition to find occupation for the years in which he would be useless at home. Or when a more positive object is before the mind of the parent, it seems to be not that which comprehends the improvement of the mind and its adaptation to the highest objects of our rational and immortal existence, but rather a sordid regard to the temporal and merely pecuniary advantage of knowing how to advance one's self in life.

Hence we find that many parents who possess the means of furnishing their children with the best advantages of learning, restrict their education to the limits of those studies which can be turned to some good and immediate account in the business employments of life. Their error lies in looking at life and the world in a single aspect, and at the character and destiny of their children in reference only to that view—that is as to property. Whatever education is not, or seems not capable of contributing directly to this

end, they discard as superfluous. They overlook the claims of the mind as an independent part of the being, demanding for its own sake its proper nourishment and enjoyment; as the man, the rightful ruler of the body, and the end of its resources. Their calculations are entirely too narrow, or they would take into the account that their children are not to be all their lives machines and drudges; that they are not to spend all their waking hours in buying and selling, in working and receiving wages. They forget that they are entitled to their leisure hours, their noon-tide rest, their evenings by the fireside, their opportunity for books and lectures, and their Sabbaths. These resting hours of the body are to be the working times of the mind, whose labour is the best refreshment and solace of the weary frame.

But there is an error in this calculation even according to the premises on which it is made: and that is, that no studies beyond the lowest demand for practical use, can contribute to the worldly interests of the pupil. Those who denounce as useless the dead languages, or the living languages of foreign nations, who ridicule logic, and think the higher mathematics to be no better than the black arts, do not consider that though we may not make bargains in Latin and Greek, or talk French in the market, or plough with syllogisms, or compute the value of stocks by the propositions of Euclid, yet the man whose mind has been enlarged, sharpened and drilled by such exercises, is a wiser and more skillful man in business, as well as a better educated man. Nor do they take notice that he is a happier man for the resources he has of relief from the tedium of his daily work, and for the arts of the true enjoyment of his property, both whilst in the process of accumulation, and after he has withdrawn from the toil. Few greater disappointments befall our race than they experience who have laboured through many a year of business, cheered onward with the hope of retirement before the vigour of life is exhausted, to enjoy a quiet and serene evening. But when the expected point is reached, and a kind providence has gratified the highest wishes of the enterprising adventurer, the man who was educated only for business, and lived only for it, discovers that business has fixed his nature unchangeably. His habits and thoughts, his very dreams, have become so blended with the pursuits of his busy life that he cannot unweave the web. He has surrounded himself with a noble mansion, a proud equipage, green fields and blooming gardens; but

they are only for the eye, and that sense is satiated as soon as the novelty is gone. He will probably have a library, but he finds that this also is only for the eye. He has no taste for books; no capacity to appreciate them. His mind instinctively runs off from all the splendour of his new condition to his old counter and desk, the bustle of the shop, the knot of neighbours who could talk with him of per cent., and discount, excite one another with the rise and fall of prices, and prognosticate the fate of banks and railways. Like the prisoner who after his release from a long confinement, begged permission to return to his cell to spend the remnant of his days, our uneducated gentleman would fain surrender all the elegant vacancy of his retirement for the plodding round of occupations where he knew how to live. How different would his lot have been had his mind maintained its due ascendency during his busy course! He would have learned how to think, and would have laid up materials for thinking. Instead of deferring diversified mental occupation to the end of life, he would have mingled the exercise of his intellect with his daily employments in good proportion and season, so as to have secured a double zest for the exercise of both mind and body, and to have enabled him to withdraw on a capital of knowledge, of more consequence to his happiness than his invested wealth.

The mind of every one, let his intended destination be what it may, has a claim for a fair opportunity of education in the fact that its development requires the experiments of such a course to decide what the mind is worth. If the use of such means shall effect no more than to discover the extent of one's capacity, the labour is well bestowed. Again, the branches of knowledge which seem to have no practical application in business, may be the very cause of the success of him who enjoyed their discipline in quite a different connexion. Let us borrow an illustration of this point from Mr. Locke's Essay on the Conduct of the Understanding. "Would you have a man write or paint, dance or fence well, or perform any other manual operation dexterously and with ease, let him have ever so much vigour, and activity, suppleness and address, naturally, yet nobody expects this from him unless he has been used to it, and has employed time and pains in fashioning and forming his hand or outward parts to these motions, just so it is in the mind; would you have a man reason well, you must use him to it betimes, exercise his mind in observing the

connexion of ideas, and follow them in train. Nothing does this better than mathematics, which therefore I think should be taught all those who have the time and opportunity, not so much to make them mathematicians as to make them reasonable creatures: for though we call ourselves so, because we are born to it if we please, yet we may truly say nature gives us but the seeds of it: we are born to be, if we please, rational creatures, but it is use and exercise only that makes us so, and we are indeed so no farther than industry and application has carried us." The argument that the great metaphysician thus draws in favour of the mathematics, may be applied to all the other elements of an enlarged education. It is the use of the dead languages, not as a mere art of reading strange tongues, but in the exercise their acquisition gives to particular faculties which may be useful even in the business of life, and in the improvement of the taste, the enlarging of the ideas and increase of learning which an acquaintance with works in those languages produces—it is such a use as this which cannot fail of making those who have been faithful to their opportunities more able men in any department of human occupation. The testimony of a Swiss engineer before the British Poor-Law Commissioners, quoted by Dr. Potter in the volume which is the text of our reflections, is doubtless correct, both in fact and philosophy, when it asserts that though Italian workmen have greater natural capacity than the English, Germans, Dutch or Swiss, they are far less useful as operatives. An Italian, he says, easily comprehends a direction given to him and can readily execute any kind of work he has once seen performed, but for want of mental training he seems to be comparatively destitute of the skill of observation and induction, so necessary to systematic and complicated employments. "For instance," says the witness, "within a short time after the introduction of cotton-spinning into Naples in 1830, a native spinner would produce as much as the best English workman; and yet up to this time, not one of the Neapolitan operatives is advanced far enough to take the superintendence of a single room, the superintendents being all Northerns, who though less gifted by nature, have had a higher degree of order or arrangement imparted to their minds by a superior education."

But we were speaking of the evidence of the prevailing neglect of mental improvement. The failure to improve what little is actually acquired may be added to the facts

we have just referred to as to the insufficiency of the popular systems of education. We are still conferring with the heads of families, and not with professors, teachers or authors; and our appeal is again addressed to the mass of parents, whether there is not a tendency to look upon education as a process through which the young must pass, without our keeping in view the practical and permanent end it is to secure. We expect them to get through their schooling pretty much as we wish them well over the measles and the whooping-cough. A parent finds that his child has to be educated, and the great point is to have the operation over. This mistake has given rise to the absurd phrase of "finishing the education," which not only means that the child has ceased to go to school, but denotes, in the majority of instances, that further attention to the mind is to cease. In this view it is as false to say that the education is over because the boy leaves the academy or the college, or the girl the boarding-school, as it would be for one who should see the locomotive at the depot furnished with wood, water and fire, and even the vapour beginning to form, and thereupon affirm that he had "finished" the journey on which the machine was to carry him. The acquisitions of our minority are but the laying up of materials for education. We do not want educated children, but men and women: and the knowledge taught to children, is not for the use of childhood, but for adultness. We do not understand half of the principles, the rules and the facts which we commit to memory in school. They are not all meant to be understood then: but are laid up because that is the most favourable season for committing them, and because the memory can act, without the understanding, until the age arrives when both faculties can work together. So it is with taste. It is the product of mental experience; and the true explanation of the objection often made to a thorough education in youth, namely that we use books and learn subjects which we do not relish at the time and seldom recur to in after life, is, that owing to our natural passion to do all things quickly rather than well, our youth are withdrawn from their studies before they have established a taste for them, or acquire the means of easily using and enjoying them. It is no wonder that Horace and Homer, Locke and Legendre are laid aside by the graduate with his slate and school-appurtenances, when he has really not learned Latin or Greek, Philosophy or Mathematics, and is so de-

luded as to conceive that because the President has pronounced him to have reached his "primum gradum artium," he has accomplished the whole work. No sooner is the youth released from school and transferred to the drawing-room or the apprenticeship than the school books are thrown aside. The idea of reviewing and continuing the studies, of which the elements were learned in school, is not indulged, or is repelled as pedantic. The mind is now devoted to the erudition of the centre-table and the circulating library, the sentimental annual and Lady's Books, the bombastic romance and fustian poem, or as the highest grasp of intellect, the short and easy reading of a quarterly review. Or perhaps even this is deemed to require too much time, and the boy is required to stick to his trade and the girl to her housewifery, so constantly as to shut out all opportunity of learning or reading. Thus the very means of strengthening and improving the mind are either frittered away or wholly neglected; the education of the school is lost for want of its steady improvement as the capacity of improvement enlarges, and the occasions for its use multiply, so that at length it becomes no unusual thing for a lady to be ashamed to have to pen a note, lest she should discover her forgetfulness of the orthography of the language, and shrink from the computation of her bills that require the higher figures of the multiplication-tables or the rules of Reduction. As her children rise up around her, their nightly array of atlas, arithmetic and grammar recall old associations, but alas! when she would give them help, she finds that every thing has strangely altered since she looked at such matters. There are new hemispheres and unknown continents; the earth has more than four quarters; there are odd ways of calculating sums, and strange rules of syntax; and she gives up in despair and shame. If the young scholars turn to their father with their difficulties he begs off by pleading the time that has elapsed since he looked at a school-book, or the more important items of his business which demand all his thoughts at home as well as at the counting-house.

These are homely illustrations of the way in which the intellect is neglected, and of the practical consequences of such neglect. If we pursue the inquiry in other forms, shall we not find the same result? How many books are in our private libraries? what are they? how much are they read? how often is the family-group entertained through the long winter's evening by the audible reading of

some useful work? how extensive among us is the knowledge of the history of our country and of that from which we have sprung? What do we teach our children of the nature of the things around us—of the air we breathe, the coal we burn, the arts which are exercised in our factories and forges, the names and nature of the trees in our woods, or the plants along our roads, the countries and places named in our newspapers? In short, what amount of pains is commonly taken to improve the minds of our children, to keep them awake to learning, and to preserve in use and requisition the knowledge they have gained at school? What efforts do we make to accustom them to think, to investigate, and to express their thoughts and discoveries in discourse and writing? Yet without this additional care we may be sure that our pains and expenditure for them will be in a great degree wasted in immature and abortive designs. To this neglect it may be in a great degree chargeable, that so many of our lads grow up strangers to the honourable ambition which should incite them to arrive at that respectable standing which patient and persevering application, in the line of their education, alone can secure for them. As it is, they pick up some loose, unsystematized items of knowledge or the mere nomenclature of science, and then pass for *savans;* or write a tale or prize essay for a weekly newspaper and esteem themselves men of letters. And to the same kind of neglect we may attribute the fact that so many youths of the other sex, consider the culture of their minds as the work of childhood only, and instead of attaining the influence which they ought to exert on society by contributing to the intellectual, as they do so eminently to the domestic refinement of the community, they too often sink into obscurity and inefficiency.

There is a view of the relative importance of prolonged attention to the improvement of the mind, which is generally pushed out of sight by the utilitarian philosophy of the day, and which we do not find even in the more enlarged views of Dr. Potter's book. It is that which contemplates the duration of the faculties we educate. In our common calculations we estimate the value of an object by the time it will last, and apportion the preliminary labour accordingly. The drop of rain that glitters in the rays of the sun is more splendid than the Rajah's diamond under the reflection of a thousand tapers. But the lustre of one is accidental and momentary, and of the other permanent; and if it were possible for hu-

man art to produce the brilliant drop, it would be a wicked waste to expend in the work the time and ingenuity required for the polishing and cutting of the gem. So they would argue with some greater show of reason, who oppose the expenditure of a large portion of human life in a course of intellectual training, if the mind were one of the evanescent phenomena of our being. If it be of no higher account than to wait upon the body and serve its interests and then to be laid aside like the tools of a workman who has finished his task, the doctrine would be more plausible that to read, write and cipher is as much as any mortal requires of his faculties; that the hand is of more consequence than the brain; and that when the three great sciences of the school have served their turn through life, their possessor should be content to vegetate through the residue of his stay on earth without demanding the superfluous luxury of a cultivated mind.

But what do we mean by our belief in the immortality of the soul, if we do not comprehend in it the everlasting life of the mind? What is our idea of the absolute identity of our individual existence in a future state, if it do not include the continuance of the same intellectual faculties which are possessed here? We are, indeed, promised the renovation of that part of our being that is capable of dissolution—the material body—but the mind dies not, nor is it buried. It needs no resurrection, for its nature is incapable of suspended existence. What we call our death is but the flight, the translation, not the extinction, even for a time, of the mind. It is indeed true that the mental powers often appear weakened, and almost annihilated in old age, and sometimes in the approach of death. But this no more disproves our position than the state of the mind in sleep, or in a diseased condition of the body, proves that its faculties are destroyed or essentially impaired. In these instances it is the weakness of the body that we see, and when that passes passes by, the mind resumes its use of the repaired organization. Could we have seen Lord Bacon weary with his day's toil upon his Novum Organum, throw down his pen and yield himself to sleep, should we have stood over his couch and bewailed the extinction of his mind? Yet there he lay like a brute or a stone, as to any evidence of intellectual vitality. Where was his mind? Did it give any better evidence of strength, or even of existence, than does the body of the aged or dying man? And as the philosopher

awakes from the temporary repose of his body to resume the work of his transcendent intellect, so shall the superannuated man, and the dying man, the sick and the insane, awake with mind released from the infirmity and the decay of their bodily condition.

It is a theory of many sound philosophers, that the mind never ceases to act, and that it never loses any thing that it has once possessed. Our dreams, indeed, make us conscious of the independence of our thoughts, and it is probable that we always dream in sleep though no impression is retained by the memory. And that what we call forgetfulness is likely to be but the temporary influence of the body on the memory, seems sustained by the fact that we so constantly recollect what we supposed to have been utterly and long ago forgotten. Whatever may be the whole truth of the account given in Coleridge's Biographia, of the young German servant, who during the paroxysms of a nervous fever recited the Hebrew, Greek and Latin passages which she had heard the old clergyman read in years past in the hall into which the kitchen door opened, we may, on other testimony, be disposed to assent to his remarks on the case, viz: that "relics of sensation may exist for an indefinite time, in a latent state, in the very same order in which they are originally impressed; and as we cannot rationally suppose the feverish state of the brain to act in any other way than as a stimulus, the fact contributes to make it even probable that all thoughts are in themselves imperishable; and that if the intelligent faculty should be rendered more comprehensive, it would require only a different and apportioned organization, the body celestial, instead of the body terrestrial, to bring before every human soul the collective experience of its whole past existence."

The unlimited capacity of the mind for improvement is another evidence of its immortality and an independent argument for an enlarged system of mental culture. The acquisition of knowledge does not glut the appetite or weaken the capacity, but the appetite grows by what it feeds on; the more it knows the more it is capable of knowing, and the higher is its faculty capable of rising. This quality seems to indicate, as clearly as any other design of the Creator is judged from analogous appearances, that the present life is not the only sphere of powers so unlimited, and that they may advance in a ratio coincident with the whole duration and scope of their existence, coincident, also, (we

might add) with the magnitude of those subjects which now tempt, but surpass our faculties. Now are we only to be tantalized with the glimpses of knowledge which we obtain here? Laying out of view the universe of moral and metaphysical truth which can never be explored with our present strength, and the spiritual truth which may be considered peculiar to a new and spiritual world, are we never to know more of the material creation than we do? Thus far, man has not ascertained so much as the boundaries of his division of the universe. Our researches are so rudimental, that he is immortalized who first discerns a star, or fixes a parallax. After the observations of three years a modern astronomer has established his name by adding to our knowledge the item that one of the stars of Cygnus is sixty-four millions of millions of miles from the earth. Yet that inconceivable space may bring us but half way, or the thousandth part of the way to the outermost star and world of our own system, and then this whole system may be but as one of the specks of the galaxy, compared with what is already created, or with what may be bursting forth every moment from the Creator's word. Into such an universe as this do our minds open when the body dies!

In view of such facts, who will esteem it a small matter to neglect the training of the mind? If this life be but our education for eternity, as to our whole spiritual being, who will slight those faculties which are to be the source of some of the highest enjoyments of an endless life? What a boundless field of knowledge lies open in reserve for a more favourable condition! How short the progress which the most gifted minds make in their researches here, and how their own discoveries dwindle in their estimation the further they advance in them! It was the extraordinary privilege of one human being to demonstrate to mankind the power by which the mtaerial universe is preserved in its relation to space, and its worlds sustained in their undeviating orbits,—to describe the very path in which the planets move and to draw their figure, to define the mystery of the tides and explain the laws of light and colours; but even the author of the Principia, as he surveyed the accomplishments of his intellect just before he was transferred to the brighter world on which his hope was fixed, compared himself to a child who had been spending his time in picking up the obvious pebbles and shells thrown at his feet from the great ocean of truth which still remained to be discovered.

It is true that in that more elevated existence the mind will not need the particular items of knowledge which are amassed here. The acquaintance we had with the earth, with its geographical and civil divisions, the nature of its plants, ores and animals, the art of computting its riches and of speaking its languages, will scarcely be of account when it has ceased to be our home, and when at last its empires and its mountains, its oceans and people—nay the whole fabric itself shall be all unknown, except in the associations of the memory. But still the strength of mind, the elevation of feeling, the enlargement of the faculties, which are the result of a faithful training of the man in the pursuit of knowledge—all these effects of education may remain, and the mind, with this preparation, enter upon its higher career of learning under the new auspices of a holy immortality. Our imagination cannot be trusted to form conceptions of the greatness of the subjects that shall then be proposed to the mind, nor of the new power and delight with which they shall be studied. But how can that man enter with any sympathy into such anticipations who is besotting his intellectual gifts, in this life by his bodily indulgence, who is degrading them by giving his attention to the merest frivolities, who is corrupting them by his wickedness, or who is enervating them by his neglect? If we forbade nothing but worthlessness and misery to the man whose childhood and youth we see vested in ignorance and in utter neglect of the means of improvement, what has he to hope for who wastes the school-time of *life*, who gives all his care to the body, and has made no provision for the future being of his incorruptible powers? Even the light of reason led the ancient philosophers to deny a happy immortality to those souls who wasted their energies on unworthy subjects. According to Plato's scheme of metempsychosis, the soul which was inordinately attached to bodily enjoyment cannot be separated at once from the body when the latter dies, but wanders among the graves until it can get possession of the body of some brute. In making its selection, he says, it follows the bent of its old disposition. The souls of gluttons and sensualists enter into asses; the unjust and tyrannical take possession of wolves, hawks and kites; selfish politicians animate bees, wasps, or ants; but it is not lawful for any, says the Athenian, to pass into the genus of gods except such as, through a love of learning, have become philosophers, and departed hence perfectly pure. The

better light in which we live should make us wiser than Plato. But is there not as great a degradation to which the man is subject, throughout his present life, who gives his mind to the occupation of trifles that are perfectly ephemeral, or wastes what faculties he has through want of exercise, or by employing them on subjects that have no tendency to exalt and improve them, or that only serve to debase both body and mind? The faculties that are thus dissipated are capable of being exercised on the same sublime subjects as employed the thoughts of Bacon and of Newton, and of the multitude more who in the various departments of science, have elevated and enlarged the human condition. Let it not be said that these are pursuits for minds of peculiar gifts, and that we must be content with our humbler sphere. Granting that there is a difference in the natural capacity of individuals, all are susceptible of incessant and large improvement. We may not become discoverers, but we may be able to appreciate and enjoy the profoundest discoveries. We may not have it in us to supply aliment for the exalted taste of others, but we may learn to enjoy with exquisite and growing relish, the abundant store already provided by the genius of past ages. No one knows his own capacity. The training of education has brought out many great minds that were passing even through manhood, unconscious of what they could be. The path of honourable distinction, if not of eminent fame, is open to the humblest and the youngest; to the poorest and to those who have the fewest external advantages; to the woman as well as the man—to all except the creature that loves nothing but what he can eat, drink, or turn into money. When we see one lost to honourable ambition we could almost wish that if his mind were not capable of a higher motive, he would be stimulated by the dread of being left behind in the progress of his contemporaries, and be aroused like Cæsar when he wept at the statue of Alexander, upon considering that at the age at which he had himself accomplished nothing worthy of fame, the Greek was honoured as the conqueror of the world.

Since the foundation of our republic there has not been a period in which the value of sound and well-trained minds has been more strongly exhibited by the deficiency of the supply than the present. Including, of course, in the idea of such training the supreme influence of Christian principles, it is obvious that such a condition of the public

mind is what is wanting to give balance to the disorder which prevails. The crimes and violence which fill the chronicles of every day, and from their commonness cease to excite our surprise either as to the offence or the offender; the ascendency of selfishness over virtue; the rage and ribald uproar of politics; these and other degenerate signs are the result of, and are spread by, the encouragement of popular ignorance. The mind of a large mass is easily captivated by the grossest absurdities that take the name of science, philosophy, or religion. Credulity and instability are marks of a low intellectual condition, and into this condition shall we fall if we trust to our pretended native vigour of understanding, without cultivating it according to the thorough discipline of the old school.

Look for example at what is tolerated and encouraged under the name of Politics. Compare the science to which that name belongs as we see it in such hands as Sully, Burke, Hamilton, Canning, with what it is in the management of those who are called political leaders in our day. In the control of patriotic and enlightened minds, parties exert a conservative influence over the public interests, and there is always ground enough for manly debate in the progress of a government and country like ours, in reference to the policy which our diverse interests demand. The tariff, the revenue, the currency, the extension of territory, the qualifications of citizenship, the distinctions of federal and state sovereignties, and many other topics connected with our public affairs, include as important principles, and justify as enlightened and profound investigation and discussion, as any which have ever agitated other countries or previous eras of our own. There is no apology, then, for the degradation of American politics to such a state, that the most influential and popular should be those whose vulgar cant and brawl aim at pleasing the mob; that, instead of aiming to enlighten the mass and persuade them by honest argument and the testimony of facts, the main dependence for success should be on management, artifice, bluster; and that those who hold the resposibility of voters should be led—not to reflection and investigation—but to the child's play, or fool's play, of high poles, vulgar symbols and nicknames, rabble songs, and the excitement of processions, mobs and revels. Spirit of Washington! (alas! we must explain ourselves to apostrophize the man and not the capital,) what wouldst thou think of thy country

wert thou to revisit it at this period and learn that these things go by the name of American Politics!

In reference to this subject the remarks of Dr. Potter commend themselves to general approbation when he speaks as follows:

"Where laws are but emanations of public opinion, it is supremely important that that public opinion should be enlightened; and it can hardly become so, unless men acquire in youth a love for reading and habits of patient thought. In proportion as the people are called to act through legislation and by voluntary association on a greater number of important questions, in the same proportion it is necessary that their range of information be extended and their judgments more thoroughly developed. Tempted as Americans are by bright promises in the future, and living too in the midst of intense activity and excitement, they need, more than any other nation, habits of useful and deliberate inquiry. They need, moreover, that enlightened estimate of the difficulties inherent in many subjects which they can attain only by candid study, and which would tend to make them at once more tolerant towards those who think differently, and less clamorous in public affairs after one exclusive line of policy. In theory we are supposed to think each one for himself, and to carry to the ballot-box the unbiassed result of our own convictions and preferences. Is it not most desirable that the education of the whole people should become so improved, that this theory can be reduced to practice, and that demagogues and all the leaders of faction shall see, in the growing intelligence of the people, warning signs of the decline of their own power and consequence? Without enumerating the various branches of study which are called for by the state of the times, and of our country, I may remark that more thorough instruction in the first principle of politics is all-important. We all read enough about political affairs; but fundamental instruction in the elements of the science of government—in those great truths which guided our fathers through times of trial, and which alone can give strength and enduring glory to our institutions and freedom—this is greatly needed."

With all these incitements to urge the American mind to the highest and most enlarged cultivation, who should be more quick to obey them than the American Christian? Who should be more forward in promoting schemes of thorough intellectual and moral training than the American Protestant? Who should prize more dearly, and help more zealously, and pray more devoutly for the good old days of sound learning—and of scriptural indoctrination as the basis of all knowledge—than the American Presbyterian?

ART. II.—1. *Brief Notes of several Religious Lectures, with a few occasional Tracts.* London: Samuel Holdsworth, Amen Corner, Paternoster Row. 1837. 8vo. pp. 166.

2. *Biographical, Literary, and Philosophical Essays:* Contributed to the Eclectic Review. By John Foster, author of Essays on "Decision of Character, Popular Ignorance, and Christian Morals." With an Index of the principal subjects, prepared for this edition. New York: D. Appleton & Co. 1844. 12mo. pp. 419.

3. *Miscellaneous Essays on Christian Morals, Experimental and Practical, originally delivered as Lectures at Broadmead Chapel, Bristol.* By John Foster. D. Appleton & Co. New York. 1844. 18mo.

James W. Alexander

THERE are certain names which, like those of ancient sages, can stand alone; as not asking the appendage of honorary titles. Such a name is that of John Foster. The judgment of the soundest scholars and theologians at once classes it with those of Hall and Chalmers: and it is no small cause of satisfaction to one of our sister churches, that of this triad two should have been Baptists. But genius knows no sect. All the endowments of Oxford or Cambridge, all the wealth of Durham, could not make a Vice-Chancellor or a prelate a great man; and great as have been some men, many men, within the pale of the Anglican Establishment, it has had no one to show in our age, who, for literary influence on mankind, could even be named in connexion with "the first three." Yet never were three men of learning, piety and genius, more unlike. If we place Chalmers very far above the others, in respect to power over his fellow-men, we find the reason of this, not in any superiority of intellectual vigour, of learning, or of taste, but simply in the greatness of his sympathy with the progress of the common mind; his profound and tender interest in the particular acts and universal happiness of the men about him; and the courage with which he has dared, on politico-economical and ecclesiastical subjects, to avow principles not discovered by the mass of mankind, and not only to avow them, but to act them out. In the very proportion in which a great commander excels a great historian, do we consider Chalmers to excel the recluse philosopher and the meditative divine, however great the latter be. His philosophy,—for he is a

philosopher—is every day becoming history; for it teaches by example. It becomes actual. It will live in the territorial system of charity, and in the Free Church of Scotland. He has as certainly left his mark upon the age as did Napoleon on the pass of the Simplon. But as books to be pondered and admired, we cannot place any writings of Chalmers as high as one or two of Foster and Hall.

The very secluded life of Mr. Foster has caused him to be known to the public almost entirely by his books, which have been few. His 'Essays' burst upon the world without a word of premonition, establishing for him a place among authors which has not been raised by any later production of his pen. Few single essays in any language have been more noted than that on 'Decision of Character.' Men speak of it just as they speak of some one great work of Angelo, Raphael, or Leonardo da Vinci. Hall's Sermon on 'Modern Infidelity' has a like distinction. Yet we regard the essay on 'a Man's writing Memoirs of Himself,' as approaching very closely the merit of the other. It would however be presumptuous folly for us to write in reviewal of Foster, after the well-known article of Robert Hall, in the Eclectic. If it did not savour of self-complacency, we should take pains to show how exactly we accord with the great reviewer, even in his censure of his friend. But if we were to cite from the 'Essays,' we could only make the same extracts, for the most startling passages are all in that review; and in regard to style, though we might amplify, we could not emulate, the judgment. Here it is.

"Mr. F.'s work is rather an example of the power of genius than a specimen of finished composition: it lies open in many points to the censure of those minor critics who, by the observation of a few technical rules, may easily avoid its faults without reaching one of its beauties. The author has paid too little attention to the construction of his sentences. They are for the most part too long, sometimes involved in perplexity, and often loaded with redundances. They have too much of the looseness of an harangue and too little of the compact elegance of regular composition. An occasional obscurity pervades some parts of the work. The mind of the writer seems at times to struggle with conceptions too mighty for his grasp, and to present confused masses, rather than distinct delineations of thought. This, however, is to be imputed to the originality, not the weakness of his powers. The scale on which he thinks is so vast, and the excursions of his imagination are so extended, that they frequently carry him into the most unbeaten track, and among objects where a ray of light glances in an angle only, without diffusing itself over the whole. On ordinary topics his conceptions are luminous in the highest degree. He places the idea which he wishes to present in

such a flood of light, that it is not merely visible itself, but it seems to illumine all around it. He paints metaphysics, and has the happy art of arraying what in other hands would appear cold and comfortless abstractions, in the warmest colours of fancy. Without the least affectation of frivolous ornaments, without quitting his argument in pursuit of imagery, his imagination becomes the perfect handmaid of his reason, ready at every moment to spread her canvass and present her pencil. But what pleases us most, and affords us the highest satisfaction, is to find such talents enlisted on the side of true Christianity; nor can we help indulging a benevolent triumph at the accession of powers to the cause of evangelical piety, which its most distinguished opponents would be proud to possess."

No writer of reputation was ever less smitten with the rage of authorship, than Foster. He even speaks himself, of his "miserable slowness in any sort of composition." And though we are far from thinking, with a lively French writer, that a good hand-writing ensures a good style, we we cannot help suspecting that our author's pen moved tardily over the paper. His works have appeared at long intervals. The largest of them, the Essay on the 'Evils of Popular Ignorance,' with all the marks of his original mind, bears manifest tokens of a disgust for the petty details of correction. Let us beware of indulging the same turn. He could afford to be great without minute finishing. His poor lame imitators, (for even Foster has been imitated) halted after him in a gait of which every step was premeditated. What acrid scorn would have distilled from his lips, if he could have learned that they sought by elaborate care to produce fac-similes of his rude magnificence! Every period of his bears signs of what painters call the 'first intention;' that indescribable *abandon* of manner, which discriminates the rudest original from the most finished copy. "Foster," said Hall, "is a lumbering wagon of gold." The matchless ease of Hall himself was the result of labour. Of his simplest sentences, we may say in terms borrowed by Madame de Sevigné, *Ma questo facile è quanto difficile.* But no man reads Foster, without knowing, as he goes along, that his great author tramples indignantly on all the arts of sentence-balancing in which we little critics are apt to glory. Many have had the roughnesses of Foster without his solidity, as many have had the melody of Hall, without his logic or his eloquence.

Even our favourite writers may mislead us: and the most striking are sometimes the most dangerous. If Gibbon, as in his latter volumes, is more French than English, the reader goes off rabid with Gallomania of style. If Car-

lyle says a good thing, here and there, amidst the paroxysms of a style and dialect of which he is the inventor, there are a hundred youth who seem to themselves to write with power, because they do not write English. If Coleridge, steeped in German lore, vents a Teutonic idiom, his unwise admirers, though scarce out of their 'Lesebuch,' obtund our ears with the reiteration of their 'antinomies,' 'stand-points,' and 'aesthetics.' What a pity that our authors will not learn of Southey, whose prose is always as simple as his verse is sometimes fantastic. "Crowd your ideas as you will," says he to William Taylor, who was German-mad, "but let us have them in English—plain, perspicuous English—such as mere English readers can understand. Ours is a beautiful language. I can tolerate a Germanism for family sake; but he who uses a Latin or a French phrase, when a pure old English word does as well, ought to be hung, drawn and quartered, for high treason against his mother tongue." Harsh judgment, it may be, but true, even though ourselves should smart for it: against Foster it bears no edge. His very thoughts are of sturdy English growth. Never, for a sentence even, does he fall into a tune. See his remarks on Blair, below. His paragraphs swell and grow and burst like a luxuriant tree. There is no formula for his thoughts; there is no recipe for rounding off the corners of his phrase. Our readers know that as men who strut in walking sometimes find it difficult to get out of this pace; so in writing, authors assume a measured, rhythmical flow of diction, and find it hard, even when the subject demands it, to come down to the pedestrian style. Even Voltaire, simple as his structure of sentence always is, has a mannerism: so has Macaulay. The reader comes to look for a certain pungent apodosis. It is the characteristic charm of Goethe, that nothing ever leads you to expect any particular bringing up of the period, or antithesis of the thought. In Hall the exquisite art conceals the plan of the period: in Foster, there is no approach to such a plan. As a specimen, germane to our topic, take some parts of his 'Observations on Mr. Hall's character as a Preacher,' which we place among his greatest productions:

"In the most admired of his sermons, and invariably in all his preaching, there was one excellence, of a moral kind, in which few eloquent preachers have ever equalled, and none ever did or will surpass him. It was so remarkable and obvious, that the reader (if having been also a hearer of Mr. Hall) will have gone before me

when I name—oblivion of self. The preacher appeared wholly absorbed in his subject, given up to its possession, as the single actuating principle and impulse of the mental achievement which he was as if unconsciously performing: *as if* unconsciously; for it is impossible it could be literally so; yet his absorption was so evident, there was so clear an absence of every betraying sign of vanity, as to leave no doubt that reflection on himself, the tacit thought, 'It is I that am displaying this excellence of speech,' was the faintest action of his mind. His auditory were sure that it was as in relation to his subject, and not to himself, that he regarded the feelings with which they might hear him.

"What a contrast to divers showy and admired orators, whom the reader will remember to have seen in the pulpit and elsewhere! For who has not witnessed, perhaps more times than a few, a pulpit exhibition, which unwittingly told that the speaker was to be himself as prominent, at the least, as his sacred theme? Who has not observed the glimmer of a self-complacent smile, partly reflected, as it were, on his visage, from the plausive visages confronting him, and partly lighted from within, by the blandishment of a still warmer admirer? Who has not seen him swelling with a tone and air of conscious importance in some specially *fine* passage; prolonging it, holding it up, spreading out another and yet another scarlet fold, with at last a temporary stop to survey the assembly, as challenging their tributary looks of admiration, radiating on himself, or interchanging among sympathetic individuals of the congregation? Such a preacher might have done well to become a hearer for a while; if indeed capable of receiving any corrective instruction from an example of his reverse; for there have been instances of preachers actually spoiling themselves still worse in consequence of hearing some of Mr. Hall's eloquent effusions; assuming beyond their previous sufficiency of graces a vociferous declamation, a forced look of force, and a tumour of verbiage, from unaccountable failure to perceive, or to make a right use of the perception, that his sometimes impetuous delivery, ardent aspect, and occasionally magnificent diction were all purely spontaneous from the strong excitement of the subject.

"Under that excitement, when it was the greatest, he did unconsciously acquire a corresponding elation of attitude and expression; would turn, though not with frequent change, towards the different parts of the assembly, and as almost his only peculiarity of action, would make one step back from his position (which, however, was instantly resumed) at the last word of a climax; an action which inevitably suggested the idea of the recoil of heavy ordnance. I mention so inconsiderable a circumstance, because I think it has somewhere lately been noticed with a hinted imputation of vanity. But to the feeling of his constant hearers, the cool and hypercritical equally with the rest, it was merely one of those effects which emotion always produces in the exterior in one mode or another, and was accidentally become associated with the rising of his excitement to its highest pitch, just at the sentence which decisively clenched an argument, or gave the last strongest emphasis to an enforcement. This action never occurred but when there *was* a special emphasis in what he said."

"With a mind so constituted and governed, he was less given than many other men of genius have been to those visionary modes of thought; those musings exempt from all regulation; that impatience of aspiration to reach the vast and remote; that fascination of the mysterious, captivating by the very circumstance of eluding; that fearful adventuring on the dark, the unknown, the awful; 'those thoughts that wandered through eternity,' which have often been at once the luxury and the pain of imaginative and highly endowed spirits, discontented with their assigned lot in this tenebrious world. No doubt, in his case, piety would have interfered to restrain such impatience of curiosity, or audacity of ambitious thinking, or indignant strife against the confines of our present allotment, as would have risen to a spirit of insubordination to the Divine appointment. And possibly there were times when this interference was required; but still the structure of his faculties, and the manner of employing them to which it determined him, contributed much to exempt him from that passion to go beyond the mortal sphere which would irreligiously murmur at the limitation. His acquiescence did not seem at least to cost him a strong effort of repression.

"This distinction of his intellectual character was obvious in his preaching. He was eminently successful on subjects of an elevated order, which he would expand and illustrate in a manner which sustained them to the high level of their dignity. This carried him near some point of the border of that awful darkness which encompasses, on all sides, our little glimmering field of knowledge; and then it might be seen how aware he was of his approach, how cautiously, or shall I say instinctively, he was held aloof, how sure not to abandon the ground of evidence, by a hazardous incursion of conjecture or imagination into the unknown. He would indicate how near, and in what direction, lay the shaded frontier; but dared not, did not seem even tempted, to invade its 'majesty of darkness.'

"This procedure, in whatever proportion owing to his intellectual temperament or to the ascendency of religion, will be pronounced wise for a *general* practice. If, however, he could have allowed himself in some degree of exception, it would have been gratifying to a portion of his hearers. There are certain mysterious phenomena in the moral economy of our world, which compel, and will not release, the attention of a thoughtful mind, especially if of a gloomy constitutional tendency. Wherever it turns, it still encounters their portentous aspect; often feels arrested and fixed by them as under some potent spell; making an effort, still renewed and still unavailing, to escape from the appalling presence of the vision. Now it was conceived, that a strenuous deliberate exertion of a power of thought like his, after he had been so deeply conversant with important and difficult speculations, might perhaps have contributed something to alleviate this oppression. Not, of course, that it should be dreamed that his, or any still stronger human intelligence, should be able to penetrate with light the black clouds which overshadow our system. But it was imagined possible for such force of reason to impart somewhat of an extenuating quality to the *medium* through which they are beheld, and through which they might then be beheld with a less painful and total prostration of spirit. It might have been an invaluable service, it was thought, if his whole strength and re-

sources had been applied to display comprehensively the nature, the extent, the solidity of the ground on which faith may rest with a firm confidence in the goodness of the sovereign Governor, notwithstanding all the strange and awful phenomena of our economy.

