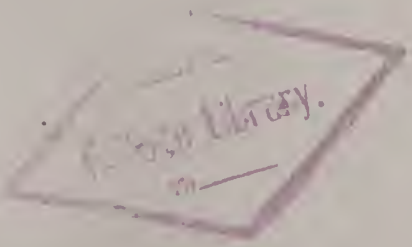

THE

BIBLICAL REPERTORY

AND

PRINCETON REVIEW.

FOR THE YEAR

1847.

VOL. XIX.

PHILADELPHIA:

M. B. HOPE—EDUCATION ROOMS, 25 SANSOM STREET.

JOHN T. ROBINSON, PRINTER, PRINCETON.

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THE

PRINCETON REVIEW.

JANUARY, 1847.

No. I.

ART. I.—*Discourses and Reviews upon Questions in Controversial Theology and Practical Religion.* By Orville Dewey, D.D., Pastor of the Church of the Messiah in New York. New York: C. S. Francis & Co. 1846. pp. 388. 12mo.

THE author of these discourses stands in the very first rank of Unitarian literature. As a pulpit orator, his reputation is distinguished, and the post which he occupies in our greatest city adds importance to whatever he may choose to utter. For these reasons, and because it is some time since a polemic volume has been produced, on the side of Anti-trinitarianism, we are disposed to subject it to a serious examination.

With a few exceptions, which shall be noted in their proper place, these essays are not chargeable with the usual offensiveness of controversial writing. Dr. Dewey possesses all the qualifications which are needed to give seemliness and polish to the form of his opinions. He shines more to our apprehension, in the gentle glow of sentiment, than in the conflict of reasoning. Nothing is more characteristic of the whole work, than a disposition to avoid bold statement of positions, sharp cutting of defin-

ing lines, and penetrating analysis of philosophical difficulties. The shudder with which the author sometimes flies back from metaphysical methods, (as on page seventy-third,) is more amiable in the saloon, than dignified in the field of disputation. Yet he is not a common man, and where he is in the right, as he frequently is, we admire the perspicuity and scholarlike elegance, with which he can express a familiar truth.

This volume, as we learn from its first sentence, is designed to give a comprehensive reply to the question, What is Unitarianism? This is encouraging; for no one cause has hitherto more prevented successful debate, than a sickly dread of disputation, and a studied vagueness and even reticency, in regard to the points at issue. In telling us what Unitarianism is, Dr. Dewey seems to have found it strangely necessary to tell us also what Calvinism is. Of this we make no complaint: but was it necessary, or pertinent to the design above stated? If the reason is, that of all schemes of opinion, Calvinism is that which shows the strongest lines; that of all defenders of ancient faith, Calvinists have been the most determined; or that of all opponents, ours are the most opposed; we accept the omen in good part. The fact in regard to this volume is obvious to him who only opens its pages. The very first essay is constructed, with reference to the views of Calvinists. A laboured treatise is given, on 'the Five points of Calvinism.' Another treatise discusses the 'Calvinistic Views of Moral Philosophy;' and, everywhere, the form of Christianity which our author depicts, is the Calvinistic form. He allows himself to forget, that it was not Calvinism, but Trinitarianism, which he was held to refute.

The book opens with an article intituled, 'The Unitarian Belief.' This *creed* is marked by a careful avoidance of the more repulsive points of Socinianism, and as careful an approach as honesty will allow, to the words of sound doctrine. We might have expected such articles as these: Unitarians believe that the Son and the Spirit are not divine persons; Unitarians believe that Jesus Christ was a mere man; Unitarians believe that faith and works are the same thing;* Unitarians believe

* 'Belief and unbelief, in Scripture use, embrace in their meaning, essential right and wrong, virtue and vice, religion and irreligion.' p. 318. Yet a little after he says, 'Man cannot stand before God, demanding heaven, for his keeping of the moral law.' p. 322.

that future punishment is not eternal. But this is not the method pursued. We are far from charging the author with a purpose to deceive: we indicate the policy as characteristic of the party, from the days of the Council of Nice. Witness the accession of the Arians, save in a single *iota*, to the homoöusian symbols. If space were allowed us, we should be glad to transcribe every word of Augustine's oral debate with Maximinus, the Arian bishop. It would show the disposition common to all who reject the divinity of our Lord, to fly from too abrupt an avowal of their extreme opinions. The terms used in all these cases are not such as are best suited to express fairly and fully the doctrines maintained, but such as to the ear are most like the orthodox confession.

In this exposition of his faith, Dr. Dewey sets himself against those who say, that his 'creed consists of negations.' Although we could ask no better proof of this offensive proposition, than this very article, we shall now state what Unitarians actually believe. 1. They believe, according to our author, "in the Father, and in the Son, and in the Holy Ghost." 2. They "believe in the Atonement." 3. They "believe in human depravity." 4. They believe "that men are to be recovered, by a process which is termed in the scriptures, regeneration." 5. They believe "in the doctrine of election." 6. They believe in a future state of rewards and punishments. 7. They believe "in the supreme and all-absorbing importance of religion." Now we would not wrong an adversary, in particular one of so many amiable qualities as our author; but we cannot conceal our astonishment at this mode of statement. Knowing, as we do, and as Dr. Dewey knows, how many derive all their knowledge of a treatise from the heads or titles of its parts, and knowing that this is a phraseology appropriated by immemorial usage to the orthodox faith, we regard it as a glaring impropriety to employ this very phraseology to denote the precise opposite. We yield all the advantage which may flow from the acknowledgment, that in the body of the essay, Dr. Dewey, after these several declarations, duly proceeds to empty each of them of all evangelical meaning. We admit that Bible speech is common property; but we contend that thus to use it is neither open nor politic dealing. And if we are asked, in what way the objections to Trinitarian doctrine—for of such objections the Essay is

made up—should be expressed, we reply just as Trinitarians express their repugnance to the opposing scheme, fully, clearly, and in terms which leave no man in doubt, for a single sentence.

When we penetrate to the interior of these statements, we find that meager and unsatisfying religion which belongs to all who reject the gospel. We find that if Jesus "*is* God in his *nature*, yet as Mediator between God and man, he cannot be *regarded* as God." We find that the Holy Spirit is the "power of God," or "divine influence." And we find that the Atonement is a vague something, which we cannot and need not explain:

"But what now is the meaning of all this phraseology, and of much more that is like it? Certainly it is, that there is some connexion between the sufferings of Christ and our forgiveness, our redemption from sin and misery. This we all believe. But what *is* this connexion? Here is all the difficulty: here is all the difference of opinion. We all believe, all Christians believe, that the death of Christ is a means of our salvation. But how is it a means? Was it, some one will say, perhaps, as if he were putting us to the test; was it an atonement, a sacrifice, a propitiation? We answer, that it was an atonement, a sacrifice, a propitiation. But now the question is, *what is* an atonement, a sacrifice, a propitiation? And this is the difficult question; a question, to the proper solution of which much thought, much cautious discrimination, much criticism, much knowledge and especially of the ancient Hebrew sacrifices, is necessary. Can we not "receive the atonement," without this knowledge, this criticism, this deep philosophy? What then is to become of the mass of mankind, of the body of Christians? Can we not savingly "receive the atonement," unless we adopt some particular explanation, some peculiar creed, concerning it? Who will dare to answer this question in the negative, when he knows that the Christian world, the Orthodox Christian world, is filled with differences of opinion concerning it? The Presbyterian Church of America is, at this moment, rent asunder on this question. Christians are, every where, divided on the questions, whether the redemption is particular or general; whether the sufferings of Christ were a literal endurance of the punishment due to sin, or only a moral equivalent; and whether this equivalency, supposing this to be the true explanation, consists in the endurance of God's displeasure against sin, or only in a simple manifestation of it." pp. 10, 11.

We should like to see the difference pointed out between this scheme of atonement, and that which has been maintained by some theologians, not Unitarian. For our part we abjure that theology which seeks not to know the connexion between Christ's sufferings and our forgiveness. The link which is here dropped is the very support of faith. Give us all the superstitions of the *Tridentinum*, rather than a system without expiation. The last sentence of the extract above might furnish occasion for remark and vindication, but we forbear. Dr.

Dewey's notion of atonement is—"reconciliation, not of God to us, but of us to God." As he does not argue this point at length, we merely record our dissent.

In regard to human depravity, Dr. Dewey maintains that it is not of nature. For "human nature, nature as it exists in the bosom of an infant, is nothing else but capability; capability of good as well as evil, though more likely from its exposures to be evil than good." These are words easily uttered; but as no proof is alleged, and as we do not recognise the statement as intuitively true, we pass to other matters.

There is no part of the work before us, in which the amiable author's strength more remarkably breaks down under a great argument, than in his attempt to show that Unitarians believe in Election. Dr. Dewey has good reasons for inveighing, as he sometimes does, at metaphysics; it is certainly not the field in which his laurels are to be won. Referring his doctrines to their legitimate paternity, he says, of election, "Our good old Arminian fathers fought with it for many a day." He might have added, and with weapons of better temper than their sons; as better knowing what they opposed, and where the real difficulties lay. The Unitarians, we are here told, believe in God's universal prescience. We are glad that they go so far. But, it is added: "*We believe in election, not in selection.*" Here the reader, who is at all familiar with his language, may excusably rub his eyes and suspect his vision, or the typography. Can it be that we are reduced to the necessity of showing that election and selection are identical? Must we go to Ainsworth to find that *eligo*, from *e* and *lego*, means "to choose, elect, or pick out;" and that *selectio*, from *se* and *lego*, means "to choose out, to pick, and lay aside, to cull?" Must we quote Johnson, to show that *election* is "the act of *selecting* one or more, from a greater number?" We spare our readers the infliction, and reserve our comments for the sequel.

Under the head of future punishment, we thus read: "'Life everlasting' and 'everlasting fire;' the mansions of rest, and the worm that never dieth, are phrases fraught with a just and reasonable, but at the same time, vast and indefinite import. They are too obviously figurative to permit us to found definite and literal statements upon them." In all our perusal of theological treatises, we call to mind no greater instance of laxity in

reasoning. We are charged with changing the vast into the literal, and the indefinite into the definite. We may not, on these phrases found 'definite statements;' they are vast and indefinite. We grant it, and read the objection with astonishment; for, let us respectfully ask, what is so vast as eternity, or so indefinite as infinity? Definite! we are so far from this, that we assert a continuance of punishment to such a degree indefinite, as to have no limit. The exclusion of such a limit is the meaning, and the only meaning of the terms in question. In all that occurs upon this awful topic, there is a vagueness which leaves nothing tangible, except the denial of what the scriptures plainly teach. When Dr. Dewey says, "Let them consider that a hell of the mind, the hell of an inwardly gnawing and burning conscience, the hell of remorse and mental agony, may be more horrible than fire and brimstone, and the blackness of darkness forever," he does not touch our opinion; we subscribe to the language. The question of the species of pain is incidental: the great point is its eternity, and this point is not reached by the declaration of the paragraph.

In a somewhat florid passage the author exhibits his views of the importance of religion; they are just but imperfect. Take, for example, what follows:

"Thou canst not alter it. Go and bid the mountain walls sink down to the level of the valleys; go and stand upon the seashore and turn back its swelling waves; or stretch forth thy hand and hold the stars in their courses: but not more vain shall be thy power to change them, than it is to change one of the laws of thy nature. *Then thou must be virtuous.* As true it is, as if the whole universe spoke in one voice, *thou must be virtuous.* If thou art a sinner, thou 'must be born again.' If thou art tempted, thou must resist. If thou hast guilty passions, thou must deny them. If thou art a bad man, thou must be a good man." p. 26.

This then is the grand result of the gospel message, *Thou must be virtuous—if thou art a bad man, thou must be a good man.* Here we have the contents of that religion, which demanded for its inculcation, a supernatural intervention, and a Messiah! If the associations of the subject were not so sublime, we might say, that the tameness and bathos of this passage are simply ludicrous. But they show at a glance the tendencies and the emptiness of the system which is to supersede the riches of grace. Lessons as sound and clear as this may be found, we say not in Seneca or Confucius, but in Lokman or Esop.

The volume before us contains a series of essays, on "the

Questions at issue between Orthodox and Liberal Christians." Of course the chief place is occupied by the doctrine of the Trinity. On this the author has laid out his strength. Many things are said ingeniously, nothing formidably. Omitting irrelative matter, the argument opens with this position. "The human mind I aver, is so constituted that it *cannot* conceive of three agents, sustaining to each other the relations asserted by the doctrine of the Trinity, without conceiving of them as three Gods."

Now we might, with great justice, meet this bold and naked averment with as bold and naked a denial; inasmuch as it is followed by nothing in the nature of argument to this particular point; that is, by nothing to prove such relation to be inconceivable. But as it is a question of singular importance, and especially as it is urged with extraordinary complacency, and as settling the whole matter, we shall enter somewhat into the inquiry, if it be only to show, that Dr. Dewey is not authorized to terminate this controversy of ages, *stans pede in uno.* That we do not misrepresent his estimate of the assertion, is manifest from these words following: "In simple truth, I do not see why any reader on this subject need go further than this. Till something credible is offered to be proved; till something better than absolute contradiction is proposed as a matter of belief; who is bound to attend to the argument?"

That which the author avers, is, that such a tripersonal distinction as differs from tritheism is inconceivable. By its being inconceivable, he must mean one of two things; either, first that it is self-contradictory, or that it is beyond the human faculties to form a comprehensive notion of it. We shall examine both. He may mean, first, that it is self-contradictory.

That this is at least included, seems plain from the phrases just cited: "till something better than absolute self-contradiction is proposed as a matter of belief."

In defence of ancient doctrine, we may well be excused for advancing ancient reasons. especially in answer to objections so truly ancient. What special cogency the author has attributed to the bare form of his statement, which should invest it with such a triumphant character, we know not: for, when compared with his brief discussion, and when examined on its own merits, it turns out to be the old objection, that what we assert involves

a contradiction *in adjecto.* Such a contradiction would exist, if we maintained, that the persons are three in the same sense in which they are one. But this has been most constantly disclaimed, from the earliest dates of the controversy. Such a unity is inconceivable, contradictory, absurd, incredible, and therefore false. The whole catholic terminology, in all its minutiae, has been constructed for the very purpose of avoiding this misconception. It was in search of this, that the anxious definitions of the Councils and of Greek and Latin Fathers laboured to express what was above human intellect; the reason being well given by Augustin: "cum enim conaretur humana inopia loquendo proferre ad hominum sensus, quod in secretario mentis pro captu tenet de Domino Deo creatore suo."* Hence the use of that offensive term, ὑπόστασις; hence that source of discord, ὁμοούσιον; hence the very term Trinity. The ancients contended for what, in Tertullian's phrase, is "adunata Trinitas." Catholic theology maintains a divine oneness, *with distinction;* that there are three divine persons, and not three natures, for all participate of one divine nature and this, not by division, but by communication. It holds that the perfection of the infinite essence may admit of a distinction which cannot be true of finite persons, and which excludes partition, while it does not exclude unity. This may be too high for our intellect, but it is not contradictory. Labouring for fit expression, the Fathers used such language as this, of the adorable persons: "Et haec omnia nec confuse unum sunt, nec disjuncta tria sunt."† It is to avoid such self-contradiction, that the Athanasian creed, with what would otherwise be mere tautology, declares: "We worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the substance. They are not three eternals, but one eternal. They are not three Almighties, but one Almighty. They are not three Gods, but one God." And this assertion, of one undivided essence, communicated with such a distinction as gives room for the use of the personal pronouns, and for reciprocal action, is not self-contradictory.

The objections, therefore, which are uged, in the single paragraph of argumentation which follows the averment, do by no means touch the point. For, speaking of the Father and the Son, he asks: "Is it possible for any human mind to contemplate

* August. Opp. VIII. 1313. ed. Paris. † August. Opp. II. 911.

these relations without conceiving of those between whom they existed, as two distinct self-conscious Beings?" Waving, for a little, the question of comprehensibility or adequate conception, we might give just the answer which he craves, without bating a jot of catholic verity, only, to avoid ambiguity, reading *persons* for *beings*. We admit the Father and the Son, as distinct; it is, by admission, a *distinction*. We admit self-conscious existence, as predicable of the Father and the Son; but we deny three natures, three divine essences, and three Gods. It is therefore possible to believe the *fact*, (we are aware how unsuitable the word) that these relations exist, and yet not to believe that they exist between two distinct essences. "The Father, by supposition," adds the author, "must have known that he was not the Son. The Son must have known that he was not the Father." Most assuredly. It is precisely what is intended by the hypostatic distinction. But whither does this tend? The inference is valid, as against Praxeas, Noetus, and Sabellius, but not as against the catholic symbols. Again and again, is this avowal made, by the most strenuous asserters of the Trinity, and amidst their strongest assertions of it. "Proinde in unum Deum, Patrem et Filium et Spiritum Sanctum, firma pietate credamus, ita ut nec Filius credatur esse qui Pater est, nec Pater qui Filius est, nec Pater nec Filius qui utriusque Spiritus est."* In their strongest language concerning the ἐμπεριχώρησις, or ineffable union of the Divine Persons, the Fathers most stedfastly affirm their real distinction. Yet it is against such a unity and trinity, in one and same sense, that almost all the doctrinal arguments of adversaries are directed.

But the objection which we are considering may mean, secondly, that it is beyond the human faculties to acquire a comprehensive notion of such a relation. Under this head, there are several things to be said, which may have been expected under the preceding. We adhere to the distinction so admirably set forth by Boyle, between that which is against, and that which is above reason. We rejoice to think, that the human mind may, on divine authority, believe that to be existent and true, which it cannot reduce to a comprehensive conception; which it cannot imagine in an adequate idea, if we may use the

* August. Opp. II. 904. Ep. clxix.

old term; which it cannot make the object of mental vision; which it cannot explain, as to its διότι; and which it cannot reconcile with every other revelation. We maintain that the terms in which this relation is indicated are intelligible. We express the relation in propositions, which, singly viewed, are not merely not contradictory, but are conceivable. We declare, first, that there is one God, and secondly, that there are three divine Persons. That, by one and the same effort of mind, we should be able to behold the splendour of both these truths in harmony, is no more to be demanded, than that we should be able to gaze undazzled into the face of the sun.

When we say that the mode of the divine existence is incomprehensible, we say only that we are creatures; and we say what is true of other verities. The objection erects an arbitrary criterion of truth; seeming to demand, that we should believe nothing of which we cannot frame some consistent mental representation, or which we cannot think of (*vorstellen*) as a clear object of comprehensive intellect. But even in matters of sense, that may have credible reality, which cannot be seen at one glance, or all at once. No man can at once take in three hundred and sixty degrees of our poor horizon. No man can behold, or even imagine, the whole superficies of the most diminutive sphere. And, rising to the field of the higher reason, we may inquire, who can attain any comprehension of Eternity, existence without beginning or end? Who can conceive, in any adequate manner, of the Omnipresent God; not partly here and partly there; but fully in every point, without division? After all that has been urged, the sum of objection is, that the doctrine is incomprehensible. We admit it. So is God. So is even that Unity of God, which is justly gloried in, but which must be rejected, if these principles are applied. We are beyond our depth the very instant we undertake to fathom the mode of the divine unity. And we regard it as presumption of no common order, to aver, that there are no distinctions in the godhead, but such as we can measure in the span of our understanding.

Trinitarians, according to our author, do not believe their own doctrine. "Practical Unitarianism has always been the general faith of Christendom." This is after all, a re-assertion of the charge, that the unity of God is consistent only with a denial of the trinity. The only proof of this newly discovered self-decep-

tion of catholic Christendom is, that when a man prays to Christ, it will be found, that he "has forgotten the Father for the time," and when he "prays to the Father *through* the Son, he is, and his mind compels him to be, virtually a Unitarian." While we regard the author as ascending a tribunal to which he has no right, and while we might plead *coram non judice*, we shall reply as follows. That addresses to the Father give a prominence to the first person of the adorable Trinity, as the fountain of Deity, militates in no degree against the genuineness of belief in the other persons. Such prominence is universally conceded, in full consistency with coequal glory. That any one adorable Person may, for the time, so occupy the contemplation and the faith, as to be its chief, nay its sole object, is only a phenomenon of mental abstraction, and an instance of that finite imbecility to which we have adverted. That God may even, for a time, be regarded, in respect to his essence and nature, as one, rather than in respect to any distinction of persons, is possible, and is fully compatible with the profoundest veneration of the Trinity. But the truer statement of Christian experience is, that so glorious is the indissoluble union of the three divine persons, that he who falls down in the presence of one, bows himself consciously before the triune Jehovah. Or, in the beautiful language of Gregory Nazianzen: "I cannot contemplate the One, but I am surrounded by the shining of the Three; I cannot distinguish the Three, but straightway I am borne onward to the One."*

But it is impossible to believe the doctrine, say our opponents; and no man has ever believed it. "It has existed in studies, in creeds, in theses, in words; but not in the actual conceptions of men, not in their heartfelt belief." p. 60. Our first reply to this regards the temper of the allegation. It is unreasonable and arrogant. The question is one of psychological fact, to be determined by observation and testimony, and not by the dictum, however loud, of any or of all the deniers of a divine Redeemer. Our second reply respects the truth of the assertion. It is a doctrine so unreasonable, forsooth, that no human being can believe it; and, of course, we may add, under any stress of evidence. This is by no means a novel mode of assaulting Christianity. It is the short method of the Deists, with all the

* In serm. de sacro Bapt.

doctrines peculiar to revelation. Thus it is, for example, that Hume says to his fellow men, "You cannot justly believe in a miracle; *the thing is impossible, and faith is impossible.*" And how is Hume to be answered? The best reply is to give the identical words of Dr. Dewey, as found on his two hundred and thirty-fourth page. "'The author who says to his fellow-men, 'You cannot justly believe in a miracle; the thing is impossible, and faith is impossible,' transcends the bounds of all human experience, if not of all human patience. Because almost all men, who have ever lived, *have* believed in miracles. And is not the very question before us, in fact, a question about experience? Could all men have believed in miracles, if, as our author contends, an original and fundamental law of the mind forbade their believing in them? Is it not as unphilosophical, as it is intolerable, to say that all mankind have been found believing in a thing which is plainly impossible?"

We are completely satisfied with this: nothing could furnish us a better reply. To say that the Trinity cannot be believed, "transcends the bounds of all human experience, if not of all human patience." Because almost all Christians who have ever lived, *have* believed in the Trinity. "And is not the very question before us, in fact, a question of experience?" Could all men have believed in a Trinity, if, as Dr. Dewey contends, an original and fundamental law of the mind forbade their believing it? Nor can we allow ourselves to be charged with professing what we cannot believe, in this case, any more than we demand of Dr. Dewey to allow it in the other. Too many ages have rolled over the Catholic belief, too many libraries have defended it, too many prayers have involved it, and too many martyrs have died for it, to leave any speciousness in the allegation that it cannot be embraced intelligently and sincerely.

The extraordinary assumption just considered is of a piece with the whole character of the denial of the truth in this particular. It is throughout a resistance of Divine testimony by the pride of intellect. And we cannot do better than to close this portion of our strictures in the words of that noble Puritan, John Howe. "To conclude, I only wish these things might be considered and discoursed with less confidence and peremptory determination, with a greater awe of what is divine and sacred. I generally blame it in the Socinians (who appear otherwise

rational and considering men) that they seem to have formed their belief of things, not possible to be known but by the scriptures, without them; and then think they are, by all imaginable arts, and they care not what violence (as Socinus himself hath in effect confessed) to mould and form them according to their preconceived sense."

The doctrine of Atonement is the next in order. Upon this part of the work, we have two general remarks to offer. First that the essay contains scarcely any thing upon what is usually understood by its title; and secondly, from the very low platform which the author occupies, he nevertheless gains some views which are true and enlivening, and which being expressed in his terse and felicitous way, show that the twilight of his system is occasionally broken by a borrowed ray. This is only a new proof, that in theology, as in physics, there may be a penumbra of partial truth, around the portion of total darkness. In opening his essay, the author admits, concerning our Lord, "that the grandest revelation of his character and purpose was made on the Cross." This is true in several senses, but in one sense it is as true of Socrates or of Curtius. Remembering that this is professedly a controversial work, we are scarcely prepared for the declaration, that the author will not attempt to engage the reader's mind "in the ordinary course of a *doctrinal* discussion." Yet a doctrinal discussion is precisely that which he is bound to furnish, since it is doctrine which he has undertaken to discuss. This retreat from the arena of argument into the coloured mists of beautiful sentimentality, is not fitted to beget confidence. But he proceeds. "I *cannot* discuss this solemn theme in a merely metaphysical manner. I cannot contemplate a death, and least of all the death of the Saviour, only as a doctrine. It is to me, I must confess, altogether another kind of influence. It is to me, if it is any thing, power and grandeur; it is something that rivets my eye and heart; it is a theme of admiration and spiritual sympathy; it leads me to meditation, not to metaphysics; it is as a majestic example, a moving testimony, a dread sacrifice, that I must contemplate it. I see in it a death-blow to sin; I hear the pleading of the crucified One for truth and salvation, beneath the darkened heavens and amidst the shuddering earth!"

Here we are authorized to say, that the Unitarian has no right to speak thus; to charge upon Catholic Christianity all the cold-

ness of scholastic dispute, and to arrogate to himself all the tenderness and awe of holy affection. Most gladly would we rest the whole debate on a fair comparison of the two parties, in respect to the single question of the manner in which they have represented the death of Christ. And it is unbecoming, to say the least, for any one to affect exclusive solemnity and love, in the presence of such Trinitarian writers as Baxter, Leighton, Rutherford, Pascal, and Brainerd.

Hereupon follows a passage, somewhat juvenile in point of taste, and we must not say what, in point of logic; in which the author speaks in florid and elaborate terms, of "a death" being "made a dogma;" of "blood" being "taken to write a creed;" of "martyrdoms wrought into sharp and reproachful metaphysics." After plucking away these prettinesses, which would be brilliant in an album, we discern no residuum requiring notice. We ask too much, perhaps, when we require distinct propositions of truth, in a treatise which disclaims doctrinal discussion; and in the absence of these, reply is scarcely possible. Here and there we almost catch the meaning, but even then it is chiefly negative. Thus, using language of Calvary, which would come forcibly from catholic lips, he says: "I see that that ignominy is glory; that those wounds are fountains of healing!" True, but how—in what sense? The genuine, direct, and honest reply would be—only as an example. Again: "The death of Jesus is the life of the world;" again it is true; but every thing depends on the sense in which it is true.

Relenting, it should seem, in some degree, as it regards "doctrinal discussion," our author proceeds to say something on "the theory of the atonement." Two leading views, he tells us, divide the Christian world. "The one regards it as an expedient, the other as a manifestation." According to the former, "it is some new element, or some new expedient introduced into the divine government, without which it is impossible to obtain forgiveness." Though these are not expressions with which we are satisfied, they do not offend us by any unfairness. The second view is the one which the author adopts; "and certainly," he adds, with a significancy which carries an edge towards a well-known school of American opinion, "many of the more modern orthodox explanations come to the same thing." The interpretation of the scriptural passages on atonement, "is per-

plexed by the reasonings of the apostles about the relations of Jews and Gentiles, by analogies to the Jewish sacrifices, by the language and speculations of olden time." We can well conceive the perplexity of any interpreter, who endeavours to reconcile these relations and sacrifices and this language, with any scheme but that of catholic theology. The attempt which is made to illustrate the scheme of manifestation, by an apologue, is ingenious, but only serves more fully to reduce the whole transaction to the bare influence of a great martyrdom. The whole essay is evidently a sermon, addressed to the most popular apprehensions, and never grappling with the strength of the opposing argument.

The Five Points of Calvinism next engage the attention of our author; if indeed they may not be said to float before his mind from first to last. For he singles out Calvinism as the particular object of his antagonism, and appears to regard it as the opposite pole to his own. We see no just cause for such a method, in a work avowedly defensive, not of anti-calvinism, but of anti-trinitarianism; yet in point of strategy, it is adroitly done, as he thereby gains the sympathy of all the opponents of the doctrines of grace. Nevertheless we do not complain of being regarded as at the very antipodes, in this respect, nor of being placed, as for some ages we have been, "in the forefront of the hottest battle."

We have already adverted to the extraordinary distinction between "election" and "selection." In reviewing what is proposed concerning election and irresistible grace, which the author takes together, we are not more favourably impressed with the acumen of the controvertist. If we were disposed to use rigour, in the interpretation of his words, we should claim him as of our part. But his dread of "doctrinal discussion" and of "metaphysics" is visited on his readers, in the incapacity under which they labour, of discovering his exact intentions. Thus, on the ninety-eighth page, we learn that he believes in personal election; that he regards an "election of communities" as an election of the individuals included; and an "election to privileges" as no more saving human freedom than any other election. To all which we add our subscription. Now let us look at his positive side.

"Let us, then, go to the proposed principle of interpretation, which, I confess, relieves my own mind, and I hope it may other minds.

"I say, then, that *the apostles wrote for their subject.* It is a well established principle among the learned, though too little applied, that the apostles wrote for their age; with particular reference, that is, to the circumstances of their own times. I now maintain, in addition to this, *that they wrote for their subject.* Their subject, their exclusive subject, was religion; and the principles of the divine government, which they apply to *this* subject, may be equally applicable to everything else. Their *not saying*, that these principles have such an application, does not prove that they have not, because they wrote for their subject, and it was not their business to say so. In other words, God's government is infinite; and they speak but of one department of it. His foreknowledge and his influence are unbounded; they speak of this foreknowledge and influence, but in one single respect. But instead of limiting the application of their principles to this one department and this one respect, the inference would rather be, that they are to be extended to everything. And in fact this extension of the principle with regard to election—in one instance, and I believe, only one—*is* hinted at, where the apostle says, that Christians are "predestinated according to the purpose of him, *who worketh all things, after the counsel of his own will.*' If this be true, then, *everything* is a matter of divine counsel; *everything* is disposed of by election. And men are as much elected to be philosophers, merchants, or inhabitants of this country or that country, as they are elected to be Christians. If this is election, I believe there will be found no difficulty in it; save what exists in that inscrutableness of the subject, which must forbid our expecting ever to fathom it.

"It will be apparent from this view, in what I differ from Calvinists. They make that foreknowledge and purpose of God, which relate to the religious *characters of men*, a peculiarity in the divine government. Connecting the doctrine of election, as they do, with that of special grace, they leave an impression unfavourable to human exertion, and to the divine impartiality. But I maintain, without denying the general difficulties of the subject, that the religious part of the character is no more the result of the divine prescience and purpose, than any other part; and we have no more reason to perplex ourselves with this department of the divine government, than with any other."—pp. 98, 99.

Every reader familiar with theological treatises, either Romish or Protestant, will at once be struck with the confusion brought into this passage, by neglecting the reasonable and perspicuous distinctions of accredited terminology. By a strange confounding of genus with species, *predestination*, here and elsewhere through the book, is spoken of under the name of *election*. The distinction is not a novel nor a needless one. The author then proceeds to separate himself from the Calvinists, in this respect, that "they make that foreknowledge and purpose of God, which relate to the religious characters of men, a peculiarity in the divine government." If by this it is meant, as the connexion shows it is meant, that the operations of grace are in any kind or degree *more foreordained* than any the least events, the Cal-

vinist denies the allegation. Men *are* as much *predestinated* to be philosophers or merchants, as they are predestinated to be Christians; but this latter predestination has been denominated election. It is surely too late in the day for Calvinism to be schooled into the truth, that all events, even the fall of the sparrow and the hair, are objects of divine fore-or-ordination. These decrees, according to our author, are to be extended to every thing; and so we have ever held and do hold. And therefore, when Dr. Dewey most gravely informs us, that "as no one will expect to be a physician, or a philosopher without study, because he hopes or imagines that he is fore-ordained, or will be supernaturally assisted to gain eminence in these professions; so neither will any similar hope of being a Christian, and being saved, lessen the exertions that are suitable to that end;" he is teaching us that which, for substance, is contained in every defence of Calvinism which was ever made.