"This disinclination to adventure into the twilight of speculation was shown in respect to subjects of less formidable mystery, of solemn indeed but rather attractive than overawing character. For instance, the mode, the condition of that conscious existence after death, of which, as a fact, he was so zealous an assertor against the dreary dogma which consigns the soul to insensibility in the separate state: if indeed it *be* any existent state of any intelligence when all we know of its attributes is abolished. It would have been gratifying, and might have been beneficial for serious impression, to see some gleams of his vigorous thought thrown upon the border of that scene of our destiny, so obscure, but at the same time so near, and of transcendent interest; to see the reserved and scattered intimations of the sacred oracles brought into combination, and attempted to be reduced to something approaching to the form of a theory; to see how far any conjectural imaginations could be accompanied by reasons from analogy, and any other principle of probability; with a citation, perhaps, of certain of the least arbitrary and fanciful of the visions of other inquisitive speculators, commented on as he would have commented. But he did not appear to partake of the intense curiosity with which the inquiries and poetical musings of some pious men have been carried into the subject. He seemed, beyond what might have been expected in relation to a matter which lies across the whole breadth of our prospects, and so closely at hand, content to let it remain a *terra incognita* till the hour that puts an end to conjecture. It will be understood that this is mentioned, not with any meaning of animadversion, but as exemplifying that peculiarity of his mental character by which he appeared disinclined to pursue any inquiries beyond the point where substantial evidence fails. The regret of some of his hearers was, that he should not oftener be willing to exert his whole strength to try whether that point be really fixed where it appears and is assumed to be. They would have been gratified to see him undertaking sometimes the discussion of subjects which they would have deprecated any attempt upon by men of ordinary ability. While so superior a mental engine, if I may be allowed the expression, was in their hands, they wished they could *make the most* of its powers."

While, in the long stretches of time between his published works, Mr. Foster was musing along the green roads and lanes about Bristol, or collecting and collating his remarkable series of engravings, he was gathering his mental stores to come forth with extraordinary concentration when he uttered any thing through the press. The subjects which he chose were not always new; the language was not strange; his strength was to him no excuse for oddity and affectation: but he treated his point as if no one had ever treated it before. In this remark we do not include all the articles for the Eclectic Review. Like other

reviewers, he sometimes wrote, we suspect, because it was expected of him, or because he would pass the time, or because the press was waiting; consequently a few of these pieces are like the effusions of other mortals. But when he laid himself out to handle a subject he did it gigantically. His very smile was annihilating; as the ghost of David Hume might witness, if that sceptical spirit could have cognizance of the satiric essay in the volume first named by us above. An example of this novel way of dealing with a hackneyed subject occurs to us in his Missionary Sermon, before the Baptist Society, at Bristol, in 1818. It has all his faults, some of them most obtrusively, but all his greatness. No one who reads it fails to wonder at the grandeur which clothes a topic now familiar to every Christian child. What strikes the reader is nothing in the way of diction and imagery, nor any mock-philosophy trying to get behind or under fundamental truth, but the sublimity of the massive truth itself. He sees painted before him the horrors of a warfare, compared with which the campaigns of Cæsar, Attila and Timour were only chess-play. He trembles at the unveiling of a grand but neglected foe—the old serpent—the devil. He traces up to this arch-murderer the demoniac worship, caste, and superstition of the ancient East. The resources of this hoary, multiform, colossal idolatry, are displayed before him with such accumulative force, and such alarming indications of their endless variety, that he stands aghast. And then, when he feels, as he never felt before, the awful hazard of the struggle, he is caused by the same wand of genius to behold an antagonist power in the gospel, such as ensures victory, and leaves him inexcusable for neglect and delay. Few passages are so insulated as to serve for quotations; the unbroken connexion and long-drawn march of the thought is characteristic of the author: we venture, nevertheless, to annex a paragraph or two, on a topic which is as seasonable now as it was five and twenty years ago.

"If the Christian communities most liable to feelings of competition, were asked in what character they conceive themselves to stand the most prominently forward before the world, as practically verifying the exalted, beneficent, expansive spirit of their religion, it is not improbable they would say, it is as conspirers to extend heavenly light and liberty over the heathen world. But if so, how justly we may urge it upon them to beware of degrading this the most magnificent form in which their profession is displayed, by associating with it littlenesses which may make it almost ridiculous. Surely, in thus

going forth against the powers of darkness, they would not be found stickling and stipulating that the grand banner of the cause should be surmounted with some petty label of a particular denomination. Such mortals, had they been in the emigration from Egypt, would have been incessantly and jealously busy about the relative proximities of the tribes to the cloudy pillar. A shrewd irreligious looker-on, who cares for none of our sects, nor for this our common object, might indulge his malicious gayety in saying, All this bustling activity of consultation, and oratory, and subscription, and travelling, is to go to the account, as you will have it, of a fervent zeal for Christianity: what a large share of this costly trouble I should nevertheless be sure to save you, if I could just apply a quenching substance to so much of this pious heat as consists of sectarian ambition and rivalry.

"We cannot too strongly insist again, that a sense of dignity should spurn these inglorious competitions from the sections of the advanced camp against the grand enemy. *Here*, at all events, the parties should acknowledge the Truce of God. If they have, and must have, jealousies too sacred to be extinguished, let their indulgence be reserved for occasions and scenes in which they are not assuming the lofty attitude of a war against the gods. But the great matter, after all, is to be solemnly intent on the object itself, on the good to be done, compared with which, the denomination of the instrument will appear a circumstance vastly trivial. Let all the promoters of these good works be in this state of mind, and the modes in which the evil spirit in question might display itself will be things of imagination or of history. For then we shall never see a disposition to discountenance a design on account of its originating with an alien sect, rather than to favour it for its intrinsic excellence; nor an eager insisting on points of precedence; nor a systematic practice of representing the operations of our own sect at their highest amount of ability and effect, and those of another at their lowest: nor the studied silence of vexed jealousy, which is thinking all the while of what it cannot endure to name; nor that laboured exaggeration of our own magnitude and achievements which most plainly tells *what* that jealousy is thinking of; nor that manner of hearing of marked and opportune advantages occurring to undertakings of another sect which betrays that a story of disasters would have been more welcome; nor under-hand contrivances for assuming the envied merit of something accomplished and never boasted of by another sect; nor excitements to exertion expressly on the ground of invidious rivalry, rather than christian emulation; nor casual defects of courtesy interpreted wilfully into intentional hostility, just to give a colour of justice to actual hostility on our part, for which we were prepared, and but watching for a pretext; nor management and misrepresentation to trepan to our party auxiliary means which might have been intended for theirs."

The volume which stands first in the title of our remarks, has not been reprinted, so far as we know, in America. It signally evinces the carelessness of the author, in regard to literary fame, that this book was extorted from him, and that it does not bear his name. Both the preface, however,

and the internal evidence, remove all doubt of its authorship; and one of the Essays we had previously read, through the favour of a personal friend of the writer. The articles are all short; but *ex pede Herculem;* no one would need more to show him that he had to do with a wonderful intellect. It is to be hoped that Mr. Appleton will give us this also.

The publication, to which we have given the second place, contains twenty Essays, selected from a collection of fifty-nine, originally printed in England, in two octavo volumes, under the editorial care of Dr. Price, the Editor of the Eclectic Review, in which they first appeared. "As compared with the re-published papers of some eminent reviewers," says Dr. Price, "they may be wanting in that *finish* which their personal superintendence has secured to their productions; but in all the higher and more permanent qualities of intellect, in their largeness of view, penetrating subtlety of thought, deep insight into human nature, and sympathy with the nobler and more lofty forms of spiritual existence, they will be found eminently worthy of the genius of their author, and subservient to his permanent repute." Besides other articles, the American selection contains notices of Chalmers, Horne Tooke, Fox, the Edgeworths, Lord Kames, Franklin, Beattie, Blair, and Hume. To say this is enough to awaken expectation. There is no man, of competent understanding, who can be indifferent to the judgment of a Foster on such minds as these. But what can we do as reviewers, unless it be to point the finger here and there, amidst a throng of attractions? Foster thus speaks of Chalmers's style. "On the merely literary character of his composition we shall content ourselves with a very few words. We cannot dissemble that we wish he would put his style under a strongly alterative discipline. No readers can be more sensible to its glow and richness of colouring, and its not unfrequent happy combinations of words; but there is no denying that it is guilty of a rhetorical march, a sonorous pomp, a 'showy sameness;' a want, therefore, of simplicity and flexibility; withal, a perverse and provoking grotesqueness, a frequent descent, strikingly incongruous with the prevailing elatedness of tone, to the lowest colloquialism, and altogether an unpardonable license of strange phraseology. The number of uncouth, and fantastic, and we may fairly say barbarous phrases, that might be transcribed, is most unconscionable. Such a style

needs a strong hand of reform; and the writer may be assured it contains life and soul enough to endure the most unrelenting process of correction, the most compulsory trials to change its form, without hazard of extinguishing its spirit." To the argument of the 'Astronomical Discourses,' the review accords the highest praise.

We confess that we turned with still more avidity to the third article, to find how John Foster would treat such a mind as Samuel Taylor Coleridge. The work reviewed is 'the Friend.' And we are not surprised to discover, that while due credit is given to the genius and learning of this extraordinary thinker, little tolerance is exhibited towards the eccentricity and the obscurity of this his favourite work. Mr. Foster takes occasion from a passage in which thought and attention are treated somewhat profoundly by Mr. Coleridge, to write as follows:

"Not to dwell on the arbitrary and rather tenebrious distinction between thought and attention, (which might be given as a fair specimen of the extent of the demand made on the reader's mind in a multitude of passages,) we cannot help saying, that this is a somewhat too reserved acknowledgement—that the 'Friend' has produced a volume, of which a considerable portion is hard to be understood, and some passages of which it may be doubted whether any one reader, after his very best efforts, has felt sure that he did so understand as to be able to put the meaning into other equivalent words of his own. We cannot but think that, in some still later re-perusal, the author himself will have perceived that not a few of his conceptions, taken as detached individual thoughts, are enounced with an obscurity of a somewhat different kind from that which may seem inevitably incident, in some degree, to the expression of thoughts of extreme abstraction. And sometimes the conjunctive principle among several thoughts that come in immediate succession is so unobvious, that the reader must repeatedly peruse, must analyze, we might almost say, must excruciate, a considerable portion of the composition, before he can feel any confidence that he is master of the connexion;—and at last he is so little sure of having a real hold of the whole combination, that he would not trust himself to state that particular part of the 'Friend's' opinions and sentiments to an intelligent inquirer. When he could perhaps give, in a very general form, the apparent result of a series of thoughts, he would be afraid to attempt assigning the steps by which his author had arrived at it.

"There can be no doubt that by such patient labour as the adopted mode of publication entirely forbade, the writer could have given, if we may so express it, more roundness and prominence to the logical fibres of his composition, and a more unequivocal substance to some of its more attenuated components; in short left nothing obscure but what was invincibly and necessarily so, from the profound abstraction and exquisite refinement of thought in which Mr. Coleridge would have extremely few equals in whatever age he had lived."

And again:

"Another instantly apparent distinction of our author's manner of thinking, is its extreme abstractedness. Considering that many of his subjects are not of that class which, by the necessity of their nature, *can* be discussed in no other than a metaphysical manner, he has avoided, in a wonderful and unequalled degree, all the superficial and obvious forms of thought which they might suggest. He always carries on his investigation at a depth, and sometimes at a most profound depth, below the uppermost and most accessible stratum; and is philosophically mining among its most recondite principles of the subject, while ordinary intellectual and literary workmen, many of them barely informed of the very existence of this Spirit of the Deep, are pleasing themselves and those they draw around them, with forming to pretty shapes or commodious uses, the materials of the surface. It may be added, with some little departure from the consistency of the metaphor, that if he endeavours to make his voice heard from this region beneath, it is apt to be listened to as a sound of dubious import, like that which fails to bring articulate words from the remote recess of a cavern, or the bottom of the deep shaft of a mine. However familiar the truths and facts to which his mind is directed, it constantly, and as if involuntarily, strikes, if we may so speak, into the invisible and the unknown of the subject: he is seeking the most retired and abstracted form in which any being can be acknowledged and realized as having an existence, or any truth can be put in a proposition. He turns all things into their ghosts, and summons us to walk with him in this region of shades—this strange world of disembodied truth and entities.

"He repeatedly avows, that it is less his object to teach truth in its most special and practical form, and in its detailed application, than to bring up into view and certainty a number of grand general principles, to become the lights of judgment, on an endless variety of particular subjects. At least this was the proposed object of the earlier part, the first twenty or thirty numbers, of the intended series. These principles were to be brought into clearness and authority, partly by statement and argument in an abstract form, and partly by showing them advantageously in operation, as applied to the trial and decision of several interesting questions. But the abstruseness often unavoidable in the pure intellectual enunciation of a principle, prevails also in an uncommon degree, in the present work, through the practical illustrations—even when the matter of those illustrations consists of very familiar facts. The ideas employed to explain the mode of the relation between the facts and the principle, are sometimes of such extreme tenuity as to make a reader who is anxious to comprehend, but unaccustomed to abstraction, feel as if he were deficient by nearly one whole faculty, some power of intellectual sight or tact with which he perceives the author to be endowed,—for there is something that every where compels him to give the author credit for thinking with great acuteness, even when he is labouring in vain to refine his own conceptions into any state that can place him in real communication with the author's mind. The surpassing subtlety of that mind is constantly descrying the most unobvious relations, and detecting the most veiled aspects of things, and pervading their substance in quest of whatever is most latent in

their nature. This extreme subtlety is the cause of more than one kind of difficulty to the reader. Its *necessary* consequence is that refinement of observation on which we have so prolixly remarked; but it has another consequence, the less or greater degree of which depended on the author's choice. He has suffered it continually to retard him in, or divert him from, the straightforward line of thought to his object. He enters on a train of argumentative observations to determine a given question. He advances one acute thought, and another, and another: but by this time he perceives among these which we may call the primary thoughts, so many secondaries—so many bearings, distinctions, and analogies—so many ideas starting sideways from the main line of thought—so many pointings towards subjects infinitely remote—that, in the attempt to seize and fix in words these secondary thoughts, he will often suspend for a good while the progress toward the intended point. Thus each thought that was to have been only *one* thought, and to have transmitted the reader's mind immediately forward to the next in order and in advance, becomes an exceedingly complex combination of thoughts, almost a dissertation in miniature: and thus our journey to the assigned point (if indeed we are carried so far, which is not always the case) becomes nothing less than a visit of curious inspection to every garden, manufactory, museum, and antiquity, situated near the road, throughout its whole length. Hence too it often happens, that the transitions are not a little perplexing. The transition directly from one primary thought, as we venture to call it, in the train to the next, might be very easy: we might see most perfectly how, in natural logic, the one was connected with the other, or led to it: but when we have to pass to this next principal thought in the train, from some divergent and remote accessory of the former principal idea, we feel that we have lost the due bearing of the preceding part of the train, by being brought in such an indirect way to the resumption of it."

"Of the properties which we have attempted, we sincerely acknowledge very inadequately, to discriminate and describe as characteristic of our author's mode of writing, the result is, that readers of ordinary, though tolerably cultivated faculties, feel a certain deficiency of the effective force which they believe such an extraordinary course of thinking ought to have on their minds. They feel, decisively, that they are under the tuition of a most uncommonly powerful and far-seeing spirit, that penetrates into the essences of things, and can also strongly define their forms and even their shadows —and that is quite in earnest to communicate, while they are equally in earnest to obtain, the most important principles which such a mind has deduced from a severe examination of a vast variety of facts and books. And yet there is some kind of haze in the medium through which this spirit transmits its light, or there is some vexatious dimness in the mental faculty of seeing: so that, looking back from the end of an essay, or of the volume, they really do not feel themselves in possession of any thing like the full value of as much ingenious, and sagacious, and richly-illustrated thinking as ever, probably, was contained in the same proportion of writing.

"We will not set down much of the difficulty of comprehending so much complained of, to the *language*, so far as it is distinguishable from the thought; with the exception of here and there a scho-

lastic phrase, and a certain degree of peculiarity in the use of one or two terms—especially *reason*, which he uses in a sense in which he endeavours to explain and prove, that all men are in equally full possession of the faculty which it denominates. Excepting so far as a slight tinge of antiqueness indicates the influence of our older writers, especially Milton and Bacon, on the complexion of our author's language, it is of a construction original in the greatest possible degree. That it could not well be otherwise may easily be supposed, when premising, as we have done, the originality of the author's manner of thinking, we observe that the diction is in a most extraordinary degree conformed to the thought. It lies, if we may so speak, close to the mental surface, without all its irregularities, throughout. It is therefore perpetually varying, in perfect flexibility and obsequiousness to the ideas; and, without any rhetorical regulation of its changes, or apparent design, or consciousness in the writer, is in succession popular and scientific, familiar and magnificent, secular and theological, plain and poetical. It has none of the phrases or combinations of oratorical common-place: it has no settled and favourite appropriations of certain adjectives to certain substantives: its manner of expressing an idea once, gives the reader no guess how the same idea will be expressed when it comes modified by a different combination. The writer considers the whole congregation of words, constituting our language, as something so perfectly and independently his own, that he may make any kind of use of any part of it that his thinking requires. Almost every page, therefore, presents unusual combinations of words, that appear not so much made *for* thought as made *by* it, and often give, if we may so express it, the very colour as well as the substantial form, of the idea. There is no settled construction or cadence of the sentences; no two perhaps of the same length being constructed in the same manner. From the complexity and extended combination of the thought they are generally long, which the author something less than half-apologizes for, and therefore something more than half-defends."

The very great popularity which has been attained in America by both these writers, induces us to trespass on our readers with another long extract from a still later judgment of Foster on the same philosopher.

"For one thing it is quite obvious that Coleridge, after setting before his readers the theme, the *one* theme apparently, undertaken to be elucidated, could not, or would not, proceed in a straight forward course of explanation, argument, and appropriate illustration from fancy; keeping in sight before him a certain ultimate object; and placing marks, as it were, of the steps and stages of the progress. He takes up a topic which we much desire to see examined, a question which we should be glad to see disposed of, and begins with a good promise in preparatory observations, but after a short advance, the train of discussion appears to lose or abandon its direction; veers off arbitrarily, or at the call of accident; complicates what should be the immediate question with secondary, relative, or even quite foreign matters; arrests itself, perhaps, in a philological dissertation or a particular term that comes in the way; resumes, nominally, at an interval, the leading purpose; but with a ready

propensity to stray again into any collateral track, and thence into the next, and the next; till at last we come out as from an enchanted wood; hardly knowing whither, and certainly not knowing how to retrace the mazy course; having seen, it is true, divers remarkable objects, and glimpses to a distance on either hand; but not having obtained the one thing which we imagined we were conducted to pursue. When we have asked ourselves, Now what is the result, as to the purpose we started with in such excellent company? we could not tell.

"We have sometimes felt as if our instructor were playing the necromancer with us: causing shapes of intelligence to come before us as if ready to reveal the secrets we were inquiring about; but making them vanish when they were opening the semblance of a mouth; again bringing them or others, grave and bearded, or of more pleasant visage; and when they are getting into hopeful utterance, presto, they are gone. Or perchance, if sometimes permitted to say on, it may happen that they emit such an oracle that we are in danger of muttering, after a pause, 'There needeth no ghost to tell us that.'

"Another too evident characteristic of his writing is what we may denominate an *arbitrary abstruseness*. No doubt, the extreme subtlety and abstraction of his speculation at one time, and its far reach at another,—the recondite principles and remote views in which he delighted to contemplate a subject—must necessarily and inevitably throw somewhat of a character of obscurity, indistinctness, shall we say *unreality*, over his intellectual creations, as looked upon by minds of but moderate perspicacity and discipline. But still, we think he might have forced them up, if we may so express it, into a more palpable form; might have presented them more in relief and nearer to the eye; so that their substances, figure, junctures, transitions, should have been more distinct, more *real* to the reader's perception. Instead of being content to trace out and note the mental process just as he performed it *for himself*, in his own peculiar manner, and requiring to be understood on his own conditions (the *whole* of the accommodation and adaptation for understanding him being on the part and at the cost of the student, who was to be despised if he failed) he might at least have met the student half way, by working his thoughts into a cast more like the accustomed manner of shaping and expressing ideas among thinking men. When the reader thinks he has mastered the full meaning of a section or paragraph, he feels confident that the portion of thought *might* be put in a more perspicuous form, without injury to even a refinement in any part of its consistence; and that it would have been so in the hands of Hume, for example, or Stewart. But Coleridge seems resolute to carry on his process at the greatest distance from the neighbourhood of common thinking. Or if the plain nature of the subject compels him to perform it nearer at hand, he must, lest any thing should be vulgarly tangible, make every substance under operation fly off in gas.

"Not a little of the obscurity complained of may be owing to the strange dialect which he fabricated for himself, partly of his own invention, and partly from the German terminology; which never will or can be naturalized in English literature, whatever efforts are

making, or to be made, to deprave our language with it—an impossibility at which, as plain Englishmen, we sincerely rejoice. If the *greater part* of the philosophy, for which it was constructed as the vehicle, shall keep its distance too, so much the better. That inseparable vehicle itself will debar it (and Coleridge is a proof) from all chance of extensive acceptance."

To the wish expressed in the last sentences we can add our loud Amen. If the later form of German metaphysics has done any thing for the American mind, beyond the results of inflation and obnubilation; if it has cleared any man's logic, or added to any man's ascertained principles, or settled any man's theology; these effects have been wrought beyond our sphere.

There is one quality of Foster's productions to which we have made no allusion, namely the wit in which they abound. Although it breaks out in all of them, as from an irrepressible fount, it appears with ease and abundance in the reviews. There are those—and Dr. Pusey is among the number—who carry asceticism so far as to condemn all use of ridicule; the reason for such exclusion being apparent; men 'of such vinegar aspect' (if we may quote Shakspeare) as to deny to argument the garb of raillery, even when it is its office to expose folly. There are articles in this volume from which such persons would do well to abstain. The alliance of reasoning and wit has often been pointed out. It is charmingly exemplified in the Review of the Life and Writings of Dr. Blair, by Professor Hill. Poor Dr. Blair! Full well do thousands of university-students remember the sullen hours passed over his sensible but formal lectures: and full well may they find themselves avenged on him, by these strictures. Mr. Foster admits, with justice, that excepting what relates to the origin of language, and a few similar points, Blair's Lectures will always maintain their ground. But upon the Sermons he lets fall his thong. And truly the greatest enemy of the Doctor could not but pity him under this infliction. The criticisms would not however detain us, were it not that they involve principles of more general application, which we would fain convey to the ears of many a smooth and delicate pulpit orator, who, with or without gown and band, emulates the perspicuity, the neatness, and the *limae labor* of Blair. Of these sermons Foster says:

"They possess some obvious merits, of which no reader can be insensible. The first is, perhaps, that they are not too long. It is

not impertinent to specify the first, because we can put it to the consciences of our readers, whether, in opening a volume of sermons, their first point of inspection relative to any one which they are inclined to choose for its text or title, is not to ascertain the length. The next recommendation of the Doctor's sermons, is a very suitable, though scarcely ever striking, introduction, which leads directly to the business, and opens into a very plain and lucid distribution of the subject. Another is a correct and perspicuous language; and it is to be added, that the ideas are almost always strictly pertinent to the subject. This, however, forms but a very small part of the applause which was bestowed on these sermons during the transient day of their fame. They were then considered by many as examples of true eloquence; a distinction never perbaps attributed, in any other instance, to performances marked by such palpable deficiencies and faults.

"In the first place, with respect to the language, though the selection of words is proper enough, the arrangement of them in the sentence is often in the utmost degree stiff and artificial. It is hardly possible to depart further from any resemblance to what is called a living, or spoken style, which is the proper diction at all events for popular addresses, if not for all the departments of prose composition. Instead of the thought throwing itself into words, by a free, instantaneous, and almost unconscious action, and passing off in that easy form, it is pretty apparent there was a good deal of handicraft employed in getting ready proper cases and trusses, of various but carefully measured lengths and figures, to put the thoughts into, as they came out, in very slow succession, each of them cooled and stiffened to numbness in waiting so long to be dressed."*

"In the second place, there is no texture in the composition. The sentences appear often like a series of little independent propositions, each satisfied with its own distinct meaning, and capable of being placed in a different part of the train, without injury to any mutual connnexion, or ultimate purpose, of the thoughts. The ideas relate to the subject generally, without specifically relating to one another. They all, if we may so speak, gravitate to one centre, but have no mutual attraction among themselves. The mind must often dismiss *entirely* the idea in one sentence, in order to proceed to that in the next; instead of feeling that the second, though distinct, yet necessarily retains the first still in mind, and partly derives its force from it; and that they both contribute, in connexion with several more sentences, to form a grand complex scheme of thought, each of them producing a far greater effect, as a part of the combination, than it would have done as a little thought standing alone. The consequence of this defect is that the emphasis of the sentiment and the crisis or conclusion of the argument comes nowhere; since it cannot be in any single insulated thought, and there is not mutual dependence and co-operation enough to produce any combined result. Nothing is proved, nothing is enforced, nothing is taught, by a mere accumulation of self-evident propositions, most of which are necessarily

* It is easy to infer from this, what Foster would have thought of such sermonizers as cite with admiration the preacher who "laboured in connexion with a literary friend two whole days on as many sentences."

trite, and some of which when they are so many, must be trivial. With a few exceptions, this appears to us to be the character of these sermons. The sermon, perhaps, most deserving to be excepted, is that 'On the Importance of Religious Knowledge to Mankind,' which exhibits a respectable degree of concatenation of thought, and deduction of argument. It would seem as if Dr. Blair had been a little aware of this defect, as there is an occasional appearance of remedial contrivance; he has sometimes inserted the logical signs *for* and *since*, when the connexion or dependence is really so very slight or unimportant that they might nearly as well be left out."

"A reflective reader will perceive his mind fixed in a wonderful sameness of feeling throughout a whole volume: it is hardly relieved a moment, by surprise, delight, or labour, and at length becomes very tiresome; perhaps a little analogous to the sensations of a Hindoo while fulfilling his vow, to remain in one certain posture for a month. A sedate formality of manner is invariably kept up through a thousand pages, without the smallest danger of ever luxuriating into a beautiful irregularity. We never find ourselves in the midst of any thing that reminds us of nature, except by that orderly stiffness which she forswears; or of freedom, except by being compelled to go in the measured paces of a dull processsion. If we manfully persist in reading on, we at length feel a torpor invading our faculties, we become apprehensive that some wizard is about turning us into stones, and we can break the spell only by shutting the book. Having shut the book, we feel that we have acquired no definable addition to our ideas; we have little more than the consciousness of having passed along through a very regular series of sentences and unexceptionable propositions, much in the same manner as, perhaps, at another hour of the same day, we have the consciousness or remembrance of having just passed along by a very regular painted palisade, no one bar of which particularly fixed our attention, and the whole of which we shall soon forget that we have ever seen."

"A great many people of gayety, rank and fashion, have occasionally a feeling that a little easy quantity of religion would be a good thing; because it is too true, after all, that we cannot be staying in this world always, and when one goes out of it, why, there may be some hardish matters to settle in the other place. The prayer-book of a Sunday is a good deal to be sure toward making all safe, but then it is really so tiresome; for penance it is very well, but to say one likes it, one cannot for the life of one. If there were some tolerable religious thing that one could read now and then without trouble, and think it about half as pleasant as a game of cards, it would be comfortable. One should not be so frightened about what we must all come too some time. Now nothing could have been more to the purpose than these sermons; they were welcomed as the very thing. They were unquestionably about religion, and grave enough in all conscience; yet they were elegant; they were so easy to comprehend throughout, that the mind was never detained a moment to think; they were undefiled by methodism; they but little obtruded peculiar doctrinal notions; they applied very much to high life, and the author was evidently a gentleman;

the book could be discussed as a matter of taste, and its being seen in the parlour excited no surmise that anyone in the house had been lately converted. Above all, it was most perfectly free from that disagreeable and mischievous property attributed to the eloquence of Pericles, that it 'left stings behind.'

"With these recommendations, aided by the author's reputation as an elegant critic, and by his acquaintance with persons of the highest note, the book became fashionable; it was circulated that Lord Mansfield had read some of the sermons to their Majesties; peers and peeresses without number were cited, as having read and admired; till at last it was almost a mark of vulgarity not to have read them, and many a lie was told to escape this imputation, by persons who had not yet enjoyed the advantage. Grave elderly ministers of much severer religious views than Dr. Blair, were, in sincere benevolence, glad that a work had appeared, which gave a chance for religion to make itself heard among the dissipated and the great, to whom ordinary sermons, and less polished treatises of piety could never find access. Dainty young sprigs of theology, together with divers hopeful young men and maidens, were rejoiced to find that Christian truth could be attired in a much nicer garb than that in which it was exhibited in Beveridge, or in the Morning Exercises at Cripplegate.

"If the huzzas attending the triumphal entry of these sermons had not been quite so loud, the present silence concerning them might not have appeared quite so profound. And if there had been a little more vigour in the thought, and any thing like nature and ease in the language, they might have emerged again into a respectable and permanent share of public esteem. But, as the case stands, we think they are gone or going irrevocably to the vault of the Capulets. Such a deficiency of ratiocination, combined with such a total want of original conception, is in any book incompatible with its staying long in the land of the living. And, as to the style, also, of these performances, there were not wanting, even in the hey-day and riot of their popularity, some doctors, cunning in such matters, who thought the dead monotony of the expression symptomatic of a disease that must end fatally."

Shall we apologize for the length of these extracts? We will not: for it would be difficult, in our opinion, to extract from English criticism a series of remarks more exactly suited to amend the pulpit-effusions of the young preachers belonging to a certain class, not unknown to us, but not most abundant, we may add, in our own church. Of learning, of taste, of true elegance, of just elocution, we cannot have too much; but all these may, to a degree, co-exist with tameness, coldness, starchness, false-point, cut-and-dried figures, and the smell of the lamp. We crave, and the American churches importunately crave, a sort of religious address which shall wake intellect and passion, and put academic criticism to sleep. The melodious roll of periods fails here. Let the afternoon slumbers of the genteel

congregation be broken by an occasional burst not set down in the rubric; let some happy discord be introduced into the harmony; and let the stream of rapid argument sometimes surge over the banks of the canal, in violation of homiletic canons. All this we need, if we would not see pulpit-discourse, once so mighty, shrink from the competition of secular eloquence. A certain simplicity and nature in our effective popular speakers is seen to be compatible with the exposition of great and even recondite principles. A politician may be simple without the vain attempt to make every word intelligible to the most ignorant and the most careless. So it ought to be in sermons, and the preacher greatly errs who binds himself to use the dialect of the nursery. "I will tell you" says Professor Wilson, "what is applicable on all occasions, both in poetry and prose: αἰεὶ ἀριστεύειν: always without reference to weak or common minds. If we give an entertainment, we do not set on the table pap and panada, just because a guest may be liable to indigestion: we rather send these dismal dainties to his chamber, and treat our heartier friends *opiparously*." This is understood by the orators who are forming the national mind, day by day, in the party-conflict. Sermon-making must catch the good qualities, at least, of the age, or become an affair of dilletante-criticism, the solace of apathy and fastidious ease. At the very moment when we write, the presidential canvass is arousing thousands in public assemblies. Orators of every variety of gifts, but all more remarkable for force than rule, are striking notes which reach the heart of our body politic. To one who after six days of excitement, at the public meetings or the hustings, comes on the seventh to the house of God, how great the contrast, if he listen only to the 'drowsy tinklings' of a perfect composition!

To our younger brethren, whose taste and manner are as yet happily unformed, or, at least, whose faults are not inveterate, we would earnestly recommend the study of masculine writers; and among these we would certainly set in a conspicuous place the subject of these remarks. The perusal of his writings will have this collateral advantage, that he is a champion for evangelical religion, and a scourge of arrogant error and latitudinary speculation. If he has given himself more to literature than might beseem a minister of the sanctuary; if he has fallen far below Hall and Chalmers in the amount of his direct contribution to the doc-

trinal expounding of the scripture; if he has produced no one work which has for its object the development of vital Christianity; let us in justice remember, that he has arrayed himself boldly on the side of unpopular truths; that he has pleaded for the humblest manifestations of genuine faith and zeal; and that he has occasionally stricken such blows at the monster-errors of the age, as have caused them to writhe.

Art. III.—*The Christian's Defence, containing a fair Statement and impartial Examination of the leading objections urged by Infidels, against the Antiquity, Credibility, and Inspiration of the Holy Scriptures: enriched with copious extracts from learned authors.* By James Smith. Two volumes in one. Cincinnati: Stereotyped and published by J. A. James. Pages, Vol. I. 312, Vol. II. 364. Archibald Alexander

The Great West is a land of exuberant productions, good and bad. Errors of every species spring up and flourish there, as luxuriantly as the plants which the fertile soil shoots forth in such vigour and abundance. But where poisons abound, there also Providence furnishes effectual antidotes. While men of strong but erratic minds arise, and exert all their talents to propagate errors of the most monstrous kinds, God in mercy to the church raises up other men, who clad in the panoply of truth are qualified to detect, and by sound reasoning and solid learning to refute the dangerous systems of infidelity and heresy, which, from time to time, the enemies of the truth promulgate.

We have been wont to consider the great valley of the Mississippi as a country too new, and too recently settled, to produce any literary works, requiring profound research and extensive erudition; but here we have a volume, or rather two volumes, extending to nearly seven hundred octavo pages, every one of which furnishes evidence of various and extensive reading; and much of it entirely out of the routine of the current literature of the country. Indeed our principal objection to the work before us, is, that it is encumbered with too much learning. The author has sometimes gone out of his way to gather up the fruits of

laborious study, which do not appear to have a very important bearing on the points under discussion. Still we have been greatly gratified to find that there are persons in the west who devote themselves with so much zeal and industry, to the defence of the gospel. While some of our strongest men are occupied in controversies about the cords and pins of the tabernacle, as though the ark itself was in no danger, we rejoice that there are those who apprehend the evils which threaten the church of God from the increase of infidelity and heresy. Another circumstance which affords us real pleasure is, that theological learning appears to be cultivated with so much diligence by some of the ministers of the Cumberland Presbyterian church, to which denomination, it is understood, our author is attached.

The opinion, entertained by many, that ministers of inferior talents and learning will answer well enough for our newly settled countries, is a great mistake. The fact is, that the pioneers who penetrate the wilderness, and are found among the earliest inhabitants of the new territories, are generally men of more than common shrewdness, energy and enterprise. Men of small capacity, and little courage, remain at home, while restless spirits, conscious of vigour, and prepared to endure hardships, are the men who are found on the frontiers; and these are frequently the advocates of erroneous opinions on the subject of religion; or, if they have adopted no system, they are commonly inimical to evangelical truth. When the preacher who is sent to these new settlements is a weak man, or deficient in learning, it affords a triumph to the infidel, and does an injury to the cause which the missionary undertakes to defend. Men of the best abilities are therefore needed in our frontier settlements, more than in the region where every thing is in an orderly, stable condition.

That our readers may have a correct view of the state of religious opinion, in some parts of the west, we will here insert a pretty long extract from the author's preface.

"That the causes which led to this publication, and the objects it is designed to effect, may be properly understood, it is necessary to remark, that in the south-western section of the Union, in which the writer for a number of years has extensively laboured as a minister of the gospel, his observation of the state of society has brought him to the conclusion, that of late years, the progress of infidelity has been great, especially among the better educated young men of the country; who residing, in many instances, far from the restraining influence of parental authority, and the enjoyment of the regular

means of grace, have been peculiarly exposed to be led away by the assertions and sophisms of the adversaries of Christianity. He has also noticed, with pain, that Christians generally, and even many ministers of the gospel, are not conscious of the true state of affairs; in consequence of which, the adversaries have been industriously circulating the writings of Hume, Volney, Taylor, Paine, English, and other infidels, while no efficient efforts have been made to present before the public, in a proper light, the evidences upon which the truth of revelation rests. Under the influence of such views, and knowing from experience, how incompetent unsuspecting young men are to ward off the attacks of infidels, for their special benefit his studies have been directed to the investigation of the nature of the objections urged by infidels against Christianity, and the evidences by which it is supported. In the course of his reading, he has met with many able works, which already demonstrate the claims of the Bible as a revelation from God; yet it has appeared to him that something was still wanting to attract the attention and convince the minds of those who have surrendered their judgment and reason into the hands of Volney, Paine, Olmsted, &c., viz: a fair statement of all the more weighty objections, urged by infidels, with a confutation of each."

We fully concur in the opinion that such a work as is here described is a *desideratum* in our theological literature. And we feel under great obligations to the author for his laborious exertions, but we must be permitted to express some doubt, whether the book under review is the exact thing which is needed. It contains the materials out of which such a work might be composed. But it is by far too voluminous, and will not be read by the persons for whose benefit it is intended; and it comprehends much irrelevant matter; and contains some discussions and statements in which we cannot concur. We regret that the work was so speedily stereotyped. We believe that if it were reduced to one-half, or even to one-third, of the size it now has, every thing truly valuable and pertinent to the design might be included in it. The plan of such a work as we deem necessary would be, to state concisely the objections of infidels, and then to subjoin to each a clear, forcible refutation, leaving out all that is doubtful, or superfluous. There is certainly, in this work, a want of that lucid order, and digested system, which adds very much to the force of reasoning. At the same time that we feel it to be a duty to make such strictures on this learned work, we would again express our admiration of the extensive reading of the author, and our approbation, generally, of his solid answers to infidel objections. In some cases, indeed, we think that he has given importance to trifling ob-

jections, by an elaborate reply, when they should rather have been passed over with a slight notice, or with silent contempt. We are less satisfied with the first sections of the work, than with any of the other parts; and if our opinion could have any weight, we would advise that in future editions, all disquisitions respecting the being of a God and the immateriality of the soul be entirely omitted.