Justice requires us to say that Dr. Dewey has treated this subject with decorum. We find it too common, for such Pelagian or Arminian disputants as are worsted in an argument on the decrees, to turn their forces into the channel of reproach and blasphemy and in lieu of the reasons which they have not, to denounce the God of the Calvinists as a demon. From such tactics the present writer is remote. He sometimes does us greivous wrong, but he does even this with the courtesy of a high-bred disputant. Occasionally his line of belief sweeps so near our own orbit as almost to be coincident. Take a single instance:

"Let us now say a word on the doctrine of *the saints' perseverance*. If you separate from this the idea of an irresistible grace, impelling, and, as it were, compelling Christians to persevere in piety and virtue, there is little, perhaps, to object to it. It *is* so separated in the *present* Orthodox belief, and therefore, it is scarcely a question in controversy. We all believe, that a man, who has become once thoroughly and heartily interested in the true Gospel, doctrine, character and glory of Jesus Christ, is *very* likely to persevere and grow in that interest. I confess that my own conviction on this point is very strong, and scarcely falls short of any language in which the doctrine of perseverance is declared. I can hardly conceive, how a man, who has once fully opened his eyes upon that 'Light,' should ever be willing to close them. And I believe, that in proportion as the Gospel is understood and felt, felt in all its deep fountains of peace and consolation, understood in all its revelations and unfoldings of purity and moral beauty: that in proportion to this, the instances of 'falling away,' whether into infidelity or worldliness, will be more and more rare. I am aware, however, and think it ought to be said, that

the common statements of the doctrine of perseverance are dangerous to the unreflecting and to the speculative. The truth is, that we ought to have nothing to do with perseverance as a doctrine, and everything with it, as a fact. Good men shall persevere: good Christians, above all, shall persevere: but let them remember that they can do so, only by constant watchfulness, endeavour, self-denial, prayer, fidelity." pp. 91, 92.

Leaving this passage to speak for itself, we take occasion to observe that we have met with no opponent of Trinitarianism who is more free than Dr. Dewey, from offensive imputations and unfair statements of his opponents' creed. This we attribute as well to the class of society among which his manners have been formed, as to the moulding influence of elegant letters. We are constrained, however, to say, that he now and then deviates from the line of perfect candour. For example: "Sinners, it was said, had incurred a debt to divine justice; they owed a certain amount of suffering. Jesus Christ undertook, in behalf of the elect, to pay this debt. Now, if he had suffered more, paid more, than was necessary to satisfy this particular demand, there would have been a waste of suffering, a waste of this transferable merit. But there *was* no such waste; the suffering exactly met the demand; and therefore the redemption was *particular;* it was limited to the elect; no others *could* be saved, without *another* atonement. This was, once, *theological reasoning!* And to dispute it, was held to be intolerable presumption. Such presumption severed, for a time, the New England churches from their southern brethren. Such a dispute, with one or two others like it, has rended the Presbyterian Church asunder." It is here insinuated that Christ is held by us to have borne the identical penal suffering due to all the elect; that if more had been destined to be saved, the suffering must have been more; and that this is the old basis of particular redemption. In the name of the whole body of Calvinistic theologians, we pronounce the allegations to be unjust, and historically erroneous. And the remarks of Dr. Dewey have no point, except as against the scattered adherents of the "Gethsemane scheme;" that is, against one Calvinist in a million. The presumption of disputing this putative tenet of ours, we here learn to have been a chief cause of rending asunder the Presbyterian Church. The mildest term which we can employ in regard to this assertion, is that the informants of the author have been grossly ignorant or wilfully calumnious.

Another instance of unfairness occurs in the essay on the nature and extent of Inspiration.

"But all this proves, say our reviewers, that 'in regard to some portions of the Bible, Unitarians no more believe the *ideas* inspired, than they do the words.' Once more, we ask, do *they* believe in the inspiration of every idea that is contained in the Bible? That is the implication conveyed by their words; but do they believe it? Do they believe that the Psalmist was inspired to say, 'O daughter of Babylon, thou art to be destroyed. Happy shall he be, that rewardeth thee, as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.' Or when Solomon says, 'Be not thou one of them that strike hands, or of them that are sureties for debts,' do they believe that this injunction was inspired? Or when Paul uses this opprobrious language to the officer who struck him, 'God shall smite thee, thou whited wall!' do they account this to be the fruit of inspiration? 'Where,' says Jerome, speaking of this angry retort, 'where is that patience of our Saviour, who, as a lamb led to the slaughter, opened not his mouth, but answered mildly to him that struck him, 'If I have spoken ill, convince me of the ill; but if well, why do you strike me?' p. 287.

To each of the former interrogatories, we answer—doubtless to the surprise of the author—Yes. In regard to that which relates to Paul, we can only say, the mode of argumentation is unworthy of Dr. Dewey. We have occasionally met with such taunts in the objections of the Quakers to our calling the scriptures the "Word of God;" and they have with some triumph demanded whether we applied the name to—"Thou shalt not surely die;" or "There is no God." But Dr. Dewey, a scholar, a theologian, and a son of the pilgrims, knows full well, how, and in what sense, divine inspiration is attributed to such passages; to wit, as inspiration of history, ensuring the accuracy of the statement that such words were uttered by those to whom they are ascribed.

There is a whole class of defensive or deprecatory arguments, occurring here and there in the book, which do not savour of the most adventurous polemics: being so far from particular pungency, as to be equally available for or against any and every system. A more rigid dialectic would omit them, just as like terms are cancelled on both sides of an equation. It is said, for instance, that opposition to anti-trinitarianism is no evidence of its being wrong, p. 118; that the charge of novelty is no refutation, p. 123; that the appeal to pity and horror, does not disprove, and that truth has always made its progress amidst the pity and horror of men; p. 125. All this is equally true, and

equally pertinent, in behalf of Swedenborg, the Mormons, or even the Calvinists. Such objections may have been used incidentally, but they are not the artillery of our fortress; and it will require all the strength of Unitarian argument to deal with the more cogent proofs.

In a work which does not merely state and defend Unitarianism, but attacks Trinitarianism in general, (and even its single species of Calvinism,) we expected some more extended answer to the arguments for the divinity of our Lord. It is a head of theology, not neglected in any system, but above all things appropriate in this. We should have been pleased to know, in what way a mind like that of Dr. Dewey would explain the creatorship of Jesus Christ; how he would justify the titles of godhead, ascribed to him, and how he would vindicate the worship offered to him, in earth and heaven. This is a citadel, into which he has not chosen to make good his entrance. No distinct essay is allotted to the Divinity of Christ.

The mode of attack adopted by the author is wary and expectant. He does not seize the tree by the trunk, to uproot it with main strength, but plucks a twig, breaks a branch, or points out an unsightly and withered leaf, here and there. In the very opening we saw how loth he was to startle any, by rejecting the established terms; and in all the progress, we perceive it as his policy, to pare away the rind, and express the juices of the goodly fruit. A cautious lowering of each several part in the evangelical system, is his chosen endeavour. We have seen this, in regard to the Atonement, and to Future Punishment. The same is true in respect to the Bible; and how singularly do extremes meet, when, with the voice of a Vatican oracle, Dr. Dewey says of the sacred volume, (p. 149,) "that there are considerable portions of it, which cannot be understood without much study," and "that the people at large are reading these continually, and think to derive benefit from them, and do, no doubt, affix to them some vague meaning; but do not and cannot understand them." The same attenuating process is visible in what relates to regeneration and conversion. Our Lord says, 'The wind bloweth where it listeth, and thou canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit;' but Dr. Dewey says, 'Conversion is no mysterious doctrine;' p. 158. Pressing an unjust analogy, he would

reduce this to the level of any other change, and allow nothing for the truth, that there are reasons, in the ideas of heaven, eternity, and God, why this revolution should transcend common analogies. Justification by faith, under this potent wand, dwindles from that which transported Paul and Luther into holy enthusiasm, to the harmless truism that "the old, the everlasting, the universal condition of happiness and of God's favour here and hereafter"—is "a right heart." That *gospel* which laboured to express itself in the apostolical writings, by metaphors which have vexed the souls of Socinan interpreters, is now reduced to its lowest terms, namely—BE GOOD. The religious life, itself, suffers diminution of its stature, in due proportion, until we arrive at the pleasing result, that "we are a nation of believers;" p. 210.

Can we wonder that such a sinking should take place in the building, when the Corner-Stone is set at nought? "There certainly have been in the world," says Dr. Dewey, "and are, very singular and superstitious feelings concerning Jesus Christ; there is a peculiarity in men's regard to him, of which I do not remember to have seen any explanation attempted. Nothing has been so sacred in religion as the name of Christ; nothing deemed so awful as to profane it; not even to profane the name of God himself." There is a volume of argument implicated in the few periods just quoted. This reverence for Christ is a mystery to our author. We shall only add, it is a mystery which is strangely essential to the New Testament, where Jesus is "a name above every name." But we forget that to our author, the language of an apostle is by no means what it is to us: for he who can believe that a prophet-king may have written wicked imprecations, might as readily look on the raptures of an apostle as idolatrous mistakes.

On the Inspiration of the Scriptures, Dr. Dewey has written more largely, and we think more skilfully, than on any other topic. It is a subject encompassed with many difficulties; and these difficulties he has presented strongly. They are such as have been suggested by all unbelievers in the infallibility of our standard. We look in vain, however, for the positive side of his opinions, and for the reasons which he would employ against avowed Deists, in favour of that measure of divine authority, which we understand him to maintain. Indeed there is a per-

plexing indistinctness about his enunciation of his own views on this point.

We must, before offering a few remarks on his reasoning, ask leave to state the question. It is not whether the individuality of the sacred penman was so superseded, as that the diction and style of the respective writers are not to be discerned. It is not whether the record of the revelation was human, or whether the human faculties acted according to their nature, in writing the record. It is not whether the idiom is classical, or the words grammatically proper, or the rhetorical garb tasteful, in respect to human standards. It is not whether there is not a diversity among the writers, in all these respects. It is not whether there are not obscurities. It is not whether language, as human, is not in such a sense, an imperfect vehicle, as that it may fail to be understood. It is not whether, in this acceptation of the terms, the books are 'perfect and infallible compositions.' Yet it will be observed, that Dr. Dewey reasons almost everywhere, as if these were the very questions. And when he proves any thing, it is one of the points here involved that he proves. On these, it is well known, we may make many concessions, and yet save the main position. But the true question is, *Were the minds of the writers so influenced as to secure them from error, in regard to the thought and the expression of it?*

It is the negative of this, which our author should have proved, and which he sometimes assumes to have proved. From arguments which go only to the points above set aside, he is prone to slide into conclusions which concern the true question.

Dr. Dewey does not even discern the necessity for any such inspiration as we maintain. And in defending his view, he appears to us, to mistake the very end of the influence which is claimed. "What *is* a revelation?" he asks, "It is simply the communication of certain truths to mankind; truths, indeed, which they could not otherwise have fully understood or satisfactorily determined; but truths nevertheless as easy to be communicated as any other. Why then is there any more need of supernatural assistance in this case, than in any other? We are constantly speaking to one another without any fear of being misunderstood. We are constantly reading books without any of this distrust; and books, too, written by men in every sense fallible, which the Scripture writers, in regard to the revelation

made to them, are not. Nay, we are reading books of abstruse philosophy, in the full confidence that we understand the general doctrines laid down. But the matters of revelation are not abstruse. They are designed to be understood by the mass of mankind." This is to confound the whole matter. We admit that truth may be communicated as easily as falsehood; that doctrines may be comprehended in books of abstruse science; and that the Bible is to be understood by the mass of mankind. But the intent of inspiration, let it never be forgotten, is to secure, not *perspicuity*, but *credibility*. The propositions may be understood without inspiration, but are they true? Why, he asks, any more need of supernatural assistance in this case, than in any other? Because this is a case of life and death, and the salvation of our souls depends on truth. Because to answer the ends of a divine guide, the book must be not only clear, but infallible.

The author asks, 'How shall we know what is true and what is false; what belonged to the age, and what to the light?' And, after all his reply, we must reiterate the question, How? There can be no doubt, he says, about matters of morality and duty. Indeed there are grave doubts about these very matters; as Dr. Dewey may be reminded by the bare words, War and Peace, Intemperance, Slavery, Usury, and Oaths. But there are other things necessary, beyond morality and duty. For example, we would not merely hear but *know*, how the soul shall fare hereafter, and how a sinner may be just with God. It is not accurate in Dr. Dewey, to say that few deny the sanctions of future existence; to deny their eternity, is to deny them. And when, in the same paragraph, he goes aside to allege, that every appeal to reason is a waving of all claim to inspiration; we offer it for his pondering, that there may be *inspired argument*, nay, that an infallible teacher may argue, for Jehovah himself reasons.

There is a total shifting of the hypothesis when the author opposes us thus: "We would place ourselves reverently before the shrine, not to call in question its form, or the materials of which it is composed, but to listen to the voice that proceeds from it. We would listen to the oracle, not to criticise the tone in which it speaks, but to gather the import of what it utters. Let us drink of 'the waters of life,' and we complain not if they are brought to us in 'earthen vessels.'" The same fallacy over

again. For the question of questions, with which our souls yearn, and which requires an inspiration, is, "Is that which it utters, *truth? Is* it the water of life, which is in the earthen vessel?"

There are certain arguments of Dr. Dewey, which, as we have hinted, address themselves to the answer of this very question, and where we are fairly at issue with him: these however are much intermingled with others, which concern only the subordinate topic of verbal suggestion. How low his views are may be learned from his saying: "We see no need of supposing the apostles, for instance, to have spoken and written under any other influence than that of truth and goodness; *truth supernaturally communicated to them, but not by them supernaturally taught.*" Here, as we conceive, all is given up. The Bible is no longer a bible. It matters little to us, what the apostles received, unless we are assured that it is the same that they have communicated. To ask this assurance, Dr. Dewey thinks as unreasonable, as to demand that Paul's speech should have no infirmity, or his style no imperfections, or his doctrine no obscurity. The old fallacy! For the question is not, are the words and style of such or such a quality, but is the communication true? And to speak right plainly, Dr. Dewey contends that, in some of its parts, it is *not* true.

Here we think the point in dispute is really touched, and here we certainly desire to set forth our author's scheme in its true light. "The thought came pure from the All-revealing Mind; but when it entered the mind of a prophet or apostle, it became a human conception." Certainly, inasmuch as that which God communicated was now conceived of by a human being. But did it become less pure, or less true? For if it did not, the remark is of no advantage to the author; and if it did, he believes that the communication is in some of its parts untrue. He then goes off indeed, to the subject of style, but we choose rather to abide by the point, proceeding to what he says concerning the Mosaic astronomy and physics. If the statements of the Old Testament, here alluded to, are uninspired, because they militate against modern discoveries, they are, for the same reason, untrue. It cannot be denied, he asserts, that there are some slight discrepances in the evangelical narratives. One or more of these narratives, therefore, must be, at least, slightly untrue. "Christ

suffered his disciples to err," we are informed; plainly in order to shew that they may have erred in their writings. He admits indeed, that "there is a communication from heaven;" but this loses all its authority, when we are further informed, that it may be nullified or corrupted by erroneous transmission.

Analogous to this is the fearful tenet, that holy men of old, inspired by the Holy Ghost, may not only have erred in doctrine, but may have sinned in temper while they wrote. The instances given are from the imprecations in the Psalms. "Our reverence" says Dr. Dewey, "for the Psalmist is great; but we cannot be blind to the imperfection of such a passage as that which we have cited." And again, "Indeed there is no defence to be made of this passage." This is frank declaration. Similar language may be found in the Rev. Albert Barnes's Commentary on the eleventh chapter of Romans. It has our unqualified condemnation, as undermining the very basis of our faith. To be of any value in extremity, inspiration must be plenary. To prove at large, that it is so, is not the special object of this article, and would protract our review beyond all just limits. It has been ably done, and there is no argument which we should more gladly attempt, in other circumstances.

Since Dr. Dewey has dwelt so much upon the subject of verbal inspiration, we cannot leave it altogether untouched. We perceive at once that his views of the connexion between thought and language are widely different from ours. That connexion we hold to be most intimate. Language is created by thought. Conception makes use of words, as its implement, and shapes them for its vehicle. "The style is the thought." It is not to be expected therefore that we should readily yield all that our opponent claims as concessions, and on which he founds his main argument. Nor are we moved by the latitudinarian concessions of such men as Erasmus, Grotius, and Le Clerc. To secure the ends of a revelation, its due transmission *to us* must be secured. The care which provides the thought in the prophet's mind must provide the means of its expression. As we cannot think without some intervention of words, so we cannot receive an unadulterated record of inspiration without the right words. We have therefore no such difficulty as the author fancies, in ascribing the very language of scripture to inspiration. We do this, without conceiving of a conveyance to the ear by whispered

syllables, or any superseding of the natural processes: it is enough for us to be assured, that the words which are in the text are the very words which God determined should be the medium of his communication. Nor does this obliterate distinctions of style, or of idiom, or of natural individuality. Where has it been demonstrated, that God may not inspire a man to write in his own style, as well as in his own language? Nor does it render necessary technical accordance with any canons of human rhetoric; for such accordance is not demanded by the *design*, namely, exemption from faults which affect the truth. Nor does it demand any unattainable perfection in language, as our author argues; since we do not pretend, that the writing of men under God's dictation shall command the instant submission of every mind, any more than did the writing of God himself upon the tables of stone. And all the reasons alleged to show the impossibility of inspiration, from the inherent defects of language, are equally strong to prove that God cannot make himself understood in a revelation.

"The scriptures themselves furnish as little warrant for the doctrine of superintendence as for that of suggestion:" so speaks our author, and we agree that the cases are on a level as to proof; but we believe in both in their respective places. And we are so far from being driven to desperation by his mention of "puerility, coarseness and indelicacy" in the records of an unsophisticated age, when genuine virtue had not been bartered away for fastidiousness of expression, that we firmly hold our faith even in the midst of these appeals to vulgar delicacy. "What the advocates of a literal and suggesting inspiration are to do with such instances," it passes the comprehension of Dr. Dewey to devise. Certainly we shall not expurgate them from monuments of hoary antiquity. Nor are we yet ready to tremble at the dire menace, in case we offer the "defence of such passages" that we must stand "before the searching and free spirit of this age;" seeing that we write as expecting to stand before the more searching spirit of a higher tribunal. We see no tenable middle ground between deism and the strict theory of full inspiration.

Dr. Dewey cannot leave the field until he has run a tilt against what he is pleased to denominate "Calvinistic Views of Moral Philosophy." Dr. Wardlaw is able to answer for himself.

The author's wonted suavity forsakes him in this final encounter, and the closing paragraphs are the most ill-natured in the book. The spirit of the whole may be inferred from the penultimate sentence, in relation to our creed: "He who shall grow sleek and fat, and look fair and bright, in a prison, from which his companions were taken one by one, day by day, to the scaffold and the gibbet, could make a far, far better plea for himself than a good man living and thriving in this dungeon-world, and believing that thousands and thousands of his fellow-prisoners are dropping daily into everlasting burnings."

We cannot dismiss these flings at Calvinism, without alluding to one which is somewhat extraordinary. Dr. Dewey asks with an air of triumph what Calvinism has done. "We ask not," for we desire to quote his own words, "what *Calvinists* have done. For, allowing individuals among them all deserved credit for genius and accomplishments, it is very remarkable, that in the exertion of their powers in the chosen departments of genius, they have proved traitors to their system! That is to say, the tone of religious thought and sentiment introduced into such works has never been that of Calvinism. We ask, then, What has Calvinism done? What literature has ever breathed its spirit, or ever will? What poem has it written—but Mr. Pollock's 'Course of Time?' What philosophy—but Dr. Wardlaw's? Into what meditations of genius or reverics of imagination, but those of John Bunyan, has it ever breathed its soul?"

On taking breath after the perusal of this assault which, dainty as it is, approaches more near to manly vehemence than many passages in the volume, we felt a measure of complacency in considering, that it is not we who proposed such a test. And we desire to know of our adversary, when and how and by whom it was established, that the genius of a literature is the criterion of theological truth. By what right has the Unitarian decreed that elegant letters are the signs of divine doctrine; and that the seal of a heavenly mission is to be like that of Aaron, whose rod blossomed into flowers? Calvinism is weighed in the balances and found wanting. "*What poem has it written?*" The true *lapis Lydius* has now been discovered. Calvinism has indeed been a "burdensome stone" for more than ten generations to the impugners of grace. It has stood in the van of the army of the Reformation. It has cloven down the scholastic chivalry of

Britain and of France, and made the name of the Covenanter and the Huguenot to tingle in the ears of a thousand enemies. It has reared munitions of philosophical and logical research, at which opponents are still labouring in vain. It steeled the hearts and nerved the arms of those non-conformist pilgrims, whose sons are now raising up that which was the abomination of the fathers. But alas! "what poem has it written?" Calvinism gave their indomitable valour to Coligny and to Knox. Calvinism stilled to holy fortitude the mothers and daughters of *one* bloody Bartholomew's day, and the two thousand who went forth into exile for conscience sake on *another*. Calvinism chartered the May-flower. Calvinism laid out the plot of Boston. Calvinism founded that Harvard college which is now held by perversion of those ancient earnings, and whose sons now deride the hopes of those founders. But "what *poem* has it written?" True, it has made philanthropists, like Howard, of whose system of thought it was the very life. It has spread its missionaries over every land, and penetrated arctic and tropical dangers, while the dapper, literary, exquisite, clergy of liberal Christianity have been dreaming in luxurious apathy. But from every boarding-school, we seem to hear the indignant and unanswerable query, "*What poem has it written?*" Suppose it had written no poem: does that demonstrate its falsity, any more than the same is argued of Socinianism, because Socinianism has produced no sculpture, reared no Parthenon, and propelled no steam-car? Again we say we are comforted that the criterion is not of our choosing.

But if we must a little further pull to pieces this flimsiest of gossamer, we would fain know by what subtle discrimination our author has arrived at this convenient distinction between Calvinists and Calvinism. "We ask not what Calvinists have done:" we ask (such is the apodosis needful to the sense) What has Calvinism done? Bunyan, indeed, by a happy afterthought, is included in a special exception: perhaps if it had suited the trimness of the period, the author's pen might have added COWPER. But of these "individuals," acknowledged even "among them" (nempe Calvinists) to have "genius and accomplishments," by what principle does he so adroitly exclude their Calvinism from all share in the product? And when the multitudinous array, doubtless known to the author, but not yet

revealed to us, of immortal bards among Socinians shall be drawn out before our wondering eyes, why, we demand, may we not in like manner claim "that the tone of religious thought and sentiment introduced" by them, has not been Socinianism? We have said not a word of John Milton, because, while the Paradise Lost is claimed by anti-trinitarians, it may be equally claimed by Materialists, Anthropomorphites, and Polygamists: as all may equally found their demands on the posthumous "Treatise of Christian Doctrine."

There is a class, we would believe that Dr. Dewey does not write down to their capacities, who by *literature* understand a certain something, too feeble to grow into science, and too nebulous to consolidate into system. It is the ambrosia of the boarding-school, the magazine, and (sit venia verbo) sometimes the sermon. Dear, delightful literature! as necessary in the soirée, as the latest moustache from abroad, or the most exquisite confections and music. It is now all Italian, now all German. It immortalizes itself in the fugitive verses, set forth in certain latitudes, with and without pictures, and lacquered or gilt covers, "thick as leaves in Vallombrosa." Of such literature, we own, Calvinism claims no paternity. But in that larger, nobler, older sense, in which the *bonae literae* were allowed to comprise the high argument of Plato and Tully, or even the soaring imaginations of Jeremy Taylor and John Howe, we challenge for Calvinism a glory, which shall stand as long as the last pyramid. For the great and awful lineaments of Hall, of Chalmers, of Saurin, of Claude, of Edwards, of Owen, yea, of the sad but unterrified and unequalled John Calvin, look down upon us from the panels of our time-honoured castle, not as (as Dr. Dewey sneers) like a "dark and antiquated hatchment on the wall, the emblem of a life passed away," but as portraitures of those whose life is still vigorous in the thoughts of men, and whose invincible armour still triumphs by means of the very logic they forged, for the conflict which we wage in their stead.

Perhaps we speak warmly; but is there not a cause? Let it be considered in what terms that system is derided and maligned, by which our fathers lived and in which they died, as we also would live and die: a system "which wears no form of beauty that ever art or imagination devised;" "a system whose frowning features the world cannot and will not endure; whose theo-

retical inhumanity and inhospitality few of its advocates can ever learn; whose tenets are not, as all tenets should be, better but worse, a thousand times worse, than the men who embrace them; whose principles falsify all history and all experience, and throw dishonour upon all earthly heroism and magnanimity!" Hear it ye mighty shades of those who manned the walls of Calvinistic Geneva! Ye who dyed the fields of France with martyrs' blood; ye men of the Covenant, who fell at Bothwell bridge; ye slaughtered saints whose bones lay "scattered on the Alpine mountains cold,"

> "Slain by the bloody Piemontese that rolled
> Mother with infant down the rocks."

Nay, hear it, ye living freemen of Scotland, urging your way onward against a torrent of rebuke and opposition, that the Calvinism for which you suffer these things, falsifies all history and all experience, and throws dishonour upon all earthly heroism and magnanimity! But we have dwelt too long on the ungracious task of exposing what is after all the unreasoning clamour of a fanatical misrepresentation.

After charges so grave and criminations so harsh, we claim the right of examining what has been the energy of the antitrinitarian faith to produce a progressive and heroic Christianity. Has its preaching, more than that of all others, filled and warmed and expanded the souls of hearers, and urged them forward to any semblance of aggressive philanthropy? Have its preachers been so inspired with the greatness of their theme, as above others to count all things but loss for the excellency of the knowledge of Jesus? It is too well known, that, in a number of instances, some of its most eloquent champions have found it necessary to transcend even the demarcations between religion and politics, to find excitements for their auditors. It is not two months since we read, in a Unitarian journal, of the performances of a great preacher, in our national metropolis. He ventured, so we read, "to comment upon a wasted and corrupt franchise as one of the greatest of evils." This is one out of many instances, which together show that the genuine interests of the pulpit are in decay. The fact is instructive, as part of their history, that several of their greatest ornaments have not found in the Unitarian ministry, fuel for their excitement, or scope for their powers. We know them as statesmen, as philo-

sophers, and as scholars, and claim them as adding glory to the American name; but where are Everett, Sparks, Bancroft, and Palfrey?

It was the unusual glow of Buckminster and Channing, which, forming an exception to the common style, raised them above their coevals. In reference to a sermon of the latter, the amiable and accomplished Henry Ware was led to say, in a letter to his father: "It appears to be powerful and impressive beyond example. It must be a treasure to young preachers, and ought to stop effectually the cold sermonizing of your rationalists, who maintain the strange contradiction of religion without feeling. If such a thing were possible, it would be scarcely worth having, I think."*

It is not too much to say, that there is an anxious sense of something like languor and inefficiency, in the midst of the Unitarian body itself. The attempt to inject into the enfeebled circulation some of the hot blood of German pantheism, has well nigh brought on a crisis, if not that worst of monsters, a CREED. They who have long considered themselves as standing in the very Thermopylae of religious freedom, are fain to declare, of Mr. Parker, that in the judgment of most Unitarians, he "has proclaimed opinions, which *not only cut him off from our sympathy and body, but from Christianity itself.*"† Yet this yearning for the transcendental is but a reaction against the coldness and ennui of a lifeless religion.

How far the spirit of progress is animating the mass, especially to propagate their opinions among men, may be fairly gathered from the remarks made at the regular autumnal Convention of the Unitarian Denomination, held last October in Philadelphia. We do not augur great consciousness of vitality, from blandishments which passed so profusely, at the opening of that convention, between its members and the heterodox portion of the Society of Friends; any more than from the previous and analogous invitations toward union with the Christian body. In the course of the proceedings, we meet with more unequivocal tokens of a persuasion, that something is wrong, and with such marks of healthful Christianity set forth, as cannot be applied to their churches with any complacency. "Such a thing," said the

* Memoir of Henry Ware, Jr., vol. I. p. 52.
† The Christian Inquirer, Vol. I. p. 14.

Rev. Mr. Briggs, "as a church having no interest in missions was an anomaly in the apostles' days. Every prayer is a mockery in those who are not solicitious to spread the gospel." He thought "that we had not given that attention to the subject that it required." "We have not sent our missionaries to the waste places of Zion."* The Rev. Mr. Bellows, a man of unusual learning, candour, and dignity, is reported to have said: "We are called, as a denomination, to exert ourselves for the spread of the Gospel, in its reality, simplicity, and practical power. The world will judge us, as it has full right to do, by our fidelity to this test."† But Mr. Hill, of Worcester, admitted that they "had not done much for the conversion of the heathen."‡

Of the character and spirit of religion in the churches, the testimony was not more cheering. Lest we may have misapprehended the singular remarks of Mr. Hedge, of Bangor, we shall give a portion of them *in extenso*. "Rev. Mr. Hedge, of Bangor, said, that brother Lathrop had remarked, that it was easier to procure money for political purposes, than for religious ones. Why is it so? Is it not because men see a reality in politics, a present, living and life-warm reality in the objects for which their contributions are sought? and because they do not see this in religion? Mr. H. thought we erred very much, in taking Christianity and religion out of the sphere of common life. We thus take all blood out of it. When Jesus, after his resurrection, appeared as a spirit to his disciples, they were all afraid of him. Men are still affrighted for the same reason, because Christ is presented to them as a ghost. Religion has none of the blood of daily life in it. It is not of a piece with great nature. Our theology and religious action, how unreal and hollow they are! We use phraseology which once had a meaning, but which no longer has. The reality has gone out of the words and forms which we insist on still using. Thus the phrase, 'the saving of souls,' which his brother from St. Louis had used, was so indefinite and misguiding a phrase, as to be responsible for much of the ignorance that prevailed relative to the aims and purposes of the Gospel towards man. What an indefinite, hollow, and unmeaning phrase it is! and how much is the real truth once contained in it, lost sight of, for those very words' sake.

* The Christian Inquirer, Vol. I. p. 11. † Ib. page 10. ‡ Ib. page 10.

How ghastly is the view of Christ, presented by our preaching! he is not a man, but a spectre."

It would be a hypocritical affectation, if we were to say that we lament these symptoms of decay, in a system which we religiously esteem to be both anti-scriptural and dangerous: yet we would not insult over the miscarriages even of a cause which we do not approve. From such indications, the argument is good against all claims of sole propriety in that which is fruitful, heroic, and magnanimous. And the evil is inherent. The vital principles have been eliminated. Separate American Unitarianism from certain adventitious aids; from the diverted endowments of Cambridge, from the scholarship of its sons, and from the prestige of elegant society and social rank, and it becomes a stationary and deliquescent mass. Upon the common mind of the nation, it has not made, nor will it ever make an impression. The more its banner is unfurled, the less does its phalanx press onward. Its day of strength was when it was not revealed; "when the Unitarianism of New England (we use the words of Mr. Furness) was in its extreme infancy; when it was too tender to be brought out into the open air; before it had been baptized, *when it was afraid of its name.*"* It has a Theological Seminary in Pennsylvania: but how many churches? Wealth and art may give noble architecture and subduing music; but architecture and music cannot fill the vaulted house with ardent worshippers. Having thrown away that which draws and melts the heart of the people, it needs beyond all religious bodies upon earth, the succedaneum of vestments, incense, processions, statuary, and painting. In default of these, the easy grace and balanced melody of classical essays, though read with every intonation of art, will not cheer the dulness of an afternoon-service. The elements of Christian eloquence have been alienated. The fervour even of their noblest preachers is rather moon-light than day. Dread of systematic discussion has excluded the great source of intellectual excitement, even as felt by common minds, which love the ardency of argumentation. Similar causes have led their writers to sacrifice science to what is called literature, and energy to correctness. Great as is our abhorrence of certain errors in the Church of Rome, we never recur to the pages

* The Christian Inquirer, Vol I. p. 9.

of Bourdaloue, Massillon, or Bossuet, without some elevation and perhaps some transport. But who can thus feel, under the most symmetrical and faultless of Unitarian discourses? And with what hope can the system be expected ever to produce, in respect to pathos, fire, and sacred urgency, a Chalmers, a Tholuck, or a Monod?