The author informs us that in early life he was himself a deist, led astray by Volney, and Paine; he therefore knows the need there is of such a work as he has attempted to produce: but anxious as he was to see it executed by some masterly hand, he had no idea, he adds, of undertaking it himself, from a sense of his inability to do justice to so important a subject; nor would he ever have attempted the task, had not the dealings of divine Providence, in his estimation, plainly indicated that he should engage in the undertaking.

The circumstances which led him to the conclusion were the following:

"During the winter of 1839—'40, while upon a tour in the south, the writer visited Columbus in Mississippi, at that period the residence of a very artful and violent enemy of Christianity, Mr. C. G. Olmsted, author of a work, entitled, 'The Bible its own Refutation'; who, by his easy manners and gentlemanly bearing, had so ingratiated himself with many of the citizens of the place, especially with the young men, as to exercise a most pernicious influence, by the dissemination of his infidel principles. Indeed, he had not only cheated many into the belief that the Bible is an imposition on the credulity of mankind, but he had succeeded to a considerable extent in making the impression, that so conscious were the ministers of the gospel of the weakness of their cause, that no one of any intelligence, would dare, with him, patiently, to discuss the claims of the Bible, as a revelation from heaven. From a sense of duty, the writer determined, for the benefit of the young men of the place, to deliver a series of discourses on the nature and tendency of Infidelity; and another on the Evidences of Christianity. While the former was in progress, he received from a committee of infidel gentlemen, with the sanction of Mr. Olmsted, a written challenge, publicly to discuss, with their champion, the following questions, 'Were the writers of the different books of the Bible inspired men? Did the facts which they detailed occur? Was Jesus Christ miraculously begotten? Did he perform miracles? Did he rise from the dead?' Believing, that to decline the proposed discussion, would prove prejudicial to the interests of Christianity, by the advice of religious friends the challenge was accepted. The writer, however, was careful to put off the time of the debate, so as to leave a sufficient opportunity to prepare for the conflict. In the mean time, being far from the necessary facilities, he apprized certain friends in Great Britain of what

was pending, who immediately procured and forwarded to him, every necessary aid.

"Fifteen months after the passage of the challenge, the discussion took place, which continued for nearly three weeks.

"The result, in the opinion of the audience, was favourable to the cause of divine revelation. When the debate was ended, the author received the following testimonial, signed by sixteen of the most respectable men of the town, viz:

"Rev. James Smith. 'The undersigned having heard the arguments advanced by you to prove the genuineness, credibility and inspiration of the Bible, in the late discussion, between yourself and C. G. Olmsted, Esq., and believing many of your arguments especially those in favour of the credibility and inspiration of the Old Testament, to be entirely new, in this country, and which we judge to be most conclusive and triumphant:—and further believing, that their publication would do much to arrest the poisonous and destructive influence of infidelity, and be calculated to promote Christianity and true patriotism, we respectfully request you to give them to the public, together with your other arguments, which were not delivered, as soon as you can consistently with the difficulties and importance of the task.'"

It may be proper also to add to this testimony, that of some of the editors of periodical papers. The South Western Christian Advocate says, "We found Mr. Smith well prepared for the contest. He had his arguments systematically arranged—had written them all, and read them well. He proved to a demonstration the GENUINENESS, AUTHENTICITY, and INSPIRATION of the Old Testament. His arguments were interesting and convincing. His arguments on the New Testament were equally happy, and if possible more convincing. The conclusion of every inquirer after truth must have been, that the champion of deism was signally defeated, and his cause left bleeding on the field."

The Union Evangelist remarks, "Every one of unbiassed mind, was left at the close, a firmer and more intelligent believer. Mr. Smith has done much, very much, for the whole Christian church."

A correspondent of the same paper, who was present, describes the close of the controversy, as follows; "After Mr. Smith had closed his argument on the last night, and returned thanks to the audience, Mr. Olmsted rose, and told the audience that he would occupy much more time than usual, but if there were any that wished to leave he would not think hard of their doing so, but intimated that he expected the friends of truth only to remain. Whereupon the congregation in a crowd, with a few exceptions only, left

the house, and to those, with a few others, who dropped back from the crowd, the old man raved for awhile and then closed."

(Signed) JAMES WALLIS.

Mr. Smith now determined, in compliance with the request made to him, to prepare his arguments for the press; and the present ponderous volume is the result of his indefatigable labours. We are happy to learn that ample encouragement to go on with the publication was soon received; for the subscribers have come in so rapidly, that, as the author informs us, the first edition will not supply more than a tithe of the demands. We rejoice to learn that the book is likely to have so wide a circulation. If it is only read by all who receive it, the benefit will be great; for we are persuaded that it cannot be seriously perused without instruction and profit.

As Mr. Smith has furnished himself so completely with armour, on the right hand and on the left, for this combat with infidelity, let him not leave the field. We would respectfully propose that he devote his remaining years to the defence of the gospel; or, at least, that he spend several years, in travelling from city to city, where infidelity is known to be rampant, delivering in every place a series of lectures. This is the age of lectures; and while so much that is deleterious or useless is thrown out on the public mind, the friends of religion should also avail themselves of this popular vehicle for the dissemination of important truth. Many who are willing to hear a popular lecturer, will never be induced to read any elaborate work on the Evidences of Christianity. There is also a force and impressiveness in truth delivered in the varied and animated tones of the human voice, which is in a great measure lost, when the same sentiments are addressed merely to the eye. The success which attended our author's efforts in the defence of Christianity, at Columbus, should encourage and stimulate him, to proceed in his laudable efforts to arrest the progress of infidelity; an evil worse than any pestilence with which the country has ever been visited. And if our remarks should ever reach his eye, and our opinion have any weight with him, we would earnestly recommend it to him to prepare an abridgement of this work, to occupy not more than one-third or one-half the space, and to re-model and digest into a clearer method the facts and arguments with which it is enriched. We are persuaded that some-

thing of this kind is requisite to give the work that power in opposing infidelity which from the weight of its matter, it should possess.

The objections which Mr. Smith undertakes to answer in this work, are principally taken from Hume, Paine, Taylor, and above all, Olmsted, the person with whom he disputed so successfully, at Columbus. Of the writings of this malignant infidel, we had never heard, until we read this work. He appears to have trodden faithfully in the footsteps of his master Paine, and to have infused into his book all the impiety and blasphemy of that profane enemy of divine revelation. His work as already said is entitled, "The Bible its own Refutation." He appears to have gone over the scriptures from the beginning to the end, reviving all the common infidel objections which have been answered a thousand times: he is perhaps more remarkable for palpable misrepresentation of the facts stated in the Bible, than any one who has gone before him. It was a felicitous circumstance, that our author was led in the providence of God, to engage in controversy with this self-confident infidel; and that in the opinion of all impartial hearers, he was enabled to confute and confound him. There is reason to hope that the result of this debate will have the effect of paralysing the influence of the man and of the book.

In this connexion, we are led to observe, that of all infidel writers, the most blasphemous and extravagant is Robert Taylor. We have had the opportunity of seeing two volumes of his works; and we are seriously of opinion, that they deserve no answer, and need none. A man who can insult the understandings of his readers, by maintaining that there never was any such ancient nation as the Jews, and that such a person as Jesus Christ never existed, no more deserves a serious answer than he who raves in Bedlam. Yet he had followers; and so will every pretender have, however extravagant his opinions, who openly appears as the enemy of righteousness, and the advocate of wickedness. There are men prepared to receive and welcome every form of error, however monstrous, and however absurd. They who hate the truth and love darkness rather than light, are often abandoned to the infatuation of their own deceived minds. The heavy curse of the Almighty has fallen upon them. The apostle Paul describes the character and destiny of such, "And with all deceiva-

bleness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned who believe not the truth, but had pleasure in unrighteousness." This man, Taylor, was once a preacher in the Established Church of England; he became an apostate, and with a zeal worthy of a better cause, in company with Carlisle, then also an infidel, travelled up and down, through the counties of England, delivering lectures replete with the poison of malignant hatred against Christianity. Many of the declarations, in his books, are so openly blasphemous, that they would pollute any page in which they should be inserted. As we have said, therefore, such impious enemies of the truth, who advance opinions so contrary to all historical evidence, and so unreasonable in themselves, may be left to perish by their own absurdity. Such men cannot be reasoned with; and none will be led away by their pernicious errors, but such as are given over to a reprobate mind.

Many seem to think that the age of infidelity is past, and that the evil produced by such books, as "Paine's Age of Reason" is now merely a matter of history. We are of opinion that this is a great mistake, the entertaining of which is highly injurious to the cause of Christianity; as it lulls the defenders of truth into a false security, and prevents young ministers from arming themselves for the contest, with that care and diligence which are requisite. We regret to be obliged to remark that many young men, who now enter the ministry, are not well qualified to meet the insidious attacks of the infidel; and that when they come into contact with crafty deists, practised in the arts of sophistry and cavil, they are utterly unprepared to do justice to the evidences of divine revelation; so that through their weakness and ignorance, the cause of truth suffers. Mere declamation and denunciation will not answer the purpose. The minds of many, especially of the young, are unsettled on this momentous subject, and they cannot and should not be satisfied without having the evidences of Christianity fairly set before them, and objections solidly answered.

The first volume of this "Defence" is occupied in answering objections to the history recorded in the Old Testament; and the second in maintaining the authority, credi-

bility, and inspiration of the books of the New Testament.

The Mosaic account of the creation had been assailed by Mr. Olmsted, in a most virulent manner, and our author takes up his objections in minute detail, and returns, for the most part, solid answers. The old objections to the chronology of the Bible, and the age of the human family, are brought forward with offensive boldness by this author and by Taylor. A great parade is made about the zodiac found in the temples of Latopolis and Tentyra, two cities in upper Egypt. The latter has been removed from Dendera (the modern name) and is now preserved at Paris. The author shows that this argument, to prove that the temple is older than the world according to Moses, depends on so many uncertain assumptions that it is absolutely worthless; and that while the age of this piece of antiquity is extremely doubtful, it is equally uncertain whether it is a representation of the signs of the zodiac at all. He has also given in a plate, a representation of the supposed zodiac of Dendera.

The objections from facts in geology are also brought forward by these infidels, to discredit the history of Moses. And as, sometime ago, Cuvier and other Christian geologists resorted to the theory that the days, mentioned in the first chapter of Genesis, were not natural days of twenty-four hours, but long periods of time, which some of them supposed might be of six thousand years, Olmsted attacks this theory, and treats it with ridicule. Our author in his defence, adopts this theory; in our opinion, without sufficient reason. Indeed, at present, the most eminent geologists, both in Great Britain and America, have altogether abandoned the theory of demiurgic days, and have embraced the opinion, that Moses does not profess to give the age of the globe of the earth, but only of its preparation for the residence of man, and the chronology of the human family. They hold that there is indubitable evidence, that it must have required many millions of years to form, by the usual process, the successive strata which have been discovered near the surface of the earth; and that Moses only asserts that "In the beginning," whenever that was, "God created the heavens and the earth;" but that there is nothing in his narrative which obliges us to believe, that the body of our earth is no older than the human family. This is not the proper place to discuss the question. We refer to it merely to show that, on both sides, the subject has been argued on

principles which have been for a considerable time abandoned by the most scientific geologists.

It is unnecessary to follow our author through his answers to the numerous and trifling objections made by these vulgar infidels, with whom he has to do. Those objections of Paine, which were of any weight, were long ago well answered by Bishop Watson, in his "Apology for the Bible;" and we are rather surprised that our author, though he uses some of his arguments, so seldom refers to this popular author. In the objections of Taylor and Olmsted we find nothing new; unless it be the impudence with which they bring forward cavils, which have no foundation whatever, but in a perverse misrepresentation of the meaning of the sacred history.

The method pursued by Mr. Smith in defending the New Testament is good, and such as no infidel can successfully resist. He begins with the historical testimonies, so industriously and impartially collected by Lardner. He shows from the testimonies of the Christian fathers, that the most determined enemies of Christianity, in the early ages of the church, never dared to call in question the miraculous facts recorded in the Gospels. He shows by abundant testimonies from the same learned author, that the same books which now compose the New Testament, were from the very age of the apostles, received as inspired, and that these only were of authority in the church. The testimonies to the existence of the Christian church from Jews and infidels are also given from the same source. We should be pleased with an attempt by any infidel to rebut the testimonies collected by Lardner. If the historical testimony could have been discredited, it would have been done by Gibbon; and if the historical evidence could have been invalidated, we should never have heard of Hume's famous argument to prove that no testimony, however strong, is sufficient to render a miracle credible.

Upon the whole, we are better pleased with the defence of the New Testament than with that of the Old. Though he has, of course, nothing new, the author has placed himself under the guidance of some of the best advocates of Christianity. And we conclude our review by recommending the work to the careful perusal of all readers who have time to enter on such a volume, and by repeating our advice, that the whole be re-written and condensed.

Art. IV.—*Chemistry in its application to Agriculture and Physiology.* By Justus Liebig, M. D., &c. James M. Campbell & Co. 1843.

We do not know that we can fill a few of our pages more profitably to some of our readers, than by directing their attention to the great subject of scientific agriculture. Every statesman knows that agriculture is the chief of the great pecuniary interests of society; and that it must be made the foundation of every enlightened system of political economy. It becomes then, the duty not only of the man of science, but of the statesman, to enquire into the means which the progress of knowledge has furnishd for fostering this cardinal interest. And it is the duty not of the statesman only, but also of all that great class who constitute the foundation of the political edifice, *the agriculturalists*, to enquire, what science has done, in its rapid onward march, to improve the great interest, which in the social organization, has been entrusted to their care. Indeed, every class, and individual, in the society of every civilized man, has a deep interest in this great subject. For there is no such thing, in the circle of human employments, as an isolated and antagonist interest. All are dependent on each other. And agriculture is the foundation of them all.

The same practical philosophy, which has torn off the veil from so many other mysteries of the universe, and discovered to man a knowledge by which he can promote his physical comforts, is fast disclosing those secrets of vegetable organism, which together with the truths of inorganic chemistry will enable us to build up a system of scientific agriculture that will effect as great a revolution in the culture of the earth, as steam and the mechanic arts have produced in the manufacture of the substances derived from it. Since the property which oxygen has of converting hydrogen into water, and carbon or charcoal, into carbonic acid gas, while with nitrogen it does not unite except under peculiar circumstances, has been made use of by Liebig and other colaborators, to analyze organic substances by heating them with a compound capable of imparting oxygen sufficient to saturate their hydrogen and carbon, the organic branch of chemistry has been extended until it occupies a very large space in the circle of the sciences. The process is performed in a tube of refractory glass, the aeriform pro-

ducts being made to pass successively through other tubes and bulbs containing solids and liquids, of which the one absorbs the carbonic acid, the other, the water; and the respective quantities of the products taken up are subsequently ascertained by being weighed. This process has been greatly improved by Liebig, though it was originally suggested by Gay Lussac and Thenard. By this simple process is chemistry unveiling the hitherto unapproachable mysteries of vegetation. All vegetables, are now known to be composed of four simple bodies, carbon, hydrogen, nitrogen and oxygen, together with a comparatively minute quantity of inorganic matter. The question then very readily suggests itself to the vegetable physiologist, from whence does the plant derive the elements which constitute it?

They must be derived from the atmosphere or the earth; or from both. It had long been known, that marine plants reaching the enormous height of three hundred and sixty feet, and which nourish thousands of marine animals, grow upon naked rocks. It was obvious that they could not draw their nourishment through their roots, from the rock, as its surface underwent no change. They must therefore derive it through their leaves from the sea-water, in which they float, spread out in their enormous ramifications, so that every part of the plant is presented to the surface of the water. And sea-water is found to contain all the constituents of plants, carbonic acid, ammonia, and the alkaline and earthy phosphates and carbonates, required by these plants for their growth, and which are always found to be the constituents of their ashes. It is therefore seen that plants may derive all their nourishment through their leaves. But do terrestrial plants also derive all their nourishment through their leaves? This cannot be so; because the only medium from which these plants can derive nourishment through their leaves, is the atmosphere, and it does not contain all the elements of plants. The atmosphere is composed of oxygen, and nitrogen, together with watery vapour and carbonic acid gas, to which Liebig adds ammonia, which are not all the constituents of plants, the inorganic matter being wanting. Terrestrial plants must therefore derive some nourishment at least from the soil. But do they derive all their nourishment from the soil? It is evident that they do not. Because, though the earth is a magazine of organic as well as inorganic matter, yet as plants are found

to flourish upon soils where the quantity of carbon and nitrogen contained in them cannot have been in the soil, as well as from many other facts, the conclusion is irresistible, that terrestrial plants derive their nourishment from both the atmosphere and the soil. And what, to the uninformed, must appear extraordinary, Liebig has proved, by one of the most beautiful specimens of inductive research to be found in the whole history of philosophy, that nearly all the carbon which forms the woody tissue of plants is derived from the carbonic acid of the atmosphere, and not from decayed vegetable matter in the earth, as had been supposed. He shows by calculation, that agreeably to analysis, there are three thousand millions of millions of pounds of carbon in the air in the state of carbonic acid, and infers that the carbon in all the mineral coal known, bears but a small proportion to that thus existing in the aeriform state; and in this way he indicates that there is carbonic acid in the air sufficient to supply the woody tissue to all the vegetation upon the face of the earth. He maintains also that the nitrogen of plants is derived indirectly from the ammonia of the atmosphere, and supports this opinion with great acumen and dialectical ingenuity, urging considerations in favour of it, which he thinks, "give to this opinion a degree of certainty which completely excludes all other views of the matter." We see then that plants derive some of their nourishment from the soil and some from the atmosphere.

It has been found that plants which are peculiar to a certain locality contain elements peculiar to the soil of that locality. Inland plants for example, yield by incineration, potash; and plants on the borders of the ocean, yield soda, an analogous substance; and in various species of grain certain salts are found to exist, always in a certain ratio. Liebig very justly infers from this, supported by other considerations, that however minute are the proportions of these substances, unless they are in the soil, the plant can not be successfully cultivated; as these substances can not be furnished by the atmosphere. And it is now well settled, that unless there are in the soil, certain alkaline and other mineral substances, plants can not assimilate the carbonic acid and ammonia of the atmosphere, from which their woody tissue and their nitrogen are formed. The presence in the soil of these substances is an indispensable condition to enable the plants to derive advantage from the elements furnished to them by the atmosphere.

These considerations open before us the whole field of agricultural chemistry.

In order then to show the influence which the progress of knowledge has exercised upon agriculture, let us look back a little into its history, and in the course of the survey, apply the scientific principles, which we have developed, in elucidation of the subject!

When our forefathers landed upon these shores, the agriculture of the country was nothing but a few patches of stunted corn and unwholesome herbs cultivated by the Indians here and there amidst the millions of acres of forests. All the agricultural product from the St. Lawrence to the Red river, and from the Atlantic ocean to the Pacific did not then amount to that which is now the product of some one county in every State in the Union. And the agriculture of all Europe was at one time in as low a state as that of the Indians. But by the diffusion of knowledge, it has attained its present comparatively flourishing condition. And as wide as is the difference between the agriculture of the Indians when this country was discovered, and that which now enriches and beautifies our fields, we believe that chemistry and the mechanic arts are destined to effect quite as wide a difference between our present agriculture, and that which, in some future generation of our race, is destined to bless the world with its abundance.

We must not infer from the fact that improvements in agriculture have heretofore been so slow, that they will continue to be so for the future. The chief cause why these improvements have been so slow, is that agriculture has always been an empirical art, in which improvements must be made only after repeated trials of various means, through many ages, and after many failures, and even then succeeding in most instances, more from accident, than intelligent design. For it has been only a few years since any thing was known either of the organic structure or the elementary constituents of plants; or of the nature of the soil or of the atmosphere from which, as we have shown, are derived all the elements concerned in vegetation, or of the nature of water which is an all-important agent in vegetation. Jethro Tull as late as 1733, published a treatise, in which he maintained the opinion, that minute earthy particles supplied the whole nourishment to vegetables, and that air and water were merely useful in disintegrating these particles from the earth; and that the whole agency of manures is

mechanical, as they merely render the soil more mellow. This ingenious author was led to this theory, from the fact, that a minute division of the soil by pulverization of it by exposure to dew and air, acts so favourably upon vegetation. In 1754 Duhamel a celebrated horticulturalist adopted the opinion of Tull, and maintained that by dividing the soil, any number of crops might be raised in immediate succession from the same land; and that manures are useless, if the earth is kept sufficiently pulverized by other means. And in ancient times, many philosophers, from observing in southern countries the luxuriancy of vegetation near water, thought that water was the element of which all vegetables are composed, and that all plants are finally resolved into water again. And as late as 1610 Van Helmont, thought that he had actually proved by experiment that all the products of vegetables are capable of being produced from water. These are the philosophical principles relative to agriculture which prevailed amongst the learned until very late times. With such notions on the part of those whose office it is in the organization of society to enlighten such as are engaged in the practical pursuits of agriculture, how can we wonder, that they, who have tilled the earth, should have been so ignorant of the true principles upon which their noble art depends, and that improvements in agriculture should have been so slow. It is true that Lord Bacon, with marvellous sagacity conjectured some very important agricultural principles relative to the succession of crops, and improving vegetables by grafting and contiguous planting, yet as his inferences were founded entirely upon an induction of facts observed in the growth of vegetables, and not upon any knowledge of vegetable physiology or of the chemical elements of plants or soils, they could at most lead merely to empirical agriculture, with all the inaptitude and hindrances of a mere empirical art.

But agriculture is now fast being extricated from its shackles, and is acquiring all the freedom which every science gives to its kindred art. The true agency of the soil the atmosphere and water in vegetation, have now been discovered. The soil is known to furnish to plants certain inorganic matters which are essential to their growth; the atmosphere to furnish to them certain constituents which form their organic matter; and the water is known to act as a solvent and vehicle of all soluble matter in the

soil, furnished to the plant. And as all plants are known to be composed of these elements found in the soil and the atmosphere; and as they consist of systems of tubes or vessels which terminate at one extremity in roots, and at the other in leaves; and the matter furnished by the soil is taken up by the roots, and in passing up is modified by exposure to air, heat and light in the leaves, and then descends through the bark producing organised matter as it flows; and the matter furnished by the atmosphere is absorbed by the leaves, and commingles with that received through the roots, aiding in the formation of the organized matter, it can at once be seen how the soil, the atmosphere, and water act on vegetation. And consequently an enlightened system of agriculture can be directed to the control of these agencies. And we at once see, that as plants are composed of certain elements some of which they derive from the soil and others from the atmosphere, it is necessary that the soil and the atmosphere should each contain the elements proper to it, as food for the plants. For otherwise the plants must be, as it were, starved to death. And as it is ascertained that the atmosphere has never changed since the earliest period at which an accurate analysis of it has been made, we may conclude, as we know the manner in which its equilibrium is kept up, that it will always contain those elements of plants which it is its province to furnish to vegetation. But as such is not the case with the soil; for as by a succession of crops all the elements necessary for the growth of plants will be removed from the soil, and the plants cannot grow for want of food, we also see how important it is to know what elements of plants are furnished by the soil and what by the atmosphere. For, otherwise, we might at a great expenditure of labour and capital, be endeavouring to furnish to the soil the elements which the plants derive from the atmosphere; whereas all that is necessary is to furnish those to the soil, which it gives to the plant. And as chemistry informs us of the nature of all manures, what elements each kind contains, we are enabled to put on the soil the kind of manure it wants, and thus make an economical expenditure of labour and capital, and direct our means with certain success. Thus chemistry tells us what ought to be done, and shows us how to do it.

Wherever chemistry has been applied to agriculture, there has agriculture most flourished. The first treatise of agricultural chemistry ever written, was published by Sir Hum-

phrey Davy in England in 1813; and from that time to the present, the noble science has been cultivated with zeal in England, and the art of agriculture has improved more in that country, than in any other in Christendom. Whole deserts have been converted into fertile fields, yielding from thirty to sixty bushels of wheat; and, though many of the British population have heretofore starved for bread, it is now confidently believed by agriculturists, that the improvements will enable England at no distant day, to export wheat to foreign countries. And in Germany and in this country improvements in agriculture have kept pace with the study of chemistry. In this country most of the old lands had been worn out by the old system of culture. The tobacco lands of Maryland and Virginia were almost entirely exhausted by growing upon them so many successive crops: but Plaister of Paris and clover have restored fertility to most of the tobacco lands, and lime is doing the same thing for the exhausted wheat lands. Chemistry enables us to use these great fertilizing agents, with economy, and without the possibility of failure, and also teaches us how to aid them by other means when they alone, are not sufficient to give fertility to the soil. And without a knowledge of chemistry we could not distinguish good lime from bad. For example, it had been for a long time known, that a particular species of lime-stone found in different parts of the North of England, when applied in its burnt and slacked state to land in considerable quantities occasioned sterility, or considerably injured the crops for many years. Mr. Tennant, in 1800, by a chemical examination of this species of lime stone ascertained, that it differed from common lime-stone by containing magnesian earth; and he proved by experiments that this earth is prejudicial to vegetation when applied in large quantities in a caustic state. And it has now been ascertained that, in some conditions of the soil, this magnesian lime-stone itself is beneficial, especially in this country where Indian corn is raised, the base of which is magnesia. Without this application of chemistry, the injurious effects of this lime-stone would ever have remained a mystery; and the agriculture of the North of England would have greatly suffered. It is seen then how chemistry unravels the mysterious functions of plants, tells us the nature of soils, points out the agency of the atmosphere in vegetation, and teaches us the principles upon which the mechanical operations of farming depend; and not only

teaches us how to prepare the soil for the growth of plants, but also how to remove every obnoxious influence.

The importance to agriculture of correct scientific principles, may be estimated by taking another view of the subject. Suppose that we still thought, as we have shown was once believed, that water was the only agent necessary to the growth of plants; and that in accordance with this opinion, we were to attempt to fertilise our fields by pouring water over them? Or suppose that we still thought, as we have shown was once believed, that all that was necessary to enable us to raise crops forever upon the same land, was to pulverise the soil; and that in accordance with this opinion we were never to put manure of any kind upon our lands? What sort of agriculture would we have? Or suppose even, that we were still ignorant of the fact that vegetables derive their carbon and nitrogen from the atmosphere, and were to direct our efforts towards procuring carbonaceous and nitrogenized manures which, though under some circumstances, they may be useful, are never necessary to the most luxuriant crops, as the atmosphere will always, as we have shown, supply carbonic acid and ammonia sufficient for any crop? What a useless expenditure of capital and labour, would we be subjected to! These considerations amply show the great importance to agriculture of true scientific principles. Without such principles to guide us, we may waste our efforts upon the wildest and most absurd schemes. Even so common a matter as fallowing land was not correctly understood until lately. It was said to improve the land by resting it, just as the strength of a tired animal is restored by rest; and this was the most intelligent explanation that could be given of so common an agricultural practice. But chemistry teaches us that the oxygen and carbonic acid of the atmosphere aided by rains, changes of temperature, &c., act upon certain elements of the soil and render them soluble, so that plants can take them up by their roots and assimilate them. For frequently there is in the soil all the elements of fertility, but in such a state as to resist the atmospheric agencies so far as to be too slowly dissolved for the purposes of agriculture. It will sometimes happen, for instance, that in certain soils a sufficient quantity of silicate of potash for a single crop of wheat, will not be dissolved by atmospheric agency, in several years, though there be an abundance of it in the soil. By leaving such a soil, then, uncultivated or fallowing it, as it

is called, for a few years, we see how it is that it will produce a crop of wheat without there being any manure added to it. But chemistry does not leave such a soil to the action of the atmosphere alone; but teaches us that we should apply quick-lime to it, and thereby decompose it, and thus render the alkalies, and alkaline earths which are the elements essential to the most important crops, fit for assimilation by the plants. It is important too to know the proper succession of crops. To know, for instance, that if you raise potatoes and turnips upon your wheat fields, that as these vegetables do not abstract any silica from the soil, your following wheat crop will not be injured by it. It is important too to know why it is that one field may produce wheat and no peas; another, beans and turnips in abundance, and no tobacco; another will produce turnips in great abundance, but no clover; and why it is, that though a field may not produce a given crop, yet after a certain other crop of a different kind is grown upon it, it will then produce it in great abundance; and other such facts. All these, and thousands of other facts equally important to the farmer, chemistry explains, and thereby teaches him the means by which the largest amount of produce adapted to the food of man and animals may be obtained from a given surface of earth. And this is the whole end of agriculture.

We have thus in this hasty sketch, endeavoured to exhibit the method of analysis employed in organic chemistry; and also, to set forth the prominent features of scientific agriculture. And if we shall induce one reader to turn his attention studiously and in good earnest, to the important subject, we shall esteem ourselves amply compensated for the time bestowed upon the subject, and for the room given to it in our pages. And we cannot conclude our remarks, without saying, that in order to derive advantage from agricultural chemistry, it must be made a part of academic education—it must be taught in our high schools and colleges in order that the rising generation who are to cultivate our fields may be instructed while young, in its important truths. A cabinet of minerals and soils ought to be established in one principal school in every county in the state, and soils from every section of the county procured and analyzed, and the analyses set down in a register. Agricultural surveys should also be made, and maps formed, showing the various agricultural indications, such as the

slopes, exposures, soils, &c. of the several sections of the county. So that on inspecting the register and maps of the chemical department of this principal county school, the agricultural capabilities of every part of the county might be seen. And regular courses of lectures should be delivered on agricultural chemistry in this institution. Affiliated agricultural societies should also be formed throughout the various neighbourhoods of the county; and should hold regular periodical meetings, by delegates from each society in the chemical department of the County Institution. By this means, the subject can be made a practical one even to those unacquainted with the principles of the science.

J. A. Alexander

ART. V.—*Vindication of the Rev. Horatio Southgate: A Letter to the members of the Protestant Episcopal Church in the United States*, from the Rev. Horatio Southgate, their Missionary at Constantinople. New York: Stanford & Swords. 1844. 8vo. pp. 39.

Rev. J. A. Alexander

THIS publication owes its origin indirectly to the late Nestorian massacre. Soon after that event, a letter from the east appeared in a London journal and was extensively copied in Europe and America, ascribing the catastrophe to the rivalry of Popish and Protestant missionaries. The Rev. Mr. Badger, a Puseyite from England, was represented as siding with the Papists against the American Congregationalists. At the annual meeting of the American Board in 1843, Dr. Anderson, one of the Secretaries, is reported to have said that Mr. Southgate, the American Episcopal missionary at Constantinople, had co-operated with Badger in all his opposition to the missions of the Board, and so far as his influence had gone, coincided with the Papal emissaries. The accuracy of this report Dr. Anderson has called in question. He does not think he made any reference to Papal missionaries in speaking of Mr. Southgate. The latter has nevertheless thought it necessary to vindicate himself from all these charges. The points which he attempts to establish are chiefly these: that the Nestorian massacre had nothing to do with the missionaries or their quarrels; that he himself has not united either with Papists or with Badger in opposition to the American mis-

sions; and finally that he has not by himself committed any acts of hostility against them. Under the first head, he alleges that the connexion of the massacre with the missionary quarrels was a mere conjecture or surmise of an anonymous letter-writer in the east, which had no foundation in fact, and which its author now does not pretend to vindicate; that the massacre was the fruit of an ambitious project on the part of Kurdish chieftains, who knew and cared nothing about the differences of missionaries, and even took Dr. Grant for an Englishman; and that Badger did not arrive in Mossoul until the series of events, which led to this calamitous result, had nearly reached its consummation.

Under the second head, while he admits that Badger assumed at once an attitude of open opposition to the Congregational missionaries, he professes to regret that course as much as any one, and to think it deserving of censure. Nay, he represents it as contrary to his own earnest and oft-repeated advice. With respect to the papists, he indignantly disclaims any affinity in sentiment, or co-operation in action, any leaning towards the Church of Rome or tenderness for it, and professes his attachment to his own church, not only as Episcopal, but as Protestant and Reformed.

Under the third and most important head, he denies that he has ever, in word or deed, been guilty of any hostile opposition to the Congregational missions. The only specific charge alleged against him, that of causing the breaking up of Mr. Dwight's American meeting in Constantinople, by reading in Turkish, to a native Christian, an imprudent letter in an old number of the Missionary Herald, he explains at length in an appendix to the pamphlet. He professes to have borne in silence many provocations, to have stood aloof from all combinations to oppose the American missions, to have cherished a kindly feeling in his intercourse with them, and to have taken pains to say and do nothing against them.

We have given this outline of Mr. Southgate's statement, with a view to allow him every advantage in relation to the charges brought against him. Some of his facts, we know, have been denied, and some explained in a very different manner, by the congregational missionaries. Into this judicial or historical inquiry we have no design to enter. The subject of our present article is neither the cause of the Nestorian massacre, nor the conduct of Mr. Badger, nor the

conduct of the Papists, nor the conduct of the Congregational missionaries, but something of more permanent and general interest, as will soon appear. In taking up this subject, and discussing it, we are anxious to avoid all dispute as to the facts of the case. We therefore choose to take Mr. Southgate's own testimony as to these, without even subjecting it to cross-examination. We grant, *pro hac vice*, that every allegation in the pamphlet, of a purely historical nature, is correct. We admit that Mr. Southgate is innocent of all co-operation with Papists and all tendency to Popery, as well as of all open hostility to his missionary countrymen, either alone or in conjunction with the Puseyite Badger. Granting all this, to the furthest extent that Mr. S. himself could ask, we now propose to fasten, for a little, on the principle by which his conduct towards the non-episcopal missionaries was regulated, not as they say, but as he says himself. All the facts involved shall be of his own showing, and in this one pamphlet. If convicted of any thing erroneous or blameworthy, he shall be convicted out of his own mouth.

In order to accomplish our design, it will be necessary to advert, for a moment, to Mr. Southgate's history, as briefly given by himself, with the exception of the fact, which he perhaps saw no reason to record, that he is not a native Episcopalian, but a naturalized proselyte, educated at Andover. Having received episcopal ordination, he went forth, commissioned by the Foreign Board of the Episcopal Church, to explore the condition of Mohammedanism in Turkey and Persia. In this work he continued during the years 1836–39. In the course of his inquiries, his attention was drawn to the state of the oriental churches, and especially to the numerous points of affinity between them and his own church. The result was a conviction that Episcopal churches are under peculiar obligations to seek the good of their oriental brethren, and possess peculiar advantages for doing so. He was also convinced that their usefulness in this work must depend, under God, mainly on their giving prominence to their Episcopal peculiarities. To this work he devoted himself, and was settled as an Episcopal missionary in Constantinople. It thus became necessary to determine what relation he should sustain, and what course of conduct he should pursue, towards the Congregational missions, which had been established long before, in the same region. His

first determination, and one for which we give him ample credit, without disputing any of his facts, was to avoid all open opposition and hostility. His next determination was to let them alone, to say nothing about them, to make no allusion to them. His third was, by clearly disclosing his own episcopal peculiarities, to disclaim all ecclesiastical connexion with these people, and all responsibility for their proceedings. This seems reasonable enough when generally stated; but now we come to the principle or reason upon which he acted, and which we are solicitous to state distinctly, and as far as may be, in his own expressions.

It appears, then, in the first place, that 'episcopacy, the creed, a liturgy, appointed feasts and fasts, &c.' . . . . . 'are universally regarded by the eastern Christians as outward and visible signs of a church of Christ.' 'These are to an eastern Christian the prima facie evidence of a duly organized church, the signs of it which appear at first view. If these are wanting he will not inquire farther before he rejects, for the simple reason that he never heard or dreamed of a church without them.' 'The Oriental Christians can no more conceive of a church without a Bishop than a man without a head. Most of them never heard of such an anomaly; and if it should appear in plain sight, they would see in it nothing to desire.'

In the next place, the grand advantage supposed to be possessed by the Episcopal churches, in seeking the good of the oriental churches, is, that they can consistently avail themselves of these 'views and prepossessions with regard to the nature and character of the Christian Church.' Mr. Southgate was instructed to take advantage of them. He actually did take advantage of them. He repeatedly states it as the principle on which his missionary operations were to be conducted. That is to say, the Episcopal mission was to gain access to the oriental churches by taking advantage of the doctrine universally held by the latter, that episcopacy and its usages are prima facie evidence of a church, in default of which no further inquiry need be made; nay, that there can no more be a church without a bishop than a man without a head.