These observations we do not apply, in their strictness, to the work before us, which in character is didactic, and therefore subdued in its tone. Yet several, if not most, of these discourses were pronounced from the pulpit. Perhaps we should do no injustice to the author, if we should take them as specimens of his public ministrations. They are, to an extraordinary degree, exempt from every vulgar fault; classic in the purity of the English diction, and alike free from harshness and obscurity. They abound in passages which evince a taste cultivated even to fastidiousness. But these, after all, are negative virtues. There is a marked absence as well of rapid, trenchant, irresistible ratiocination, as of vehement and passionate entrance to the strong-holds of the heart. It is the reigning and characteristic evil of the system itself.

It is high time for us to remember, that we have sat down to write a critique, and not a book. Several portions of the volume before us yet remain untouched. Our readers could not be relied on for patience equal to a longer train of observation, at this time. We have not willingly misrepresented the author. But our admiration of his system has not been increased by his labours. They have resulted in no misgiving, as to the foundation or the defences of catholic Christianity. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide, even unto death."

ART. II.—*Baptism in its mode and subjects*, by Alexander Carson, LL.D., minister of the gospel: with a sketch of his life by John Young. First American edition. Philadelphia. American Baptist Board of Publication. 1845. pp. 502.

The short account of Dr. Carson by his friend Mr. Young, states the fact, that he was at first a Presbyterian clergyman, settled at Tubbermore, a small town in the North of Ireland. In consequence of some difficulties with his congregation, and the church courts, as to discipline, he seceded from the Synod of Ulster, and became independent. For some years he continued to occupy his old church, until his mind became agitated on the subject of Baptism. He finally became a Baptist minister, and organized a congregation of similar sentiments with himself, at Tubbermore, of which he became pastor, in which relation he continued until his death in 1844, at the age of 68.

His biographer, however, could not permit the opportunity to pass, without recording sentiments, and opinions which we very much regret to see. For example, he gravely informs us that the Westminster Confession was not formed to regulate the conduct of a spiritual body like the primitive church; but to hold together the unnatural amalgam of saint and sinner. This is certainly a very grave charge against a very respectable body of men; and should not have been made without proof. But none was given, for the best of all reasons, because there was none. It is scarcely necessary to refute so gross a slander. It is contradicted by history, and by the very face of the instrument which he so unhesitatingly condemns. Mr. Young farther informs his readers, that his charity struggles against the conviction that forces itself upon him, that pedobaptists do not need light, but "religious honesty." This is in point of fact charging the majority of the Christian world with downright hypocrisy. It is wonderful that it did not occur to Mr. Young, that pedobaptists might have arguments for their belief of which he had never heard, or if he had, that he might not be capable of appreciating them, and that there were some persons, who differed from him in opinion, who were nevertheless possessed of "religious honesty."

The book whose title we have given, is, we understand, regarded by Baptists generally as one of the ablest defences of their peculiar views, which has appeared. It comes forth to the world with the *imprimatur* of the American Baptist Board of Publication. Indeed it is only necessary to read the book in order to be convinced that the writer is a man of ability. He

has collected from the classics many examples of the use of the words βαπτω, and βαπτιζω, and has displayed great zeal in so interpreting them as to make them subserve the baptist cause. But we are constrained to say that his learning is perverted and rendered to a great extent useless by his arbitrary canons of criticism. Dr. Carson had indeed a herculean task to perform. It did not suit his views to admit that βαπτω or βαπτιζω had in any case the meaning, sprinkle, pour or purify. If the pedobaptist could prove that, in any case, where a religious ordinance is intended, βαπτιζω signifies any other mode of administering this rite than immersion, he has gained his cause, for this would prove, that some other mode besides immersion is lawful. But the Baptist must prove that no mode was ever practised except immersion, or his cause is undone. We would not intimate that, in our opinion, βαπτιζω, when used to denote a religious ordinance, means in any case to plunge the whole body under water. We do not propose however to discuss this question, because it is not necessary.

Dr. Carson's canon of criticism is this: "When a thing is proved by sufficient evidence, no objection from difficulties can be admitted, except they involve an impossibility." We are persuaded that our readers will regard this canon as extravagant and arbitrary. It leaves no room for mere probabilities, however strong. The only escape from any acknowledged interpretation of a word is a positive impossibility. In the hands of Dr. Carson, it means, that if βαπτιζω signifies immersion in some cases, no other meaning of this word can be admitted, unless immersion is impossible. Nearly akin to this is another canon often repeated: "That a word is never to be taken arbitrarily, in a sense which it cannot be shown incontestibly to have, in some passage." We do not profess to know what is meant by "arbitrarily" here, especially when we consider the application which is made of this rule in the work under consideration. No word is to be arbitrarily taken to mean a given thing, in any circumstances. Its meaning must be settled by evidence in all cases. We are not the advocates of arbitrary criticism in any case whatever.

These two rules constitute the radical error of Dr. Carson's whole book. They appear every where. With this potent wand he dissolves at a touch the whole fabric of pedobaptism,

mode, subjects, and all arguments, hitherto deemed solid, become under the spell of these rules no better than the "baseless fabric of a vision." We proceed to test Dr. Carson's two rules chiefly by cases of his own selection. In the Septuagint translation of Daniel iv. 30, where our version very properly renders the passage, Nebuchadnezzar "was wet with the dews of heaven" we find εβαφη, he was baptised, &c. Now if immersion is not plainly impossible here, the passage, according to Dr. Carson's canon, must be translated, He was immersed in the dew of heaven. After discoursing for some time on the copious dews of the east, and not finding dew in sufficient quantity for immersion, he concludes that this was a case of figurative immersion. This he regarded as possible. Here then, we have the element of water, and a human being, the ordinary subject of Christian baptism, and a plain statement of a historical fact, and yet it is all a mere figure of speech. If this is figurative, when may we expect to find literal baptism? In the historical narratives of the New Testament, when baptism takes place at the river Jordan, might we not, with as much reason, suppose a figurative immersion, and a literal pouring or sprinkling. The literal part of the transaction recorded in Daniel, was certainly sprinkling or wetting, even if it was immersion in the figurative sense. Again, when Josephus uses one of the forms of βαπτιζω to denote one overwhelmed with a burden, Dr. Carson does not hesitate to say that the idea of the burden sinking into the man's shoulder is the prominent one in the passage. The man, who can immerse a burden in the human shoulder, need not despair of finding immersion any where. This is Dr. Carson's practical application of his doctrine of possibility. When βαπτισασα is used by the Greek historian to denote the act of making Alexander drunk, our author without ceremony, immerses the conqueror of the world in wine, and this is done not in poetry, but in veritable history. When αποβαπτω is used to denote the operation of moistening warm loaves of bread with wine, with εκ before οινου, Dr. Carson without hesitation makes it mean dipping the bread out of the wine, thus destroying the sense, and violating the plainest principles of the Greek language at the same time. In the gospel of Mark, it is said, that the pharisees wash (βαπτισωνται) when they come from the market, and in Luke, it is said, that a pharisee marvelled that Christ has not washed (εβαπτισθη)

before dinner. We maintain, that the washing here spoken of is explained by Mark when he says these same pharisees, according to the tradition of the elders, eat not except they wash their hands. In the Talmuds, those vast receptacles of the puerile and frivolous customs and canons of the Jews, not a word is found about immersing the body under such circumstances, but very minute rules as to washing the hands, even specifying how high up the hand or arm the water is to be put, and in what position the hand is to be held. What avails all this before this potent rule. Immersion is not impossible, and therefore the Jews immersed themselves, says our author. This rule is a perfect bed of Procrustes. If a sentence means too much, it is cut off, if too little, it is stretched to the proper length.

We will suppose that the Greek word ανηρ can be proved to mean a man, a human being. But the angels that appeared to the Apostles on the mount of Olives, at the time of our Saviour's ascension, were called ανδρες, men. Nothing is ascribed to them which it was not possible for men to do. They were clothed in white, and spoke of Christ's second coming; and therefore according to our author's rule, they were men, and not angels. The mob that rushed into the theatre at Ephesus, when a tumult was raised against Paul, is called εκκλησια. Is this word always to be understood as meaning a mob, except when this meaning is impossible? Two meanings can often be proved to belong to a word by evidence equally strong. What would our author do in such a case?

We will now briefly pay our respects to Dr. Carson's second rule, we remark first, that, if no word is to have a meaning which cannot be incontestably proved by some passage, then all discussion is at an end; for what word in the New Testament of any importance, has not been contested? It is of importance, however, to ascertain the use that is made of this canon, in the book before us. If an attempt is made to prove affusion by the baptism of the Philippian jailer, an answer is ready; it must be proved by some other incontestable case, that affusion was sometimes practised, before this can be used as an argument. The pedobaptist is thus made to resemble a man, that has a suit in a court of justice. He introduces a witness, and the defendant cries out, that his witness cannot be heard, until he proves the point in dispute by other testimony. The plaintiff replies, that

the witness introduced is expected to prove the very point in litigation, at least in part; and that upon the same principle all his witnesses might be rejected. Strange as it may seem to our readers, this argument or rule or whatever else it may be called, is continually recurring in Dr. Carson's book. On this principle he might proceed to dispatch the arguments of his opponents *ad infinitum*, by pleading, as he does, that a clear case of affusion has not been made out. Unfortunately, however, for Dr. Carson's logical acumen, this rule assumes that βαπτιζω means to immerse, and all the reasoning on it is nothing less than a begging of the question in dispute. The pedobaptist might assume that to sprinkle or pour is the proper meaning of the word in dispute. Then all Dr. Carson's arguments would be easily answered. No case must be admitted as proving immersion until it is proved by some incontestable passage, that the word has this meaning. But Dr. Carson can violate all his own canons, when the exigency of his cause requires it. When John baptizes at the river Jordan, it is a clear case of immersion. But when he baptizes in Bethabara, beyond Jordan, as immersion might be impossible here, he makes it mean Jordan-dale, the edge of Jordan, although the preposition εν, which is used in Greek before Bethabara, is that on which so much stress is laid when it happens to be found governing the word Jordan.

Thus have we given our readers, somewhat at large our views as to the true canons which are the ground-work of the book under consideration. We might continue our remarks to an indefinite extent, by exhibiting the sad perplexities under which Dr. Carson labours when he encounters a difficulty, and the many forced and harsh interpretations to which he resorts. For example, when he speaks of the baptism of the Holy Ghost, he at first, in a bold and confident manner, asserts "that there is no likeness to the Spirit or the mode of his operation in baptism; and that baptism, whatever be the mode, cannot represent either the manner of conveying the Spirit, or his operation on the soul;" and two or three pages afterwards, he says, "The disciples were immersed in the Holy Spirit by the abundance of his gifts, and when there is no literal immersion the word never drops its characteristic meaning." But the teaching of the Bible is, that the Spirit is shed down and poured out, and that

the apostles were filled with the Holy Ghost, which last seems nearer the idea of the Holy Spirit being immersed in them, than their being immersed in the Spirit, though both phrases would be abhorrent to our feelings. There is not, so far as we know, a single description of the work of the divine Spirit, in the New Testament, which looks like an allusion to immersion. But Dr. Carson can set at defiance all the rules of interpreting language, when his cause requires it. He seems, however, to think that he has produced a sort of mathematical demonstration on the subject of baptism. This is evident from the fact, that he states, in so many words, that if he has not "settled the controversy as to βαπτιζω there is no truth in axioms." He also charges Dr. Miller with uttering "what is contrary to self-evidence," when he ascribes several meanings to this word. If the words axiom and self-evidence are to be taken in their ordinary sense, then surely he takes very high ground upon this subject. We confess that all this is quite new to us, as it doubtless will be to our readers. No such impression, as to Dr. Carson's work, was made upon our minds by a very attentive perusal of it. There is an air of confidence displayed by our author in the prosecution of his argument which is not justified by any soberness of judgment or logical acumen, or profound and philosophical views of the laws of language exhibited in the work. He seems unwilling to leave it to the judgment of his readers, to decide on the strength or weakness of his argument. He ever and anon gives them information on this point himself. Superficial readers, who are disposed to believe every thing an author says of himself, or his cause, may consider such declarations as evidences of triumph; but for our part, we think they are frequently made in Dr. Carson's book when there is least reason for them.

Language is conventional; words mean precisely what the persons using them agree that they shall mean. They are mere arbitrary signs of our ideas. People who speak the same language sometimes use the same words and phrases in different senses, and thus misunderstand one another. But if the language be a dead one, the difficulty of understanding it is greatly increased. The learner in this case begins in perfect ignorance of the signification of words. To talk of self-evidence in such a case seems to us absurd. The inquirer after truth balances probabilities as to the different meanings of doubtful and diffi-

cult words. If βαπτιζω is the word, he inquires whether it has the meaning pour or sprinkle in a given passage; and in order to ascertain this, he inquires into the laws and customs of the age and nation in which the rite was performed; examines the context, and other accessible sources of evidence. He may consider one of the meanings above indicated probable.

As his examination of passages proceeds, the evidence in favour of this meaning accumulates, until his accumulated probabilities amount to a fixed conviction of his mind, that the majority of the Christian world practise a lawful mode of baptism. His mind may not arrive at infallible certainty on the subject, especially as to every given passage. He would not say that it was absolutely impossible for him to be deceived as to the grounds of his judgment, and yet his conviction is so strong that it has removed all painful doubts, and he continues through life a firm and unwavering advocate of the lawfulness of affusion, and of the right of infants to this ordinance. He does not consider confidence as in itself proof that his opponents have better evidence for their exclusive dogma than he has for his more liberal and charitable view of the matter. Heated partisans in any cause are apt to over-rate the strength of their own cause, as well as their own abilities; and it seems to be the infirmity of many men of superficial minds and shallow attainments to possess a large share of self-confidence. We do not mean to say that Dr. Carson deserves to be placed in the class of superficial thinkers. Far from it. We entertain a high respect for his understanding and his learning; but we are constrained to say that a little more modesty would have been a decided improvement in his work on baptism.

Dr. Carson seems to have been quite a man of war in his day. The book before us, besides the main body of the work on the mode and subjects of baptism, contains no less than nine controversial tracts on the same subject, written against eight different persons. Upon them all he deals out censures with an unsparing hand, and in some cases he indulges in cutting sarcasm and ridicule and bitter contempt. "The evasions" of one "are silly."* The observations of another are "ridiculously false."† A third is "guilty of calumny,"‡ a fourth is "strong only in his igno-

* Dr. Miller. † Dr. Henderson. ‡ Mr. Bickersteth.

rance" of the grounds of proof,* and a fifth exhibits a "trifling and shallow sophistry."† These are only specimens of the rudeness with which he treats those who differ from him. He seems to have regarded himself as the champion to whose keeping the defence of the tenets of the Baptist church was committed. Three of the persons, whose works on baptism he professes to answer, reside in this country, namely Dr. Miller, Mr. Hall and President Beecher, at that time residing in Illinois. Our concluding remark is, that if Dr. Carson had possessed but a modicum of the charity for others, which he seems to have entertained for himself, there would have been no just ground of complaint on the score of bitterness, and the book, which he has written, would have been more creditable to his candour and Christian forbearance.

ART. III.—*The Eldership.*

IN various living languages, there are titles of honour and respect, the etymological origin of which is to be sought in the idea of old age or seniority. Such are *Sire*, as addressed to kings, and the cognate expression *Sir*, as used in common parlance, and also in the title of an English knight or baronet. Such too are the French *Sieur*, *Seigneur*, the Spanish *Senor*, the Italian *Signore*, with their various compounds, *Monsieur*, *Monseigneur*, *Monsignore*, *Messire*, &c., all which may be traced back to the Latin *Senior* the comparative of *Senex*. We find, however, that terms thus derived have been extensively employed, not only as expressions of personal respect, but also as designations of official dignity. This is the case with most of the words already mentioned, to which may be added *alderman* (elder man,) *senator*, *patres conscripti*, the Arabic *sheikh*, and many others.

This extensive use of words, which properly denote old age, to signify official rank, might possibly admit of explanation on the hypothesis, that what was first used to express a merely personal respect was afterwards employed to express the same feeling with respect to public or official dignity; that as any

* Mr. Hall. † Mr. Thorn.

respected person might be called a father or an old man, so a ruler or a magistrate might be so called by way of eminence.

But the usage now in question may be still more satisfactorily accounted for, by the fact, that as we trace the history of governments backwards, we find them all to terminate in the patriarchal system. It is this which exists in families among all nations. It is founded on the natural relation between parents and children. It has no concern with artificial theories respecting social compacts and equality. Among those races which have retained most of a primitive simplicity in their mode of life, this organization of society is still found. As the father governs his own household, so the head of the family, i. e. of the elder branch, governs the younger, and the head of the whole tribe governs both. This system lingers still among the Highland clans of Scotland, and continues in full force among the wandering Arabs. It existed also among the ancient Hebrews. Hence their minute regard to genealogy, which is still kept up among the Bedouin.

Under all the changes in the Hebrew form of government, this patriarchal system still remained as the substratum of the whole theocracy; and its peculiar phraseology is constantly recurring in the sacred history. As the natural heads of houses, families, and tribes, were the hereditary magistrates, the name זְקֵנִים, *old men, elders*, was the common appellation for the rulers of the people.

The same usage of the term occurs in application to domestic arrangements. Eliezer of Damascus, Abraham's steward, is called (Gen. xxiv. 2) זְקַן בֵּיתוֹ, not "his eldest servant of his house," as our translation has it, but "his servant the elder (i. e. ruler) of his house." So in Gen. l. 7, we read of "all the servants of Pharaoh, the elders of his house," as well as "the elders of the land of Egypt." The *elders* here mentioned, and the *senators* spoken of in Ps. cv. 22, are identical in Hebrew. During the residence of Israel in Egypt, the patriarchal system seems to have been maintained, as one suited to every change of circumstances. Hence, when the people were to be delivered, the communications from Jehovah were made, not directly to the mass of the nation, but to the Elders, as their national and acknowledged representatives. When God commanded Moses (Ex. iii. 14:) "Thus shalt thou say unto the children of Israel, I

AM hath sent me unto you," he immediately explained the way in which the command was to be executed, by adding: "Go and gather THE ELDERS of Israel together, and say unto them," &c., (v. 16.) "and thou shalt come, and THE ELDERS of Israel, unto the king of Egypt," (v. 18.) Again we read, (Ex. iv. 30, 31,) that Moses and Aaron "did the signs in the sight of THE PEOPLE, and THE PEOPLE believed." But immediately before it had been said (v. 29,) that they "went and gathered together all THE ELDERS of the children of Israel," which would be a nugatory statement, if it did not mean that the *people* who saw the signs, and believed in consequence, were the *elders of the people.*

In ch. xii. 3, the Lord says unto Moses and Aaron: "speak ye unto *all the congregation* of Israel;" but in executing this command "Moses called for all *the elders* of Israel," and gave them the necessary orders, (v. 21.) When Moses smote the rock by divine direction, it was "in the sight of the elders of Israel," (Ex. xvii. 5, 6,) as the representatives of the people, who were to be relieved and, at the same time, reproved for murmuring. When Jethro offered sacrifices, and made a feast, "all the elders of Israel" came, as a matter of course, "to eat bread with Moses' father-in-law before God," (Ex. xviii. 12.)

But a more remarkable instance of the Elders being taken for the people is in Exod. xix. 8, where it is said that "ALL THE PEOPLE answered together and said, all that the Lord hath spoken we will do; and Moses told the words of THE PEOPLE unto the Lord;" whereas in the verse immediately preceding it is said, that "Moses came and called for THE ELDERS of the people, and laid before their faces all these words which the Lord commanded them." Another example of the same thing may be found in Deut. v. 23, where Moses, addressing the people, says: "Ye came near unto me, even all the heads of your tribes and your elders."

In the Mosaic ritual, the Elders are recognised as the representatives of the people, not only by being joined with Aaron and his sons in the giving of the law respecting sacrifice, (Lev. ix. 1,) but in the solemn ceremony of imposing hands upon the victim as a symbol of the transfer of the sins of the whole people to the substitute, (Lev. iv. 15.)

The "seventy elders" (Num. xi. 25,) who acted as assistants to Moses and Aaron in certain cases, were not ordained to a new

office, but merely selected for a special purpose from a body of men already in existence. They are expressly called "seventy of the elders," (Ex. xxiv. 2,) "seventy men of the elders of Israel, whom thou knowest to be the elders of the people and officers set over them," (Num. xi. 16.) Nothing could more clearly intimate the previous existence and official standing of the elders. In this case it is plain that the word "officers" is in apposition with "elders" and explanatory of it, a remark which admits of a very extensive and important application.

The use of the same term, in reference to other nations, if it does not prove that the same natural and simple organization obtained among them, proves what is more important, that the Hebrew writers were so perfectly familiar with this government by Elders, and this representation of the people by their Elders, that they naturally used expressions borrowed from it, to describe the institutions of other countries. In Num. xxii. 4, we read that "Moab said unto the Elders of Midian," which would seem to imply a difference of organization; but that *Moab* means the *Elders of Moab*, appears from v. 7, where we find the full phrase, "and the Elders of Moab and the Elders of Midian departed." In Joshua ix. 11, the Gibeonites describe their rulers by the name of Elders.

In the laws of Moses which have a prospective reference to the settlement of the people in the promised land, he mentions not only the Elders of Israel collectively (Lev. iv. 15, Num. xi. 16) and the Elders of the several tribes, (Deut. xxxi. 28, xxix. 10,) but the Elders of cities and districts, who are represented as the local magistrates or judges. (Deut. xix. 12, xxi. 2, 3, 4, 6, 19, xxii. 15—18, xxv. 7—9.

The Elders are joined with Aaron in the receiving of the law and with Moses in the giving of it (Deut. xxvii. 1.) In like manner we find Joshua accompanied by the Elders in certain public acts, (Josh. vii. 6, viii. 10.) In those cases where the people *en masse* were to bear a part, the Elders still appear as their official leaders, (Jos. viii. 33, xxiii. 2, xxiv. 1,) though in some of the cases here referred to, it is doubtful whether any other assembling of the people was intended or possible than that of a representative nature. In Jos. xxiii. 2, for example, we may either read "the people and their elders," or "the people even (viz.) their elders."

That the government by Elders still existed after the conquest of the country is evident from history. When Gideon dealt with the people of Succoth, it was in the person of their Elders, (Judges ch. viii;) Jephthah's negotiations were with the Elders of Gilead (ch. xi;) and at the very close of the book of Judges, we find the "Elders of the congregation," i. e. of the whole church and nation, deliberating jointly on a matter which concerned their relations to a single tribe, (Judges xxi. 16.)

The local Elders seem to have been numerous. Those of Succoth were in number seventy-seven, as appears from Judges viii. 14, where Elders and Princes (i. e. rulers, chiefs) are in apposition, and descriptive of one office. The Elders of the congregation and the people are mentioned, Judges xxi. 16, Ruth iv. 4. The influence of the Elders in withstanding the progress of corruption, after the death of Moses and Joshua, is twice expressly mentioned (Josh. xxiv. 31, Judges ii. 7.)

In the time of Samuel, we still meet with occasional allusions to the Elders of cities (e. g. Jabesh, 1 Sam. xi. 3, and Bethlehem ch. xvi. 4,) the Elders of tribes (e. g. Judah, 1 Sam. xxx. 26,) and the Elders of all Israel, as the collective rulers of the nation, who made war and peace (1 Sam. iv. 3,) changed the external form of government (viii. 4,) to whom even Samuel listened with respect (ib.) and of whose contempt even Saul was afraid (xv. 30.) The circumstances attending the introduction of monarchy show clearly that the change was a general and formal one, and that after as before it the details of the government continued in the hands of the hereditary Elders.

During the reigns of David and Solomon, we find the most important questions of government (as for example who should be king) repeatedly referred to, and decided by the Elders of Israel, (2 Sam. iii. 17. v. 3. 1 Chron. xi. 3) and Judah (2 Sam. xix. 11.) When Absalom usurped his father's throne, it was by the connivance of the Elders of Israel (2 Sam. xvii. 4, 15.) When Solomon was about to remove the ark, he assembled the Elders of Israel, i. e. "the heads of the tribes, the chief of the fathers of the children of Israel;" for these words are to be regarded as explanatory of the title *elders*, (1 Kings viii. 1, 3, 2 Chron. v. 2, 4.) The officers of David's palace are called the Elders of his house (2 Sam. xii. 17.) That the king was com-

monly attended by Elders as counsellors, &c., would appear from such incidental statements as that in 1 Chr. xxi. 16, xv. 25.

Solomon himself alludes to the organization when, describing the husband of the virtuous woman, he says, "her husband is known in the gate, when he sitteth among the Elders of the land," (Prov. xxxi. 23.)

Isaiah mentions the Elder, in enumerating the public persons who were to be removed from Judah (Isa. iii. 2, ix. 14.) He describes Jehovah's controversy with his people as carried on against "the Elders, even the rulers, of the people," as their representatives. In predicting the future glory of the church, or of Jehovah in the church, he says, "The Lord shall reign in Mount Zion, and in Jerusalem, and before his Elders, gloriously." (Isa. xxiv. 23.)

After the revolt of the ten tribes the government by Elders still subsisted in both kingdoms. When Benhadad king of Syria, sent an overbearing message to Ahab king of Israel, the latter "called all the Elders of the land," and acted by their counsel, (2 Kings xx. 7, 8.) When the same king wished to obtain Naboth's vineyard, Jezebel procured the death of Naboth by her influence over "the Elders and the nobles" (or even the nobles) that were in his city," (1 Kings xxi. 8.) The practice of regarding the elders as the people, in all public acts, still appears in such expressions as "the men of his city, even the elders and the nobles that were in his city," (v. 11,) and in the statement that Josiah "went up into the house of the Lord, and ALL THE MEN OF JUDAH, and the inhabitants of Jerusalem, and the priests and levites, and ALL THE PEOPLE, great and small," (2 Kings xxiii. 12, 2 Chron. xxxiv. 30.) Strictly understood, this was impossible. It is not, however, a synecdoche or hyperbole. It does not mean that *some* of the people went up, which would not account for the strength of the expressions. The whole people, great and small, were really present, according to the principle of representation. They were present in the person of their Elders, for we read in 2 Kings xxiii. 1, (2 Chron. xxxiv. 29,) that "the king sent, and they gathered unto him ALL THE ELDERS of Judah and Jerusalem." The existence of local Elders, during this same period, may be inferred, not only from the case of Naboth above mentioned, but from the incidental statements, that "Elisha sat in his house, and the Elders sat with

him," (2 Kings vi. 32;) and that "Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, the Elders," (2 Kings x. 1.) In this last case the identity of the *rulers* and *elders* is unusually clear from the omission of the copulative which shows that when the particle appears in other cases of the same kind, it is not distinctive but explanatory. The official existence and activity of Elders may be traced to the very end of the kingdom of Judah, as we find "the elders of the land," in the reign of Jehoiakim, interposing in behalf of Jeremiah." (Jer. xxvi. 17.)

One advantage of this presbyterial constitution was, that being founded upon natural relations, it could exist wherever families existed; and we find accordingly that, as it was maintained during the long sojourn of Israel in Egypt, so the Elders were still recognised, as a distinct order, in the Babylonish exile, as appears from "the letter that Jeremiah the Prophet sent from Jerusalem unto the residue of THE ELDERS which were carried away captive," &c. (Jer. xxix. 1.) So likewise, when the exiles applied to Ezekiel for information as to the will of God, it was through their Elders (Ezek. xx. 3.) When he was transported in vision to Jerusalem, he was made to see the abominations committed by "the Elders of the house of Israel," (Ezek. viii. 12;) and at the very time when the trance fell upon him he was sitting, like Elisha, in his house, and "the Elders of Judah" sat before him, (ib. v. 1.)

And as the official rank of the Elders was still recognised during the captivity, so it re-appears after the return from exile. "The decrees made were according to the counsel of the Princes and the Elders," (Ezra x. 8) or, as we have seen that this construction probably means, "the Chiefs, to wit, the Elders." The combination is intended to show that the chiefs referred to were not temporary or extraordinary ones, but such as held power under the ancient theocratic constitution. So in Ezra x. 14, where the Chiefs (or Elders) of all the congregation are distinguished from "the Elders of every city and the Judges thereof," the last phrase seems to be exegetical of the former, and intended to show that the Elders of each city were its local magistrates, which, as we have seen already, was the ancient Hebrew polity.

The "Elders of the Priests," who are occasionally mentioned, (Isa. xxxvii. 2, 2 Kings xix. 2,) appear to have been the heads

of the several branches of the family of Aaron, the same who in the New Testament are called Ἀρχιερεῖς or Chief Priests. In Jer. xix. 1, they are distinguished from the "Elders of the people," i. e. of the other tribes.

This organization was for religious as well as civil purposes. Hence the Psalmist says: "Praise him in the assembly of the Elders," (Ps. cvii. 32.) Indeed the whole organization of the Hebrew commonwealth was for a religious purpose. The nation was the church. The same chiefs who presided over secular affairs, presided over sacred things, except that what related to ceremonial matters was entrusted to the chiefs of a single tribe exclusively. Sacrifice and all that pertained to it was under the direction of the Priests at the tabernacle or temple; but when the people met elsewhere for spiritual worship, it was under the direction of their natural and ordinary chiefs, the Elders. These meetings were in later Greek called συναγωγαί, a name which was afterwards extended to the houses, in which they were held.

This view of the matter relieves the question as to the antiquity of synagogues from much of its difficulty. The common opinion is that they arose during the captivity when the people had no access to the temple. But the temple-service and that of the synagogue were totally distinct. The one could not be a succedaneum for the other. If the want of a local spiritual worship was felt during the exile, it must have been felt centuries before. It seems incredible that during a course of ages, those who could not attend the temple were without any stated worship. The argument urged in favour of this doctrine is, that synagogues are not mentioned before the captivity. But this proceeds upon the supposition, that the ancient synagogue was a distinct organization within the body politic, an *imperium in imperio.* The difficulty vanishes as soon as we assume, that it was nothing but the stated meeting of the people, under their national organization, for a particular purpose, viz. the worship of God. It was a civil organization used for a religious purpose, or rather, it was one organization, used both for a religious and a civil purpose; as in England the *parishes* are both ecclesiastical and political divisions of the kingdom. The same state of things would exist among us, if the townships met statedly for public worship, under the same moderators and

committees who are charged with the conduct of their secular affairs. These officers would answer to the Jewish Elders. Under such a system, church and state would not only be united but identified, as they were in the Hebrew commonwealth. The Jewish church was the Jewish nation, and the same persons were church-officers and magistrates. The instruction of the people, and perhaps the conduct of religious worship, were probably entrusted to the Levites who, when not on actual duty at Jerusalem, lived dispersed among the people. From this tribe probably proceeded most of the Scribes, Lawyers, or Doctors of the Law, which seem to have been titles, not of an office, but of a profession, the business of which was to expound the scriptures, and perhaps to take the lead in public worship. But the legal authority, in these as well as other things, resided in the Elders of the several communities, who, in relation to their spiritual functions were called *Elders* or *Rulers of the Synagogue.*

This state of things still continued when Christ came. The people were still governed by their Elders, both in civil and religious matters. Collectively the Elders are called *Elders of the People,* (Matthew xxi. 23, xxvi. 3,) and *Elders of the Jews,* (Luke vii. 3,) and are continually joined with the *Chief Priests* (or Elders of the Priests,) in all the public acts with reference to the arrest, trial, condemnation, and crucifixion of our Lord, (Matt. xvi. 21, xxvi. 47, 59, xxvii. 1, 3, 12, xxviii. 12, &c.) Peter and John were arraigned before the *Elders of Israel,* (Acts iv. 8, 23;) Stephen was condemned by them, (Acts vi. 12;) Paul was persecuted by them, (Acts xxiii. 14,) and by them accused before the Roman governor, (Acts xxiv. 1, xxv. 15.)

There seems to be no doubt, then, that the government by Elders, which we have seen to be coeval with the commonwealth, and to have survived all political changes, continued until the destruction of the temple and dispersion of the people.

Our Lord began his ministry by exhorting men to repent because the kingdom of heaven was at hand. In this he was preceded by John the Baptist, and followed by the twelve disciples whom he sent out for the purpose, whom also he called *Apostles,* (Luke vi. 13.) That which they all preached or proclaimed was *the gospel of the kingdom,* (Matt. iv. 23, ix. 35, xxiv. 14; Mark i. 14,) i. e. the good news that a kingdom was about to be established. That this new kingdom was not to be merely inward and spiritual, is clear from what is said as to the personal

distinctions and diversities of ranks which were to have place in it, (Matt. v. 19, xi. 11, xviii. 4.) If the kingdom of heaven merely meant an inward state, in what sense could one be greater than another as a subject of that kingdom? Such expressions necessarily imply that it denotes an outward state of things, and that not merely a condition of society but a society itself. It was called a kingdom, not merely because the hearts and lives of men were to be governed by new principles, but because they were to be brought, even externally, under a new *régime*, an organized government. True, the spiritual nature of this government is also asserted. Christ himself declared, that his kingdom was not of this world, (John xviii. 36,) and Paul tells the Romans that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost," (Rom. xiv. 17.) Our Lord himself, on being asked when the kingdom of God should come, answered "the kingdom of God cometh not μετὰ παρατηρήσεως," in a striking and sensible manner; "for," he adds, "the kingdom of God is within you," (Luke xvii. 21.) All these expressions were intended to guard against the opposite extreme of considering the kingdom of God as something *merely* external, and to direct attention to those spiritual changes which were necessarily involved in the true doctrine of the kingdom. The very design of its establishment was spiritual. It was to exercise authority in the hearts of men. Hence, unless it did affect their hearts, it mattered not what outward signs of its approach were visible. Unless it was within them, it could not possibly exist without them, or rather they could have no part in its advantages. It did not follow from this, however, that it existed only within them, any more than it followed, from the necessity of faith to give efficacy to sacrifices, that there was no need of the outward rite at all. The kingdom of God was an outward institution for a spiritual purpose. It was to be as really a kingdom as the kingdom of David or of Herod. Was it then to take the place of the old system as of something wholly different in kind? Not at all. It was merely to succeed it, as the end succeeds the beginning, as maturity succeeds infancy and youth. The Jews were already under a theocracy. God was their king in a peculiar sense. He did not merely rule them, as he does all nations, with a providential sway. He filled that place in their political system which is filled in other

states by human sovereigns. Jerusalem was his capital, and the temple there his palace. This was still the case during all the outward changes in the form of government. But this system was a temporary one. It had been predicted, that the time was coming when God should reign, not only over the Jews, but in all parts of the earth, not under the forms of any national organization, but independently of the kingdoms of the world. The restrictions of the ancient theocracy were to be done away. This was the kingdom which our Lord announced, and for which he called upon the people to prepare by reformation and repentance, an organized system of government distinct from all secular establishments, in other words a *church.*

The Jews who used the Greek language were perfectly familiar with the word ἐκκλησία from its constant occurrence in the Septuagint as an equivalent to קָהָל, one of the Hebrew terms denoting the whole congregation of Israel. It was not merely a collective name for many dispersed individuals having a common character or faith or practice, but a defined body, a distinct society, *called out* from the world at large, *called together* for a special purpose, and possessing within itself an organization for the attainment of that purpose. Such was the church of the Old Testament. The Jewish nation was set apart for a peculiar purpose, and received a peculiar organization with reference to that purpose. The identity of this church with the church of the New Testament may be argued from the identity of their design, which was, in either case, to preserve and perpetuate divine truth, to maintain public worship, and promote spiritual edification by means of discipline, mutual communion, and a common participation in the same advantages. These ends were attained in different ways under the two systems. What was prospective in the one was retrospective in the other. Christ was the end of the law and the beginning of the gospel. Both pointed to him, though in different directions; but as to their main design and fundamental principles, they were the same. Our Lord came not to destroy but to fulfil. He came not so much to institute a new church, as to give a new organization to the old, or rather to prepare the way for such a re-organization; which did not take place and was not meant to take place, during his personal ministry.

This is evident, 1. from the absence of any intimation, ex-

pressed or implied, of such organization. There is no account given in the gospels of the formation of societies, or the creation of any officers, except, the twelve and the seventy, who were sent out with precisely the same powers. The only difference is this, that we hear no more of the seventy, from which we may infer, that they were appointed for a temporary purpose, viz., to spread the first annunciation of the kingdom more extensively than the twelve could do it, although the latter body was sufficiently numerous for all its ulterior functions.

2. The appointment of these ministers does not imply an actual organization of the Christian church, because they were originally appointed, and during their Lord's presence upon earth employed, as the announcers of a state of things which was still in prospect. We have seen that our Lord and his forerunner called men to repent, because the kingdom of heaven was at hand. To provide assistants and successors in this great work of announcing the new state of things, he began to select persons who should attend him for that purpose. Of the persons thus gradually gathered, six are particularly mentioned in the course of the narrative, viz.: Andrew, Peter, James, John, Philip and Matthew. When the number amounted to twelve, they were formed into a body and invested with official powers. The remaining six were Bartholomew, Thomas, James the son of Alpheus, Lebbeus or Thaddeus, Simon the Canaanite, and Judas Iscariot. These twelve are expressly said to have been appointed "that they might be with him, and that he might send them forth," (Mark iii. 14.) Their duties then were twofold, to be with Christ that they might learn, and to go from him that they might teach. In the one case they were μαθηταί, in the other ἀπόστολοι. They first remained with him as disciples, and then went forth as apostles. Hence they are sometimes called "the twelve disciples," (Matt. x. 1, xi. 1, xx. 17, 4, xxviii. 16; Mark xi, 14; Luke ix. 1,) and even the indefinite expression "the disciples" sometimes means the twelve exclusively, (Matt. xii. 1, xiii. 10, 36, &c.) One of these states was preparatory to the other. They were disciples in order that they might become apostles. They remained with Christ to learn how they must act when they should go forth from him. When they did go forth, it was to announce the approach of of the new dispensation, the re-organization of the church, or, as they expressed it, the coming of the

kingdom of God. This was their office, to which their other powers were subsidiary. Their preaching was not so much doctrinal instruction as the announcement of approaching changes. Their work was to excite attention and direct it to the proper object. To aid them in so doing, and to attest the authority by which they acted, they were empowered to work miracles of healing. They were also inspired, at least for purposes of self-defence when publicly accused. They were thus commissioned as co-workers with their Lord in the work of introducing the new dispensation and preparing for the re-organization of the church. But these very facts imply that it was not yet re-organized.

3. The same thing is evident, from the omission of the name by which the body, after its re-organization, is invariably called. This word (ἐκκλησία,) which according to Greek usage signifies an aggregate assembly of the people for municipal purposes, is the term applied, as we have seen, in the Septuagint version, to the whole Jewish church or congregation. In the New Testament it is applied (with some apparent reference to the peculiar use of καλέω and κλῆσις in the sense of calling so as to elect and qualify) to the original body of believers at Jerusalem, and then to the whole body of believers in the world, considered as forming an organized society, and also by a natural synecdoche to bodies of Christians in particular places, as integral parts or subdivisions of the whole church. In all these senses the word is familiarly employed in the Acts and Epistles, whereas in the Gospels it occurs but twice, and then, as it should seem, in a prospective application. The first is in the memorable address to Peter: "Thou art Peter and on this rock will I build my church," (Matt. xvi. 18.) Without adverting here to the vexed question whether Peter was the rock, and if so, in what sense the church was to be built upon him, it is plain, from the very form of the expression, (οἰκοδομήσω) that the founding of the church is spoken of, as an event still future. The other case is in our Lord's directions as to the proper mode of dealing with private offenders. "If thy brother trespass against thee, tell it to the church," (Matt. xviii. 17.) If this means a Christian body then in existence, why is it nowhere else recognised or called by the same name in the gospel history? If not, it must either mean the Jewish church then in existence, or the Christian church as

an organization yet to be affected. From this it would seem to be at least highly probable, that there was no re-organization of the church during the gospel history.

4. The same thing is evident from the many instances in which our Lord tells his disciples what *shall be* in the kingdom of heaven, as a state of things still future.

5. It is evident from the manifest ignorance of the apostles as to the details of the re-organization, their gross mistakes, and their frequent inquiries, often betraying an entire misconception of the nature of Christ's kingdom.

6. Closely connected with the proof just stated is the consideration, that the twelve, though qualified to be the announcers of the kingdom, were as yet unqualified to be its rulers. Their notions, as to their Lord's character and person, were confused and erroneous. Their views were narrow; they were full of Jewish prejudices; they were slow of heart to understand and believe the scriptures; they were selfish and ambitious; they were envious and jealous. This is the picture drawn by inspiration, and among the pens employed were two of their own number. The whole account is that of persons in a state of pupilage, set apart for a work, with which they were only partially acquainted, and for which they were yet to be prepared. Witness their consternation and amazement when their Lord was taken from them, and the various instances in which it is recorded that the simplest truths were understood by them after his resurrection from the dead. Nor is this unfavourable view contradicted by the fact of their inspiration, which appears to have been limited to a special purpose, as we know that their power of working miracles was not a discretionary power. (See Matt. xvii. 16.) When our Lord rose from the dead, his first address to the eleven was in the language of rebuke, (Mark xvi. 14.) He then reassured them and enlarged their powers. He gave them indeed no new powers, but commissioned them to exercise those which they possessed already on a larger scale. At first they were commanded to go neither to the Greeks nor the Samaritans, but only to the Jews. Now they are commissioned to go into all the earth and preach the gospel to every creature, (Mark xvi. 15.) At first they were sent out to announce the coming of God's kingdom to the Jews, now to the Gentiles also. The removal of this restriction marks the beginning of the new dispensation. As long as the gospel

of the kingdom was sent only to the Jews, the old economy was still in force, and there was no room for a new organization.

7. The commission to baptize, (Matt. xxviii. 19,) was not a new one. This they had done before, (John iii. 26, iv. 1, 2,) as an expression of readiness, on the part of the baptized, to take part in the kingdom of God, when it should be set up. But that this rite was not considered as implying that the kingdom was set up already, is clear from the anxious question, asked by the eleven, at the very moment of their Lord's ascension, "Lord, wilt thou, at this time, restore again the kingdom to Israel?" (Acts i. 6.) It is clear from this inquiry, that they had not even formed a just conception of the nature of the kingdom, in which they were to be rulers; how much more that they had not already witnessed its erection.

8. In reply to the question just referred to, Christ does not tell them that the kingdom was restored already, but tacitly admits that it was yet to come. "It is not for you to know the times or the seasons which the Father has put in his own power. But ye shall receive power when the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," (Acts i. 7, S.) Here we have at once the removal of those restrictions which, as we have seen, were inseparable from the old economy, and the promise of that influence by which the twelve were to be qualified to organize the new one. This seems to fix prospectively the date of the actual coming of the kingdom of God, and the organization of the Christian church. Until the day of Pentecost, the Apostles and brethren were merely waiting for the kingdom; and it ought to be observed, as a significant coincidence, that the day appointed for the public entrance of the Holy Ghost into the Christian Church, was the same that has been signalised by the formal constitution of the Jewish church in the promulgation of the law from Sinai.

9. The last proof to be alleged, in favour of the proposition that the church was not re-organized until the day of Pentecost, is furnished by the subsequent change in the character and conduct of the twelve apostles. We are too much accustomed to transfer to an earlier period associations which belong to a later one. If we read the gospels by themselves, without interpolating facts drawn from the later books, we shall easily see that the

twelve are there described as wholly unfit to be the supreme rulers of a church already organised; whereas after the descent of the Holy Spirit on the day of Pentecost, they appear as new men, clothed with every intellectual, spiritual and miraculous endowment that was needed for the right administration of that kingdom which was now indeed set up externally, as well as in the hearts of all believers.

It is now for the first time that we begin to read of a "church," distinct from the old organization, and consisting of the apostles "and other disciples," to the number of one hundred and twenty, who had assembled together in an upper room until the day of Pentecost, when "there were added unto them about three thousand souls," who "continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers," (Acts ii. 42.) Here we have a society statedly assembling for prayer, praise, preaching, and communion, i. e. a church, and we accordingly find it stated in the same connexion that "the Lord added to THE CHURCH daily such as should be saved," (Acts ii. 47,) and afterwards that "great fear came upon all THE CHURCH," (Acts v. 11,) evidently meaning all the members of the body which had thus been gathered, and which is thenceforth usually called "the church," (Acts viii. 1, 3,) until the establishment of other churches "throughout all Judea, Galilee, and Samaria," (Acts ix. 31,) after which the original society is distinguished as "the church that was in Jerusalem," (Acts viii. 1, xi. 22,) the indefinite expression being thenceforth used to designate the whole Christian body, of which "the churches" were component parts, or rather subdivisions, (Acts xii. 1, 5,) except in cases where the context evidently limits the application of the term to a local society or congregation. But with these distinctions the word *church* is, in the latter books, employed with a frequency which forms a striking contrast with the total silence of the four evangelists respecting any new organization.

We have seen that Christ came to establish a kingdom and reorganize the church. We may now add that this organization was to be essentially the same with that which had before existed. This is deducible from several obvious considerations. 1. As the Christian church was to be essentially identical with the Jewish, all that was permanent, even in the organization of the latter, would of course be retained in the former. The

kingly, priestly, and prophetic offices were thenceforth to be filled by Christ alone. The union of Church and State was to be done away by the extension of the church beyond the limits of a single nation. But the government of the people by elders, local and general, was wholly independent of these temporary institutions, and survived them all. It was therefore natural to expect, that it should be continued in the Christian church. 2. It was intrinsically suited to every variety of outward circumstances, in all ages; and all parts of the world. Being originally founded upon natural relations, and the family constitution, which is universal, it was well suited, by its simplicity, for general adoption, and by its efficiency, for the attainment of the ends proposed. 3. The intention to retain it was implied in our Lord's conduct with respect to the Jewish organization. He frequented the synagogues, or meetings of the people for public worship, in the towns or neighbourhoods where he chanced to be, and especially in the region where he was brought up. He complied with the usages of public worship, and exercised the privilege, which seems to have been common to all worshippers, of expounding the scriptures to the people. This respectful compliance with existing institutions he continued to the last; and his example was followed by his disciples. When they went abroad to preach, they availed themselves of the facilities afforded by existing institutions and arrangements. They always, if they could, preached in the synagogues. The first preaching, even to the heathen, was in synagogues. It was only where they found no synagogues, or when they were shut out from them, that they began to form separate societies. 4. When a separate organization did take place, it was on the ancient model. The first Christian church, as we have seen, was at Jerusalem. Now the organization of this "church that was in Jerusalem" is entitled to particular attention upon two accounts, first, because it was the mother church, from which the other churches were derived by propagation; then, because all the twelve apostles were, for a time, members of it. So far then as apostolical practice and example can be binding upon us, the history of this church must be highly instructive, in relation to the local constitution of the early Christian churches. Now at an early period, when a communication was made to the church at Jerusalem from one abroad, it was made to THE ELDERS, (Acts

xi. 30,) and on a subsequent occasion to "the Apostles and Elders," (Acts xv. 2, 4, 6, 22,) who united in passing a decree on an important question of faith and practice, (Acts xvi. 4.) It seems, then, that even while the Apostles were in intimate connexion with the church at Jerusalem, that church was governed by its Elders; and, what is particularly worthy of attention, we nowhere read of the original creation of this office in that church. We can trace the office of Deacon and Apostle to their very origin, whereas that of Elder runs back far beyond the organization of the Christian church, and appears in the history as an arrangement, not springing out of a new state of things, but transferred from an old one.

Nor was this adoption of the eldership a mere fortuitous occurrence, much less a local peculiarity of the church in Jerusalem. It was extended, as a thing of course, to all affiliated churches. When Paul and Barnabas planted churches in Asia Minor, they ordained them Elders, (Acts xi. 23.) Paul sent from Miletus for "the Elders of the Church" at Ephesus, (Acts xx. 17.) He directs Timothy how to treat Elders, (1 Tim. v. 1, 17, 19.) He commands Titus to ordain Elders in every city of Crete, (Titus i. 5.) James speaks "the Elders of the Church" as of a body of men, which was not only well known to his readers, but which would exist, of course, in every Christian congregation, (James v. 14.) Peter enjoins submission to the Elders, (1 Peter v. 5,) and classes himself among them, (v. 1.) John calls himself an Elder in the title of his second and third epistle.

All this seems to show that the office of Elder was regarded as essential to the organization of a local or particular church. As to the mode of introducing it, we have no explicit information. The most probable hypothesis is one which we shall here state in the words of an eminent living dignitary of the Anglican church. "It appears highly probable—I might say morally certain—that wherever a Jewish Synagogue existed that was brought, the whole or the chief part of it, to embrace the gospel, the Apostles did not there so much form a Christian church (or congregation, ecclesia,) as make an existing congregation Christian, by introducing the Christian Sacraments and Worship, and establishing whatever regulations were necessary for the newly-adopted Faith; leaving the machinery (if I may so speak) of government unchanged; the rulers of synagogues, elders, and other officers

(whether spiritual, or ecclesiastical, or both) being already provided in the existing institutions. And it is likely that several of the earliest Christian churches did originate in this way, that is, that they were converted synagogues, which became Christian churches, as soon as the members, or the main part of the members, acknowledged Jesus as the Messiah. The attempt to effect this conversion of a Jewish synagogue into a Christian church, seems always to have been made, in the first instance, in every place where there was an opening for it. Even after the call of the idolatrous Gentiles, it appears plainly to have been the practice of the Apostles Paul and Barnabas, when they came to any city in which there was a synagogue, to go thither first and deliver their sacred message to the Jews and 'devout (or proselyte) Gentiles;' according to their own expression, (Acts xiii. 16,) to the 'men of Israel and those that feared God,' adding that it was necessary that the word of God should be first preached to them.' And when they founded a church in any of those cities in which (and such were probably a very large majority,) there was no Jewish synagogue that received the gospel, it is likely they would still conform, in a great measure, to the same model."*

In so doing, they would of course fix upon the natural elders, i. e. heads of families, as answering most nearly to the hereditary elders of the Jews. That the genealogical or patriarchal constitution was at once or by degrees disused, is not at all at variance with the supposition, that the Jewish eldership was transferred to the Christian Church, because one of the advantages of this organization is the ease with which it can adapt itself to any state of manners or condition of society, all that is really essential to it being the official preference of those who have a natural priority derived from age and family relations. Under the present constitution of society, as under that which was predominant in apostolic times throughout the Roman empire, the same ends which were answered in the old theocracy by granting power to the chiefs of tribes and houses, are accomplished by entrusting it to those who sustain an analagous relation to society, that is, to men of mature age, and especially to actual heads of families. In either case the great end is

* The kingdom of Christ Delineated. By Richard Whately, D.D., Archbishop of Dublin. pp. 84—86, (American edition.)

accomplished of bringing the church under the same influence that rules the families of which it is composed. Whether all the heads of families were clothed with this authority, or only some selected for the purpose, is a question of detail, not at all affecting principle, and one which might perhaps admit of a solution varying with local and other unessential circumstances. One thing, however, appears certain, as an inference from all the facts which we have been considering, viz. that while some features of the Jewish polity were laid aside as temporary, the government by elders was retained as a permanent principle of organization in the Christian Church. And here we meet with the only explanation of the fact already mentioned, that the creation of the office of Elder is nowhere recorded in the New Testament, as in the case of Deacons and Apostles, because the latter were created to meet new and special exigencies, while the former was transmitted from the earliest times. In other words, THE OFFICE OF ELDER WAS THE ONLY PERMANENT ESSENTIAL OFFICE OF THE CHURCH UNDER EITHER DISPENSATION.

ART. IV—1. *The Directory for the worship of God in the Presbyterian Church in the United States of America, as amended and ratified by the General Assembly, in May,* 1841.

2. *The Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America.*

WE resume, from our last number, the consideration of Forms of Worship, for the purpose of adding a few thoughts on Public Prayer.

Of the exercises of the Christian Assembly, the one most nearly conformed to the natural and true idea of worshipping God, is prayer. It is taken for granted in the New Testament, that if Christians unite in the worship of God at all, they will unite in prayer.

United prayer is an unfailing condition of divine favour. The agreement of even but two or three in a common petition en-

sures a favourable answer. The revelation of this truth in the form of a promise, is most seasonable and welcome to Christians; seasonable as instruction, and welcome as an encouragement to hope. The promissory revelation is confined to union in prayer. The union of two or three in preaching the Gospel, or in applying the natural agency of man in any form of well-doing to man, has no revealed assurance of enlarged success. The union of natural agencies gives a natural assurance of the result; and that suffices. Revelation and promise here would be superfluous. Men learn, from the least experience, that two natural agents are better than one; that, as in physical forces, so in the action of human minds, other things being equal, the power is as the number. Such is the law of providence; and men readily learn it, and have sufficient confidence in its truth and efficacy. Jesus reveals the prevalence of the same law in the kingdom of grace. This must be taught by revelation if men need to know it: for experience is too slow and stammering a teacher of spiritual laws for such pupils as men, and therefore the Saviour states, once for all, and with perfect fulness and precision, the law of united prayer.

This law of union in prayer illustrates a part of the work of God in the hearts of his people. What the Saviour thus makes a condition of favour to his disciples, the Holy Spirit moves them to do. Their joining together in prayer is a fruit of his own work in them. He regards it with peculiar approbation. It is an outward and visible sign of his own preparation to bless them, an expression of concurrent thought and feeling in several minds, which thus put forth the organs of their common appetite to receive the heavenly gift with congenial assent and correspondence. So the good soil has its ingredients of fertility stirred to mutual interfusion and combination by tillage; and is prepared to unite its own congenial activity with the germinating activity of the good seed. So the stamina stand up together from the base of the flower, at equal elevation, and in simultaneous maturity, to catch the precious dust which their united virtue will help to transform into delicious and nourishing fruit. The union of the pious in prayer comes by a law of the Spirit's own operation. It is one spirit which unites them, and which blesses their union. Christians, the most eminent for intelligence and piety in every age of the new dispensation, have con-

sidered prayer the central exercise of public worship, the parent and preserver of all the rest.

The preaching of the Word, which is the chief of the appointed means of spreading the Gospel, has always attained its end, when it has been the instrument of moving men to prayer, and of guiding them in it; for, by the nature of true devotion, as uttered in proper prayer, the completeness of religion in the heart and the life is made sure; while any results of preaching, which do not proceed by prayer, are faulty. Without insisting on prayer as the only form of true spiritual worship, which all other forms must exclusively subserve, we all agree in holding it as the most expressive and direct of our forms of worship; in esteeming the others the better as they partake the more of the nature of this, and in expecting them to acquire this property the more, as the worshippers approach the stature of perfect men in Christ Jesus.

Our remarks on this subject will assume a broad definition of prayer. We mean by the term all forms of thought and speech employed in direct address to God. This is the usual conception of prayer in the minds of intelligent Christians. Thus Clement of Alexandria calls it "a homily to God." "Ὁμιλια προς τον θεον." Thus Witsius: "the address of a rational being to God." Accordingly, the expression of the thoughts and feelings of an assembly directly to God is public prayer; the union of many, in expressing, by the same outward signs, the same sentiments of pious devotion. The conscious recognition of the Mediator gives the exercise the specific property of Christian prayer.

We note the obvious distinction between private prayer and public. The individual may confine his expression to thoughts and feelings peculiar to himself. Or he may dismiss altogether the audible form, and lift up his soul to God in silent communion. Or if he use an audible expression, he may surrender its style and order to the dictates of his own mental state; and since he makes his signs of devotion to none but himself, he needs give no attention to the body which he puts upon the spirit of his prayer.

In public devotion the assembly prays, and not the minister alone. The prayer is the prayer of the congregation. This we take to be the conception of public prayer with all protestant Christians. We think it is not conceived that the prayer of the

pulpit, is a mere expression of the sentiments of the speaker, in the name and behalf of the congregation; but that the prayer is the language of the assembly, expressing what the members are supposed themselves to understand and feel. The exercise seems strictly to be regarded as the act of both the assembly and the minister as one body; not as done by the one for the other. It is only as such that it can come under the description and claim the virtue of united prayer.

We cannot but admire the relation which thus becomes discernible between the public worship of a truly religious assembly, and that union of Christians in prayer which received so emphatical encouragement from the Saviour. They are indeed identical. Prayer thus offered is the address of an assembly of rational beings to God; and this constitutes the essence of true and spiritual public worship. God, therefore, has peculiar pleasure in a worshipping assembly. His eye of tender love is upon them. His gracious presence is among them. The desires, the sentiments of adoration, of thankfulness, of penitence in which they agree, he has wrought in them by his grace; he has given to those graces the most precious of his promises, that his people may know how to value them; and now he makes them his occasions of showing further favour. He giveth grace for grace.

In this view of public prayer, there are many considerations which will make this part of ministerial duty appear to a conscientious minister extremely delicate and difficult. It does not surprise us to hear, as we not unfrequently do, from ministers of great excellence of mind and heart, complaints of peculiar dissatisfaction with their usual performance of this duty, and of incompetency to answer their own sense of propriety in the service. The grounds of these complaints are obvious; and that the sense of this imperfection is not more prevalent, is doubtless owing to the little and superficial attention given by our brethren to the nature and office of the exercise. From all we know of the experience of our most intelligent and pious ministers, we are led to consider it as the prevailing feeling that, compared with the standard universally received among Christians for public prayer, this part of our worship is more defective than any other. At least, we venture to invite the attention of our readers to the inquiry whether, upon close and serious reflection, this feeling will not become far more prevalent than it is.

Especially is the deficiency perceptible and often very painful, to the more discerning in the congregations. We do not say this in disparagement of our practice compared with the usages of other branches of the church; but in the way of "provoking one another" to improvement in one of the most sacred and useful ordinances of our religion.

The fundamental idea of prayer, as an exercise of the public assembly, is doubtless that of worship. A devout address to God, not characterized by any special desire, but intended as a general act of religious veneration, was called by the first Christians "giving thanks;" as when Jesus is said to have "given thanks" before breaking bread, and when Paul exhorts the Thessalonians: "In everything give thanks." This language was brought forward from the devotional ceremonies of the Jews, whose forms of public prayer were strongly eucharistic. God is revealed in the scriptures, primarily, as the object of worship; and since all circumstances in which men ever worship God are proofs of divine favour already bestowed on the worshippers, their acts of adoration naturally become acts of thanksgiving. In worshipping and glorifying God as God, they are thankful. In this general character, prayer is adopted into the stated exercises of divine worship by all religious people.

But as men fall into exigency, and as the Holy Spirit awakens in them desires after special divine favour, their worship assumes the form of supplication. It is, however, strictly worship still; and by means of the form of supplication, the true spiritual worshipper utters his blended feelings of humility, reverence, gratitude, and praise. In all our forms of address to God, we assume, by faith, that he is, and that he is the rewarder of them that diligently seek him; and this faith being in exercise, the natural and availing virtue of our worship is reverence. The ancient conception of piety was expressed by "the fear of the Lord." Profound awe is a necessary condition of a creature's approach to the Infinite Majesty; especially, of the approach of a sinner; and hence, the language and the gestures of prayer, under all its forms of supplication, confession, thanksgiving, and praise, are properly chosen with more regard to their fitness as expressions of reverence, than to any other quality. The character of God never exerts a more transforming power on the heart of man than when viewed under its awful aspects; and man never gains more

largely the benefit of communion with God, than when addressing him in the terms and with the sentiments of profoundest reverence. No man with proper views of Jehovah can approach him with a freedom incompatible with awe. No man possessing the sentiments which pervade the devotional parts of Holy Scripture, can familiarise himself with God. The very boldness of the saint in coming to the throne of grace, is a venturing near into the infinite presence, to utter there the all-absorbing reverence of the heart of pure devotion.

The united prayer of a congregation of Christians comes thus before us under the primary notion of reverential worship. The people, as a body, are regarded as performing a joint act of homage to God. And although prayer be viewed as asking favour, or as a condition of obtaining favour, yet it is delightful to consider how completely the exercise under the simple notion of worship agrees with all the purposes for which prayer is enjoined, and with all the ends which devout people may hope to gain by it. Whosoever shall call on the name of the Lord shall be saved. As to the particular things we want, our heavenly Father knoweth that we need them. It is the luxury of pious submission and faith, to have the distinct consciousness of want so swallowed up in the contemplation of the divine glory, that we may command all our thoughts into the posture of adoration. Our thoughts in prayer are modified by the changes of our temporal condition in proportion as we are worldly minded. It is under the influence of the world that our spiritual vicissitudes occur. And the stress of our occasions destroys the tranquil equilibrium of pure devotion, produces an agitating inequality amongst the pious affections, and thus makes our prayers appear like something different from proper worship. Now the Christian's communion with God becomes an act of contrition under remorse for some newly detected sin; now it becomes the out-breathing of some strenuous desire; now, the offering of new-born thanks, in each case, some cord of religious affection is strained into unnatural tension by the force of circumstances.

But these circumstances occasion only certain accidents of prayer. They did not give birth to prayer itself. Nor are they, in any proper sense, the ground of its continuance. They are always present with us, but their power over our forms of communion with God is inversely as our spirituality. The pro-

gressive state of Christianity in the world, and of piety in the hearts of men, keeps up a constant appetite in true Christians, and gives their prayers the form of petition. We count not ourselves to have apprehended, but we look forward to things which are before. To this progressive state, the Lord's prayer is adapted. All this is the proper expression of lively aspiration after higher knowledge, and purer comfort; and the greater prevalence of religion among men. And we may also add, all this has its full expression in those acts of worship which are less specific in their nature, and to which Christians address themselves with an earnest devotion. While then the countless and varied interests of individuals cannot become matters of unanimous concern to a congregation, and while occasions of absorbing interest to a community are comparatively rare, there is matter for public devotion which may have the united regards of all the members of a Christian assembly. And this is the proper matter for public prayer. On this the thoughts of the assembly are supposed to be dwelling in unison and their feelings are supposed to be jointly engaged with it; and the minister is properly said to express the prayer of the people. Accordingly he uses the first person and the plural number. All present are thus represented as agreed in the worship. All are supposed to have part in the prayer, not as prayed for, but as praying. *We* pray. And when the minister specifies individuals or classes of the congregation as subjects of prayer, and speaks of them in the third person as if he considered them out of the house, it is an implied relinquishment of the union of the whole assembly, and is so far a violence to the consistency of the exercise.

In the Book of Common Prayer the offices presume the concurrence of all present. And if any present fall under the descriptions of persons prayed for, they are neither mentioned nor regarded as part of the assembly. This is strong testimony in favour of our assertion just made, that public prayer is, in theory, the prayer of the congregation.