Now Mr. Southgate must believe this oriental doctrine to be either true or false. After what he has said and done, he cannot without absurdity take refuge in the plea of uncertainty or indecision. We have no idea that he would choose to do so. The pamphlet before us affords evidence

of a clear head and a strong will. We have no doubt at all that the writer has a settled opinion of his own as to the truth or falsehood of the doctrine. If, then, he holds it to be incorrect, if he believes that the orientals have received by tradition from their fathers, a criterion of the true church, not laid down in scripture, in what a position does he place himself? In that of one who wilfully connives at error, to his own advantage, and the disadvantage of his neighbours. The oriental Christians can no more conceive of a church without a bishop than of a man without a head. They never heard or dreamed of such a church. Two bodies of Christians send missionaries among them. One of these regards prelatical episcopacy as unscriptural and has rejected it. The other thinks it lawful and expedient though not necessary, and has retained it. Finding, however, that the people to be influenced have a false idea of the value of these institutions, the second body mentioned, instead of correcting that idea, seizes on it as a means of obtaining exclusive access or at least prevailing influence. Let us see how such a course would look in other circumstances and under other names. A white man and a black man are sent into the heart of Africa as missionaries by distinct societies. They find a tribe of negroes so ignorant as to imagine that none but a black man has a right to act as a religious teacher. What would be thought of the negro missionary if he should avail himself of this "prepossession," and of his own resemblance to the people, to exclude his white associate altogether? And what would be thought of his defence if when accused he should reply that he had not said a word against the white man, or against his complexion, but had merely shown himself in his true colours, and availed himself of the legitimate advantages which his Maker gave him, by asserting his own African extraction? We need scarcely say that no offence is meant in the choice of these similitudes. The illustration is as perfect if the venue be laid in Asia, and the superstitious notion be that no man has a right to speak in God's name who has not red hair or a flowing beard. The truth set forth in either case is this, that such a use of such an error is dishonest, and that to excuse it by disclaiming positive hostility is futile. All the harm that can be done has been done, by claiming precedence on the ground of distinctions which the claimant knows to be factitious or imaginary. A whole vocabulary of abuse, or a whole campaign of hostile

movements, would add nothing to the falsehood of the false position, or to the *mala fides* and the *malus animus* of him who holds it. To justify what is done in such a case by what is not done, is like apologising to a man whom you have slandered by reminding him that you did not strike him or spit in his face. To the futility of such excuses we shall have occasion to advert again, and need not therefore dwell upon it any longer here.

We have thus far proceeded on the supposition, that Mr. Southgate regards the opinion of the oriental churches, with respect to the necessity of episcopal institutions, as an error. Let us now invert the hypothesis and suppose that he believes it to be true. If so, the Congregational missionaries cannot be regarded by him as lawful ministers, or the churches which they organize as true Christian churches. What right, then, has he to abstain from opposition and denunciation? Why does he choose to appear in disguise, and to suppress his real sentiments? How is he to clear himself from the charge, which he brings against his neighbours, of unmanly timidity, uncandid evasion, and unchristian double dealing? He urges his silence and forbearance as a proof of his right spirit. But in this there is no merit, if he really believes the Congregational missionaries to have no authority, no divine warrant. Would he boast of like forbearance with respect to Socinians or other flagrant heretics? Would he not think it meritorious to expose their false pretensions to the Christian name and the authority of Christian teachers? On the supposition that Mr. Southgate believes the oriental doctrine to be true, we may exhort him, almost in his own words, to consent to appear as he really is, to practise no disguise of his true character, to be High Church or Low Church, in profession and practice; and consent to meet the disadvantages of his true position.

In thus alluding to the old distinction between High Church and Low Church we shall probably expose ourselves to pity or contempt, as not knowing how to discern the signs of the times. But we cannot avail ourselves of the plea of ignorance. We happen to know that a great change has taken place in the party divisions of American episcopacy. We know the pains that have been taken to obliterate the old line of distinction and to draw a new one. We know the motives that have led to the attempt, and the means used to promote it. We have long wished and intended to lay the true state of the

case before our readers. For this Mr. Southgate has afforded an occasion by assuming the very ground to which we have alluded. We shall first assist him to define his own position, and then proceed to show that he is not the only one who holds it. We have spoken of it as a position distinct from those of the old fashioned High and Low Church parties. Let us now state more distinctly wherein the difference consists. The point at which the two old parties separate is the recognition of non-episcopal societies as churches. This is, and always has been, the true shibboleth. The genuine High Churchmen of England have always denied, and the genuine Low Churchmen have always admitted, the ecclesiastical character of other denominations. It would be easy to show, by historical evidence, that this is the only intelligible test of High and Low Churchmanship. Now Mr. Southgate can stand neither test. He will neither admit with the Low nor deny with the High Church. His cue is to stand mute, so far as testimony in behalf of others is concerned; to say every thing for himself, and nothing for any body else. He is not a High Churchman, for he does not deny that there may be a church without a bishop. He is not a Low Churchman, for he does not assert it. The characteristic peculiarity of this *tertium quid*, this *tiers état*, this new and improved form of episcopalianism, is, that it asserts the positive part of the High Church doctrine and lets the negative part alone. It is willing to say what is a church, but unwilling to say what is not one. The logical peculiarity of the system is, that it assumes the possibility of laying down an affirmative proposition without including the negation of its opposite. The practical convenience of the method is that he who uses it is armed at all points, not on one side only. Is he accused of being a lax Churchman? He washes his hands of all dissent, and declares that he has nothing to do with non-episcopalians. Is he reproached as uncharitable and exclusive? He says nothing of his neighbours. He makes no allusion to them. Non-interference is his maxim. The system is indeed eclectic. High Church and Low Church have been sifted to produce it; but alas, the sieve has been too coarse to retain the liberality of the one or the honest independence of the other. What the residuum is worth let every man determine for himself.

But perhaps we are precipitate in thus assuming that Mr. Southgate would prefer the second part of the alternative

which we have stated. Let us first see whether there are sufficient reasons for concluding that his own views, as to the necessity of episcopal institutions, coincide with those of the oriental Christians. We say their *necessity*, because a mere belief in their expediency and lawfulness is nothing to the purpose. Such a belief could give no permanent advantage to episcopal missionaries over others. It is because the oriental never heard or dreamed of a church without a bishop, and can no more conceive of such a church than of a man without a head, that Mr. Southgate thinks Episcopalians bound to 'use the advantages which they possess,' to 'avail themselves of their proper advantages,' to 'show their own character,' to 'use their gifts as the Lord has given to them,' by 'a distinct setting forth of the Episcopal Church before the Eastern Christians.'

The question is whether he regards the oriental notion above stated to be false or true. We think the last most probable, first, because the other supposition is at variance with the view which we desire to take of Mr. Southgate's character as an honest and a Christian man. With such a character we cannot reconcile wilful connivance at a superstitious error as a stroke of policy. It is true the other hypothesis also puts him in a very equivocal position, but not one which so seriously compromises moral and religious principle. If he believes the doctrine to be true, he is chargeable with grievous want of candour and consistency, but not with jesuitical deception, or with deliberately doing evil that good may come. As a court of justice, therefore, when a prisoner stands mute, orders the plea of Not Guilty to be entered, so we, in the absence of our author, give him the advantage of that supposition which is least irreconcileable with Christian character and common honesty.

Another reason for concluding that he holds the oriental doctrine is, that if he did not he could scarcely have avoided saying so in this defence. Whatever policy he might adopt in Asia, where the prejudices of the native Christians must be humoured and conciliated, surely in a vindication written for America and circulated only here, he must of necessity have said, if it could be said with truth, that appearances had done him injustice, that although he had availed himself of eastern prejudice in seeming to admit that there could not be a church without a bishop, he had no such opinion of his own, and was ready on suitable occasions to disclaim it. If Mr. Southgate had shaved his head, nourished his

beard, and worn an oriental dress, in condescension to the foolish notion of some oriental tribe or church, that these external badges were essential to the ministerial character, and if he had been charged with thereby casting suspicion on other Episcopal missionaries, who retained the Frank costume, could he have hesitated, could he have failed, in a studied vindication of himself, to say that he had no belief in any such absurdity, and attached no sanctity to any cut of coat or style of head-dress? Would not the omission of such a disclaimer, in the case supposed, be looked upon as monstrous? And is not a similar omission, in the real case before us, a convincing proof that what he does not say he could not say?

Our only fear is that we may not state the case as simply and clearly as we wish. The question is whether Mr. Southgate thinks the orientals right in rejecting without further inquiry the claims of any church which has not episcopal institutions. We say he does, because by his conduct he encouraged that belief, and because in a pamphlet of near forty pages, written expressly to repel the charge of opposition to his non-episcopal brethren, he nowhere disavows this opinion, as he not only might have done but must have done, on any ordinary principles of action, if he did not think it true. For these two reasons we think it most just and generous to conclude that Mr. Southgate, whatever he may have professed to think when he left Andover to take orders, now regards episcopal institutions as not only scriptural, apostolical, and useful, but obligatory and essential. And let it be remembered that from this conclusion the only escape is in the supposition that he knowingly fostered a false prejudice, humoured an odious superstition, fatal to the communion of saints and the unity of Christ's body, with a view to the promotion of his own designs at the expense of others; a conclusion so revolting that we choose, so long as an alternative is offered, to believe that he was honest in his folly.

We have described Mr. Southgate as holding a position different from those of the two great parties in the Church of England, agreeing with the High Church in its exclusive doctrines, but refusing like the High Church to avow them with their necessary consequences. The point of agreement we have just established. The point of difference we shall now illustrate from the language of the pamphlet before us. We have seen that Mr. Southgate availed him-

self of the universal oriental notion that episcopacy and its peculiar usages are necessary signs of the true church, or, to use his own words, 'inseparable from a Christian Church.' Mr. Badger did the same; but in so doing, he 'assumed a position of hostility to the Congregational missionaries, and, in a measure, made his work antagonist to theirs.' This was the natural course for a consistent High Churchman, whether Puseyite or not. It was nothing more than an expression, in action, of the doctrine which he no doubt taught in words, viz. that the Congregational missionaries were neither ministers nor members of the Church. But here Mr. Southgate differs from him, and agrees with others 'in thinking that his hostile bearing towards the American missionaries is deserving of censure.' 'No one regrets it more.' 'The position of hostility which he has assumed toward the Congregational missionaries, in the country itself, was contrary to my earnest and oft-repeated advice.' Now this 'hostile bearing' and 'position of hostility' must either refer to the manifestation of malignant feelings and to acts of open violence towards the missionaries, or to a public and explicit denial of their ministerial character and rights. If the former only had been meant, it would surely have been needless for Mr. Southgate to disclaim all participation in such wickedness, and he would no doubt have been ashamed to own his fellowship and general coincidence of judgment with a persecuting bigot. From the pains which he takes repeatedly to signify his disapproval of Badger's 'hostility,' it must have been something in which from Mr. Southgate's principles, he might have been expected to take part; and this could only be a doctrinal and practical hostility to the claims of the Congregationalists as ministers and members of the Church. The principle of such an opposition was, as we have seen, involved in the oriental doctrine of which he conscentiously availed himself. All then that he could disapprove in Badger was the distinct enunciation of the doctrine which they held in common, and the consistent application of the principle in practice. Here then is the difference between a High Churchman of the Old School and a High Low Churchman of the New. Both exclude non-episcopalians from the pale of their communion; but the one thrusts them out of the door, while the other merely shuts it in their face, affecting not to see them, and at the same time regretting and censuring the 'hostile bearing' and 'position of hostility' assumed by his associate in the process of exclusion.

It may be thought, however, that we make too much of a mere negative circumstance, a mere omission, upon Mr. Southgate's part, to say what he may nevertheless have believed and felt. But nothing can be further from the true state of the case. What we complain of is indeed a negative proceeding, an omission; but we do not infer it from the writer's silence. He asserts it over and over as the very principle on which he acted, and evidently rests upon it as his chosen ground of self-justification. 'During my two weeks residence with the Syrian Patriarch, I do not remember that I ever alluded to the American Board or its missionaries.' 'In my communications with the Patriarchs, I have never so much as alluded to them, excepting when their names were brought up by others, and then have said no more of them than that they were not agents of the church which I represented,' [nor of any church, he might have added, possessing those marks which these Patriarchs regarded as 'inseparable from a Christian church.'] 'I have seen many things in the doings of the missionaries, which seemed to me of a most injurious tendency to the great interests of truth and piety, but I have never opposed even these.' [His neutrality was therefore perfectly compatible with the strongest disapprobation and severest condemnation. How then is it any answer to the charge of exclusiveness or want of charity?] 'My rule has been non-interference. I have regarded my work as standing by itself, and have felt that my instructions would be answered by doing that well. But I have maintained in my work the great principle with which I began, and this has been a rock of offence and ever will be.' [Yea verily! It must needs be that offences come; but woe to the man by whom the offence cometh!] 'My object was not to make it antagonist to theirs, but to do good *in our own way*.' 'I had not proposed to myself to oppose them, but simply to *do the whole work committed to me*.' 'I had avoided a position of hostility hitherto and intended still to avoid it.'

Were it not for the coolness and the air of conscious innocence, with which these statements are made, we could not think it necessary to point out the fallacy by which they are rendered null and void as grounds of justification. Lest any should, however, be imposed upon by the quiet assurance of the author's manner, we may just direct attention to the absurdity of his disclaiming all hostility, and professing to do his own work in his own way, when that way of doing it,

if not the nature of the work itself, involved the worst hostility. When the Prince de Joinville bombarded Tangier, he is said to have spared the European quarter of the town. If, instead of doing this, he had opened an indiscriminate discharge upon the whole, the European consuls would no doubt have expostulated with him on his thus confounding friends and foes. Let us imagine, if we can, the Prince replying gravely to the deputation, that he had not alluded to the European residents in his directions for the cannonade; that he regarded his work as standing by itself, and felt that his instructions would be answered by doing that well; that his object was to do good in his own way; that he did not propose to himself to injure the Europeans but simply to do the work committed to him; that he had avoided a position of hostility to them and intended to avoid it still. If the messengers did not laugh in his face, it would be because they felt grape-shot and bomb-shells to be no laughing matter. It would be easy to pick flaws in this comparison by showing how the cases differ as to points which were not meant to correspond. But in the main point, the illustration is complete. The cases are alike in this, if nothing else, that the course of conduct placed in opposition to hostility is really a hostile one, and therefore the excuse is a mere quibble. If the leader of a besieging army, during an armistice, should try to effect an entrance by stratagem, or to undermine the walls, he would scarcely be permitted to defend himself by saying that his batteries were silent and his troops resting on their arms.

But lest we should obscure a clear case by excessive or untimely or unskilful illustration, we will state in plain terms the fatal defect of Mr. Southgate's plea. He alleges that he shunned a position of hostility to the other missionaries, and simply sought to do his own work in his own way. Now what was his own work, and what his way of doing it? His work was to gain access to the oriental Christians (no doubt for a good end) such as non-episcopalians could not possibly attain. His way of doing it was by letting the oriental Christians see that he possessed, and that the other missionaries did not possess, those institutions which the orientals look upon as 'inseparable from a Christian church.' Supposing this attempt to be successful, what must its effect be? To exclude non-episcopalians altogether. If it did not lead to this result, where would be the boasted advantage of episcopacy? If the

oriental Christians were as willing to receive the one class as the other, or could be as easily benefitted by the one class as the other, then the one would be just as well qualified to labour among them as the other. If, on the other hand, the possession of episcopal peculiarities gives readier access and a better hope of usefulness than the want of them, then the success and utility of the missionary's labours must bear some proportion to the degree in which all other forms of Christianity are kept out of view. Just so far then as Mr. Southgate can succeed in doing 'good in his own way,' just so far it must be difficult if not impossible for the Congregational missionaries to do good to the same objects in their own way. When he says, therefore, that his object was not to make his mission antagonist to theirs, but to do good in his own way, is it not really tantamount to saying that he never meant to oppose their work, but only to defeat it, that he had no thought of fighting them, but only of driving them from the field, or if you please, and this perhaps is nearer to the truth, that he never intended to oppose them openly, but only to get the advantage in a quiet, peaceable, and underhanded way. If this is not the plain English of his multiplied excuses, they are Greek to us. If it is, let him and his defenders make the most of it.

If our readers are as weary as we are ourselves of Mr. Southgate and his sophisms, his esoteric and exoteric doctrine of the church, his tears shed over Badger's most impolitic 'hostility' to that which he himself expected to dispose of without any 'hostility' at all, they will be glad to leave this part of the subject and get on to something else. We shall gratify this natural and reasonable wish, after briefly recapitulating Mr. Southgate's character and standing as a Churchman. We hold him then to be, by his own showing, one of two things, a Jesuitical Low Churchman, who can humour the superstitious notions of the east, for the purpose of exluding men whom he knows to be clothed with as much ministerial authority as himself; or a crypto-hierarchist, a pseudo-high-churchman, a believer in the exclusive jus divinum of episcopacy, but one ashamed or afraid to avow it and to look its consequences in the face, one who is willing to apply the match or to use cold steel in secret, while at the same time he begs hard that he may not be regarded as an enemy, and bitterly complains of not being suffered to do his own work in his own way, like

the madman who scatters firebrands, arrows and death, and says, am I not in sport?

Had Mr. Southgate's been the only instance of this new kind of episcopacy, we should still have thought it entitled to attention, on account of its connexion with the great work of missions in the east. But the interest of the subject is vastly heightened, when we find that this is but a single case of a disease which eats as doth a canker. We are painfully apprehensive that this new phase of churchmanship already threatens to become predominant in the Episcopal Church of this country. Some intimation of this fact is afforded by the pamphlet before us, in the fact which it discloses or recalls to mind, that Mr. Southgate, far from acting on his own advice, has been consistently obeying the instructions of his superiors at home. He quotes in this pamphlet three passages, one from the Instructions of the Foreign Committee, and two from the Instructions of the Presiding Bishop (Griswold), all which had been objected to, as having an unfriendly bearing on the Congregational missions. The first merely speaks of the integrity of the oriental churches as threatened by 'dangers from without and the unguarded zeal of religious inquiry within,' a vague expression which admits great latitude of explanation. But in Bishop Griswold's charge, he directs Mr. Southgate to inform the authorities of the eastern churches that 'many of those called Protestants have rejected and are still so opposed to Episcopacy and Confirmation and the use of Liturgies, that an intimate fellowship and connection with them is at present impracticable.' Mr. Southgate's comment upon this is characteristic and significant. 'Is not this a plain matter of fact?' Yes, it is a plain matter of fact that Protestant Episcopalians refuse to hold 'intimate fellowship and connection' with those who do not share in their external peculiarities. It is also a plain matter of fact, that the persons who were to be thus informed, universally regard these very peculiarities, as 'inseparable from a Christian church.' The meaning of the message therefore is and must be, you regard certain usages as necessary signs of a true church: so do we: we have them: these people have them not: we do not therefore recognize them: neither should you. If this be not the meaning, or if no allusion was intended to the Congregational missions, there was no more occasion for the mention of this plain matter of fact than of any other fact whatever. And this being the case, it is a ques-

tion of no moment whether Mr. Southgate, in using the passage during two weeks residence with the Syrian Patriarch, alluded to the American Board and its missions, or not. Silence in such a case was far more eloquent than speech. It was much more convenient to let the Patriarch draw the inference and make the application for himself, than officiously to do it for him. Again, Bishop Griswold tells the Syrian Patriarch that Mr. Southgate 'will make it clearly understood that the American church has no ecclesiastical connection with the followers of Luther and Calvin, and takes no part in their plans or operations to diffuse the principles of their sects.' Mr. Southgate explains this extraordinary passage by saying that by a 'follower of Luther or Calvin,' is universally understood in the East an 'infidel, a man destitute of all religion and a profaner of it.' He adds that 'the missionaries of the American Board are careful enough to evade the application of these terms to themselves.' Of this improbable assertion he offers no proof, and it seems to be contradicted by the very complaint which they have made of the passage, as referring to themselves. But we have bargained not to question Mr. S.'s veracity, and must therefore leave the missionaries to defend themselves. But even if they have disclaimed and trampled on these venerable names that cannot justify a Christian prelate of eminent station in assenting to such shameful prostitution Should the word American become a nick-name, as its enemies have tried to make it, for a swindler, would a Webster or a Clay dare to assert his honesty by saying he was no American? Observe too the distinction drawn between the 'American Church' and the Lutheran and Calvinistic 'sects.' Knowing what is regarded by these oriental Christians as the criterion of 'sects' and 'churches,' can we doubt the application which would instantly be made of Bishop Griswold's disavowal? If so applied, it would have all the practical effect of the most exclusive High Church bigotry, and the want of any direct allusion to the missionaries only seems to complete the hybrid mixture of timidity and arrogance, which is characteristic of the High Low Church.

It is not the least extraordinary part of this affair, that these offensive passages bear the name of the late Bishop Griswold, whom we have always been accustomed to regard with great respect as a truly evangelical and useful man. His diocese has also been considered as among the most liberal and evangelical in the church. From these

considerations we should be happy to infer, that the sentences in question can have no such meaning as they seem to bear at first sight. But when we recall to mind the venerable Bishop's violent attempt to find the details of episcopal organization in certain parts of scripture, where even High Churchmen had never before seen them, and couple with this the proofs already given, or about to be given, of a growing tendency among evangelical Episcopalians to the false position of a middle ground between the High and Low Church doctrines, we are forced to conclude that, unless he merely put his name to what he neither wrote nor understood, he was himself a victim of this new delusion. This is a melancholy supposition, and we would state it with all possible respect for the memory of so good a man; but let his juniors and successors be admonished, that neither evangelical sentiment nor episcopal office can protect even good men from the natural effects of a false position as to the relative importance of external forms and the essential constitution of the Christian Church.

Having intimated a suspicion that this new kind of episcopalianism has begun to spread and is likely to prevail, we feel bound to give the grounds of our belief. The startling fact that such instructions could be given by an evangelical Bishop, and acted on by an evangelical missionary, has already been alleged as symptomatic of a change of policy if not of principle among the moderate Episcopalians. Another indication, more extensive but less tangible, because of a negative kind, is the growing reserve of the Low Church party in acknowledging the rights of other churches. The quiet submission of that party to a system, which precludes all ministerial communion with other bodies of Christians, was as much as they could well explain in accordance with their principles, and needed all the professions of charity, respect, and confidence, once made so freely, to render it tolerable. So that when these professions and acknowledgments are silently but generally intermitted, the exclusive nature of the system becomes more offensively apparent.

That this revolution should have proceeded far before it was observed, is natural, not only because a mere omission or neglect makes less impression than a positive offence, but also because the former practice of the Low Church party had determined its character in the public judgment, and men took for granted, as un-

doubtedly existing, even that which had ceased to be expressed and manifested. There are but few cases of private alienation, not involving open quarrel, in which the proofs of friendship do not cease on one side long before the other party is aware of their cessation. To the fact of this mysterious reserve on the part of evangelical or Low Church Episcopalians, public attention has been called within a few months by the Rev. Mr. Barnes of Philadelphia, and in so doing he has done the cause of charity and truth good service. It is, therefore, the more to be regretted that in rendering this service, he has fallen, as we think and have endeavoured to point out,* into the serious error of confounding friends with foes, and of aiming his blows, however vigorous, at random, so as often to strike objects which they ought to have protected. This has arisen from the combination of a clear and strong impression of effects with indistinct perceptions of their causes. Mr. Barnes was well aware that the spirit of exclusiveness had spread and was still spreading in the Episcopal Church; but instead of perceiving in this a further departure from the principles and temper of that church as it was in its best days, he paradoxically represents the later corruption as the genuine essence, and treats the faithful followers of the Reformers as intruders, interlopers, and usurpers, in the heritage of their fathers. That the Church of England, even in its prime, was chargeable with sad defects and errors, it is needless for us, as Presbyterians, to say. But this cannot alter the historical fact, that the liberal and evangelical Episcopalians are the true representatives of the Church in its best days, and that the present predominance of formality and bigotry is a flagrant case of usurpation and perversion. The English Reformers no doubt erred in retaining so much of the Romish polity and ceremonial; but they did retain it, without being Hierarchists or High Churchmen, and so may their successors. It cannot be true therefore, that the Episcopal peculiarities, however objectionable we may think them, are wholly incompatible with spiritual religion or with Christian liberality. Because a new generation of mock Papists has arisen and is growing, shall the genuine Protestants, who adhere to the creed and the spirit of their fathers, be denounced as unfaithful, or reproached with holding a false position in the

* Vide supra, p. 319.

church which they prefer, and which they would gladly see restored to its former state of comparative purity. There may be strong reasons, both of a moral and prudential nature, why the truly evangelical Episcopalians should sever their connexion with a body which has lost so much of its original brightness. Let such reasons, if there be such, be urged upon the conscience of the parties concerned. But let them not be called upon to leave the church, upon the ground that they are not consistent members of it, when they are the only ones who have indeed held fast their integrity.

Some light may possibly be thrown upon the case by referring to another with which our readers have been recently familiar. During the course of the last century the Church of Scotland had become corrupted both by laxity of doctrine and by defection from the church principles of the Reformers. Against this corruption a considerable party struggled throughout the period in question and beyond it, but in vain. Some of the best men in the church considered themselves bound to leave it, and many looked upon it as the duty of the whole Evangelical party to follow their example. This they eventually did, when submission to the reigning power was no longer reconcileable with higher duties. But they came out under an express and solemn protestation, that they did so in adherence to the doctrines and the spirit of the ancient Church of Scotland, and because the body which they left behind had grievously departed from the same. The truth of this profession has been universally admitted by all impartial judges acquainted with the history of Scotland. Now what would have been thought of an attempt to show, before the disruption, that the orthodox clergy were bound to secede, not because they were the true Presbyterians of the Reformation, but because they were not, because they had no title to a place in the Church of Scotland, the only true members of that body being the Erastians and Arminians of the other party? Such reasoning would not be more palpably at variance with historical truth than the reasoning which seeks to drive the evangelical Episcopalians from their church, upon the ground that they are not Episcopalians, because they are not Puseyites or Hierarchists, a charge equally applicable to the whole body of the English clergy for a century after the Reformation.

A good deal of the error and confusion, which we think

we see in Mr. Barnes's argument, arises from the needless complication of the question with another as to the expediency and practical effect of liturgies and other peculiar practices of episcopacy. Because Mr. Barnes regards these as liable to dangerous abuse, he calls upon those who use without abusing them to give them up. But nothing can be better settled than the fact that successive generations of devout and godly men have clung to these peculiarities as valuable means of spiritual improvement. What right have we, then, to present the bare alternative of renouncing episcopacy or renouncing the name of evangelical Christians? Why may there not be a middle ground, where evangelical religion and episcopal institutions shall be found in combination? At any rate, what tribunal shall decide this question but the consciences of those concerned? And how can this right of decision be denied without intolerance? Mr. Barnes has no more right to say that evangelical Christians must not be Episcopalians, than Dr. Bacon has to say that they must not be Presbyterians. If Mr. Barnes may be a Presbyterian from conviction and on principle, though Dr. Bacon thinks the system inexpedient and liable to abuse, then Dr. Tyng may be an Episcopalian from conviction and on principle, though Mr. Barnes thinks that system still more inexpedient and still more liable to abuse. If there are evangelical Christians who must and will have Episcopal forms, as we know there are evangelical Christians who must and will have Presbyterian forms, let them have them, without molestation from Presbyterians in the one case or from Congregationalists in the other. Before the division of our own church, it was commonly charged upon the old school, that they attached too much importance to Presbyterian rules, and enforced them with excessive rigour. In this opinion Mr. Barnes, we doubt not, acquiesced; but would it for that reason have been fair in his New England brethren to have urged him to abandon Presbyterian institutions altogether and become an Independent? No, he felt it to be both his right and duty to retain those institutions which he looked upon as scriptural, and so to use them that they might not be abused. Now if this was a right of conscience in the case of Mr. Barnes, which no diversity of judgment on the part of Congregationalists could annul, even though the rigid form of Presbyterian polity was demonstrably the ancient one, much more is the same right of conscience indefeasibly possessed

by evangelical Episcopalians, when the spirit and practice of the opposite party are no less demonstrably a palpable departure from the spirit and practice of the English Reformation. To drive these true successors of Cranmer and Jewell from the church which those men founded, on the pretext that they cannot be consistent members of it, is about as righteous as it would be to exhort a Trinitarian, who by some chance had been left among the fellows of Harvard College, to relinquish his position, as an interloper and intruder on the rights of the Socinians. His withdrawal might be proper and might properly be urged on other grounds, but never on the ground that the Socinians were the rightful owners of the soil, the true representatives of Harvard and of Hollis. You may think and justly think the old hereditary mansion of your neighbour to be highly inconvenient if not dangerous, and on that ground may urge him to forsake it. But if he choose to remain there, you have no right to dispute his title, much less to denounce him as a forcible intruder on a gang of rovers who have taken up their quarters in the same apartments. In all this we assume that there is no dispute as to the lawfulness of episcopal institutions. He who thinks them forbidden in the Bible stands on different ground; but this ground Mr. Barnes, we think, has never yet assumed. And we trust the day is still far off when Presbyterians, in their zeal against High Church Episcopalianism, shall fall into the very sin with which they charge their neighbours, by attempting to monopolise religious liberty, and by forcing that form of worship and government, which they have freely chosen, as an iron yoke upon the necks of others.

The sum of what we have been saying with respect to Mr. Barnes's argument is this, that it does injustice to the true Evangelical and Low Church party by treating them as mere intruders, and the High Church as the true Episcopalians. But now the very different question meets us, where is this Low Church party to be found? Who are the persons entitled to the benefit of those considerations which have just been presented? All who array themselves in opposition to the High Church, properly so called? Far from it. As we have said already, there is reason to believe that an extensive change has taken place in the principles and spirit of the body which still calls itself the Low Church, though the very name seems to be growing less acceptable to those who bear it. The change referred to may be easily defined. The Low Church party in the

Church of England has always admitted, as the High Church party has always denied, the claim of non-episcopal communions to be recognised as Churches. The new plan is neither to admit it nor deny it, to say nothing about it, to ignore the existence of any other churches, but without affirming that there are no other. This is what we have called the High Low Church, because it is an engrafting of High Church notions on the Low Church party. It is a High Church party in disguise. Its practical tendency is just as certainly to the exclusion of all Christians but Episcopalians from the Church, as that of old fashioned and avowed High Churchism. It only hides its head lest it should see the legitimate consequences of its own assumptions, or be forced to give a categorical answer to the question, whether other churches are true churches, and their ministers true ministers. This is the shibboleth by which these Ephraimites may be detected. Ask an admission of the rights of other Christians, and they cannot 'frame to pronounce it right.' They can evade, and quibble, and distinguish, and explain, and any thing but give a direct answer to the question. Now against the shafts of Mr. Barnes's argument we have no wish to shield such men as these. We only seek to ward them off from those who, like Bishop Meade in a recent address to the Virginia Convention, speaking of other denominations, 'love to call them sister churches.' Such men there are, as we can personally testify, and we protest against their being dealt with unfairly. But how many of them are there? Alas, we know not, for the practice of acknowledging their brethren has been going out of vogue among the Low Church, and we fear that it is not without a reason. This suspicion, in the absence of more positive evidence, may seem uncharitable. But it is not so, partly because a change has certainly occurred in this respect which calls for explanation, partly because any man can clear himself at once by simply acknowledging the fact which he may be suspected of denying. No good man who believes that there may be non-episcopal churches can have any reason to refuse to say so. And no man who believes that there cannot, ought to be afraid or ashamed to say so too. Let this be made the line of demarcation and division. Let the question be, do you acknowledge any but Episcopal churches? An affirmative answer will identify the Low Church, a negative answer the High Church, an evasive answer or silence, what for

want of any better name we must entitle the Low High or High Low church.

The existence and extent of this third party, and its gradual supplanting of the Low Church, as it once was in this country and is still in England, we have rested thus far on the negative but strong proof of a growing reserve in the acknowledgment of other churches. We shall now proceed to strengthen the conclusion, which we have thus reached, by positive and authoritative testimony. In a late number of the Episcopal Recorder, which has long been regarded as a leading organ of the Evangelical or Low Church party, we find a statement, on this very subject, so important and instructive that we cannot refuse room for a long extract.

'We have not less than four different classes of Episcopalians amongst us, who differ with each other on some points, respecting which our Church allows a diversity of views. As a knowledge of the fact may prevent important misunderstanding, we shall proceed to name them.

They are, First. Those who maintain that all forms of ecclesiastical government are equally good; and that the communion to which they happen to be attached, has in no degree, an advantage over others. These are the ULTRA LOW CHURCHMEN; few in number, and feeble in influence. If there are any *clergymen of* this class, they are not of our acquaintance.

Secondly. Those who hold the great *facts* of Episcopacy, its apostolic origin and primitive establishment, but content with their own institutions, draw no *inferences* that would invalidate those of others. With the Bishop of London they consider Episcopacy essential not to the *being*, but only to the *well* being of a Church. These are the '*Moderate Churchmen.*' The majority, we think, of our city ministers, and a much larger portion of our country clergy, and almost the entire mass of our laity, would be found to be according to the discription just given, moderate Churchmen.

Thirdly. Those who hold the *facts* of Episcopacy, and who also draw INFERENCES from them that *do* utterly invalidate all ministerial orders that are not Episcopal, but who are content to hold those inferences as matters of 'private opinion,' without charging them upon the Church; and without at all reproaching those who do not go as far in this respect as they do with breach of ordination vows, or rejection of our doctrinal standards. These are the true HIGH CHURCHMEN; weighty in influence; high in respectability as well as churchmanship, but dwelling together in unity with their brethren, who cannot go along with them to what Bishop White calls 'the extreme,' by which they are distinguished.

Fourthly, There is another class of Episcopalians in this country. They are those who hold with the 'Moderate Churchman,' the leading *facts* of Episcopacy, and also with the '*High Churchman*,' the *inferences* that he draws from those facts; but they are not content like the latter, to hold those inferences as 'matter of private opinion.'

They insist that both facts and inferences are authoritatively required in the standards of the Church, and that every conscientious Episcopalian is bound in truth and honor to maintain them both. They may, for want of a better term, be denominated Hyper-Churchmen. With these men originate almost all the difficulties within, and the disturbances beyond our borders. They too, are few in number, but not feeble in influence. That influence is created and kept alive by three methods of procedure, the efficiency of which will be understood as soon as they are mentioned; although the means by which such a deception is kept up may seem somewhat remarkable. They constantly endeavour to identify themselves with the third class of Episcopalians above mentioned, (the 'High Churchmen,') with whom, however, they essentially differ, and from whom they are to be carefully distinguished. Again, they as constantly attempt to identify their chief opposers, the advocates of moderate Episcopacy, with the class first named, the *Ultra Low Churchmen;* who consider all forms of Church government as equally good. And finally they have learnt from a few noisy Church politicians amongst the laity, who are invariably associated with the clerical leaders of this party, that sound may sometimes be made to pass for sense, in discussion; noise for numbers, in a deliberative assembly; and pretension for prerogative, in the exercise of official power.'

The more we look at this classification, the more we are convinced of its correctness. And this conviction springs, not merely from our confidence in the judgment of the writer and his opportunities of information, but from the agreement of the statement with facts previously known, and from the solution which it affords of some phenomena otherwise inexplicable. Believing, with the writer that it is likely to 'prevent important misunderstanding,' we shall not content ourselves with having copied it, but add a few remarks, to make the case, if possible, still clearer to our Presbyterian readers.

The first observation that occurs to us is this, that the distinction between the third and fourth classes, the 'High Churchmen' and the 'Hyper Churchmen,' as the writer calls them, is one which respects internal relations only. and has no effect upon the bearing of the parties towards other denominations. If two men agree in thinking that there cannot be a non-episcopal church, it makes very little difference to him who is unchurched whether either of them holds this doctrine as an article of faith or as a matter of 'private opinion.' Should one of them insist upon its being made a test of churchmanship, we can easily conceive that the demand might be very annoying to more 'moderate churchmen.' But out of doors, the difference between two such bigots is as insignificant as that between two members

of a family, who agree in thinking that their neighbours are 'no gentlemen,' and only quarrel as to the expediency of making all the other inmates of the household say the same. The truth is, that so far as the recognition of other churches is concerned, the old fashioned High Churchman and the modern Puseyite are one and the same thing. Though every High Churchman is not of course a Puseyite, every Puseyite is of course a High Churchman. The designations differ in extent, but there is a certain ground common to both, and this common ground includes the very question before us. For this reason, and because the other distinctions which the writer makes have reference, not to mere internal difficulties, but to the foreign relations of the church, we consider ourselves justified in lumping these two sets together, under the appropriate and familiar title of High Churchmen. And thus the four distinct classes named in the Recorder are reduced to three.

The next point, to which we must invite attention, is the expression quoted from the Bishop of London, that episcopacy is essential, 'not to the being, but only to the well being of a church?' We are willing to give the respectable writer of the article before us the full benefit of this liberal language in its most liberal sense. But we cannot dissemble our suspicions, that it admits of an interpretation which would make it any thing but satisfactory as a disavowal of unscriptural exclusiveness. To what extent a church, like any thing else, may be deprived of all that gives it value, and yet exist, or how much may be included in the comprehensive notion of 'well-being,' are questions which different men might answer in a very different manner; and this ambiguity or latitude of meaning must acquit us of being unduly *exigeant*, when we ask for something more than this epigrammatic dictum of the learned Bishop, as a proof of moderation in our Moderate Church friends.