In the worship of Roman Catholic assemblies, this idea of union, is in a measure precluded by the notion of a sacerdotal mediation between the people and God by the officiating minister. Hence the liturgy does not fail of its office, though pronounced inaudibly and in an unknown tongue. The prayers

are offered for the people, not by them. The people are even expected to be conducting their own devotions, each for himself. Thus books are not uniform, their crossings and genuflections are not simultaneous and no worshipper appears to have any concern with his fellow worshippers, or with the offices of the priest, except at one or two points in the progress of the service. This practice conforms to the idea of separation between people and priest and also to the idea of diversity in the thoughts and feelings of the people. The aids to devotion thus obtained in the house of public worship are only the presence of numbers devoutly employed, and the sight of the priest and his attendants, of the altar, the images, and the other sacred, suggestive and imposing objects of sense. There is no mutual communion by means of speech, except when united attention is demanded for the discourse.

The alternative is, either private devotion in the public assembly, each worshipper conducting his own, or some commanding and intelligible form of prayer which while it presumes unanimity in the assembly, shall also assist it, and be a suitable utterance of the mind of the congregation. The last is the protestant part of this alternative. It is the only part compatible with true gospel worship. United devotion is given in the New Testament as the leading feature of Christian worship, it is commended with great stress as having peculiar virtue; its practical benefits are obvious to the common sense of all Christian people; and the very instincts of piety lead to it.

This union contemplates two ends: 1. Doing a service considered as due and acceptable to God; 2. The cultivation and gratification of pious dispositions by the aid of sensible signs and acts of devotion; both which ends are accompanied by divine favours bestowed in fulfilment of promise, and in answer to prayer. The two ends are inseparable in their attainment. One is always accomplished in the same measure as the other. No service is pleasing to God but that which expresses sincere devotion, and such service always strengthens the devotion it expresses; while both as service to God, and an expression of the pious affections of the mind, the exercise brings the worshippers within the range of the most gracious and faithful promise of God to answer the united prayers of his people. It is a copious and unfailing conductor of heavenly favour to the souls of the pious.

Of the matter of public prayer, we remark, first, that it should proceed directly from the suggestions of a submissive and reverential temper. We have already mentioned the place of reverence in the office of prayer. It is the radical virtue of divine worship; faith being regarded as the soil in which this root of true devotion is planted. Gratitude, penitence, love, desire, hope, joy, must all be reverential. Indeed we know not but some comprehensive sense of reverence might make it almost a general name for them all. Whatever we say to God as we ought we speak with reverential awe, which will impart its own character to all our particular emotions.

This reverential posture of the mind, being supposed common to both the speaker and the assembly, a broad foundation is laid for union of thought and feelings in the progress of the exercise. The unanimity of reverence predisposes all to unanimity of thought. When a people have come together with thoughts raised to God, and with hearts impressed by his majesty, while each member of the congregation recognises the presence and the solemnity of the rest, they have undergone a valuable preparation for the united exercise of the understanding and the heart in acts of devotion. What would be suggested by the devout heart of a speaker in leading the exercises, would fall in with the feelings of all the rest; and hence the ready acquiescence of many in the expressed sentiments of one may be properly looked for, if the sentiments themselves come as we have supposed. All eccentricity, strangeness, and novelty of thought should be discarded from public prayer as doing violence to the union; and no peculiarities of the mental habits of a speaker should be obtruded on the attention of the assembly, except as the peculiarity consist of an uncommon spirit of true devotion, or an uncommon felicity in clear spiritual ideas.

There are strong inducements to infuse didactic, hortatory, and even controversial discussions into public prayer; and it is not surprising that with many ministers, this becomes habitual. Several natural and valuable tendencies in an earnest and zealous minister incline him, when not on his guard, or not prevented by an opposite habit, to frame his prayers with reference to instruction and persuasion. The grave and impressive announcement of a doctrine in the form of a devout acknowledgment to God, carries with it a sort of sacramental attestation of solemn conviction in the speaker, and is in some respects adapted to

produce a corresponding conviction in the hearer. Hence we observe in some ministers a proneness to assert views of doctrine, and also of practice, which they suppose to be questioned, or rejected, perhaps even by some of the hearers; and to do this for the advantage of the peculiar sacredness of an address to God in challenging acceptance for a controverted tenet, or awakening abhorrence for an obnoxious dogma. Thus the prayers of the assembly are sadly warped into the strain of the teacher, and even of the disputant. Since the incidental bearings of the exercise are so favourable to the purposes of instruction and persuasion, they create a demand for caution and discretion in ministers, to preserve its devotional character inviolate.

The worship of an assembly of penitent sinners will partake of confession of sin. Confession is made a part of prayer by express law. It is appropriate. No part of public or private devotion can be more so. It suits the character of the worshippers. It suits all the purposes for which prayer is offered by men. Indeed, prayer by a sinner without confession of sin, in substance at least, if not in form, would be an offence to God. The hearts of an assembly, at all moved by the Holy Spirit, and penetrated by a sense of sin, concur promptly with those free and spontaneous confessions which rise from the spirit of reverential contrition. They will follow the scripture language of true penitence, for they know its voice. They will follow the simple language of the broken spirit. But they know not the voice of scholastic propositions asserting theories of sin. Theological confessions, statements taught in the schools of science respecting the nature of sin, its origin, and its extent, though in their philosophy undeniable, are not the natural language of a guilt stricken heart; and the penitent emotions of a worshipping assembly fall away from them, as steel from the magnet when the attraction is suspended. It is water to the flame of devotion to be led through a series of scientific technicalities relating to depravity, which were bred in the intellect alone, and have little fitness to express the deep and subduing convictions of a broken heart.

The prayers of sincere worshippers consist largely of thanksgiving. Habitual thanksgiving is enjoined by Christian precept. It is illustrated by the forms of piety in all ages. Whenever unconstrained by local or temporary impulse, the heart of pure

and lively devotion, rises to God on the wings of an ever living, and an ever vigorous thankfulness. "O give thanks unto the Lord; for he is good; for his mercy endureth forever. Praise ye the Lord. I will bless the Lord at all times; his praise shall continually be in my mouth." "Giving thanks always, for all things unto God and the Father, in the name of our Lord Jesus Christ; established in the faith and abounding therein with thanksgiving; continue in prayer and watch in the same with thanksgiving."

There are common and almost perpetual favours which address the pious with outward incitements of gratitude. The blessings of health, plenty and peace, are so seldom blotted from our list of mercies, that forms of thanksgiving which include them, may be almost unchangeable. Especially may we always be thankful for the light of the gospel and the hope of glory. We cannot over estimate the fitness of thanksgiving as one of the forms of exercising true piety, nor can we use it in excess. But reason and experience can give us valuable hints concerning its most just and useful expressions.

Let the matter of thanksgiving be intelligible to the people; free from fanciful, ingenious or highly wrought conceptions; such as most naturally falls within the reverential and grateful contemplation of the people in common. In recounting particulars, let them be the prominent sources of lively and general gratification; benefits direct, and in reality; not by elaborate construction. It does not suit the simple offering of pious gratitude to load our thoughts with propositions of systematic theology, although beginning with the eucharistic formula. We are never able to preserve the mental posture of thankfulness while the minister gives thanks to God, not for the revelation of the things of God, but for the fact that every thing revealed is as he himself conceives it; that the truth relating to human freedom and ability is so and so; that eternal decrees stand so and so related to free agency in man; that such and such is the way in which atonement separates pardon, and imputed righteousness, justification, and the Holy Spirit, the new heart. Such turning up the subsoil of divine beneficence may, with a blessing, bring remote returns of thankfulness; but meanwhile the labourer starves. If the people are thankful at all in connexion with such offices, it is when they are done. Thankfulness like peni-

tence, congeals in the intellectual zone, where the heavenly rays fall obliquely, and are scattered by endless refractions; but under the excitement of a vertical radiance, direct, as it were, upon the heart, the grateful emotions have their natural force.

We have suggested the impropriety of drawing theological discussions into public prayer at all; most of all do we recoil from interweaving them with our forms of thanksgiving. It is all the better for the devotions of the congregation when the matter of thanksgiving is that which is most familiar to all the people. That special and striking benefits to individuals should be specified for united thanksgiving by the assembly, to a reasonable extent, can never be amiss in a body thus composed of sympathizing members. The promptings of such sympathy ought not to be suppressed. But the best general incitements to gratitude are those which are most common. Their influence is the most comprehensive and abiding. Nothing can more engage the thankful devotion of the assembly than the ease and freedom of the minister in recounting with an ardent gratitude the most common and familiar gifts of heavenly beneficence. We know not that our remarks on this subject can be appreciated by any who have not sometimes felt their grateful emotions resisted by the unfruitful performance of the pulpit, and been prompted to forsake the guidance of the minister, and select expressions of thankfulness for themselves.

The chief part of prayer, in the common estimation, is supplication. It is in supplication that Christians consider themselves most sure of the immediate benefits of union.

We must here recall attention to the distinction between private and public prayer. The Christian in his private supplication, presents whatever petitions may be suggested by the state of his own mind, and his prayers may be the index of his own inward frame alone. Though not confined to his own concerns, they still relate only to matters interesting to himself. To embrace other matters were inappropriate and unnatural. And in the family, the head of the household prays with and for his household as his own; and the validity of the prayer as a family exercise, depends on his own faith, and not on the union of all the members in the spirit and the act of prayer. His supplications, therefore, in the family, may follow his private feelings; provided they relate suitably to the interests of the

family and of himself as its head. But public supplication, not being the prayer of the minister alone can hardly be submitted to the direction of his private feelings; and here occurs, what we shall soon remark upon more at large; the greatest of our practical disadvantages with extemporary prayer in public. It is the difficulty of putting off the character of the individual suppliant, and putting on the character of an organ for expressing the devotions of the assembly. To do this effectually, requires a ready and entire submission of the mind to just views of the nature of the exercise. A minister may have a lively state of the devout affections, and strong impulses to pray for particular benefits, and a strong desire for the spiritual improvement of his congregation; he may carry all his fervour into his pulpit services, and yet fail of that most important quality of public prayer which makes it properly the prayer of the congregation.

We remark then, first, of the matter of public supplication, what has been remarked of that of thanksgiving, and hardly needs to be repeated, that it should be matter in which the worshippers so far as they are sincerely devout, must be presumed to feel a common interest. It does violence to the nature of united supplication to introduce matter respecting which the assembly are either ignorant or unconcerned. There is no union in prayer where there is no agreement, no identity of thought; and no corresponding agreement of feeling.

Next, the matter of supplication must be such as may occupy the attention of the people to the greatest benefit of their religious feelings. Supplication for temporal benefits in the spirit of dependence, nourishes the sense of dependence in the worshippers and a pious hope for the continued bounties of Providence. Supplication for the forgiveness of sin is the grand pervading petition in all prayer by sinners: since the reception of any favour from God implies a kind forbearance towards our sins, and is a sign of that forbearance. Prayer for any good is virtually a request that God may put away our sins from before him. This is uniformly regarded by the Christian as the only condition of blessing from God; and all proper matter of supplication will be freely interspersed with such ideas. The congregation must be supposed prepared to offer united and earnest supplication for peace with God, through Jesus Christ, and for all the blessedness which flows from it; for the increase of the spirit of devotion

in them, and divine aid in all their duties; for support under trial, and all grace necessary for every time of need; remembering that these blessings flow from the forgiving mercy of God through Jesus Christ; by whose blood we have remission of sins. This is the most natural and suitable train of thought for public supplication. All devout people so readily unite upon it; it rises so promptly from the heart of true piety; it gives so free and genial exercise to all the feelings which are properly Christian, and pours its refreshing waters so readily and copiously through all the channels of faith, humility, gratitude, love, and hope, that minister and people may look for a blessing on the prayer into which it largely enters.

That part of public supplication which consists of intercession for others, furnishes occasion for the exercise of sound discretion. First of all supplication should be made for all men; that the blessings of health, of plenty, and of social order and happiness may abound every where; and that all men may have the true knowledge of Christ, and the hope of salvation. In particular, the prayers of the congregation should be offered for persons in civil authority, that they may be preserved and guided by the goodness and wisdom of God, and be instrumental of securing the rights of all the people; that they may render due respect to the kingdom of Christ, and promote by their example and by the conduct of their administration, a general respect for religion in the community. For the afflicted, besides supplication for members of the particular community by special request, we properly pray for all the sorrowful and oppressed of mankind, as persons whose sufferings, by the blessing of God, may be sources of benefit to themselves and others. Beyond this the minute classification of men as subjects of public prayer, can seldom be indulged without risk of omitting indispensable matters, or of being tedious.

We are seldom assisted in our public devotions by prolix and minute descriptions of persons often prayed for by the minister, and classified according to some peculiarity of religious experience. Especially are we unedified, when those cases are displayed successively with precise distinctions in respect of fear, anxiety, conviction, doubt, dejection, darkness, and the like, in the terms of an experimental nomenclature, to which few conceptions of the people correspond, and which are least of all

likely to be appropriated by any hearer. The prayers offered in public by one minister for another who is present, contribute seldom to edification. Their strong tendency to suggest to the hearer, not unfrequently the idea of a fraternal compliment, and commonly a class of thoughts not readily assimilated to the spiritual frame of a devout worshipper, renders them a very delicate part of the matter of supplication. It would, we are sure, accord with the sense of propriety in most of the people, that this part of our public prayers, if considered worthy of being retained, should be conceived with wise reference to the devotional use and benefit of the assembly; should contemplate the minister in his public and ministerial relations only; and should be short.

We only add, respecting the matter of supplication, that the things specified in our requests should be definite objects of conscious and direct desire; readily and clearly apprehended as such by the congregation. Preaching in prayer is abundantly and very justly disallowed; not least, as we sometimes think, by ministers more given to it themselves than they are aware. This sort of impropriety creeps into the petitions presented for the conversion of impenitent persons; when the minister prays that they may be taught a great variety of particulars, composing in his view, the system of saving knowledge and faith; that they may be led through a course of experience which he delineates in systematic detail; and that they may thus escape from misery and be reformed from sin, which he proceeds to paint, at full length, in the theological costume; departing throughout from the proper sphere of public supplication, except as he introduces each series with the suppliant prefix, "we pray."

Nothing but a defective apprehension of the nature of public prayer can reconcile a truly devout congregation to these didactic supplications. While in form addressing God, they, in fact, address the people. The people feel the prayer, not as the expression of their own devotion to God, but as a means of persuasion to themselves. One part of the evil thus incurred is the check thrown upon the fervour of devotion in the pious mind; and another is the injury suffered by all who have become so familiar with the impropriety as not to notice it.

We have dwelt on this subject at some length. The appa-

rent want of union in public prayer is, in our view, an afflicting sign of imperfection in the spiritual worship of our congregations. With all charity, we cannot help suspecting that real union in the prayers of our religious assemblies is confined to very few persons; that many Christians, even of the more lively and conscientious sort, only hear the prayers, and that multitudes do not so much as that. If such suspicions are groundless, we are sorry to harbour them, and glad that truth does not warrant them. We put it to the consciences of those concerned. If the fact warrant our suspicions, it is a fault and a scandal. We are grievously false to our own theory of worship. We draw nigh to God with the lips while the heart is far from him. And our simulation is the more inexcusable and provoking, for our greater zeal and jealousy in contending for usages which multiply its facilities, and presuppose religious feelings which they do not outwardly support.

It will be readily perceived that the defects we have referred to, are the natural offspring of the human mind indulged in the common liberty of extemporary prayer. Our prayers are formed by the principles of association which prevail in the mind of the speaker at the time. The speaker's habits of association are wanting in special adaptation to public prayer. His education and studies tend to make them so. And these intellectual habits cannot be properly conformed to the laws of pulpit devotion, by means of his private exercises, because of the great difference between private and public prayer. His mental habits are more those of a religious instructor, and of a private supplicant, than of a representative and guide of the devotions of an assembly. The education necessary for the successful use of extemporary prayer must be that which will secure the most suitable thoughts and expressions by the principles of association. It must be the formation of an intellectual habit under the influence of proper views of the nature and design of public prayer; that so the trains of thought may be less exclusively controlled by the common studies of the minister, and more modified by views connected with the devotions of the assembly. From the lack of this appropriate discipline it is, that we sometimes hear philosophical prayers, sometimes poetical; the intellectual characteristics of the speaker, being conspicuous at every step. A distinguished minister in a time of great commercial distress is said to have introduced his theory of the public adver-

sity into his pulpit prayers after this sort. "Our people have transgressed the laws of commercial prosperity, by taking the shadow of wealth for the substance, and they have heaped up riches which had only a fictitious value and which made its owners ashamed. And now that the burdened and overlain world is rolling back upon her people the fruits of their frantic speculation, may God avert," &c. The doctrine, in such cases, may be true, and the expression eloquent, the whole may be instructive and impressive, but is it devotional? Is the mind, engaged with such conceptions, properly in the posture of prayer. Does the Christian perform such mental exercises as acts of devotion in private. And even if he did, they seem far from expressing the united views which are likely to exist in the devout minds of an assembly, on which an assembly can receive from the speaker without a kind of intellectual employment hardly compatible, in the majority of minds, with direct spiritual worship.

The prayers of the pulpit cannot well be the fruit of genius. Invention, in its proper acceptation, must here hold an inferior place. An original prayer in public worship is an inappropriate prayer. Though thought must be active as a part of true spiritual devotion, it leaves the province of public prayer when it goes in search of new and original ideas. Especially are the least signs of concern for rhetorical ornament in prayer, repulsive to the pious mind. Whatever in the thought would beguile reverence, or seem not to be suggested by it; whatever would draw attention to the intellectual labour of the speaker, or betray regard for language or attitude, is a fault. It awakens suspicion that the speaker is not duly impressed with a sense of his official duty, and of the character and presence of the being he addresses.

From ministers of fervid temperament, lively invention, and literary refinement, whose genius and ardour are unchastened by strict views of the nature of public devotion, we often have prayers of most engaging fluency and eloquence; the effects of which are often striking, though, by no means such as the speakers themselves would desire. We have heard of a minister who was applauded by the audience at the close of a prayer on a literary occasion. We remember to have seen, in a secular paper, several years ago, in a report of proceedings of a public meeting, the remark that the "reverend gentleman opened the

meeting with one of the most eloquent prayers ever addressed to a Boston audience."

The trials of a conscientious and sensitive minister in adapting extemporary prayer to the circumstances in which he is called to perform it, have a deep source in the mind of Christian piety. That he should speak under a constant and vivid impression from the presence of his congregation is unavoidable. It is indispensable. Were it possible to be otherwise, it would not be right. One of a praying multitude as he is, the leading one, the organ of speech for the body, the outlet and conductor of the devout worship of the people, through a sensible medium, to God, the representative, as well in heart as in speech, of the blended piety of the assembly, he must not abstract himself into the conscious separation of a solitary worshipper, but must carry his congregation with himself in the intimate texture of all his thought and feeling. The analysis of his experience in this office is difficult, but not less profitable than difficult. The conscious necessity of joining a sense of the presence of the congregation with the sense of the presence of God; the endeavour to unite principles which, like oil and water, mix reluctantly: the desire to give the sense of the divine presence due ascendancy above that of the human; at the same, the labour of the mind for thought and language appropriate to the posture of true spiritual worship; all these, in simultaneous pressure on a mind conscious of infirmity, can be comfortably sustained in the pulpit only by the minister of high attainments in intellectual and spiritual discipline. Yet with all these difficulties in view, we nevertheless insist that the prevailing imperfection of our pulpit prayers is unnecessary. The talent for this service is susceptible of specific culture. It merits that culture. We can learn to pray better. In no part of the service of the sanctuary is improvement more desirable, in none would it be more discernible, in none would it give greater satisfaction and richer profit. The people would feel its benefits, though all may not now feel the want of them. Those who have no devout feelings to season the exercise of public worship, and who attend on preaching chiefly for intellectual entertainment, would certainly feel a part of the irksomeness of our religious ceremonies removed; a part which, as it arises from what we consider a fault, we may well desire the more for their sakes, to remove.

The cultivation of this talent will promote the edification of the minister himself. The elevation and enlargement of the heart under the power of true and proper public prayer may be invaluable to him. His services may bring greater profit to himself than to any of his people. From the engagement of his thoughts, and the warmth of his heart, assisted even by his physical exercise, he may have larger and clearer views of divine things than his hearers, and drink more copious refreshment from the fountain of life. Though it were all the same to his people, it is a blessing to himself to pray in the pulpit aright. To be free from mental darkness and indolence in which the life of pulpit devotion is too often swallowed up; to be free from all confusion and absence of thought, which puts the mind in an agony of endeavour after things to say and ways of saying them; to be delivered from the fear of an assembly, regarded as standing around like a cloud of witnesses, rather as critics of the prayer than as partners in it; and to feel the sympathetic support of those whose humble and grateful emotions he utters while expressing his own; if a minister's spirit of self-improvement can be awakened and sustained by any views of present advantage to himself, it must be by such considerations as these.

But a motive not less powerful is the edification of the people. The value of all the divine ordinances to the people of God depends largely on the tempering of their minds by public prayer. The amount of religious knowledge which can be held in solution by the Christian mind varies with the devotional temperature. All the comforts of Christians may receive a sweet savour from the prayers of the house of worship. By these the people are assisted in drawing nigh to God. By these they learn to pray. The minister diffuses the intellectual and spiritual virtue of his prayers as well through the private as the public devotions of his Christian people. And as to those who are not Christians, we do not, indeed, allow that prayers in public ought to be framed for their entertainment; but since the very performances which best answer and satisfy Christian feeling are commonly best for all serious hearers, the gratification of such persons is a legitimate addition to the motives for improvement in public prayer. So far as we can judge of the fitness and tendency of second causes, in a matter which the Lord keeps so much in his own power, we conclude that the prayer which

best suits the purposes of Christian devotion, is one of the most effective instruments of the Lord in the conversion of men.

With such motives for striving to elevate the standard of public prayer, we are interested in ascertaining the most suitable means.

In all we have to say on this point, we assume the existence of a truly Christian spirit. The ground-work of the spirit of prayer is faith, a spiritual and devout frame of the soul; a heart right with God, and an understanding exercised upon the truth as it is in Jesus.

Then, *first*, the subject of public prayer must be treated more in the way of instruction and study. The study would be difficult, and still more difficult it might be to give instruction in the details of the exercise. There is no part of ministerial service to which so much culture may be applied, while yet so little appearance of art in the performance can be endured. Preparation for public prayer is doubtless to be sought, in part, by the systematic study of Christian doctrine; yet how few of the immediate results of this preparation can be suffered to make their appearance in the devotions of the Christian assembly. The requisite discipline cannot, to any great extent, be gained by candidates in their preparatory course. It should be made a subject of reflection and study in connexion with the practical duties of the ministry. It requires experience in the pulpit, familiarity with the presence of the congregation, knowledge of the common motions of devout minds in the public assembly, and a practical conformity of the mental habits in prayer to the laws of edification by united worship.

Valuable help in this preparation may be gained by acquaintance with good models. While it is true that no one model would equally satisfy different ministers, it is also true that the performances of all would be the better for the greater familiarity with approved examples. Of these, except the examples of living ministers, we have none. The Book of Common Prayer, though highly satisfactory to most worshippers familiar with it, and though possessing several qualities of unrivalled excellence, fails, in the extent and variety of its matter, in some of its implied doctrines, and in its arrangement, to answer the views and feelings of modern congregations, whose devout habits have not been conformed to it by use. The prayers of Taylor, and many

others who might be mentioned, are private exercises. Our acquaintance with this particular species of literature is not extensive; but those examples which come the nearest to our standard of taste in this matter, are a few interspersed through some portions of the works of Archbishop Leighton. There are forms of devotion which seem to have intrinsic fitness; which answer agreeably the states of all devout minds; which require no long familiarity to reconcile them to existing tastes, and no practice to adapt the motions of the pious mind to the character and order of the thoughts.

As to stated and authorized forms of prayer, it is obvious that their value must vary with circumstances. With the proper conditions of a suitable performance, we do not hesitate to challenge for the ministry of the gospel, the liberty, the responsibility and if properly used, the great advantage of extemporaneous prayer. With correct and established views of propriety in the service, and a right judgment of its value to the people of God, a well trained and devout ministry will serve the house of God the better for the greater freedom. In no case ought the liberty of extemporaneous prayer to be taken from the minister in the pulpit. As well might preaching be confined by authority to prescribed forms of words. The discretion of the ministry may be trusted as freely in the one as the other. But if, in the solemn office of leading the united devotions of the assembly, the ministry might exercise a judgment better informed by approved examples set forth for that end, and if it might even have an election between extemporaneous prayer and a form appointed to be used at option, the standard of extemporary prayer itself would rise, and the edification of our people in public worship would be enlarged. We must not make our liberty a cloak of licentiousness. There are few of our most able and eminent ministers who come as near the true standard of pulpit prayer as they do that of the sermon. When we hear it said of such a man as Robert Hall that his prayers were felt by his hearers to be strikingly unequal to his sermons, we seem to discern in a mind keenly sensitive to the proprieties of pulpit prayer, an aversion to making prayer the work of genius, and at the same time, some lack of zeal in cultivating the peculiar talent for its just and most useful performance. But among our brethren of the lower grades of ability and industry, we not unfrequently

observe habits in this service from which many of our sensible and pious people would gladly take refuge in a book of prayers. When we sometimes hear the intimation that the Book of Common Prayer, could it be quietly introduced, would be an improvement upon the present forms of devotion in many of our pulpits, we know this preference not to be for written prayers, in general, but as an alternative and a way of escape from peculiar and unnecessary faults in prayers with which the observers are often afflicted. We cannot assent to such a remark, but we have a deep impression of the needless imperfection of our present standard, and desire to speak that impression with emphasis. We are confident that our standard may be so raised that all would feel the transition from extemporaneous to written prayers as a descent and a defection. When we observe the special satisfaction of thousands of devout worshippers with what appear to us the indefinite and comparatively barren forms of the English Liturgy, we see the great power of a few striking points of propriety in public prayer to engage the heart of true devotion. But the prayers of our own pulpits may yield a special satisfaction far superior to this. The capabilities of extemporary prayer, on the lips of a truly pious and rightly cultivated ministry are comparatively unlimited. By fixing deeply and cherishing sacredly an aversion to the didactic and the hortatory in public prayer, by forming a correct taste in ministers and people,—a taste which rational piety will render uniform in proportion to the serious and intelligent consideration bestowed upon the subject, by the influence of good models, prepared and sanctioned by persons of high esteem and station in the churches, we may produce a degree of improvement which shall gratify all our devout people, and forward all the ends for which public prayer is maintained.

This is not a conventional question. The suitable, the agreeable, the useful, seems to us to have the same sort of absolute existence in this department of the kingdom of God, as the beautiful has in the world of sensible things. One way of praying in public is not exactly as good as another, though the people may be pleased with it as well. Though generally most pleased with forms with which we are most familiar, we are not of necessity most edified by them. We should learn to discern and approve the things which are excellent. We must not take for

granted that the things which most please us are, in themselves, best. There may be other things which, if we learn to approve and enjoy them, would be bettter for us. There are, indeed, some valuable principles of human nature which resist change, and require conformity to the present standard. But there are other principles more estimable among men, which tend to progress. These ought to rule. Under their sway taste advances with intelligence. And true advancement tends to uniformity. So long as musical culture leads none to prefer the screech of the owl to the warbling of the nightingale; so long as the study of architecture leads none to choose an Egyptian pile for an airy summer retreat and a Corinthian delicacy for a prison, so long as social culture never tends to make the dress and manners of the peasant the fashion of the court, so long may we expect the true culture of intelligent and rational piety to lead towards uniformity in what we may call the style of our public devotion.

Our object in this discussion thus becomes apparent. We do not disparage any forms of worship in the view of those who use them to edification. When Christians, in the free exercise of their best judgment, are content with their usages, we would not disturb their satisfaction. But we would bring their best judgment into exercise. We would tempt review, and re-judgment, as it is well, at times, to do with every thing which tends to the fixedness of habit. Stir thought again, and observe where it settles. Not projecting revolutions, total and sudden, in anything except the vices of the heart; not proposing substitutes for existing usages, to be at once adopted by formal act; but keeping the eye of right reason in search of whatsoever things are true, lovely and of good report, and forbidding irrational practices to take deep root, we are free to advance in the way we should go. If on each revision, we reach the same conclusion, it is with increased confidence that we are right. If our conclusions vary, still give them due weight in practice. Should occasional violence be suffered to a prejudice it will not be the worse. Prejudice is not piety. It does not ordinarily favour pure religion. However it interweave itself with the instincts of a pious mind, it is still only evil; and when it has gained such ascendancy as to make prudent men afraid to disturb it, it is high time it were disturbed.

It will not be thought amiss that brethren be invited to speak

together on the subject of improvement in pulpit prayer. We hold the influence of fraternal suggestions in such a matter in high esteem. It would be one of the most useful subjects for presbyterial deliberation. An occasional report of a committee, presenting, not resolutions for laws, but suggestions for thought, would not be ineffectual, and would promote one of the important ends contemplated by an apostolic Presbytery.

We look for improvement in the devotional forms of the Christian assembly in the direction of the primitive simplicity. We do not mean by simplicity, the absence of any legitimate signs of true culture. We mean a simplicity which is the fruit of the highest culture; which rejects superfluity, yields the outward exercises to the refined and regulated impulse of the inward, and follows the Spirit of the Lord as it moves in well trained and furnished understandings and pure hearts. The spirits of the prophets are subject to the prophets. As the prophet approaches the stature of a perfect man in Christ Jesus, and learns the reciprocal subjection of the divine to the human, and of the human to the divine, we shall witness most of the genuine beauty of holiness in the most extemporaneous outgoings of the pious heart.

Such simplicity is a noble part of the liberty wherewith Christ makes his people free. The church will learn to stand fast in it. She cannot, in a pure state, be subject to ordinances. Her nature requires that ordinances be subject to her. Whatever is lovely in her ordinances must be the immediate outshining of her inward virtue. The rigid and cumbrous incrustation of forms which grew out upon her in the middle ages, from the impurity of her blood, will disappear, and disclose her natural complexion fair as the sun. With the present imperfection of Christians, while they fit so ill together, carry so little of beauty and grace in their spontaneous movements, they must constrain mutual intercourse with rules imposed on the affections by reason; they must study attitudes, and submit to laws of mutual accommodation enforced by external authority; that so the strong help the infirmities of the weak, that no weak conscience suffer from the liberty of the stronger, and that no weak brother perish for whom Christ died. But does not true progress look towards freedom, the freedom of simplicity, the freedom of inward rectitude and vigour; when the pure and rational piety of the church

shall be a law unto itself: when the outward forms of godliness will not be required as supports of the inward virtue; when the body of Christ shall feel the energy of its proper life, and enter into the joy of an inward, unincumbered, unrestrained activity, walking and leaping and praising God.

Art. V.—*Lettres de M. Botta, sur ses découvertes a Khorsabad, près de Ninive, publiées par M. J. Mohl, Membre de l' Institut.* Paris. Imprimerie Royale. 1845.

It would not be difficult to make a long and interesting article on the subject suggested by this work, if we were able to reproduce its extraordinary illustrations, of which the letter-press is merely descriptive. Of these plates there are no less than fifty-five, in the highest style of lithographic exactness, some of them unfolding to large dimensions. Our remarks, however, must labour under the disadvantage of having no such visible and striking aids. Yet the subject is one of commanding interest, and opens a field of investigation, which promises the richest results for ethnography and apologetical theology. In what follows, we shall employ the language of the author, wherever it is most convenient, but shall generally make some abridgement.