In this view of the matter we are confirmed by the remarkable fact, which we shall next advert to, that the definition or description of the Moderate Church party, contained in the same sentence with the phrase just quoted, and immediately preceding it, is negative in form. The specific peculiarity of the Moderate Churchmen is something that they do not. They 'draw no inferences' that would invalidate the ecclesiastical standing of other Christians. If this form of expression could be insulated, and looked at apart from all that now serves to interpret or modify its meaning,

it might be accepted as entirely satisfactory. But when we connect it with the fact already brought to light, that the tendency of late, among Moderate Churchmen, has been to this negative position, to the substitution of silence or evasion for explicit recognition, and that this change, so far as it goes, involves or threatens a virtual merging of the Low Church in the High; our friends must bear with us if we 'ask for more.' They are content with holding the 'great facts of episcopacy, its apostolic origin and primitive establishment,' and therefore 'draw no inferences' as to other churches. But did it never occur to them that these 'great facts' carry inferences along with them, whether drawn or not, unless these are expressly disavowed? A man is charged by his neighbour with being an impostor and with making gain by false pretences. Another neighbour is appealed to for his testimony, and replies as follows, 'I hold the great facts of my own integrity and honesty. Content with these I draw no inferences as to my neighbours.' This might be very charitable if there had been no dispute or accusation. The notorious existence of grave charges from another quarter gives a new character to the declaration. The silence and forbearance, which in other circumstances might have been benevolent, is now even more offensive than the open charge, because, from its negative evasive character, it engenders indefinite suspicions far more difficult to meet and answer than a palpable calumny. The man who, in private conversation, and without suggestion *ab extra*, professes to say nothing against his neighbour, may be understood to testify in his favour; but not when he is placed upon the stand in court, to vindicate a character aspersed by others. These are the grounds on which the mere forbearance to 'draw inferences,' or the determination to 'say nothing,' to 'make no allusion' to others, must be regarded as coming far short of open and express acknowledgment. And the marked agreement, as to this negative policy, between Mr. Southgate's vindication, the Recorder's classification, and the growing practice of Moderate Churchmen, is a fact which we cannot but regard as most significant.

Our next remark is, that this classification leaves no room for the great body of the Low Church party in the Church of England. This is a startling fact; but how shall we escape from it? To which of these categories are we to refer such men as the conductors of the London Record

and their numerous supporters? Not to the first; for they expressly disavow that indifference to the forms of church-government, which is stated as characteristic of the 'Ultra Low Churchmen.' They hold the 'great facts of episcopacy,' and adhere to their own church from conviction that it is the best and the most scriptural. They cannot be placed in the second division, if, as it seems, the specific attribute of this is a refusal to 'draw inferences.' The Low Churchmen of England do expressly draw inferences, at least by rejecting those drawn by the High Churchmen. They expressly recognize the Presbyterian and other non-episcopal societies as churches, and insist on such a recognition as an obligatory act of Christian fellowship and brotherly love. Now this position, for reasons which have been already stated, is, in the present state of things, essentially distinct from that of mere forbearance, silence, or evasion.

The only way in which the old Low Church party, as we have described it, can be fairly comprehended under the second head of the Recorder's arrangement, is by giving to the latter such an exposition as will make what it says about not drawing inferences equivalent in meaning to an explicit recognition of other churches. If this be its meaning, we are perfectly satisfied, as to the spirit of the writer and of those who are like-minded. But we very much doubt whether these terms would be regarded as convertible by the great body of 'Moderate Churchmen.' We suppose the truth to be that different men would understand and act upon the principle here laid down in very different ways. Some would at once and cordially admit that by refusing to draw inferences to our disadvantage they intended a positive disclaimer of such inferences. Others would stick to the negation, entrench themselves behind their right to keep their own secret, and refuse to be catechised. And thus this large class of 'Moderate Churchmen' would be separated into two distinct and uncongenial sets, the genuine Low Churchmen of the Old School, and the High Low Churchmen of the New.

Such an adjustment of parties as brings these classes together under a common name, like that of 'Moderate Churchmen,' is strongly recommended by the obvious facilities which it affords for avoiding or postponing a breach of unity and strength in one large division of the church, and also for repelling the humiliating charge of being lax

Episcopalians, or even Presbyterians in disguise. Some indication of this latter motive we think we can perceive in the suggestion made by the writer now before us, that the 'Hyper-Churchmen' are constantly attempting to identify their chief opposers with the 'Ultra Low-Churchmen.' The fear of this imputation has no doubt led some to take the middle ground of 'non-committal' and to vindicate their Churchmanship, which had been brought into suspicion through the open recognition of their brethren, by simply refusing to draw inferences respecting them, by saying nothing about them, and making no allusion to them. Among the troops by which the fortress of episcopacy is surrounded, there are some whom a portion of the garrison regard as friends, in arms against the common enemy, while the rest not only reckon them as enemies, but look upon their charitable comrades as unfaithful to their trust, if not as traitors. Tired of this mortifying imputation, a part of those who have hitherto insisted on acknowledging these friends without the walls, begin to hold their peace, and to decline drawing inferences—nothing more. Open hostility they carefully avoid. They never dream of aiming at these friends when they fire. They only fire away, and let their comrades do the same, as if these friends had no existence, or as if they did not see them—that is all. Such opponents are certainly entitled to the praise of being prudent if not 'moderate' belligerents.

If, in this discussion, we have done injustice to the motives or the principles of any, none can regret it more sincerely than ourselves. We have felt ourselves called upon to state, in the plainest terms, what we regard as an alarming change in the position taken by many at least of the Low Church party with respect to other churches. If there is no such indisposition to acknowledge other Christian bodies as we have imagined and suggested, it is an error of all others the most easily corrected, by a bare performance of the act in question. If, on the other hand, evangelical Episcopalians are really unwilling to make this acknowledgment, we think it would be easy to satisfy impartial men, that they are greatly in the wrong; that their unwillingness to make such avowals must arise from the same mistaken view of the nature of the church and of the ministry, which lies at the foundation of the system of Puseyism; that it is part of the same leaven which has wrought out

the evils they themselves deplore; that such doubt or denial of the validity of Presbyterian orders is contrary to the doctrine of the Church of England [illegible]her divines for a hundred years after the Reformati[illegible] her authoritative canons and official acts, and of her [illegible]rch[illegible]n at every period of her history; that b[illegible]h deni[illegible]al or actual, they place themselves and Roma[illegible] side, and all Protestant Christendom on the other; [illegible] by so doing they turn their backs on the friends of truth, and give their countenance to its enemies; and finally that they thus commit the very sin which they appear most anxious to avoid, the sin of schism. Episcopalians must see that this is a turning point. Other denominations must, in fidelity to truth and to God, insist that the churches of Christ shall not be disowned, and real fellowship with those who thus disown them must be impossible.

We conclude with a summary recapitulation of the points which we have touched and endeavoured to illustrate.

1. The real distinction between High Church and Low Church lies in the recognition or denial of non-episcopal societies as churches.

2. There is reason to fear that the real Low Church party, in this country, has begun to disappear, and that it will be, sooner or later, merged in the High Church.

3 The middle ground, over which the transition is likely to take place, is that of 'saying nothing,' and declining to 'draw inferences' as to the validity of non-episcopal institutions.

4. The only way in which any men, or class of men, can satisfactorily wash their hands of this defection, is by clear and explicit admission of the fact, which the High Church openly denies, and as to which the High Low Church stands mute.

5. This refusal to acknowledge or deny the character of other churches is, in effect, as exclusive as the High Church doctrine, and in spirit, less magnanimous.

6. Against this spurious and insidious form of Protestant Episcopacy, Presbyterians and other Christians are not only authorized but bound to contend, by exposing its true character and utter inconsistency.

7. To include in this condemnation those, however few, who still maintain the genuine spirit of the Low Church party, and of the Church of England in its best days, or to

represent them as less faithful to their own communion than their High Church opponents, is at once a perversion of historical truth and a breach of Christian charity.

Charles Hodge

ART. VI.—1. *The Integrity of our National Union vs. Abolitionism. An Argument from the Bible, in proof of the position; that believing masters ought to be honoured and obeyed by their servants, and tolerated in, not excommunicated from, the Church of God, being part of a speech delivered before the Synod of Cincinnati, on the subject of Slavery. September 19th, and 20th*, 1843. By Rev. George Junkin, D. D., President of Miami University. Cincinnati: 1843. pp. 79.

2. *The Contrast, or the Bible vs. Abolitionism: an Exegetical Argument.* By Rev. William Graham, Pastor of the Second Presbyterian church, Oxford, Ohio. 1844.

3. *A Review of the Rev. Dr. Junkin's Synodical Speech, in defence of American Slavery, with an outline of the Bible argument against Slavery.* Cincinnati. 1844. pp. 136.

4. *Line of Demarcation between the Secular and Spiritual Kingdoms.* By the Rev. William Wisner, D. D. Ithaca. 1844. pp. 22.

USAGE often gives a comprehensive word a limited sense. If, in our day, and in this country, you ask a man whether he is an abolitionist, he will promptly answer no, though, he may believe with Jefferson that slavery is the greatest curse that can be inflicted on a nation; or with Cassius M. Clay, that it is destructive of industry, the mother of ignorance, opposed to literature, antagonist to the fine arts, destructive of mechanical excellence; that it corrupts the people, retards population and wealth, impoverishes the soil, destroys national wealth, and is incompatible with constitutional liberty. A man may believe and say all this, as many of the wisest and best men of the South believe and openly avow, and yet be no abolitionist. If every man who regards slavery as an evil, and wishes to see it abolished, were an abolitionist, then nine tenths of the people in this country would be abolitionists. What then is an abolitionist? He is a man

who holds that slaveholding is a great sin; and consequently that slaveholders should not be admitted to the communion of the church, and that slavery should immediately, under all circumstances and regardless of all consequences, be abolished. "Slaveholding," says the second article of the American Anti-slavery Society, "is a heinous crime in the sight of God" and "ought therefore to be immediately abolished." "The question," says the Reviewer of Dr. Junkin's pamphlet, "now in process of investigation among American churches, is this, and no other: Are the professed Christians in our respective connexions who hold their fellow men as slaves, thereby guilty of a sin which demands the cognizance of the church, and after due admonition, the application of discipline?" p. 17. This question abolitionists answer in the affirmative; all other men in the negative. Every party has a character as well as a creed. Whatever it is that holds them together as a party, gives them a common spirit, which again leads to characteristic measures and modes of action. If the bond of union is coincidence of opinion on some great principle in politics, religion or morals, then the characteristic spirit of the party will be determined by the nature of that opinion. If we look at the great parties in England, the Tory, Whig and Radical, we shall see they have, each, its own character, arising out of their distinctive principles. The Tory desires to see political power confined to the holders of property; the Whigs to the educated classes; the Radicals would have it extended to the whole population without regard to their intellectual or moral condition; and we see amidst the diversity of individual character, arising from a thousand different sources, a common spirit belonging to these several parties, arising from the distinctive principle of each. The correctness of this remark is still more obvious with regard to religious parties; because religious truth has a more direct and powerful influence on the character of men than mere political opinions. We not only see the great divisions of the Christian world, the evangelical, ritual, and rationalistic, exhibiting strongly marked peculiarities, arising from the radically different views of doctrine which they entertain, but the minute subdivisions of the large classes have each its own distinctive character. It is impossible that the difference between the Calvinist and the evangelical Arminian should not manifest itself both in the state of their hearts and in outward acts. And who can shut

his eyes to the influence exerted by the New Divinity, in all its modifications, as it has existed in this country? The spirit of censoriousness, of denunciation, of coarse authoritative dealing, and the whole array of new measures, were the natural fruit of the peculiar doctrines of one class of the advocates of the New Divinity, and especially of their opinion that a change of heart was a change of purpose, which a man could effect as easily as change his route on a journey. If again a party is constituted by a particular opinion on any question of morals, its character will depend upon the nature of that opinion. We may take as an illustration of this point the temperance society. The opinion that the use of spirituous liquors was in this age and country of evil tendency, and ought to be discountenanced by a general determination of the friends of temperance, to abandon such use, had nothing in it anti-scriptural, nothing malevolent. So long therefore, as this opinion continued the bond of union of the associated friends of temperance, their spirit was benevolent, and their measures mild. But as soon as the doctrine was embraced that the use of intoxicating liquors was in itself sinful, then poison was infused into the whole organization. Then every man who drank a glass of wine was a sinner, and was to be made a subject of ecclesiastical discipline. Then the holy scriptures were put to the torture to make them utter the new doctrine; and those to whose ears this utterance was not sufficiently distinct, made bold hypothetically to denounce them, and to blaspheme the Saviour of the world. Then a spirit of censoriousness, of defamation, and of falsehood seized upon those in whom the virus had produced its full effect, making their publications an opprobrium and a nuisance.

We have in modern abolitionism another illustration of this same truth. That slavery like despotism, in its very nature, supposes a barbarous or partially civilized condition of at least one portion of society; that it ought not and cannot, without gross injustice, be rendered permanent; that the means of moral and intellectual culture should be extended to slaves, and to the subjects of despotic governments, and the road of improvement be left open before them, is an opinion which any man may hold, and which we believe is in fact held by ninety-nine hundredths of all the intelligent and good men on the face of the earth. And that opinion may and ought to be made the foundation of wise and appropriate measures for carrying it into effect.

But let a man adopt the opinion that slaveholding is "a heinous crime in the sight of God," and what is the result? Then he must regard every slaveholder as a criminal, to be denounced and treated accordingly; no matter how humble, meek, holy, heavenly minded, just, benevolent, that slaveholder may be; no matter how parental in the treatment of his slaves, how assiduous in their religious improvement, how anxious to secure their preparation for freedom, he is by the mere fact of holding slaves, proved to be a hypocrite, a malevolent and wicked man. Now such a judgment cannot be held without perverting the moral sense of the man who holds it. He must force himself to call evil good and good evil. The exhibition of Christian character, which ought to command confidence and affection, and in every healthful mind does command them, must excite in the mind poisoned by that false opinion disgust and hatred. A holy slaveholder is in his view as much a contradiction as a holy murderer; and he therefore, cannot regard a slaveholder as a good man. But if, (as what sane man can doubt?) he may be a sincere Christian, to be in a state of mind which forbids our recognising him as such, is to be morally diseased or deranged. According to genuine High Church doctrine, every man baptized and in communion with "the church," is a Christian, and no man not in such communion can be a Christian, or go to heaven. But as it often happens that many in "the church" are openly wicked, and many out of it are eminently holy, the High Churchman if sincere and consistent, must regard the former with the complacent feelings of Christian brotherhood, and the latter with aversion. It is however, one of the most certain marks of a true Christian, to recognise and love the Christian character in others, and it is one of the surest marks of an unrenewed heart, to feel aversion to those who are the true followers of Christ. The influence therefore of High Church principles on those who entertain them, must, from the nature of the case, be evil, and such all experience shows to be the fact. The fundamental principle of modern abolitionism must produce the same effect, on those who really embrace it. It must lead them to hate good men; it must cause them to shut their eyes to truth; [to harden themselves against the plain manifestations of excellence. All this produces an unnatural conflict in their own minds. Their principle leads to the conclusion that the slaveholder is a "heinous criminal," they see however that he is sometimes a good

man; they will not give up their principle nor the conclusion to which it leads, they are therefore forced to deny what they see to be true. This exasperates them and leads to the most unnatural exaggeration of what they call the crime of slaveholding, in order to satisfy their conscience, and justify them to themselves in their hatred and denunciation of good men. This sometimes goes so far as to produce complete moral derangement, when malice assumes in the view of the moral maniac, the appearance and character of benevolence, and cursing and bitterness sound in his ears like the accents of love. Our country has furnished more than one example of this kind, and the perverting influence of the fundamental error of the party is as manifest as day, in the moral state of the great body of those, in whom it exists as a practical principle.

It is no doubt true that no man's character is formed by one opinion; and therefore there are many who belong to the general class of abolitionists, who are in spirit and conduct, exemplary men. This however, is no disproof of the evil tendency of the distinguishing principle of the party. In many minds it exists as little more than a speculation; in others its influence is counteracted by natural disposition, by the power of other and right opinions, and by the grace of God. But in itself, and as far as it is allowed to operate, it is evident that a principle which makes the man who entertains it, regard and denounce good men, who really love and serve the Lord Jesus Christ, as heinous criminals, unfit for Christian communion, must pervert the heart, and, where it has its full effect, destroy all semblance of religion. It is not invidious, nor otherwise improper, to appeal to the spirit and conduct of a party in illustration of the tendency of their distinctive doctrine, and while we admit, as above stated, that there are many good men among the abolitionists, we regard it as a notorious fact, that the spirit of the party, as a party, is an evil spirit; a spirit of railing, of bitterness, of exaggeration; a spirit which leads to the perversion of facts, and to assertions which often shock the common sense and moral feelings of the community. What but a spirit which blinds the mind, and perverts the heart, could lead, for example, to the assertion that in our country a minister, without injury to his character, could tie up his slave on Sabbath morning, and having inflicted a cruel punishment, leave him suspended, go to church, preach the gospel, and administer the Lord's

Supper, and then return to inflict additional stripes on the lacerated back of his wretched victim. To assert that a clergyman may be a hypocrite, or a forger, or a murderer, or a monster of cruelty, would not shock the common sense of men, for such things have been and may well be again; but to assert as characterizing the Christian people in our southern states, that a minister may without injury to his standing among them be guilty of atrocious cruelty, is a flagrant falsehood, which none but a fanatic could utter, and none but fanatics believe. And fanaticism, be it remembered, is only one form of the malignant passions. Speaking then in general terms, the spirit of the party, as manifested in their publications, is fierce, bitter and abusive,* as might be expected from the nature of their fundamental principle. Contrast with this for a moment the case of the early Christians. They were obliged to separate from the community in which they lived, to form a party by themselves, to denounce idolatry as a great sin, and idolaters as unfit for Christian communion. But as their distinctive doctrines were true, the moral influence of those doctrines upon themselves was good; it did not render them as a class fierce, bitter and abusive; they were mild, kind, and conciliatory. The same thing may be said of the modern Christian missionaries in every part of the world and of every denomination. Though surrounded by the abominations of heathenism, and in continued conflict with error, they are not exasperated men dealing in denunciations and abuse. The reason why their minds are composed, and in the exercise of benevolent affections, is that truth and not error, is the principle which controls them. They are not called upon to do violence to their own moral judgments; they are not forced to treat the good as though they were wicked; and to justify themselves by saying that in despite of all appearances to the contrary, the men and things which they denounce, must be evil. If then it is true, that

* This is substantially admitted even by Dr. Channing, who is claimed as the great ornament of their party. "The abolitionists have done wrong I believe: nor is their wrong to be winked at, because done fanatically, or with good intentions; for how much mischief may be wrought with good designs! They have fallen into the common error of enthusiasts [fanatics?] that of exaggerating their object, of feeling as if no evil existed but that which they opposed, and as if no guilt could be compared with that of countenancing and upholding it. The tone of their newspapers, as far as I have seen them, has often been fierce, bitter and abusive."—Slavery. By William E. Channing. p. 183.

the spirit of the abolitionists as a party, and speaking in the general, is an evil spirit, it is a decisive proof that their distinctive doctrine as a party is a false doctrine. For we are commanded to judge of things by their fruits.

Another collateral proof of the fallacy of their peculiar views, is that they have failed to command the assent of the great body of the intelligent and pious men of the country. Every great moral truth has a self-evidencing light. To the ignorant or depraved it may sometimes be difficult to communicate such truths, that is, to make them distinct objects in their apprehension. But when understood or perceived they are of necessity perceived to be true. And the object of discussion on such doctrines, is not to prove them, but to state them; to present them as they are before the moral judgment of the mind; for the only way in which we can know a thing to be right or wrong is by seeing it to be the one or the other. No man was ever led to the perception of the moral evil of a thing, by arguing from its effects. He may see that a thing, indifferent in itself, is wrong under circumstances which make it productive of evil; and he may have his impression of the degree in which a thing is morally wrong, greatly influenced by observing its effects; but all things right or wrong in themselves are immediately perceived in their true character by every human mind, as soon as they are fairly presented to it, or clearly apprehended. It is indeed admitted that the moral judgment of men is often influenced by their interests, or by their previous moral condition. These causes operate however, by either diverting the attention from the true object, so that it is not in fact properly perceived; or by affecting favourably or otherwise the sensibility of the soul, and thus modifying the moral emotions by whose light and under whose guidance the judgment of the mind is formed. The question whether heretics should be put to death, if it could be presented clearly to dispassionate men, could receive but one answer. The reason why some affirm and others deny the propriety of such executions, is, that entirely different questions are really before their minds. To a Protestant the question is, whether a man in the exercise of a discretion for which he is responsible to God alone, can justly be punished for the wrong exercise of that discretion, by those who have neither the competency nor right to sit in judgment on the case. That question every human being must answer in the negative. But to a genuine Romanist,

the question is, whether a man who is guilty of an atrocious crime, should be punished at the discretion of those who are infallible in judgment on such matters, and who have full authority to carry their judgment into effect. This again is a question which every man must answer in the affirmative. The fact therefore, that men make different answers to questions involving grave points in morals, is no disproof of the self-evidencing light of moral truth; and of the legitimate authority with which it commands assent when it is clearly presented to the mind. This being admitted, we say that the fact that the great mass of the intelligent and pious men of the country reject the doctrine that "slaveholding is a heinous crime in the sight of God," is proof that it is false. For this fact cannot be accounted for by saying they do not understand the question; that the thing denied is not rightly conceived of, or is not clearly presented to their minds. Every man knows what slaveholding is; and men know what they mean when they deny that it is in its very nature criminal. Nor can it be said, that this judgment arises from want of attention to the subject. There are many things to which even good men give an indolent assent as right, which when they come to consider, they see to be wrong. This was the case with the slave-trade, and many other instances of a similar nature might be adduced. There are also many things which are long regarded as right, because they really are right upon the assumption of the correctness of the principles adopted by those who pronounce the judgment. Thus putting heretics to death is right, on the assumption of the infallibility of the church, and of its right to enforce its judgments by civil penalties. In the present case the judgment of the conscience of the country on the subject of slaveholding, cannot be set aside on the ground of want of consideration. The matter has been discussed in every way for a series of years, and that judgment is becoming the more fixed, the more it is enlightened.

Nor can this judgment be invalidated by attributing it to self interest. We readily admit that if a man is personally interested in the decision of a question, he is not a fair judge in the case. The landholders in England sincerely believe the corn laws to be beneficial; the manufacturers as sincerely believe the reverse. Among ourselves, the growers of cotton honestly hold one system of political economy, and the growers of hemp another. It is hardly possible

for a man, whose interests are deeply involved in any question, to avoid allowing his mind to dwell unduly upon those considerations which favour the decision, which he desires, nor is he qualified to give the opposite considerations their proper weight. But we deny that the great body of intelligent and good men in this country are under the bias of interest, in the judgment which they give concerning slavery. They have no selfish interest in the matter. Those dwelling in non-slaveholding States, might arrive at the conclusion that slaveholding is a sin, without endangering any of their personal interests, or disquieting their conscience in the least. They are just as free from selfish bias in the case, as though sitting in judgment on the despotism of Russia. The unbiassed judgment therefore, of the great mass of intelligent and pious men in this country, that slaveholding is not a crime, given after due consideration, is itself an argument not to be gainsayed, against the primary principle of the abolitionists.

It may be asked how we know that such is the judgment of the intelligent and good men of the country? The answer is, that is a conceded point. What is more common here or abroad than the assertion that the church and the clergy, in this country, are the great enemies of abolition? What topic of denunciation is more frequent in all the publications of the party, than the corruption of the church on this subject, and how loud the complaints that no church has yet been brought up to take ground with the abolitionists? Now we suppose no one, not even an abolitionist, will deny that the church, meaning thereby, all in this great country who profess to be the followers of Christ, comprises a large portion of the intelligence and piety of the country; and as to the educated men not included among the members of the church, it is plain, that a still smaller portion belong to the ranks of abolitionism. No church (i. e. denomination of Christians) of any consideration for numbers, has adopted the principle that slaveholders as such should be excluded from Christian communion. The Congregationalists of New England, the Episcopalians, the Presbyterians, the Baptists, the Methodists, have one and all refused to sanction the unscriptural doctrine on which the whole structure of moral abolitionism rests. Now we consider it, little less than preposterous to assume that a mere fraction of the great family of Christians should on a simple question of morals, be in the right, and the great

mass of their brethren, with the same advantages for forming a correct judgment, in the wrong.

But have not the abolitionists the voice of the church in Great Britain in their favour? Far from it. There is indeed a great deal of loose declamation, and no little fanatical zeal on this subject prevailing in that country. But when did any denomination of Christians in Great Britain assume the ground that slaveholders should be excluded from the church? We are not aware that the missionaries of the Church of England, or of the Church of Scotland, or of the Independents, or of the Methodists, or of the Baptists, or of the Moravians, operating in countries where slavery existed, were ever directed or authorized to act upon the principle of debarring all slaveholders from the table of the Lord. That is a step towards the subversion of the scriptures, as a rule of faith and practice, yet to be taken. And the day we trust is far distant when this form of benevolent infidelity shall receive the sanction of any of the great bodies into which the church is now divided.

Strong as these arguments against the doctrine of the abolitionists, derived from its necessary and actual effects, and from the judgment of the great mass of competent judges, are, we admit they would be driven to the wind by one clear declaration of scripture in its favour. Let God be true, but every man a liar. Into this scriptural argument however we cannot persuade ourselves to enter at any length, because the matter does not admit of argument. It is as plain as it it can be made. A few years ago when a spirit of fanaticism seized the friends of temperance, much learning was expended in the attempt to prove that the Bible condemned as sinful even the moderate use of intoxicating liquor. Now what has become of that doctrine? The plain sense of the scripture, like a mighty stream, has borne away all the learned rubbish so laboriously raked together, and would have done so had no attempt been made, able and conclusive as those attempts were, to remove that rubbish by other means. In like manner the scriptures do so plainly teach that slaveholding is not in itself a crime, that it is a mere waste of time to attempt to prove it; and a great deal worse than a waste of time to attempt to make them teach the contrary.

It will of course be admitted that what God has at any time sanctioned cannot be evil in its own nature. If therefore it can be shown that God did permit his people under

the old dispensation to be slaveholders, slaveholding in itself cannot be a heinous crime. It will further be admitted, that any thing permitted under the old economy, and which the apostles continued to permit to those whom they received into the church, cannot be a crime justifying exclusion from Christian communion.

That God did under the old dispensation permit his people to hold slaves is proved not only by the fact that Abraham was, with the implied permission of God, a slaveholder, but especially by the fact that through Moses that permission was expressly granted, the class of persons who might be held in slavery designated, the different ways in which they might be reduced to a state of bondage pointed out, and laws enacted as to the manner in which they were to be treated. All these are plain matters of fact, admitted as far as we know, by every man, woman, and child who ever read the Bible, until the lurid day of modern illumination. These facts are abundantly proved by Dr. Junkin and Mr. Graham in the pamphlets which stand at the head of this article, and to which we refer any of our readers who have any doubt on the subject. We shall content ourselves with merely citing a few passages from the laws of Moses, allowing them to speak for themselves.

What however is a slave? Before determining whether slavery is recognised in the Bible, we must know what slavery is. "A slave," says the Reviewer of Dr. Junkin's pamphlet, "is a human being who is made an article of property." And this is the definition usually given by abolitionists. The gravamen of the charge against slavery is, that it makes a man a thing in distinction from a person. This charge is an absurdity in the very terms of it; and yet we doubt not that it is some obscure feeling of the outrage to human nature involved in making "a man a thing," that is the source of much of the horror commonly expressed on this subject; and the reason of the ready credence often given to the doctrine that "slaveholding is a heinous crime." It would indeed be a great crime, and moreover a great miracle, if it involved making things of human beings. Under no system of slave laws that ever existed, is a slave regarded otherwise than as a person, that is, an intelligent, moral agent. Those very laws, atrocious as they often are, by holding the slave responsible for his acts, suppose him to be a human being. The abolitionists impose upon themselves and others by not defining what they mean by property, and

by not determining the sense in which one man can be said to be the property of another man. Property is simply the right of possession and use; the right of having and using. From the necessity of the case, as well as from the laws of God, this right must vary according to the nature of its object. If a man has property in land, he must use it as land, and he cannot use it as any thing else. If he has property in an animal he can only use it as an animal; and if he has property in a man, he can only use him as a man. And as the use he may make of an animal is regulated by its nature and by the laws of God: so his property in a man gives him no right to treat him contrary to his nature, or to act towards him with injustice. If one man has property in another he must still treat him as a human b[illegible] if he kill him he is guilty of murder; if he insults [illegible]ounds him he is guilty of cruelty; if he shuts him out [illegible] the gospel, he will find the blood of a soul upon his [illegible]ds; if he keep him in ignorance, he is guilty of gross [illegible]ustice. The right of property, even if admitted, gives [illegible] right to do any of the things just mentioned. It gives in some cases the power to do them, just as the right of a parent to the control of his children, gives him the power of rendering them miserable, of depriving them of the gospel, and of bringing them up in ignorance. But it confers no right to do these things. It is the confused notion which they entertain of the right of property, which leads the writers on this subject into most of their false reasoning. "If," says the Reviewer before quoted, "A may justly hold B as property, as he holds his land, cattle, &c.: it necessarily follows that A may justly sell B to be separated from his wife, and B's children to be separated from their parents." p. 59. He might as well say, that because a man may justly hold cattle as property, as he holds his lands or trees, therefore he may justly treat his cattle as if they were made of wood. His property in cattle gives him no right to use them in any way in which sentient creatures ought not to be used; and his property in a man, gives him no right to use *him*, in any way in which a rational, immortal being, his equal in the sight of God, may not properly be used. The right of property is merely the right to have and to use a thing according to its nature; and as man has a rational, moral, and social nature, it is no more an incident of the right of property in him, that these attributes may be disregarded, than it is an incident of the right of property in an ox or

horse that their nature as sentient creatures, may be disregarded. What men have the power to do, in virtue of the relation in which they stand to others, and what they have a right to do in virtue of that relation, are two very different things, which abolitionists constantly confound. As already remarked the parental relation gives a man the power to do a thousand things he has no right to do; so the relation between master and slave, assuming it to be a perfectly righteous one, gives the former the power to do many things which that relation cannot justify. The only right of property which one man has or can have in another, is a right to his services; just as his right of property in a horse is a right to have and use him as a horse. And as the obligation arises out of ownership in the latter case, to provide for the wants of the horse, as a sentient creature, so the obligation arises out of the ownership in the former case, to provide for the wants of the man, not only as a sentient, but as a rational, moral, social and immortal being. And as the man who on the plea of ownership, should neglect the wants of his horse, would be self condemned; so the man who, on a similar plea, neglects the infinitely more pressing wants of his slave, as a rational creature, will be condemned by the united judgment of God and man. If abolitionists could disabuse their minds of their crude ideas on the subject of property, though they might find they had lost almost all their stock in trade, they would at least have the satisfaction of understanding what they are writing about, and might be induced to adopt wiser measures for accomplishing their object.

It follows from what has been said of the right of property, as consisting in the right of having and using, that it may be transferable. It is not necessarily so, as a man may have a full right to have and use a thing, when he cannot transfer that right to another. This is often the case when a certain property is attached to an office or a title. In other cases, the right of transfer may be restricted by certain conditions: as when slaves are bound to the soil. Their owner can sell them only on condition of selling the land on which they live. The price he receives is not the mere value of the land, but the value of the land together with the value of his right to the service of those living upon it. In ordinary cases, however, the right of property is transferable. If I have a right to the possession or use of any thing, I may give, or sell, or bequeath that right to another. Of

course, however, I can only give what I possess; and as my right of property in a man, is and can be nothing more than the right to his services, that is all I can transfer to another; and this right must go with all the responsibilities which of necessity attach to it; the responsibility of providing for his wants as a man, who has a soul as well as a body. When, therefore, we speak of buying and selling men, all that is or can be meant, is the transfer of this right of service; a right of necessity limited and defined by the nature of the being whose services are to be rendered. A man's right to the services of another may be unconditional, so that he may transfer it at any time or to any person; or it may be so limited that he can only transfer it when he transfers the land on which the man lives; or his right may extend to only a part of his time, as in the case of the old feudal tenures; or only to a particular kind of service, such as that due from a feudal proprietor to his lord, or from a subject to his sovereign. But whatever the right is, it is generally transferable, and therefore we find subjects passing from one sovereign to another, serfs from one landlord to another, and slaves from one master to another, and in all these cases, which in principle are the same, there is nothing more than the transfer of the right of service.

Another obvious remark which flows from what has been said is, that the nature of the relation between a master and his slave does not depend upon the mode in which that relation is constituted, or upon the time it is to continue. Any man who is the property of another man, is, by the admitted definition of the term, a slave. It matters not, as far as the nature of the relation is concerned, whether that right of property was acquired by gift, inheritance or purchase; and if by purchase, it matters not whether the man was sold by himself, or his parents, or by a former owner, or by the state in punishment of some crime. The validity and justice of a man's title to any property, do indeed depend upon the immediately prior title whence it is derived. And if the proposition of the abolitionists was that the right of property in man, unless acquired in a proper way, cannot be justly claimed or exercised, it would be perfectly harmless. It would be analogous to a declaration that landholding under a fraudulent title is unjust. But would it hence follow that landholding is a heinous crime? Their proposition is that slaveholding is a crime; and their argument is that one man cannot rightfully own another man; that from his nature

man cannot be an article of property; and they attempt to sustain this argument from scripture by trying to show that the Bible, so far from authorizing one man's owning another, expressly forbids it. Having shown that ownership in man includes and can include nothing more than a right to his services, our object in this paragraph is to prove the fallacy of the above argument, by showing first that it is so broad as to include all modes of acquiring this right of property, since it condemns the thing itself; and secondly, that when they come to the scriptures, they attempt to evade their authority by resting their condemnation not on the thing itself, not on the mere fact of one man's owning another, but on the particular mode in which he acquires his right as owner, and on the length of time he exercises it. But if the fundamental principle of the abolitionists is correct, it obviously makes no difference how the relation of master and slave is constituted. However ownership in man is acquired it must, according to their doctrine, be unjust and offensive to God. If a man reduced to poverty, not knowing how to obtain a support, comes to another and offers to serve him all his life, if the law of the land recognises such a contract, he becomes a slave, he belongs to his master in the fullest sense in which one man can belong to another. This is what the Egyptians did, when under the pressure of famine, having sold every thing they had, they came to Joseph and said: Buy us and our land for bread; and Joseph gave them bread and said, Behold I have bought you and your land for Pharaoh. Here is an instance of the relation of master and slave constituted by voluntary contract. And there are numerous cases of a like kind, recorded in scripture on a less extensive scale. Now suppose that a man who had in this way acquired the right of property to a number of men, should as a gift or for money, transfer that right to another, would its nature be altered by the transfer? Would the men be more slaves in the second case than in the former? Would the first master be entitled to lift clean hands to God, and the second be a man-stealer, and every thing else that abolitionists call slaveholders? It is perfectly obvious that the nature of the relation, or their principle, does not depend on the mode in which it is constituted. If a man sell himself he is as much a slave, as if sold by another man, and consequently the abolitionists cannot evade the authority of the sacred scriptures, by saying, (though without evidence) that the slaves

the Israelites were permitted to hold, sold themselves. Suppose they did, their masters were still slaveholders, and therefore, according to their doctrine, guilty of a heinous crime against God.

Nor does the nature of the relation between master and slave depend on the length of time for which it is to continue. A man sold for a term of years is as much a slave, as a man sold for life. This is evident from the definition of the word slave, as one who belongs to another; from the usage of scripture and of human laws on the subject. In most of the states in which slavery has been abolished, it was enacted that slaves born after a certain year should be free at the age of twenty-one or twenty-five years. Until that age they were slaves; subject to all the laws relating to that class of persons. It hence follows, that if the Bible sanctioned slaveholding for a term of years, it sanctioned what abolitionists condemn as a heinous crime. The validity of the argument therefore, against the abolitionists, drawn from the laws of Moses, does not depend on the question whether the slaves there spoken of sold themselves, or whether their bondage was perpetual or ceased at the year of Jubilee. If they were sold so as to belong to another man for life or for a term of years, they were for the time being slaves.