M. Botta went to Mosul in 1843, with the purpose of employing such leisure as might be allowed amidst his duties as Consul, in making excavations at Nineveh, from the supposed ruins of which Mosul is divided only by the Tigris. He caused works to be undertaken, for some time, at that spot on the river, which has long passed for the rampart of the city of Nineveh, but which is now supposed to have contained only the palace of the Assyrian kings. It is so near Mosul, that it has long since become as common as a highway; and the labours of M. Botta resulted in nothing further than a few inscriptions on brick and stone. During this time, the inhabitants of the environs, seeing the Consul of France busied thus, brought him from different directions, bricks with inscriptions, and other remains of antiquity, and M. Botta, hopeless of any great results here, transferred his

operations, at the beginning of the next year, to a place about five hours from Mosul, from which he had received some very fine bricks. It was a hill about a hundred feet in height, and surmounted by the village of Khorsabad.

It was not long before these new labours resulted in the discovery of figured bricks of enormous size, and by degrees of walls covered with sculpture. This was cause of great joy to M. Botta; for hitherto scarcely a fragment of Assyrian sculpture had been obtained; he redoubled his exertions, and in a short time saw his discovery reach an importance far beyond his hopes. He asked aid from the French government, to give all the extension that was necessary to his openings, for he had arrived at the certainty that the entire hill consisted of little else than one vast ruin covered by earth. The French government, with characteristic promptitude, rendered every assistance. M. Duchâtel granted for the work, at first moderate supplies, but afterwards more considerable, as the excavations were extended. M. Villemain, for his part, no sooner learned that M. Botta was in need of a draughtsman to obtain exact representations of such bas-reliefs as could not bear carriage to France, than he charged himself with this portion of the expense, and sent M. Flandin, who was returning from travels in Persia, and had had experience in such labours. M. Botta was thus enabled to carry forward his excavation, and to display the remains of a palace, with walls entirely covered with sculptures and inscriptions; to reproduce, by excellent drawings, the greater part of these antiquities; and to despatch to France all that was not too vast or too fragile for transportation. At our latest information, in the summer of 1845, he was still at Mosul, busied in transporting from Khorsabad to the Tigris, blocks taken from the edifice, some of which weighed as much as thirty thousand kilogrammes. He had already been six months thus engaged, for the task is no easy one, in a country where every thing is carried on the backs of camels and mules. M. Botta found it therefore necessary to improve the roads, to make pulleys to lift the masses, to construct a great carriage, and to prepare air-bags to float the rafts on which these rocks might reach the royal vessel which awaited them at Bassora. The weight of the sculptures which he had already shipped to France, at the date of publication, amounts to three hundred tons. The Assyrian Museum, of which they will pro-

bably form the basis, at the Louvre, may be considered as unique, and may well be added to the instances, already innumerable, in which the French government has lent its aid to the cause of science and the arts.

The letters which compose the work now under our consideration were published in the Asiatic Journal, from May 1843 to February 1845. M. Mohl numbers sixty which he had received from M. Botta, since the excavations began. These give but a faint view of the extraordinary patience and energy which have been required. The ill-will of Mehemet, the pasha of Mosul, was continually hindering the work. Sometimes he imprisoned the labourers; sometimes he forbade the villagers to sell their houses; sometimes he wrote to Constantinople that M. Botta was building a fortress at Khorsabad; sometimes he declared that he desired all these old stones, in order that every cause of contention might be removed, between himself and his good friend the French consul. To this must be added, that the divan prohibited the exportation of the sculptures and inscriptions; that M. Botta was in ignorance of the measure of patronage which he was receiving in Paris; that he had all the while the duties of his consulate to discharge, which circumstances rendered perplexing; and that except during the six months when M. Flandin was with him, he had no one to aid in the direction, in copying inscriptions, in drawing from the sculptures, in defending his ruins from the Turks, or in transporting the remains. But the work was accomplished, and M. Flandin had set out for Paris with drawings of a hundred and thirty bas-reliefs. The sculptures were mostly at Bagdad, and only awaited a vessel to go down to Bassora. M. Botta had also been summoned to Paris. These letters, M. Mohl assures us, are the only authentic pieces which have appeared on the subject; as the articles which have been inserted in various journals have abounded in strange mistakes.

The village of Khorsabad, Khortabad, or Khorstabad, for it is pronounced in all three ways, is situated five caravan-hours north-east of Mosul, on the left bank of the little river Khauser. It is built on a hill extending from east to west. The eastern end rises into a cone, which is said to be artificial and modern, but M. Botta doubts this, as the man who told him so has erected a house on the spot, and has reason to dread excavations.

The western end is bifurcated, and it is on the northern fork that the recent discoveries have been made.

When the workmen broke ground on the summit of the hill, they immediately discovered the lower part of two parallel walls separated by a platform of considerable width. The extremity of these walls, at the acclivity of the hill, is such as to show that the structure is incomplete on this side. These walls, after proceeding eastward some distance, suddenly approach at right-angles, so as to form a narrow passage. In the absence of any plan, the reader may imagine two principal passages running east and west, and one running north and south; on either side of these are apartments, not symmetrically arranged, and not of similar figure. The right lines which bound them are in every case broken into recesses. At least five such apartments have been opened. But we already feel all verbal description to be inadequate. As the hill ascends, going eastward, the walls increase in height, and M. Botta saw, with a delight which may be imagined that the whole of their surface was covered with bas-reliefs, each of which appeared to depict some historical event.

As the field is altogether novel, we will give a hint of the general character of the representations. In one plate, we have a warrior, in coat of mail and helmet, falling backwards, pierced by a lance. Behind him are two warriors, in like armour, directing their arrows in opposition to the lance. In another, is a fort formed of two indented towers, on which are two figures, greatly out of proportion. One lifts his arm to heaven, in a despairing attitude; the other is throwing a javelin. Near these are two archers, kneeling on one knee, with coats of mail, and pointed helmets. Behind these are two other archers. These figures are about three feet high. The drawing is simple, but full of nature and life. Over this scene is a cuneïform inscription, of such a character that it is unfit to be transferred. Again another figure, on the same scale, with cap, beard, long curling hair, a staff in the hand, and a sword at the side. Trains of figures, pedestrian and equestrian, occur; some beardless, others with flowing beards; some in rich apparel, with singular and mystical ornaments, and others in chains. The drawing is often masterly; the relief higher than in Egyptian remains, and the anatomy well observed. The horses are heavily caparisoned,

and the royal personages decorated. In some, there are only the vestiges of colouring; in others the hues are bright, and are reproduced in some of the plates. There is, in one instance, a lively representation of a fortress under siege, on fire, assaulted by scaling-ladders, with warriors in conflict or dying. In another, there are indications of battering-rams and other engines of assault. One represents mountains, with a river descending from one of them. The ancient war-chariot frequently appears, with many Homeric appendages, and vivid groups of fighting and wounded persons. The physiognomy is bold and noble; the hair is flowing, the brow is ample, and the nose aquiline. The bare contemplation of such figures strangely affects the imagination, presenting to us a majestic race, burdened with the ornaments of extreme wealth and luxury, and aiding our endeavour to form some image of the court and armies, by whom God was pleased to chastise his heritage.

There are manifest tokens that these ruins were embedded by slow degrees, and that certain parts were long exposed to the air. The lower parts, which were of course first covered, are often complete, but their surface is encrusted with calcareous granulations which sometimes fill the characters. We are nevertheless astonished at the amount of cuneïform inscription which has been copied. The construction is uniformly of immense slabs of marmoriform gypsum. Copper nails and fragments of a thick plaster of azure colour, are found in abundance. As much charcoal is found, M. Botta concludes that the wood-work suffered by fire, which calcined the gypsum walls, so that they fall to pieces. Several pieces of glazed earth were discovered, some bearing a mythological seal, a personage piercing a lion with a sword. One or two altars, of delicate contour, are represented; these have inscriptions. The beauty of the sculptures has awakened the admiration of connoisseurs in France. The masses of gypsum, ten or twelve feet square, and somewhat less than a foot in thickness, rest on the bare earth. The inscriptions are like those of the bricks of Nineveh. The bricks are also similar, being cemented with bitumen. Thus far, the mythological emblems are entirely Babylonian. No trace of iron has been found, but there are many remains in copper, of rings, bands, and even of a small wheel. These are indications of antiquity. But on the other hand, there are signs that these

monuments are built of the materials of still older structures; and the reverse of some of the slabs shows undecipherable inscriptions.

The inscriptions in the cuneïform character, which load these valuable plates, have an importance which no antiquary can for a moment overlook. For while they are at present unintelligible in a great degree, it is well known that French and German sagacity have already made some entrance on the mystery; and since the Egyptian revelations, it is not too much to expect that the key will one day be found for even these obscure characters. It could scarcely have been credited, some centuries ago, that the day would come, in which, by researches of the sons of Japheth, the secrets of Thebes should be better understood than by Clemens Alexandrinus. Some Champollion may yet arise for Babylonia and Assyria: to the common eye, the knot would not seem so hard to loose. The arrow-headed character has already been subjected to a rigorous analysis, and close analogies have been discovered between its results and the language of the Zendavesta. In no department of knowledge is the adage more just, that Truth is the daughter of Time.

Our confidence is most firm, that every ray derived from these researches will throw light on the scriptural record, and corroborate its evidences. How signally has this proved true, of the chimeras of Volney and his school, under the rebuke of modern discovery! As the world grows older, we not only derive the additional evidences of experience and fulfilled prophecy, but we push our excavation more and more deeply into the earlier strata of ancient monuments. And while the tool of the geologist turns up much that is startling, and which in the infancy of that science it is as difficult to reconcile with the Mosaic account, as the discoveries of Galileo once seemed to be, the slow approaches of archaeological and ethnographical patience are reaching memorials of what may render the *fossil evidences* of revelation its most striking credentials. Nor do we think it wild to expect, even if the dream of Abarbanel should never come true, and no opening rock should give back the lost ark of the covenant, that nevertheless the faithful earth may one day disclose remains which may carry us back to an earlier date than all profane history.

Art. VI.—*What is Church History? A Vindication of the Idea of Historical Development.* By Philip Schaf. Translated from the German. 12mo. pp. 128. 1846.

All writers on Church History agree in making the development of doctrine or the progress of theological opinion an essential part of it. But they differ greatly as to the relative position and proportions of this topic in the system. And this very difference is what determines, to a great extent, the character of every treatise. Some historians allow the subject of organizations and forms of government to give shape and complexion to the whole, leaving the progress of the truth to occupy a secondary place. Others assign the same priority to rites and forms of worship; others to the persons by whose influence the fortunes of the church in different periods have been controlled. A fourth class occupy the foreground of their picture with the moral influence of Christianity and the subjective experience of its members. The fault of all these methods is not that they introduce or even render prominent their favourite topics, but that in so doing they neglect and throw into the back-ground one which ought to be the most conspicuous, to wit, the progress of the truth and the formation of opinion. The whole experience of historiography evinces that where due regard is paid to this, the others will assume their proper places. It is in fact the life and soul of all Church History, upon which it is dependent for its very being, and from which its form must be derived as by a vital attraction.

The modern Germans are entitled to the praise of having recognised, in theory and practice, the relation thus sustained by the History of Doctrine to Church History in general. A remarkable proof of their advanced position, as to this point, is afforded by the certain fact that *Dogmengeschichte* or the history of doctrines is an original and almost an exclusive growth of German soil. The surrounding nations, far from being in possession of the thing, are unacquainted with the name, and when they do begin to treat the subject, are compelled to borrow the ungraceful German word above used, or to forge a barbarous corruption of it, which must be expounded at some length before it can convey the sense of the original. Such is the English name

Dogmatic History, which we remember to have seen, and which approximates as nearly to the German as *Dogmatics* to *Dogmatik*. The want of an established and familiar name, in this case, is by no means accidental or unmeaning, but an index to the real fact, that the thing itself is wanting or unknown. Indeed it is only in the German schools that the division of scientific labour has been pushed so far as to require or admit of such minute and separate attention to a single vein or subject of research, however copious and important it may prove when opened and explored. While in other nations this department is still treated but as one of the divisions of church history, and sometimes as the least important, the German theologians have already carried their analysis so far that some of them begin to hint at the necessity of adding to the history of doctrines the history of that history itself.

For such refinements we may not yet be prepared, but in the causes which have led to them in Germany the learned world has reason to rejoice. For in this very quarter lies the real strength of the German theologians. There could scarcely be a greater error of the kind than that of suffering the just dislike and dread of German speculation, which exists among us, to deprive us of the fruits of their historical researches. This is the more to be deprecated, because transcendental notions are of safe and easy carriage, and if not imported lawfully will certainly be smuggled in by that class of writers and translators whose ambition is to gain the greatest éclat at the least expense of thought or study. Such a trade would moreover be promoted by the sheer impossibility of ascertaining whether the imported stuff be genuine or spurious, which of course must always be a mystery in cases where the quality of being unintelligible may be just as well a proof of depth as of absurdity. Those systems of philosophy which will not suffer you to laugh at nonsense, lest you should be found deriding wisdom unawares, are of course the easiest to propagate, as every man may have his own prophecy or revelation, and the weaker any prophet, the better is he able to endure the test of transcendental inspiration, that of setting comprehension at defiance.

But while this extreme facility attends the importation and diffusion of the German speculations, their immense historical researches are in danger of exclusion from our market and our

libraries, because there must be study, and sound scholarship, and common sense, employed in their transmission. It is highly worthy of remark that those young gentlemen and ladies, to whom we are chiefly indebted for our fashionable German wares, have either wisely or instinctively confined themselves to that class of commodities which any one can deal in without danger of mistake, and shunned the more substantial stuff which cannot be successfully handled without some little modicum of scholarship and judgment.

It is on this ground that we deprecate the indiscriminate proscription of all German writings, as entirely insufficient to exclude the refuse and the offal of their market, while it must infallibly exclude the sound and wholesome food which they contain. As such food we have no hesitation in describing the results of their historical researches, when contrasted with their speculative philosophy and theology. Their own belief, we well know, is that their historical achievements derive all their value from the new philosophy by which they were preceded and accompanied. But this is an assertion which can only be answered by another, and we therefore simply say that we know better. However limited our knowledge of the subject, and however dubious our right as *βάρβαροι* to venture an opinion, we are not to be deprived of our conviction, that, so far as we do see, we see distinctly that the historical literature of Germany compared with its philosophy, is gold compared with moonshine. We may be decried as mercenary Yankees for preferring gold to moonshine; but we want to *buy the truth*, and if Germany will give us all her sterling gold, we will gladly undertake to furnish moonshine for ourselves.

We boldly say, moreover, that the historical labours of the Germans, far from owing all their value to the German speculations, are of value just so far as they exclude them, and in many instances because they do exclude them. The most effective antidote to empty speculation is afforded by the presence of abundant materials and a definite object. The man who has something tangible to work upon, and something definite to do with it, will not be very strongly tempted to spin nothing out of his own brain, as if in defiance of the maxim, *ex nihilo nihil fit*. Nothing has so effectually served to redeem the

German mind from the reproach which its philosophy had brought upon it, as the admirable zeal and skill with which the historians of that country have gone down to the depths and back to the head-springs of historical tradition, seeing all for themselves, and working up what they discovered into new and living combinations. The more thoroughly the interest and labour of this noble undertaking have engrossed their thoughts and made them oblivious of what they had been taught at school to call philosophy, the more complete and massive are the monuments which they have reared to tell their own names to posterity when the finest gingerbread and cobweb work shall have been swept out and forgotten.

That this diversity arises from the nature of the work performed, and not from the personal peculiarities of those who are engaged in it, is clear from the extraordinary fact that one and the same person has been known to work in granite with his right hand and in egg-shells with his left. In proof of this, let any competent but unsophisticated reader compare Philip Marheineke's inimitable History of the German Reformation with any of his speculative writings on theology or metaphysics. The former work has been advantageously compared by Dr. Schaf with that of Merle d'Aubigné. However fair the parallel may be, it would have answered more important ends to have compared Marheineke with Marheineke himself. In proof of all that we have said, if there were not another instance to be quoted, we should still rely on this and boldly appeal (sit venia verbo) from Philip drunk to Philip sober. We should also use it as an argument to show that the best cure for philosophy falsely so called is something to do and something else to do it with. If all the teeming German minds now striving, like the wise men of Laputa, to extract sunbeams out of cucumbers, could be engaged by some great impulse in historical researches, we should gain a treasure of imperishable knowledge, and lose what? The next phase of Hegelianismus.

All this, we know, is very arrogant and foolish from a certain stand-point, but if we stand on any, it must be our own, and we might as well concede that black is white at the suggestion of one neighbour, as that nonsense is sense at the suggestion of another. As long as we are suffered to say anything, we think it best to say what we believe and (in our own conviction) know to

be the truth. That this expression of opinion is the offspring of no blind national antipathy, is clear enough, we trust, from the explicitness with which we give to the historians of Germany that cordial admiration and applause which we are bold enough, perhaps absurd enough, to withhold from her philosophers.

There is one objection to this view of the matter, which we choose to notice briefly, were it only for the sake of showing that we are aware of it, and have not formed our judgment in ignorant despite of it. We mean the deference paid to this same philosophy by those very Germans who excel in the more substantial parts of learning. If these men, whose vast talents and extraordinary learning are acknowledged, think that there is something solid in what we regard as mists or shadows, may not this belief of ours arise from mental incapacity to see what they see? We very cheerfully admit the possibility of any thing suspended on our own deficiency or weakness; but in further condescension to that weakness, let the reader weigh the following suggestion. If the men who built the Pyramids had been accompanied throughout the work by others who were blowing bubbles, and who steadfastly maintained that the aforesaid bubbles were of vast use in cementing the materials of the structure, it is very conceivable that the builders, though unwilling to exchange employments with their neighbours, might begin to think that there was some mysterious virtue, after all, in the saponaceous vesicles continually floating in the air around them. Still more conceivable would such a notion be, if these stout labourers had all been taught in childhood that the Bubble was a sacred thing, never to be spoken of with levity, and very indispensable even in cases where it seemed most inappropriate, for instance, when combined with stone, or brick and mortar. This we believe to be the case in Germany: that is to say, the elementary ideas of philosophy imparted in her schools involve the very thing which English minds revolt at. The boy grows up with the idea that philosophy is essentially transcendental, in the sense of being something beyond ordinary comprehension; in other words, that there can really be no philosophy without a mixture of what children in America and England are allowed to laugh at by the name of nonsense. Our practice may in this respect be weak and wicked. We are not prepared

at present to defend it. What we now contend for is that the very different practice of the Germans will account for the effect in question, without making it a necessary proof that after all there must be something where no eyes have ever yet seen anything unless they looked through spectacles of German manufacture. It is well known that the Turks consider madmen as inspired, and it is easy to imagine that the Turkish children listen with great reverence and awe to what would in Germany be pitied or unfeelingly derided. It is also easy to imagine that the full-grown Turk may cherish the impressions of his childhood, and bear witness to the wisdom of the lunatic's effusions, although very careful to talk otherwise and still more to act otherwise himself. How far would such a notion on the part of any sensible, industrious, and well behaved Mohammedan, for whom you feel the most unfeigned respect, go to convince you that you must be wrong in thinking madmen mad, and that there must be inspiration after all in what you always thought and still think the dialect of Bedlam? On the same ground that decides this question, we may venture to believe and say, that the peculiar philosophy of Germany is a γνῶσις ψευδώνυμος, without receding in the least from what has been advanced already with respect to the pre-eminence of her historians and historical explorers.

It can scarcely be necessary to observe, that the emphatic terms of praise, which we apply to the historical researches of the Germans, are not intended to imply a sweeping approbation of the inferences drawn from their discoveries; for this would be to grant the truth of contradictory propositions. The use to which the Germans have applied the result of their researches is entirely distinct from the result itself, and there is nothing more surprising in the best works of this class than their objective character and strict discrimination between ascertained facts and theories invented to explain them. That many instances occur in which the facts themselves have, wilfully or otherwise, been warped and wrested by the writer's prepossessions, it would be folly to deny. But it were worse than folly, that is, gross injustice, to withhold from these laborious and successful miners the distinguished praise of having brought up larger quantities of pure ore, in proportion to the usual alloy, than any other body of historians whatever. The courageous equity, with which they state and prove facts utterly adverse to

their own notorious preconceptions, might put to shame many a more orthodox historian, who instead of following the testimony leads it, and attempts, as it were, to speak his own words through the lips of ancient witnesses. For abstinence from such devices, no less than for learning and original research, the best modern historiographers of Germany may well be said to stand unrivalled.

Of the labours thus commended, only a part could be included in the widest definition of Church History. The modern German historiography is not more distinguished for its depth than for its vast extent of surface, and for the impartial uniformity with which it has extended its researches in all possible directions. The antiquities of Greece and Rome, the long hidden records of the middle ages, the history of ancient and modern art, the progress of civilized society in Europe, these and other fields which might be named have been assiduously tilled anew and forced to yield surprising harvests. It is therefore only as one part of a great systematic movement that the recent and actual progress of Church History ought to be regarded. It affords, however, one of the most interesting samples of the general process, and the one with which we are at present specially concerned. Confining our attention for the present to this part of the great field, it is important to observe, that when we speak of vast researches and of rich results, the reference is not merely to general works upon Church History or to systematic treatises on any of its branches. However high the writings of Neander and of Gieseler may deserve to stand, for very different reasons, among work of this kind, they disclose a very small part of that great fermentation which has wrought so much for history. A very large proportion of the labour has been spent upon a multitude of monographs or special treatises on certain subjects of Church History, the most important classes being that of ecclesiastical biography and that of the history of particular doctrines from the apostolic age until the present time. This extreme division of labour, with the thorough microscopic scrutiny which it occasions, the intense concentration of so many minds on so many detached points, and the stimulus afforded both to personal and public curiosity, is admirably suited to secure the maximum of information now attainable and to present it in the most effective form. The German catalogues are

crowded with the names of such performances, to cite which would be only to confound our readers with a host of unknown titles. It will serve a better purpose for the present, if we indicate the true relation of these numerous and valuable monographs to those extensive works of which they furnish the materials, and with whose names we are naturally more familiar. This we cannot do better than by borrowing the language, or at least the ideas, of a highly gifted German writer, to whom we shall direct the attention of our readers more particularly afterwards. The greater number of historical text-books, he observes, some of which are of great value, and the more extensive histories of Neander and Gieseler, have at bottom only two important merits, that of going before the monographs, and pointing out the chasms which are yet to be filled, and that of coming after them and giving the result of their researches and discoveries a place in the living organism of History. This brief suggestion, and especially the admirable image which it raises, will do more to give the reader an idea of the vastness of the work in progress than the most elaborate description or declamatory panegyric, whether German or American.

But in order to give adequate enlargment to our views of this extensive exploration, it must not be overlooked that, in addition to the general Church Histories, these monographs are furnishing materials to another class of writings, which we have before described as almost peculiar to the German language, and which, even in it, are of recent origin, and yet so numerous already as to form a little library. We mean the works on *Dogmengeschichte* or the History of Doctrine. We are not aware that there is any original work whatever in the English language on this interesting subject, and the only one with which we are acquainted even in an English version, is the oldest on the German list, or at least the production of the oldest professed writer on the subject. This is William Münscher, formerly Professor in the Universisy of Marburg, the first two volumes of whose Manual (Handbuch der christlichen Dogmengeschichte) appeared in 1797, the third in 1802, the fourth in 1809, bringing the history down to Gregory the Great. The only previous attempt, of which we are aware, at a history in this form, is Lange's *Geschichte der Dogmen*, the first and only volume of which appeared in 1796. Semler's Introduction to

Baumgarten's Theology (1767) and his Commentaries upon Ancient Christianity (1771) are supposed to have prepared the way for later writers, but are not in systematic form, while all the older contributions are contained in works more or less extensive on Church History in general. The work of Münscher may be, therefore, regarded as the first formal Dogmengeschichte which has still maintained a place in public estimation. In this work Münscher, after stating the advantages and disadvantages both of a purely chronological method and of one purely topical, combines the two, dividing his whole subject into seven periods, under each of which he undertakes to give, first a general statement of the changes in theology, and then a history of the doctrines seriatim, according to a systematic order of his own. The work on this scale never reached beyond the times of Gregory the Great, and even this part was eventually superseded by a smaller but complete work of the same author, known as his Text Book (Lehrbuch der christlichen Dogmengeschichte) originally published in 1811. In this work he simplifies his plan by reducing his seven periods to three, and thus dividing the whole history into three parts, Ancient (A. D. 1—600), Middle (600—1517), and Modern (1517—1811.)

In the interval between the first and last of these publications several others had appeared, called forth by the example and success of Münscher. The only one of these, with which we are acquainted, is Augusti's *Lehrbuch*, in a moderate octavo, published first in 1805, and thirty years later in a fourth edition. Augusti modifies the plan of Münscher by carrying the General History continuously through ten periods before giving that of the particular doctrines.

A new edition of Münscher's smaller work, enlarged by the addition of original authorities and other matter, was begun by Von Cölln in 1832, and completed by Neudecker in 1838. The Dogmengeschichte of Ruperti (1831,) like most other learned works by Pastors not Professors, seems to be excluded from the catalogue of scientific treatises. That of Lentz (1834) might have escaped a like condemnation on account of his proposing a new method, that of taking up the history of a doctrine where it first becomes important in Church History, with retrospective reference to its earlier development. His chronological division of the whole is into eight periods.

Earlier than the second of the works just mentioned, and of far more consequence than either in the judgment of the learned, was the Lehrbuch of Baumgarten-Crusius, which appeared in 1832, in two closely printed volumes. This work, notwithstanding its obscurity and heaviness, received great praise for erudition and profundity. It consists of a General and a Special History of Doctrines, the first being subdivided into external and internal. The number of periods assumed is twelve.

The first Roman Catholic attempt of this kind is, so far as we know, that of Klee, whose first volume appeared in 1837 and the second two years later. He repudiates the distinction between General and Particular Dogmengeschichte, and also the division into periods, choosing rather to describe each doctrine at its first appearance, and then trace its development from age to age.

The work of Engelhardt (1839) divides the history of Christian Doctrine from the time of the Apostles to the Reformation into two great periods, the turning point of the division being Scotus Erigena. Under each of these divisions the subject is distributed according to a mixed chronological and topical arrangement.

Meier's Lehrbuch der Dogmengeschichte (1840) exhibits, in a thin octavo volume, an exceedingly condensed and yet perspicuous compendium of the history, in a form peculiarly adapted to the wants of those who wish to make a first acquaintance with the subject. His chronological division of the whole is into six periods, grouped in three ages, differing from those of Münscher's second method only in the greater length assigned to ancient times, which Meier understands as reaching into if not through the eighth century.

The latest work which we have seen in this department is the beautifully printed and laboriously written work of Hagenbach in two octavo volumes. Though the author's text is less perspicuous than Meier's, his details are fuller, his citations more abundant, and the statements of his second volume founded upon later materials. A valuable contribution to this branch of learning had been previously made by the same author in his Tabular Synopsis of the History of Doctrines from the times of the Apostles to the Reformation (1828.) In his last work he returns

to the old method of General and Special History, which he handles under seven periods.

No attempt whatever has been here made to estimate the absolute or relative value of these works, upon the score of orthodoxy or of scientific merit. The sole design of the enumeration is to show the recent origin and rapid growth of this new discipline, as well as to determine certain points, both dates and names, for reference hereafter. Our readers will also bear in mind that, while these systematic works have been successively appearing, the process of historical monography, to which they are indebted for materials, has continued without any interruption or decrease.

In addition to the systematic writers upon Dogmengeschichte, some of whom have now been mentioned, there is one whose influence can scarcely fail to be enduring and extensive in determining the character and form of future works upon this subject, if indeed it has not been already felt by more than one of the most recent. This is Kliefoth, whose Introduction to the History of Doctrine* was published at the chief town of the Grand Duchy of Mecklenburg in 1839. We have no hesitation in pronouncing this one of the most striking and attractive books that we have ever read. It is not only highly original itself but constantly suggestive of new thoughts besides those which are formally expressed. Another characteristic feature is the largeness of the author's views without the customary drawback of indefiniteness and abstruseness. It is also distinguished among German writings by the rare combination of simplicity and clearness with extraordinary novelty and boldness of conception. If this be the newest type of German speculation, we sincerely hail it as an omen of most salutary change, and shall rejoice to find that our own ignorance has taken for an individual peculiarity what is really common to the younger race of theologians. We allude to speculation in connexion with this work because it is not really a history nor a bibliographical introduction to the study, but a truly philosophical analysis of the development of Christian doctrine, and a masterly delineation of the way in which its history should be recorded. No book was ever more devoid of pedantry. The only evidence of erudition is afforded

* Einleitung in die Dogmengeschichte von Dr. Th. Kliefoth. 8vo.

by occasional illustrations which evince a thorough knowledge of the literature of the subject, and show clearly that the author's most refined speculations are the gases evolved by a laborious process, not the fogs spontaneously engendered by the exhalations of a stagnant pool. In short, if we were called upon to say in what particular this work of Kliefoth differs from the mass of German writings of the more ideal class, we should reply that it is full of novelties, at least to us, and yet of novelties which even we can understand. This testimony must of course be taken with all due allowance for our want of information and the obvious possibility that what seems new to us in Kliefoth may be merely the reflection of some greater light not yet apparent above our horizon. We are only giving the impressions actually left some time since by a cursory perusal without any aid, before or after, from contemporary criticism.

It would be easy to concoct an entertaining and instructive article by simply giving a synopsis of the theories propounded in this interesting book. But it is not at present in our hands, and such an undertaking would divert us from another object which we have in view. The only other point to which we shall refer, before proceeding with our task, is Kliefoth's striking exhibition of the characteristic difference between the four great periods of the History of Doctrine, a difference arising from the several problems which the church has been called successively to solve. During the first period, the Greek theologians were employed upon the doctrines of Theology in the restricted sense, including all that relates to the being and attributes of God, and to the mode of the divine existence, the divinity of Christ, his natures and his person, the personality and deity of the Holy Spirit. When these had been discussed and settled by authority, the second period began, during which the Latin Church was engaged in a like work with respect to Anthropology, the nature and fall of man, original sin, free will, &c. In the third or Reformation period, the great subject of dispute and adjudication was Soteriology, the method of salvation, atonement, justification, regeneration, &c. According to Kliefoth, if our memory serves us, we are now at the commencement of a fourth great period, and the only portion of the Christian system which remains to be developed is Ecclesiology, the doctrine of the Church, to which all controversies and investigations are now tending, and

the settlement of which will be the harbinger of general union, purity, and peace. We do not know with whom this fine conception is original; but it seems to be the key-note of all Kliefoth's compositions, the favourite thought with which he begins and ends, and by which the character and tone of all his speculations are determined.

The only other specimen of Kliefoth's composition which has come into our hands is a series of articles in several successive numbers of the *Allgemeines Repertorium*, a monthly journal of theological literature and ecclesiastical statistics, formerly edited by Rheinwald, now by Reuter of Berlin. The articles which we have mentioned all appeared during the first half of the year 1845. They are on the modern historiography of the German Protestant Church,* the merits and defects of which are compared with those of the older writers, and the actual state and prospects of the science exhibited. Although we have not found these articles so striking and impressive as the book before described, in which the writer may have laid out his whole stock of original ideas, they are nevertheless eminently interesting and instructive, and have made us more desirous of ascertaining something in relation to the author, over and above the fact that he is Superintendent in Schwerin, and that he was a member of the late ecclesiastical convention at Berlin, the report of whose proceedings is now anxiously expected. We did hope to obtain some information from the work of Dr. Schaf, who mentions many of the latest German writers; but if Kliefoth's name occurs in his pages, it has inadvertently escaped our notice. This is the more remarkable because of the congeniality between the men, and the singular coincidence of thought and language in their two productions now before us. Some of the qualities which we have ascribed to Dr. Kliefoth are undoubtedly possessed by Dr. Schaf, and would have made the same impression if it had not been forestalled by a previous perusal of the other, so that what was last read seemed but a second emanation from the same school, however they might differ in particular opinions. Dr. Schaf, moreover, has the disadvantage of appearing under the disguise of a translation, not by any means remarkable for purity of English, ease of manner, or correctness of

* Die neuere Kirchengeschichtschreibung in der deutsch-evangelischen Kirche.

expression. In his native tongue, so far as we may dare to judge, he is distinguished by a liveliness, simplicity and clearness, near akin to that which charms us in the works of Kliefoth.

The strong affinity between the transatlantic and the cisatlantic writer may be gathered even from an outline of the plan of Dr. Kliefoth's articles compared with the contents of Dr. Schaf's discourse. The former, setting out from the remarkable and interesting facts, that every living German theologian of celebrity has made some contribution to the science of Church History, and that within the last thirty years ten times more has been published on that subject than on systematic or dogmatical theology, directs attention to the disproportionate amount of labour which has been expended upon certain periods and on certain points connected with those periods, the periods and the topics thus distinguished being those which have contributed most to the formation of the church and of her doctrinal system. He then proceeds to a description of the different methods of historiography which have successively prevailed in Protestant Germany since the Reformation. First, the old orthodox method, which assumed the whole established system as not only founded but explicitly revealed in Scripture, and regarded all departure from its formulas, in ancient and in modern time, as heresy. Then comes the opposite extreme which has its starting point in Godfrey Arnold and his forced attempt to prove the heretics always in the right, if not in point of doctrine, yet in character and spirit. He then describes in order the pragmatical school of which Mosheim was a representative, and the successive changes wrought by Semler and Herder in the theory and practice of church history. He next takes up the two antagonistic schools of Hegel and Schleiermacher, in reference not so much to what they did themselves as to what was done by their disciples and under the influence of their peculiar systems. Out of these he represents as springing the two later schools of Neander and Baur, while a mediating influence between all these extremes is beginning now to be excited by the two eclectic *Richtungen*, which are represented by Guerike and Rudelbach on one hand, and by such men as Ullmann, Dorner, Hundeshagen, and Ranke on the other.

The main design of Dr. Schaf's tract is an admirable one, in which we wish him all success. It is to foster a spirit of histori-

cal inquiry, with respect to the church and to theology, in opposition to the adverse tendency so evident and strong among ourselves at present. In urging this, he only asks us to keep up with the general progress of improvement, instead of lapsing into barbarous stagnation. In all the fields of human knowledge, history has now become essential, both as an object and a means of cultivation. It is no longer possible to learn or teach any branch of science thoroughly without due regard to the historical element which it involves, or at least to the historical phase in which it may be viewed. The effect of this is something more than the awakening of a livelier interest in subjects which might otherwise seem barren and repulsive. It also tends to bring the various parts of knowledge into harmony and counteract the hurtful segregation of the sciences. Experience has shown that the most effective means to this end is afforded, not by abstract ideas but by concrete realities, that the principle of unity is to be sought not in metaphysics but in history. Each part of learning or of science has a history of its own, and this, as we have said, has come to be regarded as essential to its perfect exhibition. At the same time, the whole subject takes its proper place in the general series of historical succession. Thus history, in one sense, comprehends all sciences, and in another, forms a part of each. Like the atmosphere, it presses both within and without, and while it fills up every nook and cranny in the parts, embraces and encompasses the whole.

Our national tendency, so far as we have any, is to slight the past and overrate the present. This unhistorical peculiarity is constantly betraying itself in various forms, but it is nowhere more conspicuous and more injurious than in our theology. Hence the perpetual resuscitation of absurdities a thousand times exploded, the perpetual renewal of attempts which have a thousand times been proved abortive. Hence the false position which religion has been forced to assume in reference to various inferior yet important interests, to science, literature, art, and civil government. Hence, too, the barrenness and hardness by which much of our religious literature is distinguished, because cut off from the inexhaustible resources which can only be supplied by history. The influence of this defect upon our preaching is perhaps incalculable. But instead of going on to reckon up the consequences of the evil now in question, let us rather draw at-

tention to the fact that it is not of such a nature as to be corrected by the lapse of time, but must increase with the increase of ignorance and lazy pride, especially when fostered by a paltry national conceit, and flattered by those oracles of human progress who declare that history is only fit for monks.

To counteract this tendency, we need some influence *ab extra*, some infusion of strange blood into our veins. On this ground we are much disposed to look for good effects from Dr. Schaf's appearance, and even from the faults which have been charged upon his writings. The grotesque English which occasionally marks his style is not only palliated by the intimation on the title page—"translated from the German"—but may serve, like the jargon of his favourite Carlyle, to make the reader think by making him first stare and laugh. Even the positive dogmatical authoritative tone, which sometimes verges upon flippancy, may serve, by rendering the composition more *piquant*, to make it more effective. Whether any good is likely to result, among intelligent and cultivated readers, from the author's habit of pronouncing just as confidently where he is imperfectly informed as where he understands his subject, from his supercilious representations of English and American Theology as wholly unproductive, or from the compassionate disdain with which he looks down upon all who are not of the High Dutch breed and breeding—is a question which we leave to be decided by himself. If even these peculiarities, however, which ought long since to have dropped off as the exuviæ of the *status pupillaris*, should, by rousing attention to the valuable truths embodied in his writings, give additional effect to his undoubted talents, eloquence, and learning, the price paid for the benefit is one of which the purchasers at least will have no reason to complain.

The valuable truths of which we speak have, in the present case, no necessary connexion with the author's doctrine as to our participation in the human nature of our Lord, nor even with his doctrine of "organic development." In some directions we are not prepared to take a step with him; in others we can go as far as he can, for example in maintaining the importance of Historical Theology, as well for its conservative as its progressive influence. We hold, as thoroughly as he can, the necessity of knowing what has been before us, in order to fulfil our own vocation. If he chooses to express this same idea by the figure

of organic growth, like that of plants and animals, with all the cognate images of twigs and sap, or food and blood, we do not make the least objection to his pleasing his own taste in the selection of a figurative vehicle for his ideas. But so far is this theory, or rather this poetical conception, of an animal or vegetable growth, from aiding the effect of what it represents upon ourselves, that we would rather look at the plain truth divested of the tropical costume in which the author's eloquence has dressed it up. In this we have been influenced, no doubt, to some extent, by our long familiarity with all kinds of "development," as regular cant phrases in our newspaper vocabulary. The changes rung upon this term and its correlatives have been so endless, that they seem to have lost all their power *ad captandum vulgus*. This would be a very insufficient reason for rejecting any new discovery which happened to have been baptized by this familiar name; but when we come to look more narrowly at Dr. Schaf's principles, apart from the accompanying metaphors, they strike us very much like old acquaintances in masquerade, or we may even say like English and American travellers, fresh from the hands of a German tailor.

Another circumstance which has contributed to break the magic spell of this word is its having been so recently adopted by Newman and applied to the corruptions of the Church of Rome. Of Newman's Essay (on the Development of Christian Doctrine) Dr. Schaf speaks slightingly, and yet seems to regard it as beyond the reach of native American criticism, because "too many of our critics, in their immense Protestant self-complacency, to which all is clear and settled long ago as regards the whole subject, are utterly disqualified for every task of this kind." Dr. Schaf knows best, but we should certainly have thought the "self-complacency" of looking upon every thing as "clear and settled long ago" less "immense" than that of looking upon every thing as waiting to be rendered clear and settled by ourselves. But in defiance of the prohibition thus laid, like a chancery injunction, on the non-german critics, we shall venture to express a few ideas which the reading of that Essay has suggested to ourselves, the rather as we overlooked it at its first appearance, and its subject is essentially identical with Dr. Schaf's.

Even a cursory perusal is sufficient to disclose the *genesis* of

this strange essay. It is clearly the effort of a highly cultivated and ingenious mind to reconcile its new position with its old associations. It betrays a fixed determination to lay hold of every practicable means to justify the foregone conclusion of the writer, not so much before the public as before himself. It is really difficult to see why as much might not be said for Buddhism and a great deal more for Islam. The principle tacitly assumed is that whatever now stands connected, in the Romish system, with the teachings of the scriptures, must be right, however foreign from those teachings, nay, however uncongenial or even inconsistent with them it may seem, because the same reproach which these additions now incur has been lavished on the Church from the beginning, and because the adventitious matter, although utterly dissimilar to primitive Christianity, may have been included in it as a germ implanted with a view to subsequent development. In this way Fetishism might be represented as a legitimate development of Deism. Let it be once conceded that the greatest actual difference is no bar to the supposition of original identity, and little ingenuity will be required to bring the case within the scope of Mr. Newman's definitions and distinctions between genuine development, corruption, and decay. If it can be alleged of all the actual peculiarities of Popery, that they carry out the original idea and proceed upon an unchanged principle, that they are nothing more than conservative additions and unitive assimilations, then may any one thing be proved to have been developed out of any other.

Closely connected with the origin and primary design of the Essay, and indeed a striking proof of it, is the tentative form of its contents. It is not the record of the author's ultimate conclusions, but of his confused attempts to reach them. He is groping all through in the dark, determined to attain a certain object, he knows not, we had almost said, he cares not how. Like a traveller in a forest or a pathless waste, he first strikes out in this direction, then in that, resolved to find a way or make one. At each successive failure he renews the effort, coming back, as near as may be, to his former starting point. This, we have no doubt, is the secret history of many passages, in which there is the greatest show of scientific forms and systematic order, as for instance in the long enumeration of the various species of development, and in that of the tests by which corrup-

tions and developments may be distinguished. These classifications are evidently not the result of the author's speculations but their basis, the provisional assumptions upon which he builds his theory, with the intent and in the hope of proving them as he proceeds, and when he fails in this, the unsupported postulates are suffered to remain, as if self-evident. This mode of reasoning and composition seems to be a favourite with some distinguished living writers of the Church of England, not excepting those who have derived most assistance from the Germans. Every attentive reader must be struck with it in Bishop Thirlwall's History of Greece, which, able and learned as it is, exhibits, in its earlier chapters, not so much the writer's view of the subject after he had mastered it, as the first painful process of investigation, so that often, at the opening of a paragraph, he does not seem to know on which side of the question he will be at its conclusion. This description, however, admits only of a partial application to the case of Newman, whose uncertainty extends to the ways and means of proof, but by no means to the proposition which he wills to prove, and which was evidently fixed before he took his pen in hand. From the extraordinary nature of the doctrine thus assumed—to wit, the doctrine of development applied to the corruptions of the Papacy—and from the singularly unconvincing nature of the proofs employed, we do not wonder that the crafty representatives of Rome in England courteously declined to read the book before its publication, and preferred to leave the whole responsibility of its contents upon the venerable neophyte who brought it to their altars as the first fruits of his blessed renovation. That it should ever have the least effect in working the conversion of others, even among Newman's former friends and associates, but much more among Protestants of other schools, seems almost inconceivable.

Dr. Schaf's plea for development is not more totally unlike Mr. Newman's in its purpose and conclusions than in its structure, plan, and manner. There is nothing dubious, provisional, or tentative, either in the matter or the form of his discourse, which, on the contrary, presents throughout the uniform appearance of a subject which the author has thought out, and on which his judgment is already settled. From this very circumstance arises, in a great degree, that air of confidence and positiveness which has been already mentioned. The learning here exhibited

is of course rather superficially extensive than profound; but what the author knows he has digested and knows how to use. Even the thoughts of others have become his own before he reproduces them, by what his predecessor Mr. Newman might call unitive assimilation.

After all that we have said of our ingenious author's metaphors, it may be thought presumptuous if we attempt to give our own views of "development" in parabolic form. This is the rather to be apprehended as the illustration which we have in mind is open to the same severe censure here pronounced on Dr. Cheever's imagery borrowed from the solar system, namely, that it likens human progress to the changes of dead matter rather than the growth of an organic body. But this last comparison, though beautiful and in some respects perfectly appropriate, nevertheless strikes us as involving a confusion of things really distinct, viz. the growth of Christian doctrine or revealed truth and the growth of Christian knowledge or theology. The first kind of development is repudiated not by us alone, but by the author, when he grants, or rather strongly affirms, the completeness of the original revelation and the real presence of all Christian doctrines in the books of the New Testament. This necessarily implies the co-existence, even in the most perfect human systems, of two elements, one variable, the other constant, to denote which combination the figure of animal or vegetable growth is by no means so well suited as that of a precious and invariable substance, subjected to an infinite variety of processes and modes of treatment. Upon this presumption rests the following illustration.

The whole body of religious truth and theological opinion, as it now exists, may, without absurdity, if not with strict propriety in all points, be compared to an extensive mine, which has been known and wrought for ages, and on which mining companies and individual miners are still busily employed. Among these miners there is a great diversity of practice, arising from a corresponding difference of theory, as well in relation to the value of the ore as to the method of procuring it. All are agreed that gold is to be found there, and that it there exists in combination with other metals or with certain earths. But one of the oldest and most active companies proceeds upon the principle, that these adjuncts must not be separated from the gold, having been

formed in combination with it, and being for that reason equally precious. Another company, or rather a solitary member of the first, departs so far from the opinion of his fellows as to hold that the adjuncts are of later date, having by some mysterious process been evolved from the gold, in which they were originally latent, and of which they consequently still form part. A third set or company assume an opposite position, namely, that the gold has been formed, or at least brought to perfection, by the successive combinations into which it has entered as a constant element, and that the adscititious substances with which it is now mixed, have had a share in this creative process, although worthless in themselves and now superfluous. A fourth class admits the latter part of this opinion but rejects the first, alleging that the adjuncts are and always have been worthless, and insisting on their total separation from the precious ore, by precisely the same methods and the use of the same implements employed by their own predecessors centuries ago. Any change in the hereditary processes of mining and metallurgy is looked upon by these as a depravation of the gold itself. By way of contrast to this strange idea, a fifth set steadily maintain that no regard whatever should be paid to any former practice or contrivance, but that every miner should begin *de novo*, manufacture his own tools and invent his own methods, as if no experiment had yet been made and no result accomplished. While each of these laborious companies is wedded to its own peculiar theory and practice and regardless of the rest, there is a sixth which differs from them all, and yet in some degree agrees with each, by carefully distinguishing the gold from the alloy, and laboriously separating one from the other, in the use of the best methods which their own experience or that of their forerunners has brought to light and proved to be effectual.

The application of this parable, so far as it requires or admits an application, is as follows. The first class or company of miners represents the vulgar Popish doctrine, which puts Scripture and Tradition on a level, and requires the monstrous aftergrowth of ages to be treated with the same consideration as the primitive doctrines and institutions, out of whose corruption it has sprung.

The second theory is Newman's doctrine of Development, in which a series of gradual additions to the primitive simplicity is

granted, but alleged to be the necessary evolution of a germ or principle implicitly contained in the original revelation, and designed from the beginning to be thus evolved.

Over against this stands the doctrine of Development, maintained by many German writers, and which recognises all the absurdities and heresies of past times, either as modifications of the truth, or as processes without which it would never have attained its present value, so that the truth is actually more true than it would have been but for the many falsehoods which have heretofore usurped its place, obscured its light, and marred its beauty.

The miners who persist in the exclusive use of the ancestral implements and methods are those orthodox traditionists who, not content with holding fast to the original doctrines of the Reformation, attach equal sanctity and value to the ancient forms of definition and elucidation, making no distinction between one who teaches a new doctrine and one who propounds an old one in new language. These theologians would as soon go to the stake for the scholastic formula in which the truth is set forth by some human teacher, as they would for the truth itself or the authoritative form in which the word of God exhibits it.

A worthy counterpart to this school is the one which rushes to the opposite extreme of foolishly ignoring all the past, and making self the starting point of all development and human progress. These are the miners who are so afraid of being hampered by adherence to the implements and methods of their predecessors, that they obstinately sink new shafts instead of going down the old ones, and waste no little time in the creation of original spades and grubbing hoes.

Lastly, the really enlightened miners, among whom we of course aspire to hold an humble place along with Dr. Schaf, while they maintain the immutability of the truth itself and the completeness of its revelation in the word of God, believe themselves at liberty, or rather under the most solemn obligations, to employ the best means of discovery, exposition, illustration, and diffusion, and as a necessary means to this end, seek to know the methods of their predecessors and the fruits of their exertions, abjuring neither the experience of their fathers nor the use of their own judgment, but applying both with freedom and discretion, as alike essential to complete success. These miners nei-

ther bind themselves to use the rude and awkward apparatus of the first explorers, nor engage to fabricate a new one for themselves. They only promise to employ the best, an undertaking which implies a due regard to previous improvements no less than to fresh researches, as it still holds good of the religious teacher, whether from the chair, the pulpit, or the press, that "every scribe instructed unto the kingdom of heaven is like a man that is an householder, which bringeth forth out of his treasure things new and old."

SHORT NOTICES.

ART. VII.—*A Universal and Critical Dictionary of the English Language. To which is added Walker's Key to the Pronunciation of Classical and Scripture Proper Names, much enlarged and improved; and a pronouncing vocabulary of modern geographical names.* By Joseph E. Worcester. Boston: Wilkins, Carter, & Company. 8vo. pp. 956.

THE design of this dictionary is to give a complete glossary to all English books that are now read. It therefore contains besides the ordinary vocabulary, first, a large class of technical and scientific terms, not usually found in English dictionaries; secondly, many obsolete words; and thirdly, "many which are low and unworthy of being countenanced." The authority on which any word is included in the vocabulary, is given in all cases where it would not be entirely superfluous. Whenever also a new sense is assigned to a word, the authority for it is stated. The vocabulary has thus been enlarged by the addition of twenty-seven thousand words to those found in Todd's edition of Johnson's Dictionary.

The work just mentioned, Mr. Worcester has made the basis of his own, which we regard as a proof of good judgment. The whole list of words however found in Todd and Walker, "has been carefully revised in relation to their orthography, pronunciation, etymology, definition, &c., a great part of them, especially

such as relate to the arts and sciences, have been defined entirely anew."

"With regard to words of various, doubtful, or disputed pronunciation, the authorities for the different modes are exhibited; so that the Dictionary will show the reader in what manner these words are pronounced by all the most eminent English orthoëpists."

In orthography, Mr. Worcester takes a middle course between the reckless innovations of Webster, and uniform adherence to English usage and authorities. The whole work is evidently the result of great labour and care, and is presented to the public in the quiet, unassuming spirit of a man aware of the greatness and delicacy of the task he has undertaken, and sensible of the solemnity of dealing with the language of fifty millions of men.

We hardly know a work requiring a greater variety of gifts and attainments than the formation of a good dictionary of the English language. Every writer has a right to fix on the end to be accomplished, and to construct his work in reference to that end. Mr. Worcester avowedly designed to make a dictionary which should serve as a complete glossary to all English books now read. He was therefore led to include in his vocabulary a vast many words, which are not English, form no part of the real language of English people, but are mere technical terms borrowed from other languages, and confined to a narrow circle. For the same reason he has included many obsolete words, and many unworthy of "being countenanced." We do not object to this in a book designed as a glossary to all English books now read. But this is not the highest end for which a dictionary may be constructed. We should like to see a book to which we could appeal as authority; not to tell us what is, but what ought to be; not furnishing a list of all the words still to be met with in extant English works, but simply those which ought to be used by writers of the present day. If it be asked, by what rule is such a vocabulary to be regulated; we answer, the usage of standard writers. We should like to have a dictionary to which we could go, to learn whether a word is now legitimately in use, and in what senses. We do not care to know the fact that the word *solemnize* is in fact used in the sense of making serious, but whether this is a proper meaning of the term. The plan which Mr. Worcester has adopted, though it has its advantages,

unfits his work for being appealed to as a standard; for he tells us he includes words which ought not to be countenanced. But how is the student to know what those words are? The usage of standard writers can be known only to the highly educated; the learner must be told what that usage is. When he finds in this dictionary a word with a certain meaning, he feels authorized to use it in that sense, and the whole weight of the dictionary is given to perpetuate and extend the use of words which, in the judgment of the author should not be countenanced. Thus the word just mentioned, is likely to become established in a sense foreign to its proper meaning, contrary to all correct usage, unnecessary, and injurious to the force and precision of the language.

Every living language is of course in a process of perpetual change; some words are gradually dying out, and others are gradually introduced. This is not an arbitrary, but a very mysterious process; determined by laws which are very hard to detect, but which if properly watched and guided constantly operate to the improvement of the language. What is the proper office of a lexicographer of a living language, thus constantly in motion? We conceive that it is that of a judge, not that of a legislator, nor that of a mere reporter. It is not his business merely to inform us that such a word has been used by such a writer in a particular sense; much less is it his office to say that from analogy, etymology, or for any other reason, it ought to mean so and so, or be spelled or pronounced in such or such a manner; but it is his responsible office to sit in judgment on the fact whether one word has forfeited its place, and become superannuated, and whether another has established its right to be regarded as a genuine part of the language. It is often a long time that a word is on probation. It is first used, or receives for the first time a given sense, but whether it will commend itself at all, or in that sense, to the cultivated English mind, the common intelligence and feeling of all who speak the English tongue, is often a matter which it takes a long time to decide, and until it is decided it has no right to a place in a dictionary, to which students resort. Thousands of words are used for a while, or are used in some places and by some writers in a particular sense, which never become established in the language. If all these words are to be gathered up, all these senses recorded

as legitimate or actual, and if compilers are to vie with each other, who shall add most words to the list, the language must soon become utterly corrupted. What would be the state of the law if every judge should decide all questions out of his own head, and these decisions be constantly recorded whether right or wrong, and made part of the law of the land? We want our lexicographers to protect us from the corruptions, the vulgarisms, the unenglish perversions of our native tongue; to allow no word to be recorded as an exponent of the Anglo-Saxon mind, until it is fairly proved to be entitled to that honour. This is not a matter of affectation or prudery. Language has a most intimate connexion with the intellectual and moral life of a nation. It proceeds from and expresses that life, and becomes in its turn a most powerful instrument either in its improvement or degradation. If the Greek language was the product of the Greek mind, the Greek mind could never have been what it was, but for the Greek language. The destiny of a nation is determined for centuries, by the causes which determine the character of its medium of thought. The language of China acts on the minds of its teeming millions, just as the diminutive iron shoes act on the feet of the Chinese women. That people are forever condemned to a low state of mental cultivation, from the unfortunate form given to their language thousands of years ago. It is because of this intimate connexion between the inward life of a people and their language, that we regard the work of the lexicographer as so responsible, and regret that Mr. Worcester did not propose to himself the high duty of preserving the purity of our language by excluding from his dictionary every improper word. We surely need some body of men to do for English, what the French Academy does for the French tongue. A word must stand a long probation before it receives a place in the Dictionary of that Academy; and in this way thousands of corruptions, instead of being embalmed or consecrated, are allowed to perish. Though we think the work of Mr. Worcester specially unfortunate in that feature of its plan to which we have referred, we should be glad to see it supersede Webster's dictionaries, the influence of which we deprecate as in the highest degree corrupting. That lexicographer had no reverence for language. He seemed to regard it as bearing the same relation to the mind that clothes do to the body. He

therefore looked upon himself as having all the prerogatives of a tailor, authorized to clip and cut and fashion the English language at pleasure. Unaware of the vitality of the material with which he was dealing, he could not understand the feelings of those who winced under his shears, nor see any reason why a people should love their language more than they loved their coats. With various and superficial learning, he was destitude of every philosophical qualification of a lexicographer, without discrimination, taste, or judgment, and restrained by no reverence for his subject, or for the minds of the millions whose medium of thought he autocratically assumed to modify and arrange. His books, though containing much that is valuable for future labourers, ought to be looked upon not as English or even New English dictionaries, but merely as an exhibition of what for his own reasons Mr. Webster thought the English language ought to be. We therefore heartily rejoice in the appearance of Mr. Worcester's work, and hope to see it taking the place of Webster's, hoping, also, however, that our author may see reason in future editions, to exclude from his vocabulary every word, which has not the support of standard English writers. It is not enough that Mr. Wilberforce should use *solemnize* in the sense of making solemn, or Sir Robert Peel say a measure has "progressed," to legitimate such usage. A lexicographer ought to wait until he finds that such writers as Southey, Coleridge, Prescott, and Everett deliberately sanction a word before giving it an abiding place in the vocabulary of the language.

Gesenius' Hebrew Grammar, Fourteenth edition as revised by Dr. E. Rödiger. Translated by T. J. Conant, Professor of Hebrew in Madison University, Hamilton, N. Y. With the modifications of the editions subsequent to the eleventh, by Dr. Davies, of Stepney College, London. To which are added a course of Hebrew exercises in Hebrew Grammar, and a Hebrew Chrestomathy, prepared by the Translator. New York: D. Appleton & Co. 1846. 8vo.

Hebrew Grammar of Gesenius as edited by Rödiger. Translated with additions, and also a Hebrew Chrestomathy, by M. Stuart, Professor of Sacred Literature, Theological Seminary, Andover. Andover: Allen, Morrill, and Wardwell. 1846. 8vo.

The simultaneous appearance of these volumes seems to imply

a gratifying increase in the demand for Hebrew Grammars, and at the same time gives us an opportunity of recurring to a subject upon which we have not lately had occasion to say much. Apart from the works immediately before us, we can only express briefly the same views which we have in other cases stated and defended at full length. It seems to us that the peculiar merits of Gesenius are candour, diligence, and good sense. As an original discoverer of grammatical laws, he cannot claim a very high place; but he has done great service in selecting from the mass of contemporary theories and speculations, all that he found on examination to be real accessions to the previous stock of philological knowledge, and exhibiting them generally with the utmost clearness. This eclectic method made the successive editions of his grammar a faithful record of the progress of investigation and discovery in his day, though always of course a little behind the time. His friend and colleague Rödiger, who has had the charge of preparing the edition published since his death, being a younger and bolder man and belonging to a newer school of philology, naturally felt inclined to introduce more radical changes into the work than Gesenius himself would have done. It appears, however, from his preface, which neither of his translators has seen fit to give, that he was restricted in the execution of this purpose, both by want of time, and by his publisher's injunction that the form should be as little changed as possible. The natural result is that while many improvements are scattered through the work, and some parts of it entirely re-written, there are other important parts requiring equal change, which he has left almost untouched. As a single instance we may mention the elaborate confusion of Gesenius's treatment of the vowels, which we think it impossible for any beginner to comprehend. The changes which Rödiger has introduced are all, excepting what relate to the tenses, for the better, and add materially to the value of the work.

As to the two translations now before us, their history is somewhat curious. The Messrs. Appleton, having received from London a copy of Rödiger's edition, translated by Dr. Benj. Davies, determined to republish it; but when the plates were nearly completed, they were informed by Prof. Conant, that his translation of the eleventh edition of Gesenius had been appropriated bodily by Davies, merely altering it where changes had been

introduced by Rödiger into the original. On finding this charge to be well founded, the publishers at once proposed to bring the work out under Professor Conant's name and with such corrections as he considered necessary. His own translation was a very faithful one, its chief faults being the rigidity and other disadvantages inseparable from an exact version. The English editor performed his part in a very indifferent manner. Besides translating the new portions incorrectly, and allowing many of the minor improvements of Rödiger to pass unnoticed, he has further disfigured the work by silly notes and observations of his own, and by restoring passages and technical terms from the old editions which are directly at variance with the doctrines advocated in the new one. The book thus patched by Rödiger, mangled by Davies, and darned by Conant, presents, of course, a singular appearance. The effect of all this is made still more odd by the intervention of Professor Stuart, who after having figured for a quarter of a century as an original grammarian, now drops that character and comes upon the stage as a translator. If this self-sacrifice were really accompanied by any great advancement of the science, it would be an act of the most disinterested heroism. But as it is, we are afraid it will but seem to accredit the charges heretofore alleged against him by the jealousy and party-spirit, of which he has so frequently complained. That his own grammar should have been described as a recoction of Gesenius, however false, can scarcely be surprising, when we find him, by his own act, merging it in this new edition of his favourite author. His translation of the new work is directly opposite in character to that of Mr. Conant. While the latter is exact but stiff, the former is easy and slovenly. Even where he has fully understood his text, which is by no means invariably the case, his Germanized English often makes his own sense very obscure. His additions are of more pretension and more value than those of Mr. Conant; but it may well be doubted whether some of them are rightly placed in an elementary book; for instance, his long string of queries with respect to the article. In fine, we consider these two books as useful contributions to our stock of English works on Hebrew Grammar; but we think, at the same time, that their execution is defective, and that an accurate translation of Rödiger's work into good English, without alteration

or addition, would have been far superior to either. The other favourite Hebrew grammarian of Germany is Ewald, who in acuteness and invention, far surpasses Gesenius, but is just as much below him in the indispensable quality of common sense. It is no small proof of his love and power of condensation that his Grammar has been thrice re-written, since its first appearance, and that in every case its bulk has been diminished, until now it is reduced to the form of a very thin octavo. These works, though abounding in ingenious and refined suggestions, are so full of strained hypotheses and freaks of fancy, as to render them unfit for elementary instruction. Nordheimer, coming after both these great grammarians, and being able from his independent position to avail himself of their researches, succeeded in combining their most valuable qualities with the fruits of his own original investigations, giving to his work the clear systematic method of Gesenius, and infusing into it the animating philosophical spirit of Ewald. We are far from meaning to describe Nordheimer's grammar as superior in all respects to those of his predecessors. On the contrary, we think that there are not a few points in which the treatment of Gesenius or Ewald is decidedly better. This applies chiefly to the first volume, the Orthography and Etymology, to elucidate which so much has been done of late years by Hupfeld and others. The second volume, which contains the syntax, although not without its faults, is in our opinion greatly superior to every other. Nordheimer's Grammar has another advantage as respects its use in England and America. It is not a translation, but was originally written both in German and in English. A still greater advantage is that one of its authors still survives and is devoted to the same objects of pursuit. In view of this fact, we have no hesitation in expressing our opinion, that the great desideratum in our Hebrew apparatus at the present moment, is a new edition of this admirable grammar in a more convenient form and with the many improvements which have no doubt been suggested by the subsequent experience of its authors. There is much to be said in favour of the doctrine, that the student should make use from the beginning of a copious grammar, containing a full elucidation of all the phenomena of the language, to be mastered by degrees. But on the other hand, every teacher of experience must know that too long a grammar embarrasses and disheartens

the learner, that it makes his elementary apparatus too expensive, and that it restricts the teacher in the exhibition of his original ideas if he has them. We do not believe that Mr. Turner has it in his power to do a greater service to the public than by preparing an abridgment of Nordheimer's Grammar, with such improvements, drawn from all accessible resources, as shall bring it fully up to the present state of Hebrew philology. Nor on the other hand are we aware of any person so peculiarly fitted for the task, not only by attainments and experience as a teacher, but by his intimate connexion with the author of the system, and his large share in the labours to which the original work owes its existence. Even if that work should be superseded, it would only be by its own advances towards maturity; but it might still retain its present form as an authority for those who wish to enter into more minute and profound investigations than the ordinary class of students.

Christ and Antichrist, or Jesus of Nazareth, proved to be the Messiah. And the Papacy proved to be the Antichrist, predicted in the Holy Scriptures. By Rev. Samuel J. Cassels, late of Norfolk, Virginia. Philadelphia: Presbyterian Board of Publication.