If the abolitionists turn round and say their arguments are directed against involuntary and perpetual bondage, we answer, 1. That such is not the fact. Their denunciations are directed against slaveholding, against making men property, an article of traffic to be bought and sold. But a slave who sold himself, as the Egyptians did, may be sold by his master for life or a term of years, as well as a man who was born a slave. And, therefore, their arguments are not in point of fact confined to slavery which is involuntary and perpetual. 2. In a multitude of cases in our own country and elsewhere, slaves prefer to remain the property of their masters, secure of an abundant support, when in health, and of a comfortable maintenance in sickness and old age. In all such cases, slaveholding is not a heinous crime, if involuntary bondage alone is slavery. Yet it is notorious that the class of slaveholders whose slaves prefer to remain such, are not exempted from the denunciations of the abolitionists. They are considered as holding an unlawful relation to their fellow men, as much as though they were living in adultery or in any other

acknowledged crime. The very question as stated by the abolitionists is, whether those professing Christians who hold slaves are guilty of a sin which calls for the censure of the church? 3. This change of position is of course a concession that slaveholding is not in itself a sin. A man may be an article of property, he may be bought and sold, he may be a slave, provided he only consents to be so. Slaveholding then is like landholding, right or wrong according to circumstances. The propriety of both depend on the validity of the title. It is sinful for a man to keep possession of a piece of land, to which he has no other title than force or fraud; and it is sinful for one man to hold another as a slave unless he has a legitimate title to his services. The whole question now is, what is a legitimate title? Abolitionists are forced, inconsistently indeed, to admit that consent of parties confers a good title. But can such title be acquired in no other way? A full answer to that question would require a thorough examination of the origin of the right of property, and of the circumstances which rightfully give one man a claim, more or less extended, to the services of another. Such an examination however, the present occasion forbids, and our object does not demand it. It is enough to remark, 1. That the validity of the present title of a man to his property does not depend on the validity of the title of the original possessor from whom the right is derived. That is to say, the title which the people of this country have to their farms, does not depend upon the question whether the Pope and the sovereigns of Europe had a right to take this country from the Indians, and give it to whom they pleased. Most landholders in New Jersey trace their titles to the gift by Charles the II. to the Duke of York. If it be admitted that Charles had no valid right to the soil, and therefore could convey none to his brother, nor his brother to the original proprietors who purchased from him, it would not follow that the title of the present holders of the soil is invalid or unrighteous. Neither does it follow from the simple fact that the ancestors of the slaves now in this country, were most unrighteously obtained, that the title of the owners of the present generation is necessarily invalid. 2. It may be remarked that the right of ownership of one man in another, that is, a right to his services, may arise from dependence. If that dependence is absolute and perpetual, so would the right of property be. If it is only

partial and temporary, the right arising from it, would in like manner be partial and temporary. Dependence is one of the sources at least of the obligation of children to render service to their parents; and the assumption of such dependence of feudal serfs on their lords, and of subjects on their sovereigns, is made one great ground of the claim of the latter to the services of the former. If therefore one man was absolutely dependent on another for support and protection, he would be his slave, that is, he would be righteously bound to render him service. This remark is made simply as indicating one of the ways, in which the relation between master and slave might originate without injustice. 3. But as all slaves in this country were born such, the only practically important question is, whether a constitution of society in which one man is by birth placed in such a relation to another man as to be bound to labour for him, upon condition of having all his wants as a human being adequately supplied, is necessarily sinful? That question cannot be answered in the affirmative, without asserting that it is sinful to have the relative position of men in society determined by the accident of birth. And this latter position cannot be maintained, without contradicting the Bible and the common judgment of mankind. By divine appointment under the old dispensation one man was born High Priest, the most important position in the community, another an ordinary priest, another a simple Levite, another a layman, who could never attain to the privileges of the other classes, and another a hewer of wood and drawer of water. Such an arrangement cannot in itself be sinful, because God ordained it; nor does the light of nature contradict this decision of the word of God. In some states of society this might be the best method of distributing the various classes of the community, in others it might be highly injurious. It is therefore neither forbidden nor commanded. Men are left at liberty to determine the mode in which society shall be constituted, guided by the peculiar circumstances of the community, and the immutable obligation to adopt that method which is for the general good. Moreover, neither the church nor world has ever maintained that hereditary monarchy and hereditary nobility, were in their own nature sinful, so that no man can be a monarch or a noble without committing a heinous crime in the sight of God. And even if the monarch were possessed of irresponsible power over the pro-

perty and lives of his subjects, undesirable and impossible as such a form of government would be, in an advanced state of society, it would not in its nature be sinful. Even Mr. Birney, the abolition candidate for the Presidency, has admitted that his conscience would allow him to possess the unlimited power of a Roman Emperor, though it would direct him to use that power for the benefit of his subjects. But if the word of God does not condemn as sinful either the possession of unlimited power, or the designation by the accident of birth, of the person who is to hold it; then it is admitted that it is not necessarily sinful that one man should by birth be assigned to the rank of king, noble, or master, and another to that of subject, commoner, or slave. As this diversity of condition among men has always existed, as there has always been masters and servants, if there is nothing sinful in the nature of the relation, neither is there in its being determined by birth.

Does then, the word of God sanction this relation? Did it permit the Israelites to own men, to buy and sell them? If so, then no man. who can bow his heart and conscience to the authority of God, can pronounce slaveholding to be a heinous crime. It is conceded that the heathen by whom these patriarchs and their descendants were surrounded, were slaveholders in the strictest sense of the term. This was the case with the Egyptians, the Midianites, and the inhabitants of Canaan. The Reviewer of Dr. Junkin, allows that Joseph in the house of Potiphar was properly called a Hebrew slave, and that the servants given by Abimelech to Abraham were slaves, since Abimelech was a heathen. But on what evidence does this conviction rest that the heathen of that age were slaveholders? It rests on the fact that the scriptures speak of their having, buying, selling, and giving away men as servants. This is regarded as sufficient. But all this is recorded of the Patriarchs and of the Hebrews under Moses. Abraham is spoken of as having men servants and maid servants, they are enumerated as a part of his possessions; he is said to have received slaves as a present: Abimelech took sheep and oxen, and men servants and maid servants and gave them unto Abraham. Gen. xx. 14. Pharaoh had before made him a similar gift, for it is said, he entreated Abram well for Sarah's sake, and he had sheep, and oxen, and he asses, and men servants, and maid servants. He circumcised "all that were bought with his money." Hagar was his

bond-woman, and as such is contrasted with Sarah who was a free woman. All that the apostle says of this case in Gal. iv. 21–31, depends for its significancy on the fact that Hagar was a slave, to whom could be applied the phrase εἰς δουλείαν γεννῶσα, "gendering to bondage." How could it be said, "She is in bondage with her children," but on the assumption that she was a slave, and that the children of a slave mother were born in bondage? This is the very point of the apostle's illustration. So in later times we hear of the Hebrews having, buying, and selling slaves, for a slave is a man who may be bought and sold. In Numbers xxxi. 26 et seqq. we have an account of the distribution of the spoil taken from the Midianites, among whom women and children are enumerated, and which were given in certain proportions to the conquerors. This is a narrative, which if found in any other book, would be universally understood as teaching that these captives were slaves. And there is no reason why it should not be so understood here. As we have in this case one of the ways in which the Hebrews were allowed by God to acquire slaves, so we hear of their possessing them, and buying and selling them. In Lev. xxii. 10, 11, it is said, "A sojourner of a priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money he shall eat of it, and he that is born in his house, they shall eat of it." The precision of modern language could not distinguish more accurately between a free servant and a slave, than is done in this passage. The law respecting the Passover was of the same kind. "There shall no stranger eat thereof; but every man's servant that is bought with money, when thou hast circumcised him, then he shall eat thereof," Ex. xii. 43, 44. Being thus bought, these slaves, were by the law of Moses regarded as the property of their masters. They are called money, possession. If a man smite his servant, if he died under his hand, the master was to be punished, if he continued a day or two the owner was not punished, for the servant was his money, Ex. xxi. 21. The right of masters to sell their slaves is constantly assumed. It is implied in the right to buy, which supposes a sale. It is implied in the very nature of the relation as the slave was the money, the possession, the inheritance of the master. It is implied in the restrictions which are imposed upon the right, a man could not sell a female slave whom he had humbled, "thou shalt

not make merchandize of her because thou hast humbled her," Deut. xxi. 14. Nor could he sell her to a foreign nation, Ex. xxi. 8. If a master wounded a slave he could not sell him, he must let him go free without money, Ex. xxi.

The clearest and most explicit enactments on this whole subject are found in Lev. xxv. 39—46. "If thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond servant; *but* as an hired servant, *and* as a sojourner shall he be with thee, *and* shall serve thee unto the year of jubilee: and *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his father shall he return. For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as bondmen. Thou shalt not rule over him with rigour, but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession. They shall be your bondmen forever; but over your brethren the children of Israel, ye shall not rule over one another with rigour."

We do not know how this passage can be rendered plainer than it is, nor can we hope that any man, who is in such a state of mind as to prevent his seeing and admitting that it authorized the Hebrews to hold slaves, could be convinced even if one rose from the dead. It is here taught, 1. That if a Hebrew through poverty sold himself, he should not be reduced to the abject state of a slave. 2. That he should be treated as a hired servant. 3. And be allowed to go free at the year of Jubilee. This is the precise condition which abolitionists assign to the heathen servants among the Hebrews, whereas it is here declared to be peculiar to servants who were children of Israel; who could not be sold as bondmen, *venditione mancipii*, as the elder Michaelis translates it. Of the other class it is taught, 1. That they might be bought for bondmen. 2. That they might be held as a possession or property. 3. They might

be bequeathed by their masters to the children as a possession; *hereditario jure possidebitis*, as Michaelis renders the phrase; or as De Wette translates it to the letter: Ihr möget sie vererben auf eure Söhne nach euch als Eigenthum. *You may bequeath them to your children after you for a possession.* 4. This bondage was perpetual. They shall be your bondmen forever. One of the points of distinction between the two classes was, that the former could not be sold in perpetuity, the latter might. As the land of a Hebrew could not be alienated, so his person could not be reduced to perpetual bondage. At the year of jubilee he was to go free, and his inheritance reverted to him. In contrast with this, Moses allows the heathen to be reduced to perpetual bondage. Hebrews shall not be sold with the sale of a slave, *venditione mancipii*, v. 42; the heathen may be thus sold, is the very point of contrast. v. 46. If the former passage forbade reducing Israelites to the condition of slaves; the latter allowed the heathen to be so reduced. Again, both the Hebrew words and the construction in v. 39, are the same as v. 46. An Israelite "thou shalt not compel to serve as a bond-servant;" the heathen "shall be your bondmen." What is forbidden in the one case, was allowed in the other.*

If then men who were the property, a possession of other men, who might be bought and sold, who could be given or bequeathed as a possession to the children of their masters were slaves, then were the Hebrews allowed to hold slaves. The attempts made to evade this plain teaching of the scriptures are precisely similar to those which are made to prove that the Bible condemns as sinful all use of wine as a beverage, and that it pronounces even defensive war to be sinful. It is impossible to answer mere assertions. And the more extravagant the assertion, the more impossible the answer. How can a man be refuted who should

* We copy part of the comment of Henry as given in the Comprehensive Commentary on vs. 44—46. "They might purchase bondmen of the heathen nations round about them, or of those strangers that sojourned among them (except of the seven nations to be destroyed,) and might claim a dominion over them, and entail them on their families, as an inheritance, for the year of Jubilee should give no discharge to them." This he says was designed to intimate "that none shall have the benefit of the gospel-jubilee, but only Israelites indeed, and the children of Abraham by faith; as for those who continue heathenish, they continue bondmen." If Matthew Henry were living now and in this country, should we not see him threatened with deposition from the ministry for such sentiments?

say, as we know an ultra advocate of temperance did say, that the passage which speaks of John the Baptist coming neither eating nor drinking, means that he drank no water, but only milk; whereas Christ came drinking water; though he was called a gluttonous man and a wine-bibber. So when abolitionists say in reference to all the passages, above referred to, that the bondmen of the Hebrews, even from among the heathen, were voluntary servants, who received themselves the purchase money paid for them, that they were in fact hired servants, receiving wages, hiring themselves for a term of years instead of for a single year, or for a day, or week, or month, who could neither be sold nor bequeathed; we know not how they are to be answered, any more than if they were to assert, they were all ten feet high. Certain it is, the assertion is gratuitous. It is not only destitute of support, but contrary to the plain meaning of the words, and to the sense attributed to them in all ages. Moses found the institution of slavery existing at his day, and acted with regard to it as he did with regard to many other things; instead of prohibiting it, he made laws regulating the power of the master, and furthering the interests of the slave. He forbade any Hebrew being reduced to the state of perpetual bondage; he required that slaves of heathen origin, should be set free whenever they were cruelly treated, and as a punishment for such cruelty; he required that the master should assume towards them the responsibilities of a parent, introduce them into the covenant of God, as though they were his own children, grant them access to the means of religious instruction, by admitting them to the passover and other commemorative feasts, by which the knowledge of God's dealings with his people was principally preserved and propagated; and he enjoined that they should share in all the privileges of the Sabbath and sabbatical year. In this way, rather than by the immediate abolition or absolute prohibition of slavery, infinite wisdom saw fit, in that age and state of the world, to provide for the improvement and happiness of men. And by this means thousands from the surrounding nations were rescued from heathenism, and introduced into the church of God and made a compotent part of his people.

We have thought it the less necessary to go into detail on the argument from the Old Testament, because we consider abolitionists as abandoning the whole ground, and conceding the whole question, when they come to the

New Testament. How they can avoid feeling condemned out of their own lips, is more than we can understand. The admitted facts of the case are these, 1. That at the time of the introduction of Christianity slavery in its worst form prevailed extensively over the world. The slaves are estimated as amounting to one-half or two-thirds of the population of the Roman Empire; and the severity with which they were treated was extreme. 2. That, neither Christ nor his apostles ever denounced slaveholding as a crime. 3. That, they never urged emancipation as an immediate duty. These are the facts, the inference is irresistable, slaveholding cannot be a crime. It is placed by the inspired writers upon the same ground with despotism. The possession of absolute sovereignty in the state, the exercise by one man of the supreme legislative, judicial and executive functions of government, is not in its own nature sinful. If such a sovereign is wise, just and benevolent, he may be a great benefactor, and secure the approbation of all good men. Accordingly, the apostles though living under the reign of Nero, while they denounce all injustice and cruelty, whether in despot, master, or parent, never say a word about the sin of despotism. On the contrary they enjoined the duty of submission to the exercise of that authority; teaching that human government, however constituted, was an ordinance of God; that the king, though such a king as Nero, was still the minister of God, an avenger to execute wrath, responsible for the exercise of power, but not for the then possession of it. In like manner, though masters were invested with greater power over their slaves, than any master now possesses, the apostles instead of enjoining them to lay it aside, commanded them to exercise it properly, to be just and equal in all their dealings, remembering that they too had a master in heaven. On the slaves they enjoined obedience, not only when their masters were good and gentle, but also when they were froward; holding up to them the example of the Redeemer himself, who patiently submitted to injury. They cautioned those who had believing masters, against despising them because they were brethren. The equality which existed between them and their masters as brethren in Christ, was no reason why they should not render to them the honour and service due to them, as their masters according to the flesh.

Such is the plain teaching of the New Testament on this subject, and it is absolutely irreconcilable with the assumption

that the apostles regarded slaveholding as a heinous crime. It is here that the argument of the abolitionists breaks down entirely. We have often seen children building houses with cards; after laying a broad foundation and carrying up the structure with the greatest care and skill to the proposed height, in placing the last card in position, the whole collapses and lies in ruins at their feet. Thus these brethren begin with Abraham, and by dint of learning, ingenuity, and hard asserting, make out a tottering case, but when they come to the admission that Christ and his apostles, though living in the midst of slavery, never denounced slaveholding as a sin, and never enjoined immediate emancipation as a duty, their whole laborious structure is prostrated in a moment. The concession of those facts, is a concession that they differ from their master and his inspired apostles.

The solution which they give of the facts referred to, is altogether unsatisfactory. They say in substance, that the apostles concealed the truth, that they were afraid of consequences, that they acted from policy, or motives of expediency.* Our answer to this is, 1. That such conduct would be immoral. For men professing to be inspired teachers of truth and duty, to appear among men living in the daily commission of "a heinous crime in the sight of God," and never once tell them it was a crime; to allow them to go on in this course of iniquity to the ruin of their souls, is a supposition which shocks the moral sense. Nothing but the explicit declaration that slaveholding was a crime, and immediate emancipation a duty, could satisfy the demands of conscience, in such a case. Men were constantly coming to the apostle to ask, what they must do to be saved, what God would have them to do, and if they did not answer those questions openly and honestly, according to their real convictions, they were bad men. Such conduct in any other case would by all men be pronounced immoral. Suppose our missionaries among the heathen, in teaching the gospel, should, from motives of policy, abstain

* This is the ground they are forced to take. The Reviewer of Dr. Junkin's pamphlet says: "To have waged a public war against slavery; to have taken the stand and employed the active efforts now adopted by abolitionists, would have been humanly speaking, to have drawn upon their heads immediate and utter destruction, and that without even the remotest prospect of benefitting the poor slaves." p. 109. "We need not expect, therefore, in the New Testament, a direct declaration of the fact that man cannot hold property in man; nor that immediate emancipation is a Christian duty." p. 110.

from telling them the truth, should fail intentionally to inform them that idolatry, adultery, child-murder, or any like crime, was a grievous sin in the sight of God, would not all the world pronounce them unfaithful? Do not abolitionists condemn southern ministers for not explicitly stating that slaveholding is a crime, and immediate emancipation a duty? Would they not view with abhorrence the minister who really coincided with them in his views, and yet through fear of the consequences, held his peace, and allow his hearers to sin on in security? Would not, on the contrary, the world ring with their shouts in praise of the man who in fidelity to God, and in love to man, should openly preach the truth on these points to a congregation of slaveholders, even though it brought sudden destruction on his own head? We fear however we are only obscuring the clearness of a self evident truth, by multiplying illustrations. The conduct of the apostles is absolutely irreconcilable with moral honesty, if they believed slaveholding to be a heinous crime in the sight of God. They were either bad men, or they were not abolitionists, in the American sense of that word. 2. But again, the course ascribed to the apostles in reference to slavery, is not only base in itself, but it is contrary to their conduct in all analogous cases. Slaveholding is the only sin familiar to those to whom they preached, and about which they wrote, that they failed to denounce. Idolatry was a crime which was more prevalent than slaveholding; more implicated in all the institutions of life, in support of which stronger passions were engaged, and in attacking which they could not look for the support of one-half or two-thirds of the community. Yet idolatry they every where proclaimed to be a crime, inconsistent with Christianity and a bar to salvation. The consequence was the apostles were persecuted even to death. It is not true that they kept back the truth for fear of suffering. They called God to witness that they declared the whole counsel of God, and were clear of every man's blood. It is said that the cases of idolatry and slavery are not parallel, because it was more dangerous to denounce the latter than the former. Admitting the fact, is the degree of danger attending the discharge of a duty the measure of its obligation? Must a religious teacher in explaining the way of salvation, keep back the truth—one of the most effectual methods of teaching falsehood—because he may incur danger by inculcating it? We do not, however, be-

lieve the fact. We believe that the apostles might have taught that slaveholding is a sin, with far less danger than that which they incurred by teaching that what the heathen sacrificed they sacrificed to devils. We need not conceive of their adopting the system of agitation, and the whole "moral machinery" of modern times. They adopted no such course with regard to idolatry. But they might doubtless with comparative safety have told slaveholders that it was their duty to emancipate their slaves. They could as well have enjoined them to set their servants free, as to command them to render to them what is just and equal. Many men without any great exhibition of courage, have taught and do still teach the moral evil of slaveholding in the midst of slaveholders. And even now, any man who, in a meek, sincere and benevolent spirit, should say to southern planters that the relation they sustain to their slaves, is contrary to the will of God, and incompatible with their own salvation, would meet with no greater disturbance than the Quakers have experienced in making their annual testimony against slavery.

The course ascribed to the apostles is not only inconsistent with fidelity, and contrary to their uniform practice, but it is moreover opposed to the conduct of the messengers of God in all ages. The ancient prophets never failed to reprove the people for their sins, and to exhort them to repentance, no mattter how strong the attachment of their hearers to their iniquity, or how powerful the interests leagued in its support. Elijah did not fail to denounce the worship of Baal, though Ahab and Jezebel were determined to kill the prophets of God; nor did John the Baptist fail to tell Herod that it was not lawful for him to have his brother's wife.

This is one of the most serious aspects of this whole discussion. The testimony of scripture is so clearly against the fundamental principle of modern abolitionism, that the most violent processes of interpretation must be resorted to, to get rid of its authority; and the example of the apostles is so opposed to the doctrine of the party, that to evade its force they are constrained to ascribe to the messengers of Christ, principles of conduct which the moral sense instinctively condemns. This course cannot be pursued without weakening the authority of the word of God. When any set of men assume that a doctrine, whether it be the Trinity, personal election, or future punishment, cannot be true, and go

to the scriptures with the determination to silence their testimony, or to make them speak in accordance with their preconceived opinions, they wrong their own souls, and put themselves above the word of God. Or if they assume on general grounds, that the use of wine, defensive war, the holding of slaves is in itself a sin, and place the scriptures on the rack of criticism, to make them teach the same doctrine, it is bad for them, bad for the church and bad for the country. It of course makes a great difference whether this conflict with the Bible is associated with the benevolent, or with the malignant feelings of our nature; but it is well for us to remember that we cannot be more benevolent than God, and that it is vain for us to condemn, what his word allows. And if we at any time feel that the scriptures trouble us; if we wish they did not say exactly what they do say, if we should be glad to alter them to bring them nearer to our mind, we may be certain that the fault is in ourselves. The more perfectly we can sympathize with the word as it is; the more entirely our understanding, heart and conscience accord with its statements, the more healthful is the state of our minds. And on the contrary, the more we rise in conflict with its obvious import, the more we feel constrained to resort to evasions and unnatural interpretations to escape from its authority, the more certainly are we in the wrong. And when the pride of our nature rises so high as to lead us to declare, that if the Bible, really teaches this or that, which to all appearance it does teach, we renounce it, then we become judges and not doers of the law.

We have repeatedly admitted, though we believe the fundamental principles of abolitionism to be false, and its spirit fanatical, leading to a censoriousness, and evil speaking of Christian brethren, exceedingly offensive to God, yet that many good men are to be found in their ranks. It may therefore be proper to ask, How it is that on a question of morals, good men should be so divided in their judgments, one affirming another denying that slaveholding is a crime? We think we have already intimated the true solution of this question. They have in a great measure different objects before their minds. What the abolitionists, for the most part, really condemn, the true objects of their moral disapprobation, is not slaveholding, but the slave laws; and what the other party vindicate as not necessarily inconsistent with the will of God, is slaveholding,

and not the slave laws of this or any other country. It is the want of discrimination between these entirely distinct things, SLAVEHOLDING AND THE SLAVE LAWS, we firmly believe is the cause of a great part of the difference of sentiment which exists on this subject. We have already adverted to one source of this confusion when speaking of the nature of property. The abolitionists constantly assume that the incidents of the right of property are the same whatever may be the nature of its object. Hence they infer that if one man may justly hold another man as property, he may justly treat him as he may treat any other article of property; if the validity of the title be acknowledged, it follows that the owner may disregard the nature of his slave, treat him as if he were not a husband, or not a parent; as though he had no social affections; or was not a rational being, and had no soul to be saved or lost. This is what they mean to condemn, and this every good man in the world would condemn, and if this was a correct view of what is meant by the right of property in man, there could be no diversity of opinion as to whether slaveholding were a heinous crime. Again, they constantly confound what a man has a right to do in virtue of his relation of master, with what the laws of the land give him the liberty to do, or even enjoin upon him. Thus the Reviewer above quoted, argues that if the apostles recognised slaveholding under the Roman laws as consistent with a Christian character, they must have recognised as consistent with that character, all the oppression, cruelty, and even murder, which those laws sanctioned or permitted. "The Roman law," he says, "allowed masters to put their slaves to death; to extort testimony on the rack; to punish them with dreadful tortures; to turn out the old slaves to die on a dunghill, &c. Might the Christian master claim and exercise all these legal rights? The Roman law said, *Inter servos et liberos matrimonium contrahi non potest, contubernium potest.* A freeman may live with a slave, but not marry her. Was this legal fornication tolerated in the church?" He might have gone further, and said that the Roman law recognised no marriage between slaves, and then ask, whether the apostles recognised this prohibition of matrimony? If we understand this argument it is, that if the apostle recognised the right of a Christian under the Roman laws to hold slaves, he thereby recognised his right to expose his slaves to die of cold and hunger, to torture them at pleasure, to

forbid them to marry, or to regard their union as mere temporary concubinage. If this is a valid mode of reasoning, then the Bible in recognising the right of kings to reign, recognised their right to throw good men to lions, or into a furnace, to persecute them for worshipping the true God, and to do all the abominable things human laws have ever permitted kings to do. Then, too, if the Bible recognises the parental relation, it recognises the right of the parent to sell his daughters as concubines, to put his children to death, or to do whatever the laws of Mohammedans or Pagans may authorise a parent's doing. One would think that the distinction between the lawfulness of a given relation, as between a king and his subjects, a parent and his children, a master and his slaves, and the laws which, at any particular time or place, may be enacted in reference to that relation, is sufficiently clear, to prevent the two things from being confounded. Yet this is a distinction that abolitionists will not make. When they speak of slaveholding as a sin, they mean that it is a sin to do what the slave laws of the south permit to be done; to separate parents and children, or husbands and wives; to treat slaves with injustice and cruelty; to prevent their learning to read the word of God, or attending the preaching of the gospel. And when any man asserts that slaveholding is not a crime, they consider him as saying that it is not a sin thus to trample on the dearest rights of our fellow men. The very title of the book to which we have so often referred, is, "A Review of Dr. Junkin's Synodical Speech in *defence of American Slavery*." Dr. Junkin's speech however, is simply an argument to prove that slaveholding is not a crime, and therefore that "believing masters ought not to be excommunicated from the church of God." This is called a defence of American Slavery! i. e. of the whole system of slave laws now in force in this country! There is no help for men, who will act thus. May not a man in England maintain that landholding is no sin, without defending all the English laws of entail and primogeniture, which relate to lands? May he not teach that it is right to hold property, without thereby teaching that all the laws relating to property, in any given country, are wise and just? Then why may he not say, that slaveholding is no crime, and yet not defend the slave laws either of Rome or of America? This distinction which is so plain as to be glaring, it is of great importance should be borne in mind both in the North and

South. In the North, to prevent the sin and folly of condemning all slaveholders as criminals, when the slave laws are the real objects meant to be condemned; and in the South, to prevent those who maintain that slaveholding is no sin, from thinking it necessary to defend, and from expecting others to defend the existing laws in relation to that subject.

We utterly repudiate the charge that we are the advocates of the slave laws of the South, because we hold that slaveholding is not in itself a crime. We deny that such a charge is sustained by any thing we have said; we deny that southern Christians even defend the laws which are now in force with regard to the slaves. We know, for example, that the law which forbids slaves being taught to read, is in a multitude of cases, openly disregarded. Within ten days, a gentleman from South Carolina, told us that every slave that he had could both read and write, and that he never gave himself the least concern about the law which forbids the instruction of the blacks. To show how unreasonable is the clamour of abolitionists against those who oppose their distinctive doctrine, we will again briefly state what we conceive to be the correct view of the subject.

By slaveholding we understand one man's having the right of property in another man; and by the right of property we understand the right of having and using a thing according to its nature; and consequently the right of property in a man can be nothing more than the right to use him as a man. And as a man is not only a sentient creature, but a social, rational, moral and immortal being, it is not an incident of the right of property in him, that his wants as a social and rational being, can be justly disregarded, any more than it is an incident of right of property in a horse, that the wants of the horse as a living animal, can be justly neglected. On the contrary, as the possession of rights implies corresponding duties, the possession of property in a man, imposes the responsibility of providing for his wants as a man. And as the wants of a man relate to the soul as well as to the body, the responsibility not only rests upon the owner, but arises out of the very nature of his relation to his slaves as their owner, to provide not merely for their comfortable support, but also for their education, for the secure exercise of their social affections as husbands and fathers; and for their moral and religious instruction. These are as plainly the incidents of the right of property in

man, as the duty of support, education, and moral and religious culture, is an incident of a parent's relation to his children. So far, therefore, from maintaining that a master has a right in virtue of his ownership, to prevent his slaves marrying, or to separate them when married, or to keep them in ignorance, or to debar them from the means of grace, we say that it of necessity flows from his right of property in them, that he has no right to do any of these things, but is bound to do the direct reverse. It is here as in despotic governments. So far from the possession by one man of absolute power in the state, giving him the right to interfere with the religious convictions of his people, to keep them in ignorance, to separate the married, to take children from their parents, or in any way to hinder the social, intellectual, and religious improvement of those subject to his power, the very possession of that power imposes the strongest obligation to do all he can for their happiness and improvement.

Again, as the possession of power over our fellow-men necessarily involves corresponding duties towards them, so the exercise of that power is to be regulated by the law of God. A king is bound to exercise his power according to the rules of justice and mercy; a parent must use his authority for edification and not for destruction; and a master's power over the slave is in like manner subject to the rules of God's word. And as it is one of the rules there laid down, that labour should be rewarded, it is no fair inference from the admission of the right of possession in the master, that he may justly withhold a reasonable compensation for the labour of his slaves. And in point of fact, we believe it to be true, that the slaves of the south, as a general rule, are far better compensated, than the great body of operatives in Europe. We believe also that taking them as a class, their intellectual, moral, and religious condition is better. It is not well however to recriminate. Americans doubtless have sinned and are now sinning greatly, in not discharging the duties which flow from their relation to the coloured people of this country, as their masters; and this sin is not the less, because England has sinned and is still sinning in a higher measure, in her conduct towards her labouring population. The degradation, social and moral, into which large masses of the people have there been allowed to sink, we cannot but regard as the natural consequence of unequal laws; of laws which favour the accumulation of proper-

ty in the hands of a few, and which tend to confine the benefits of education and religious privileges to the upper and middle classes. The Archbishop of Canterbury stated in the house of Lords, that there were three millions of people in England and Wales without pastoral supervision, and that church accommodation was provided for one in eight of the population, in some parts of the country, and for one in thirty in other parts. The Marquis of Lansdowne, on another occasion, stated that with the exception of Spain and Russia, England was in education below any European nation, only one in twelve of the population being in school. A public report recently made to parliament, states that there are nearly three millions and a half of the people of Ireland living in mud hovels, having one room each, and without chimney or windows. While the mass of the population is sinking to such degradation, property is accumulating with fearful rapidity in the hands of a constantly decreasing number. In 1770 the lands of England belonged to 250,000 families; in 1815, they belonged to 32,000, and since then the process has been going on as rapidly as ever.* In 1838 it appeared from the probate of wills that the personal property of twenty-four bishops, who had died within twenty years, averaged about $300,000 each. This is exclusive of their real estates. If the eye had the power of retroversion, we should certainly be less censorious. The laws of England by which such inequality has been produced in the distribution of wealth, and such ignorance and misery entailed on the lower classes, are to Americans as much the objects of moral disapprobation, as any thing in our institutions can be to the good people of England. And yet we hear of no public meetings recommending discontinuing the use of the products of English labour, analogous to those which in Great Britain recommend, under the patronage of that very eccentric person Dr. Burns, the non-importation of American cotton. This however is a digression which we should be willing to strike out, but are also willing to let stand. We do not approve of this mutual condemnation, and only adduce the foregoing facts to show how unbecoming it appears in the eyes of Americans, for men surrounded by such crying evils at home, to exhaust their benevolence on distant objects.

As then the right of property in a man, while it invests

* Edinburgh Witness, Feb. 3, 1844.

the owner with power to command his services, does not exempt him from the obligation to exercise that power according to the directions of God's word, the master therefore is bound by the principle that the labourer is worthy of his hire. And the right to accumulate property necessarily follows from the right to compensation, for a man's hire is his own, and if it exceeds the necessary means of support, it is his own still. This right is generally recognised. How else could slaves purchase their own liberty, as they are allowed to do under Spanish laws, and as they so often in fact do, in this country.

It follows necessarily, from what has been said, that all those laws which are designed to restrict the master in the discharge of the duties, which flow from his relation to his slaves; which forbid his teaching them to read, or which prohibit marriage among them, or which allow of the separation of those who are married, or which render insecure the possession of their earnings, or are otherwise in conflict with the word of God, are wicked laws; laws which do not find their justification in the admission of the right of ownership in the master, but are in direct contravention of the obligations which necessarily flow from that right. If the laws of the land forbad parents to instruct their children, or permitted them to sell them to the Turks, there would be a general outcry against the atrocity of such laws; but no man would be so absurd as to infer that having children was a great sin. Parents who complied with such laws would be great sinners, but not parents who did their duty to their children. In all other cases, men distinguish between the relation, whether of kings and subjects, of lords and tenants, of parents and children, and the laws just or unjust, which may be made respecting those relations. If they would make the same distinction between slave-holding and the slave-laws, they would see that the condemnation of the latter does not necessarily involve the condemnation of the former as itself a crime.

The principles above stated we believe to be scriptural and in accordance with the enlightened moral sense of men. We believe them also to be eminently conducive to the welfare of the slaves. The principles and conduct, on the other hand, of our abolitionists, we believe to be unchristian and in the highest degree injurious. If their distinctive doctrine is erroneous, then denouncing slaveholders as such, excluding them from the church, insisting on immediate

emancipation as in all cases a duty, are all seen and felt to be unreasonable; and the spirit with which this course is pursued, to be unchristian. The consequence is that opposition and alienation are produced between those who ought to be united; slaveholders who do not belong to the church are exasperated, and become more severe in the treatment of their slaves, more intolerant of all means for their improvement, and the hands of God's people living among them are effectually tied. As the cause of temperance was disparaged, weakened, and in some places ruined, by making all use of intoxicating drinks sinful; so the cause of the slave has been injured beyond estimate, by the doctrine that slaveholding is itself a crime, and by the spirit and measures to which that doctrine has given rise.

Any candid man can see on the other hand, that the scriptural doctrine is adapted to promote the best interests of the slaves. That doctrine is that slaveholding is not necessarily sinful, but like all similar relations is right or wrong according to circumstances, and when it exists gives rise to the obligation of providing for all the temporal and spiritual wants of the slaves. If a man owns another he is for that very reason bound to feed and clothe him, to provide for him in sickness and old age, to educate him and let the light of truth and saving knowledge in upon his mind, to watch over his rights, to exercise all the power which his ownership gives him in accordance with those rules of mercy and righteousness, which are laid down in the word of God. It is also evident that acting in accordance with these principles would soon so improve the condition of the slaves, would make them intelligent, moral and religious, and thus work out to the benefit of all concerned, and the removal of the institution. For slavery like despotism supposes the actual inferiority, and consequent dependence of those held in subjection. Neither can be permanent. Both may be prolonged by keeping the subject class degraded, that is by committing sin on a large scale, which is only to treasure up wrath for the day of wrath. It is only the antagonist fanaticism of a fragment of the south, which maintains the doctrine that slavery is in itself a good thing, and ought to be perpetuated. It cannot by possibility be perpetuated. The only question is, how is it to end? All that we are concerned with, is present duty; and that duty, inferred from the nature of the relation, and declared in the word of God, is to instruct, to civilize, to

evangelize the slaves, to make them as far as we can, intelligent, moral and religious; good husbands, good fathers, as well as good servants. The consequence of such conduct must be peace, a good conscience, and the blessing of God.

If the views presented in this paper are correct, it is easy to see how this whole subject ought to be treated in our church courts. In the first place it is plain, that for such courts, under the dictation of abolitionists, to pronounce slaveholding a crime, and to enjoin the exclusion of all slaveholders from the church, would be foolish and wicked. It would be to trample on the authority of the word of God; to shock the moral sense of the great body of intelligent and pious people on the face of the earth; it would rend the church, send abroad a spirit of malice and discord, and would cut off the slaves themselves from one of the most important means appointed by God for their improvement and emancipation; the instructions and kind treatment of believing masters.

In the second place, it is plain that the church has no responsibility and no right to interfere with respect to the slave laws of the South. Those laws are doubtless in many cases unjust and cruel, enjoining what God forbids, and forbidding what God enjoins. The existence of those laws supposes criminality somewhere; but the responsibility rests on those who made, and have the power to repeal them. It does not rest on the church. Christians who are members of communities in which such laws are in force, have their share of responsibility with regard to them, as citizens.—But it is no part of the vocation of the church, as such, to interfere with civil laws. The apostles did not call a synod at Jerusalem, to denounce the Roman laws, but they laid the foundation of a spiritual society, and let the world make its own laws. We would not brook the legislatures of our States passing denunciatory resolutions against our rules of church discipline; and we should not call upon the church to meddle with the laws of the land. As citizens we have the right and duty to demand just and equal laws; but as a church, we have other and higher duties.

In the third place, it is evident that the church has an important duty to perform in relation to this subject. At the North, as elsewhere, she is bound to instruct parents in their duties to their children, and to exercise her oversight and discipline when those duties are grossly violated or neg-

lected. She has the same duty to perform with regard to slaveholders. As she would be called upon to censure a parent, who was unjust or cruel to his children, so is she called upon to censure her slaveholding members, should they be unjust and cruel to their slaves. The church is a society constituted by God, to be governed by certain rules, and invested with power to enforce by spiritual means, the observance of those rules upon its members. Of course those who do not comply with the rules, laid down in the word of God, as to their conduct, either as men, or parents, or masters, are justly exposed to the censure of the church, and the church is bound to inflict such censure. As to this point, we presume there is no difference of opinion. And if we could agree to act on these principles; that is, abstain from denouncing as a crime what God has not so pronounced; withhold our hands from the laws of the land, for which, as a church, we have no responsibility; and confine ourselves to teaching all classes of our members their duties, whether as parents, masters, or slaves, and enforcing the discharge of those duties by the power which God hath given to his church for edification and not for destruction, we should commend ourselves to every man's conscience in the sight of God.

Art. VII.—*A Debate between Rev. A. Campbell and Rev. N. L. Rice, on the Action, Subject, Design, and Administrator of Christian Baptism; also on the character of Spiritual influence in Conversion and Sanctification; and on the expediency and tendency of Ecclesiastical creeds, as terms of union and communion; held in Lexington, Ky. from the 15th of Nov. to the 2d of Dec.* 1843. Reported by Marcus T. Gould, assisted by A. E. Drapier, Stenographers, Lexington, Ky. pp. 912, 8vo. Archibald Alexander

The debate, of which this volume furnishes a report, originated in a proposition made by a friend of Mr. Campbell to the Rev. John A. Brown of Kentucky. After a protracted correspondence, in which Mr. Campbell sought, disingenuously, to fasten the responsibility of taking the initiative upon the adverse party, the subject matter and the

order of debate were satisfactorily adjusted. The propositions discussed were the following:

I. The immersion in water of a proper subject, into the name of the Father, the Son, and the Holy Spirit, is the one only apostolic or Christian baptism. Mr. Campbell affirms, Mr. Rice denies.