This interesting little volume did not come to hand until our space was nearly filled; or we should have been disposed to give a more copious notice of its contents. The plan of the work is judicious, and the execution highly creditable to the author. His style is simple and perspicuous, so that the reader is never at a loss for the meaning; the remarks, under the several heads, are concise, appropriate, and forcible. The only objection which occurred to us in the perusal, is that in a work intended to demonstrate that Jesus of Nazareth was the Messiah, too much is taken for granted. It is all along assumed as admitted that our gospels are genuine, and truly the works of those whose names they bear; and that the narrative given by the evangelists is historically true. But Jews and infidels, of every class, are always disposed to call this in question. Here then, it seems to us, more pains should have been taken to fortify the foundation of our holy religion. The points discussed by the author, in the first part of his work are—The genealogy of Jesus—The birth of Jesus—The birth place of Jesus—The time

of his appearance—The testimony of inspired witnesses—Direct testimony from heaven—The personal testimony of Jesus—His miracles—The character of Jesus—Jesus a teacher—Jesus a sacrifice and Priest—Jesus a king—The resurrection of Jesus—The blessings conferred on the Gentiles by Jesus. In the discussion of these points, the author does not undertake to answer all the objections or remove all the difficulties which might be suggested on the several topics; but he has exhibited in a concentrated and lucid manner, the most important truths connected with the subjects discussed. We are persuaded, that every candid reader will experience real satisfaction in the perusal of this first part of the work, in which the evidences of the Messiahship of Jesus of Nazareth are placed in a strong light.

The second part, in which the author gives the characteristics of Antichrist, is indicative of more learned research than was exhibited in the former; but it will not be equally satisfactory to the common reader, because there is a necessity for a constant reference to historical facts, with which his acquaintance is imperfect. The author assumes as correct the common "Protestant interpretation" of this obscure book of prophecy; but commentators disagree so entirely in their views as to the import of the symbolical representations of the apocalypse, that we confess we feel no great confidence in any interpretation which has yet been given of this portion of sacred scripture. It is important to remark, however, that the author's proof, that the Papacy is the Antichrist, is not derived entirely from the interpretation given to certain parts of this book; but from the clear and pointed predictions of Paul, in the 2d Epistle to the Thessalonians. That the Popes of Rome are designated by the "man of sin," is to us as clear as the fulfilment of any other prophecy, which does not depend on inspiration, that is, which has not been declared to be fulfilled by any inspired man. Turretine's Dissertation on this subject in his fourth Volume, satisfied our minds, many years ago that the papacy was here clearly designated.

We are, therefore, of opinion, that the author has made no mistake in regard to Antichrist, provided it be admitted, that the "man of sin" and Antichrist are identical. And certainly we have never seen the characteristics of Antichrist presented in a more striking manner, than by our author. They are given under the following heads: The seat of Antichrist—The time

of Antichrist—Antichrist a peculiar power—Antichrist an apostle —Antichrist an idolater—Antichrist a blasphemer—Antichrist an innovator—Antichrist a persecutor—a possessor of great riches—of great power—of great craft and pretended miracles —Antichrist a reprobate—The downfall of Antichrist.

The evidence adduced in support of each of these charges is authentic and cogent. We do not believe that any other power will ever arise, which will so completely answer to Paul's description. And even if there should be another, for John tells us there are many Antichrists, yet, whether we understand by the name, one who assumes the place of Christ and usurps his authority, or one who opposes Christ, we have a clear manifestation of Antichrist in the papacy; for it has been evidently shown, that the Popes of Rome have arrogated to themselves the authority of Christ, and for ages, exercised a power which can belong to none but God. And that the Romish hierarchy is an enemy to the pure gospel and kingdom of Christ, is evident by proofs of the most convincing kind.

Upon the whole, we are of opinion that this is a seasonable, as well as a judicious book. Mr. Cassels is undoubtedly a popular writer, and we trust, that during his exile from the pulpit, on account of physical infirmity, he will be permitted to instruct and edify the church, by other productions of his pen.

Eclectic Moral Philosophy. Prepared for Literary Institutions and general use. By Rev. J. R. Boyd, A. M., Principal of Jefferson County Institute, New York. Author of Elements of Rhetoric and Literary Criticism. Harpers & Brother, Publishers. New York. 1846. pp. 423.

Mr. Boyd informs us in his Preface that this work "is almost strictly a compilation; yet it has cost the labour of extensive reading, of an anxious, and often perplexing comparison of various authors, of the preparation of a new arrangement of topics, and of a somewhat novel mode of treatment." He has endeavoured to combine in a connected form, "what he considers the best thoughts of the most gifted moral writers of the present century." This work has reached us just as the last sheets of our Journal are passing through the press. We can, therefore, do nothing more than call the attention of our readers to it. This however is as much as is necessary, for no instructer would

adopt such a work as a text book, without thorough examination for himself. We have examined the book sufficiently to receive the impression that it is better adapted to the wants of learners than any manual of the kind we have seen. On the great questions of the nature of virtue, and the grounds of moral obligation it teaches the true doctrine, repudiating the corrupting doctrines of expediency and self-love, which characterise and render poisonous some of the most popular works on morals. Mr. Boyd has also given his book a more religious and scriptural character than is commonly found in works of this kind; not only by connecting the exhibition of the principles of morals with the doctrine of God, but also by making the scriptures the avowed standard of duty. Very nearly one half of the volume is devoted to an exposition of the Decalogue. We are sorry to see that the chapter on Slavery is characterised by that mischievous confusion of ideas, which renders powerless so much of what is written on this subject. Mr. Boyd has just followed the common track, confounding slavery with the slave laws, and has fallen into the usual contradictions of himself and of the word of God. This is the most impotent of all modes of opposing a great evil. Mr. Boyd has lingered behind the age on this subject. A few years ago slaveholding was at the north by all classes of abolitionists made a sin, and of course a bar to church fellowship. Now we see not only the American Board of Commissioners of Foreign Missions, as fair a representative of the intelligence and piety of the country as could be selected, repudiating that doctrine, but the whole American delegation to the Evangelical Alliance standing up in opposition to the embodied fanaticism and delusion of England, and asserting that church communion with slaveholders is not to be broken off. And the General Assembly of the Free Church of Scotland, by a vote of the whole body against seven, decided in the same way, and on the very ground that the doctrine of writers, whom Mr. Boyd has taken as his guides, is false. Our eye happened to fall on this chapter in turning over the leaves of this book, and we felt desirous of seeing what the author said on one of the greatest questions of the age. We very much regret the character of his discussion, because truth, a clear discrimination of what is consistent with scripture and what opposed to it in slavery, is essential to the production of any right moral impression on this

subject. The men who place themselves on false ground, are as we see, constantly sinking lower and lower in their principles and spirit. What greater curse to the slave can be imagined, than that abolitionist and infidel should become synonymous terms. To this disastrous result, even good men are lending their influence.

A Discourse on the Baconian Philosophy. By Samuel Tyler of the Maryland Bar. Second edition, enlarged. Printed by D. Schley and T. Kaller, Frederick city, Md. 1846.

We are gratified to see a second edition of Mr. Tyler's Discourse on the Baconian Philosophy, which, upon a careful examination we find to be not only enlarged, but greatly improved. Bacon has not found, in modern times, an abler expositor of his philosophy than our author. His conceptions are so clear, his discrimination so accurate, his jndgment so sound, and his knowledge so extensive, that it is an intellectual feast to peruse his writings on philosophy. We do not wish to be extravagant in our praise; but it is our opinion that the true principles of philosophy have not been so accurately investigated, and so lucidly stated, by any author of this age, as by Mr. Tyler. This, perhaps, will be considered as saying no more than that his views and reasonings are more accordant with those which we entertain than any other author with whom we are acquainted.

There is a desideratum in our literature which, in our opinion, Mr. Tyler is as competent to supply as any man in our country. It is an elementary work on psychology, to be studied by our young men in our higher seminaries of learning. Such a work should contain a brief history of the science, a systematic view of the principles of truth, and a philosophic arrangement of the faculties, operations, and susceptibilities of the human mind. No calculation can be made of the benefits which would accrue from a well digested elementary system of this kind; especially as we find many of our young men of lively imagination, carried away with the fanciful flights of Coleridge, or the vague and misty transcendentalism of the German school. The book now under consideration contains a large part of what should enter into such a treatise; but it should be less minute in its details and more systematic in its arrangement. We cannot but hope that Mr. Tyler will listen to the suggestion which we

have ventured to make, and that he will be able to produce a standard work on the subject of his favourite study which will become a text-book in many of our literary institutions.

Country Cousins. pp. 286. Designed to show how a Christian may be in the world, yet not of the world.

George Somerville; or the boy who would be a minister. pp. 88.

Amos Armfield; or the leather-covered Bible. pp. 123.

The Gospel among the Bechuanas and other Tribes of Southern Africa. pp. 296.

Learning to Think, by the author of Learning to Feel and Learning to Act. pp. 180.

Wings for Holiday Hours, with Illustrations. pp. 102.

Don't and Do. pp. 62.

Guide to the Saviour, pp. 157, designed for Sunday school and other children.

THESE are among the recent publications of the American Sunday School Union, an institution which is quietly prosecuting its important work of fostering Sunday school instruction and of providing books for Sunday school libraries. By long experience its managers have learned to adapt their publications to the class of persons for whom they are designed, and they seem to be constantly endeavouring to elevate the standard both as to the contents and getting up of books intended for the young. They are certainly doing a great work, and have a strong claim to the confidence and support of all denominations of evangelical Christians.

An Exposition of the Acts of the Apostles in the form of Questions and Answers. Designed for Bible classes, associations and country congregations. By J. J. Janeway, D.D. Part I. Philadelphia: Presbyterian Board of Publication. 1846.

THE catechetical method of exposition, adopted by Dr. Janeway, has great advantages. It presents in a definite form the points to be explained, and gives the explanation in the form adapted to the difficulty. It serves also to arrest and fix attention on the doctrines and contents of the scripture, and to bring them intelligibly before the mind. We hope the venerable author may be able to prosecute his plan, and give the church such an exposition of the whole of the New Testament.

The Bible Manual; comprising Selections from Scripture, arranged for occasions of private and public worship, both special and ordinary. Together with Scripture expressions of Prayer, abridged from Matthew Henry. With an appendix consisting of a copious classification of scripture text, presenting a systematic view of the doctrines and duties of revelation. By W. W. Everts, Pastor of Laight street church, New York. New York: Lewis Colby & Co. 1846. pp. 325. Appendix pp. 114.

This copious title page gives a clear idea of the design of this work; a design which must at once commend itself to the reader as important. It will of itself awaken an interest in the work, and a desire to obtain it as a valuable assistance both for pastors and private Christians. To give an idea of the plan on which the systematic view of doctrines, &c., contained in the appendix is carried out, we select the head, "Justification before God." "Promised in Christ. Is the act of God." "Under the Law, Requires perfect obedience. Man cannot attain to. Under the gospel. Is not of works. Is not of faith and works united. Is by faith alone. Is of grace. In the name of Christ. By the imputation of Christ's righteousness. By the blood of Christ. By the resurrection of Christ. Blessedness of. Frees from condemnation. Entitles to an inheritance. Ensures glorification. The wicked shall not attain to. By Faith, Revealed under the old dispensation. Excludes boasting. Does not make void the law. Typified, Illustated, Exemplified." Under these heads reference is made to proof passages of scripture. The reader will at once see the assistance such a book is likely to afford in the investigation of any scriptural subject.

An Exposition of the Confession of Faith of the Westminster Assembly of Divines. By Rev. Robert Shaw. Revised by the Committee of Publication. Philadelphia: Presbyterian Board of Publication. 1847. pp. 352.

This book is strictly what it purports to be, an exposition of the Confession of Faith. The contents of the Confession are given section by section, and the exposition follows as a comment. From the extent of ground to be passed over, the exposition is of course brief; but it is sound, popular, judicious, and comprehensive.

Secret Prayer and its accompanying Exercises. By Rev. James McGill. Hightae, Lochmaben. Philadelphia: Presbyterian Board of Publication. 1846. pp. 276.

THIS work is designed to assist young persons and others in acquiring devotional habits, without aid from written forms. It contains practical remarks on the several parts of prayer, adoration, confession, petition, &c., all designed not only to explain but to enforce the duty and to be a guide in performing it.

Anecdotes, illustrative of a select passage in each chapter of the Testament. By John Whitecross. In two volumes. Philadelphia: Presbyterian Board of Publication.

THE adage that example is better than precept, though a fallacy, contains a form of truth. Doctrines or precepts when presented in the concrete form of example, often attract attention and make an impression, which an abstract proposition would fail to do. We have found the anecdotes of Mr. Whitecross on the Catechism an attractive book for children, and we doubt not in its measure, an useful one; effects, we admit, due neither to their pertinency nor to their inherent worth, but simply to their being facts, historically stated, and having a humanizing tendency. We therefore hope that these volumes, which appear to be of a higher order, will be still more entertaining and instructive.

Popular Lectures on the Epistle to the Hebrews. In four quarterly numbers. Nos. I. and II. September and December, 1845. By Joseph Augustus Seiss, Pastor of the Evangelical Lutheran Church of Shepherdstown, Virginia. Baltimore: Printed at the Publication Rooms, No. 7 South Liberty St. 1846.

THE mode of exposition by popular lectures has many advantages. It enables the exegete to take up the subjects treated of in any particular book of scripture, in their order, and to set them forth with all the additional light and illustration borrowed from other parts of the word of God, and to enforce them by appropriate inferences. Thus Mr. Seiss takes up the general subjects of the "Superior excellence of the gospel," "The Deity of Christ," "Christ's superangelic dignity," as topics embraced in the first chapter of the Epistle to the Hebrews; and in this

way he goes through the whole boook. The lectures evince judiciousness and an evangelical spirit.

A Comprehensive Lexicon of the Greek Language, adapted to the use of schools and colleges in the United States. Third edition, greatly enlarged and improved. By John Pickering. Boston: Wilkins, Carter & Co. 1846. 8vo. pp. 1456.

So much of the comfort and progress of a student of any language depends on the Lexicon he uses, that the choice he makes of this essential and constant companion is a matter of great importance. What he needs, especially if a beginner, is such an arrangement as shall facilitate the finding any word he wishes to examine. Secondly, that its various inflexions should be so far given as to enable him to determine its class and peculiarities. Third, that its meanings should be concisely and clearly stated in their natural order of descent from the primary signification of its root. Fourth, that the mode of construction with other words should be pointed out, and that the modification of its meaning thereby effected should be indicated. Fifth, that a sufficient number of examples should be given to illustrate and authenticate the meaning and constructions assigned to the word. Sixth, that its etymology and combinations should be so far stated as to enable the student to ascertain the family connexion, so to speak, to which it belongs.

This Lexicon of Mr. Pickering fulfils all these conditions, as far as we have been able to examine, satisfactorily, some of them more fully indeed than others. The alphabetic arrangement, the copious detail of the various forms of the words, and the separate mention of the principal dialetical and irregular forms, will be found a great assistance to the student. We are less favourably impressed with the arrangement of the several meanings which do not always seem to follow in their natural order. The quotations from authorities are sufficiently numerous to answer the purpose of the student in the first stages of his progress. The volume is further recommended by the clearness of the type and whiteness of the paper.

The lexicon of Liddell and Scott has some advantages over Mr. Pickering's Dictionary for advanced students, but for beginners, the latter is probably the best lexicon that has yet been published.

A Brief Compend of Bible Truth. By Archibald Alexander, D.D., Professor in the Theological Seminary, Princeton, N. J. Philadelphia: Presbyterian Board of Publication. pp. 207.

THIS volume "comprises a brief system of theology, and may be found useful to such as may not have the opportunity of studying larger works. As it is not intended for the learned, but for plain, common readers, technical phrases and abstruse disquisitions have been avoided; yet, the author has attempted to establish every doctrine advanced, by solid arguments, derived from reason and scripture."

The Doctrine of the Direct Witness of the Spirit as taught by the Rev. John Wesley, shown to be unscriptural, false, fanatical and of mischievous tendency. By Frederick A. Ross. Philadelphia: Published for the author, by Perkins & Purves. 1846.

THE doctrine of Wesley on the direct witness of the Spirit, is carefully stated by Mr. Ross from the writings and in the words of Wesley himself; the several epithets applied in the title page to this doctrine are then made the heads of the discourse; anfl the changes involved in them are sustained with great clearness and force. Mr. Ross is an excellent controversial writer; cautious in his statements, cogent in argument, and lucid in his order. This little work is well adapted to correct a very mischievous error, and to open the eyes of the Christian public to the leaven of fanaticism which entered into the original composition of methodism, and which it is to be feared is by no means yet purged out.

A Progressive German Reader, adapted to the American Edition of Ollendorff's German Grammar: with copious notes and a vocabulary. By G. J. Adler, A. B., Professor of the German Language and Literature in the University of the city of New York. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 1847. pp. 309.

THE increasing attention to the German language and literature, in this country, creates a demand for such works as the above. They ought to be prepared by real scholars, in order that the language should be unfolded in its true principles and the learner introduced into that path which will conduct him to a thorough knowledge of its structure and peculiarities. A great

deal depends on the character of the books with which a learner begins the study of any language. Professer Adler's high character as a scholar, his accurate acquaintance with the grammar and philosophy of his native language, and his previous labours in this department, all conspire to commend the present work to the confidence and patronage of the students of the noblest of modern languages.

Farewell Sermon delivered to the church of Chanceford, in April, 1845. By the late Samuel Martin, D.D. *Also Extracts from a Sermon preached in the church of Chanceford on the 17th of August*, 1845. By the Rev. William Finney. New York. 1846.

The former of these discourses is an affectionate valedictory sermon delivered by Dr. Martin to a congregation which he had served in the gospel, between forty and fifty years. The sermon of Mr. Finney is a short biographical notice of Dr. Martin and a delineation of his personal and ministerial character. Dr. Martin was born in Lancaster county, Pennsylvania, on the 9th of January, 1767. His parents were members of the Associate Church. His early studies and his preparation for the ministry were conducted by the Rev. Dr. Latta and the Rev. Dr. Smith, of Piquea. He was licensed by the Presbytery of Baltimore, in May, 1793, and was soon after ordained as pastor of the church at Slateridge, in York county, Pennsylvania. Five years later he took charge of the church at Chanceford, in which relation he continued, with a short interruption, until his death. Dr. Martin was a man of unusual vigour of intellect, and was held in high estimation both as a preacher and as a member of ecclesiastical bodies. He closed a long and useful life, in the bosom of his friends and surrounded by a people who cherish his memory with affection and respect.

Christian Resignation, illustrated and enforced. A Sermon delivered in the Presbyterian church of Barbecue, in the county of Cumberland, N. C., on Sunday, August 23d, 1846, on the occasion of the death of Mr. Archibald McDiarmid. By the Rev. Colin McIver, of Fayetteville, N. C. Published by Request. Fayetteville. 1846.

Mr. McDiarmid, a highly respected and useful man, was very

suddenly cut down in the midst of an active life, under circumstances, which produced a profound impression on the society of which he was a member. His friend, the Rev. Mr. McIver was called upon to preach his funeral sermon; and delivered on that occasion, the solemn and appropriate discourse above mentioned.

A Memoir of the Rev. Richard Slayter, late Pastor of the Reformed Protestant Dutch Church of Claverack, N. Y. By R. Ormiston Currie. With an Introduction, by the Rev. Philip Milledoler, D. D. New York. 1846. John Moffet. pp. 132.

MR. Slayter was known to us, and is remembered as a warm-hearted and laborious minister, whose labours God was pleased greatly to bless. The friends of this good man, and all who are familiar with the field of his labours, will take an interest in the biographical sketch.

A Sermon, occasioned by the death of Professor Ebenezer Kellog, delivered in the Church at Williamstown, on Sabbath afternoon, Oct. 11, 1846. By Mark Hopkins, D. D., President of the College. Boston. T. R. Marvin.

THIS discourse, from the skill of the author, presents a portrait which strikes us as eminently characteristic. It depicts a man who, if not great, was good, useful, and lovely. Some passages in the discourse are exceedingly beautiful, and the whole is a fine specimen of subdued and trustworthy commendation.

Pithy Papers on Singular Subjects. By Old Humphrey. New York. R. Carter. pp. 266. 1846. 18mo.

Old Humphrey will certainly be disappointed if he expects a regular critique on each of his volumes, for they come out with a rapidity which exhausts us. The title of this one savours of self-complacency, but the contents are entertaining, and quite equal to those which have preceded it.

A Message from God; or Thoughts on Religion for Thinking Men. By the Rev. John Cumming, D. D., Minister of the Scottish National Church, Crown Court, Little Russell street, Covent Garden. New York. R. Carter. 18mo. pp. 180. 1846,

We are familiar with the productions of the Free Church, but it is somewhat rare to have a book on experimental religion from a minister of the Scottish Establishment. In the one here offered we see no defect, either of orthodoxy or of warmth. The style is finished in a high degree, and sometimes assumes a bold rhetorical character. We trust the little volume may prove awakening to many who shall peruse it. This edition is remarkable for its large type, which will make it welcome to poor eyes and poor readers.

An Exposition of the Book of Proverbs. By the Rev. Charles Bridges, M.A. Vicar of Old Newton, Suffolk; Author of an 'Exposition of the cxix. Psalm,' 'Christian Ministry,' etc. New York: R. Carter. 1847. 8vo. xi. 544.

This large octavo contains the production of a familiar and honoured pen; and we have already given our hearty commendation to the other works of Mr. Bridges. He is a judicious, sound, and devout interpreter; and we are particularly rejoiced to see in his safe and reverent hands a portion of Scripture in which the rationalism of our day would find nothing spiritual. The value of this book is happily set forth in the Preface. Jerome's counsel for the daughter of a friend was: 'Let her have first of all, the Book of Psalms for holiness of heart, and be instructed in the Proverbs of Solomon for her godly life.' The mother of Matthew Henry was one 'that was very well versed in Solomon's proverbs, and the rules of wisdom which may be fetched from thence.' The spirit of Mr. Bridges' exposition may be inferred from a sentence of Cecil which he quotes: 'If we do not see the golden thread through all the Bible, marking out Christ, we read the Scripture without the key.' It is recorded of Mary Jane Graham, 'that she was delighted in the course of her study of the Book of Proverbs, to have Christ so much and so frequently before her mind. As a criterion of the author's soundness, we would recommend to purchasers to look through his exposition of the eighth chapter, which has been signally robbed of its glory by neologizing commentators. From such examination as we have given the volume, we are prepared to place it among our best and most edifying expositions.

Something for Every Body. By Robert Carlton, Esq. New York: Appleton & Co. 1846. 12mo.

WHEN we first took this publication in hand, we were disposed to consider it a strange book. It soon revealed itself to us. as a cordial and able defence of the most precious principles, in education, morals, and religion. The badinage, which first strikes the eye, and which is sometimes too little bridled, only makes way for some of the most solemn and pathetic approaches to the heart, which we have ever read. The defence of *Capital Punishment*, alone, is so masterly, as to give the author a claim to be considered equally formidable in argument and in satire. He is unsparing and unanswerable, in his assaults on the bubbles of the day, such as Mesmerism, Socialism, medical neology, pseudo-philanthropy, New-Jerusalemism, craniology, ultra-abstinence, and quack-education. But when he gives scope to his profound emotions, in regard to vital religion, he forgets, and we forget, every thing like merriment, and the result is an exhibition of the warmest and gentlest sympathies. We were never more confirmed in our belief, that the fountains of laughter and of tears lie very near together. With a high estimate of this book, we would counsel the author, first, to allow less *abandon* in his lively passages, and secondly to address himself to some high argument, without the assumption of an unreal name.

The Coming of the Lord; a Key to the Book of Revelation. With an Appendix. By James M. McDonald, Minister of the Presbyterian Church, Jamaica, L. I. New York: Baker & Scribner. 1846. 12mo. pp. 210.

THE author ably vindicates the labour which he has bestowed on this neglected part of Scripture; and indeed his brief but able Preface sets this whole matter in its true light. The exposition is the work of a diligent and vigorous mind, grappling with a difficult subject. It is marked by a caution and religious fear, which are sometimes wanting in such discussions. From the size of the volume, a thorough examination of all the points is not to be expected; but the author gives us a clear notion of his hypothesis of interpretation. To say that we do not find some places explained in a way which varies from our own idea, would be what we never expect to say of any book on the Apocalypse. But in the general understanding of the prophecy, we agree far more with Mr. McDonald than with that school who have set themselves forward as his contemptuous opposers. And where we cannot coincide with him in opinion, we do not lose our high respect for his abilities and his intention. The work

is therefore in our opinion likely to be both acceptable and edifying.

History of the Reformation of the Sixteenth Century. In four volumes. By J. H. Merle d'Aubigné, D.D. Translated by H. White, B.A., Trinity College, Cambridge, M. A. & Ph. Dr. Heidelberg. The translation carefully revised by Dr. d'Aubigné, who has also made various additions not hitherto published. New York: Robert Carter. 1846. 12mo. pp. 419, 406, 492, 470.

Four volumes for one dollar and a half! These are, moreover, neat and substantial volumes. Of the merits of Dr. Merle's work, we have not a word to say: it has reached its place. The translation now offered is the only one corrected by the author, as he has himself certified. He has here attended to the passages which were altered by the American Tract Society, and in such a way as to do justice to that Society. He has revised the translation, 'line by line and word by word,' and has made numerous additions. In his preface he says: 'Certainly I am a Presbyterian; certainly this work is opposed to a dogmatic and sectarian Episcopacy, which maintains that, in order to be united to Christ, you must be united to a bishop; but it is by no means opposed to the evangelical and constitutional Episcopacy, —to the Episcopacy of Leighton, Scott, J. Newton, Simeon, and Cecil.'

The Character of the Gentleman: an Address to the students of Miami University; August, 1846. By Francis Lieber, Professor of Political Philosophy and Economy in the South Carolina College; author of Political Ethics; Principles of Interpretation in Law and Politics; &c., &c. Cincinnati. 1846.

If we were to measure our remarks by a regard to the value of the production, we should make this pamphlet the occasion of an extended article. Professor Lieber, who has long since made himself known to the literary and political world, here brings his stores of philosophy and classic research to bear upon a topic, which has been the very shuttlecock of coxcombs and empty scribblers. The term *Gentleman* acquires a new dignity under his hands; and we sincerely wish these observations might be preserved in some less ephemeral form. It is enough to say that we have never seen the subject discussed in so satisfactory a manner before.

Annals of the Poor, containing the "Dairyman's Daughter," "The Young Cottager," "The Negro Servant," etc. By Legh Richmond, A. M. A new edition, enlarged, with an introductory sketch of the author, by John Ayre, A. M., Domestic Chaplain to the Earl of Roden. New York. Robert Carter. 1846. 18mo. pp. 239.

No tract has ever been more celebrated or more useful, than the Dairyman's Daughter. The others, from the same pen, are worthy of bearing it company. The whole series constitutes a cluster of Christian narratives, which we need not be afraid of circulating too widely. Seldom have sound evangelical doctrine, fervent piety, and cultivated taste been more happily united than in Legh Richmond. We would gladly lend our aid to place this delightful volume in many hands.

Christian Union. By Stephen Tyng, D.D., Rector of St. George's Church, New York. Robert Carter. 1846.

WHEN clergymen of the Protestant Episcopal Church preach the pure way of salvation, by the righteousness of Christ, received by faith alone, and when, in addition to this they inculcate the genuine principles of Catholic Unity, we hail them as beloved brethren, and only lament that their number is not greater. The principles of this sermon, if carried out fairly but a little way, undermine the entire High-Church fabric. Dr. Tyng contends that true religious unity is not a mere external, apparent unity of profession and name, a oneness of temporary discipline, and outward type; and that external, minute uniformity is not the Lord's plan of oneness for his people. On the contrary, the unity of the Gospel is a spiritual unity; a unity of motive, desire, purpose, and plan, spiritual experience, affection, and feeling. We join in praying, "Let it be our purpose and effort to pray for, and to communicate peace and mercy upon all who walk according to this rule, as the Israel of God." These remarks were prepared for our last number.

Glory, Glory, Glory: and other narratives. By Miss Selina Bunbury. New York. R. Carter. 1847. 18mo. pp. 100.

A SMALL volume of beautiful and touching stories for children. It will gladden many a parent's heart. We are not however reconciled to the provincialism of "Savior," in the sacred name, for the genuine English orthography, "Saviour."

National Mercies, Sins, and Duties. A Discourse preached to the congregation of the Presbyterian Church, Petersburg, on Sabbath morning July 5, 1846. By Rev. John Leyburn, Pastor. Published by request. 1846.

This is a praiseworthy attempt of the preacher, to awaken public attention to the momentous points indicated in the title. Among our national sins, he properly mentions our general forgetfulness of God, our profanation of the Lord's Day, our elevation of bad men to places of distinction, our party rancours, and our cupidity. The discourse is sensible and faithful; and its closing portion on the evils of war, are even more appropriate and valuable now, than they were when it was pronounced.

The Sacred Mountains. By J. T. Headley, author of Napoleon and his Marshals, etc. Illustrated. New York. Baker and Scribner. 1846. 8vo. pp. 175.

It is very seldom that a volume of such beauty as this meets the eye. And more rarely still is elegance of pictorial illustration combined with so much to gratify literary taste, and elevate religious emotion. The names and engraved representations of Ararat, Moriah, Sinai, Hor, Pisga, Lebanon, Zion, Tabor, and Olivet, are in themselves fitted to awaken lively interest; but when united to the charm of graphic and pathetic description, they constitute a means of unusual improvement and delight. Mr. Headley has already attained a reputation, which gives extensive currency to any thing he may choose to write; and he has written nothing, in our judgment, more felicitous than these animated sketches. In the preface, he vindicates with ability the view which he has taken of the locality of the Transfiguration. It is a topographical difficulty, into the settlement of which we cannot be expected to enter here. We hope this exquisite volume may take the place of many an unmeaning Annual, of which the interest is as passing as that of an almanac.

Clement of Rome: or Scenes from the Christianity of the First Century, by Mrs. Joslin. New York. Baker & Scribner. 1846. 12mo. pp. 395.

The title of this book indicates its character; and it cannot fail to be useful, in transporting readers to the very associations

of Greek and Roman life; without which it is impossible to have any just idea of early ecclesiastical history. Professor Lewis has contributed a valuable and commendatory preface; and no man is better qualified to testify in regard to the accuracy of the historical and classical costume. The author has made her close familiarity with the ancient writers a means of presenting evangelical piety under a new aspect.

A Memorial of Egypt, the Red Sea, the Wildernesses of Sin and Paran, Mount Sinai, Jerusalem, and other principal localities of the Holy Land; visited in 1842; *with brief notes of a route through France, Rome, Naples, Constantinople, and up the Danube.* By the Rev. George Fisk, LL. B., Prebendary of Lichfield; and Minister of Christ's Chapel, St. John's Ward, London. New York. Robert Carter. 1847. 12mo. pp. 451.

BIBLE readers in our day will be inexcusable, if they do not make themselves familiar with the localities of scriptural events; so numerous are the books which treat of this subject. This is one which we can recommend with much confidence. The author is not only sensible and observant, but is a man of education and an evangelical Christian. His observations on Popery are scarcely less valuable than his descriptions of the East. What principally gratifies us is the spirit of affectionate devotion, very different from superstitious credulity, with which he visits the places named in Holy Writ. The illustrations of scripture are numerous, and in this respect the volume will be serviceable to ministers of the Gospel, as well as to laymen.

Life in New York. By the author of "The Old White Meeting-House." New York. Robert Carter. 1847. 18mo. pp. 240.

THIS is a readable volume, by a practical writer, on a class of subjects highly important. Its sketches reveal with painful minuteness some of the dark places in our greatest city, and we hope the revelation will not be abused by idle curiosity. Such, we are sure, is not the writer's intention. Long ago the Christian world should have awaked to the dangers and sins of our dense populations. Some of the authentic details here given will be as horrible as they are novel, to country readers. The publication should arouse every citizen of New York.

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