II. The infant of a believing parent is a scriptural subject of baptism. Mr. Rice affirms, Mr. Campbell denies.

III. Christian baptism is for the remission of past sins. Mr. Campbell affirms, Mr. Rice denies.

IV. Baptism is to be administered only by a bishop or ordained presbyter. Mr. Rice affirms, Mr. Campbell denies.

V. In conversion and sanctification the Spirit of God operates on persons only through the word of truth. Mr. Campbell affirms, Mr. Rice denies.

VI. Human creeds, as bonds of union and communion, are necessarily heretical and schismatical. Mr. Campbell affirms, Mr. Rice denies.

Upon the first two points in debate, Mr. Campbell defended the ground assumed universally by the Baptist denomination. He entered into the controversy with all the advantage belonging to his position as the acknowledged leader of a considerable body of professing Christians.—The Campbellites, or as they call themselves, the Reformed Church, though little known in this part of the country, have a large number of congregations in the West, which all look up to Mr. Campbell as the great apostle of their faith. He presides over a collegiate institution at Bethany in Virginia, and possesses a high reputation for talents and learning. He was a member of the Convention which some years since re-modelled the Constitution of Virginia, and earned some distinction by the part he took in the proceedings of that body. For thirty years he has been before the public, labouring in his vocation as a reformer, preaching, writing books, editing a Monthly Magazine, and conducting public controversies. He has been learning the practice of a man of war from his youth up; and if not skilled in all polemic arts, it has not been for want of sufficient training. His opponent was a much younger man, and much less practiced in controversy. The adventitious circumstances were altogether in favour of Mr. Campbell; and yet we think every impartial reader of this volume must agree with us in the judgment that he was defeated upon all the

subjects in debate. On some points his overthrow was so signal and complete, that his discomfiture must be apparent even to himself.

The first question discussed related to the mode of baptism. This subject Mr. Campbell professes to have studied calmly and conscientiously for thirty years, seeking light in all quarters, and especially reading with care the leading writers who differ from him. And he seems to present the confidence of his belief, after so thorough and honest an examination, adopted as that belief was in opposition to the views in which he had been trained, and maintained through the loss of the favouring breezes of popular applause which wafted his brethren pleasantly along, as affording some probable evidence of its truth. This plea comes with rather an ill grace from a man who stands at the head of a numerous sect whom he has succeeded in reforming out of sympathy with all other branches of the church, and into complete subjection to his will. The reluctance to part with opinions in which we have been educated may be overcome by other influences than the compelling force of truth. The ambitious desire to figure as the head of a sect, must lead to the adoption of some distinctive principles of separation, and to the establishment of some Shibboleth, some outward mark of discipleship and bond of union. Had Mr. Campbell attempted to correct what he believed to be errours, in the prevailing speculative belief, or to reform what he deemed abuses in the existing organizations of the church, he knows very well that he would have gained comparatively few disciples, and that over those few he would not have ruled with absolute sway. To gain the ends of a founder of a sect it was necessary that some outward symbol should be selected, which might be made indispensable to salvation.—Whether this be extreme unction, episcopal imposition, or total immersion, is in itself a matter of little moment. Any one of these might be made to answer the purpose, provided it be made of strict indispensable obligation. The necessity which Mr. Campbell felt was laid upon him of establishing a sect, included in it the necessity of yielding his early belief and adopting a creed suitable for his purposes. We can discern no presumption therefore in favour of his opinions from the fact that these were not the opinions in which he had been educated.

The first question debated had respect, as we have said,

to the mode of baptisms. But Mr. Campbell contends that there is, and can be no such question. He censures Baptist writers for having incautiously entertained it under this form, and thus conceded an important advantage to their adversaries. And he takes credit to himself for having, twenty years since, shown that the true question was respecting the action of baptism, and not the mode. That is, he contends that immersiom is not a mode of baptism, but baptism itself. We must confess this strikes us as a puerility, beneath the regard of a grave and reverend inquirer after truth. It is precisely on a par with the imbecile foolery of those who think to make progress by arrogating to themselves the title of *the* church. There are those who, in defiance of the settled usage of language, affect to use the word churchman as the synonyme of episcopalian; but such an attempt to forestal argument by cant, we should have thought beneath the manly intellect of Mr. Campbell. The meaning of words is not to be settled by the pertness of clerical foppery, nor by the demands of sectarian bigotry. Mr. Campbell's great discovery, by which he at once takes possession of the whole ground, is really of no higher dignity or worth than the muttered charm by which the harmless lunatic fancied that he became the owner of the stars. The stars still shine for others, and so baptism is still administered by other hands and in other modes than that practised by Mr. Campbell, even as there are still other churches, in despite of the self-complacent assumption of the episcopalian.

The argument of Mr. Campbell in favour of immersion is not destitute of learning and ability. He appears to be well furnished with the facts and reasonings usually adduced in favour of the position he maintained. If he did not produce any thing new, it is because nothing new can be expected from any man upon a question that has already been so thoroughly discussed; and if he failed to establish his ground, it was because success was from the nature of the case impossible. Had he undertaken to prove that immersion was the primitive mode of baptism, or that it was the best mode, he might have hoped for success, but how could he anticipate any thing else than defeat in the attempt to maintain the extreme proposition that immersion is the only baptism. Let it be granted that the primitive meaning of the original term designating this rite is immersion, still this helps him on but a small way towards the establishment of his point.

What if this be its "literal, proper, original meaning," is it its only meaning? Is it never used in any other sense? If the word is capable of any other meaning, then it may have had this meaning in the institution of the rite? Mr. Rice has certainly succeeded in showing that there is not one instance in the Bible, where the word βαπτιζω is used out of connection with the baptismal rite, in which it can be proved to mean *immerse*, and that its general signification is *to wash*. The lexicographical argument is clearly in his favour.

We quote the summary of the arguments on either side, as given by the debatants in their closing addresses, each of them having previously spoken seventeen times. Mr. Campbell thus sums up his thirteen distinct arguments in favour of immersion.

"I. I argued from the law of specific words, to which class *bapto* and *baptizo* belongs—showing from the philosophy of words indicative of *specific* action and from usage, that while such words retain their radical form they retain the radical idea. Thus in the case of *baptizo*, while ever we retain the *bap* we have the dip in *fact* or in *figure*. No proper exception was found to this rule.

II. *Baptizo*, according to *all the lexicons* of eighteen hundred years, signifies to dip, immerse, plunge, as its literal, proper, original meaning; and is *never found* translated by *sprinkle* or *pour* in any dictionary from the Christian era down to the present century. No example was given contrary to this fact. The gentleman laboured to construct exceptions from casual meanings, but found not one such rendering in all those lexicons.

III. The classics were copiously alleged in proof of all that argued from the lexicons. No instance was adduced from them subversive of the facts alleged from the dictionaries.

IV. All the translations, ancient and modern, were appealed to in confirmation of the above facts. From a very liberal induction of the ancient and modern versions, it did not appear that in any one case any translator had ever translated *baptizo* by the words sprinkle or pour; but that it had been frequently translated dip, immerse, &c. Of modern translations, I have examined many, and though this word occurs one hundred and twenty times, it is *never* translated by the words preferred by the Pedo-baptists.

V. My fifth class of evidence offered, consisted of the testimonies of reformers, annotators, paraphrasts, and critics, respecting the meaning of *baptizo;* selected, too, as under every branch of evidence, from the ranks of those whose practice was contrary to ours. This whole class, amongst whom were Luther, Calvin, Grotius, Witsius, Vossius, Vitringeo, &c., declare that in the New Testament use of the word, it means to immerse, and some of them say, in so many words, "*never to sprinkle.*"

VI. Our sixth argument consisted of the testimony of English lexicographers, encyclopædias and reviews, whose testimony sustains that of the reformers, annotators, and critics.

VII. Our seventh argument was an exhibit of the words in construction with *baptizo—raino* and *cheo*—showing a very peculiar uniformity never lost sight of in a single instance; showing that to sprinkle and pour have necessarily *upon* and never *in* after them: while *baptizo* has *in* or *into* after it, and never *upon;* an argument to which Mr. Rice made no reply whatever, and, indeed, no response to it could be given. It is, indeed, as I conceive, the clearest and most convincing argument in the department of philology, because it groups in one view the whole controversy on all the prepositions and verbs in debate. I believe it to be unanswerable.

VIII. Our eighth argument was deduced from the places mentioned in the Bible, intimating that much water was necessary. There is not one intimation in the Bible of ever bringing water to the candidates; but there are intimations of taking them out to rivers, and places of much water. Mr. R. could give no reason for going to the Jordan to wet one's fingers, or out of doors to baptize any one, if sprinkling had been the practice.

IX. The ninth argument was deduced from the first law of the decalogue of philology—which makes all true definitions and translations of terms convertible. Which, when applied to *baptizo*, clearly proves that in the New Testament it cannot possibly signify to sprinkle, pour, wash, or purify.

X. Our tenth argument was drawn from the principal objections of Pedo-baptists, showing that in these very objections there is farther evidence in demonstration of immersion.

XI. The eleventh argument asserted the overwhelming fact, that sprinkling common water, or pouring it on any person or thing, was never commanded by God under any dispensation of religion, for any purpose whatever. This unanswered argument is fatal to the whole plan of sprinkling advanced by Mr. Rice.

XII. Our twelfth evidence consisted of the allusions used by inspired men in reference to baptism; their comparing it to a *burial* and *resurrection*, to a planting of seed, and in making it a sort of antitype of water and the ark during the deluge.

XIII. My thirteenth, or last argument, the history of baptism and of sprinkling, you have just now heard. You have heard that all the Greek and Latin fathers from the very earliest antiquity—from the very age of the apostles, according to our historians;—and indeed the oriental church always—and the western church, for thirteen centuries, practiced immersion. What further evidence can any one desire! Now, as I have already stated, *if only one of these thirteen arguments be true and valid, immersion, and immersion only, is established forever beyond a rational doubt or contradiction.* Any one of them is enough! How irresistible, then, to the candid mind, the accumulated evidence of them all!"

Mr. Rice's review of the whole argument is more extended. It occupies a portion of two addresses. We give it with some unimportant omissions, which do not affect the current of the argument.

"I wish now to review the argument on the whole question before us. Let us, then, have distinctly before our minds the proposition he

has undertaken to establish: viz. *that immersion of the person in water is the only apostolic or Christian baptism;* and consequently all who have received the ordinance in any other mode are unbaptised, and are "aliens from the commonwealth of Israel!" This sweeping proposition he has sought to prove, mainly by the words *bapto* and *baptizo*. The whole controversy, as he admits, turns chiefly on the meaning of these words. To prove that they are specific terms, expressing definitely the *action* of immersing, he appealed—

1st. To the lexicons, ancient and modern, of which he quoted a large number. But mark the fact: I appealed to the same lexicons, and proved, that with almost entire unanimity, they define these words to *wash*, *cleanse*, *purify*, as well as to plunge, sink, &c. Some of them, both ancient and modern, defined them to *wet*, *moisten*, *sprinkle*. Now all admit that these words—*wash*, *cleanse*, &c. are generic terms, expressing *the thing done*, but not the *mode of doing it*. If then, it be true, as all the lexicons, ancient and modern, declare, that these words mean to wash, cleanse, &c., how is it possible for the gentleman, by them, to prove immersion? Every one knows that washing, cleansing, purifying, may be performed in different modes. So the lexicons, instead of proving these words to be specific in their meaning, definitely expressing the action of immersing, prove just the opposite—that they are often used as generic terms, expressing washing, cleansing, purifying *in any mode*.

But the gentleman told us, *bapto* and *baptizo* meant to wash, to cleanse, &c., not in a proper or literal, but only in a *figurative* sense; and he laboured faithfully to find *one lexicon* to sustain him in his position. He brought forward Stokius, who says, *baptizo* means to wash *tropically;* but unfortunately for him I immediately proved by Ernesti and Stuart, that the *tropical* or *secondary* meaning of words is in a great many instances, their *proper* and *literal* meaning; that very few words in any language retain their original meaning, much the larger number of them acquiring tropical or secondary meanings, which become proper and literal. Carson, whom the gentleman admits to be a profound linguist, also asserts, that the secondary meaning of *bapto*, (*to dye by sprinkling,*) is as literal as the primary meaning. And the lexicons, *en masse*, give to wash, cleanse, as *literal* meanings of *baptizo*.

Mr. Campbell has insisted, that *immerse* is the *primary*, *original*, and *proper* meaning of *baptizo*. But unfortunately again I proved, that the meaning of words is constantly changing—that few words retain their primary or original meanings. Moreover, the lexicons do give *to wash*, *to cleanse*, as the *first*, the *primary* meaning of *baptizo*, as used by the Jews and inspired writers. The lexicons therefore, though he so much relied on them, have all failed him. But, he says, they were all, Pedo-baptists, and were often in error! Right or wrong, they give to these words precisely the definition for which I contend. *They are with me!*

2nd. His second appeal was to the *classics*. He had very learnedly taught us, that all specific words, having a leading syllable, retain their original idea, and therefore wherever we should find *bap*, as in *bapto*, we would also find the idea of *dipping*. He was again unfortunate. I turned to a few passages in the classics, and found *bapto* used to express the dyeing of a garment by the dropping of the co-

louring fluid, the dyeing of the beard, the hair, the colouring of the face, the staining of the hands, the colouring of a lake, &c., all by the application of the fluid to the person or thing, not by dipping. In all these instances. and others, we found the syllable *bap*, and even *bapto* itself, where there was no dipping, no immersing.

But, said the gentleman, *bapto*, in these instances, expresses not the dropping, smearing, &c., but the *effect*. The *effect!* The effect of what? The effect of dipping, immersing? No; for there was no dipping, no immersing in the case. It must, then, express the effect of *dropping*, *wetting*, *smearing*. Then where is the immersing? And if *bapto* will express the effect of the dropping of a colouring fluid, why not also the effect of a colourless fluid—wetting? Mr. Campbell responds again, these are *figurative* meanings of the word. No, says Mr. Carson, his profound linguist; they are as literal as the primary meaning. So that the classical usage of *bapto* cannot help the cause of immersion; and since *bapto* and *baptizo* are admitted to have the same meaning, at least so far as mode is concerned, *baptizo* must also be given up.

I, however, went with my friend to the classics to ascertain their usage in regard to *baptizo*. I found it, in four-fifths of the instances supposed to favour immersion, meaning *to sink*, and so translated by Mr. Carson, Dr. Gale, and by the gentleman himself! I found it constantly used to signify the sinking of ships, the sinking of animals and men under water, the flowing of water over land; and I proved that Dr. Gale, one of the most learned and zealous immersionists whilst commenting on one of these difficult passages in the classics, admitted that *baptizo* did not necessarily express the *action* of putting under water—*the very thing and the only thing Mr. Campbell was labouring to prove by it!!!* The Doctor had found a place in which *baptizo* was employed, where it was perfectly certain there could be no *action* of dipping, or of any other kind. I produced a passage from Plutarch, in which he spoke of a Roman general who, when dying of his wounds, baptized (*baptisas*) his hand with his blood, and wrote on a trophy. In this instance every one sees, at once, there could be no immersion—nothing more than a *wetting* of a finger or writing instrument. Yet the hand was baptized. I produced also a quotation from Hippocrates, where he directed, concerning a blister-plaster, that it should be baptized (*baptizein*) with breast-milk and Egyptian ointment.

3d. The gentleman's third appeal was to the *translations;* and he informed us, they were almost, if not quite all, in favour of immersion.

He commenced with the venerable old Peshito Syriac, the oldest and one of the best translations in the world, made, if our immersionist friends are to be believed, before pouring and sprinkling were known. I happened to have the Syriac Testament and Schaaf's lexicon. I proved, that Schaaf defined *amad*, (the Syriac word by which *baptizo* is translated,) by the Latin phrase *abluit se*—he washed himself; and all admit, that *abluo* is a *generic term*, signifying to *wash*, to *cleanse in any mode*. I further proved, that Schaaf, Castel, Michaelis and Buxtorf could find not one instance in the New Testament, where *amad* means to *immerse*, and but one in the Old Testament; and even in that neither the Hebrew word nor the Greek of

the Septuagint has that meaning. I proved by Mr. Gotch himself, the gentleman's own witness, that *amad* is used in the Bible in the general sense of washing—*abluit se.* I also stated, (and it has not been, and will not be denied) that the Syriac language has a word (*tzeva*) which properly means *to dip*, but which is never used with reference to Christian baptism. *The old Syriac is with us translated* BAPTIZO, *not to immerse, but to* WASH, CLEANSE *without regard to mode.*

I then turned your attention to the *old Italic version*, and the *Vulgate*, translated by the learned Jerom; and in both these venerable versions we found the word baptizo not translated by the Latin words *mergo*, *immergo*, &c., but *transferred*, just as in our English version. In the only instance where Jerom translated the word, he translated it by *lavo*, to wash—a generic term. Mr. Campbell told us, that *baptizo* was understood by the Latins to mean *immerse*, and therefore was not translated. This was immediately disproved by showing, that they frequently baptized by pouring and sprinkling, and with entire unanimity regarded baptism thus performed as valid and scriptural—nay, that many really believed, that John the Baptist administered baptism by pouring. *The old Italic and Vulgate, therefore, must be abandoned.*

I then turned your attention to the Arabic version, of highest authority, and stated, (and it has not been denied) that it employs in translating *baptizo*, the same word in form and signification as the Syriac. I appealed to the Persic version, which is admitted to have translated *baptizo* by a word meaning *to wash*. I further appealed to the Ethiopic, the Sahidic, the Basmuric, the Armmian, the German, the Swedish, the Danish, the Anglo-Saxon, Arias Montanus, the Geneva Bible, the French, the Spanish, Tyndale's translation, proving by Mr. Gotch, the gentleman's own witness, that a number of them translated *baptizo* by generic terms, signifying *washing*, *ablution*, and declaring myself prepared to produce the others, and to prove that they do not countenance the idea, that it means definitely *to immerse. And now I ask, has the gentleman given evidence that any one respectable translation, ancient or modern, translates this word* TO IMMERSE? No, and I venture to say, he cannot. THE TRANSLATIONS MUST BE GIVEN UP. His third strong-hold has been taken!

4th. He was very slow, indeed, in getting into the Bible, and thus far, has passed over it very superficially. In regard to *bapto*, I stated the fact, that although it occurs in the Bible *more than twenty times*, it does not express an immersion in more than four or five instances. *This fact Mr. Campbell has not denied.* I have produced examples in which it means a partial dipping, wetting, smearing;—examples also in which it is used in connection with *apo* (*from*,) and of necessity signifies *to wet or moisten by means of.* I turned to the passage in Dan. iv. 33, where Nebuchadnezzar was said to have been *wet from* (*ebaphe apo*) the dew of heaven. The gentleman, however, will have it, that by some strange figure of speech, he was *immersed from* the dew!!! I turned to Rev. xix. 13, and proved, in the face of the repeated assertions of my friend, that *bapto* was here translated *to sprinkle* by the old Syriac, the Ethiopic and the Vulgate versions, and that the learned Origen, in giving the sense of the passage, substituted *rantizo* for *bapto*. But the gentleman guessed, that there was another reading. What evidence does he furnish? Is there any copy of the New Testament having another reading? No. Does Origen give another? No—he only gives the

meaning of the passage. There is absolutely no evidence. Still the Bible itself must be altered to sustain immersion! This same Origen, moreover, used *baptizo* in the sense of *pouring*. The altar, he said, was baptized when water was *poured* upon it by the order of Elisha. *This is high authority.*

I have also examined the Bible and Jewish usage of *baptizo*. It occurs first in 2 Kings v. 10—14, where Naaman the leper, was directed to go and *wash* seven times in Jordan; and he went and *baptized* seven times, as the prophet directed. The command was to *wash*, not to *immerse*; and he obeyed it. Accordingly Jerom, notwithstanding his prejudices in favour of immersion, here translated *baptizo* by *lavo*—a generic term, signifying to *wash*, without reference to mode, In this instance the word cannot be proved to mean *immerse*.

Baptizo occurs also in Judith xii. 7. She went out in the night, in a military camp, and *baptized* herself *at* (*epi*) a *fountain* [or spring] of water. Both the language and the circumstances here prove that she did not immerse herself, but applied the water to her person by pouring or sprinkling.

It occurs again in Ecclesiasticus, where a man is said to be *baptized* from the dead, or after touching a dead body; and the question is asked, what will his *washing* profit him, if he touches it again? We examined the law relative to this cleansing, and found *sprinkling* commanded, as the most important part of it, but no immersion required. The gentleman could not find time to reply to these arguments! Here we have two clear examples of the use of *baptizo*, in the sense of cleansing by pouring or sprinkling. These examples are particularly important, as showing the sense in which the word was employed by the Jews, in relation to their religious washings.

Baptizo occurs again, in a literal sense, in Mark vii. 4, 8, where the Jews are said to have baptized themselves (*baptisontia*) when they came from the market. Mr. Campbell's translation of this passage, I have proved not to be a translation, but a strange perversion of the original Greek. He throws out some two Greek words, translates a conjunction, an adverb, and a verb in the third person, plural number, by a preposition *by*, a participle *dipping*, and adds the word *them*, (referring to the hands,) which is not in the original! And he makes the little adverb *pugme* mean "*by pouring a little water upon them!*" But the gentleman has not found time to defend his translation, or to attempt to prove that the Jews immersed themselves, their hands, or their couches! But let it be understood, that in the stereotyped edition of his New Testament, *baptizo* is made to mean the washing of *the hands*. If the washing of the *hands* is baptizing the *person*, (for such is the meaning of *baptisontia*,) surely the application of water to the *face*, through which the soul looks out, may be regarded as a baptism.

Baptizo again occurs in Luke xi. 38; and here I find it in Mr. C's translation rendered "*used washing.*" This, however, we are told, happened by a mistake of the compositor, and the error having escaped notice through several successive editions, is now *stereotyped!* It was truly a remarkable oversight! But the gentleman has not attempted to prove that the Pharisee wondered that the Saviour had not *immersed* himself before dinner! Here, then, we have some four examples of the use of the word in the sense of *washing the hands*, (which, amongst the Jews, we know, was generally done by pouring water on them,) and of purifying tables or couches, which was doubtless performed in the same way.

The last example of the use of the word, in a literal sense, not in relation to Christian baptism, is in Hebrews ix. 10, where the ceremonial law is said to consist in "meats, and drinks, and divers *baptisms*." There are in the law, divers *baptisms*; but there are not divers *immersions*. I have repeatedly asserted, that not in one instance was personal immersion required by the Le-

vitical law; and I called on the gentleman to show one. He has not done it In this passage, the word *baptism* evidently includes all the ablutions of the Jews, the most important of which were required to be performed by *sprinkling*.

After a careful examination of all the passages in the Bible, where *baptizo* is used in a literal sense, not in relation to Christian baptism, we have found no one instance in which it can be proved to mean *immerse*; indeed, in every case but one, which might be considered doubtful, it is evidently used to signify washing or purification, *by pouring or sprinkling*. The conclusion is not only fair, but most obvious, that as appropriated to the ordinance of Christian baptism, it has the same meaning.

5th. I have appealed to the usage of the Greek and Latin Christians, in regard to *baptizo*. We have seen that Origen, the most learned of them, speaking of the altar on which Elisha directed the priests to POUR several barrels of water, says, it was *baptized*. Here is a baptism, the *mode* of which we can all understand. We know that the water was *poured* on the altar; and we know that Origen says, it was *baptized*. And if an *altar* was *baptized* by *pouring*, why may not a *person* be baptized in the same way? This is high authority. Origen was a native Greek; he was a Christian; and he was an eminently learned man. Yet he certainly uses the word *baptizo* to signify the pouring of water on the altar. The gentleman did not find time to tell us how this altar was immersed! I think he did intimate that Origen did not employ *figures* very correctly!! But it will not answer to make a figure of twelve barrels of *literal* water. poured on a *literal* altar. If this was not a literal baptism, where will you find one?

Origen, let it be remembered, is the same man who substituted *rantizo* for *bapto*. If he understood his vernacular tongue, (of which, however, Mr. Carson expresses a doubt!) it is certain that *baptizo* expresses the application of water by *pouring*.

But Origen does not stand alone in thus using this word. I have proved that Athanasius, Gregory Nazianzen, Basil, and others, employed it to express the flowing of the tears over the face, and of a martyr's blood over his body. My friend has been profoundly silent concerning all these quotations! If the Greek fathers understood their vernacular tongue, *baptizo* means pouring and sprinkling, as well as dipping.

I have also appealed to the Latins, and have proved, that Cyprian and sixty-six bishops, early in the third century, declared baptism administered by sprinkling or pouring, valid and scriptural, and to prove it, appealed to Ezekiel xxxvi. 25, "Then will I *sprinkle* clean water upon you," &c. Did they not believe, that *baptizo* expressed the application of water by sprinkling? If they had not, they would not have appealed to Ezekiel, nor have decided as they did. Observe, they said, let not those who have received baptism by pouring, so far mistake as to be *baptized again*. *The usage of the word baptizo by the Greek and Latin fathers sustains my position, and refutes that of Mr. Campbell.*

6th. I have proved another important fact, viz: that when immersion came to prevail among the Greeks and Latins, they employed *baptizo* to denote the ordinance, and selected other words to express the mode of performing it by immersion. The Greeks used *kataduo* and *katadusis*; and the Latins, *tingo*, *intingo*, *mergo*, *immergo*, &c. If *baptizo* expressed definitely the *action* of immersing, as Mr. Campbell contends; how shall we account for the indisputable fact, that they selected other words to express that action, and employed *baptizo*, when no such action was performed! *I have the authority of the Greek and Latin Christians against my friend, Mr. Campbell.*

7th. I have appealed to the *history* of baptism, and proved that the first

writer of any respectability who mentions immersion, is Tertullian, in the beginning of the third century; and he speaks of trine immersion, with sign of the cross and other superstitions. The gentleman will not practice according to Tertullian, but subtracts from his testimony, till it suits him. On the same principle I may subtract a little more from it, and it will suit me. But I have found sprinkling practiced and universally admitted to be valid and scriptural baptism, earlier than immersion can be found. I mentioned the case of the Jew who fell sick in a desert, and, having no water convenient, was sprinkled with sand. The bishop decided, that he was truly baptized, if only water was poured on him *(purfenderetur.) The history of the ordinance sustains us.* For if, as history teaches, our baptism is valid and scriptural; if it has ever been so recognized from the earliest ages of Christianity; the doctrine for which the gentleman is contending is proved, so far as history is worthy of consideration, to be false. And if so, there is not only sin in excommunicating all who do not practice immersion, but something like a profanation of the ordinance by a repetition of it in case of such as have been validly baptized. The Pedo-baptist concessions of which he boasts, do not touch the validity of our baptism; but the concessions of the old Greek and Latin immersionists place him in an unenviable position.

I must close this discussion by stating *the facts* which more directly prove, that baptism by pouring or sprinkling is valid and scriptural.

1st. Christian baptism is a significant ordinance, in which water is used as an emblem of spiritual cleansing—of sanctification. Hence it is frequently called a *washing*, as I have abundantly proved.

2d. When God first selected a mode of representing spiritual cleansing, he selected *sprinkling*. The ablutions of the Levitical law, the mode of which was prescribed, were required to be performed by *sprinkling*. No personal immersion was required. This fact cannot be disproved. If, then, sprinkling was once the most appropriate mode of representing spiritual purification; why is it not so still? Can a reason be given?

3d. The inspired writers never did represent spiritual cleansing or sanctification by putting a person under water, either figuratively or literally. No exception can be produced. If, then, immersion was not then a suitable mode of representing sanctification; how can it be so now?

4th. The inspired writers did constantly represent sanctification by pouring and sprinkling. "Then will I sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you," &c. Here the prophet represents a new heart by sprinkling. We do the same thing in administering Christian baptism. The apostles used the same mode of expression, "Having our hearts *sprinkled* from an evil conscience, and our bodies washed with pure water." If you would represent emblematically the sprinkling of the heart; would you not sprinkle water?

5th. I have stated another very important fact—that from the time when Christian baptism was instituted, we find not one instance on record of the apostles going after water for the purpose of baptizing. Philip and the eunuch were not going in search of water, but came to it, on their journey. Tens of thousands were baptized by the apostles in a country, having few streams of water of any considerable depth; yet they were always able to baptize the many or the few without delay, whenever and wherever they professed faith—in the crowded city, in the country, in the desert, in the prison, night or day. And in no one instance is it recorded, that they went one step out of their way after water! This is indeed most unaccountable, if immersion was then practiced; but if the apostles baptized as we do, the history of their baptisms is just such as we should have expected.

6th. Paul, I have said according to the obvious meaning of the language

employed, was baptized in a city, in a private house, standing up. Ananias came and found him blind and enfeebled, and said, "Arise (stand up) and be baptized;" "and he arose and was baptized." Just so Pedo-baptists, who practice pouring or sprinkling, write; and thus our immersionists friends do not write. We certainly write as Luke wrote, whether we practice as he did or not; and immersionists do not write as he wrote. It is indeed remarkable, that those who write as he did, differ from him in practice; whilst those who do not write as he did, do yet imitate his example.

7th. I derive an argument for our practice from the three witnesses, the water, the Spirit and the blood, 1 John v. 8. The blood of Christ cleanses from all sin. The Spirit sanctifies the heart. The blood is called "the blood of sprinkling;" the Spirit is represented as *poured out*, *shed forth*, and the water, the emblem of spiritual cleansing—how should it be applied? Surely by pouring or sprinkling. Thus these three witnesses most strikingly agree; and the scriptural representation is uniform and constant."

We make no apology for the length of this extract, as it contains, within a small compass, so complete a refutation of the arguments usually adduced in favour of immersion as the only mode of baptism. We cannot find a single position taken by Mr. Campbell which is not here completely wrested from him.

We have not space to follow the debate through the other subjects discussed, nor would it be easy to present a distinct view of the kind of argument pursued on either side. An oral discussion conducted as this was, in which each of the debatants after half an hour, gives way for a reply from the opposite party, must necessarily at times run off into minor details to the detriment of the main argument. Its constant tendency is to become a war of posts, which is sometimes pursued to an extent not demanded by the general objects of the campaign. Each of the disputants on this occasion complains of the other for seeking to divert attention from the general issue by unimportant accessories; and occasionally the calm tenor of the argument is disturbed by personal recriminations. Mr. Campbell however is much more abundant in his outcries against the relevancy of his adversary's arguments, continually complaining that he cannot bring him to the point, that he will not prove any thing, that he confines himself to dogmatic assertion, and that instead of doing he contents himself with boasting of what he has done. He shows on more than one occasion an evident disposition to taunt and irritate his opponent, apparently for the purpose of diverting him from the argument. If we may form a judgment from the temper and bearing of the disputants, as to which of them felt that his cause was making successful progress, the decision would clearly be given in favour of Mr. Rice. He appears throughout

more self-possessed, and is more direct in his arguments and replies. He does not run off, as Mr. Campbell frequently does, into vague, general declamation. Mr. Campbell betrays a continual sensitiveness as to the verdict of the audience at each stage of the discussion, and is obviously thinking of himself often when we might expect him to be absorbed in his subject. Mr. Rice, though his argument partakes occasionally too much of the character of the "*argumentum ad hominem*," does not intrude his own personality upon us; he is disinterestedly intent upon his end, and hence his directness and force. The friends of the truths which he aimed to defend have we think, much reason to be satisfied with his conduct of the controversy.

ART. VIII.—*The Pilgrim's Progress. By John Bunyan. With Explanatory Notes, by Thomas Scott, D. D. And a Life of the Author by Josiah Conder, Esq.* Embellished with twenty fine engravings. Philadelphia: Presbyterian Board of Publication. Paul T. Jones, Publishing Agent. 1844. pp. 554.

BY an unfortunate oversight we neglected noticing this sumptuous volume in our last number. It is an honour to the American press, to American artists, and to American taste. And we may add to the Presbyterian Board. The price, even in its costly binding, is only four dollars. Of course it would be impossible to sell such a book at such a price, had not the expense of publication been defrayed by private liberality. We highly appreciate the feeling, which induced the friends of the Board, to place such a work of art, within the reach of so large a class of readers. Illustrations, and pictorial embellishments, when below the taste of the reader, are not only disagreeable but injurious; when above it, they tend to refine and elevate. The educational influence, therefore, of handsome books, when widely disseminated, is of no small importance. They are a luxury, which it is generous and salutary to extend beyond the circle of the rich. No better selection of a work to present to the Christian public in this elegant form, than the PILGRIM'S PROGRESS, could perhaps have been made. A household book wherever the English language is known. One of the wonders of genius; a book which charms the

child before he can comprehend its meaning, which delights and instructs the experienced Christian; and which, in despite of its subject, excites the admiration of the man of letters. To have such a book, with its thousand healthful and refining influences, placed in any family, is a lasting good.

Memoir of the Life and Character of the Rev. Asahel Nettleton, D. D. By Bennet Tyler, D. D. President and Professor of Christian Theology, in the Theological Institute of Connecticut. Hartford: Robins and Smith. 1844. pp. 372.

Having long personally known the Rev. Dr. Nettleton, we looked forward to the publication of his memoirs with high expectations. Interesting and instructive as Dr. Tyler's book undoubtedly is, we laid down the volume with the strong conviction that the half had not been told. We expected to find the life of such a man as Dr. Nettleton, in no small measure, a history of the religion and theology of the last thirty years. Such a life as we know he could have written of himself, or such a memoir as we doubt not could be constructed from his correspondence, would be one of the most interesting books of this generation. Dr. Tyler, who doubtless has a far more comprehensive view of the case than we can command, has perhaps judged wisely in confining himself, in the first instance and for the present time, to the personal narrative now presented to the public. We hope, however, that no objections exist to the speedy publication of a volume of his sermons. From the extracts given from several of his discourses in this Memoir, and from what we know of his preaching, we are confident that a volume of rare excellence might be prepared. We regard Dr. Nettleton as one of the wisest and best men we have ever known. His Christian character, however, was in some measure peculiar; peculiar as it regards the common form of Christian experience, though not as to the form in which, in modern times, that experience has been exhibited in New England. That peculiarity arose from the disproportionate influence allowed to certain doctrines, true and important, but not more true and important than others which they were permitted to overshadow.—His biographer says, "Dr. Nettleton was a New England Calvinist." The great peculiarity of New England Cal-

vinism is, that what may be called the psychological doctrines of the Bible, those doctrines which have more immediate relation to the nature and agency of man,—the doctrines of depravity, of regeneration, of divine influence, of God's sovereignty in the controlling our acts, and hence the doctrines of decrees and election,—have been allowed an influence far greater than that given to the doctrines which concern the person and work of Christ,—the doctrine of justification, of faith, of the mediation and intercession of our Lord. These latter doctrines were of course not denied, nor were they, by such a man as Dr. Nettleton, kept out of view, but they were not allowed their due prominence and power. The former class, as is repeatedly stated with approbation in this memoir, formed the burden of his preaching, and impressed an obvious peculiarity on his own religious experience, on the character of the revivals which he attended, on the directions given to enquirers, and on the exercises of the converts. It would be very interesting to illustrate and confirm this remark, did our limits permit, and we may recur to the subject, for we consider it one of great importance. We can only now say, that we regret that in the life of a man so eminently good and useful as Dr. Nettleton, Christ and his cross are made so little prominent. There is a marked contrast as to that point, between all that is here presented, and the writings of the Apostles, of the Reformers, of the Puritans, and of the great cloud of witnesses for the truth in all ages. He preached the truth with singular adroitness and power, but not, as it appears to us, in due proportion. And hence the religion, which he was instrumental in promoting, though true religion, was, in a measure, one sided. In its degree, it was doubtless in many cases and in himself, eminent; but still not altogether proportioned. We cannot enlarge on this point. Few men have a higher estimate of the worth and services of Dr. Nettleton than ourselves. We never saw him without learning something we should be sorry to forget; and we can never think of the extraordinary wisdom with which he discharged the difficult duties of an evangelist, of the wonderful success with which God crowned his labours, of the fidelity and skill with which he opposed "new measures" and "new Divinity," without feeling the highest admiration for his character; and we are anxious to acknowledge how much we, in common with the whole church, are his debtors.

The Works of Charlotte Elizabeth. New York: M. W. Dodd. 1844. Vol. I. pp. 502. Vol. II. pp. 511.

This is a cheap, condensed and elegant edition of the works of a very popular writer. These volumes contain the most important productions of the authoress, which are of very different degrees of merit. In all are discoverable the ardent feelings, the vivacity, and devotional spirit for which she is distinguished; but the facility with which she composes, and the range of subjects on which she expatiates, exposes her to the danger of throwing off the first workings of her mind, sometimes on topics which she has not properly investigated. The influence of her writings however, is on the whole decidedly good, and we are glad that they are presented to the public in so attractive a form by the enterprising publisher.

The Bible, Confession of Faith, and Common Sense: being a series of dialogues between a Presbyterian minister and a young convert. on some prominent and most commonly disputed doctrines of the Confession of Faith of the Presbyterian Church: to which is added five dialogues on the grounds and causes of the division of the Presbyterian Church in 1837 *and* 1838. By William D. Smith, Springfield, Ohio. Printed at the office of the Presbyterian of the West. pp. 252.

These dialogues evince the writer's familiarity with the subjects of which he treats; and his ability to present, in a plain and perspicuous manner, his views in regard to them. The doctrines taught in our Confession of Faith, on the points discussed in these dialogues are clearly stated and ably defended: and we can confidently recommend their perusal to all persons who are desirous to see a plain and simple exhibition of the doctrines of our church on the points handled by the writer.

The dialogues, at the least the more early of them, appear to have been written with the view of exposing the uncandid, not to say unchristian representations of the belief of our church, respecting the decrees of God, and the doctrine of election, given in certain "Doctrinal Tracts published by order of the General Conference of the Methodist Church." Those tracts contain a direct assault upon our catechisms and Confessions of Faith, and give any thing else than a true statement of our doctrines, which they grossly caricature,

by giving garbled and misquoted citations from our standards, and from the writings of Calvin, Toplady, and others. The doctrinal tracts do discredit to the General Conference under whose auspices they were given to the public, and we are pleased to see the calumny of their authors so completely exposed as they have been by the writer of these dialogues. Those who wish to make themselves acquainted with the causes of the division of the Presbyterian Church, will do well to read the five dialogues appended to the original work.

Awake, thou Sleeper! A series of awakening Discourses. By the late Rev. J. A. Clark, D. D. Author of "The Pastor's Testimony," "Walk about Zion," &c. &c.— New-York: Robert Carter, 58 Canal street. Pittsburg: Thomas Carter. 1844.

These discourses are characterized by great earnestness, directness and pungency; and yet they are entirely free from any thing offensive in their spirit or manner of address. The topics are well chosen, the sentiments are evangelical, and the book, we think, is well adapted to awaken and impress.

The Scriptures the only Rule of Faith: an Exposition of the second answer of the Shorter Catechism. By the Rev. John Hall, Pastor of the Presbyterian Church, Trenton, N. J. Philadelphia: Presbyterian Board of Publication. 1844. pp. 108.

The author of this work has prepared it in pursuance, as we may suppose, of a plan, which, when fully executed, will furnish an exposition of the whole Shorter Catechism. The scheme appears to be laudable in a high degree. In regard to the execution of it, we expressed our approval of the former volume, and we are even better pleased with the one before us. It is sound and instructive; it is familiar and vivacious, and yet not childish or flippant; and it is very seasonable. Without being obtrusively pugnacious, the writer has given us a portable and effectual preventive of the prime error of Popery. No reader can fail to admire the neatness and articulation of the method, as displayed in the title of the several chapters; which we therefore take pleasure in recording. 1. A Rule. 2. God's Rule. 3. The word of God is contained in the Scriptures.

4. The Holy Scriptures are their own witness. 5. The Scriptures direct us. 6. How the Scriptures direct us. 7. The Scriptures are the only rule. 8. The Scriptures show that they are the only rule. 9. The Scriptures warn us against other rules. 10. Other rules: the Apocrypha. 11. Other rules: the Koran, the Shastres, Swedenborg's books, &c. 12. Other rules: Inward Light, Human Reason, &c. 13. Other rules: Tradition. 14. Tradition continued; the Fathers. 15. Tradition continued; the Church. 16. Conclusion. This work may be added to the number of those church publications, which are particularly fitted for the use of young persons, and for Sabbath school libraries. We hope to see it speedily followed by a similar volume on Faith and Duty, as expository of the third answer.

Travels in Egypt, Arabia, Petraea, and the Holy Land. By the Rev. Stephen Olin, D. D. President of the Wesleyan University. In two volumes. Published by the Harpers.

We are pleased to see that this work has already reached a fourth edition. Circumstances over which we have had no control have prevented, until now, our taking any notice of it. The author of these volumes is now the President of the Wesleyan University, at Middletown, Connecticut, and occupies the post once so ably filled by the lamented and excellent Dr. Fisk. The volumes before us abundantly prove that he is both a scholar and a man of a fine spirit. Dr. Olin went to Europe for the benefit of his health, and with a view of visiting scenes which are dear to every scholar. Accordingly he went from Italy over to the classic shores of Greece; thence he sailed to Egypt; visited Alexandria and Cairo; ascended the Nile to Thebes; returned to Cairo; and thence taking the Red Sea, Sinai, Acaba, and Petra on his route, he went to Jerusalem. After having lingered some time amid the scenes of the Holy Land, he set off upon his return; and taking Beirout, Smyrna and Constantinople in his way, he ascended the Danube to Vienna, and thence by hasty journies passed through Geneva, Paris, London, and arrived at Liverpool, whence he sailed to his native land; having been absent, in all, some three or four years.

The volumes which Dr. Olin has given to the public, narrate his travels from leaving Athens, till he reaches Liv-

erpool; or rather from Athens to Constantinople, for he despatches the remaining portion of his tour in few words.

It will be seen from this outline that these volumes carry the reader over very interesting scenes. He will find them full of various information, expressed in a chaste and pleasant style. Dr. Olin has avoided the attempt to write either a learned work of travels, or a vapid record of uninstructive personal incidents. Neither his health nor the purposes for which he travelled permitted the former; his good taste forbade the latter. He has given the combined results of very considerable reading of the best authors who have treated the subjects which he notices in his volumes, and of careful personal observation. By pursuing this course he has succeeded in producing an interesting and valuable work. We may add that these volumes are beautifully printed, and contain two valuable maps and twelve excellent illustrations on steel. The brief limits to which we are forced to confine ourselves in this notice forbid our giving any extracts from the work. We cannot, however, bring our remarks to a close without expressing the great satisfaction with which we behold the growing spirit of literature that is manifesting itself more and more every year among our Methodist brethren. This large and influential body has now, we believe, nearly, if not quite, a dozen of colleges, some eight or ten widely circulating religious newspapers, and a quarterly review which possesses a high character. And although its ministers are generally more distinguished as speakers than as writers, as effective preachers than as scholars, yet the number of the latter class is, we are happy to say, steadily increasing.

Dr. Bethune's Sermon before the Foreign Evangelical Society, New York, May 5th, 1844.

FEW men in our country wield so polished a pen, if we may so speak, as Dr. Bethune. All his published discourses, and they are beginning to be numerous, contain abundant evidence of having undergone the severe action of the pumice-stone. We know of no minister in our land, at least among the younger classes, who deserve more commendation than he does for the great care which he bestows upon all that comes from his pen. We wish that this virtue was more common among our authors, clerical as well as laic. The Discourse before us was preached on the Sabbath

night immediately preceding the anniversaries last May, in the city of New York, to a crowded and highly intelligent auditory. It was repeated a few weeks afterwards both in Baltimore and Philadelphia; so that it was heard, we may say with delight, by many in our three largest cities. The Society, in whose behalf it was preached, have done well to publish it. They have done it, we would add, in an admirable style. It is not often that our eyes are permitted to see any thing so beautiful, as to paper and typography, in the shape of an occasional sermon.

Exercises on the Heidelberg Catechism, adapted to the use of Sabbath Schools and Catechetical Classes. By the Rev. Samuel R. Fisher. Chambersburg: 1844. pp. 352.

The demand for such a book as this, among the pastors of the German Reformed Church, argues well for their fidelity and for the doctrinal improvement of their people. In plan and execution it is not materially different from several works in use among ourselves on the Westminster Catechisms. As in other books of the same kind, a cursory reader will be struck with what seems to be a superfluity of explanation, or an inversion of its natural order; as when 'only' is explained to mean 'to the exclusion of every other,' where the word itself is clearer than the definition. But in all such matters the experience of teachers is of more authority than the judgment of critics. The work has evidently cost much labour, and its doctrinal soundness may be inferred from the approbation of several distinguished ministers of the Reformed Dutch Church, and that of the German Reformed Synod, which has recommended it to the churches under its care.

Old Humphrey's Country Strolls. By the author of Old Humphrey's Observations, &c. New York: R. Carter. 1844. pp. 243.

An entertaining and not uninstructive book, by a writer well known to the public. Its moral and religious tendency, so far as we have seen, is altogether good.

Christian Fragments, or Remarks on the Nature, Precepts, and Comforts of Religion. By John Burns, M.

D., F. R. S., Regius Professor of Surgery in the University of Glasgow, etc. New York: R. Carter. 1844. pp. 240.

This little book, recommended to the reader by its author's name, station, and profession, will commend itself still more by its intrinsic worth, as a desultory series of devout meditations on detached points of Christian doctrine and experience. It makes no pretensions to elegance or method, but contains the clearest indications of good sense and unaffected piety.

Connexion of Sacred and Profane History, being a Review of the Principal Events in the world, as they bear upon the state of religion, from the close of the Old Testament History till the establishment of Christianity. By D. Davidson. 3 vols. 12mo. New York: R. Carter. 1844. pp. 796.

Three closely printed volumes, bearing the familiar title of the Connexion of Sacred and Profane History, naturally suggest the idea of an abridgment of Prideaux; but we learn from the preface and a slight inspection of the book itself, that the writer professes to have gone beyond his predecessors in tracing the effects of historical events upon the church and the true religion, and the design of Providence with respect to these great interests. To novelty of matter he of course makes no pretensions.

The Exclusive Claims of Prelacy, stated and refuted: a Discourse delivered in the Presbyterian Church in Staunton, Friday evening, April 26, 1844. By the Rev. B. M. Smith, Pastor of the Tinkling Spring Church, Augusta County, Va. Published by request. Staunton. 1844. pp. 64.

This is a clear and vigorous summary of the argument against prelatical pretensions. The presentation of the subject in new forms, even though nothing be added to the substance, is seasonable and likely to be useful. In a note, appended to the Sermon, Mr. Smith takes notice of Bishop Meade's Address, which we have already quoted in our present number, and draws a distinction between the recognition of non-episcopal churches as churches, and the recognition of their ministry and sacraments as valid. This distinction

seems to us unnecessary, and we think it better to take Bishop Meade's acknowledgment, and others like it, in the largest sense, until a more restricted one is forced upon us. No such necessity is created by the practice of re-ordination, which might be consistently adopted by ourselves, and is advocated by some writers, Whately for example, not from the highest but the lowest views of ordination, as an efficacious rite.

An Attempt to Answer the Question, has man a conscious state of existence after death, and previous to the resurrection? By John H. Pearce. Fayetteville. 1844. pp. 8.

An incoherent and confused attempt to maintain the doctrine of the Psychopannuchia, or sleep of the soul after death, by a member, and it would seem a minister, of the Methodist Church in North Carolina, who, as it appears from his preface, has been charged with heresy and even immorality, on account of his opinions on this subject. However strong his reasons may be for believing as he does, they certainly derive no strength from his manner of presenting them, or from his mastery of the Latin, Greek, or English tongues. He talks of the 'quo animo' being distinct from the body, of the heathen exalting men to heaven by 'apeothis,' and of white robes as 'appending' to glorified bodies. 'I think,' says his last sentence, 'the arguments here adduced can more easily be cavilled at, scorned, or treated with levity, as the vagaries of insanity or imbecility of a mind in its dotage, than logically and satisfactorily answered.' We think so too, and shall certainly not attempt to answer them, until the author more 'logically and satisfactorily' tells us what they are.

A History of the German Reformed Church, Chambersburg, Pa. With an Appendix. Also a Sermon on the Covenant and its Blessings. By the Rev. W. Wilson Bonnell, A. M., Pastor of the Church. Chambersburg. 1844. pp. 57.

We regard with interest every attempt, however humble, to perpetuate those materials of history which are fast disappearing from among us. That many facts recorded in such cases are of merely local interest is altogether natural and no objection to the practice. Some of our own clergy

have, to our knowledge, made laborious collections for the history of their churches, which often includes that of the neighbourhood. We learn from Mr Bonnell's little tract that Chambersburg was originally an Irish settlement, and that Benjamin Chambers, from whom the place took its name, and from whom the present Chambers family of Chambersburg are sprung, was himself a native of Ireland. The German Reformed Church there is not of great antiquity, and the facts here stated are interesting chiefly to its members.

A Discourse on Ordination and Church Polity, in which it is shown that the arrogant assumptions of High-Churchism are inconsistent with Scripture, with Reason, and with Facts. By the Rev. Washington Baird, Pastor of the Presbyterian Church in St. Mary's, Ga. New York. 1844. pp. 31.

This discourse, which is introduced to the public by a prefatory note from the pen of the Rev. Dr. Baird of New York, is a very successful attempt to show, (1) that no particular form of church organization has been established, as essential to the existence of the church; (2) that it is the ministerial *office* that is sacred and unchangeable and not any particular mode of inducting into it; (3) that therefore an unbroken line of succession, from the time of the Apostles, is not essential to the existence of a divinely authorized ministry and valid ordinances. Amidst the great variety of tracts upon this subject, which the present state of the controversy calls into existence, it is surprising to observe how much variety of form is consistent with identity of substance, a circumstance highly favourable to the extent and permanence of the impression likely to be made upon the public mind.

Sermons, not before published, on various practical subjects. By the late Edward Dorr Griffin, D. D. New York: M. W. Dodd. 1844. pp. 328.

The intellectual character, theological position, and peculiar style of Dr. Griffin are so generally known as to preclude the necessity of saying more in this brief notice, than that these new sermons, like the old, bear the impress of their author's mind so clearly that not one of them, perhaps, could be mistaken by a person even superficially acquainted

with his writings, for the work of any other preacher in the English language. In these as in the sermons previously published, the preacher's strength is most displayed in brief, plain, pungent application of the truth, distinguished from the manner of certain rivals or imitators by the absence of colloquial vulgarity and a certain severe elegance of diction. We learn from a prefatory note, signed with the initials of the Rev. Dr. Sprague, that a second edition of the Life and Sermons before published, in a style to correspond with the present volumes, may be soon expected.

Counsels to Domestics. By Rev. G. Owen. Owen & Son. Baltimore: No. 36 Baltimore Street. pp. 77. 1844.

The author of this little book has chosen untrodden ground for his essay. We do not remember to have seen any thing in point on this subject, written in our own country. We have been much more occupied in defending the rights of servants, than in inculcating their duties.

There is certainly much need that the duties of servants should be plainly pointed out, for there undoubtedly is a common defect in this class of society, of the knowledge of their relative duties. Mr. Owen has undertaken to give the characteristics of a good servant, in sixteen particulars, and in giving the character of a good domestic, he is naturally led, by way of contrast, to speak of the opposite character. Under these particulars, the author finds occasion to introduce many judicious and practical remarks, calculated to be useful to masters as well as servants. In illustrating the subject he has made much use of scripture examples, and has also told a number of instructive anecdotes, derived from other sources. We should therefore be glad that every family should possess a copy of this little work.

The Holy Bible, Contained in the Old and New Testaments, according to the authorised version, with Explanatory Notes, Practical Observations, and copious Marginal References. By Thomas Scott, Rector of Ashton Sanford, Bucks. First American, Stereotype Quarto Edition, in Five Volumes. From the London standard Edition, with the author's last corrections, and improvements. Philadelphia: James M. Campbell, No. 93, Chestnut Street. New York: Saxton & Miles, No. 205, Broadway. 1844.

We are always pleased to see new editions of Scott's Exposition of the Bible coming out. This work has already been a rich blessing to our country. No other publication has done more to promote sound, judicious, scriptural views of divine truth, and though many editions have already passed through the press, we rejoice to know that the demand is not diminished, so that new editions are regularly called for by the public. We do not think it is necessary to say a single word in commendation of the work itself: its character is too well established, and too generally understood to require any thing of this kind. All we aim at in noticing this edition in our pages, is to give our cordial approbation of the style in which Mr. Campbell is bringing it out. We have been long disgusted with seeing valuable authors deformed, and rendered almost unreadable, especially to old eyes, by a small, condensed type. We are therefore much gratified to find that the present editor has given us a large, beautiful type, for the text, and for the notes and practical remarks, one distinct and clear; so that any one can read his edition with pleasure. And what strikes us very favourably is, that this beautiful stereotype copy is offered cheaper than any edition which has ever been published, in this country, if we do not mistake. At any rate, taking all things into consideration, we have never seen a cheaper book in the market. Each number contains seventy-eight quarto pages, and is sold for twenty-five cents, and the whole work will cost no more than twelve dollars and a half.

A History of the Lives, Sufferings, and triumphant Deaths of the primitive Christian Martyrs, from the commencement of Christianity, to the latest periods of Pagan and Popish Persecution. To which is added, An Account of the Inquisition; the Bartholomew Massacre, and general Persecutions under Louis XIV. the Massacres of the Irish Rebellion, in the year 1641; *and the recent Persecutions of the Protestants in the South of France.* Originally composed by the Rev. John Fox, A. M. New Edition, embellished with fifty-four Engravings. Philadelphia: James M. Campbell, 98 Chestnut Street. New York: Saxton & Miles. 1844. pp. 627.

Our only reason for noticing this book which has gone

through so many editions, is its remarkable cheapness. That a book containing so much matter, in double columns, and extending to six hundred and twenty-seven pages, and embellished with fifty-four engravings should be sold by retail for one dollar, is certainly an evidence of great improvement in the typographical art. After the Bible, there is no book extant which is better adapted to fortify the people against the errors of Romanism, than Fox's Martyrology.

The Saviour's Presence with his Ministers. A Discourse delivered before the General Assembly of the Presbyterian Church in the United States, at the opening of their sessions at Louisville, Kentucky, in May, 1844. By Gardiner Spring, Pastor of the Brick Presbyterian Church in the City of New York. 8vo. pp. 51.

This discourse, on Matthew xxviii. 20, is marked by the usual dignity and earnestness of the author's manner, and that appearance of elaborate care by which his other writings are distinguished. The doctrine of the sermon is, that the promise of the text is addressed, not to the body of the Church, but to the Christian ministry, as such, and as a distinct order of men, that it is addressed, however, only to those ministers who are true believers, are persuaded of their own divine vocation, whose personal qualifications are approved by the church, and who are set apart to the office by some competent authority; that the promise thus made to all true ministers alike, secures the existence of a pure and spiritual ministry to the end of time, such a knowledge as shall issue in the prevalence of a pure religion in the earth, the protection and favour of Christ to his ministers, and his power to crown their work with success. The character of the discourse is rather dogmatic or didactic than argumentative, the author's positions being clearly and fully stated but without the details of proof. The most remarkable part of the discourse is that in which the author teaches that every minister has a right to preach and baptise independently of every other minister and of the church, but that his other powers (including that of administering the Lord's Supper) are not derived from this commission.

The Duty of Supporting the Ministry. A Sermon preached by appointment before the Northumberland

Presbytery at McEwenville, and published by their order. By Wm. R. Smith, Pastor of the Presbyterian Churches at Northumberland and Sunbury. 1844. pp. 22.

THIS discourse on a hackneyed and ungrateful theme is rendered quite entertaining by the colloquial familiarity and occasional quaintness of the preacher's language. Of the latter quality the following may be taken as a specimen, "Ministers might frequently be tempted to use the language of David: Let us fall into the hand of the Lord, for very great are his mercies; but let us not fall into the hand of man. But the Lord has been pleased to order otherwise our maintenance under the gospel, and his will be done. He has not established for us cities with their suburbs and settled the manner of our support. But still the people might take the hint here and build parsonages." The true state of the case as to this important subject, is very clearly and strongly put, and several valuable suggestions of a practical nature incidentally thrown out.

Life and Eloquence of the Rev. Sylvester Larned, First Pastor of the First Presbyterian Church in New Orleans. By R. R. Gurley. New York: Wiley and Putnam. 1844.

THE powerful impression made upon the public mind by Mr. Larned's brief career, and the affection with which his memory is still by many cherished, will conspire, with the name of the biographer, to gain for this volume an extensive circulation. We are not sure, however, that the position of the subject, in the public view, will be exalted by this tribute to his memory. We are rather afraid that it will be depressed. This effect, should it take place, will arise not from any defect or excess in the narrative or descriptive part, but from the injudicious attempt to illustrate these by specimens of Mr. Larned's eloquence. After all that his biographer has said, we are persuaded that the secret of his power lay in something that is wholly wanting in these printed sermons. To assert the contrary must either throw discredit on the narrative, or set the taste and judgment of the reader at defiance. The biographer's statements, and the contemporary testimony which he has adduced, would have left in the reader's mind a far more exalted and more just idea of the preacher's merits, than they can do now

when qualified and even contradicted by these written memorials. In spite of all explanations and precautions, the public will be very apt to look at these remains as the ground of Mr. Larned's reputation, and to judge of it accordingly. We also question the propriety of reviving and perpetuating juvenile extravagancies, doctrinal errors, and defects of taste, which time might have corrected, and which are now no longer cast into the shade by the splendour of personal qualities which die with their possessor. Notwithstanding the errors of the *editor*, we think it just to add, that as a *biographer*, Mr. G. has done his work in a manner worthy of the subject and himself.

Ninth Annual Report of the Association for the Religious Instruction of the Negroes, in Liberty County, Georgia; together with the Address to the Association. By the President, the Rev. Robert Quarterman. Published by order of the Association. Savannah: 1844. pp. 44.

We have so repeatedly and recently directed the attention of our readers to this excellent enterprise, and to the self-denying labours of the Rev. Mr. Jones, that we shall at present simply state the fact, that a larger amount of benevolent labour has been spent among the negroes of Liberty County than in any former year, and that the indications of increasing zeal for this great object among the evangelical denominations of the south are highly encouraging. The Liberty County Association have undertaken to publish a series of tracts for general circulation on the religious instruction of the negroes in the United States. In a circular appended to the Report, Mr. Jones calls upon ministers and others to furnish tracts upon the subject, stating that the money required for the printing is now lying idle. We regret that we cannot give a particular account of Mr. Quarterman's interesting address on the motives and encouragement to this good work.

A Discourse of the Baconian Philosophy. By Samuel Tyler, member of the Maryland Bar. Frederick City, Md. pp. 178, 12mo.

In these days of cheap and superficial literature, when Bacon's name is in every body's mouth, and every sciolist prates about the principles of the inductive philosophy, it is re-

freshing to meet with one who has studied Bacon until he has mastered the vital spirit of his method. We have met with no recent production which gives such full evidence, as Mr. Tyler's, of the thorough comprehension of the Baconian philosophy, in itself and in its relations to other systems. His work is divided into three parts. 1st. The influence of the Baconian philosophy. 2d. The Baconian Method of Investigation. 3d. Natural Theology, its place among the sciences and the nature of its evidence. These several subjects are discussed with that kind of precision and power which result from a complete mastery of the whole subject. The reader feels himself at once under the guidance of one in whom the vague notions of half knowledge have given place to precise and definite forms of truth. Mr. Tyler's work has indeed been criticised in a Puseyite journal as having an infidel tendency; and for a like reason the whole movement, literary, scientific, social and political, which commenced with the Reformation, should be stigmatized as infidel in its tendency. The pranks of Puseyite criticism are more simply ludicrous than their religious mummeries, since there is here no sacredness of the subject to impose a difficult gravity. These Rip Van Winkles of the age, having waked up in a period to which they do not belong, cannot fail to be excessively amusing in their strange antics.

Can I join the Church of Rome while my Rule of Faith is the Bible? An Inquiry presented to the Conscience of the Christian Reader. By the Rev. Cesar Malan, D. D., Pastor of the 'Church of the Testimony,' Geneva. Translated from the second French Edition. New York. Harper & Brothers. 1844. 8vo. pp. 134.

This is one of Harper's cheap editions; and of a book which has deservedly made some noise abroad. The version proceeds from a son of the Rev Dr. Baird. Dr. Malan, the excellent author, has been warring a good warfare, for Protestantism and the Gospel, for nearly thirty years. Few of our readers can have remained ignorant of his name. He is a strenuous Calvinist, and a man of such zeal that he has again and again been stigmatized as an enthusiast. On the subject of Assurance, as pertaining to the essence of Faith, he maintains a doctrine which is not limited by the safe biblical statements, and this doctrine he owns, though

only in passing, in the book before us. The body of the treatise is a sound though singular confutation of Romanism. It can scarcely fail of being useful, when judiciously distributed. The erudition of the pious author is wonderful, especially in regard to the manifold and flagrant contradictions of Roman Catholics; their avowal of absurd, superstitious, intolerant, and blasphemeous tenets; and there is a refutation of almost every one of these in the very words of those fathers whom they so much glorify. Many persons will find a peculiar fascination in the lively manner of the writer.

Dissertatio Inauguralis, quam consensu et auctoritate illustris Jurisconsultorum ordinis in alma Universitate Literaria Ruperto—Carola Heidelbergensi, eruditorum examini submittit Auctor. Thomas C. Reynolds, LL.D. Charlestoniensis. Heidelbergae. 1842. pp. 89.

Latin composition is less common in America than it was a century ago. Hence the appearance of a bona-fide thesis or disputation, in that tongue, strikes people with a sort of amazement, not very creditable to our national scholarship. This however enhances the credit of the gentleman, who has thus appeared in a foreign land, to uphold the scholarship and erudition of his country. As the title shows, the pamphlet contains an inaugural dissertation, submitted to the University of Heidelberg, before receiving the degree of Doctor in Civil and Canon Law. The subject is Trial by Jury. It is very properly dedicated to that eminent civilian, the late Mr. Legare. As it regards the conduct of the discourse, it exhibits much reading and assiduity of preparation: it would be perhaps unreasonable to look for any peculiar charms or discoveries on this familiar topic, and in a formal dissertation in the schools. As to the latinity, there are so few who venture before the American public with any specimens of their own, that we think criticism should proceed from those who do the like.

Evidence of the Truth of the Christian Religion, derived from the literal fulfilment of Prophecy, particularly as illustrated by the History of the Jews, and by the Discoveries of Recent Travellers. By Alexander Keith, D. D., minister of St. Cyrus, Kincardinshire &c. Phila-

delphia. Presbyterian Board of Publication. 1844. pp. 395.

That this work fills a chasm in our religious literature may be gathered from its having passed through twenty-three editions in its native country, the last of which have acquired a new interest in consequence of their containing the results of the author's personal researches, as a member of the Scottish Deputation to the Jews, whose report or narrative we noticed at some length in a recent number. Though not a work of great originality or learning, and though sometimes chargeable with inaccuracy both of thought and language, it is full of important truth, presented in a popular and interesting form.

The Conservative Principle in our Literature. An address before the Literary Societies of the Hamilton Literary and Theological Institution. Delivered June 13, 1843. By. William R. Williams, Pastor of the Amity Street Baptist Church, New York. New York. 1844. pp. 51.

In this Discourse we recognise the hand of a devout Christian and an accomplished scholar. The author has evidently kept up with the van of the literary army, even in the forced marches of a rapid age. Few occasional addresses of the year more abound in curious information. But it has a charm greater than any which letters can bestow; the reverend author has not forgotten his sacred function, in ascending the platform: the whole performance is eminently evangelical. Cordially do we unite in its masterly handling of the pseudo-philosophic literature, which is now threatening our Christianity.

An Oration before the Society of Alumni, of the University of Virginia, at its Seventh Annual Meeting. Held in the Rotunda, on the 4th of July, 1844. By Franklin Minor. Printed by order of the Society. Charlottesville.

In consideration of the time and circumstances of this address, and the freedom granted to popular eloquence, we are disposed to look without censure on a certain declamatory character which appears in some of its parts. But in respect to its sentimental and moral tone, the author, who is unknown to us, needs no apology. And the high co-

lours, which he some times uses with a lavish hand, are well bestowed on a theme which is so exalted; it is that of Individual and National Honour. The antithesis between Honour and Glory, between Cato and Cæsar, between Washington and Bonaparte, is ingenious and well sustained. The false honour of the day is stigmatized, with moral boldness and Christian indignation, which are not the less striking when they come to us from the very monument of Jefferson. The "Code of Honour" is justly held up to detestation as "the absurdest relic of a semi-barbarous age." Not less welcome to us are the positions of the speaker in regard to the licentious abuse of democracy and its hideous manifestations in the French Revolution. Mr. Minor utters patriotic opinions, of high morality, on the topics of national truth, repudiation of debts, and the Punic faith of commonwealths. Such judgments sound like truisms, when pronounced from the pulpit; but they carry a peculiar force from the lips of the private scholar. Our attention has been attracted chiefly to the matter of this short address; the manner, we may add, though free and sometimes exuberant, denotes the accomplishment of literature.

Fifty Sermons delivered by the Rev. Robert Hall, A. M. chiefly during the last five years of his ministry; from notes taken at their delivery. By the Rev. Thomas Grinfield, M. A. late of Trinity College, Cambridge. Second Ed. London: Hamilton, Adams, & Co. 1843. 12mo. pp. 484.

In America, it would be an unheard of thing for a so-called 'churchman'—though a low-churchman—to addict himself to the ministrations of a Dissenter, so as to be his reporter; even if the said Dissenter were the most eloquent divine of his day. Such, however, is the brief history of this volume; which, we may add, is dedicated to the leader of the Free Church of Scotland. Mr. Grinfield contributed nine of the sermons in Dr. Gregory's sixth volume; he here adds to them six sermons, and forty-four abridged reports of sermons. They are transcripts of Mr. Hall's ordinary preaching. They were delivered, as the preacher assured Mr. Grinfield, "without notes, without a shred of manuscript." He says of Mr. Hall: "The discourses of his last five years were compositions guiltless of the pen, and purely mental; the ready results of concentrated premeditation;

an exercise in which he possessed a rare mastery; in which lay the secret of his unequalled finish in thought and diction; in which, as in a *silent rehearsal*, he preconceived and harmonised all the parts of his discourse, and from which he came forth, prepared to embody and display the whole in a natural eloquence, which practice had rendered perfect." The editor gives interesting notes of the manner of the speaker, in connexion with the several discourses.—He also appends to the volume a list of the texts from which this distinguished man preached during the years of his stated ministry at Bristol, with occasional remarks. In looking over these, we have been struck, as in subjecting the texts of Wesley and Whitefield to a like examination, with the fact, that almost all the discourses were founded on plain, familiar passages. There is a total exclusion of all verses selected for the purpose of awakening surprise, or displaying ingenuity. Taken as a whole, the sermons are remarkable chiefly for their evangelical simplicity, and fitness to promote practical religion.

A Discourse on Theological Education; Delivered on the Bicentenary of the Westminster Assembly of Divines, July, 1843. To which is added, *Advice to a Student preparing for the Ministry.* By George Howe, D. D., Prof. of Biblical Literature, Theol. Sem. Columbia, S. C. New York: Leavitt, Trow & Co., and M. W. Dodd. 1844. 8vo. pp. 243.

It would be very erroneous judgment to measure our esteem of a book by the length of our notice. In the present instance, the greatness of the subject, the excellence of the work, and the eminence of the author, concur to preclude any such misapprehension. We so heartily desire that this little volume may be read, that we shall not forestall public appetite by any large extracts or any analysis. It contains two very distinct portions: the discourse which is a history of Theological Education, and a defence of Theological Seminaries; and an addendum, which consists of Directions to a Student preparing for the Ministry. The former of these is full and satisfactory; showing uncommon research and erudition. Many of the facts are welcome to us, as being not only valuable, but novel. Indeed one reading does not enable us to name any manual which gives at one view so complete an answer to several histori-

questions, touching ministerial training. For example, the young reader will here learn, in the perusal of perspicuous pages, the methods of theological discipline, past and present, in the principal Protestant Churches; and will satisfy himself as to the kind and degree of education obtained in the early Reformed Churches, in the English universities, in the Dissenting Academies in the Church of Scotland, in Germany and in America. Dr. Howe has spared no pains in bringing together a highly valuable syllabus, on this head, from various sources, some of which are out of the common range. Many of these statements have an antiquarian interest, which makes them peculiarly engaging.

The argument for learning in the ministry, and for learning of a high degree, is conclusive; the result being ably reached, that the church has always been sustained and propagated by a learned ministry. We may express a like estimate of the argument in behalf of Theological Seminaries. It is brief, calm and respectful; but we consider it unanswerable. It is our opinion, however, that the reverend author might render valuable service to the church, by devoting a special treatise to this very point. The germs of all we need are here; but expansion, illustration, and more minute reply to objections, would not be without their uses. For the present purpose, the discussion is perhaps full enough.

The Postscript contains about fifty pages of Directions to a Student. These are (with a few exceptions so slight as scarcely to justify our allusion to them) the very counsels which we should desire to put into the hands of such persons. There is indeed a certain disappointment produced by the brevity of the article, on a theme so wide; an evil inseparable from the narrowness of the allotted space. And here, we again say, the author might with great hope of usefulness, expand his Postscript to a separate volume. For we every where observe that sound judgment, extensive learning, conservative prudence, and Presbyterian prepossession, which are the very qualities desirable in one who leads the way for our young clergymen. If, in an instance or two, the details of a method are not precisely those which we should have prescribed, or the seeming rank of an author not exactly that which we should have awarded to him, we recognise in this diversity, which is in no case serious, only that variety of judgment which is un-

avoidable among those who think for themselves. The advices are the fruit of experience; they carry with them weight of reason and authority of erudition; and from first to last, they run counter to the spirit of innovating speculation, and improved theology, falsely so called. The discourse has one fault which we venture to mention; it should have been confined to general statements; or, if it went into particulars, these should have been more full. This enlargement might remove any scruples which we have, in regard to the trifling variations hinted at above. There are some typographical errors, especially in the Greek, which would scarcely have appeared if the learned author had been nearer to the press. But the volume is an acceptable gift to a most important class of readers; and to their serious attention we cordially commend it.

Uranography; or, a description of the Heavens; designed for Academies and Schools; accompanied by an Atlas of the Heavens, showing the places of the stars, clusters, and nebulæ. By E. Otis Kendall, Professor of Mathematics and Astronomy in the Central High School of Philadelphia, and member of the American Philosophical Society. Philadelphia: Butler and Williams. 1844. 12mo. pp. 365.

Mr. Kendall is well known to those who are acquainted with the progress of physical science in this country, as one of our most industrious and successful cultivators of practical Astronomy; and in opening his book we expected to find it something more than an ordinary, hasty compilation, and in this we have not been disappointed. The work gives us, in a condensed form, a sketch of descriptive astronomy, including the latest discoveries, and is of such a character that it cannot fail to interest the amateur of this branch of science, and be of importance to those who are engaged in the business of teaching.

It is not very frequently the case among us, that a person successfully engaged in promoting any branch of science, is willing to undertake the drudgery of preparing an elementary treatise on the subject of his favourite pursuit. It should be recollected that the compilation of an elementary work, however well it may be executed, entitles the author to no high standing in the republic of science, and consequently the hope of an increase of reputation cannot be

the inducement to undertake such a task. It cannot, therefore, be expected that he who is successfully engaged in extending the bounds of human knowledge, should stoop from his higher and more interesting pursuit to the task of preparing an elementary treatise without the prospect of a liberal pecuniary compensation; and what price can he hope to receive for a work which may have cost him months of labour, while for want of an international copy-right, an English book, which will equally well answer the purpose of the trade, can be procured surreptitiously for nothing.

It should also be recollected that no person but one profoundly acquainted with a branch of science is capable of giving a proper elementary exposition of its principles. No proposition is more absurd in itself or has been of more injury to the cause of education, than that which declares profound acquirement, incompatible with the faculty of communicating elementary knowledge, or at least that it is not absolutely essential to successful primary instruction. It will be found in the generality of cases in which persons of reputation for science have failed in the attempt to instruct others, that they have themselves been deficient in a clear conception of the elementary truths of the science which they undertook to teach, however expert they may have been in the application of its principles. It is impossible for a man of mere popular knowledge to prepare a good popular book, for however well skilled he may be in the art of composition, his production will abound in plausible errors, and at best, must consist of knowledge twice diluted. Those who have been most successful in the preparation of elementary books have been those who beforehand, were profoundly versed in the subjects of which they intended to treat, and consequently whose minds were so freed from all anxiety about the matter they were communicating that they could attend exclusively to the method of imparting it. The numerous elementary treatises of the French language, the productions of some of the most celebrated contributors to the science of the present day, are striking examples of this remark.

Owing to the unfortunate state of our copy-right system, all our elementary books on physical science, with a few exceptions, are reprints of English works which in most cases are unsuited to our courses of instruction, or they are the productions of persons unknown to science who have nothing to lose in the way of reputation, and who do

not scruple to prepare books to order on any subject by a dexterous use of the scissors and the paste brush.

Mr. Kendall's little work as we have before intimated, is one of the few of a different class, which owes its origin to the immediate wants of the author as an instructor of youth. It gives an account of all the more interesting objects in the heavens, compiled from the latest German and other European authorities, with practical directions for finding them with the telescope. The following extract will probably interest the general reader.

NEW AND LOST STARS.

"Pliny mentions, in his Natural History, that a *new* star appeared in the heavens about 125 years B. C. This circumstance induced Hipparchus to make a catalogue of the principal stars, in order to enable astronomers to detect similar occurrences in future. In A. D. 389, in the time of Cæsar Honorius, there appeared in the constellation of the Eagle, according to Suspinianus, a star as bright as Venus, which remained about three weeks and then vanished. In the ninth century, two Arabian astronomers saw a new star in the Scorpion, as bright as the moon at her quarters. It disappeared after about four months. In the reign of the Emperor Otho, 945 A. D., the chronicles mention such a new star, between Cepheus and Cassiopeia. A similar star was discovered in the same place, in 1572, by Tycho Brahe. It continued without motion or change of brightness for near two years, and then suddenly began to wane, and finally disappeared. When first discovered, it was *white*, two months afterwards *yellow*, and finally it became as *red* as Mars or Aldebaran. Before disappearance, its light became pale, like that of Saturn. Some have supposed the stars of 945, 1264, and 1572, to be the same variable star.

"In 1604, a star appeared in the *Serpent Bearer*, nearly as bright as that of 1572. Kepler wrote a work on the subject of this star. It disappeared in 1605. In 1670, Anthelm discovered a star of the third magnitude in the *Swan*. At the end of two months, it decreased to the fifth magnitude, and shortly afterwards vanished. Dominic Cassini observed this star with great care.

"Many stars mentioned in the old catalogues cannot now be found. Some have doubtless disappeared, and some were probably inserted erroneously in these catalogues. The cause of the disappearance of these stars, is a matter of mere conjecture. Newton supposed they were planets suddenly ignited by coming in contact with their suns."